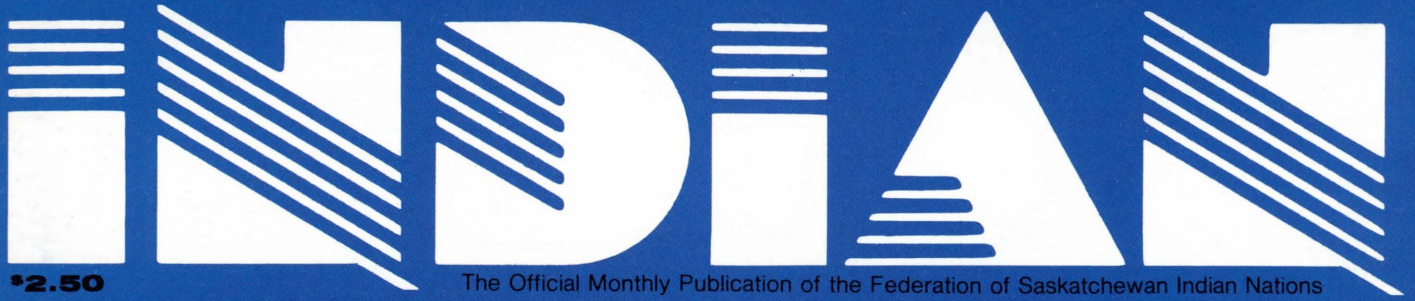


# SASKATCHEWAN



\$2.50

The Official Monthly Publication of the Federation of Saskatchewan Indian Nations



DECEMBER 1985/JANUARY 1986





Dakota (Sioux)

Henry Beaudry

# SASKATCHEWAN INDIAN

The Official Monthly Publication of the Federation of Saskatchewan Indian Nations

## INFORMATION

### EDITORIAL OFFICES

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Saskatoon, Saskatchewan  
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All correspondence should be directed to the Editor of the Saskatchewan Indian.

### THE SASKATCHEWAN INDIAN

The Saskatchewan Indian has an editorial staff of four covering the entire province of Saskatchewan. With different new stories, sporting events, and social activities to cover, Saskatchewan Indian reporters may not be able to attend all events local residents wish to have reported. In order to ensure that a reporter is available to cover your event, please notify the editor of the Saskatchewan Indian well in advance of the event. Last minute arrangements will not be acceptable.

### DISPLAY ADVERTISING RATES

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### DEADLINES

Deadlines for all editorial material, that is; stories, photographs, letters, events, will be the 15th of each month for publication in that month's edition late material will be held and used the following month.



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## FRONT PAGE COVER

Northern Reserve

photographed by  
Bryan Tootoosis



The Saskatchewan Indian magazine is the official monthly publication of the Federation of Saskatchewan Indian Nations. The editorial offices are located at 2nd Floor, 310 - 20th Street East, Saskatoon, Saskatchewan S7K 0A7. The magazine has a second class registration number 2795. The newsmagazine is intended to serve as an effective communication vehicle for Indian opinion in the province of Saskatchewan. Since the magazine represents divergent views from Indians in this province, signed articles and opinions are the views of the individuals concerned and not necessarily those of the Federation. Submit all those materials for publication to The Editor - The Saskatchewan Indian, Federation of Saskatchewan Indian Nations, 310 - 20th Street East, 2nd Floor, Saskatoon, Saskatchewan S7K 0A7, before the 15th of each month for publication that month.

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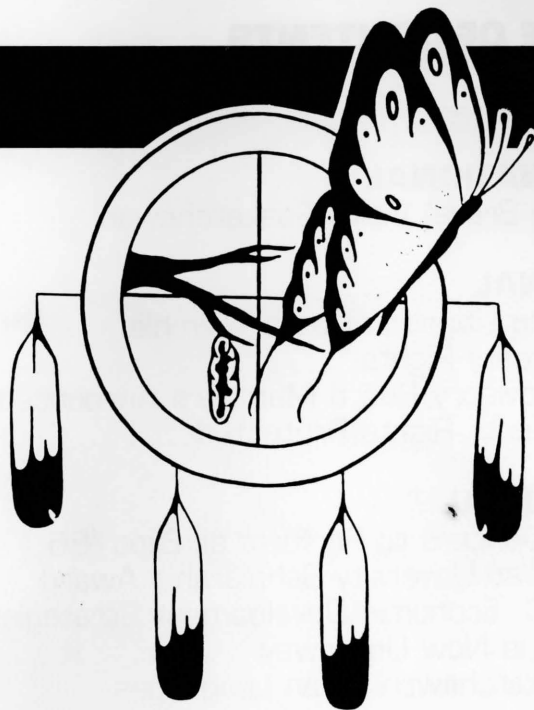
# EDITORIAL

In 1985 there were unique problems that faced Indian people throughout Saskatchewan. These problems were social, economic and political differences with the rest of Canada due to the treaties that were developed, signed and acknowledged by the federal governments of the day. As Indian Nations continue to develop, the challenge to achieve grows on. Differences between the Federal Government and Indian Nations hinder the process of understanding needs of Indian people and for the Federal Government to adhere to its commitment by the treaties that were signed by our forefathers a century ago.

Indian people could do just fine if given the opportunity to justly exercise what is theirs rightfully - Indian Government. On the other hand, the Federal Government should and could neatly co-exist with Indian peoples in this province with a clear understanding of sovereignty, jurisdiction and so forth. If society expects Indian people to continue contributing to society by culture, taxes, manpower, and human resources, there must be respect and a common sense of dignity by society and other governments similar Federal, Provincial and municipal government relationships that exist today in this nation of ours.

We all understand that the First peoples in this country were different Indian peoples, all co-existing in harmony with nature. Indian people in this region must be allowed to function internally at their own rate and develop with the growing pains that come with this type of political process. Naturally, there will be political differences that will continue to separate ideologies, philosophies and so forth.

This is democracy in motion. 1986 will obviously break new ground for history to be recorded and part of that history will be about Indian people.



In the past year we all have had an opportunity to struggle for fundamental growth and to develop collective cooperation. All individuals contribute to the democratic process through political, social and economic will. The year has meant successes and failures in all areas of our lives. May we continue to assist, share and understand by maintaining our culture, your culture.

Let's all appreciate the past events that have affected us and look to the future for greater things to happen for all of us. We have enjoyed laughter, tears, lost friends and experienced down and out feelings that constitute life. We must survive to pass on our rich culture to the young and prepare and encourage our people to share with the unborn.

Our culture will change with society; nature will change too. Let's prepare to accept the technological changes that affect us, our children and our political leaders. The tasks for bands in Saskatchewan and throughout Canada will be difficult.

Band councils will continue to do their best to fulfill their mandates with direction from their band membership.

This time of the year we will all enjoy Christmas day in prayer and in a joyful spirit. Let's take time to share, consider, help, feel, appreciate and be thankful for what we have today. Let 1986 bring some dreams into reality.



## 'Running Brave' Visits Saskatchewan



*Billy Mills signed autographs for over an hour following the dinner.*

REGINA — Billy Mills, the 10,000 metre Olympic champion in 1964, addressed a fund raising dinner for F.S.I.N. at the Regina Centre of the Arts, December 11. His win has been called the greatest upset in Olympic history and stunned the world by overcoming odds of 1000 - 1. It was immortalized in the movie *Running Brave* starring Robbie Benson.

Mills is part Lakota Indian from the Pineridge Reservation in North Dakota. An elder referred to his win as "counting coup". For the Lakota, this is the greatest honor an Indian can earn; to be able to touch the enemy without killing him and escape. The reservation gave him a gold medal made from the Black Hills.

In the two decades since then, Mills has developed a philosophy, "Formula to Success" and lectures extensively. The backbone of the philosophy is to be able to put yourself in a risk situation and use your total effort, mentally and physically. You will end up accomplishing basic dreams and aspirations or accepting

defeat with dignity, analysing it and going onto a higher plateau.

A friend of his capsulized it when he said: "True competition is not for me to compete against you or you against me, but for each of us, individually and collectively, with a support system to reach within the depths of ourselves to the greatest extent

we're capable of. In that sense, we become aware of the many, many weaknesses we possess. Some of us will change. Others enjoy too much."

To give credibility to his philosophy, Mills owns a profitable insurance agency in Denver, Colorado.

His address also drew analogies to present Indian issues, of the Lakota he said: "Every right we have in the United States as Indian people are not rights given to us but rights retained for us by our leaders in the past."

The Lakota signed a treaty in 1868. However, it was broken when gold was discovered in the Black Hills. The Indians are still pursuing a final settlement on this.

"A defeat can be a legacy. You may be confusing defeat with failure. The fact that land has been taken away, a way of life changed, that's a defeat, not failure. You can continue with what exists and you can create a legacy." Mills responded in references to his address about treaties as defeats.

F.S.I.N. Senator Henry Langan said of Mills: "He seems to have a sense of direction where youth are concerned. He would be a very inspiring man especially in the area of

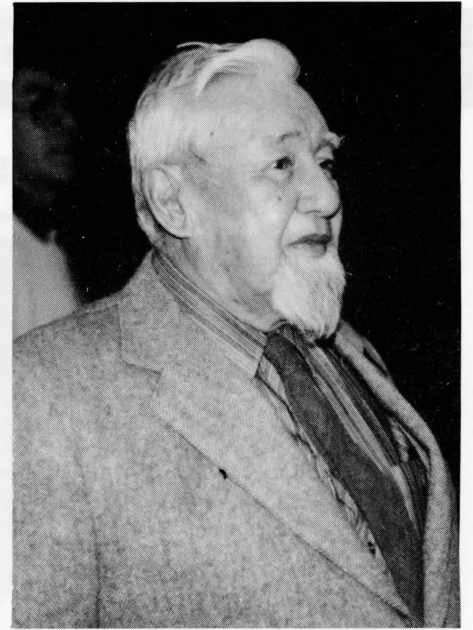


*A segment of the circle of the roundance.*





*Billy leading the round dance with help from the Cannought Dancers.*



*Senator Henry Langan*

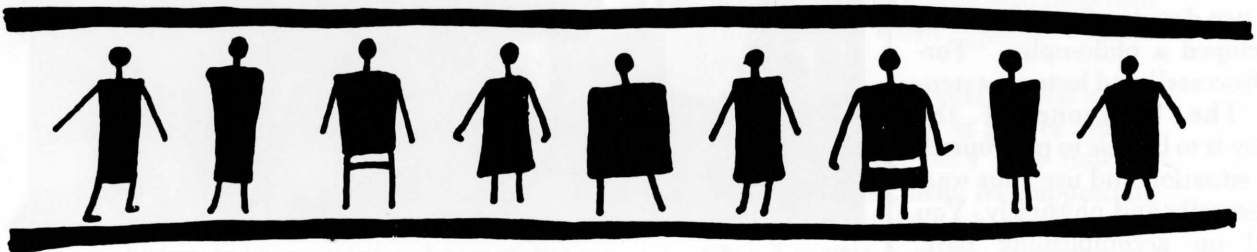
suicide prevention. Our young people give up so easily. That's what he talks about, regardless of opposition, there is always a brighter side. With youth today, there's only that one shot deal, then they give up. What he talks about is a fact of life. That's something the old people used to talk about. Sometimes you run into a bush and there's no way you can go around it. You have to go through it. That's the hard times they (elders) talked about. They ran into problems, got despondent, but when they come out of it, they learned something."

The proceeds from the dinner were earmarked for the capital fund of the First Nations Holdings Investment Fund. The First Nations Holdings Company was formed to recycle dollars among Indian institutions and bridge the business gap between Indians and non-Indians.

Blizzard weather, a fee of \$140.00 a plate and a ticket drive of three weeks kept the attendance to a little over 300.



*Guest Speaker George Solomon, super businessman and owner of Massey Ferguson farming implements.*





## Escalating Litigation Costs Tremble Indian Treaty Rights

The history of this country shows that different governments have rubber-stamped legislative laws to sterilize the special rights and the original constitutional agreements signed by the treaty Indians of this land.

Various groups of people, armed with the poisonous tip of a draftsman's pen, have raided Indians' treaties and rights guerrilla warfare style. This "guerilla" style is used because how else can we describe laws and legislation that are catching the Indian people unaware.

In the last 12 years there have been numerous discussions with both the Federal and the Provincial Governments with respect to correcting the legislative injustices done to Indians in the areas of hunting, fishing, trapping and gathering. Concerns were raised that the efforts of the legislatures are using their draftsmen to restrict, circumvent and sterilize Indians' rights deliberately. Indians with special rights have cried out to the deaf ears of our governments that they wanted consultations first before making laws that would affect them.

Case after case has been won by the Indian people in the courtroom regarding hunting issues, embarrassing the governments in their ignorance of Indian treaty and special rights. Almost immediately, the Indians' successes in the courts have only made better draftsmen out of government workers in making sure that they would change the law so as not to lose to Indians again.

Without shame governments have conspired against the Indians. Over the course of the years, the winds of injustice fanned by the government rednecks have blown against the Indian nations.

There are numerous legislative changes that have surfaced, the latest being Saskatchewan's amendment of its legislation to the *Wildlife Act*, Section 38(6). It was rewritten so as to eliminate an implied right of access to private lands where the land was not posted. This law was introduced shortly after Moosehunter had gone before the Supreme Court of Canada reaffirming the right of Indians to hunt for food on lands to which they have access.

Anyone with common sense would analyze that Section 38(6) was specifically drafted to get at Indian hunting rights. If the section had restricted itself to the hunting season only, then it would not be "discriminatory." However, Section 38(6) does not restrict itself to the hunting season only. And, of course, since the only people who can legally hunt in the off-season are Indians, the section could only be intended to get at Indian hunting rights.

This is evident because a non-Indian hunter hunting at any time other than at hunting season would be subject to prosecution under various existing sections of the *Wildlife Act*. It is reasonable to expect that only Indians

will be charged under Section 38(6), having regard to the other provisions of the *Wildlife Act* which appear to adequately cover off-season hunting by non-Indians.

This amendment to the *Wildlife Act* was passed by the Provincial Government without consultation with the Indian people for whom it was intended to affect. Then, there is no doubt that there is a legitimate question as to whether the government acted properly. This is a case of clear evidence of dictatorship being applied to Indian people in this supposedly democratic country. When there is no consultation in the changing of laws, then dictatorship prevails.

For the Indian people of this country to survive the onslaught of tacticians and political conspiracy, it has been a long, treacherous climb. The dishonest and illegal prudence of governments over the years have bungled Indians' attempts to attain their rights as a nation to exist.

One example of deliberately choking Indian people in regulations, red tape and the slowing down of services for Indian people is the criteria set by the Department of Indian Affairs to receive funding for litigation. The Department of Indian Affairs has, in its budget, money set aside for any litigation that might arise for challenging the treaties or the Indian Act.

Their regulations or guidelines set out to get at this money is the same thing as the flash of a mirage in the desert. It is there but you can't get to it. How many Indians can utilize this money at the present criteria for receiving it is as rare as the Queen's visits to this province.

And yet the Department of Indian Affairs has lawyers of different specialities to help them in the administration of Indian monies. This money that sits like a pot of gold at the end of a rainbow, where does it end up? Most of it is used to create another bureaucracy.

While this money sits there, in 1983 in Saskatchewan there were over three hundred cases involving Indians being charged with hunting. We have since lost count, but we do know that Indians are being harassed, hounded and charged week by week. The Indians, in their minds backed by their right to hunt, know that they have not broken a law.

In the meantime, they go to court. Countless hunters, trappers and fishermen, and even old women picking berries have pleaded guilty just for the sake of getting it over with. Some might have gone to jail, paid fines or worked out in the fine-option program. Most people charged are the ones who are destitute who have no way or means to afford a lawyer. As of 1984, the legal aid system has closed its doors to defend Indian hunters. This is another great conspiracy by the Provincial Government to starve out Indian defences in the courts.



At this pace, the Indians of this province are faced with a mammoth task of going against a government with no financial backing. Donations from a few bands and employees of the Federation of Saskatchewan Indian Nations have trickled in, but this does not even fill a portion of the amount required. Since 1981, a total of \$528,551 has been spent on litigation and legal services. We are operating at a climbing deficit. There are still monies outstanding in this regard. At this rate the estimated amount of money required would rise easily up to \$100,000 annually.

Again, the Indian people want a say in how their money should be spent. They do not like the idea of criteria dictating how monies are to be used like in the Departmental Test Case Funding Program.

Instead of just funding appeal cases regarding challenges to all treaty rights and the *Indian Act* and related cases, the program should be brought down to fund lower court costs. A board made up of the Department of Indian Affairs and Indian Government officials should decide on the cases to be funded. The criteria for receiving this money should be able to be more easily available to Indians at the grass roots level before the lower level of court

cases mushrooms out of such proportions as we are now experiencing.

The chiefs of this province and across the country need to make the Department of Indian Affairs change its ruling and remind them of their obligations to treaty Indians as servants of the Canadian people to uphold what was agreed to in the beginning of settling of Indian lands. Their obligations include upholding the treaty rights and *Indian Act* rights from the grass roots level and not after the Indians were dragged through the different levels of courts creating hardships to a lot of Indian people hunting for food.

The way it seems is that the Indians have very few allies. With the introduction of the Department's unattainable criteria in test case funding, it has become like the biggest back stabbing of Indian treaties since Brutus turned on the great Julius Caesar during the time of Roman history. More and more Indian treaties are seriously being pounced upon from all angles. How long can we hold out?

## NEDP Advisory Board Members Announced



*Small Business Minister, Andre Bissonnette*

OTTAWA — Ten new appointments and five re-appointments to the Native Economic Development Program Advisory Board were announced today by the Honorable Andre Bissonnette, Minister of State (Small Businesses).

Re-appointment of Chairman is Mr. Ken Thomas, a Native businessman from Regina who was appointed interim Chairman in August, 1985. Appointed as Vice-Chairman is Mr. Mark R. Gordon of Montreal who is President of Makivik Corporation.

Other new members include: Chief Roger Augustine (New Brunswick), Mr. Yvon Cyrenne (Quebec), Mr. Albert Diamond (Quebec), Mr. Ron

Jamieson (Ontario), Ms. Marie Jewell (Northwest Territories), Ms. Cec McCauly (Northwest Territories), Mr. Bob Pasco (British Columbia), Ms. Muriel Stanley-Venne (Alberta), and Chief Joe Guy Wood (Manitoba).

Re-appointment to the Advisory Board are Mr. Walter Twinn (Alberta), Mr. Paul Birckel (Yukon), Mr. Jack Anawak (Northwest Territories), and Mr. Murray Koffler (Ontario).

All appointments to the Board are made by Order-in-Council and are for a two year term.

Mr. Bissonnette congratulated the out-going Advisory Board members whose term expired on October 31, 1985 for their dedicated service to Aboriginal people and praised their efforts in helping to design and implement a unique program to encourage economic and business development within Canada's Native community.

The NEDP has broken new ground in the field of Aboriginal economic development programming", the Minister said. "It is the only program of its type open to all Aboriginal people in Canada and where a Native-controlled Advisory Board oversees all aspects of the Program's operation", he added.

Mr. Bissonnette said that he wants the Advisory Board to apply strict private sector principles in its assessment of proposals. "Only projects which have the potential to be commercially viable will help develop long-term Aboriginal economic self-reliance", the Minister said. He added that Aboriginal entrepreneurs who take the personal risks necessary to make a project succeed will find the NEDP an important source of support.

The announcement today brings total Board membership to nineteen. The four other members, who were appointed in August for a similar two year term, are Mrs. Anne Noonan (Ontario), Ms. Rachel Marshall (Nova Scotia), Mr. Zebedee Nungak (Quebec), Mr. Noel Hutton (Newfoundland and Labrador).

The Native Economic Development Program is a special initiative administered through the Department of Regional Industrial Expansion that is designed to assist in the development of Aboriginal self-reliance.

Mr. Bissonnette will be meeting with the NEDAB on December 9 and 10, 1985.

Biographical summaries of Advisory Board members are listed below.



# NEDP Advisory Board Members

## Kenneth C. Thomas

Mr. Thomas is currently a senior executive in a number of Saskatchewan businesses. He is a Program Manager for the Saskatchewan Indian Agriculture Program Inc., President of its wholly-owned subsidiary, Saskatchewan Indian Loan Company Ltd. and President of SIAP Marketing Inc. Mr. Thomas is also Chairman of the Board for Chitek Lake Lodge, a partner in Leo Thomas and Sons Farms, and Vice-President of DC Venture Capital Corporation. He graduated from the University of Saskatchewan with a Bachelor of Science degree.

## Mark R. Gordon (Vice-Chairman)

Born in Kuujuaq, Quebec, Mr. Gordon, has worked on behalf of the economic and social interests of the Inuit of Northern Quebec. Among the positions he has held are Chief Negotiator for the Northern Quebec Inuit Association, Special Advisor to the Federal government on Arctic and Inuit concerns at the Law of the Sea Conference and Executive Director of the Inuit Tapirisat of Canada. In 1983 Mr. Gordon was elected first Vice-President of Makivik Corporation and in 1985 was elected its President.

## Jack Anawak

Born in Chesterfield Inlet, Northwest Territories, Mr. Anawak has served as President of the Inuit Cultural Institute, as a Board member of the Inuit Tapirisat of Canada and as Vice-President of the Keewatin Inuit Association. He was named speaker of the Keewatin Regional Council in 1982. Mr. Anawak has held a number of positions in the private sector and is currently the Marketing Manager of Northern Purchasing and Expediting Ltd.

## Roger J. Augustine

Mr. Augustine is from the Eel Ground Indian Reserve, New Brunswick. He graduated from St. Francis Xavier University in counselling and was elected a Band Councillor in 1977 and subsequently Chief in 1980. He has served as Chairman of the Advisory Board on Drug and Alcohol of the Union of New Brunswick Indians, Director of the Eel Ground Drug and Education Program, Member of the District School Board in Newcastle (New Brunswick), and a member of the Board of Directors of the Union of New Brunswick Indians.

## Paul Birckel

Born in Burwash Landing, Yukon, Mr. Birckel has served as the Executive Director of the Council of Yukon Indians and is currently Chief of the Champagne-Aishihik Band. He is President of Aishihik Enterprises Ltd., a band-owned company involved in trucking, construction and tourism development and is the owner-manager of Rainbow Business Services Ltd., which specializes in providing word processing and other office services.

## Yvon Cyrenne

Mr. Cyrenne was educated in commerce at the University of Ottawa and is a chartered accountant. He has served as a tax policy expert to clients in both the private and public sectors and has been an active member in a number of business associations including the Canadian Chamber of Commerce and Montreal Board of Trade. Currently Mr. Cyrenne is a senior tax partner in the firm of Raymond, Chabot, Martin Pare and Cie of Montreal.

## Albert W. Diamond

Mr. Diamond was born in Rupert House, Quebec and was educated at Trent University. He has worked as an educator and served as Band Manager to the Rupert House Band and Treasurer of the Grand Council of the Crees of Quebec. Currently, Mr. Diamond is Interim Director General of the Cree Regional Authority and is President of two companies, Cree Construction Company and Creeco. In addition he is Chairman of the Board of Compensation and Chairman of the Cree Board of Health and Social Services of James Bay.

## Noel C. Hutton

Mr. Hutton is from St. John's, Newfoundland and has extensive experience in business development and marketing. He has served on several Provincial Royal Commissions and is a former Director of the Newfoundland and Labrador Development Corporation. He was educated at St. Bonaventure's College in St. John's and is currently the owner of several successful packaging businesses.

## Ronald L. Jamieson

Mr. Jamieson was educated at the Toronto School of Business in Business Administration and is currently an executive in a securities company. He is also the co-owner of a restaurant in Ohsweken, Ontario and President of an investment company. He is a founding member of the National Native Business Summit and a member of its Executive Committee.

## Marie Jewell

Ms. Jewell was born in Fort Smith, Northwest Territories. She has been active in business and community service and has served as President of the Metis Association of Fort Smith and Vice-President of the Metis Association of the Northwest Territories. Currently, Ms. Jewell serves as a Town Councillor in Fort Smith.

## Murray B. Koffler

Mr. Koffler is the Chairman Koffler Stores Ltd. which operates the Drug Mart chain of stores. He is currently on the Board of Directors of a number of large Canadian companies and has served as a Director of many social service organizations. Mr. Koffler has received numerous awards for his humanitarian work, among them the Ontario Society for Crippled Children District Service Citation, 1972, the Canadian Council of Christians and Jews Humanitarian Award, 1974, and the Order of Canada, 1977. Mr. Koffler is the founder and Chairman of the Canadian Council for Native Business, a non-profit association designed to promote better access by Aboriginal business people to the resources and opportunities of the private sector.

## Cec McCauley

Born at Fort Norman, Northwest Territories, Ms. McCauley has been active in business development and management. She is Chief of the Dene Band Council and was a founder of the NWT Women's Coalition and has served as a Board Member and Advisor to the Native Court Workers of the NWT and the Alcohol Counselling and Information Services of Inuvik. Currently, she is a member of the Executive of the Mackenzie Delta Dene Regional and a regular columnist for *News North*.

## Rachael Marshall

Ms. Marshall, from the Millbrook Reserve in Nova Scotia, was elected Canada's first woman Chief in 1967. She has been very active in many voluntary services and civic activities. In recognition of her community services she has received awards from the Native Women's Association of Nova Scotia and the Town of Truro. She served as President of the Senior Citizens Centre, Truro, Nova Scotia from 1975-1978.

## Anne A. Noonan

Ms. Noonan is currently a partner in an Ottawa-based consulting company specializing in program development and policy analysis in the Native affairs field. She has extensive experience in the public sector through her work with various Government departments including Treasury Board, Indian Affairs and Northern Development and Supply and Services Canada. Ms. Noonan has also served as an advisor to the Assembly of First Nations and the Ontario Native Women's Association.

## Zebedee Nungak

Mr. Nungak is currently co-Chairperson of the Inuit Committee on National Issues. He has extensive experience with Inuit organizations and has served as a resource person for the Inuit Tapirisat of Canada at the 1983 First Ministers' Conference. He is a founding member of Avataq, the Cultural Institute for the Inuit of Northern Quebec, and is a columnist for *Tegralik*, a magazine serving the Inuit communities of Northern Quebec.

## Bob Pasco

Mr. Pasco is a rancher from Ashcroft, British Columbia. He has been active in agricultural organizations including serving as President of the Western Indian Agricultural Corporation and Vice-President of the Ashcroft District Rancher's Association. He graduated from Eastern Washington State University with a Bachelor of Arts. Mr. Pasco is a past Director of the Yale District Credit Union and is currently Chairman of the N'akapxm Nation Tribal Council which represents 16 Bands in South Central British Columbia.

## Muriel Stanley-Venne

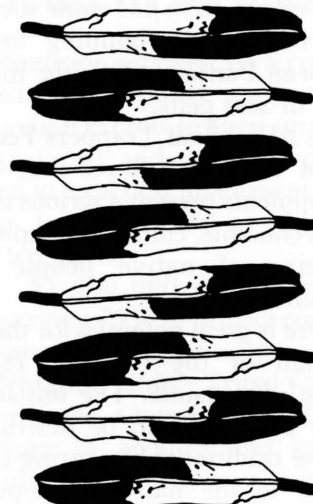
Ms. Stanley Venne is currently General Manager of Settlement Sooniyaw Corporation, a development corporation founded to serve the economic and business development needs of Metis located in Northern Alberta. She has had extensive experience in the private sector, serving as the manager of community relations with a large multinational corporation and as an executive with the Native Outreach Association.

## Walter Twinn

Mr. Twinn is Chief of the Sawridge Band, Slave Lake, Alberta and is President of the Sawridge Companies. These include Sawridge Development Company (1977). Mr. Twinn is President of the Lesser Slave Lake Regional Council and served as the first President of the Indian Equity Foundation.

## Joe Guy Wood

Chief Joe Guy Wood was born at St. Theresa Point, Manitoba and was educated at the University of Winnipeg. He has been employed as a community development worker and program coordinator for the Manitoba Indian Brotherhood. In 1980, he was elected Chief of the St. Theresa Point Band and has been active in many social and economic development initiatives including serving as a member on the Advisory Board of the Northern Development Agreement and a member of the Advisory Board of the Special Agricultural and Rural Development Agreement.



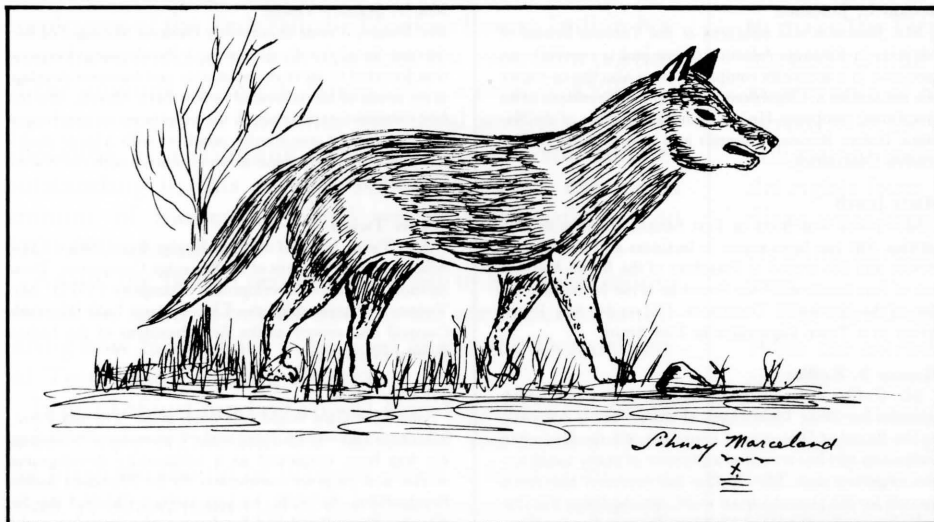
## Marty Bear & Reunion Band

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# Aboriginal Trappers Federation of Canada



Recent years have seen the intensification of the effort of certain groups of "conservationists" to discontinue both the harvesting and making of wild animal pelts and other products. These efforts have had some success, most notably the banning by the European Parliament on the importation of seal pelts.

The Aboriginal Trappers Federation of Canada believes that these developments present a serious threat to the economic, cultural and spiritual wellbeing of native people and communities.

There is great potential for the termination of the fur and related harvesting pursuits. The impact on native people would be destructive because traditional harvesting is important to the native economy in most, if not all provinces and territories.

This land is home and the harvestable resources have always been part of an intricate bond between native people and other elements of existence. Our value system is such that we do not seek to subdue the earth, but to live within the harmony of the great circle of life in which life leads to death which, in turn, creates and sustains life. The appearance of the newcomers opened up new possibilities in rendering this living "on and of the land" easier in that the bounty we gathered could be traded for new and more durable tools. Yet, it was possible to maintain a connection with those cultural and spiritual roots which see birds and

plants and animals as brothers and sisters, each an element within the great circle of life. It was even possible by these gathering pursuits, to contribute to the wealth of the new nation that was emerging even after the development had reached stages of enterprise of which the native people knew little, having emerged from a culture and way of life with wholly different imperatives of their own. It is in this that whatever remains of the possibility of cultural survival and economic independence largely rests.

Now, once again, the evolving sensibility of the now dominant society is denouncing our values and the morality of the harvest. Whatever the merits of those moral arguments are with regard to the internal consistencies of the world view and attendant culture from which they arise, the fact remains that there exists another world view that we regard as equally valuable and that must survive if we are to survive. We can no longer accept the arbitrary definitions of what is right and wrong by people and movements who have historically and continually denied any value to our ways! As in so many aspects of our existence we are now engaged in a struggle with people and ways. The preservation of our right to engage in these economic pursuits reaffirms, for us, our place in the circle of life. We are engaged in the struggle for the right to survive.

We need the support from as many people as possible. We are accepting any amount of funding that you, your

company, agency or department might be able to afford so that we may plan an education campaign in Canada, the United States, Europe and possibly, Japan. The educational campaign material will consist of pamphlets, books, slide presentations, movie productions that are currently available and other displays for the various functions.

Simply, we wish to tell our side of the story!

No contribution is too small. Please direct all inquiries and contributions to:

Aboriginal Trappers Federation of Canada

450 Rideau St. 4th Floor  
OTTAWA, Ont. K1N 5Z4

or

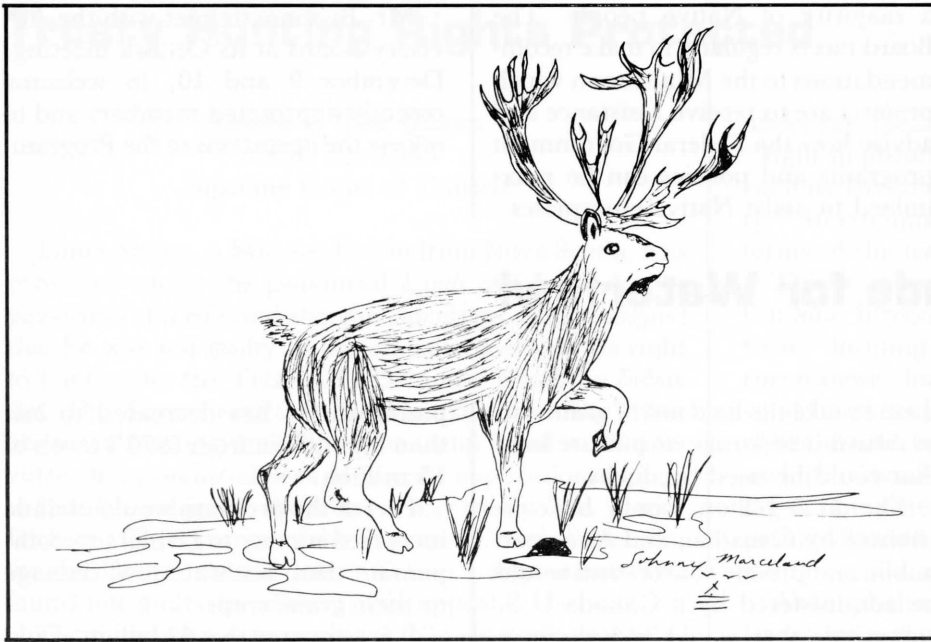
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Saskatoon, Sask. S7K 0A7

## Salient Facts on Fur Harvesting

- A well-developed and conducted harvest by skilled people can be and is respectful of the quarry and helps alleviate the debilitation of natural diseases, etc. and their threat to human beings.
- The continuation of the harvest is now seriously threatened by groups of people who have little connection with the land and even less understanding of the complex interrelations of native people and culture with the land and its renewable resources.
- The native people of Canada are organizing to answer this threat to their cultural, spiritual and economic survival and independence.
- The fur industry was instrumental in the opening and development of the continent to European-generated exploration and development.
- The fur resources of the nation are greater now than in the pre-European era due to complex interrelationships of natural propagation, land use and resource management factors.
- The fur industry continues to be an important source of wealth in Canada, generating some \$600,000,000 to \$1 billion annually. The harvest is also an important





source of protein in many areas, particularly native communities.

- There are in Canada some 60,000 native people who are actively engag-

ed in trapping. The cash earned is a major source of disposable income available to these people, their families and communities.

- The involvement in this harvest is, beyond the economic factors, an important element in the cultural and spiritual wellbeing of native people.
- Despite the claims of some of the more volatile groups, the technology of trapping is in transition to allow a more human harvest.

*“Our people do not kill our animal brothers and sisters for sport or pleasure. All life is sacred to us. If we are hungry we kill an animal, bird or fish to eat and we thank the great spirit who sent it. We kill only what we need, wasting nothing. Only thoughtless ones boast of killing and only cowards lack consideration for the life and feelings of all creatures”.*

## \$12.9 Million in NEDP Contributions Approved in Principle

OTTAWA — The Honorable Andre Bissonnette, Minister of State (Small Businesses) announced today his approval in principle of contributions totalling \$12,945,000 under the Native Economic Development Program (NEDP) to four major Aboriginal economic development initiatives.

Negotiations will begin with a new, Metis-owned financial institution in Alberta, Settlement Investment Corporation of Edmonton, toward its capitalization through a \$4,220,000 NEDP contribution. The profit-oriented company intends to offer loans to agricultural and other businesses as well as equity investment and business planning services to the 4,500 residents of the eight Metis Settlements in Northern Alberta which own and operate Settlement Sooniya Corporation, sponsor of the new company. It is estimated that over ten years up to 500 new jobs and \$16 million in total new investment in the Settlements' economies would be generated as a result of the establishment and expansion of Metis farms and other businesses using financial services of the corporation.

Negotiations toward a \$5,750,000 contribution agreement will begin with the Saskatchewan Indian Equi-

ty Foundation of Saskatoon. The contribution would capitalize the Foundation and enable it to become a self-sustaining, financial institution providing interest-bearing loans and businesses advisory services to commercially viable, Status Indian businesses throughout Saskatchewan. It is estimated that 560 new Indian Businesses could be established over a ten year period creating approximately 2,800 jobs. The Foundation is an independently managed, economic development agency accountable to the Status Indian population of Saskatchewan through the Federation of Saskatchewan Indian Nations.

The Manitoba Indian Agricultural Development Corporation of Winnipeg has received approval in principle for a \$1,975,000 NEDP contribution. With the completion of a negotiated contribution agreement, the corporation would be capitalized over two years and begin to offer direct loans and loan guarantees to Status Indian farmers in Manitoba for capital purchases and operating costs. By providing these services, the corporation intends to develop viable Indian farms and increase the access of Indian farmers to conventional lending institutions, and providing farm credit

and extension services. As a result of its financial assistance program, the corporation expects to assist up to 600 Indian farms and attract over \$13 million in total new investment to the Indian farm economy in Manitoba over ten years.

A \$1,000,000 contribution representing 75% of project costs has been approved in principle to enable the Pehtabun Chiefs Tribal Council of Red Lake, Ontario to establish a company to acquire and operate Sabourin Lake Airways Limited. One-third of the contribution is to be repayable. The company to be formed would be operated on strict commercial principles and be owned by the 3,400 Status Indians of the area. The initiative is expected to generate revenues for re-investment in other businesses and economic development opportunities for the area's Indian population.

“These are all imaginative and important enterprises demonstrating the great capability and determination of Aboriginal people to become economically self-reliant,” Mr. Bissonnette said. He added that the Government of Canada is committed to supporting and encouraging Aboriginal entrepreneurship and that he is delighted that the Native

Economic Development Program is playing a key role in working toward that objective.

The NEDP is a special initiative administered through the Department of Regional Industrial Expansion to assist Aboriginal Board composed of

a majority of Native people. The Board meets regularly to make recommendations to the Minister on which projects are to receive assistance and advise how the Federal Government programs and policies can be maximized to assist Native enterprises.

Mr. Bissonnette met with the Advisory Board at its Ottawa meeting, December 9 and 10, to welcome recently appointed members and to review the operations of the Program.

## \$1.5 Billion Plan Made for Waterfowl

by Barry Wilson

OTTAWA (Staff) — The Canadian and American governments are proposing a 15-year, \$1.5 billion plan to protect and increase North American waterfowl numbers.

The majority of the money would be spent on the Canadian Prairies to expand the nesting grounds for pintail and mallard ducks.

Environment Canada officials say most of the money would go to farmers who co-operate in the effort by protecting marshland and other nesting areas on their land.

Nesting grounds for the birds have declined in recent years because of drought and intensive farming practices that have destroyed many traditional nesting grounds and wetlands.

The decline of the soil and spread of soil salinity are also seen as problems for the wildlife lobby, which estimates that duck hunters and watchers contribute \$1 billion annually to the Canadian economy.

But while farming practices are identified in the draft plan as the problem, Canadian Wildlife Service official Jim Patterson said farmers are not being blamed.

"The sector is under pressure and there are reasons," he said in an interview. "This is not a finger pointing exercise that agriculture is bad. I think this could help both sectors."

One result of the effort could be financial incentives to farmers to convert marginal land back to forage that could accommodate migrating birds.

The proposal published for comment last week suggests that 3.6 million acres of additional prairie land be protected and improved for the ducks.

Some of this land is now in grain production even though it is of marginal quality. Farmers will be offered per-acre payments to encourage

them to take the land out of grain and to return it to forage or pasture land that could be used by ducks.

The \$1.5 billion would be contributed by Canadian and American public and private sources and would be administered by a Canada-U.S. committee that would include farm representatives.

It would be in addition to an estimated \$600 million in spending planned by Ducks Unlimited by the end of the century.

Patterson of the Canadian Wildlife Service said drastic action is needed because during the past decade, the Canadian population of mallard and

pintail ducks has decreased to less than 5.5 million from 1970's levels of 15 million.

Part of the program would include increased money to farmers to compensate them for waterfowl damage to their grain crops.

It is estimated that \$1 billion would be spent on the Canadian Prairies.

Three quarters of the money would be raised in the United States and spent in Canada.

The American benefit by hunting ducks in Canada and because the birds migrate from Canada into the United States during the year.

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### SIFC — Saskatchewan Indian Federated College

Regina, Saskatchewan, Canada  
March 17 - 23, 1986

**8th Annual Pow-Wow**  
**March 22 - 23, 1986**  
**Agribition Building**  
**Regina Exhibition Park**  
**(use Lewwan Drive entrance)**



SIFC

#### Other Special Activities

- Noon Hour Entertainment
- Displays
- Children's Activities
- Speaker's Forum





# Treaty Hunting Rights Protected

**Simon v. The Queen**  
Nov. 21, 1985  
Supreme Court of Canada

James Simon, a Micmac Indian from Nova Scotia, was convicted under the provincial *Lands and Forest Act* for possession of a rifle and shotgun cartridges. Simon argued that he was not guilty of the offence based on his right to hunt under the Treaty of 1752 and s. 88 of the *Indian Act*. The Treaty said that the Micmacs have the "free liberty of hunting and fishing as usual" and s. 88 provided that provincial laws of general application applied to Indians, subject to the terms of any treaty. Mr. Justice Dickson, Chief Justice of the Supreme Court of Canada, for the Court, upheld James Simon's arguments and found not guilty by allowing his appeal.

The Supreme Court made the following important findings in allowing the appeal:

1. The Treaty of 1752 was validly created by competent parties with the intention of establishing "mutually binding obligations which would be solemnly respected."
2. The Treaty, as it was worded, constituted a positive source of protection against infringements on hunting rights." This supports the view that Indian treaties should be given a "fair, large and liberal construction in favour of the Indians."
3. There is an implicit right in the Treaty that James Simon "has the right to possess a gun and ammunition in a safe manner in order to be able to exercise the right to hunt." In other words, a hunting right, to be effective, includes "those activities reasonably incidental to the act of hunting itself. . ."
4. An Indian treaty is unique; it is "an agreement **sui generis** (unique) which is neither created nor terminated according to the rules of international law." Once a valid treaty has been entered into, the burden is on the Crown to prove that treaty rights have been validly terminated. Strict proof is required of the fact that a treaty has been extinguished.
5. There was no evidence that Simon was hunting from a highway off the reserve, which would have raised different questions since the **Mousseau** case forbade this sort of activity under certain circumstances.
6. In order to establish Indian traditional rights, evidence need not be conclusive since Indians did not keep written records and their traditions were oral in nature.
7. Where terms of a treaty come into conflict with federal legislation, the federal laws prevail "subject to whatever may be the effect of s. 35 of the *Constitution Act*, 1982." This raises for the first time the suggestion that s. 35, which protects "existing treaty rights", might prevail over even federal legislation. This issue was not pursued further by the Court.
8. The provincial law, although designed to promote the preservation of wildlife by placing seasonal limitations and licencing requirements on the right to possess a rifle and ammunition, tries to restrict James Simon's right to hunt

under the Treaty. These provisions conflict with Simon's "right to possess a firearm and ammunition in order to exercise his free liberty over the lands covered by treaty." In circumstances where such a conflict arises, "the terms of the treaty prevail."

This is an exciting decision for Indian hunters across Canada. It recognizes the importance of the treaties and treaty hunting rights which cannot, in certain circumstances, be restricted by provincial legislation. It would now appear that Indians exercising their treaty rights should be at free liberty to do so unrestricted by such provincial legislation as that dealing with the carrying of unregistered firearms, carrying uncased weapons, perhaps loaded firearms, etc., as long as those activities are done in a safe manner.

Although the treaty provisions in Saskatchewan are different from those in Nova Scotia and the terms of the Natural Resources Transfer Agreement affect Indian hunting rights in Saskatchewan, the Supreme Court decision in *Simon* is a positive decision in support of protecting treaty hunting rights from provincial regulations which are in breach of those rights. This decision will be of great assistance to Indian hunters in Saskatchewan in their fight to protect not only their hunting rights but their treaty rights in general.

## HUNTING RIGHTS IN B.C. REJECTED

**Arthur Dick v. The Queen**  
(October 31, 1985)  
(Supreme Court of Canada)

Arthur Dick was a non-treaty Indian member of the Alkali Lake Band in B.C. who was charged with killing a deer out of season without a permit contrary to the provincial *Wildlife Act*. Arthur Dick killed the deer for food on traditional hunting grounds off the reserve. He argued that the provincial law impaired his status and capacity as an Indian and was invalid because only the Federal Government could regulate with respect to Indians under s. 91(24) of the *Constitution Act*, 1867 (formerly the *B.N.A. Act*, 1867). He also argued that provincial laws, if they were of general application, do not become part of the federal law under s. 88 of the *Indian Act*.

The Supreme Court supported his conviction in this case. Mr. Justice Beetz, speaking for the Court, found that the B.C. *Wildlife Act* was a law of general application which applied to Arthur Dick by its own force, or even if it did not affect him as an Indian, this law became part of the federal law by "referential incorporation" under s. 88 of the *Indian Act*. The same basic approach was taken in the **Jack and Charlie** case.

**Jack and Charlie v. The Queen**  
(October 31, 1985)  
(Supreme Court of Canada)

The two accused were Coast Salish Indians who were charged with hunting deer out of season contrary to the *Wildlife Act* of B.C. The deer had been killed for use in

an ancient religious ceremony involving the burning of raw deer meat. The accused argued that the *Act* should not apply to them as it interfered with their freedom of religion; that in interfering with their religion the legislation affected their Indianness by purporting to regulate the accused *qua* Indians (which provincial legislation couldn't do); and hunting went to the root of their culture and way of life so that its prohibition affected them *qua* Indians. It should also be noted that the incident occurred before the *Charter of Rights and Freedoms* was proclaimed.

None of the lower courts in B.C. supported the Indians' arguments and upon appeal to the Supreme Court, the unanimous judgement of the Court was to dismiss the appeal. They held that the *Wildlife Act's* prohibition of killing deer raised no question as to freedom of religion or the practice of an aboriginal religion. There was no suggestion that the deer were killed as part of a ceremony or that the Act interfered with or prohibited the Indians' religious practices which could be carried out with deer meat kept in storage. In other words, the hunting itself was not a religious practice but merely a motive for obtaining the meat to proceed with a religious ceremony.

The argument that the hunting went to the root of Indian culture and any legislation which prohibited hunting was inapplicable if it affected Indians *qua* Indians was dismissed. They found that following the reasoning in an earlier Supreme Court decision, **Kruger and Manuel**, (1978) 1 S.C.R. 104, the *Wildlife Act* was a law of general application and applied to Indians under s. 88

of the *Indian Act* or of its own force. This provincial legislation applied so long as it did not "impair the status and capacities of the accused *as* Indians." They concluded that there was no evidence from which it could be inferred that the *Wildlife Act* was directed against Native persons in any unfair or discriminatory way. Neither was there any evidence that the legislation impaired the status and capacities of the accused as Indians.

The **Jack and Charlie** and **Dick** cases can be distinguished on several grounds. First, they involved hunting in an area not covered by treaty. Secondly, the accused in B.C. were hunting in an area not covered by the Natural Resources Transfer Agreement which specifically recognizes that Indians can hunt at all seasons of the year as long as they are hunting for food and on land to which they have a right of access. Thirdly, the court was careful to point out that the incident occurred before the *Charter of Rights and Freedoms* was proclaimed. Perhaps the religious argument could be raised again as a breach of the *Charter* provisions.

Although the **Jack and Charlie** case and the **Dick** case did not result in favourable decisions in support of Indian rights, they bare limited to their own facts. The **Simon** case recognizes the protection provided Indian hunters covered by treaties. Probably, much of the reasoning in the B.C. cases would not apply to hunters in Saskatchewan. Fortunately, the Supreme Court still recognizes the importance of the treaties.

## WINTER/SPRING 1986 ROUND DANCE DATES AND LOCATIONS

February 14, 1986

February 14, 1986

February 14, 1986

February 21, 1986

February 21, 1986

February 21, 1986

February 28, 1986

March 1, 1986

March 1, 1986

March 2, 1986

March 29, 1986

Hobbema, Alberta-Bull Reserve

Witchehan Lake, SK.

Thunderchild, SK.

Sweetgrass (Pooyak's)

Hobbema

Ministikwan

Onion Lake (cowboy)

Onion Lake, SK. (wedding)

Little Pine, SK. (cowboy)

Thunderchild, SK.

Sturgeon Lake





**SASKATCHEWAN**

**INDIAN**

*The Saskatchewan Indian*  
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Saskatoon, Saskatchewan, Canada  
S7K 0A7

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# PROVINCIAL

## Gabriel Dancers to Perform at Expo '86



*Stewart Greyeyes (Muskeg Lake) of the Gabriel Dancers performing before the appreciative audience.*

The Gabriel Dancers, a group of Indian and Metis teenagers have been selected to perform before a world audience at Expo 86 this summer. They are all students in Saskatoon but hail from across the province.

Ron Camponi and Judy Lemaronde organized and tutored two groups last year, the teenagers and another younger set. Their performance includes jigging, Drops of Brandy and the Duck Dance among others. They have performed all year in schools, public events and cultural gatherings. The youngsters have worked all year juggling school, practise and performances. Sharon Rope, a student at the Indian Teacher Education Program assisted with supervising and transportation while other parents Caroline Miller and Geraldine Greyeyes helped with practise and taught new dances.

When tryouts commenced, Camponi envisioned adults forming the group. He said: "But let's face it. Kids are better dancers."

The group includes Mitch Miller, Stewart Greyeyes, Jody Wuttunee, Laurie Baldhead, Darcy Camponi, Melinda Miller, Sheldon Chicouse and Tania Camponi.

The philosophy of the Saskatchewan Expo 86 Corporation was to assemble a showcase which reflected the ethnic mosaic of the province. A total of 250 applications of top calibre solo performers and groups were received by the Corporation. Selections were extremely difficult in view of the talent displayed.

The Saskatchewan pavillion will also include 25 artisans and craftsmen selling their products. This is a first for Saskatchewan.

Corporation President Gordon Staseson said: "The showcase will have two components, a continuous variety show will be presented daily (May - October) and will be augmented by a core cast production with a Saskatchewan theme specifically written and produced for the Expo 86 stage."



*Gabriel Dancers - Back row: Cary Gaddie, Sheldon Chicouse, Harry Glover. Front row: Dortehea Glover, Lisa Gariepy, Judy Wuttunee, Melinda Miller and Nancy Laplante.*



# INAC's Indian University Scholarship Award

by Cathy Buburuz

INAC's annual awards to Saskatchewan's top Indian university students were presented at the Saskatoon district office on December 18, 1985. The scholarships, valued at five hundred dollars each, not only recognize individual achievement, but serve to promote an awareness of Indian success in the non-Indian community.

To qualify for the scholarship students must be enrolled in a full-time accredited university program. The selection of candidates rests with the department's review committee and the final decisions are based on

the students grade point average.

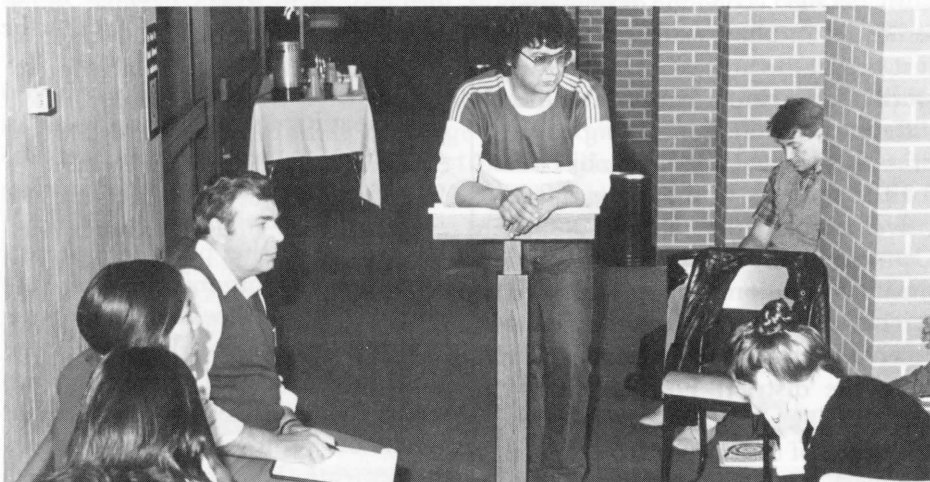
Wil Sinclair, regional superintendent of the post secondary education program, presented the awards to the following students who achieved the highest standards in their respective programs:

- Garnet Eyahpaize, a member of the Beardy's & Okemasis Band, Indian Teacher Education Program, University of Saskatchewan;
- Blaine Favel, a member of the Poundmaker Band, College of Education, University of Saskatchewan;
- Adelle Iron, a member of the Canoe Lake Band, Indian Teacher Educa-

tion Program, University of Saskatchewan;

- Brian Kiskotagan, a member of the Red Pheasant Band, College of Commerce, University of Saskatchewan;
- Iris Loewen, a member of the Flying Dust Band, College of Education, University of Saskatchewan;
- Leanne Poitras, a member of the Muscowpetung Band, College of Arts and Sciences, Saskatchewan Indian Federated College; and,
- Laurie Peyachew, a member of the Red Pheasant Band, College of Commerce, University of Saskatchewan.

## Wasikaw Pisim Conference



*During a discussion led by Allan Genereaux, conference participants agreed that programs are needed to educate those affected by alcoholism.*

submitted by Indian and Northern Affairs Canada

The Wasikaw Pisim Conference, held at the Regina General Hospital on October 10-11, 1985, provided a forum to address current issues and concerns related to Native health care. Sponsored by the hospital's Wasikaw Pisim Native Counselling Services (formerly Awasis Atoskewin), the conference was the second of its kind held in Saskatchewan.

The theme of the two-day event, "Our Endeavours: The Strengths of Our People," attracted 80 people from across Canada and the United States. The participants attended workshop sessions on Drug Addiction, Suppression and Oppression,

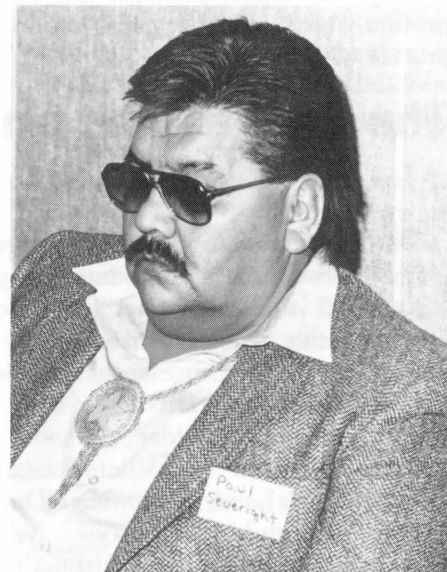
Alcoholism, Suicide, Sex Abuse and Child Abuse, and Wife Battery.

Lillian Isbister, the co-ordinator of Native Services at the Regina General Hospital, said the success of the conference was due mainly to the expertise and wisdom shared by Native speakers, and the positive interaction and feedback, at the conference workshops.

"Our Indian values were respected and through our discussions we were able to let other professionals and the community know that Native people, working with Native families, do make a difference in the delivery of services. As a changing agent within the institutions, we work as ambassadors within the Native community and we have a lot to offer

society in the field of health. Native health professionals are now voicing their destiny and strengths. We have deep respect for our Elders and they, too, played a key roll in the success of the conference," Ms. Isbister said.

Guest speakers included Maria Campbell, Verna St. Denis, Allan Genereaux, Paul Severight, Evie Smith, and Elsie Kerestes. Although the topics of discussion focussed mainly on solutions to problems in the Native community, it was agreed by many that the difficulties are shared by the whole of society.



*Guest Speaker Paul Severight said, "Reaching those people who contemplate suicide, while they are still ambivalent, is an important task."*

# S.I.E.D.C. - Economic Development Strategies Project is Now Underway

The Saskatchewan Indian Economic Development Commission is pleased to announce that they have signed a contract with the Department of Regional Industrial Expansion Special ARDA Program to provide support for continued economic planning and research. The S.I.E.D.C. has already completed a major document on province wide strategies for economic development. This new agreement will allow for districts to become involved in this process as well as formulate their own plans for economic development at that level.

A careful review of the Phase I report reveals that the objectives set out have been successfully attained. The S.I.E.D.C. now has a document which provides a data base on the current status of Indian economic development and the economic conditions which are experienced by Indian people. It also provides an analysis of prospects in the provincial economy on a sectoral basis and an analysis of the potential for Indian people to access those opportunities. Moreover, the report details current economic development strategies at the regional level and indicates future directions in strategy development. Finally, the report contains district profiles which detail the consultation process with the districts, indicate the

directions they are taking, and reveal the choices they have made related to development in specific sectors.

Earlier work on the project yielded a listing of specific projects and opportunities that have been considered by individual bands. One of the primary tasks involved in Phase II will be to relate the evolving district strategies to the opportunities identified at the band level.

One of the important outcomes of the Phase I work was the identification of the differences in strategy development and the development of district economic development institutions at the district level. Clearly, there are some districts which have fairly detailed economic development strategies in place while others have just begun the process. The Phase II work plan attempts to recognize these differences while continuing to address the original goals and objectives for the project. Without the full involvement of the District Chiefs Councils or district economic development corporation, any strategies that might be produced run the risk of receiving limited support and backing from the district. For this reason, S.I.E.D.C. is negotiating agreements with each of the districts to carry out the work on their behalf.

One of the conditions that will have to be attached to the agreements with

the districts is the requirement of sharing information. In districts where the work involves detailed strategy development, this will not be an issue. In districts where they are proposing to carry out sectoral or specific opportunity analysis, it might pose some problems. As indicated in the Phase I report, some districts are hesitant to reveal their detailed or specific plans for policy and business reasons. The S.I.E.D.C. proposes that the detailed plans made available as a consequence of or derived from Phase II not be revealed to other districts without the specific consent of the originating district. Of course, at the very least, outlines of the district plans will have to be made available to the Commission and Special ARDA for the purposes of the final report.

Co-ordinating the efforts of seven participating district organizations in an attempt to meet priorities established at the regional level is not an easy task. Nonetheless, the S.I.E.D.C. believes that the proposed project structure and organization can accomplish this task while allowing the districts to establish their own priorities. They will be meeting with each of the districts during the last week of January to finalize arrangements. The start up dates for all district projects is February 1, 1986.

## The Saskatchewan Indian Languages Institute

by S.I.L.I. Staff

The Saskatchewan Indian Languages Institute emerged from the Saskatchewan Indian Languages Program in May, 1985 with a new Director, a new mandate, a new administrative structure and some new staff members. The staff of the S.I.L.I. presently includes:

- Freda Ahenakew, Director
- Smith Atimoyoo, Elder
- Shirley Fredeen Van Vliet, Researcher Developer
- Barbara McLeod, Researcher Developer
- Judy Smallchild, Secretary
- Lorna MacDonald, Linguist

The principle objectives of the Institute are as follows:

- to preserve the Indian languages of Saskatchewan
- to preserve the wisdom of the elders, by recording traditional stories, historical texts, myths and legends, and by

making these available in the form of printed books

- to train Indian language curators to conduct the taping, transcribing and storing of these texts
- to train Indian language teachers
- to train Indian language specialists
- to develop Indian language teaching materials: text books, tapes, teachers' manuals, workbooks and readers

Despite severe shortages in staff and in funding, the staff at the Institute is well on the way to meeting these objectives.

Teachers' manuals, student workbooks and readers have been completed for both Cree and Saulteaux from Kindergarten to Grade Three. Picture card sets, audiotapes, a song book, and a revised university level textbook have also been developed. All of these materials are available for sale through the Institute.



During the summer of 1985, four summer students were hired to write and illustrate children's stories. To help them in their work, these students were able to attend a Workshop on Children's Literature, conducted by Jessica Latshaw and Susan Schneider for Institute staff and students. The students completed twelve stories, which will soon be edited and printed.

In the past several months, members of the Institute staff have attended a number of conferences dealing with both language teaching and linguistics, and have presented papers at these conferences. In addition, Freda Ahenakew received funding from the University of Manitoba which enabled her to travel to Winnipeg and complete the final editing and the glossaries for two Cree publications, *kiskinahamawakan-acimowinisa* and *waskahikanowiyiniw-acimowina*. The first has been published and is available for sale through the Institute; the second is at the printers.

Smith Atimoyoo has spent time travelling throughout the province in order to do the fieldwork necessary for the various functions he performs at the Institute.

From its inception in 1972, the Saskatchewan Indian Languages Program has been offering university level courses to Indian language instructors throughout the province. Most of these instructors do not yet have their B.Ed. degrees, and upgrading them to this level has become a major goal of the S.I.L.I. To this end, three six-credit courses were delivered by Institute staff in the summer of 1985 to thirty-five Indian language instructors; these courses were Cree 120, Linguistics 110, and EdInd 365.

In the fall of 1985, two additional courses have been offered at the Institute, English 90 and Indian Studies 100. A group of language instructors from communities throughout Saskatchewan have been coming to Saskatoon for one week each month to attend classes. For the remaining three weeks every month, these instructors are

able to remain in their communities and continue their own teaching duties. In this way, their employment is not interrupted as they are upgraded towards a B.Ed. degree. Beginning in January 1986, two more courses will be offered, Math 90 and Indian Art 100.

The language instructors served by the S.I.L.I. require a teacher training program with specialization in the following four areas:

- the Indian language to be taught (Cree, Saulteaux, Dene, Assinboine or Dakota)
- methods of teaching Indian languages
- linguistics
- Indian studies

Since there is no one University in Saskatchewan offering a B.Ed. degree with specialization in all four areas, the Saskatchewan Indian Languages Institute is establishing a B.Ed. program through an existing institution, the Saskatchewan Indian Federated College at the University of Regina.

•Future plans of the Institute include offering a more advanced level of teacher training to accommodate those language instructors who are further along in their programs. It is expected that this will begin in June 1986.

The teacher training program, though still in its infancy, has received enthusiastic support from both the bands and the language instructors. To encourage a high level of academic achievement among those students participating in the program, the Institute will be awarding an annual scholarship, the *Ida McLeod Memorial Scholarship*, which has a value of \$1,000. This scholarship is dedicated to the memory of the late Mrs. Ida McLeod, the founder of the Saskatchewan Indian Languages Program, as a tribute to her dedication to preserving the Indian languages of Saskatchewan.

## Great Plains Dance Troupe to Perform at Expo '86



**BACK ROW:** L to R; Ronald McNab, Trevor Ewak, Daryle Goodwill, Tim Rosebluff, Henry Beaudry, Patrick McNab, Walter Bull, Roy Bison. **MIDDLE ROW:** L to R; Suzette Bull, Lisa Ewak, Tina Bull, Irene Goodwill, Frank Merasty, Clayton Daniels, Hazel Ahenakew, Ruth Bull, Tina Daniels, Linda Standing. **THIRD ROW:** L to R; Atchak Ahenakew, Kishey Ahenakew, Chrissy Goodwill. **FRONT ROW:** Kneeling; Terrance Goodwill, Dennis Morrison Jr., Ryan McNab, Kelly Daniels.

The Great Plains Dancers, a troupe selected to perform at Expo '86 in Vancouver will perform a variety of traditional Indian dances. Children, always crowd pleasers, will perform in each category.

Participants of the group are the best professional traditional dancers in Saskatchewan, many of whom have performed throughout the world. The Plains Cree, Saulteaux, Dakota and Assiniboine tribes are all represented in the troupe, ranging from 2½ to 71 years old. Battle Creek from Red Pheasant, provide the singing and drumming.

A unique feature of the group is the educational format of their performance. Each dance is accompanied by the history and purpose of its performance and the regalia worn through narrator, Eric Tootosis. This can

evoke highly colorful images as well as bring history alive. In this way, participants are living their celebration of life in their traditional way as well as promoting cross-cultural awareness. This uniqueness of the group has led to other projects. Videos and tapes have been made for the educational purposes and the coordinator of the group, Tyrone Tootoosis in conjunction with staff from the Saskatchewan Indian Cultural College are also planning a book and brochures of the performers who number between 29 - 34. The Cultural College is a sponsor of the troupe which fulfills their objective of cross-cultural awareness.

Tyrone views Expo '86 as an opportunity to expand beyond the borders of Canada and will be making contacts there to promote the troupe to the international level.

The following are brief descriptions of the dances the troupe performs.

### **Grande Entry**

This kicks off all afternoon and evening programs and serves to introduce the Canadian and American flags as well as honor the eagle staffs, war veterans, elders, princesses, organizers and participants.

### **Inter-Tribals**

This dance and song unites all tribes and nations heedless of borders, therefore any participating drum can sing. Gifts are exchanged to honor participants.

### **The Crow Hop**

A traditional dance of the Cree tribe, this dance has a slow heavy beat which can change to a more rapid beat at the whim of the drummers. The surprise factor makes it valuable for competitive dancing, but it is also used in inter-tribal dancing.

### **The Shake Dance**

This is originally a dance of the Blackfoot Prairie Chicken Society so it imitates the prairie chicken during breeding season. Often used interchangeably with the crow hop in contests, the objective is that the total regalia - leathers, bells, beadwork, etc. not remain stationary. Primarily used in male competition and requires total body movement.

### **Hoop Dance**

This dance represents a warrior sneaking on an enemy's camp. The hoops are symbolic of how the warrior reaches his destination and may vary in number and sizes.

### **The Owl Dance**

A social dance much like the waltz shows the European influence. The women choose a partner. Both dancers face the same direction, one arm around each other and hands joined in front. When music changes, the couple make a complete turn-around (circle) and proceed.

### **The Round Dance**

The Plains Cree received this dance from the Assiniboine which involved joining hands in a circle and shuffling sideways in a clockwise circle. This was originally held during times of sickness but has evolved into a social dance, to offer friendship.

### **Solos**

One dancer will catch the eye of the audience and the public will request a solo encore, in exchange for a gift. Great Plains Dancers use this opportunity to demonstrate a comparison of how the dance has changed and evolved over the years.

### **Team Dancing**

Three or four dancers of the same sex perform a synchronized perfor-

mance although dress may differ. This is a popular dance at pow-wows.

### **Great Plains Dance Troupe**

Mr. Henry Beaudry - Eagle Staff carrier, World War Two Veteran, Traditional Dancer.

### **Mens' Traditional**

Walter Bull - Little Pine, Patrick McNab - Gordons, Timothy Rosebluff - Muskopetung

### **Mens' Fancy Dance**

Roy "Crazy Horse" Bison - Whitebear, Ronald McNab - Gordons, Frank Męrasty - Sturgeon Lake, Tyrone Tootoosis Poundmaker

### **Ladies' Fancy Dance**

Irene Goodwill - Nikaneet, Lisa Ewak - Whitebear, Tina Bull - Red Pheasant, Suzy Bull - Little Pine

### **Junior Girls' Fancy**

Rae Dawn Bison - Whitebear

### **Junior Boys' Grass Dance**

Junior Ryan McNab - Gordons, Clayton Daniels - Sturgeon Lake

### **Mens' Grass Dance**

Gerald Baptiste - Red Pheasant, Trevor Ewak - Whitebear, Darrel Goodwill - Nikaneet

### **Ladies' Traditional**

Ruth Bull - Little Pine, Tina Daniels - Sturgeon Lake, Linda Standing - Whitebear, Hazel Ahenakew - Sandy Lake

### **Junior Girls' Traditional**

Kishy Ahenakew - Sandy Lake, Sekwun Ahenakew - Sandy Lake, Christy Goodwill - Nikaneet, Carla Standing - Whitebear

### **Junior Boys' Fancy**

Terrence Goodwill - Nikaneet,

### **Junior Hoop Dancers**

Beamer Morrison - Ochapowace, Kelly Daniels - Sturgeon Lake.





# SIFC Annual Report

## PRESIDENT'S REPORT

We're on the move!

For SIFC, 1986 will be an important year as we will be celebrating its 10th Anniversary: 1976 to 1986. To our young people, ten years may seem like a long time. However, for many of us, especially our Elders, ten years is like yesterday. And in such a short time, we have come a long way.

The College owes its success to many people. But none were more important than the Elders and leaders who had a dream - a dream that we could control our own college, our own destiny. Today, that dream is reality. SIFC is unique: it is the only Indian controlled institution in Canada, offering degree programs.

The struggle was not easy. Their dream went against the prevailing attitude of governments and others at the time. Nevertheless, our Elders and leaders kept on and found other people who shared their dream. Eventually, we found a home at the University of Regina. And as noted in our Chairman's remarks, the University has not only provided moral but also financial support. For this we are thankful.

More important, we are thankful to our Elders and leaders who persevered in what some people thought was an impossible dream. They persevered and they won. The success we see today is the result of that dream.

One out of every four students going to university in Canada attends the SIFC. Because of the College, Saskatchewan bands have the highest per capita percentage of students attending university in Canada. We have students from over 50 Saskatchewan bands attending the SIFC.

Our academic success is reflected not only in our increased retention of our students but also in the excellence of our graduates. To date over 250 have graduated from the College. Many are now leaders in their own communities, and as part of our 10th Anniversary celebrations we will form the SIFC Alumni Association.

The struggle, however, is far from over. The College continues to strive for academic excellence. To achieve this goal several obstacles must be overcome.

First, our financial situation must be resolved. While we are one of the fastest growing in North America (our enrollment increased by 19 percent this fall over last winter), our funding from the federal and provincial governments has not kept pace with this dramatic and unexpected increase. Since 1976, when we first opened our doors, we have grown from our initial enrollment of nine to 537 students registered this Fall semester. We also provide instruction to another 300 students who are not formally registered full-time with the College but take our classes. This past spring, for example, we had 60 Band Welfare Administrators attend an accredited training program.

In order to survive, SIFC must achieve financial parity with other universities and colleges. Unless its funding problems are resolved, the College will be unable to meet not only future enrollments, but also the ever-increasing demands placed on SIFC by our communities.

The second obstacle the College must overcome is the deficit it has accumulated over the years as a result of under-funding. To put itself on a sound financial footing, SIFC must meet this debt. The Board of Governors will continue to take action to address this problem.

Third, in order to enhance the offering of quality Indian education in a proper academic environment, the College must provide better facilities for both students and staff on our Regina and Saskatoon campuses. At present we have over 130 students and eight staff in Saskatoon crowded into an office building. This is unacceptable.

As you can see, much work still has to be done.

In regards to our academic direction the majority of our students are either in the Faculty of Arts, Social Work or Education. We have few students in management and administration or the sciences. The Board has set a priority to address these two areas. Towards this end, the College is in the process of enhancing our Indian Management and Administration program by adding a Business School component. It is also in the process of developing an Indian Health Careers program designed to get more of our people into the health professions. In addition, over the next few years, we hope strengthen our Faculty of Science. Other areas where we want to become involved in the future, are Human Services (i.e. Child and Family Services), Graduate Studies, an Indian Justice program, and programs supporting the traditional livelihoods of hunting, fishing, trapping and agriculture.

We're on the move!

However, the first step in building for the future is to pause and reflect our past. Our 10th Anniversary provides us with the opportunity to do just that. With this in mind, your comments and suggestions would be suggested. It is your College!

We've come a long way from the dream espoused by our Elders and leaders. To show you just how far we have come, I would like to provide you brief highlights of our accomplishments this past year.

Del C. Anaquod  
President

## HIGHLIGHTS

- SIFC experienced a 19% enrollment increase over Winter '84.
- SIFC graduated a total of 34 students during the Spring and Fall of '85.
- SIFC graduated its first student in Indian Communication Arts.
- The SIFC Act passed its Second Reading at the Winter '85 Chiefs Legislative Assembly.
- SIFC - the only Canadian Indian Institution to be accepted as a member of the American Indian Higher Education Consortium (AIHEC) which represents 18 tribally controlled colleges in the United States.

- The College was successful in securing funding to launch its new Health Careers Program.
- 55 Band Welfare Administrators completed a Band Welfare and Family Service Workers Training Course. The students took two Indian Social Work Classes over a four month period at St. Peter's College Residence in Munster, Saskatchewan. Participants in the program were given one week off each month by their bands to attend.
- The Department of Indian Management and Administration offered its second annual "Summer Institute in Public Administration". Again, the course, because of an over demand, had to limit its enrollment to 26. It attracted Band Administrators from B.C., Alberta, Manitoba, Ontario and Saskatchewan.
- Once again, the College's Annual Cultural Week attracted 7,000 people to its two day Pow-Wow and another 2,000 people participated in regular events such as the Children's Events and the Prairie Classic Basketball Tournament.
- The College initiated preliminary plans to officially form an Alumni Association.
- The Indian Art Department hosted an international meeting of Indian Artists in post-secondary teaching. Artists came from as far away as Buffalo, New York.
- The SIFC and the Nursing Faculty of the University of Saskatchewan will be offering a nine week Nursing Institute modelled on the Program of Legal Studies for Native People. The Indigenous People's Access to Nursing Program will be offered in the summer of 1986.
- Ho Qun, the first student from Inner Mongolia, Peoples' Republic, China, to attend a Western institution, began his second year of studies Indian Studies at the College.
- The Department of Indian Communication Arts, compiled, edited and produced its own workbook for use in the classroom by INCA students.
- Cultural Camp - Social Work 352 was held at the Mistawasis Reserve. The camp was a success. It was also the largest camp ever with approximately 90 people, including Elders, 25 students, and their families.
- Two second year students of the Department of Indian Social Work completed their four month practicum with Mapuch Indians at the Indigeous Institute of Temuco, Chile, South America.
- Oliver Brass, Associate Professor in our Department of Indian Studies received his doctoral degree at the University of Regina in the Spring Convocation. He was the only person to do so out of 1,000 graduates.
- Blair Stonechild, Head of our Department of Indian Studies was elected President of the Canadian Indian/Native Studies Association, and Bill Asikinack, Assistant Professor was elected Secretary-Treasurer.
- The Department of Indian Studies was successful in developing a new program. Bachelor of Arts Honour (Individual) in Indian Studies is now an option available for Indian Studies majors.
- The Department of Indian Studies has completed a survey of community support in Regina. Of 890 Indian/Native respondents, 87% are in support of an In-

dian Controlled High School. In a random telephone survey of 100 Reginians, 66% said yes.

- 1120 items were added to the SIFC Library this year, this included books, video-cassettes, records and other printed items.
- For the period Fall 1984 to Fall 1985 the Department of Continuing Education/Extension has offered a total of 58 classes off campus on such reserves as - Cote, Bear-dy's, Little Pine, Ochapowace, Red Earth, Peepeekisis, Poorman, and Sturgeon Lake as well as in the communities of La Ronge, Fort Qu'Appelle and Munster.
- For the Fall 1985 Semester there are 115 students in off-campus programs and classes.
- The Beardy's full-time teacher training program began its third year with 11 students currently doing their internships.
- The Peepeekisis full-time teacher training program began its third year with 12 students currently doing their internships.
- The Sturgeon Lake full-time teacher training program began its second year with 18 students.
- Peter C. Newman, internationally renowned author, columnist, and former editor of Maclean's joined the College as Special Professor.
- John Munro, former Minister of Indian Affairs, joined the SIFC as Special Professor.
- John Tootoosis, well known Elder and Indian Statesman, has joined the College as a Special Professor.
- Dr. David Ahenakew, former National Chief of the Assembly of First Nations and former Chief of the Federation of Saskatchewan Indian Nations, has joined the SIFC as a Special Professor.
- Chief Solomon Sanderson of the Federation of Saskatchewan Indian Nations, has joined the staff as a Special Professor to speak at student and public forums.
- The SIFC, under the FSIN was instrumental in initiating an International Agreement with the First Nations of Central America, namely CORPI (the Coordinadora Regional De Pueblos endiors) for the exchange of expertise, information and support.
- High Commissioners of Zimbabwe, Tanzania, Nicaragua, and New Zealand, visitors from Chile and delegations from China visited the SIFC to learn of our developments and how these could be applied to the educational needs of their Indigenous populations.
- The Executive Director of CUSO and the Chairman of OXFAM Canada visited the College to learn more of our developments. Both are interested in getting SIFC involved in Third World overseas projects.
- CUSO contracted the SIFC to conduct a study on training needs for Indigenous peoples in the Caribbean. The November, '84 recommendations of former Chief Tom McKenzie and Bill Logan, Acting Department Head of Indian Management and Administration are being implemented. Bill Logan and Dan Bellegarde, President of the Saskatchewan Indian Institute of Technologies (former SICC) will be attending a working meeting in November '85.



- Delegations from six community colleges from Alberta and Saskatchewan visited SIFC to learn of the College's developments.
- Stephanie Rogers, Communications Officer, was invited to attend the 12th World Festival of Youth and Students in Moscow, U.S.S.R. in July, 1985.
- Following our international agreements with different minorities institutions in China, the Central Institution of Nationalities in Peijing has accepted an invitation from SIFC to send one of their academic staff members to lecture the SIFC students on national minorities policies in China. This visit will take place in the fall of 1986.

**SIFC ANNUAL REPORT  
CHAIRMAN'S REPORT**

To the Indian People of Saskatchewan:  
 On behalf of the Board of Governors, I am pleased to present our Annual Report for 1984-85.  
 The College continues to expand into new areas, as we actively affirm our ongoing commitment to evolving an institution of academic excellence which serves the educational needs of our students and the Bands.  
 This year we have seen numerous developments in all of our program areas and we are actively pursuing several new fronts in our mandate.  
 The College has experienced a 19% growth in enrollment over the 1984 Winter Semester. In addition, because

of the College's growing national reputation, our out of province student enrollment has increased by over 80%.  
 Through strong financial direction established by the Board of Governors, the College for the first time in its history has stopped the continual rise of our deficit of five hundred and fifty (550) thousand which has been accumulating since the inception of the College.  
 At this time the Board is pleased to announce that SIFC has received core funding under a one year agreement with the federal government. The Board authorized payment of the five hundred and fifty (550) thousand to the University of Regina. At this time we take the opportunity to extend our sincere appreciation to the University of Regina for its support in carrying our deficit over the years.  
 The Board also set aside two hundred (200) thousand as its contribution to the establishment of the Joseph Stauffer Endowment Fund. The fund was created from a bequest of six hundred (600) thousand from the estate of Joseph Stauffer, a man who had a lifelong interest in the Indian peoples of Canada. The College through the Board will use the interest monies accumulated on the principle of the fund on a yearly basis for SIFC initiatives.  
 Once again, this year has proven to be exceptional for the College's growth and maturation.  
 Roland Crowe, Chairman of the SIFC Board of Governors

**RNWA Housing Project  
to be Finished in Time**

by Martha Ironstar

The \$1.5 million RNWA (Regina Native Women's Association) housing project at Fifth Avenue and Pasqua Street will be completed on schedule and within budget - and likely for the owner it was intended, Calder Hart President, of the Saskatchewan Housing Corporation, said in an interview recently.

That owner is the Regina Native Women's Association.

Earlier this month Hart said he would delay transferring ownership of the 24-unit complex until the 14-year-old-organization dealt with staff, financial and political problems that became obvious this fall.

Some of the conflicts between the RNWA were settled last weekend with the election of new President, Caroline Goodwill and Board of Directors. Theresa Stevenson was elected Vice-President and Victoria McCallum was elected Treasurer. Norma Welsh will continue to serve out her term as Secretary.

But the Association is still having its financial affairs reviewed to clear up any questions of theft by staff or board members.

In the meantime, "things are back on the rail" with the project, Hart said.

He expects families to move into the condominium-like development by mid-January and that the Native women will be managing the complex.

"I believe in their capacity to do a good job," Hart said.

Though the native women will be managing the building, there is still some question as to whether the Association will be named the owner, as was the plan when the project was initiated last December, he said.

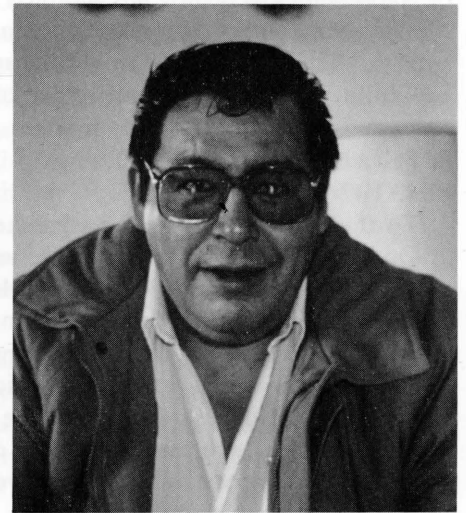
**SASKATCHEWAN INDIAN  
FEDERATED COLLEGE**

MAY 1985		
Accoese, Bertha	B.I.S.W.	Sakimay
Alimoyooc, Sandra	B.I.S.W.	Little Pine
Badger, Barbara	C.I.S.W.	Mistawasis
Baldhead, William	C.I.S.W.	One Arrow
Bird, Irma	B.I.S.W.	Saskatoon
Caisse, Doris	C.I.S.W.	La Ronge
Cuthand, Eileen	C.I.S.W.	Little Pine
Flett, Mavis	C.I.S.W.	Peguis Reserve, Manitoba
Goodwill, Rosella	B.I.S.W.	Standing Buffalo
Greyeyes, Donna	B.I.S.W.	Muskeg Lake
Kingfisher, Donna	B.I.S.W.	Sturgeon Lake
Linklater, Lyndon	C.I.S.W.	Couchiching Reserve, Ontario
Longman, Mary	C.I.S.W.	Gordon
McLeod, Louisa	C.I.S.W.	James Smith
Opwam, Irvin	C.I.S.W.	Sweetgrass
Poirras, Marie Alma	B.A.	Pespekkiss
Ratt, Donna	B.A. B.F.A.	LaRonge
Ratt, Solomon	B.A.	Chippewas of Sarnia Band,
Rogers, Stephanie	B.A.	Ontario
Standingready, Marion	B.I.S.W.	White Bear
Simms, Michelle	B.A.	Regina
Wolfe, Marilyn	B.I.S.W.	Mistawasis
OCTOBER 1985		
Ahenakew, Frances	C.I.S.W.	Sandy Lake
Chickeness, Darlene	C.I.S.W.	Poundmaker
Goodwill, Irene	B. Ed. El (Ind)	Nikanet
Nighttraveller, Zelia	C.I.S.W.	Little Pine
Opokokew, Mary Rose	B.I.S.W.	Canoe Lake
Roper, Margaret	B.I.S.W.	Nit Lake
Royal, Cecilia	C.I.S.W.	Moose Woods
Shingoose, Connie	C.I.S.W.	Cote
Thomas, Eileen	B.I.S.W.	Kinistno
*B.A.	Bachelor of Arts	
B.I.S.W.	Bachelor of Indian Social Work	
B.F.A.	Bachelor of Fine Arts	
B. Ed. El (Ind)	Bachelor of Education (Indian Education)	
C.I.S.W.	Certificate in Indian Social Work	
Cert. Ind. Comm. Arts	Certificate in Indian Communication Arts	



# REGIONAL

## PRINCE ALBERT DISTRICT



*Mayor Norman Nateweyes*

by Deanna Wuttunee

**SANDY BAY** — Some 300 members of the Sandy Bay community are seeking to form a new reserve under ahesion to Treaty Six. Sandy Bay is in Northern Saskatchewan, 126 miles southeast of Flin Flon, Manitoba and has a population of 1,000 people.

The new band, to be named at a later date, was formed under the leadership of Acting Chief Norman Nateweyes and four headmen, Len Merasty, Melvin Nateweyes, Magloire Dorion and Philip Bear Sr. They are presently negotiating to secure a land base for their membership.

Nateweyes gained the support of Saskatchewan Chiefs through a resolution passed without opposition at the fall sitting of the Legislative Assembly in October. The new applicants are now seeking to locate birth certificates requested by the federal Indian Affairs Minister David Crombie's office. Treaty Six was selected because more land is available under that Treaty.

Treaty Indians began settling on the banks of the Churchill River in the 1800's and the 1900's. The river runs through Alberta, Saskatchewan and

Manitoba and the Indians used it for their livelihood, transportation, trapping, hunting and fishing. In the 1900's the government announced, without consultation, that a hydro-plant will be based there to provide power for the mining industry.

This provided jobs for about 80 people but it also flooded the river and affected their livelihood. The steady employment created the settlement of

Sandy Bay. In the 1930's and 1940's the people organized and obtained a school, hospital, church and the delivery of other services.

Since the Indians were now gainfully employed, the government proposed their enfranchisement. They understood that they would retain hunting, fishing and land entitlement rights but gain the right to vote as well as other benefits. Without legal



*The dam which had such a major impact on the reserve.*





Mayor Norman Nateweyes (bottom left) and his staff.



Kathy Nateweyes (12) poses with some of her medals.

counsel they signed agreements they did not fully understand.

However, the Hydro-plant has since become fully automated.

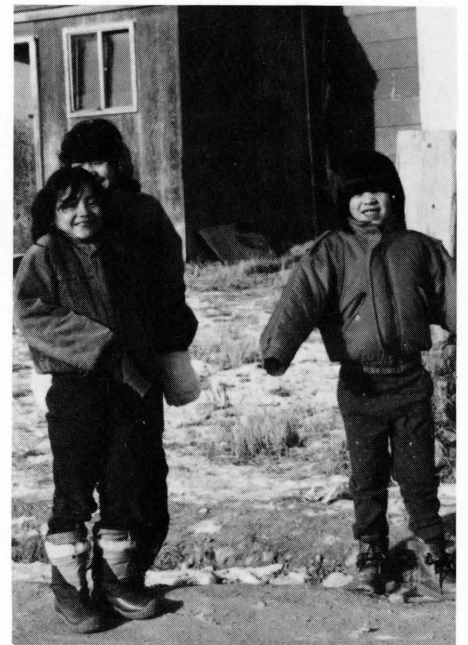
Today, the town has a municipal government with Norman Nateweyes as the mayor. One of the civic associations is a Flood Committee which is seeking compensation for loss of livelihood caused by the flood. They've been unsuccessful to date. The government has claimed it has already compensated the community by moving some houses into the settlement at a cost of \$90,000.

The question of establishing a new reserve has caused some tension in the community. However, Nateweyes is determined to regain his heritage. His grandfather was originally from the Peter Ballantyne Reserve but fled north following the Riel Rebellion. Many Indians involved in that strug-

gle were branded "rebels" and had to disappear to avoid prosecution.

Nateweyes said that the first language of the people is being lost. He was stunned, after a brief rest from politics, to discover that the Cree language program had been replaced with French. However, the children do have some survival training in the school. There are over 340 students enrolled in the kindergarted to Grade 11 school.

In response to his relationship with the Department of Indian Affairs, Nateweyes thinks they have too much control and that Indian people should dismantle it: "Indian Nations will never be able to handle their own affairs if they have no control. If they can't take over, we have to find out why and start replacing the Department with Indian people," he said.



The Health Centre at Sandy Bay.

# A Boarding Home in P.A. - Building Blocks to Health & Indian Government



*Spruce Lodge Boarding Home in Prince Albert, Saskatchewan.*

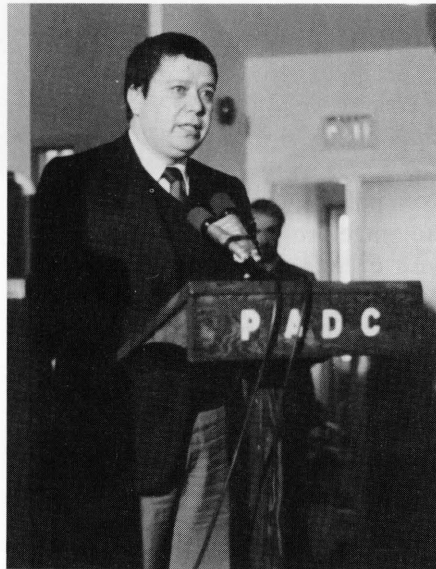
by Deanna Wuttunee

PRINCE ALBERT — The Prince Albert District Chiefs are on the roll! The grand opening on November 22, 1985 of the Sprucelodge Boarding Home at 807 - 15th Street West marked a shift in focus for the Chiefs in gaining and exercising control in education to include the health services.

The \$434,000 facility will provide 18 beds for Indian people who come into the city for medical reasons and will serve the 12 bands in the district as well as other bands in the immediate area. This will fulfill the short term requirements of people in a cultural setting. Hotels simply cannot provide this service.

Allan Joe Felix, the director of Sprucelodge said the facility caters mostly to northern reserves. Cree and Chippewan are spoken by at least one member of the staff. He added, "We have a lot of needs (Indian people) but the way we have to address them is to phase in programs to provide quality service."

Operating costs will run about \$220,000 annually. Four chiefs are directly responsible for health and social services programs in the district. The Canadian Mortgage and Housing Corporation (CMHC) assumed most of the building costs under a 35-year mortgage. National Health and Welfare pay for services provided by the home on a per diem basis. Clients do not need in-hospital care but are in transit between medical-



*Chief Sol Sanderson, Federation of Saskatchewan Indian Nations; delivers his address at the opening ceremony.*

related appointments and home; hence the reason for catering to northern reserves.

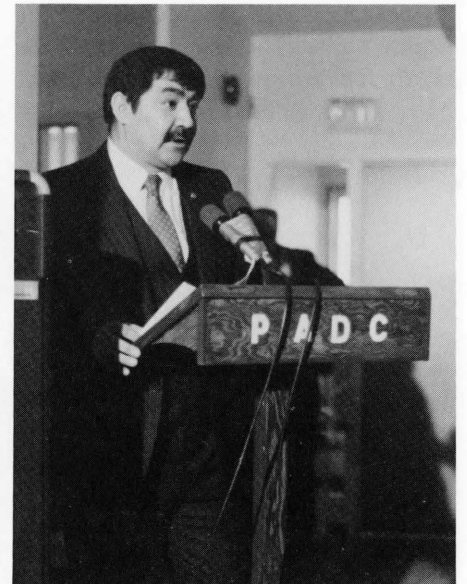
F.S.I.N. Chief Sol Sanderson saw this centre as another symbol of the building blocks for the framework of Indian Government in this province. He said, "Our people have been victims for too long in the area of health services and social development. It is efforts like this that are going to move forward to correct these problems and concerns. It's always a solution when we have direct control over Indian jurisdiction. We find solutions that have been a mystery to non-Indian governments. This is another example of that Indian jurisdiction and that control - finding solutions for our people and with our people."

The Sprucelodge Boarding Home is the offspring of the Prince Albert District Chiefs Council, which represents the twelve (12) Bands in the Prince Albert District. The Project was initiated in 1982 as an attempt to bring quality medical boarding home services to Indian people from the Prince Albert District Indian Bands.

The home functions to serve the short-term lodging requirements of Indian people who come to the City of Prince Albert for medical reasons. The service provides board and lodging for those people who are receiving medical treatment outside of in-hospital care. It includes all ages of clientele from newborns to the elderly. Normally clients stay for periods of five days or less.

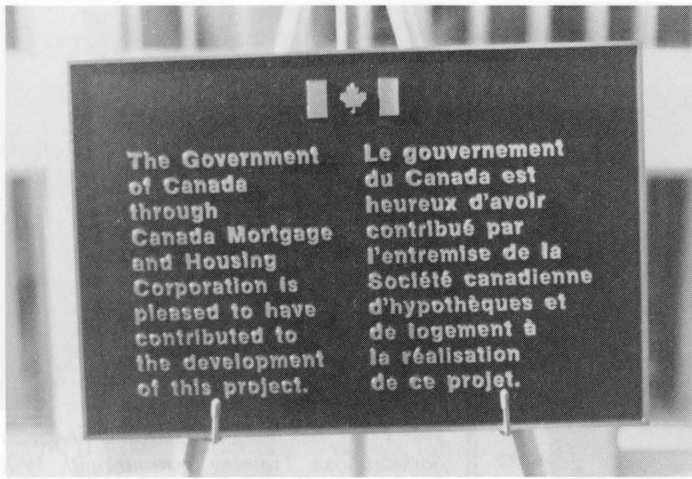
Through the Prince Albert District Chiefs, Sprucelodge is representative of the extension of services into the City of Prince Albert by the Band Governments in the Prince Albert District. The Chiefs are proud to be a part of the development of the community through the services being offered at Sprucelodge.

Sprucelodge receives its revenue through a fee for service agreement with Medical Services Branch of Health and Welfare Canada. The



*Milton Burns, District representative addresses the visiting guests at the opening of Spruce Lodge Boarding Home.*





*Allan Joe Felix, director of Spruce Lodge Boarding Home.*

project receives an interest subsidy through Canada Mortgage and Housing Corporation, and is otherwise supported through a long-term loan.

The project was initially funded and supported through the Community Health Demonstration Program of Health and Welfare Canada, as well

as through the Department of Regional Industrial Expansion.

## Prince Albert Indian Student Residence Officially Reserve Land



*Chief and Council of the Peter Ballantyne Band.*

by Deanna Wuttunee

PRINCE ALBERT — The formal transfer of the Prince Albert Indian Student Residence was celebrated in a lavish extravaganza of food, reminiscing and tributes on November 22. The property within the city limits now has reserve land status following a probationary period. The Peter Ballantyne Band claimed the 41 acres in 1981 as part of its land entitlement.

According to Chief Ron Mitchell of the Peter Ballantyne Reserve, over 340 students from northern Saskatchewan attend the school. He said, "Here, we can offer them the best education available today. The residence emphasizes the development of each child to his full potential. We

offer a solid academic background, vocational skills and an excellent recreational and athletic program provided in a caring home environment. This is important because the child's performance is dependent on this. The school provides a model for the province and the rest of Canada."

"We must include in our school curriculum materials that emphasize Indian culture. Our heritage is something we can all be proud of and it can never be taken away. It is part of our identity. We retain our cultural identity in the face of many challenges and problems," he added.

Chronologically, since 1884, the land has been the headquarters of the R.C.M.P. during the Riel Rebellion, was converted to an army basic train-

ing centre in 1942 and finally purchased by the Anglican Church in 1948 for the purpose of establishing a residential school. Following an agreement with the federal government, the church provided homes and an education for children lost in forest fires in the Onion Lake and La Ronge area. Soon, children were recruited from Saskatchewan, Alberta and Manitoba.

In the last decade, the leadership in Saskatchewan have taken steps to exercise control over the quality of



*Chief Ron Mitchell cuts ribbon.*



*Kids excited about transfer celebration.*



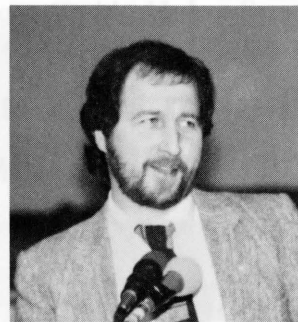
*John Peters from Sturgeon Lake. A trainee with Saskatchewan Training Institute with Will Inns has finished his short order cooking classes and will commence with commercial cooking in October and finish in April. The institute prepared a fabulous feast for the celebrations.*



*Chief Ron Mitchell, Peter Ballantyne Reserve.*



*Chief Roy Bird, Montreal Lake Reserve.*



*Gary Wouters, director of operations (INAC). Sask. Region.*



*Dan Goodleaf, Regional Director General (INAC) Sk. Region*

education their children were receiving. In 1974 the Prince Albert District Chiefs initiated negotiations to do this and in 1985 an agreement was reached with the Public School Board to rent the Queen Elizabeth School for an in-school program to be operated by the District Chiefs. They assumed complete control of operations in all aspects of the program.

"One of the real reasons we decided to take control under Indian jurisdiction was to reorganize the programming so that it will enhance Indian culture and Indian values and languages," said Chief Sol Sanderson.

All Indian residential schools in the province are now under Indian control.

Under the Chiefs of Saskatchewan, 400 students have graduated from Grade 12 annually in the last four years. Prior to 1973, Grade 9 graduates were almost non-existent. There are close to 1,000 students each year in university. Over 4,800 Indian people are employed in the field of education. Bands now own and

operate schools, student residences, four colleges and have a number of educational institutions complementing the overall educational strategy.

It was the drive of past students of these residential schools that gave them the determination to change the quality and nature of the education system. But the road was often bumpy. Politics were intense and support often quiet, not active.

The celebration festivities gave tribute to the network that went unnoticed during the struggle; of people who worked long hours to make the official transfer of the P.A. Indian Student Centre under Indian jurisdiction a reality.

Chief Mitchell quoted an elder who said, "Let us put our minds together and see what kind of a life we can get for our children."



*Singers from Sturgeon Lake Reserve.*



# Band Vote May Add 30,000 Acres of Land

by Earl Fowler  
of the Star Phoenix

Members of a northern Saskatchewan Indian band are slated to vote Sunday on the first major land entitlement settlement in the province since the early 1980s.

All indications Friday were that Fond du Lac residents will accept the offer of three parcels of Provincial Crown land, totalling about 30,000 acres at the end of Lake Athabasca.

Chief August Mercredi said adults among the 862-member band must decide whether to accept the parcels of as a fulfilment of their treaty right to more land.

"I expect the vote will pass, because the band is very, very anxious to settle," said Al Gross, director of reserves and trusts in Saskatchewan for Indian and Northern Affairs Canada.

He said he expects the federal and Saskatchewan ministers of Indian affairs, David Crombie and Sid Dutchak respectively, to formally ratify the settlement if the band accepts it.

The parcels include about 20,000 acres adjoining an existing reserve at the southeast end of Lake Athabasca, 5,000 acres along the Otherside River and 5,000 acres along the McFarlane River. They are all in the vicinity of Fond du Lac, about 80 kilometres south of the Northwest Territories border.

Gross said the parcels have a rich potential for mineral development. If the land is transferred to the band, the companies now holding mineral leases will wind up under federal instead of provincial jurisdiction.

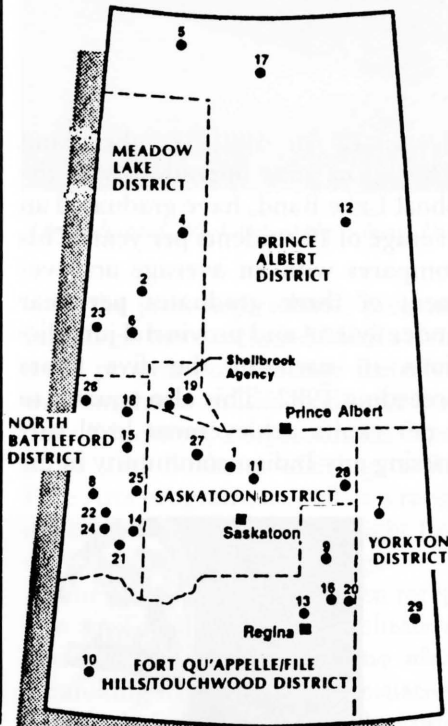
Royalties from future developments, if there are any, would flow to the band instead of to the province.

Gross said the only other Indian land claim now close to settlement involves part of a community pasture near Mayfair.

The 60-member Luckyman Band, which is now landless, has selected 7,680 acres of the 65,000-acre Meeting Lake Community Pasture.

Gross said "negotiations are going well" between representatives of the band, the federal and provincial governments, the pasture patrons and the rural municipality in the district.

The federal and Saskatchewan's governments recognize that 30 of the province's 60 bands have valid claims to more land under century-old treaties.



Treaty Land Entitlement Claims - Saskatchewan

Validated	Saskatchewan Formula (acres)
1. Beardy's & Okemasis	46,080
2. Canoe Lake	44,773
3. Pelican Lake	22,285
4. English River	44,401
5. Fond du Lac	29,761
6. Flying Dust	9,596
7. Keeseekoos	83,200
8. Luckyman	7,680
9. Muskowekwan	49,408
10. Nikaneeet	15,136
11. One Arrow	55,936
12. Peter Ballantyne	229,284.36
13. Piapot	60,495
14. Red Pheasant	63,616
15. Saulteaux	44,238
16. Star Blanket	9,536
17. Stony Rapids (settled)	29,924
18. Thunderchild	88,384
19. Witchehan Lake	23,027
20. Okanese	11,571.7
21. Mosquito	16,543.84
22. Poundmaker	25,192
23. Joseph Bighead	28,704
24. Sweetgrass	6,235.77
25. Moosomin	15,522.42
26. Onion Lake	16,918.9
27. Muskeg Lake	48,384
28. Nut Lake	117,273.6
29. Ochapowace	17,664
<b>Total</b>	<b>1,338,466.6</b>

# Native Land Transfer

by Earl Fowler  
of the Star Phoenix

A proposal to transfer about 30,500 acres of provincial Crown land to a northern Indian band is now in the hands of Indian Affairs Minister David Crombie.

Ratification of the settlement by Crombie will transfer three parcels at the east side of Lake Athabasca to the Fond du Lac band. The province has already ratified the agreement, said Sid Dutchak, the Saskatchewan minister responsible for Indian affairs.

Band adults voted overwhelmingly Sunday in favour of accepting the transfer, as a fulfilment of their longstanding treaty right to more land. About 950 people voted in favour of the transfer, and only one or two against, said Al Gross of Indian and Northern Affairs Canada.

Crombie is likely to approve the settlement, said Gross, director of reserves and trust for the department. But how soon is anyone's guess, he added.

The parcels include about 20,000 acres adjoining an existing reserve at the southeast end of Lake Athabasca, 5,000 acres along the McFarlane River. They are all in the vicinity of Fond du Lac, about 80 kilometres south of the Northwest Territories border.

If the land is transferred, companies now holding mineral leases will wind up under federal instead of provincial jurisdiction. Royalties from future mining developments, if there are any, will go to the band instead of the province.

Dutchak said evidence of gold and uranium on the land has been amassed.

Land claims by about 30 bands are recognized as valid by the federal governments. They stem from the failure of past governments to honor treaty promises to allocate more reserve acreage.

The Resources Transfer Agreement of 1930, which transferred Saskatchewan's natural resources from federal to provincial jurisdiction,

required the province to make unoccupied Crown land available for new reserves.

In 1975, the Saskatchewan government agreed to offer all its Crown lands, occupied or vacant, under the following conditions: that the federal government make its lands available on the same basis; where occupied Crown lands (such as community pastures) were selected, lessees would be compensated; acreage for the settlement of the treaties would be based on the band population established at Dec. 31, 1976

## Red Earth

The tragic shootings of the weekend of November 15, 1985 have shocked and distressed everyone. Emotions for all are a blend of anger, anguish, sorrow, confusion and resolve to ensure that such a thing never happens again.

In a setting of such high emotions, it is to be expected that people will lash out in all directions to peg responsibility and find fault.

Media reports and personal exchanges have evidenced some of the rash and harsh conclusions people have drawn from the tragedy. It being two and a half weeks since the shootings, it is time to put some things in perspective.

In the past seven years, Red Earth has experienced phenomenal change. In 1978, there were fewer than eight jobs in the communities that were filled by band members. With an adult work force of 150, this indicated 95% unemployment.

In 1985 there are over 60 adults employed with a further 15 engaged in training programs. Jobs for a further five adults will be open within two weeks as the band opens its own store.

Red Earth is responsible for launching the first publicly traded Indian controlled company in Canada. Red Earth Energy trades on the Vancouver Stock Exchange. The band has invested in mineral exploration on several sites ranging into Manitoba. Prospects for further work appear good.

Red Earth established local control of schools and various education programs in 1980. Since expansion to

Under that formula, agreed to by Ottawa and the Federation of Saskatchewan Indians, the entitled bands still have about 1.3 million acres coming to them. That compares with a total present reserve acreage of about 1.5 million acres.

The Conservative governments in Ottawa and Regina have both backed away from the agreement, but consider it a rough guideline.

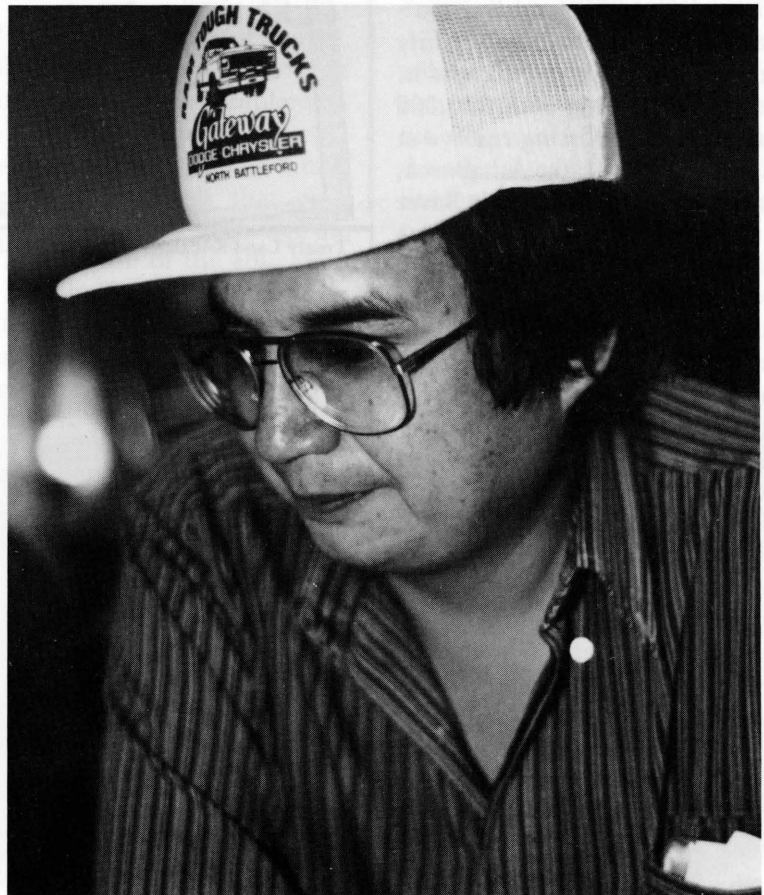
*Reprinted by permission of the Saskatoon Star Phoenix.*

Grade 12 in 1981/82, the band schools, in joint operation with the Shoal Lake Band, have graduated an average of 10 students per year. This compares with an average achievement of three graduates per year under federal and provincial jurisdictions in each of the five years preceding 1982. This also equates to a per capita achievement level surpassing any Indian community in the

province, or in the country, and in excess of the average for non-reserve schools for Indian students and non-Indian students alike.

The Red Earth and Shoal Lake Bands have been responsible for launching the first small community based independent television station in the country. This initiative has been accompanied by development of a two-year Media/Arts Program for high school students.

Red Earth and Shoal Lake had a reputation for being one of the most unremarkable athletic programs anywhere. In four years these communities have accomplished a program of significant note. The High School Volleyball Program has produced a team in this short time that earned a bronze medal for their performance in the Provincial Finals. Young adult teams have earned an enviable reputation in the adult volleyball circuit in the north central part of the province. The Red Earth adult hockey team composed of band members and residents won every tournament in the northeast last year.



*Chief Alvin Head*





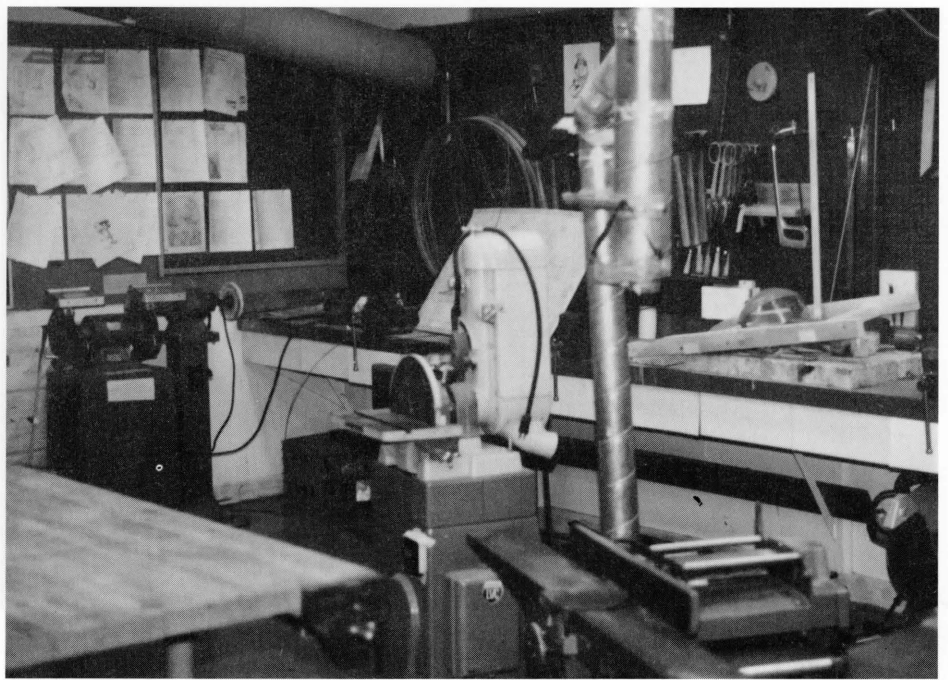
*Dorothy McKay(72), may be in a wheelchair, but has not lost her humour. She wanted a X-Mas gift - someone around Santa's age.*

The Band has gained entry through several young people to the provincial track and field finals.

The two Bands jointly launched a Teacher Training Program for 22 adults in 1985. This program was the first Band-controlled University service on the reserve in that courses are purchased from the Saskatchewan Indian Federated College, the University of Saskatchewan and managed internally utilizing Band staff. The Bands have direct service contracts with these institutions without intermediaries such as I.N.A.C. The design of the program is unique and wholly the effort of the two Bands.

The schools at Red Earth operate with attendance levels exceeding average attendance for public schools in the province. High attendance has always been most evident since the onset of band control.

The Bands run Program Ancillary to routine school courses. These programs are for adults of all ages. Students range in age from 18 to 80. Courses run every week in the evening and involve over 100 registered adults. Programs range from Religious Instruction through Home Maintenance, Art, Home Economics to Basic Academic Upgrading. This program is to our knowledge, unequalled by any school in the province in terms of response and scope.



*The Industrial Workshop at the School. Parents also came in to make things like sleigh runners.*

In the joint high school, program initiatives have included Media Arts, a full program of Teenage Retrieval with emphasis on Life Skills and Outdoor Education, a sophisticated Computer and Business offering, a full Fine Arts program, as well as a range of academic offerings one might find only in schools twice as large.

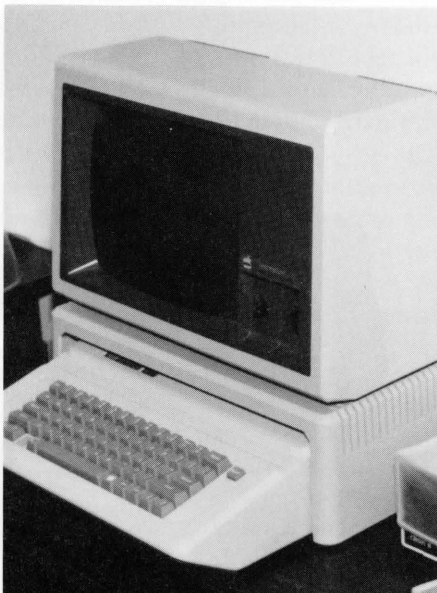
The Bands have always been receptive to Teacher-proposed initiatives and have implemented many ideas emanating from staff. Such initiatives have included the Retrieval Program, a full program of Cross-Country Ski-

ing, Introduction of Firearms, and Bows and Arrows to the Program, extensive field trips to locales such as Ottawa, Vancouver and Churchill as well as excursions involving canoe trips, train rides and other adventures.

The Bands have invested considerable money in In-Service Training for teaching staff. Teachers have been sponsored for numerous conferences, University courses, summer sessions and other opportunities. The vast majority of this investment has been in non-band members.

The Red Earth in concert with Health and Welfare Canada has sponsored a Counselling Education Agency on site to deal with alcohol concerns. Minnegowin Control employs three band members who counsel stressed individuals and families who produce community newsletters and materials on alcohol abuse for use in the schools.

The Red Earth Band launched a Trades and Life Skills Training Program five years ago for young adults. This has evolved into Thenatacam Construction Company. This company now employs up to 60 people at a time, better than  $\frac{2}{3}$  of these being band members. While doing a volume of better than \$2 million a year, this company is mandated to apprentice and train band members to five dif-



*The School has \$50-60,000 worth of computers. The students made X-Mas banners for the School using them.*



ferent trades. The company has expanded into markets up to 100 miles distant from Red Earth.

The Red Earth Band has sponsored individual band members in initiating various private enterprises. Privately run taxi and accounting businesses have been achieved.

The Red Earth Band has developed a comprehensive Juvenile Correction and Rehabilitation Plan in the past two years. The province of Saskatchewan asked that implementation be delayed pending their thorough analysis of the plan particularly in light of the constitution and the *New Young Offenders Act*. To date, the feedback is that the province not only is impressed by the effort, they are using it to model community based strategies for the entire province.

The Red Earth Band has been working in concert with senior RCMP officials to establish a sub-detachment on-site. This initiative has been three years in the works. In a meeting held the week of November 9, 1985, the RCMP and the Band finalized plans to accomplish this objective. At that time it appeared that six months was needed to lay the on-site groundwork. The Red Earth Band made property and buildings available for this purpose. The RCMP have apparently never encountered this depth of commitment with any community. It is hoped that in light of the tragic events of November 16, 1985, the implementation schedule will be accelerated.

The Red Earth Band has been working to convince Indian and Northern Affairs of the wisdom of establishing a family worker on-site for several years. This initiative has proved unsuccessful to date.

In addition, the Band has sought support to construct and establish a crisis group home on the reserve. The intent would be to afford safe haven for stressed children and to function as a coordinating agency for family intervention and counselling. Numerous other initiatives have been and are underway. The Red Earth Band has not been complacent or stagnant in pursuing these objectives.

When one analyses these accomplishments and initiatives, it

becomes patently obvious that the key strength in the Band's effort has been and continues to be the existence of a stable and energetic Chief and council. Chief Alvin Head has been in office since 1978. He has been elected by acclamation in two elections this decade. His council has been very stable with minor changes in the several elections.

The Chief and Council command respect and credibility from many and varied agencies. The Chief and Councils have constructed management and administration of sufficient strength that, the Red Earth Band was nominated and selected as one of five bands in the province to receive funding from the federal government in a block and without the usual regulatory conditions. This Chief and Council have worked hard to gain that respect. The federal government through Indian and Northern Affairs Canada, and the provincial government regard this Indian Government as an outstanding example of the dignity and courage of Indian communities.

Chief Alvin Head commands attention regionally and nationally for his efforts on behalf of Indian people. He serves on numerous Federation of Saskatchewan Indian Nations provincial commissions and as Spokesperson in Education for Indian bands throughout the prairie provinces. Chief Alvin was instrumental in accessing \$17 million for Special Educa-



*FSIN Chief Sol Sanderson and Red Earth education director Ken Hodgeson at a press conference in Saskatoon.*



tion for Indian bands nation wide only two years ago.

Chief Head has served as campaign manager for a candidate in the last federal election.

He serves on numerous boards of companies and organizations, he and his council have earned high regard from other Indian governments regionally and nationally.

These recent tragic events have tested the spirit and resolve of everyone concerned. A segment of the teaching staff at Red Earth have determined that circumstances on the reserve do not suit them. It is difficult to assess blame to them and the band wishes not to do so. The resigning teachers are comprised largely of young energetic people, all good. They come largely from urban middle class backgrounds. Their stress and concerns should nor be seen as unreasonable. It is the forte of young people to be impatient with inadequacy. It would be more surprising if the staff was complacent about their experiences. They encounter and live in the midst of appalling socio-economic disparity. All staff, in spite of band efforts to expose the reality of reserve life in the hiring process, nevertheless, end up being shocked immensely by the distress of this or any Indian community. The Band's desire is not to desensitize these good people. Rather it is to engage them in the Band's efforts to make the best of bad circumstances and to change the circumstances.

The loss of these people arising from this tragedy is a terrible setback. Red Earth, like all our reserves has immense ability to rebound, to carry on. Red Earth Band members intend to not absorb these events as a setback. Rather, the Band has and will lick its wounds and push on. It will and has initiated an accelerated effort to address immediately many concerns, much of which coincides with concerns expressed by some of the teachers.

Effective Tuesday, November 26, 1985, in an overwhelming referendum, the Band voted itself into *Dry Reserve Status*. The Band has sought and gained model legislation to regulate gun use. Various committees such as the Women's Association and



*One of the older homes on the reserve.*

the Recreation Committee have accepted the challenge to expand efforts to offset leisure time.

The Band was and has stepped up efforts to implement a comprehensive economic development strategy for band members. The essential thrust of the program is to support and promote individual initiative. This has and will be done by providing or accessing training and capital opportunities.

The Red Earth Band has decisively set forth to construct Indian Law under their Indian government and to empower the Chief and Council to enforce law and order. It is the Red Earth Band's wish that events of this circumstance, magnitude and consequence, never again befall any community. Furthermore, it is the Bands fervent desire that in closing ranks on addressing the issues arising from this tragedy, that these ranks be all-inclusive. There is a compelling need for all agencies and jurisdiction to address and support the efforts of the Indian Government of Red Earth as they strive to work through solutions.

I will be meeting later this morning with Mr. Gary Wouters, the Director of Operations for the Saskatchewan Region of Indian and Northern Affairs Canada. At that time I will be seeking Mr. Wouter's commitment to a process of coordinating federal and provincial response.

As a consequence of this tragedy, members of the Red Earth Band including its Chief and Council had the

good fortune to meet with representatives of the Late Jeff Bredin's family. This family, particularly these representatives displayed immense courage and strength in travelling to Saskatchewan, and to Red Earth to share their grief and their convictions. Their journey and genuine kindness to the communities in forcefully impacting that they viewed this horrible event, not as a Red Earth issue, rather as an irrationally symptomatic act of much broader societal shortcomings is a conclusion we would hope all can draw and act upon. Their expressions of gratitude and appreciation to Red Earth and to the communities neighboring on Red Earth for experiences Jeff Bredin had communicated to them as rich and wonderful helped us all. Again, their courage and conviction has and continues to be an inspiration.

Red Earth and the farming community of Smoky Burn have always enjoyed a strong relationship and mutually constructive interdependence. These events have obviously strained these relations and the Band members of Red Earth fully appreciate the anxieties and anger brought about by this tragedy. It is immensely difficult to express to the family of Mr. James Kately the measure of the Band members sadness for the terrible pain and suffering they have and continue to experience. While knowing that continued efforts to prevent such crimes at this stage cannot alleviate their

pain, the Band members grieve the suffering inflicted on the family and hope and pray for Mr. Kitley's full recovery. Red Earth residents have also enjoyed strong social and economic ties with the town of Carrot River. It is the Band's fervent wish that these relations be restored and that the two communities can carry on with what Red Earth feels has been a mutually respectful and appreciative interdependence.

Again, while these events have been horrific and tragic, our collective responsibility is evident. We owe it to all to address forcefully the shortcomings that permitted such tragedy to occur.



(Left) Principal Lloyd Scott and Sol Sanderson, who has been janitor for 25 years.

## Red Earth



The Chief and Council sponsors of the workshops for students grades 1-12. FSIN representatives participated as resource people.

(Left) Principal Lloyd Scott and Sol Sanderson, who has been janitor for 25 years.

**RED EARTH** — The reserve was still reeling from the tragedy that struck their community when the media descended on them in droves. A young white teacher was shot and killed by teenage prowlers in his yard. The Chief and council have since initiated steps to counteract the negative feelings resulting from the publicity.

One of these counter measures was to get the Institute for First Nations Law and Government office (FSIN) to set up a workshop for grades 1 - 12 for a period of two weeks on the reserve. The focus is on their cultural identity and the responsibility it brings.

Chief Alvin Head said: "They really put things in perspective. I think the students got more from that session than they would get in an entire

year. I'm getting good reports from it."

The Indian Government program dealt with the history of Indians and the treaties, Indian cultural identity and alcohol and drugs. Along with First Nations Law and Government staff Linda Opoonechaw, Howard Walker and Danny Musqua, other source persons came in groups. Representatives from FSIN, district chiefs, PTNA, Cultural College and Elders participated. FSIN Chief Sol Sanderson kicked off the program.

Because it was a joint venture with Shoal Lake, the program passed on leadership roles and developments of the two reserves and the provincial



Going home!





*Red Earth students ready to go home (with a smile) after a full day's education.*

and national political network of Indian people. Assignments dealt with self-esteem and the type of support systems available for Indian people.

“Howard, Linda, Danny and Thelma, gave us two of the best weeks of the year. Their enthusiasm for students is appreciated. They talked to individual students. We gave them both large and small groups of children to work with. They were flexible enough to handle anything. The children responded well. Discipline was great.

In November, the band members voted to become a dry reserve through a band referendum. This has wrought many exciting changes. Chief Alvin Head is looking forward to the new year.

“It’s been very different since the reserve has gone dry. You can work with people. You can go and visit people. You can start doing things with them. It’s going to make a major impact. It’s really a good feeling.” he said.

Prior to the referendum, the Chief and council were working in isolation from the membership. Now social events, committee and volunteer work have accelerated. Band membership has set up an advisory council under Indian government along with a recreation council. A youth council has been given additional responsibilities. The Chief and council has initiated a comprehensive economic development plan, training programs and a family worker program. Chief Head is planning the development of Indian Government structuring the

Said Chief Head: “This is the birth the band has been waiting for. I see a lot of positive things happening in the future. I believe where it is going to come from is Indian government structures. I have a positive feeling you’re going to hear a lot from us next year.”

“I want to conclude by saying we appreciate the support we’ve been getting from so many people through our difficulties. If it wasn’t for that support we’d be in bad shape. But because of the support we received, we were encouraged to carry on. I’d like to thank everyone who did.” he added.

creation of an Education Act, a Self-Government Act and a Family Services Act after the new year.



*Red Earth Band Office*



*Red Earth School*

by Mary Agnes Naytowhow

This article is about alcohol on my reserve. The points that I hope to discuss are:

- why people drink
- what class of people use alcohol
- what alcohol does to the user
- how people obtain it
- how many lives have been lost because of it.

Some of the reasons people use alcohol are to have fun, to celebrate, or to relax after a long week of work. Some people use it because it makes them feel good, while others drink because they are bored.

Some people drink to forget their problems. The store bill is so high and it seems they are never able to overcome the huge amount of bills. The jobs they are holding do not pay enough, and their lack of education prevents them from looking for a higher paying job.

Still others drink to block out the harsh realities of life. They drink to experience courage, self-confidence, and to make friends. Still others drink for health reasons. My father used to say, "I drink because Jesus made wine for people to use when they are celebrating". He also used to quote from the Bible (Proverbs Chap. 31, verses 6 and 7): "Give beer to those who are perishing, wine to those who are in anguish, let them drink and forget their poverty".

When he quit drinking, I was still in my prime as an alcoholic. My dad used to try to talk to me about drinking, and the verse that he had quoted from the Bible saved me from getting into long, defensive battles. That is, until he found other verses to quote from: (Proverbs Chap. 4, verses 14 to 17) ("Do not set foot on the path of the wicked"; "They eat the bread of wickedness and drink the wine of violence").

It would almost seem that alcohol has a mind of its own. On my reserve, I have seen children 'bombed out of their minds', some as young as two years old. Their parents thought it amusing for the child to stagger around in soggy disposable diapers, and they would brag about how little Johnny, a 'chip off the old block', was

drunk last night; "The little bugger refused to be put to bed". Just the thought of me laughing with them makes me sick. Now the boy is eight years old, and because liquor, when it is available, is too well guarded, and because gas is more easily obtained, he sniffs gas to the point of passing out.

I have seen elders who have the actions of newborn babies. They are drunk and have no control over their bowel movements, or over their bodies, for that matter. I have seen them in fields, where they were passed out from a night of over-indulgence, being rudely splashed awake with ice-cold water by young children. They reach desperately for the bottle of wine being held just out of their reach. With a promise that is broken before it is made, they finally get their prize, and their faces contort as they taste the urine contained in the bottle.

Teenagers who want to be a part of the gang become so only after they can brag about getting a girl drunk and getting into her pants. The girls, just trying to run away from incestuous relationships at home, have gone from one nightmare to another. The only difference is that the new nightmare is blessed with drunken oblivion. They don't care if they are sexually abused, gang-banged by the teenagers who are trying to belong.

One person, who has been sober for seventeen years, told me that, when he drank, alcohol was his vehicle to enter a land where there was no fear, a private kingdom of his own where he was the best of everything and everybody.

People who use alcohol become addicted to it. What I used to do was hide drinks from the people who brought over their own. When I thought I had enough for myself, I would start a fight just to break up the party. Then I could drink alone without the fear of running out of booze. I was always in a fighting mood.

People obtain alcohol from bootleggers, a practice that the band is trying to stop. Sometimes they buy Lysol and hairspray from a local store. How

people pay for their intoxicants is an interesting tale. Some of the people I know who are alcoholics get welfare. The welfare officials, being smart, give these people food and clothing orders instead of cheques. The alcoholic, being driven by an unseen force, is always a step ahead of the game. He already has his voucher sold before he even gets it. Most often, he sells it for whatever he can get, and hopes it is enough to buy a good stash of alcohol from the liquor board.

Lysol, since it is considerably cheaper and has 80% alcohol, is preferred by most people. If all else fails, there is always after shave lotion and homebrew. Some people sell their furniture and anything else that will be of value to the bootlegger.

The lives that have been lost because of alcohol are many. One police officer that I talked to said that, in the one year he has been on my reserve, seven people have died. A couple passed away after drinking all night; the policeman said the cause of death was hypothermia. Another man passed away on a beach where his drinking buddies had left him. His clothes were all wet, and he had no way of getting home. Cause of death: exposure. Another man was in a shooting accident while he was drinking. He and his friends were shooting targets on the river when another man, at a different party, thought he was being shot at and returned the fire. Cause of death: gunshot wound. Yet another man died in hospital after drinking too much Lysol. Cause of death: unknown.

Two children, the eldest being four, were sexually abused then murdered by a man who was drunk. Cause of death: strangulation.

Treatment is offered on the reserve. There are weekly meetings of Alcoholics Anonymous, but this helps only those who admit that they are alcoholics. Another centre will be opening soon. Alcoholism is defined as a sickness, but doctors don't seem to be able to treat patients with this problem.

Alcoholism is a form of insanity that has no morals, scruples, feelings or prejudices.



# SASKATOON DISTRICT

## NEDP Contribution to Saskatoon District Chiefs Development Corp.

WINNIPEG — January, 27, 1986  
-A \$115,600 contribution under the Native Economic Development Program (NEDP) to a recently incorporated, Native-owned economic development institution was announced today by the Honourable Ray Hnatyshyn, Government House Leader, and Member of Parliament for Saskatoon West.

Mr. Hnatyshyn made the announcement on behalf of the Honourable Andre Bissonnette, Minister of State (Small Businesses),

who is responsible for the Program.

The contribution will assist the Saskatoon District Chiefs Development Corporation to undertake an eight-month study to develop a comprehensive business plan to include identification of investment opportunities from which the corporation could earn revenue sufficient to enable it to be self-sustaining.

The contribution represents 48.1 percent of the cost of the study.

The corporation is wholly owned by eight Indian Bands in south-central

Saskatchewan: Beardy's and Okemasis, Kinistino, Moose Woods, Mistawasis, Muskeg Lake, Musko-day, Nut Lake and One-Arrow.

The contribution was approved under NEDP Element I which assists in the development and establishment of Native-owned economic and financial institutions. The NEDP is a special initiative administered by the Department of Regional Industrial Expansion to assist in the development of Aboriginal economic self-reliance.

## Muskeg Lake - Proud of Their Reserve



*The small Church that was first built on the reserve still stands.*

by Deanna Wuttunee

MUSKEG LAKE — The reserve recently had a grand opening of a \$198,000 multiplex which houses seven offices, a reception area, a board room and a large fire hall. Although a year behind schedule, the Muskeg spirit was at an all time high during the celebration.

Government officials from the federal, provincial and municipal levels gave and received tributes for completion of the project. George Lafond, a member of the band and Special Assistant to the Federal Indian Affairs Minister David Crombie was on hand to represent his boss. The

afternoon included participants from the young people, - kindergarten and nursery - , who sang in groups before the appreciative audience. Band officials, past and present were also honored for their contributions.

Muskeg has a population of 700 in the books but many people leave to find seasonal work in the summer. However, the project provided jobs for 10 people this summer using a \$62,400 contribution grant from the Employment Division Branch.

Presently, band government is the biggest business on the reserve. It employs about 20 people. However,

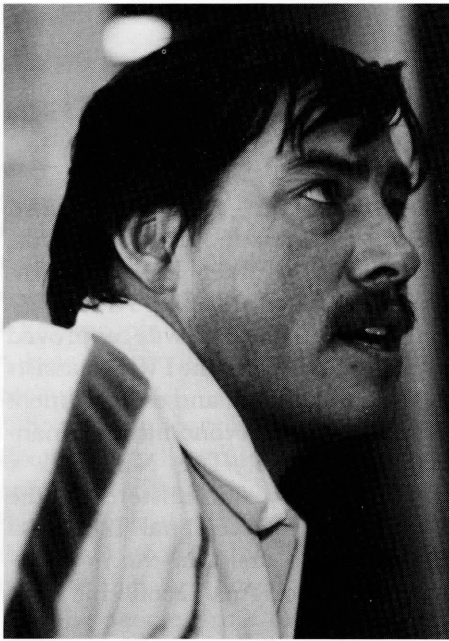
Muskeg has another source of pride. Since the 1960's, there have been graduates from Grade 12 on a regular basis. Lately, this trend has extended to the university level. Less students now drop out at 16 years of age.

The band leadership took over education in 1980. Two trustees sit on the local trustee association and Alpha Lafond is on the Division School Board. A positive relationship has developed between band members and the school staff at Marcelin, 6 miles away.

The reserve has a nursery and kindergarten school which is one of



*Councillor Alpha Lafond with granddaughter Bev.*



*Education Councillor Harry James Lafond.*

the best-equipped in the area. The older children attend Marcelin School. Therefore, Indian content in the curriculum is governed by how much influence the members can wield at the local and divisional school boards.

The past year has been successful. The school follows a whole language program where staff identify a theme and inter-relate it to social studies, the language arts and other courses. In January and February, "Indian and Metis People" was the theme selected and the students did many innovative projects. One project was to take over band government and jobs at Muskeg for one day. The project caught the interest of the *Star-Phoenix* and the *Q-Line* television program. Bill Brittain



*Diane Ledoux, Band employer.*

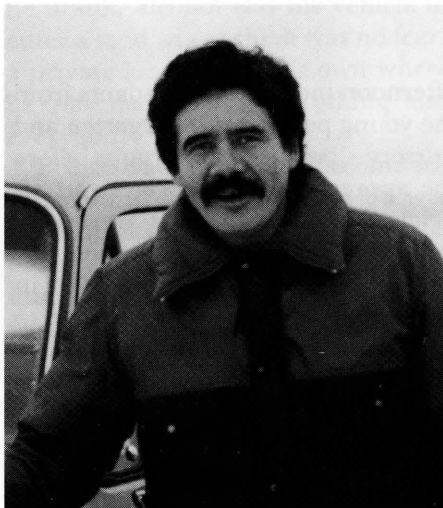


*The new Multi-plex at Muskeg Lake.*

and Irene Caplette and group also came in to perform traditional and old time dances.

The children were also involved in many extra-curricular activities such as hockey, gymnastics and figure skating. The band provided transportation on a voluntary basis. In addition to sports activities, the education counsellor, Harry James Lafond established a 4-H group for the 8 - 12 year olds. "Explore Your World" was the theme. The drug and alcohol counsellor, Sarah Greyeyes organized a camp out on 'the island' where the high school kids were the peer counsellors. Four ladies and a night watchman helped with meals and supervision.

A Satellite College for plumbing,



*Chief Wallace Tawpisisim*

heating and gas fitting was started on the reserve in February, 1985. Five people are apprenticing to date. The College draws enrollment from across the province.

Councillor Alpha Lafond identified the primary social concern as housing for the elderly. There are 60 people over the age of 50. In the next decade they will require special health services. Even now there are several elderly in homes in Saskatoon because the reserve lacks the facilities to provide this care.

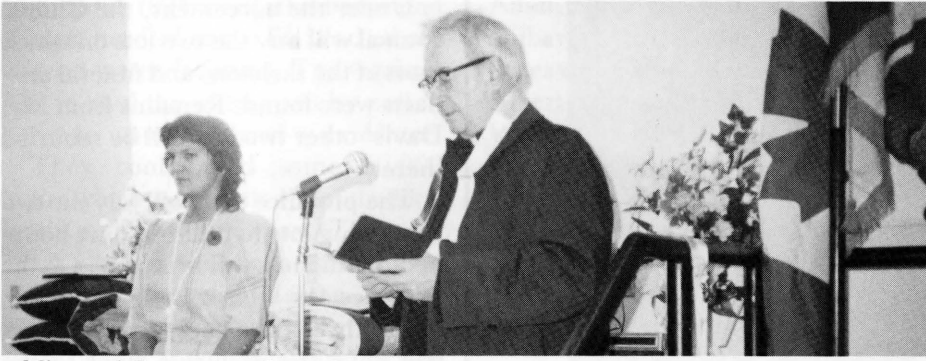
"We are not giving them the honor of having a dignified old age and the option of staying with relatives," said Harry James.

Often, loneliness drives them back to the community. The band plans to



*Sarah Greyeyes works at the Band Office.*





*Mistress of Ceremonies, Carole Lafond with Father Rosselle, reciting an opening prayer.*

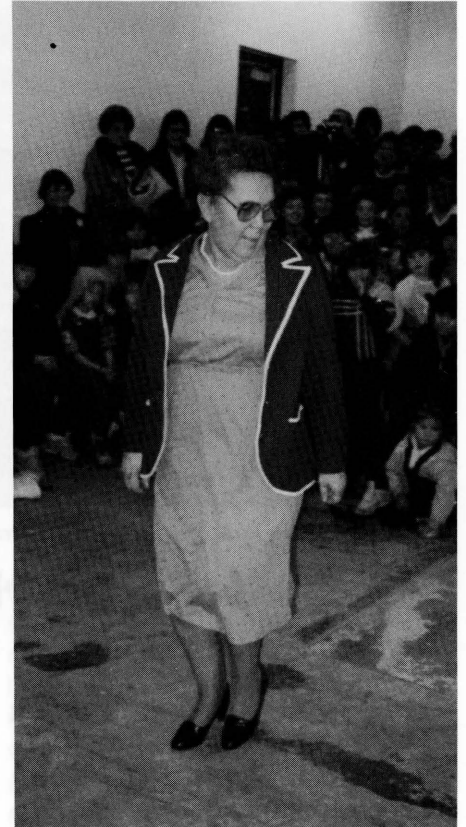
use the old band office as a drop in centre for the senior citizens.

“We need our old people so that we don’t become totally white-oriented. They reinforce Indian identity. When I visit an elder, I get a feeling of belonging. If we lose them, we lose something. We are doing them an injustice. They will die of loneliness. This is a real concern of the band,” said Alpha.

This focus on education will eventually pay off for the band, according to Councillor Alpha Lafond. On Indian Government, she said: “The way I would like to understand it, is that the band is going to take total control of most of the programs ex-

cept for Reserves and Trusts. That’s going to take a little time because that’s where our treaties are. They (Indian Affairs) hold them in trust and I can’t see that coming to the band yet. But I can see where people like Harry (James Lafond) who are coming out of university. They will thoroughly understand administration. I think it’s a good thing for bands to take control of their destiny. And I can see it coming for Muskeg. I can see a lot of the work has been done already. I’ve paved a lot of roads and it’s just for these people to come in now and take it over.”

Wallace Tawpisim is the Chief and he has a council of six.



*Nora Ledoux teaches the youngsters how to jig.*

## **FORT QU’APPELLE/TOUCHWOOD/FILE HILLS DISTRICT**

**GRAVESITE  
SETTLED**

**DISPUTE**



*Gravesite at Fort Qu’ Appelle*

**by Martha Ironstar**

A dispute between a builder (Cal Davis), and Chiefs from the Touchwood/File Hills/Qu’ Appelle district over a burial ground has been settled by the provincial government.

Saskatchewan’s Indian and Native Affairs Secretariate has announced an agreement between the Chiefs and Davis, a Fort Qu’ Appelle automobile dealer who wanted to build two condominiums on four lots in downtown Fort Qu’ Appelle.

While Mr. Davis was digging foundations earlier this year, he uncovered bones from an Indian burial ground. When the Chiefs won a court injunction to stop the digging, the province intervened. Archeologists soon unearthed 130-year old bones of about 27 people.



Verne Bellegarde (First Vice-Chief FSIN) reviews the gravesite in Fort Qu' Appelle.

## Did You Know Starblanket Band Farm Began in the 1880's?

by Martha Ironstar

"Ancestors of the Starblanket Band began farming establishments in the late 1800's in the area of livestock mainly, where cattle, horses and sheep were raised. In the 1920's grain farming came into existence, while livestock farming still persisted. The participants by this time were such people as Charles Bigknife, Victor Starr, Joe Starr, deceased Louis Starr and others. These first farmers and those who have struggled through the successive decades, experiencing the yearly problems of farming are, in spirit, the genesis and inspiration of the Starblanket Farm today," said Gerry Starr, Manager of the Farm.

The Starblanket Farm was funded principally from four main agencies in the period 1972 to 1982. Total funding of \$600,000.00 in this period.

The Starblanket Band	\$210,000	35%
Special ARDA Dree	175,000	29%
SIAP	105,000	18%
Other agencies-CW,IAB,WOP	110,000	18%
	\$600,000	100%

The farm is administered and directed by the council of the Band, along with two other Band members, and is not presently incorporated, however the farm maintains it's own set of records. Although numerous changes have occurred throughout the years, the Band's original objective remain the same today. That is to promote the interest of Indian people in agriculture, and to develop an economically viable farm unit.

"The threat of drought, the rise of interest rates, the tight money situations, the soaring costs of conducting farm business, are only a few of the many challenges Indian farmers face today," said Starr.

Starblanket Farm, through it's council, and the conscientious efforts of Gerry, Willard, Gilbert Sr., Merwin Kinequon and George Starr are willing and able to meet the challenges of the 80's. To this end, the band has



Band Farm property.

Under the agreement, the Chiefs' council will buy the two lots on which most of the skeletons and funeral artifacts were found. Remains from Mr. Davis' other two lots will be reburied there.

The province then will buy the two remaining lots to build a court house and the Indians will lease theirs to the province for a park.

For three days each year, Indians will have the exclusive right to the park "to commemorate the dead who lie buried there and to celebrate their significant historic days."

The Chiefs' will also commission a sculpture or monument for the park.

considered and instituted several alternatives. They are:

- to understand agriculture related training courses
- purchase adequate farming machinery
- institute the uses of chemicals and fertilizers
- ladies of the Band to implement courses, host functions
- youth involvement in summer employment ex. 4-H
- discussing Housing and Land Use policies
- use of front end loaders for transporting hay and winter feed
- implementation of a cropping plan
- use of grain dryer
- garage and grain feeding with the use of mix mills as well as pasture rotation.

Since 1972, the farm has paid out some \$550,000.00 in wages. Honored by visits from Secretary of Aboriginal Economic Policy - Australia, Mr. Bill Gray, Chinese delegation relative to state farms, visits by other reserves and by Manitoba and Ontario Indian Agriculture Program delegations.

The livestock herd has increased from 0 in 1972 to 500 head in 1985 but the farm is currently in the feedlot area, with individuals in the cow/calf areas. Cultivated acreage has increased from 0 in 1972 to 3500 in acres today. Total land being utilized by the Farm either as pasture or cultivation is now 10,500 from one in 1972.



Around 1974 when the Farm had a basic herd of about 65 head, there was no water facilities. The workers had to haul the water, pail by pail in order to water the herd over winter.

They contributed some 50,000 hours which represents 1/3 of the total hours in the last nine years. There are other workers who have assisted this farm over the years (some 76,000 hours) and Gerry would like - to thank these people as well, they are; Brian,

Allan, Marcel, Michael, Lindsay, Gilbert, Lynn, Leslie, Dennis Starr, deceased Floyd Kinequon, Allan, Albert, Albert and Gilbert Keewatin, William Akapew, Sidney, Robert and Ken Akapew, Jake and Ryan Akapew.

In conclusion, Mr. Gerry Starr extends best wishes to everyone mentioned during the festive season and the ensuing years ahead.

## Tri-Reserve Hunters and Trappers Have Pow-Wow with Wildlife Officers

by Mary-Ann Ketchemonia

A recent meeting held in Keeseekoose was quite informative to local Indian treaty hunters from Keeseekoose, Cote and Key Reserves. Charles Tourangeau opened the meeting with a prayer.

Chief Albert Musqua from the Keeseekoose Band realized band members on his reserve do a lot of hunting, fishing and trapping. He was quite concerned about any kind of legal issues the hunters might be burdened with, so he organized an informational workshop inviting the game wardens from the Duck Mountain Provincial Park and the Porcupine Provincial Park, better known as the Hudson Bay.

The neighboring reserves, Cote and Key were invited to participate. As a result, hunters and interested people of about 100 attended this workshop at St. Philips School gymnasium on November 21, 1985.

The local game wardens, Garnet Murray, John Edward and Roy Wall from the Hudson Bay-Woody Lake area gave presentations on the jurisdictions of their areas.

They gave map outline details where an Indian can go out and hunt for food. The methods and limitations were questioned from the floor by by the hunters. The officers clearly stated that Indian hunters can hunt anytime, by any method without limitations of game in areas where they have access to.

The question of roads was brought up by one of the local hunters and the

officers stated that people cannot hunt from any numbered highway. They were told that they can go and hunt 400 yards off of each side of the highway.

Charles Tourangeau of the Cote Band questioned the officers about permits enabling one to shoot out of a vehicle. The officers stated that such permits are issued from Regina and are given to hunters with a doctor's certificate stating that they are unable to get out of a vehicle to shoot at wild game.

Various questions concerning the Safety Measures Act, attitude of officers, arresting procedures of officers was generally a hot topic. The officers were almost apologetic on some of the methods of giving out tickets.

Band Councillor, Leonard Ketchemonia, who was chairman of the meeting skillfully kept the meeting in order, in spite of the hostility the people have against the Wildlife Act which they believe in infringing on many Indian treaty rights.

Councillor Gerald Straightnose of Keeseekoose made a strong stand about the Wildlife Federation's propaganda against Indian hunting. He stated the provincial government is selling out game by selling licences for profit. He does not believe that an Indian has to have a licence for game, to cut wood and to trap. He clearly stated that game has been set aside by Indian people during the time of treaties for Indian benefit. He would like to question where all the licence

### LITTLE BLACK BEAR COMMUNITY PROFILE,

by Martha Ironstar

**Band:** Little Black Bear. **Chief:** Clarence A. Bellegarde. **Councillors:** Gilbert W. Bellegarde, William Bellegarde, Eldon B. Bellegarde, George P. Bellegarde. **Reserve Name and Number:** Little Black Bear Reserve #84. **Land Base:** 17,058 acres. **Location:** 40 miles NE of Fort Qu' Appelle. Little Black Bear signed Treaty 4 on Sept. 15, 1894. **Population:** Statistics as of 1984; On-reserve-105, Off-reserve-123, Total of 228. **Accessibility:** The reserve is accessible by road. **Public Services:** The reserve has a health clinic and Band office. Many homes and other facilities have individual water systems and trucked distribution. There are power and telephone services. **Main Economic Base:** Agricultural-there is some employment provided through Band administration and public works.

money goes that should really go back to the Indian by right. He also does not like the provincial government having the Wildlife Federation dictating laws for their Wildlife Act and went further by stating that Indians are being blamed for depletion of game. He strongly denied that Indians are killing off game but this is being done by modernism. He does not want his people to be dragged into the courtrooms because of Indians wanting to put food on the table.

One spokesman also made similar statements but flatly disagrees with 400 yard no-hunting zones on roadways as contrary to treaty, slowly we are giving more and more of our treaties up and this is going a little too far.

FSIN first Vice-Chief, Vern Bellegard made some recommendations to the assembly that the lines of communication are long overdue. He also stated for those people who have permissions to go on certain lands to hunt, a signed document would be to their advantage.

Fourth Vice-Chief, Sterling Brass also commended this assembly for having sessions of this type in where an actual education process transpires. He also recommended that a local level consisting of a few band members and area conservation officers could be established.

In conclusion, this meeting was very beneficial to everyone that attended.

# NORTH BATTLEFORD DISTRICT

## Band Reaches Milestone at Communiplex Opening



*Elder Alex Gopher prepares to cut the ribbon while Rodney Gopher and Chief Gabriel Gopher (right) look on.*

by Archie King

SAULTEAUX — “We are gathered here today to bless and officially open this communiplex which will serve two important functions for the band: as a centre for our band government and administration as a centre of the delivery of public and human services,” said Chief Gabriel Gopher during the ribbon-cutting ceremony.

Also taking part in the ceremony included Band Councillors Rod Gopher, Archie Moccasin and Ray Martin, District Manager for Indian Affairs while Elder Alex Gopher performed the ribbon-cutting.

Other words of praise were delivered by Dwayne Adams, Regional Director of National Health and Welfare, Ray Martin and Dan Goodleaf of District and Regional Department of Indian Affairs.

The new structure will house the Administration offices, Health Clinic and Fire Hall.

Recently-elected First Vice-Chief of the Federation of Saskatchewan Indian Nations Vern Bellegarde said, “It takes years of hard work and dedication to finally see the fruits of your labour and it will make it easier for you to carry out programs and to handle the administrative duties,” as he made his first official visit at the band level.

“As Indian people, we have to be able to govern ourselves. We have to know where we are going, and we will need the leadership to get there. It is you people on the Saulteaux Reserve that tell the Chief and Council what you want and as an Executive member it is my duty to listen to the Chief and Council of the province to further their wishes and to continue to uphold and maintain and protect our treaty rights,” added Bellegarde.

Also, “This facility is designed to meet the challenge of tomorrow, this momentous occasion still opens another chapter in the proud and noble history of the Saulteaux Band and it is noteworthy that the foresight of this Band Office is from the wisdom and strength of Band leadership,” said Dan Goodleaf during the evening banquet. Goodleaf also committed funds to the Band to conduct a plan for an extension to the school.

Carrying the portfolio as Project Manager of the development, Councillor Archie Moccasin directed a debt of gratitude to the Chief, project management team and to federal officials who were involved in the project.

“The new communiplex is a symbol of solid project management and it is a facility which the Band, Indian Affairs and Medical Services can be

proud of,” said Moccasin.

Also revealed by Moccasin were various projects the Band would be pursuing in the near future.

“Band governments need effective executive management and the leadership from the Chief and Council, which occurs as it’s founding,” said Rod Gopher.

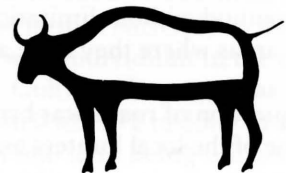
Meanwhile, “The official opening of the Saulteaux Communiplex bear witness to a process of careful planning and strategic management for we have proven our ability to plan, we have proven our ability to work constructively with federal officials, we have proven our ability to marshal Band resources to manage our projects and we have proven that Indian government and leadership works in a concrete fashion,” said Chief Gopher.

“The Communiplex is both an expression and result of self-reliance and band government in action, for we are in a better position now to monitor the treaty responsibilities of the Crown, to maintain effective inter-governmental affairs with Indian, federal and provincial governments and to maintain effective executive and program management,” said Gopher.

Also, Chief Gopher gave special recognition to the Band’s project management team who so effectively and efficiently handled the project.

Concluding Chief Gopher asked for support from Band members in giving respect and recognition to one of it’s own.

“Wisdom comes from the body of our Band’s culture and traditions, but this wisdom is also found in Lawrence Katcheech, a man who has provided long and outstanding service to the people of Saulteaux and to the Band Council,” said Chief Gopher.





# Talent Show Provides Top Talent



*Harry Delorme of Cochin shares award.*

**NORTH BATTLEFORD** — A vocalist from a near-by community recently won the best all-around performer at the third annual talent show sponsored by the Battlefords' Indian Health Centre located in this city.

Kelvin Colliar of Meota was chosen as the top performer at the annual talent show sponsored by the Alcohol and Drug Abuse Centre. Colliar's rendition of "Farmer's Song" was enhanced with stage presentations and a strong booming voice.

It was hosted by local radio station, CJNB's David Dekker and co-hosted by Chief Lawrence Weenie of Poundmaker. The gala event was held to raise funds for the Alcohol and Drug Abuse Centre's programs not funded by the Health Centre. Also, judges for the event included Franz Ziedler of Battleford and Henry Bartel and Francois Lamathe of North Battleford.

According to Dekker, the one performer who stole the hearts of many was Anita Starblanket, a four year old. She performed a duet with her father Cedric Starblanket from the Sandy Lake Indian Reserve. The duet later won the novelty category.

Other event winners included best female vocalist, Anita Cardinal from Onion Lake and best male vocalist went to David King from Meadow Lake. Honorable mentions went to Donald Delorme of Cochin and Paul Bottolfson of Cutknife and best junior performance went to Laurie Church of Meadow Lake. Annie Stone of the Mosquito Indian reserve and Harry



*Oliver Wuttunee, on fiddle, with Winston Wuttunee on guitar (left).*

Delorme of Cochin shared the prize for golden age performance. The best duet was won by Liz Hurlburt and Gary Vermette of the city. Tied for the best instrumental was Oliver Wuttunee of Red Pheasant and Ernest Eyahpaise of Beardy's Indian reserve. The ever popular jiggers included junior Charlotte Ehaypaise of Beardy's Indian reserve and senior, Irene Caplette of Saskatoon. Each event winner received \$25, a keeper plaque and a trophy which will be displayed at the Indian Health Centre.

During the program, carried live on CJNB radio, director of the Indian Health Centre said that the money raised from last year's show went to the cultural camp held on Sweetgrass Indian reserve.

"This year's money will be primarily earmarked for community awareness programs dealing with alcohol and drug abuse," said Alma King.

The director of the Alcohol and Drug Abuse Centre, Ben Weenie, said the centre provides counselling services, counselling programs, school and community awareness workshops and this year we have a youth worker.

The total money raised from businesses in the area and from phone pledges hit the \$3,000 mark but could reach higher.

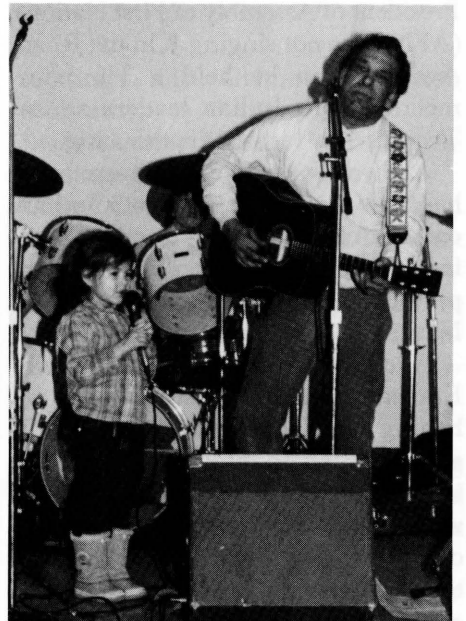
Kelly Atcheynum and the Laredo Band which includes Joe Murray, Fergie Olson and Rod and Clifford Laplante provided the back-up music for the performers and also for the dance which followed.



*Annie Stone of Mosquito Indian Reserve.*



*Kevin Colliar of Meota wins top spot.*



*Anita Starblanket, four years old, gets help from dad, Cedric Starblanket.*

## Official Opening of Band Office

MOSQUITO — “Today marks a very special day for us to be operating from an office like this one, for the past years we have been operating from a renovated house and moving from year to year.” said Chief Doug Moosomin during the official opening ceremony of its temporary administrative centre.

Chief Moosomin's welcome address came at the official opening of the temporary band office located at the community's school site. The modern building is on loan from the district department of Indian Affairs.

Chief Moosomin also said the building is only temporary and that Indian and Northern Affairs Canada has committed another office in '86-87, written in black and white.

Also on hand at the official opening were regional director of INAC Dan Goodleaf, director of Operations Alex Printer, district manager of INAC Ray Martin, district Chief representative Chief Gabriel Gopher, Indian elders Annie Stone and John Moosomin and members of band council, band employees and various band members.

Ceremonies were brief due to the

windy conditions. Martin emphasized that he has only been in the area for six months and although the opening of the band office is his first accomplishment, he vowed this is only one of many more to come.

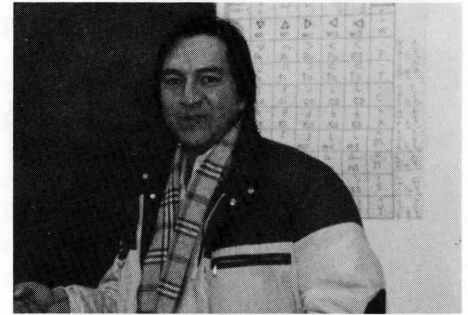
Earlier, Goodleaf also said, “We would only provide new offices on a temporary basis. I have felt that when INAC has provided offices, it usually lasted for 15 years. I guaranteed the Chief that we would not repeat that same period of 15 years.”

Adding his support, “I want to congratulate Chief Doug Moosomin and his council for getting a facility like this one which they worked long for. I know the frustrations they went through this last year.” said Chief Gopher.

Following the congratulatory messages elders Annie Stone and John Moosomin presented traditional gifts to Dan Goodleaf and Ray Martin while school principal George Faver presented Chief Moosomin a flower plaque.

Capping the ceremonies the group were treated to a chicken lunch held at the school.

## Don Pooyak Elected Chief



Don Pooyak

SWEETGRASS — Don Pooyak was elected Chief of Sweetgrass Indian Band. During the band council elections held November 25, 1985, Pooyak defeated hopefuls, former Chief Gordon Albert and newcomer Henderson Paskamin. Rod Atcheynum did not seek re-election but returned to re-open his grocery store.

Also, successful for councillors included Wesley, Fred, Augustine and Adam Pakamin, Tom Opum, Solomon Albert, Ken White and the the only female council member, Alice Albert.

The band council were elected for a two year term.

## Erasmus Visits Indian Leader

by Archie King

NORTH BATTLEFORD — President of Assembly of First Nations (AFN) was not singing ‘On the Road Again’ when he held a 3½ hour meeting with Indian leaders at the Tropics Inn located in this city.

According to Georges Erasmus he has been travelling to various Indian communities, since his election, on a fact-finding tour regarding the past performance of Assembly of First Nations.

Addressing the sparse crowd, Erasmus said, “I am interested in having a dialogue with people and I am open as to how the assembly should be changed or what approach we need to take to keep one end to the other of this country satisfied in how the organization works for everybody.”

Stating that changes are in motion in the national organization Erasmus

said, “We have begun some re-structure at the national level, we are looking at how the assembly can be more of a service to people and get the impetus of people in areas, achieving rights, assisting chiefs in getting more funding, more programs and getting day to day problems solved at the district level.”

“I like to do something in treaties but I need instructions, very clear instructions as to what you want.” added Erasmus.

Responding to the volley of questions directed at him, Chief Erasmus was noncommittal and directed the force of questions towards parties concerned. Alex Kennedy, former executive member of FSI, inquired as how to get the two groups, PTNA and AFN together so that they can start working together.

Chief Erasmus responded, “We need to take a lesson from our past, the way all first nations had respect

for each other, at anytime our first nation spoke, there was silence as people paid attention, listened with their hearts as they tried to comprehend what the person was saying. We don't do that anymore, for we are extremely bureaucratic and we are more interested in getting the majority to vote our way.”

Chief Don Pooyak of Sweetgrass inquired about Bill C-31, the Constitution, the First Minister's conference and the AFN Assembly, which Chief Erasmus said will be hosted by Newfoundland, a neutral territory.

Various leaders also directed questions leading with treaties, in relation to PTNA and AFN, which according to Chief Erasmus still considers as a voting member of AFN until written withdrawal is received.

Chief Erasmus later paid a visit to the Yorkton District, which consists of seven Indian bands.



# Unveil Mass Grave

by Archie King

BATTLEFORD — "We are not here to pass judgement on the Indian people who lie buried here in this mass grave, that was done 100 years earlier when they were arraigned for acts of violence during the Rebellion but, this gravesite marker will serve as a call to peace and a reminder that violence and war is never the solution," said Culture and Recreation Minister Rick Folk.

The comments came as Folk was addressing a sparse crowd during the mass grave dedication ceremony of Indian people hung at Fort Battleford and buried below the hill north of the fort. The Indians included Little Bear, Wandering Spirit, Miserable Man, Round the Sky, Manachos, and Napaice or Iron Body for participating in the Frog Lake Massacre and Man-Without-Blood for killing a farmer and Ikteh for Killing an Indian agent.

Attending the unveiling of the interpretive sign included chairman of the North West Centennial Advisory Committee (NWCAC), Irwin McIntosh; Chief Lawrence of Poundmaker, NWCAC member Gordon Tootoosis; researcher Harvey Johnson, director of the NWCAC; Alderman Stan



Rick Folk delivers a short message at gravesite.

Grover and Gordon Yards and event organizers.

Whether it was because of the sub-zero temperature, not much was said but still Chief Weenie noted the event got together both Indian and non-Indian, on friendlier terms, 100 years after the event and also, Tootoosis noted that the gravesite had no headstone, teepee poles and a permanent interpretive sign, which will be completed in the spring.

"This mass grave commemoration is the last historical date of any significance in the North West Rebellion," added McIntosh.

Funding for the event was about \$14,000, a project shared equally by Battleford and NWCAC. The NWCAC mone was obtained through a grant from the provincial Department of Culture and Recreation.

## Interview with Chuck Cameron

by Martha Ironstar

Native Police Co-ordinator, Chuck Cameron talked recently with "Saskatchewan Indian" about the Native Special Constable Program. The following was discussed in the interview.

**Saskatchewan Indian:** When did the program begin?

**Chuck Cameron:** The Native Special Constable Program begin in January of 1975 with a troop of eleven or twelve.

**Saskatchewan Indian:** What is the objective of the program?

**Chuck Cameron:** To achieve a positive relationship and communication with Indians in Saskatchewan.

**Saskatchewan Indian:** Tell us about the program.

**Chuck Cameron:** When selected, trainees go into the R.C.M.P. barracks in Regina where they are instructed on care and handling of prisoners, first aid, self-defense, swimming, general physical fitness, hygiene, Human Relations Training such as effective speaking, dealing with anger, etc. The list goes on to include: report writing, typing, crisis intervention, drill, crowd control, firearm use, driving skills, academic orientation, cross-cultural issues, history of the force, Laws such as the Criminal Code, Federal Statutes, R.C.M.P. Act, restricted/prohibited drugs, serving subpoenas and warrants, police identification services, and recently Police and community

relations and Crime Prevention programs.

**Saskatchewan Indian:** What is the ultimate goal of the program?

**Chuck Cameron:** The ultimate goal is to have a police population that reflects the province.

**Saskatchewan Indian:** Do you believe that the relationships between the Indian people and police have improved through the program?

**Chuck Cameron:** Yes.

**Saskatchewan Indian:** Concerning full-time policing on Little Pine and Poundmaker reserves, how is this venture doing?

**Chuck Cameron:** It's effective, we have community support which counts for a lot. In 1981 we establish-

ed a satellite office in a cabin on the reserve and we have two Native Special Constables working out of it. We would like to see it expanded to other reserves.

**Saskatchewan Indian:** How many trainees so far?

**Chuck Cameron:** There will be 61 hired Native Special Constables in the province after the January troop is finished in 1986. This number includes the Constables who have entered the regular force.

**Saskatchewan Indian:** How many Special Constables have entered the regular police force?

**Chuck Cameron:** Ten, one female and nine males. Within the Native

Special Constable Program there has been five females so far. Another term for the Native Special Constable Program is the 3-b Option Special Constable Program. This is because the Federation of Saskatchewan Indian Nations Chief who was then Dave Ahenakew opted for the 3-b program instead of Tribal police and so forth.

**Saskatchewan Indian:** How many intakes does the program have in a year?

**Chuck Cameron:** It varies...but generally there are six to seven trainees per troupe.

**Saskatchewan Indian:** Who would be your ideal trainee?

**Chuck Cameron:** A Native person who met medical requirements, eyesight good, physically fit, driver's license, a grade ten education, a desire to become a police officer and to work with Native communities to provide a sensitive policing service, an understanding of Native culture, to develop a relationship between Native people and police, and good linguistic qualifications, (knowledge of a Native language).

**Saskatchewan Indian:** How is the program relationship regarded within the force?

**Chuck Cameron:** Our own force, we support the program and we can see the benefit. The Special Constables, they don't work apart, they work in concert with the force and this eases racial tensions. Although the trainees would like to see some changes, more administrative internal changes.

**Saskatchewan Indian:** What's in the future for the Native Special Constable Program?

**Chuck Cameron:** Conceivably, it would be under an Indian Justice system, which would be part of Indian self-government, there will be an Indian Police Force, outside the R.C.M.P. In the meantime the responsibility is ours, the most effective way to provide good policing for Native communities is through the involvement of the Native Special Constables in our force.

**Saskatchewan Indian:** How are the trainees funded?

**Chuck Cameron:** Trainees are hired and put on a payroll. They get \$24,808 a year with a Federal percentage paid by Department of Indian Affairs and Northern Development. For all other members outside Special Constable program the Federal percentage is paid through the Solicitor General's Department.

**Saskatchewan Indian:** Have you any further comments?

**Chuck Cameron:** Since the inception of the program we have received the Indian people's support through their elected officials, this is necessary to help the Native Special Constables provide effective policing service. We also encourage anyone interested to apply. This can be done by contacting your nearest detachment of R.C.M.P.



# 8th ANNUAL CULTURAL WEEK



# SIFC POW-WOW

<b>March 22 &amp; 23, 1986</b>	<b>Agribition Building</b> Regina Exhibition Park (use Lewwan Drive entrance)	<b>Regina Saskatchewan</b>
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<u>Men's Golden Age</u> (50 years and older)		<u>Ladies' Golden Age</u> (50 years and older)		<u>Girls' 16 &amp; Under Traditional</u>		<u>Boys' 16 &amp; Under Traditional</u>	
1st	\$500	1st	\$500	1st	\$100	1st	\$100
2nd	\$350	2nd	\$350	2nd	\$ 75	2nd	\$ 75
3rd	\$200	3rd	\$200	3rd	\$ 50	3rd	\$ 50
4th	\$100	4th	\$100	4th	\$ 25	4th	\$ 25
<u>Men's Grass Dance</u>		<u>Ladies' Traditional</u>		<u>Girls' 16 &amp; Under Fancy</u>		<u>Boys' 16 &amp; Under Fancy</u>	
1st	\$500	1st	\$500	1st	\$100	1st	\$100
2nd	\$350	2nd	\$350	2nd	\$ 75	2nd	\$ 75
3rd	\$200	3rd	\$200	3rd	\$ 50	3rd	\$ 50
4th	\$100	4th	\$100	4th	\$ 25	4th	\$ 25
<u>Men's Traditional</u>		<u>Ladies' Fancy</u>		<u>Team Dancing</u>		<u>Tiny Tots Dance</u>	
1st	\$500	1st	\$500	<b>Top Four Teams</b>		<i>(7 years &amp; under)</i>	
2nd	\$350	2nd	\$350	— \$200.00 each		Non-competition	
3rd	\$200	3rd	\$200			— day money only	
4th	\$100	4th	\$100				
<u>Men's Fancy</u>		<u>Singing Contest</u>		<b>GRAND ENTRY</b>			
1st	\$500	<b>All Drums Must Register Singers</b>		<b>12:30 p.m. &amp; 7:00 p.m. DAILY</b>			
2nd	\$350	<b>No Drum Hopping</b>		<b>Traditional Giveaway</b>			
3rd	\$200	<b>Drum Money Paid Daily</b>		<b>Special Daily Performances:</b>			
4th	\$100	<b>Supper Served to Elders, Singers and Dancers</b>		Eagle Dance, Hoop Dance			
<b>All Registration closed Noon Sunday</b>							

### Committee Members

President: Sid Fiddler    Drum Keeper: Oliver Brass    Arena Directors: Morris Manyfingers    Secretary: Carol Cyr  
Elder Advisor: Bill Peigan    Vice-President: Rick Favel    Blair Stonechild    Registration: Sharon Carrier

**No Alcohol or Drugs Allowed**  
**Committee Not Responsible for Injury or Accommodation**

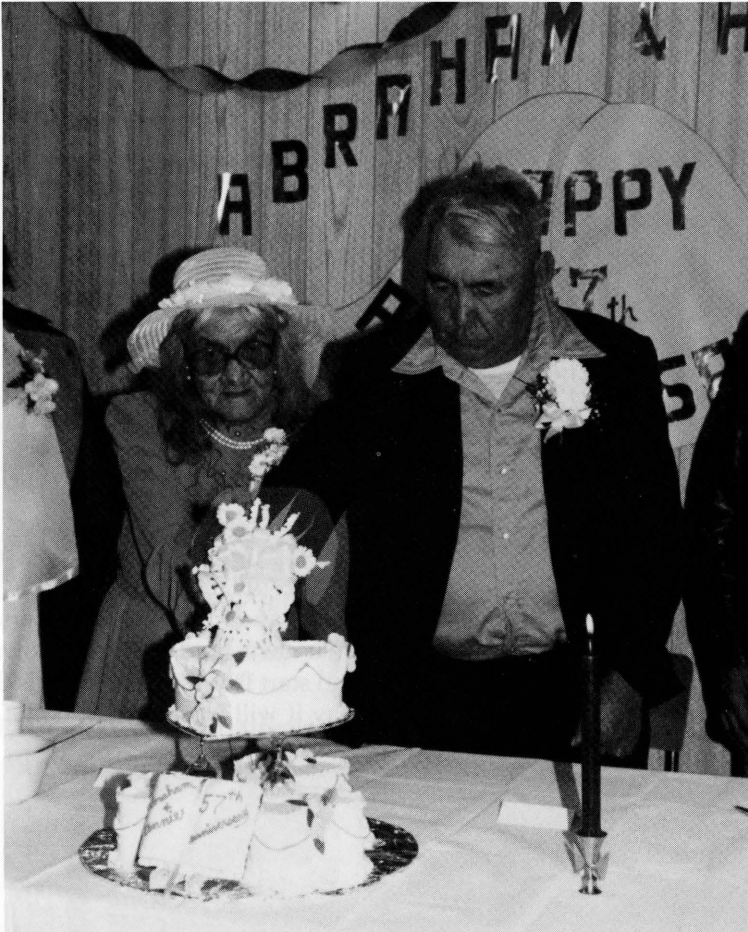
For Information Call: (306) 584-8333    Toll Free in Canada: 1-800-667-8060

**SIFC — SASKATCHEWAN INDIAN FEDERATED COLLEGE**

under the jurisdiction of the Indian Governments of Saskatchewan, Federation of Saskatchewan Indian Nations



## 57th Anniversary



*Abraham and Annie Stone prepare to cut cake.*

CANDO— Relatives and friends came to help celebrate with Abraham and Annie Stone on their 57th Anniversary recently held in this neighboring community.

Earlier, Abraham and Annie received their marriage vows during a ceremony performed by Reverend David Lajeunesse of Saskatoon.

During the banquet, Master of Ceremonies, Gavin Wuttunee introduced the head table guests including Chief Doug Moosomin, Noel and Solomon Stone and Cecil Wuttunee.

After enjoying a feasty meal prepared by the ladies the gathering listened to speeches by members of the family.

Solomon Stone delivered an emotional speech on behalf of the four members of the family.

Grandson Mervin Stone cited a memorial message representing the 42 grandchildren.

Great-grandchild Andrea Rowan said a remarkable piece representing the 62 great grandchildren.

Chief Moosomin also said that the elders play an important role at functions but also at band council meetings.

In conclusion, Cecil Wuttunee gave a toast to the bride and groom.

Delivering her closing remarks, "During our marriage, we've had many good times and some bad times, but the reason we've had such a successful life together is that we struggled together through the bad times until the good times returned. We were not a perfect pair in our younger years. We had our family problems but we always reconciled." said Annie Stone.

## MEADOW LAKE DISTRICT The Big C Band Behind Their Chief



*The garage does a brisk business.*

by Deanna Wuttunee

LA LOCHE — The Big C Band, 10 miles east of La Loche, was formed in 1981 through the monumental efforts of Chief Frank Piche. Through a band referendum, the band members named the reserve after him to show their gratitude.

To obtain the present site (7055 acres), the band traded straight across with the province for another parcel of land. Since the move from the town of La Loche, 85% of the people have quit drinking. Although housing is limited, more people are moving into the reserve. The population now totals 400. While living in La Loche,



problems were not only alcohol related but also arose from paying taxes and lack of resources to maintain homes.

However, the new band is off to a good start. Although the children are bussed to La Loche for school, a complex is in the works to accommodate kindergarten to grade three. A store has been established on the reserve along with a garage, a welding shop, taxi service, arcade and billiards, a band construction company and a glass outlet which serves the residential, auto and commercial need of the community.

There are seasonal jobs available in housing and forestry work. The band is in the process of putting in a sewage system.

The people still hunt, fish and trap, primarily for domestic use but the band members also have a market for fish in Buffalo Narrows. Band members have retained their Chipewyan language. There are plans to insert outdoor survival training in the curriculum once the new school is in operation.

Piche has been chief for the past 10 years and has four more to go, but public life has taken its toll. Last year, he spent 29 nights at home with his family. However, he says he wants nothing but the best for his people and all he is asking is that services and funding due to his band be delivered at long last. It has been neglected for too long.

Before his term is over, Piche wants to see a sewer system in place for the community as well as a gym and drop-in centre for the youth. Then he

plans to step down as his family have sacrificed tremendously to enable him to do his work.

He also wants to work for the implementation of Indian government. Until Indian people can decide their own destiny, they will continue to suffer. Even traditional hunting rights are being jeopardized and this impacts on the community since it is a source of food, he said.

Commenting on Bill C-31, Piche foresaw some problems unless the federal government also brings in the extra resources (land, public services and funds) needed to deliver services to the new membership. He said the bill was a tactic of the government to erode treaty rights.

"There are 150-300 people affected by the bill in this community. The best way is for new members to get their own land with their own chief and start from scratch. This is the only way it will work." said Chief Piche.



*Bottom left: Chief Frank Piche and his Council.*

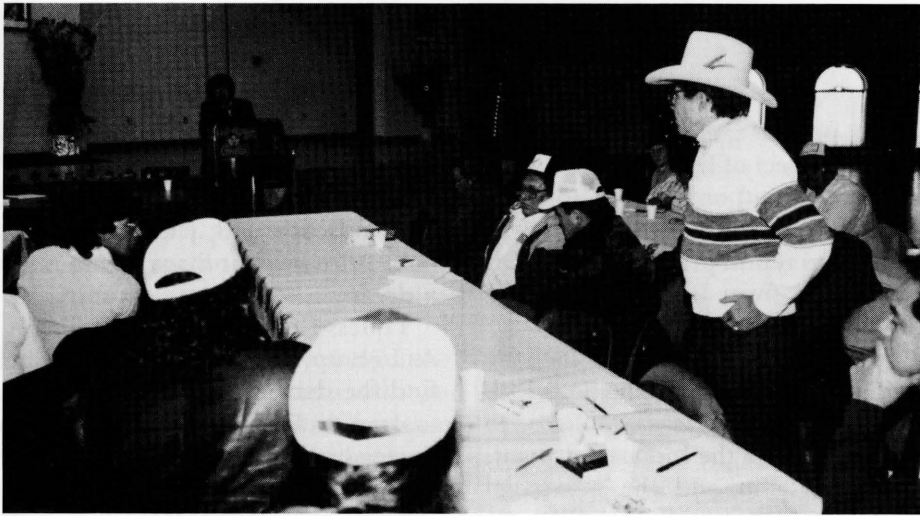


*Big C Band Office*



# YORKTON DISTRICT

## Erasmus Visits Yorkton District



First Vice-Chief of FSIN Verne Bellegarde addressed Erasmus.

by Deanna Wuttunee

YORKTON — In an attempt to sweep away some cobwebs of confusion that surrounds relations between the Assembly of First Nations (AFN) and the Federation of Saskatchewan Indian Nations (FSIN), the Yorkton District Chiefs invited AFN Chief Georges Erasmus to an informal meeting, December 5.

Emotions ran high as Erasmus fielded questions for over three hours from the gathering of over 100 people. Questions were blunt and answers forthright as the group sought to cleanse some wounds from the past and clarify positions and concerns.

"I'm telling you right now, I'm going to do everything I can to make one strong organization," declared Erasmus, who attributed the reason for the conflict was the strong emotions and the strong leaders involved.

Erasmus was elected national chief, July 30, in Vancouver defeating incumbent David Ahenakew. Relations have since been strained between the AFN and FSIN. Communications have been almost non-existent. Since then FSIN has been a leader in focusing efforts to rejuvenate The Prairie Treaty Nations Alliance as the organization to protect and enhance treaty rights.

A major concern of several members at the meeting was that the treaty position was drastically changed

at The First Ministers' roundtable as to be unrecognizable from its original position. Erasmus said that if the Constitutional Working group was not working then it is time to change it.

Several members of the assembly called for a directive to be sent to FSIN Chief Sol Sanderson to meet with Erasmus to begin the massive task of hammering out a position for further entrenchment of the Treaties.

Vice President Sterling Brass of the FSIN said: "The treaties are international agreements that we have to protect at all costs. We cannot let personality differences be our guiding



Chairperson was District Representative, Bellegarde.

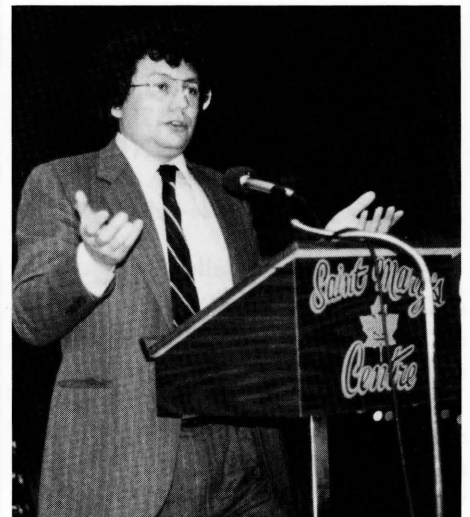
principles. If we're going to be like that, then it's time to make room for other leaders. I say this to you too, George."

Brass said that Indian people have to negotiate, at any expense, how they are going to further entrench treaties in the constitution or time will lapse and the opportunity gone.

"If this fight (AFN and FSIN) continues at our expense and you guys don't want to set it aside, then let us get somebody else who is man enough to get the work done!" added Brass.

Erasmus' position was that he was prepared to meet with Sanderson. However, he was not waiting with baited breath whether FSIN will separate under the umbrella of PTNA or stay in AFN. AFN is not an association of provincial organizations but an organization of chiefs. His mandate was to make one strong national organization. But he was prepared to initiate meetings with FSIN under any terms.

Other topics of concern were funding for Bill C-31, the First Ministers' Conferences, AFN funding, incumbent Dave Ahenakew and his record and Erasmus' meetings with Federal Indian Affairs Minister Dave Crombie. Erasmus denied sending any directive to Crombie's office regarding FSIN funding arrangements.



AFN Chief Georges Erasmus

## Book Review

by Deanna Wuttunee

### SPIRIT OF THE BISON

by Beatrice Culleton

Pemmican Publications Inc., Winnipeg,  
1985  
(\$6.95)

*The White Bison* is a plea that goes beyond the cry for self determination for Indian people. It pleads that mankind learn from past mistakes because the magnitude of weapons are escalating in an alarming rate. Protecting philosophies and values phased on control and power is so romanticized in movies that past tragedies like the massacre of buffalo to control Indian people and the killing of six million Jews lose significance and impact. Even the nuclear threat touches only a few. The future of man may very well rest on few being heard.

*The White Bison* is an analogy between the extinction of the buffalo and the extinction of mankind being a deliberate, calculated and uniformed risk. The tale is narrated by the White Buffalo in sensitive yet simple style to engage the attention of youngsters. Women and children will enjoy this book.

Beatrice Culleton is well in the way to becoming a well-known writer of prairie literature. She also wrote *In Search of April Raintree*.

### RADIO PLAY REVIEW

by Deanna Wuttunee

### ACOOSE — MAN STANDING ABOVE GROUND

by Janice Acoose-Pelletier

Janice Acoose-Pelletier wanted to write a good story. So she wrote about a person that has influenced her a great deal, her grandfather, Paul Acoose of the Sakimay Reserve. Paul was a long-distance runner undeniably of the same calibre as Tom Longboat, the famous Onondagan Indian. He beat the Onondagan once.

"It was a good story and the cultural aspect of Indian life has to be told and passed on. My grandfather was an inspiration because he was fighting to retain pride. So much has been taken from Indians, including pride." said Acoose-Pelletier.

Acoose-Pelletier works for the KaTimAim\* Media Productions Ltd. in Saskatoon which was established to tell history from the Indian viewpoint. CBC, Telefilm and the provincial education department have all invested time and money for KaTipAim work.

*Man Standing Above Ground* has some minor problems with continuity at the beginning but is excellent on the whole. It was wonderful to see work of this calibre produced by and based on the life of a Saskatchewan Indian.

I enjoyed it because of the sense of joy and well-being conveyed. Indians have respected the land and nature since time immemorial. To have a talent that complimented these values must have been rewarding indeed.

\*KaTipAim was shortened from Katipayim-socik which means to have control over ourselves.

### AND BABY MAKES THREE

by Richard Agecoutay

My Porsche 911 purrs smoothly as I zip down the freeway at a stiff 120 m.p.h. Well weathered leather, hot metal and oil, the breeze in my hair, the blur of landscape. Every nerve is aware. Pushing the limits of man and machine. This is heaven, a cool crisp autumn, a sleek sports car, an open road. It doesn't get much better than this.

Wait a minute. I hear a loud ringing. Where's it coming from? There's no other car on the road, yet the ringing is getting louder, it's getting too loud now. I'd better stop and find out where it's coming from. Ring, ring,

ring, when will it stop? Hey, wait a second. Where did my Porsche go?? The crisp country air...The blur of the landscape. Oh, jee-whiz!! It was only a dream, but that ringing is not a dream.

I guess I'd better go and answer it. As I get up, I stumble over a chair and find the door. The phone continues to ring. As I race up the stairs, I stub my toe on the first step and scrape my shin on the third one. The phone continues to ring. By now I'm dizzy from getting up too fast. I must answer the phone and kill whoever is on the other end. As I limp up the stairs to the kitchen, I notice the time - 2 a.m. Who could be calling at this time of the night?

It has now become a quest. I must answer the phone or die. As I round the kitchen corner I see it, the cause of my pain - the phone - and it's ringing even louder. As I limp towards it my dad comes out of his room and snatches it off the receiver. By now I'm ready to kill.

I overcome my need to kill when I hear my dad talk to the party on the other end of the phone. By the way he's talking, it seems that whoever is calling must be talking in jibberish. "Slow down. What's that, Pat? I can't understand you, you'll have to speak slower. Uh-huh, really, when? At what time? Boy or girl? How much? Okay, I'll tell the boys." By this time my brother gets up and all three of us are standing in the hallway in our jockey shorts.

My dad hangs up the phone. On his face is an expression that looks like he's the proud owner of a prize-winning dog or something. He is just beaming. He sucks in his stomach and sticks out his large chest and blurts out, "Pam just had a baby girl." This, of course looks sort of funny. There is my dad standing there with this look of pride on his face and only his jockey shorts on.

"She what?" I ask. "She had a



baby girl," he repeats. This, of course, calms me some, but now I'm curious.

Pam is my older sister. She has been married to Pat for three years now and they have been trying to have a kid for as many years. Pam is a receptionist for Nova Oil and Pat is a building manager. When they wed, Pam decided to keep her maiden name and take on Pat's name as well, "McCormick". She also decided to change the spelling of our last name to match its pronunciation - "Atjecoutay".

I then start to quiz my dad on the particulars of the birth. He is still standing there with that look of pride on his face. "When did she have the baby?" I ask. I look at my dad who is obviously off somewhere in thought. He then replies, "What?" Remembering where he is, says, "Oh, the baby. She had it about an hour ago." It is 2:05 now, so that puts the birth at about 1 a.m., Friday, September 27. "How much did it weigh?" I ask. His reply: "Seven pounds, 4 ounces. A seven pound, four ounce brand new baby girl."

By now my brother awakes from his standing slumber. "Huh? Who had what? What time is it?" My dad then tells him the facts and my brother replies, "Wake me up when it's five years old."

With this, he turns around and walks into the wall and stumbles back to bed. I then inquire, "What are they going to name it?" My dad looks at me and replies, "Holly-Beth." A blank and far away look appears on his face.

Holly was the name of my late sister. She died of bone cancer on December 20, 1975. She was only twelve years old. He must be thinking of her, judging from the look on his face. A small tear starts to form in his eye.

He then wipes the tear away and says, "Tomorrow I'm taking a week's holiday and going to visit my first grandchild." He then turns around and goes back to bed. I stand there for awhile and then I hear him say "Holly-Beth."

NOTE: INCA is a 2 year program of study leading to a Certificate in Indian Communications Arts accredited

with the University of Regina. Students in INCA study the mass media - print, radio and television - news reporting, photography, advertising, management, interviewing and writing. They also take classes in Indian studies, economics, art, history and Indian languages. For more information phone (306) 584-8333 or 1-800-8060 (toll free number)

## THE PLAY

by Richard Keith Agecoutey

On January 1 -8, a half hour radio play was produced at the CBC facilities in Regina. The play focuses on the life and times of the Indian long-distance runner, Paul Acoose. Janice Acoose, the great granddaughter of Paul, co-wrote and narrated the play.

The play was co-produced and co-directed by Wayne Schmultz, a CBC radio arts producer, and Will Campbell, a producer for Gabriel Crossings Productions. Gabriel Crossings is part of KITIP AVIM SOCHICK, a private consortium of native writers, producers and performing artists based in Saskatoon. The goal of this consortium is to produce such projects as this play, written, performed and produced by native people. Will Campbell was pleased with the results and hopes in the near future that his group will receive the same cooperation from the CBC as he and Janice received during this production.

Janice, a long-distance runner herself, conceived the idea for this play about a year ago. At the time it was a mere dream, but now that dream

has transformed into reality due to Janice's hard work, determination and the love of her grandfather.

Paul Acoose was a world class long-distance runner from 1900 to 1910. He has been inducted in the Saskatchewan Sports Hall of Fame for his achievements. Held the world record for a 15-mile race at a time of 1 hour, 22 minutes, 22 seconds. During his career he has beat Tom Longboat in a race that was called the Redskin Championship of the World. He ran professionally for only a short time, brief was his career, but long living is his legend.

The part of Paul Acoose was played by Albert Sheepskin. Alex Wolf played the part of Samuel Acoose. F. Nelson Smith, Paul's promoter, was played by William Butler. Dan David, a native writer and broadcaster for CBC Regina, played the part of the reporter. Other bit parts were played by actors from the local actra union.

The play centers around Paul's development as seen through the eyes of his granddaughter, Janice. During the play, Janice runs and has flashbacks of her grandfather, such as the first time she met him, and the stories he told her about his great races and some of his not-so-great races. During the play some of the events of his life are reenacted as well as some early parts of his life with his father, Samuel.

The play was aired February 7 and 8 on February 7 it was played on CBC 340 at 8:00 p.m. and on February 8 it was aired at 8:00 on Stereo 98.6 F.M.

## PROFILES Winston Wuttunee

by Deanna Wuttunee

Winston Wuttunee will be performing at Expo '86 for three weeks in May. He views his musical and songwriting talents as sacred gifts from the Creator and therefore a responsibility. He uses his music as a medium of instruction for cultural awareness and life. Much of his time has been spent in schools and public events that are geared to Indian peo-

ple, especially youth.

"A person who doesn't know who they are have no responsibility to assume," he declared. "Culture acts like a rudder through life."

He talked of a little rose in the hearts of children and how they try to hide it. He said he's been blessed by the old people to bring out these little roses. He spoke of prophecies of elders



Winston poses with his family. (L to R) Les Maclean, Laura Calmwind, Wasaskwan Wuttunee, Rachel Wuttunee, Winston and Niska Calmwind Wuttunee.

who have told him this was his destiny, his magic long before he knew it.

Winston is a person of dreams. He spoke of dreams where the drum talked to him and took his hand. A dream revealed that ancestors camped at Batoche during Riel Days this summer. Some songs were given to him in dreams. See *the Arrow*, his biggest hit was revealed to him in a dream by Indians from the hereafter who have never had the chance to reveal their talents. It is a song that portrays the agonizing over the treaties by the Chiefs. As they signed, it was as if they were sending an arrow of hope and love into the hearts of every Indian person today.

These songs are given to him usually after he has learned an important truth. He said, "I learned who I am, my own personality. I realized that I am a role model for many Indians and that's one of the reasons why I quit drinking. I had to accept the responsibility of being a role model. It was scary. I thought I had to quit everything. Kids look up to me because I've done something."

"I never expect everyone to understand what I'm talking about when I perform because I already saw it in a dream that not everyone would." he added.

He does not write to be clever but to be a winner. His music deals with every aspect of life. *I Have a Horse for You*, an analogy to Indians is about

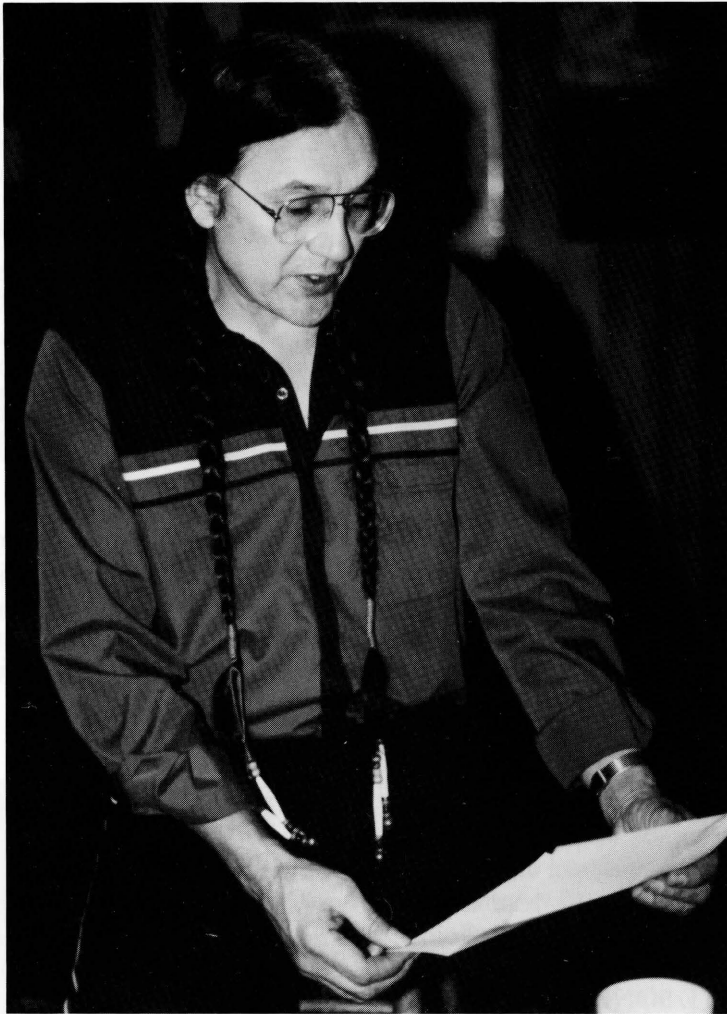
a good horse that has been abused by an inconsiderate person but whose spirit never died. *Why, T'is Only in Death* is a deeply philosophical song of his questioning, his desire to know the truth and his belief that we must remain childlike to facilitate spiritual growth. *Kayas Nehiyau* describes the freedom of yesteryear Indians and conveys a strong message of a sense of pride with Indians today. *What Have You Got in Your Canoe* deals with alcohol and drug abuse. Others deal with suicide, hope, romance and personal growth. Winston and his wife, Sylvia, hold workshops where each song is used as a topic for discussion, a concert with meaning.

"Indians bless nature with their songs. We were given this gift by the Creator. As soon as you sing an Indian song or participate in an Indian ceremony, your ancestors are right there with you. The reason for this is



Winston expounds feelings about his music while holding Niska.



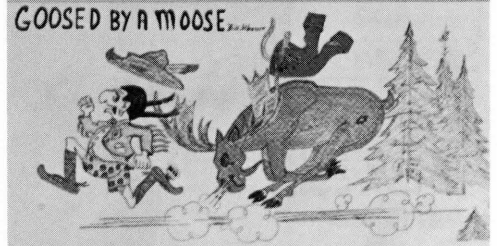


Winston reads his music seriously.

that you are your ancestors.” he said. “Standing Room Only” was a CBC documentary on Winston David

Wuttunee. Overseas engagements in other countries included France, Denmark, Cypress, Germany and

## WINSTON WUTTUNEE GOOSED BY A MOOSE



Winston Wuttunee

**SIDE ONE**  
GOOSED BY A MOOSE / URBAN INDIAN / NORTH TO ALASKA / FOUR NIGHTS DRUNK / AN INDIAN LAMENT / HIGHER THAN THE HIGHEST MOUNTAIN  
**SIDE TWO**  
MY NOKOM GAVE TO ME / SONG OF THE ARCTIC / BINGO BABY BLUES / JIGGING AND JOKING

England. He’s appeared in several radio and television programs as well as before Her Majesty Queen Elizabeth II in Ottawa. Winston holds a Bachelor of Music degree from the University of Saskatchewan and has taught at the University of Brandon. He has lectured extensively on cross cultural awareness and music. Winston has composed 150 songs including the theme songs for the World Assembly of First Nations and “Our Native Land” CBC, Winnipeg. He



PROGRAM 1

PROGRAM 2

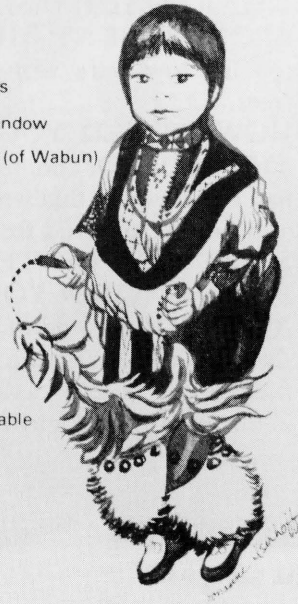
CANADA MY HOME  
BUCKSHAW JIG  
LA RONGE  
WUNISCA  
NINESTOSIN  
SEE THE ARROW

OLD WOMAN  
KAYAS NEHIYAW  
THE BEAVER  
PRETTY GIRL  
SONG OF THE  
ARCTIC  
DADDY DO

## “SONGS FROM WABUN” featuring WINSTON WUTTUNEE

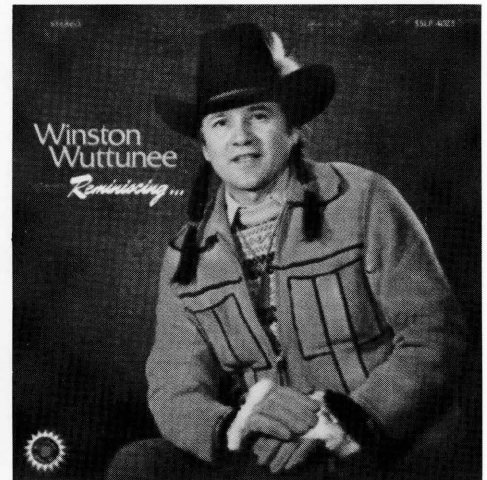
### Side “A”

Come Fly With Us  
Look Out Your Window  
The Animals Tale (of Wabun)  
The Snowy Trail  
Little Black Fly  
Mr. Summer  
Namais



### Side “B”

At The Kitchen Table  
White Snow  
The Little Top  
Dancing Bird



### SIDE 1

DEAR! I'LL ASK YOU A QUESTION  
HEART OF CEMENT  
HANG UP STRANGER  
IT'S NO GOOD TO LOVE ANOTHER  
NO ONE HEARS

### SIDE 2

THOSE SILLY CARES  
REMINISCING  
MARRIED AND STILL RUNNING AROUND  
I'M SAD  
IS IT POSSIBLE

**Me**  
Dad dya not my fr-iend  
**and**  
I like mom-my bet-ter  
**my**  
Ya ya ya ya ya!

**friends**




**SIDE 1**

BY FUR AND FEATHERS  
THE BOO BOO SONG  
BOSSY OLD DAD  
MOTHER'S LOVE  
FRIENDSHIP  
DADDY DO

**SIDE 2**

DADDY'S NOT MY FRIEND  
POOPY THE BUFFALO  
NINESTOSIN  
OMA NIKAMOUNIS  
LITTLE HIAWATHA  
PAPAHAKWAN

has also contributed to the *Canadian Dictionary of Music* and has produced eight tapes.

Winston wants aspiring Indian musicians to train under him and extends this invitation to anyone interested in his philosophy. He sends

one message to elders: "Personally, I have tried to remember things told to me by elders. They saw in me things they couldn't get across. I want to tell them I'm saying the things they wanted me to say."

## Spotlight on Caroline Goodwill

by Martha Ironstar

**NAME:** Caroline Goodwill (nee Sanderson)

**PLACE OF BIRTH:** File Hills Reserve (Pepeeekisis)

**WORK:** New Careers Corporation, 1260 - 8th Ave., newly elected President for Regina Native Women's Association.

**WHAT WOULD YOU RATHER DO?** Write a book.

**PROUDEST MOMENT:** When I became a mother, then a grandmother.

**DARKEST MOMENT:** Death in family, losing my mom, dad and husband.

**WHAT BAD HABITS WOULD YOU LIKE TO BREAK?** Habit of being too involved.

**LEISURE TIME ACTIVITY:** Reading, good movies, visiting and shopping.

**WHAT DO YOU LIKE BEST IN OTHER PEOPLE?** Honesty, straightforwardness, friendly, kind and forgiving.

**WHAT DO YOU DISLIKE IN OTHER PEOPLE?** One who holds a grudge, one who gossips and one who can't face reality.

**GREATEST FEAR:** Nuclear war

**FAVORITE FOOD:** Chinese food

**FAVORITE DRINK:** Iced tea

**FAVORITE MOVIE:** On Golden Pond

**FAVORITE SONG:** Amazing Grace

**FAVORITE FANTASY:** Going to Heaven

**FAVORITE BOOK:** April Raintree

**WHOM DO YOU MOST ADMIRE?** Liz Taylor

**WHAT DO YOU LIKE MOST ABOUT SASKATCHEWAN?**

Climate, the cold winters and warm summers.

**WHAT DO YOU DISLIKE MOST ABOUT SASKATCHEWAN?** It's too flat and bare with not enough trees.

**HOW WOULD YOU CHANGE THE WORLD?** So that everyone had employment that wanted to work and no one suffered from poverty.

**WHAT DO YOU THINK PEOPLE SAY WHEN YOU'RE NOT AROUND?** I couldn't care less, if they don't have anything nice to say, then don't bother saying anything about me. (Just a gut feeling.)

## Allen Sapp to Receive Merit Award

Allen Sapp, RCA, internationally known artist from North Battleford, is one of eight distinguished Saskatchewanians to be chosen as the first recipients of the Saskatchewan Award of Award of Merit.

He will be invested with the new provincial honor by Lieutenant-Governor Frederick W. Johnson December 5 in Regina, along with Hilda Allen of Regina, along time theatrical director; Mildred Baldwin of Yorkton, a retired teacher and active volunteer; Dr. Jacob A. Brown, a professor of agricultural economics at the University of Saskatchewan; T.C. (Tommy) Douglas, former Premier of Saskatchewan; Dr. Frederick Gathercole of Saskatoon, retired educator; George Solomon, a prominent Regina businessman; and Dr. Phyllis Steele of Balcarres, a pioneering medical doctor and provincial coroner.

The eight recipients were chosen from 228 nominations across the province by a 12 person advisory council chaired by E.M. Culliton, a former Chief Justice of the province.

Paintings by Allen Sapp have been exhibited in Vancouver, Edmonton, Calgary, Regina, Saskatoon, Toron-

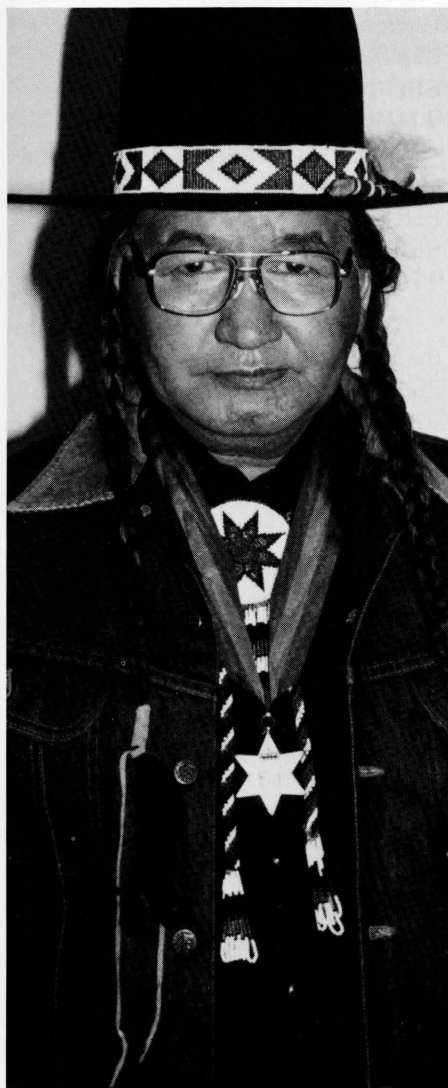


to, Montreal and other centres in Canada, as well as in New York, Washington, Los Angeles and London, England. His paintings have been presented by the Government of Saskatchewan to Princess Margaret and by the Government of Canada to Governor General Schreyer on his retirement.

In 1975, Allen Sapp was elected to the Royal Canadian Academy of Arts and "*A Cree Life: The Art of Allen Sapp*"

## ALLEN SAPP

From the Red Pheasant Reserve near North Battleford, Allen Sapp, one of the most talented Native artists of our time, has drawn his motifs: the people and culture and religion of the Cree; the subtleties of the Saskatchewan landscape; the rigors of the



*Allen Sapp wears Merit Award from provincial government.*

was published in 1977.

He has been featured in numerous documentary films including a 1985 CBC production entitled "*Four Prairie Artists*". Sapp was born on the Red Pheasant Reserve. He has encouraged youngsters' artistic abilities in many schools in the area through demonstrations and talks on his work and lifestyle.

Sapp will receive a silver and enamel medal designed by Vic

prairie climate and our agriculture. Says one critic, "with charm and disarming simplicity, the Sapp paintings tell the universal story of people on the land". Allen Sapp's reverence for nature shines through the serenity, simplicity and fidelity of his work.

Yet an international reputation has not come easily to Allen Sapp. In childhood and early youth he struggled against ill health and poverty. He had little schooling. He is a self-taught individual - whose natural talent and photographic memory enabled him to triumph against all odds. He underwent the cultural confusion of the In-

Sotropa manager of the federal government's Visual Identity Office. The medal is in the form of a stylized prairie lily on which is superimposed the provincial shield of arms surmounted by a crown. It is worn with a green and gold ribbon. He will also receive a lapel pin and scroll at the formal ceremony and dinner.

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dian coping with white man's society - yet emerged with his native culture and religion solidly confirmed. In so doing he has been an inspiration and example to his own people. And he has amply justified his name in his own tongue: Kis-kay-etum (he perceives it) - Sa-pos-kum (he passes through).

Your honor, I present to you for investiture with the Saskatchewan Award of Merit - a distinguished artist, proud representative of a proud people, a sensitive portrayer of our land, Kis-kay-etum Sa-pos-kum.



*Allen and Margaret at home.*

# Children's Corner

## My Goals in Life

by Maureen L. McKay

All my life I always dreamed that one day I would become a nurse. Because I spent most of my childhood in and out of hospitals, nurses always gave me the idea of becoming a nurse.

The idea stuck, since I started high school I began thinking seriously about my future. There were so many things to take up in University but College never occurred to me.

When I dropped out of high school, I would visit relatives and friends in other reserves. I would be amazed at how they keep their culture compared to mine. Young people my age knew

Indian culture. I looked around our community and saw that our culture was dying but Cree is our first language.

I did a lot of consideration and it was up to me to keep what was left so I talked to a high school graduate and who will be enrolling in University this January. He hopes to become a counsellor in the future or even a chief.

Recently a tragedy caused my people great despair. I decided to become a lawyer and support my community or possibly become an important

leader like Sol Sanderson and be recognized as a proud Indian.

I'm glad that we are having this program. I think it has made a lot of students aware that we, as First Nations, are important people.

I'm enjoying learning about the Indian Heritage and would like to learn more.

I do a lot of studying and so far I'm satisfied with my marks.

I hardly have time to do the things I used to do with friends. I even lost a boyfriend!

## Story Telling Competition

As part of its continuing effort to encourage the use of the Indian languages of Saskatchewan, the Saskatchewan Indian Languages Institute announces a **Story Telling Competition**. Both adults and children are encouraged to participate by submitting an entry in one of the following categories:

### ADULTS' COMPETITION

- Traditional Story
- Original Story
- Funny Story
- Poem

### CHILDREN'S COMPETITION

- Original Story
- Funny Story
- Poem

The stories must be in one of the five Indian languages spoken in Saskatchewan - Cree, Saulteaux, Dene, Assinboine, or Dakota. They may be written (using either the Roman alphabet or syllabics) or on tape. You may submit as many stories as you want; just be sure to indicate which category each story belongs to.

The deadline for submission is Friday, April 14, 1986.

Judging will be done by members of the S.I.L.I. staff and by Elders; in some cases (for example, if a story is submitted in language that no staff member is fluent in), additional judges may be required.

The following prizes will be awarded:

For Each category of the Adults' Competition:

- FIRST PRIZE—\$50
- SECOND PRIZE—\$30
- THIRD PRIZE—\$20

For each category of the Children's Competition:

- FIRST PRIZE—\$30
- SECOND PRIZE—\$20
- THIRD PRIZE—\$15

All stories and poems will become the property of the Saskatchewan Indian Languages Institute. Winning stories will be edited and published in the *The Saskatchewan Indian*; other stories may be edited and printed in booklet form by the S.I.L.I.

## Elders' Messages 1986

New Year or Kissing Day as it is known to all Indian Nations was one of the days most observed because it is a day we have reached a milestone. Again, we can look forward or reminisce or perhaps take an inventory of the many things that we can account for and a positive outlook for the future. Perhaps a correction to a way of life that means something for real. Perhaps also a real meaningful

and positive look at our culture and awareness that we can not overlook. Especially when we seem so close to achieving a control over our destiny by having our own Indian government. But we need to understand a lot of things that we will enable us to make a good government.

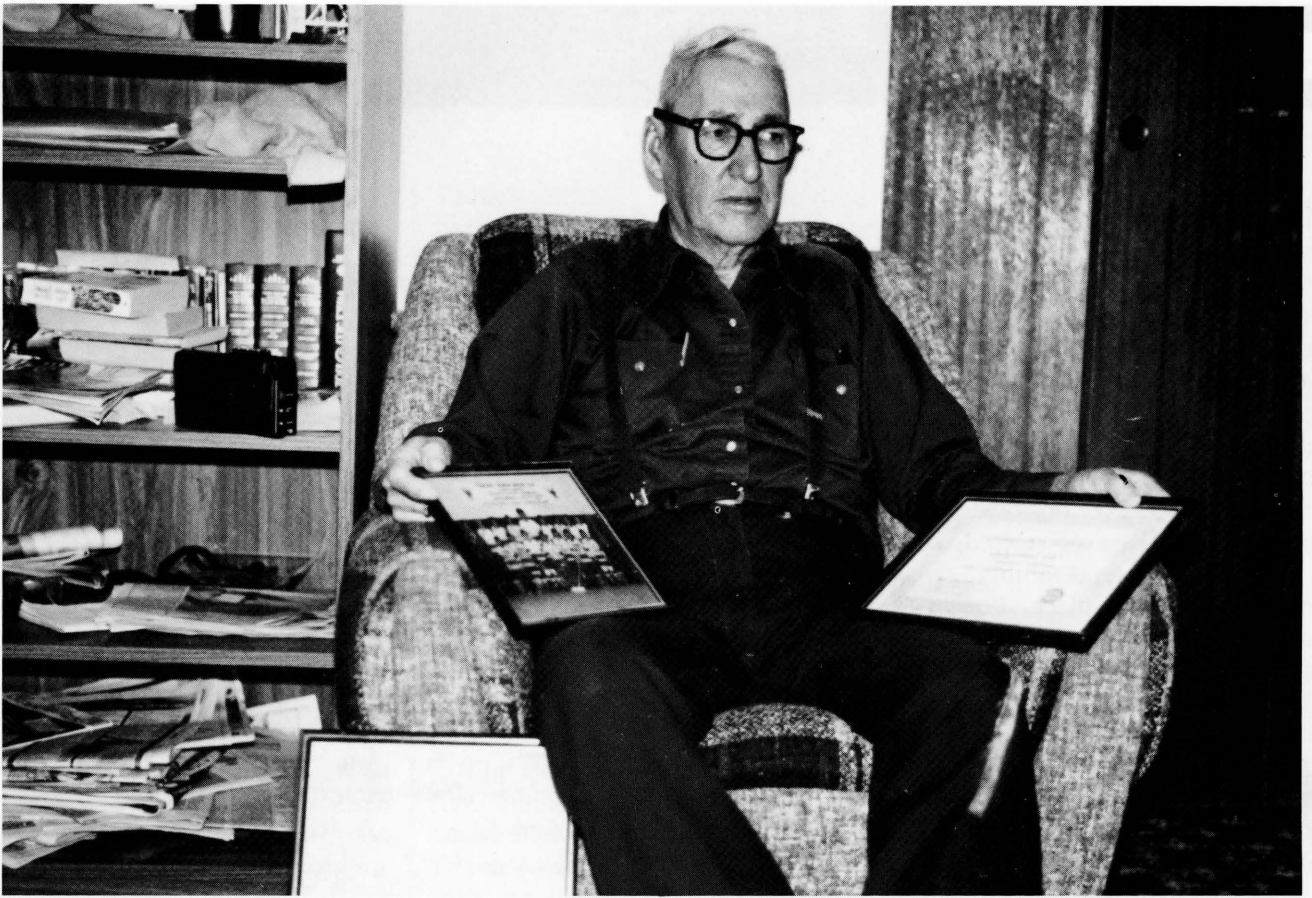
There are many unique ways the Indian nations have yet to learn. The importance of the knowledge of the

language. The awareness of our culture which is very unique. Even at this stage with advances and changes fast and furious, we do not want to change the old traditional laws, philosophies, etc. We have to understand the traditional ways that still fit in any situation.

Good luck and many blessings are shared with the elder community all over. Awahay.







**William Standingready, 78, White Bear Reserve; Touchwood/File Hills/Qu'Appelle District**



**Dorothy McKay, 72, Red Earth Reserve; Prince Albert District**



# POETRY

## THE NATIVE

*I looked to see,  
And there I saw  
Individual of native  
Ancestry - LOST, WONDERING,  
WORRIED, LOOKING, THINKING,  
And SCARED.  
Does he not know where to go?  
Does he wonder?  
Why is he worried?  
What is he looking at?  
What is he thinking?  
And why is he scared?  
It's not easy adjusting to  
Where you've never been before.*

*If you're to succeed,  
You must be BRAVE, STRONG,  
FRIENDLY, WILLING, and to cope  
With where you are.  
I tell you. It was hard  
"NATIVE BROTHER"  
If you show optimism, and  
IF you are willing. You can  
Be friends to whoever you choose.  
Stick to school - it'll pay off.  
Remember too, I was in your shoes.*

- Ronald (Conrad) Ballantyne

## POOR SQUIRREL

*It grasped my attention  
When I saw it lying there  
Motionless. I could hear  
It's heavy breathing,  
Holding on - till dead.  
Within a minute, the blood  
poured out to absorb the  
Soil.  
I am furious to see them,  
Kill for fun, destroying  
The innocent that mean no harm.  
My grandfather once said,  
"Forgive those that destroy,  
It will never end".  
Slowly I approached to pick  
it up, dug a hole, and gently  
Placed it there - that  
Poor squirrel.*

- Ronald (Conrad) Ballantyne

## CHANGE

*In the midst of the forest  
Tipi's stood tall.  
In them were;  
Children laughing,  
Babies cooing,  
Women cooking,  
Men planning hunts,  
Grandma's sitting and sewing,  
And grandpa's telling stories  
To the young.*

*In the midst of the forest,  
Tipi's stood tall*

*Representing;*

*OBEDIENCE, RESPECT, HUMILITY,  
HAPPINESS, LOVE, FAITH,  
KINSHIP, CLEANLINESS, THANKFULNESS,  
SHARING, STRENGTH, HOPE and  
ULTIMATE PROTECTION.*

*I no longer see those tipi's,  
Instead I see FACTORIES, INDUSTRIES,  
BUILDINGS, and cars.*

*I see them - Differently.*

*Children laughing,  
Babies crying,  
Women cooking,  
Men planning hunts,  
Grandma's laying,  
And grandpa's sitting silently.*

*I ask myself, "In the midst of the land,  
Where the buildings stand tall - What do they represent?"*

- Ronald (Conrad) Ballantyne

## MY LOVE, ON OUR WEDDING DAY

On this day, the beginning of a new day,  
we join our hands,  
a symbol of the union of our spirits.  
For as man and wife,  
we are the beginning of a family.  
It is the beginning  
of our new life together.

On this, the beginning of a new day,  
I wish to pledge my love to you  
in a special way.

I pledge that my love  
will be as strong as the tree  
that withstands stormy days.  
Yet understanding and accepting  
as the willow  
that bends and bows to the wind forces  
that touch her from the four directions.

My love will be lasting  
like the stars that shine forever  
in the heavenly skies.  
Yet giving  
As mother earth  
gives nourishment, warmth and protection.

My love will be gentle and flowing  
like a babbling brook,  
or a gentle rain,  
bringing the life force of water.  
Yet my love will not be without emotion,  
for nature has emotions  
and touches us in many different ways.

My love will be kind and respectful  
as mother nature looks  
kindly on all those  
who love and respect her.

My love will be understanding,  
for even as we join in marriage,  
we are still separate individuals.  
Like the four leggeds in the forest,  
or the eagle in the sky,  
we walk within our own circle of life  
with a respect  
for each others individual acts.

- Claudia Agecutay  
15/6/85

## JACKIE

Child of my body  
born from my womb  
I lovingly carried you  
from the unknown.

I bore you with pleasure  
I bore you with pain  
brought you into this world  
and gave you a name.

I called you my daughter  
I called you my own  
The old people smiled and said,  
"she's only a loan".

She belongs to nature  
to earth, wind and sky  
your duty dear woman  
is to guide her as the days go by.

Teach her the things  
that your mother taught you  
of innocence, honesty  
and all that you know.

Guide her along  
the path she must walk  
but don't hold too tightly  
let experiences talk.

Child of my body  
born of my womb  
I lovingly watch you grow  
into the unknown.

- Claudia Agecutay  
4/85

## DANCING

Express yourself with dance,  
It's more than words can say.  
No artist can capture it  
on canvas, marble or clay.

You can be so many different things  
by moving your body around.  
You can say so much  
without making a single sound.

Much work is put behind it,  
But in the end it shows,  
for when a person dances  
her inner spirit grows.

If we could all be dancers  
and set our emotions free.  
We could all be happy people  
and be anything we wanted to be.  
- Glynis Tootoosis  
Poundmaker, Sask.



# LETTERS

## INDIAN HEALTH CAREERS PROGRAM

The Saskatchewan Indian Federated College (SIFC), is federated with the University of Regina and is the only Indian-controlled, degree-granting, post-secondary institution in America.

The College is pleased to announce the development of a new multi-disciplinary INDIAN HEALTH CAREERS PROGRAM which will provide pre-professional education for students who wish to pursue careers in health and allied health disciplines such as nursing, medicine, dentistry, pharmacy, occupational therapy and medical laboratory technology.

Scheduled to commence in June of 1986, with an enrollment of 30 students, the program will offer upgrading and preparatory classes as well as first and second year university classes in sciences, mathematics, english and other subjects required for admission to professional schools of health in Canadian universities, colleges and institutes.

The SIFC Indian Health Careers Program is one of several health careers programs funded under the auspices of Health and Welfare Canada's "Indian and Inuit professional Health and Careers Development Program" initiated by the federal government in 1984.

Indian students from across Canada are already offered a choice

of eight academic areas at SIFC in which to major and to graduate, including Indian Social Work and Indian Teacher Education. The Health Careers Program provides new options for individuals of differing ages, life experience and academic backgrounds who wish to begin or continue their education in the field of health.

SIFC is unique in being able to provide a cultural, social and academic milieu which fosters knowledge of Indian history, strengthening of cultural identity, and academic excellence within the university setting.

Participants in the SIFC Indian Health Careers Program will be assisted in several ways to make the transition from their home communities to urban living and an academic setting; and subsequently from the SIFC Indian Health Careers Program to professional programs of health in other institutions. Students will also be assisted to explore health careers options, to select a careers path and to apply for admission to professional programs of their choice.

Inquiries are welcome and may be directed to the Coordinator, Indian Health Careers Program, College West 127, University of Regina, Saskatchewan S4S 0A2 Phone: (306) 584-8333/8334 or the Toll Free number (1-800-667-8060).

development and implementations of appropriate programs was a task which was often limited by lack of financial or human resources. In 1982 as a result of a meeting of a small group of treatment directors the National Native Association of Treatment Directors (NNATD) was formed to address the problems encountered by operation in isolation.

To date NNATD comprises a membership of 31 treatment directors with voting rights and many associate and honorary members. It consistently proves that cooperation and sharing, the traditional philosophy that has enabled aboriginal societies to survive as distinct nations is still in operation. The general mandate for NNATD is "The promotion of high quality alcohol and drug treatment services." To date NNATD has promoted "quality" by providing forums for treatment directors and staff members to meet and share information and to address specific problems. It has hosted and co-hosted workshops on suicide prevention, community development and sexual abuse. It has completed Phase I of IV Phase project on Therapeutic Recreation and Physical Development which, when complete will provide a model all Native Treatment Centres can utilize to increase the quality of care delivered to their clients.

NNATD is presently in the process of expanding its areas of specialization to include special problems that youth encounter with solvent abuse. We hope that in the near future we will be able to provide information sharing workshops and training sessions for counsellors as well as for communities who may want to utilize such a service.

Presently the NNATD is focusing on providing training models and staff sessions especially designed to meet the needs of treatment centre staff. The fulfillment of this commitment has required the operation of the traditional sharing philosophy of Native societies. Networking and in-

## Letters to the Editor

Dear Editor:

Substance abuse is a many-sided malady, which in one way or another adversely affects almost every human activity in the world. In Canada the insidious effects of abuse manifests itself most visibly in the Native population. It is within this population that the horrors of abuse are directly translated into personal grief. Unproportional numbers of our people are represented in penal institutions, in suicidal statistics and in the number of children in care. Substance

abuse has directly contributed to the slow economic and social development of the Aboriginal peoples of Canada.

Until approximately 1975 there were no Native Addiction Services in operation. There are now approximately 30 Native Treatment Centres across Canada which offer services designed to meet the special needs of the Native client. These centres operated in almost total isolation and found that most of their energies were directed at just survival and that the

formation sharing to access resources already available in Canada has resulted in the development of a more consistent philosophy regarding specific issues in the treatment and prevention of substance abuse. New strategies and techniques for the promotion of high quality treatment services are constantly investigated and brought to the attention of the general membership. We have, as part of our networking philosophy established good working relationships with many other organizations concerned with this subject such as The Four Worlds Development Project, The National Native Alcohol and Drug Abuse Program, the National Native Advisory Council on Alcohol and Drug Abuse, The Nechi Institute and many more.

Although NNADT is only 3 years old its contribution to the attainment of quality lifestyles for the abuser and his community has made it an indispensable tool for the treatment centres across Canada.

NNADT is also setting up a mini centre and welcomes any new information on addiction, including new

techniques in treatment, new medical information, additions of our bibliography which included A.V. materials as well as papers and books.

Directors of Native treatment Centres are welcomed as new members and will be given the opportunity to attend the information sharing workshops, as well will be able to meet and discuss issues that concern them.

For further information please contact:

Rod Jeffries, Executive Director  
National Native Association of Treatment Directors  
820 - 7th Street East  
Saskatoon, Saskatchewan  
S7H 0Y5  
(306) 665-0010

Alice Klassen, President  
National Native Association of Treatment Directors  
Round Lake Treatment Centre  
R.R. #3, Comp. 10  
Grandview Flats North  
Armstrong, B.C. V0E 1B0

## CORRECTION

In Margaret Cote's article in the September, 1985 issue of *The Saskatchewan Indian* "The Importance of Reviving and Retaining our Indian Languages", several paragraphs were excerpted from Mr. Robert Sterling's article "The Role of an Indian Language in Indian Education, *Northwest Languages Newsletter*, Volume 5, Number 1, April, 1983. The published article did not contain an explicit acknowledgement. The author and *The Saskatchewan Indian* apologize to the estate of the late Robert Sterling, and regret any inconvenience to the readers.

In conclusion, let me reiterate my sincere apology for the omission of an acknowledgement. I thank you for your anticipated co-operation.

Sincerely,

Margaret Cote

## PRAYING FOR A GOOD HARVEST

by Gloria Shepard

They came from different ethnic, racial, economic and social backgrounds to gather at this humble little church at 701 Pasqua St. With hands lifted up and tears streaming down their faces they give thanks to God. Every Sunday and Wednesday evenings this is how the congregation worships of Pastor Van Johnson of the Miracle Center in Regina.

This charismatic or Holy Spirit movement in Regina began around 1979 amongst a small group of Indian and white people. Since then it has reached almost every reserve in Saskatchewan and a church on the Whitebear Reserve has been started.

The regular services, including the revivals and camp meetings start at 7:30 p.m. and go on until 12:00 or sometimes even later. To walk into a service while in progress, one would think that everyone there is crazy. For many reasons these born-again believers don't follow traditional patterns of religion. However they teach,

preach, and believe that the Holy Bible is the "Word of God" and live according to it's doctrine.

When the singing of praises and worship begin, a warmth and a peace fill the whole church. People are standing with their hands lifted up praising God and tears running down their cheeks. Their faces seem to glow and they look really happy. It's a scene that touses the heart not like a story or movie.

In this congregation about two-thirds are Indian. They come from different reserves in Saskatchewan, Manitoba and Alberta. There are members who have moved from Alberta, Ontario and Quebec to work for this church. There are many reasons why these Indian people chose this way of life. One reason is that the Indian people are sensitive to the spiritual aspects of the teachings of their Elders. This church meets their spiritual needs.

Near the end of the service, the Pastor asks, "Does anyone want to ac-

cept Jesus as their Savior?" Some people raise their hands they walk towards the altar. By this time they are crying uncontrollably and together with the Pastor they say a prayer which invites Christ into their lives. The rest of the congregation are also crying and thanking God for the souls added into the Kingdom of Heaven.

The Pastor closes the service with this statement: "No where in the world is the general population more familiar with the importance of harvest time than here in Saskatchewan. All the years activities are spent in preparation and expectation of the harvest. All hopes, dreams and aspirations not only of the farmer but of the entire economy rest with the harvest. So we in our Christian life all else that we do is so futile if we miss the abundant harvest of precious souls. Let's believe God together that as individuals and a church family all we live for and do is in the harvest time on God's time clock."



## SILVERSAGE MAINTENANCE AND CONSTRUCTION CORPORATION

Invites Journeyman, apprentices or individuals with equivalent work experience to apply for the following full-time trades positions:

**BASEMENT FORM WORK** - Three positions available for individuals experienced in wood and concrete basements.

**FRAMERS** - Three positions available for experienced individuals in new construction and renovations.

**FINISHING CARPENTER** - One position available.

**JOURNEYMAN PLUMBER** - One position available for residential work.

**PAINTERS** - Two positions available, one Journeyman required, one with two years experience preferred.

**ROOFER** - One position available for individual with 2-3 years experience.

**Salary:** Negotiable with an established range, and dependant upon qualifications and experience.

**Candidates will have these qualifications:**

- Valid drivers license
- Own vehicle
- Own tools

- Status Indian treaty or registered number
- Resume to include education and work experience and references.

Silver Sage is willing to sponsor serious career minded individuals through a Saskatchewan technical or trade school. We will also offer short courses and on-the-job training in some of the above mentioned areas to successful applicants.

Forward all resumes with written application to:

Robert Korbo  
Foreman  
Silver Sage Maintenance  
105 Hodsman Road  
Regina, Saskatchewan  
S4N 5W5

## Hunting, Fishing and Trapping

by Lloyd Brass

There are people in this country who do not know why there is a race of Treaty people with special rights in this country. In reality these treaties were not the schemes of the Indians but the foreigners who desired Indian lands.

In the United States, land was gained by bloodshed, whereas in Canada a Peace Treaty was made by foreigners to avoid war with the Indians. The whole objective was to have a peaceful co-existence with certain promises to Indians that if they allowed settlers to live on Indian territories that their government would take care of them. Therefore, Treaties were drafted up and negotiated with the various major tribes of Canada.

One elder who has always advocated to the Chiefs of this province and to the two major governing bodies saying "the Indians have given up a lot by exchanging this great land for Treaty promises. Beware that the day when lands are filled up foreigners of whom will do everything to destroy the Treaties just as cunningly as they connived to make the Treaties with Indians."

Treaty Indians are distinct from all other citizens of Saskatchewan in relation to fish, wildlife, land, timber, water and other renewable resources.

By our Treaties with the Crown, and by the Natural Resources Transfer Agreement, we are guaranteed the right to use these resources as long as the sun shines and the rivers flow.

All other citizens are granted a privilege, providing sufficient resources are available, to use the resources, but the first call on the resources is for the fulfillment of Indian rights.

According to the Supreme Court decisions, the province does not have the legislative authority to restrict Indian hunting rights guaranteed by the Natural Resources Transfer Agreement.

Nor can the province, on its own, define the terms of the Natural Resources Transfer Agreement.

The Federation of Saskatchewan Indian Nations (FSIN) are offering political cooperation in areas which cannot be legislated and which only create bad feelings and needless costs by attempts to settle them in the courts. We need not mention the huge burden created by the Amendment of the *Wildlife Act* Section 38(6) on both the Indians and the province.

We say the focus must go beyond the application and enforcement of Provincial Law. Indians who were residents of this province long before divisions of lands were defined must be considered as such and not as internal enemies but to live in friendship as to the intent and spirit of the Treaties.

Attention should be extended to the management, development and enhancement of all renewable resources, an area in which Treaty Indians have a mutual interest and responsibility.

The Indian leaders view this entire area as a matter of responsible economic development - long-term economic development.

# Hunting, Fishing and Trapping

Studies have shown that the use of wild meat, fish, berries and other renewable resources constitutes the same proportion of our northern domestic, non-cash economy today as it did at the beginning of this century.

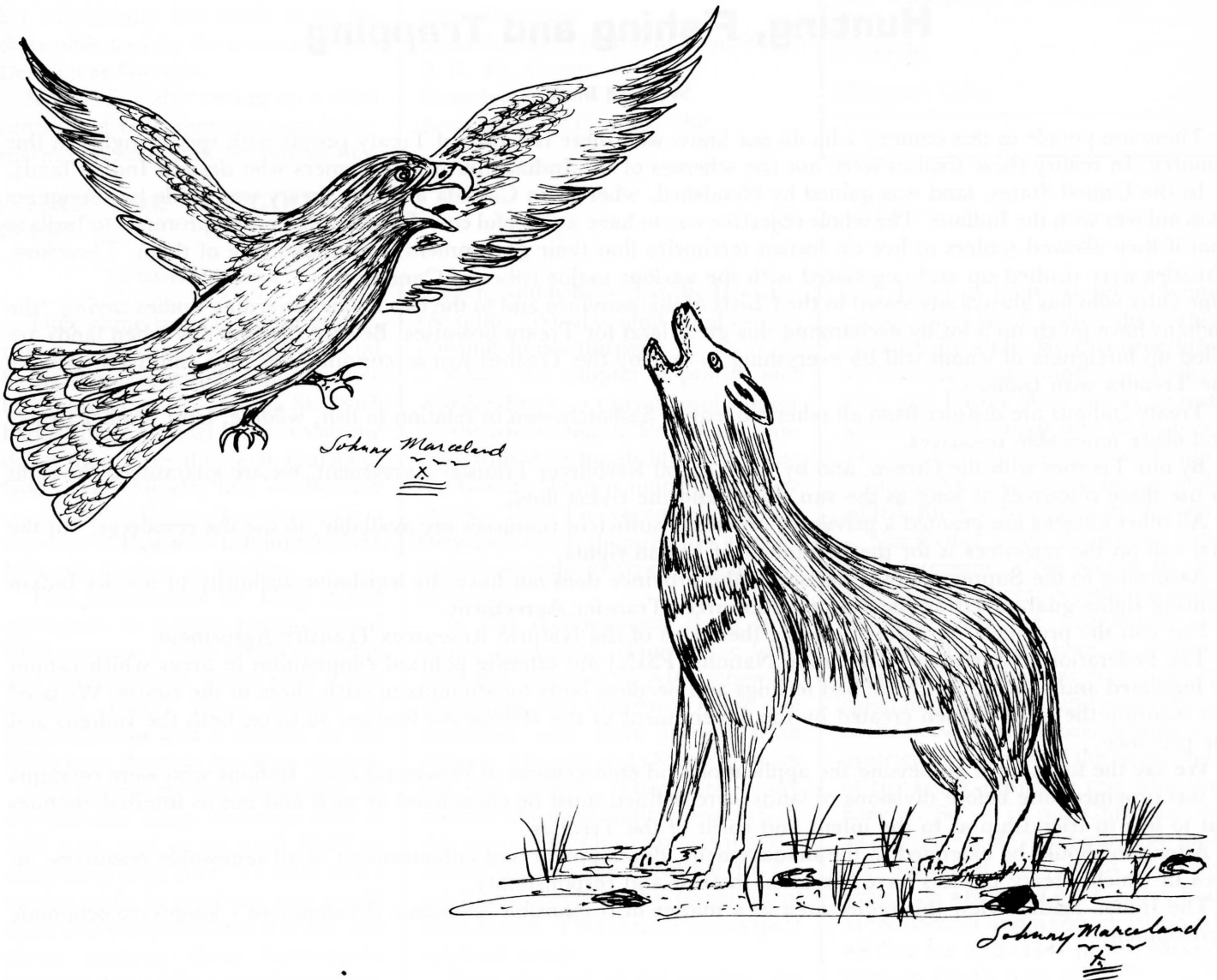
So these resources are important to Indians economically, as well as culturally.

Indian leaders recognize these pressures, on the provincial government, from non-Indian users of these resources, but those pressures do not relieve the Crown, in the right of the province, of its obligations under the Treaties and the Natural Resources Transfer Agreement.

Indian fishermen are alarmed that the Department of Parks and Renewable Resources is currently circulating, for public discussion, without Indian input, a proposed new fisheries policy that would, if adopted, be clearly in violation of Indian fishing rights.

It is even more alarming that such an approach also threatens to undermine the spirit of goodwill and good intentions that was exhibited by all participants at the recent First Minister's Conference on the Constitution.

The FSIN insist that the provincial government not only recognize and respect our hunting, fishing and trapping and gathering rights under Treaty, but also recognize the economic development opportunities which can be realized from the responsible exercise of those rights.





# Hunting, Fishing and Trapping

Besides the contribution to the domestic economy which have already been mentioned, there are many other opportunities:

## 1. Wildlife

- The feasibility of small, on-reserve tanneries should be studied and considered
- The use of hides in craft industries can be expanded and enhanced.
- Secondary and tertiary processing of hides and furs and garment manufacturing should be studied and considered.
- The potential for domestic fur primary, secondary and tertiary activities should be explored.
- Game ranching, wildmeat processing, distribution and marketing should be considered.

## 2. Fish

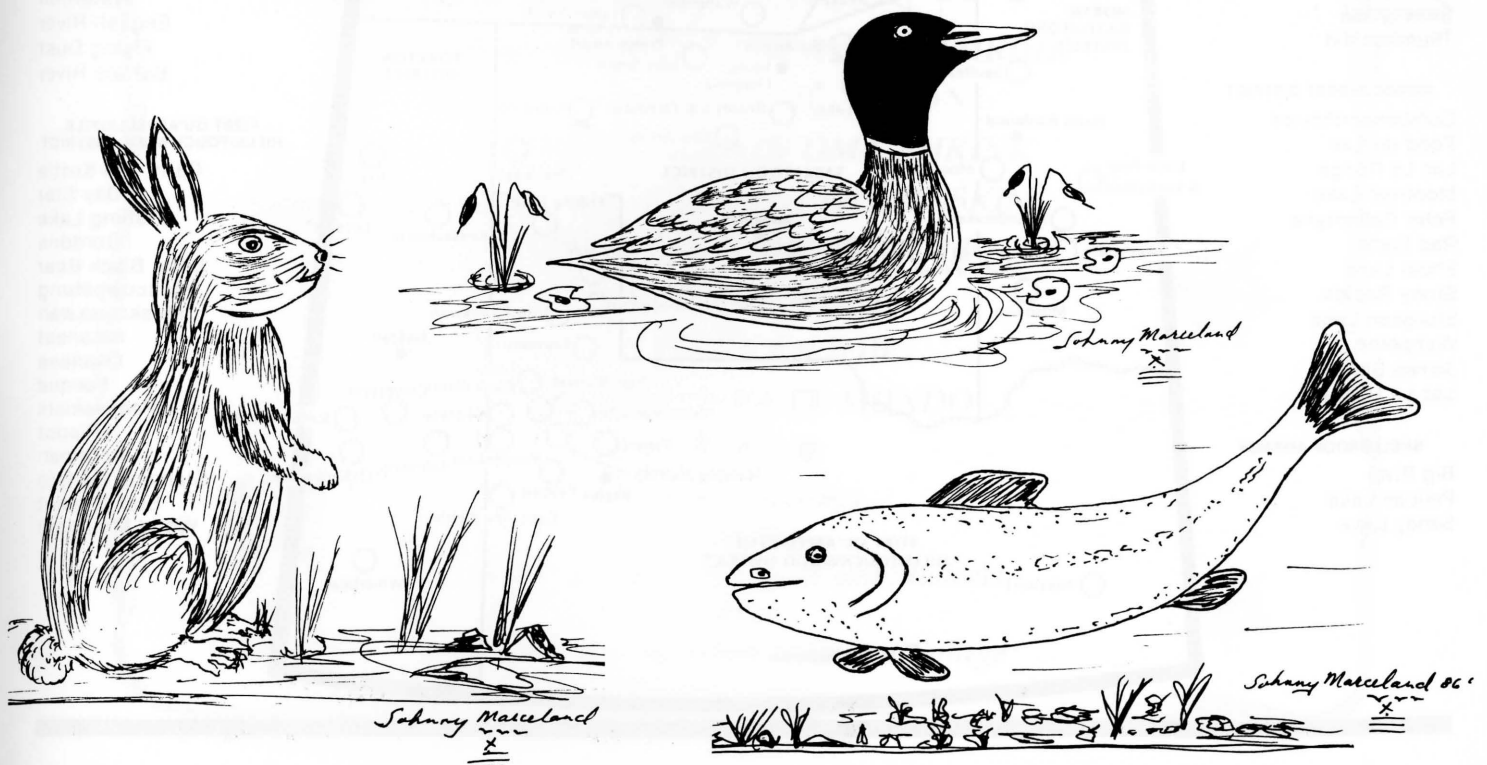
- We recognize, as most recognize, that in many areas this resource needs to be enhanced to meet the expanding domestic, commercial and recreational demands.
- The opportunity for Indian-owned and operated Lakeside Hatcheries and rearing ponds, under contract to the provincial government and the Federal Freshwater Institute should be investigated.
- Processing, distribution and marketing opportunities should be explored.

## 3. Wild Berries

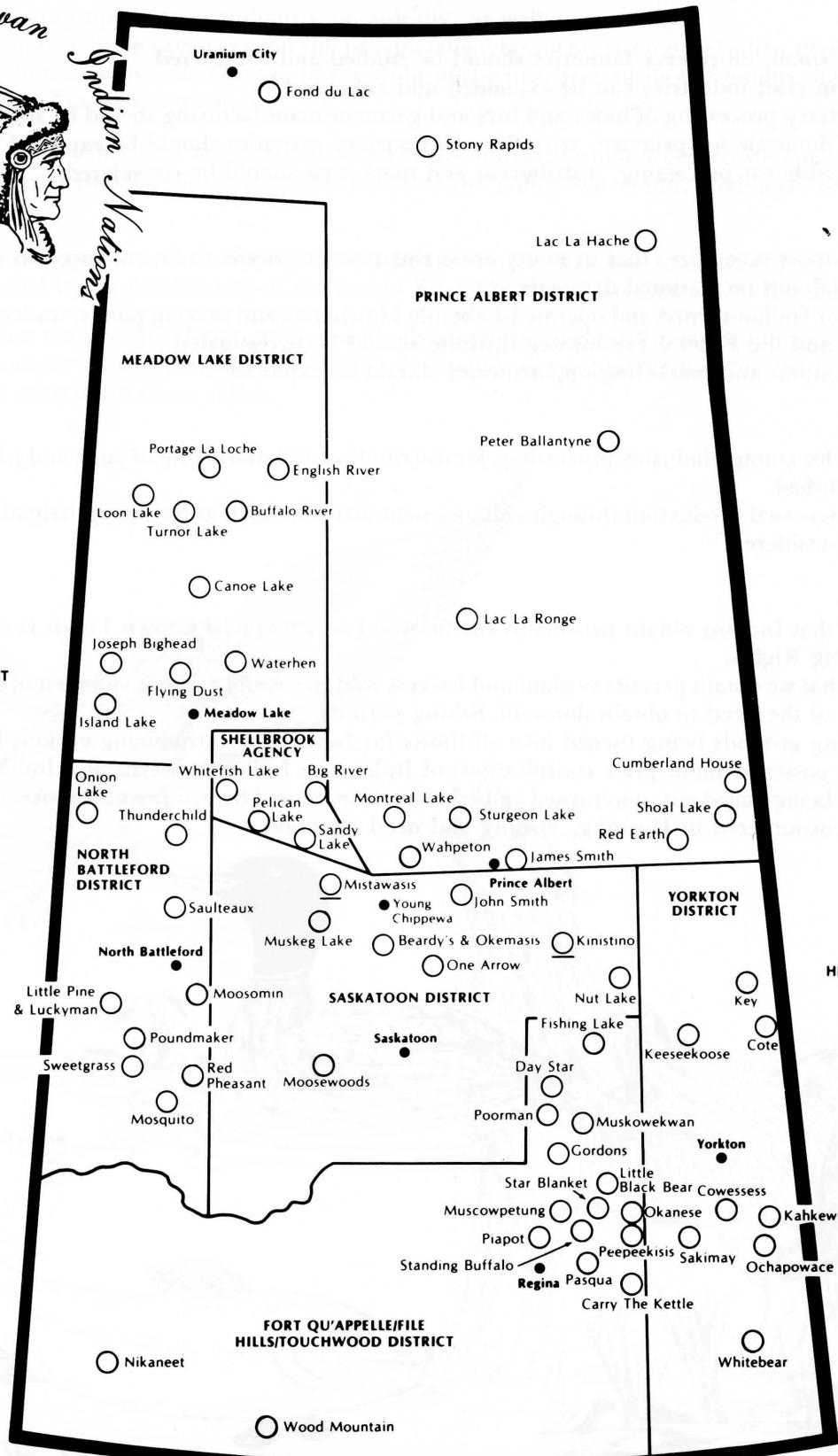
- The opportunities for cottage-industry processing, for distribution and marketing of jams and jellies made from wild berries should be studied.
- The feasibility of increased production through enhancement activities such as fertilizing, irrigation, plot-tending and the like should be considered.

## 4. Other Concerns

- The requirement that Indians obtain permits to cut firewood on Provincial Crown Lands is clearly a violation of our Treaty Gathering Rights.
- The requirement that we obtain permits to plant and harvest wild rice is still another violation of our gathering rights.
- The same is true of the need to obtain domestic fishing permits.
- Traditional hunting grounds being turned into off limits for Indians by introducing various land definitions.
- Legislature being passed without prior consultations of Indians in Indian concerns and Indian jurisdictions.
- Indian fishing nets being pulled out, unreturned and other *hasslement* caused by irresponsible rookie conservation officers.
- Other problems encountered in Hunting, Fishing and need attention.



# SASKATCHEWAN BANDS/DISTRICTS



- YORKTON DISTRICT**
- Whitebear
  - Ochapowace
  - Kahkewistahaw
  - Cowessess
  - Sakimay
  - Cote
  - Key
  - Keeseekoose

- NORTH BATTLEFORD DISTRICT**
- Little Pine & Luckyman
  - Moosomin
  - Mosquito
  - Onion Lake
  - Poundmaker
  - Red Pheasant
  - Saulteaux
  - Sweetgrass
  - Thunderchild

- PRINCE ALBERT DISTRICT**
- Cumberlandhouse
  - Fond du Lac
  - Lac La Ronge
  - Montreal Lake
  - Peter Ballantyne
  - Red Earth
  - Shoal Lake
  - Stony Rapids
  - Sturgeon Lake
  - Wahpeton
  - James Smith
  - Lac La Hache

- SHELLBROOK AGENCY**
- Big River
  - Pelican Lake
  - Sandy Lake

- SASKATOON DISTRICT**
- Beardy's & Okemasis
  - John Smith
  - Kinistino
  - Mistawasis
  - Moosewoods
  - Muskeg Lake
  - Nut Lake
  - One Arrow
  - Young Chippewa

- MEADOW LAKE DISTRICT**
- Canoe Lake
  - Island Lake
  - Joseph Bighead
  - Loon Lake
  - Portage La Loche
  - Turnor Lake
  - Waterhen
  - English River
  - Flying Dust
  - Meadow Lake

- FORT QU'APPELLE/FILE HILLS/TOUCHWOOD DISTRICT**
- Carry The Kettle
  - Day Star
  - Fishing Lake
  - Gordons
  - Little Black Bear
  - Muscowpetung
  - Muskowekwan
  - Nikaneet
  - Okanese
  - Pasqua
  - Peepeekisis
  - Piapot
  - Poorman
  - Standing Buffalo
  - Star Blanket
  - Wood Mountain





*Happy Holidays*

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*MIYATAMŌWIN TAWĪ AYAW ASHKIHK*

ᑦᓴᓄ·ᑕᓴᓃ·ᑦ ᓄᓴᓴ ᓃᑦᓴᓴᑦ  
*MINWĒNTAMOWIN OMA AHKĪNK  
MAKOCE UNWANCA WOYUNŠKIN*

*NI HO TS'EN AHE DŌNE LI'  
JOY TO THE WORLD*

*LA TERRE EN JOIE*

*ALEGRIA PARA EL MUNDO*

樂滿人間

*Seasons Greetings*

*from the*

*Board of Governors, Staff and Students*

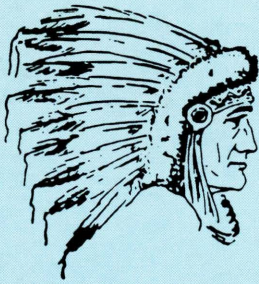
*of the*

*Saskatchewan Indian Federated College*



SIFC  
1976-1986





# 8th ANNUAL CULTURAL WEEK



# SIFC POW-WOW

<b>March 22 &amp; 23, 1986</b>	<b>Agribition Building</b> Regina Exhibition Park (use Lewwan Drive entrance)	<b>Regina Saskatchewan</b>
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<u>Men's Golden Age</u> <i>(50 years and older)</i>		<u>Ladies' Golden Age</u> <i>(50 years and older)</i>		<u>Girls' 16 &amp; Under Traditional</u>		<u>Boys' 16 &amp; Under Traditional</u>	
1st	\$500	1st	\$500	1st	\$100	1st	\$100
2nd	\$350	2nd	\$350	2nd	\$ 75	2nd	\$ 75
3rd	\$200	3rd	\$200	3rd	\$ 50	3rd	\$ 50
4th	\$100	4th	\$100	4th	\$ 25	4th	\$ 25
<u>Men's Grass Dance</u>		<u>Ladies' Traditional</u>		<u>Girls' 16 &amp; Under Fancy</u>		<u>Boys' 16 &amp; Under Fancy</u>	
1st	\$500	1st	\$500	1st	\$100	1st	\$100
2nd	\$350	2nd	\$350	2nd	\$ 75	2nd	\$ 75
3rd	\$200	3rd	\$200	3rd	\$ 50	3rd	\$ 50
4th	\$100	4th	\$100	4th	\$ 25	4th	\$ 25
<u>Men's Traditional</u>		<u>Ladies' Fancy</u>		<u>Team Dancing</u>		<u>Tiny Tots Dance</u>	
1st	\$500	1st	\$500	<b>Top Four Teams</b> — \$200.00 each		<i>(7 years &amp; under)</i> Non-competition — day money only	
2nd	\$350	2nd	\$350				
3rd	\$200	3rd	\$200				
4th	\$100	4th	\$100				
<u>Men's Fancy</u>		<u>Singing Contest</u>		<b>GRAND ENTRY</b> <b>12:30 p.m. &amp; 7:00 p.m. DAILY</b>  <b>Traditional Giveaway</b>  <b>Special Daily Performances:</b> Eagle Dance, Hoop Dance			
1st	\$500	<b>All Drums Must Register Singers</b>					
2nd	\$350	<b>No Drum Hopping</b>					
3rd	\$200	<b>Drum Money Paid Daily</b>					
4th	\$100	<b>Supper Served to Elders, Singers and Dancers</b>					

**All Registration closed Noon Sunday**

### Committee Members

President: Sid Fiddler  
Elder Advisor: Bill Peigan

Drum Keeper: Oliver Brass  
Vice-President: Rick Favel

Arena Directors: Morris Manyfingers  
Blair Stonechild

Secretary: Carol Cyr  
Registration: Sharon Carrier

**No Alcohol or Drugs Allowed**  
**Committee Not Responsible for Injury or Accommodation**

For Information Call: (306) 584-8333

Toll Free in Canada: 1-800-667-8060

**SIFC — SASKATCHEWAN INDIAN  
FEDERATED COLLEGE**

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