

The Saskatchewan INDIAN

DEC 27 1973

The Saskatchewan Indian

Vol. 3 No. 12

December 1973



Sarain Stump's picture above depicts the traditional Midwinter ceremonies of the Plains Indian tribes, ceremonies which were held roughly about the time we now celebrate Christmas and the New Year.

The Midwinter ceremony was held to celebrate the concepts of death and rebirth. Being held in the middle of winter when most of Nature is dead or sleeping, it symbolized death and yet it was the starting point of Nature's life for another year and the beginning of a new cycle, so it celebrated rebirth or renewal.

This ceremony was performed by most of the Plains Tribes although called variously the "Medicine Dance" and "Sundance Singing". The ceremonies were usually led by the four most important men in the community, the number four having special significance since it represented the four cardinal directions and the spirits that lived in those directions. The four men were identified by eagle feathers placed in front of them.

During the ceremonies, a hand drum and

rattle was passed from participant to participant and the singing was led by the man holding the hand drum. Sometimes a bigger drum would be used and beat at the same time as the small drum.

A pipe smoking ceremony would also be held and the food blessed for the feasting which followed.

Christmas, of course, was not celebrated traditionally by the Indian people. This religious celebration was brought to the Indian by the white man and his missionaries.

The visitings and friendly happenings that took place among Indian people during the winter were, however, an important part of the Indian's traditional way of life and was easily adapted to the new holiday.

Various Indian communities would usually celebrate Christmas in a manner determined by the denomination of their missionaries although most would put up a Christmas tree and buy gifts and treats for their children. Different communities called Christmas by various names, including Manito-Kesikow (God's

Day), Muk say Kesitow (Time for Feasting), and Kiche-Kesikow (The Great Day).

New Year's was called "Kissing Day" and everyone would greet each other by kissing, shaking hands and exchanging well wishes. Horses would be decorated with bells, ribbons and cloth.

Great feasting would take place with much food prepared by each household. The old people would prepare traditional Indian food such as pemmican, mooso-tuk-see and other Indian goodies.

On New Years the people would start off at the break of day to arouse their neighbors and start the New Year off right. They went about on decorated horses and carried little drums and would gather in great numbers. Songs known as "The Forty-Niner Songs" would be sung and everyone, young and old, danced keeping time to the drums.

Usually this kind of celebration was known as a "Tea Drinking Party". It was a uniquely Indian celebration and everyone would be in the happiest of moods.

Sturgeon Lake begins classes for drop-outs

by Joan Beatty
F.S.I. Reporter

Sturgeon Lake — "Special Classes 73" were recently started for 33 high school drop outs at the Sturgeon Lake Reserve according to Allen Joe Felix, Band Administrator for that Reserve.

The classes, attended by high school students of Sturgeon Lake who have left the Joint School Program since September of this year, consist of receiving instructions in Life Skills or human relations for the first six weeks. "We believe that it is important for the students to deal with the problems they are

having whether they be emotional or physical first, then get them settled down to academic work," Mr. Felix said.

The Band Administrator said the students take life skills classes for a half day, the rest of the day, they will have field trips, visiting other schools and attending band council meetings. "We want them to know what our band is doing and get them interested in what our band council is doing," he said.

The rest of the curriculum is pretty well the same except with addition classes in "Indian Culture" and the "Cree" language, Mr. Felix said.

"The most important aspect of these special classes is, there is no competition among the students, no one will be left behind. The teachers are in the class tutoring the students, and the students learn at their own rate," he said.

The Band has hired one Life Skills teacher and two more high school teachers as well as two teacher aids will also be hired.

"These special classes are really a pilot project to determine what our curriculum can consist of for our new 24 room high school which will commence construction on April 1, 1974, here on the reserve," Mr. Felix said.

"The high school, which will be built in five phases, will have a boarding home program for northern students, a gymnasium, and a covered hockey rink when completed," he said.

The Band is considering the possibility of pulling more if not all the students out from the joint school system and expanding the present classes with the backing of the Indian Affairs Department. "We can use trailers for classrooms if we have to," the Band Administrator said.

The funds for the salaries of the teachers and other related expenses for the classes have been decentralized from the I.A.B. Department for the Band to handle.

Across Canada

Indians regain land

New Brunswick — Chief Albert Levi and a nine member delegation of the Big Cove Indian Reserve in New Brunswick approached Jean Chretien, Minister of the Department of Indian Affairs and Northern Development on December 5, asking for a return of 3,000 acres of land the federal government took over in 1879.

The Minister responded immediately stating 1,500

acres would be returned as a "Christmas present."

The courts will examine the 1,500 acres and details will be straightened out within 30 days, the Minister said.

"How can I be anything but happy?" said Chief Albert Levi.

The delegation came well prepared with documents which they said prove the original "surrender" of the 3000 acres was not valid.

Funds for Centres

Ottawa — Secretary of State, Hugh Faulkner has announced the implementation of a program of capital funding for native Friendship Centres. The sum of \$450,000 has been allocated for this fiscal year and for each of the three fiscal years following.

Funds allocated are part of the Secretary of State's pro-

gram of assistance to native people migrating to urban centres, and will be devoted to enabling Friendship Centres to improve their facilities and thus be of better service to their communities.

The Secretary of State will announce the first of these grants in the near future.

College offers special course

Saskatoon — A series of special classes are being developed by the Saskatchewan Indian Cultural College to aid teachers of Indian children obtain a better understanding of the Indian culture.

The College has proposed that the University of Saskatchewan accredit the classes and offer them next summer.

The courses are being developed because few teachers have an appreciation of the Indian culture and many still follow the practice of educating the Indian out of him, according to Solomon Sanderson, executive director of the College.

Culture has a very significant effect on the development and the Indian child should be allowed to perceive and identify with the patterns of his own culture, he said.

To often, though, the teachers of Indian children portray a different culture and base their expectations as well as their criteria of right and wrong on that culture, Mr. Sanderson said. "The Indian child is expected to be one kind of human being at school and another when he is with his own people."

"The result is that the child is often confused by the two different systems and anxious on the many occasions when they are in conflict."

Since it is vital for the teacher of Indian children to have an understanding and appreciation for the Indian culture, the College proposes to teach a six-week course dealing with the Indian religion, music, art, dance, folklore and lifestyle, Mr. Sanderson said.

A six-week course is also planned which would deal with the special legal position Indian people occupy in Canada, detailing their rights under the Treaties and the Indian Act, he said.

A third course would involve the study of Indian psychology touching on such psychological phenomena as social interaction between cultures, prejudice and the formation of cultural identity.

Overall responsibility for instructing the courses would be left with a professor who has general scholarship in the area of Indian philosophy and who would arrange seminars with authorities in each area, Mr. Sanderson said.

Stan Cuthand teaches University Cree class

Regina — Stan Cuthand, noted communications specialist, will be teaching three Conversational Cree classes this winter at the University of Saskatchewan, Regina campus.

Besides an Introductory Cree and an Intermediate Cree class to be taught in the evening, Mr. Cuthand has added to his schedule an Introductory Cree class to be held on Monday afternoons. This latter class is aimed at, but

not restricted to, native women with young children who wish to use the Cree language as one means of preserving the Cree culture in an urban environment.

Native women wishing to enroll in the Monday afternoon class will be interested in the Children's Place where preschoolers over the age of two will be cared for free during the hours of their class.

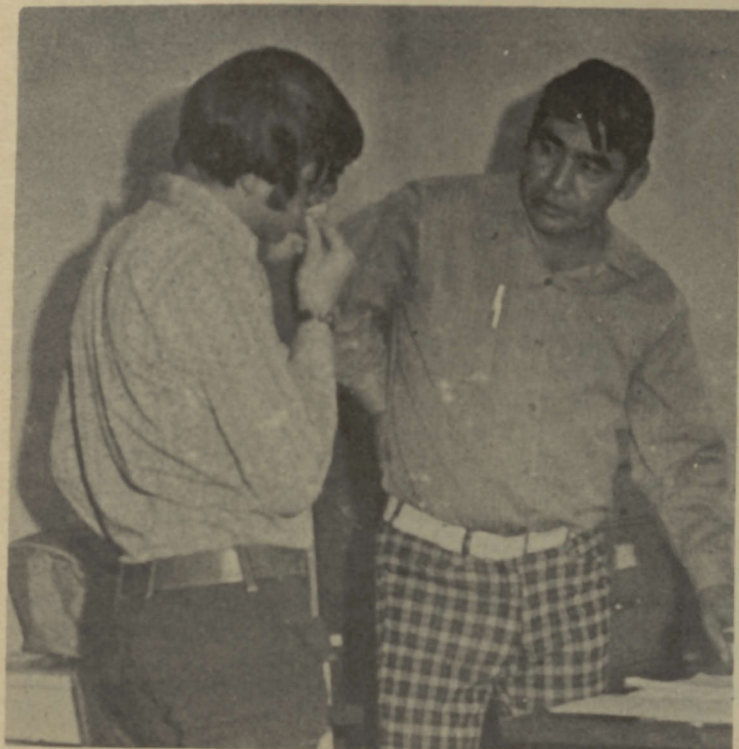
Smallboy won't move

Edmonton — Chief Robert Smallboy, who has been camping with his 140 band members in the Kootenay Plains forest reserve since 1968, said he will not move his people from the area under any circum-

stances. The 75 year old Chief made the statement on November 22 after the Alberta cabinet rejected a recommendation that his band be given land in the forest reserve.



Santa and his workers had a busy day December 7 as they presented gifts and candy to over 100 Indian and Metis foster children at the Prince Albert Indian and Metis Friendship Centre. The Christmas Party, sponsored by the Welfare staff of the Dept. of Indian Affairs, was the first ever held and as you can see from the children's happy faces, was a very successful one. Above, Santa gives over a present and a kind word to one of the youngsters.



Albert Lapatac, Director of the Court Workers Program, is shown here giving helpful hints to one of his court workers, Barry Berglund.

Graduation held for Native court workers

Prince Albert — A six month Court Workers Program, the first in Canada and according to Attorney General Roy Romanow "Unique" because of its initiation by Indian and Metis people, was completed November 1, 1973 with ten young men graduating.

The graduates include Albert Ross of Regina, George Arcand and John Smallchild both of Duck Lake, Maurice Fasse-neuve, Angus Deschambeault and Alex Carriere all of Cumberland House, Bill Whitebear of Carlyle, Robert Spence and James Daigneault of Ile a la Crosse and the only non Indian of the ten graduates,

Barry Berglund of Tisdale.

While speaking to the graduating class at the Indian and Metis Friendship Centre in Prince Albert November 1st, Mr. Romanow announced a government sponsored Native Court Worker Service would be established effective immediately with the program to be funded on a 50 - 50 cost sharing agreement with the Federal Government. The total amount provided for the program by the two governments for this fiscal year is \$60,000 enabling the Prince Albert Friendship Centre to hire four courtworkers, and Friendship Centres in Regina, Saskatoon, North Battleford, and Yorkton to each employ one court worker.

Mr. Romanow, addressing the court workers, said, "This program is very unique and significant because the plan was developed by a native organization who knows the needs, aspirations, hopes, and desires of the people it serves." Mr. Romanow praised the P.A. Friendship Centre and other Friendship Centres for the "leadership they have provided for their people."

Mr. Romanow expressed his appreciation for the work done by staff of the Community College, the Prince Albert Indian and Metis Friendship Centre, native organizations, and everyone else who contributed to the success of

the program. "This six month pilot project allows Saskatchewan to be the first province to get involved in this vital area, which will greatly improve legal services for native people," Mr. Romanow said.

The court workers will provide assistance in many ways as legal counsels including interpreting court procedures arranging bail for the offender, making pre-sentence reports to benefit clients as well as helping the accused after court appearance.

Mr. Romanow congratulated the court workers and stated, "You are a special duty officers of the court. You are in court to make sure truth is brought out."

He urged the court workers "to be independent, to speak up, and to be heard."

To make the occasion, Mr. Romanow presented a set of Saskatchewan Statutes to Albert Lapatac, Director of the Court Workers Program as a gift from the Government and Province of Saskatchewan.

The ceremonies were attended by representatives of the Community College, Indian and Metis Friendship Centre, Metis Society of Saskatchewan, Federation of Saskatchewan Indians, City Police and the R.C.M.P., the Bar Association as well as a representative from the Secretary of State.

Indians named to board of new legal clinic

North Battleford — Edward Bear from the Poundmaker Reserve was elected chairman of the Board at the first meeting of the North Battleford and Area Legal Services Society, held at the Indian and Metis Friendship Centre on Nov. 28, 1973.

Twelve other persons were named to sit on the board of the society, which was formed in order that people who otherwise would not be able to afford a lawyer could get one.

A similar centre was existed in Saskatoon for the past several years and has had apparent great success.

Two of the centre's lawyers were present at the meeting to inform members of the organization of this group and what work had been carried out in that city.

Any person who needs a lawyer, may go to the office and apply for help, which is almost always granted. Any doubtful cases, such as a person who could afford a lawyer himself, would go to the board of directors for scrutiny.

The board wishes to emphasize that this group is not in existence for the native people

alone. "Any person who needs legal assistance can come to us and get help," said Mr. Bear.

Funding for the group, who will hire a lawyer in the near future, is to come from the provincial Attorney-General's office under a new program being set up in this session of the legislature.

For the past four months, the group has operated under an interim board, which made the first rough draft of the constitution and bylaws as well as setting the budget.

These draft proposals have been accepted by the membership and will be subject to revision by a working committee which was chosen from among the board of directors.

As far as the staff is concerned, the board will be hiring at least one practicing lawyer at the outset, and probably at least one more during the beginning of next year.

They will also be hiring a legal secretary and a para-professional who would assist the lawyer in his research and take minor cases on himself.

Both the secretary and the para-professional will be

working very closely with the court workers already employed by the Indian and Metis Friendship Centre.

The twelve directors elected at the meeting were: Vice-chairman John Montgrand; treasurer, Maurice Fauchon, Raymond Fox, Daniel Delorme, George Larose, Mary L'Heureux, Norman Falcon, Margaret Ruda, Bernice Heizer, Caroline Farness, Bertha Bolig, and Bill Deeley.

Senate asks for creation of special commission

Saskatoon — A commission empowered to prevent Indians themselves from jeopardizing their Treaties has been called for by the Senate of the Federation of Saskatchewan Indians.

Meeting in Saskatoon recently the Senators called for creation of the all-Indian commission to advise band councils on how to administer band pro-

grams and bring about legislative changes without running contrary to the Treaties.

The Senators expressed concern that as band councils become involved in greater responsibilities they may inadvertently violate terms of the Treaties signed in this province.

The Senate, a nine-member body of Elders created to advise the F.S.I., suggested the commission have the power to stop any band council action or resolution that was in violation of the Treaties.

Their recommendation for the commission will be presented to the Chiefs of the province at the F.S.I.'s All Chief's Conference planned for February.

The recommendation resulted from discussions between the Senate and Walter Gordon and the staff of the F.S.I.'s Treaty Rights and Research division in which the increasingly complex nature of the Treaties and their misinterpretation over the years was pointed out.

The Senate also called for the National Indian Brotherhood to establish a similar

commission on a national scale. The Senate was concerned that some activities of N.I.B. could jeopardize the Treaties as for example the type of settlement being arranged for Indians in other areas of the country.

In certain provinces, for example, Indian organizations are talking of a cash settlement for their Treaty rights.

F.S.I. Chief David Ahenakew was asked by the Senators to raise the matter at the next meeting of the N.I.B. executive council.

In other business the Senators spent several days reviewing and assessing the programs of the Saskatchewan Indian Cultural College and were expected to make a number of suggestions for future planning at the College.

The Prince Albert Indian and Metis Friendship Centre is starting a Boy Scout group for young Indian boys. Parents who are interested in having their children join the Boy Scout Movement are asked to contact the Centre at 764-3431.

College budget grows

Saskatoon — The Federation of Saskatchewan Indian's Cultural College in Saskatoon has been granted an operating budget this year more than double its 1971-72 budget and an agreement is expected to be signed shortly between the department of Indian Affairs and the College that would provide for long term support.

The agreement, which establishes the College as an educational institute and pro-

vides for its funding by the department of Indian Affairs, has been forwarded to Ottawa for the signature of Indian Affairs Minister Jean Chretien.

Recently a budget of \$793,794 was approved for the College's 1973-74 fiscal year, a significant increase over its \$372,700 operating budget for 1971-72.

Although submitted in February of this year, approval

of the budget was delayed several months because of numerous staff changes within the department of Indian Affairs.

The increased budget will allow the College to expand its programs and add several new ones. A new audio-visual department is planned, and is increased activity in the Professional Development Services Department of the College.

EDITORIAL

Best Wishes

Although Christmas is not a traditional Indian celebration it can still have much meaning and many rewards for our people today.

In the Christian tradition, Christmas is a time of rebirth, the coming of the Christ child representing renewed hope for salvation, and in this it has parallels with the Indian's traditional mid-winter celebrations.

Our ancestors also honoured the idea of renewal and for them winter marked the death of one of Nature's cycles and the beginning, or birth, of another. For them too it was a sign of a Being greater than themselves and an occasion to be marked with religious observances.

Christmas is also a time for "goodwill towards all men" and this is a concept our ancestors understood and lived long before they ever saw a missionary.

The two cultures, the Indian and Christian, also share a feeling for the importance of friendship and both lay great stress on the renewing of friendships and sharing of joyous moments during times of festivities. The visitings and friendly happenings that took place among Indian people during the winter were easily adaptable to the Christmas holiday.

On our reserves during the coming holidays, Christmas will be celebrated in many fashions, with elements of both the Indian and Christian traditions in the festivities. In this, the holiday will symbolize our adjustment to the world today in that it incorporates both a strong feeling for our cultural traditions and adaptations to the modern Canadian society.

At this time of excitement and happiness the staff of the Federation of Saskatchewan Indians and the 39,000 Indians it represents, would like to join with the Brotherhood of all Mankind in wishing to all "Peace on Earth, Goodwill and Justice for all".

Our Own

The Indian people of Saskatchewan have a distinct and unique culture. It permeates all aspects of their living, forming a basis of their feelings, thoughts and behavior. It is to be found in their songs and stories, their dance and drama, their families and communities. In fact, their culture is practised and lived as unconsciously as eating and sleeping and comes about automatically as part of living in a particular family and society.

There is one group of Indians, however, who will never have the opportunity of knowing and experiencing their culture and therefore developing a pride in what they are.

These are the children who for one reason or another have lost their parents and been made wards of the state, given up for adoption.

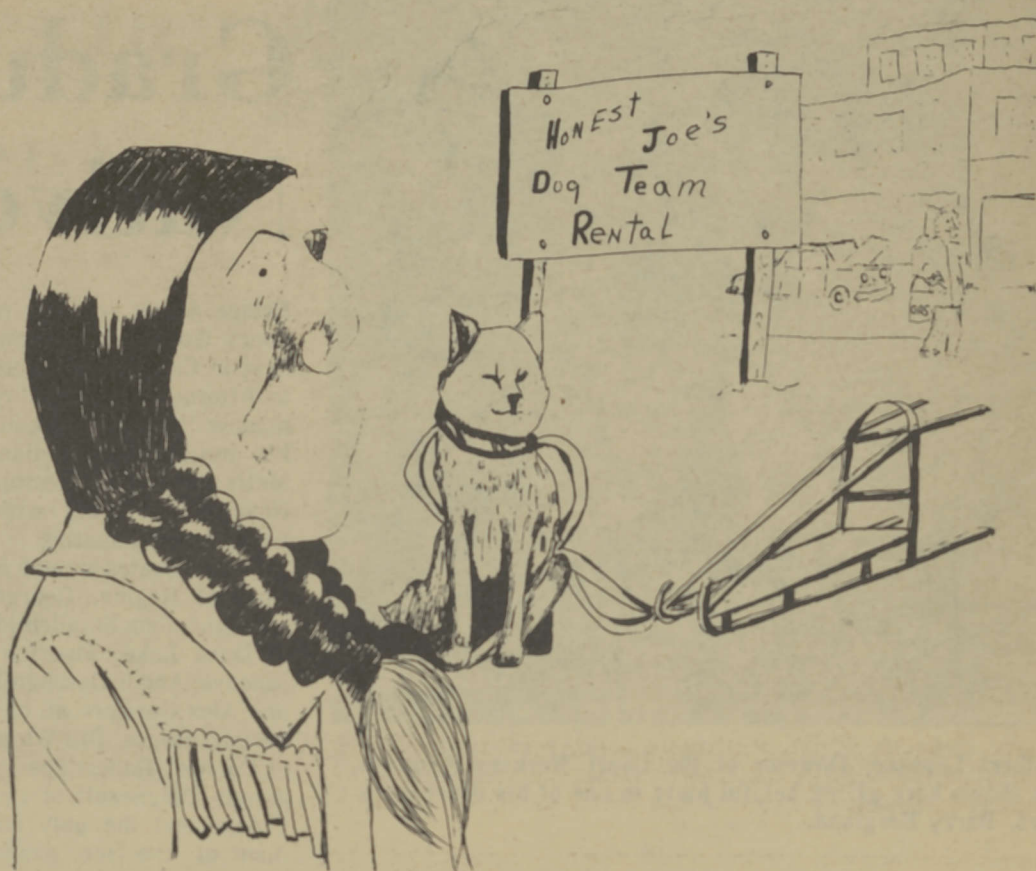
Usually these children end up in the homes of white families where they have little opportunity to get ahold of what it means to be an Indian or to gain the comfort and reassurance that comes from the guidance of cultural values in their moral, intellectual and artistic development.

All but about eight or nine of the more than 380 Indian-children placed in adoption during the past six years have gone into non-Indian homes. Surely such children are faced with a cultural dilemma, having to reconcile two different systems, one of their birth, the other of their upbringing, and surely the result of such a dilemma is confusion and anxiety for the child.

One answer, of course, would be for more Indian parents to adopt Indian children, but that, as experience has shown, would not be entirely sufficient. Inevitably there are children who are not adopted or who must wait an extended period of time before a family is found for them.

Such children should be placed in an Indian environment cared for by their own people and learning and experiencing their own culture. This could involve group homes on the reserves, operated by the band councils and employing Indian people to care for the children, or it could involve the development of foster homes among families on the reserve.

In any case we should no longer allow outside agencies, however well motivated, to take charge of our children and permit them to lose their heritage. The Indian people can and should care for their own.



The Indian's answer to the energy crisis



LETTERS TO THE EDITOR

Dear Editor:

The loss of a good friend is always hard but Mervin Deiter treated every new day like a gift and lived his life to the fullest.

Six years ago he had his first bout with lung cancer and lived in the shadow of death since then.

He was a staff writer for the paper when I was editor and in spite of the fact that I was at least 30 years his Junior, he insisted that I give him orders and he called me "boss."

He was a constant champion of the underdog and right up there in the front lines fighting for human rights and dignity for our people.

Those of us who knew him and worked with him honored him and admired his strength. At a time when others would have retired to take it easy, he worked harder than ever. He touched all of us who knew him and left the world a better place because he passed this way.

I wish to extend my personal condolences to his family and I regret that due to the distance I was not able to attend the funeral.

Yours truly,
Doug Cuthand,
Bonnyville, Alberta.

Dear Editor:

It is interesting to note that a building constructed and manned to serve the needs of Indian people, is now barricading itself against its only clientele!

The increased cost of this security to tax payers is symptomatic of the attitude Indian Affairs has toward the problems encountered by Indian people. Instead of directing this cost, in the form of grants, towards the betterment of the demonstrating

youth, Indian Affairs has responded by building barricades around itself; thereby compounding the cloak of secrecy around this public fixture. Perhaps this latest move to exclude Indians from their own affairs is indicative of the inability of Indian Affairs to deal realistically with social inequities.

As a follow-up to much recent criticism regarding the construction of the "security doors, employees of the Department of Indian Affairs and Northern Development, have taken a stand on the issue. Youth Resource Workers have initiated circulation of a petition which was signed by approximately 400 employees.

"We, the undersigned, strongly object to the instal-

lation of the new security doors in the Indian Affairs building for the following reasons:

1. They were installed for the purpose of keeping Indian people out of their own Department.
2. They are discriminatory and a daily intimidation to the Indian people who must pass through them.
3. They serve only as a challenge to Indian groups to use stronger methods to enter the building.

We recommend that these doors be removed immediately to enable Indian people to pass freely in and out of the building."

Harry W. Daniels
National Strategist
Youth Resource Workers

The Saskatchewan INDIAN

The Monthly Publication of the
Federation of Saskatchewan Indians
1114 Central Avenue
Prince Albert, Saskatchewan

Second Class Mail Registration No. 2795
Return Postage Guaranteed
Editor — Richard Scott
Reporters —

Lloyd Brass
Archie King
Kim Standingready
Joan Beatty

Editorial Board —
John Gambler
John Urgan
Cliff Starr

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



Above, Senators of the Federation of Saskatchewan Indians discuss educational programs with staff from the Saskatchewan Indian Cultural College. The Senators held a four day meeting in Saskatoon recently and reviewed all the College's programs.

Legal studies course offered again in '74

A program of legal studies that will prepare Indian people for admission to law school will again be offered at the University of Saskatchewan in Saskatoon next year.

Designed as an orientation course to prepare a student for formal law studies at any

Canadian University, the program was initiated last summer and was developed by the University in co-operation with the Federation of Saskatchewan Indians.

It is because of its success last summer that the course will be offered again in the

summer of 1974, according to Roger Carter, Dean of Law at the University.

The eight-week course is held with the aim of giving Native people an introduction not so much to law alone, but rather the nature and methodology of the studies. Essentially the course is a preparation for formal studies in the College of Law.

The program was initiated because "Native people do not have, and never have had, any meaningful representation in the ranks of the legal profession. Under those circumstances even the appearance of justice for native people in Canada cannot be said to exist," says Dean Carter.

The program last summer saw a total of 14 students take the course and of that group 11 enrolled in law schools last fall.

The general admission standard for the course calls for a minimum of two years at University or its equivalent.

This generally represents the bare minimum for admission to Canadian law schools. The rule is not rigid, however, and a University may relax its admission requirements in certain cases.

Every applicant will be required to write an examination known as the Law School Admission Test. Financial assistance will be made available to Indian people from the department of Indian affairs during both the orientation course and the legal studies.

The next course will begin in June of 1974 and the deadline for applications is April 15. Further information can be obtained from the College of Law at the University of Saskatchewan or through the Federation of Saskatchewan Indians.

Indian charges PA mill unfair

Prince Albert — A formal inquiry into complaints that the Prince Albert Pulp Mill discriminates against Indian people was held recently in Prince Albert by the Saskatchewan Human Rights Commission.

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

Mr. Turner alleged he was discriminated against because of his race and colour, contrary to section 3 of the Fair Employment Practices Act.

The Saskatchewan Human Rights Commission, established in October 1972, consists of five members each appointed for a five year term and include: Judge Tillie Taylor, Chairman of the Commission, Mrs. Helen Hnatyshyn, Mr. Bill Gibbey, Father Phillip Loehr, Chief Hilliard McNab of the Gordon's Reserve who is also vice chairman of the Commission, and the Honourable Roy. J. Romanow, Attorney General, who is the minister responsible for the Commission.

The Commission is concerned with:

- forwarding the principle that every person is free and equal in dignity and rights without regard to race, creed, religion, colour, sex, nationality, ancestry or place of origin.

- promoting an understanding of acceptance of and compliance with the Human Rights Commission Act and other Acts it administers

- furthering the principle of equality of opportunities and equality in the exercises of your legal rights

- forwarding the principle that cultural diversity is a basic human right and a fundamental human value

The Hearing of the Turner Case was held November 28, 29, 30 with D.K. MacPherson of Regina acting as Counsel for the Prince Albert Pulp Mill and Mr. I.B. Carson of Prince Albert representing William Turner.

Mr. Turner, who was employed by the Pulp Mill for six years, maintained he was discriminated against by his employers February and August of 1972 and experienced problems with job classifications and work schedules which forced him to quit his job and file a complaint with the Human Rights Commission.

On August of 1972, Mr. Turner testified, another employee had been brought in to take the position of shipper which should have been assigned to him as a "routine matter of company policy." On another shift rearrangement in February of 1972, Mr. Turner failed to receive a

position for which he was classified.

Mr. Turner recalled an instance where he had questioned the shift rearrangement to Dave Facco, a company official, who replied: "I'll move you when I'm good and ready to move you."

Mr. Turner also testified that at another time, Mr. Facco said to him: "I hope you're not like that Chipewyan we had working here who phoned in drunk every other day."

Henry Brassard, a shop steward for the International Brotherhood of Pulp, Sulphide and Paper Mill Workers, a union which represents the Prince Albert Pulp Mill, testified that the two instances where Mr. Turner had been forced to take junior positions were "unnecessary" and had interfered with the "line of progression" established through collective bargaining.

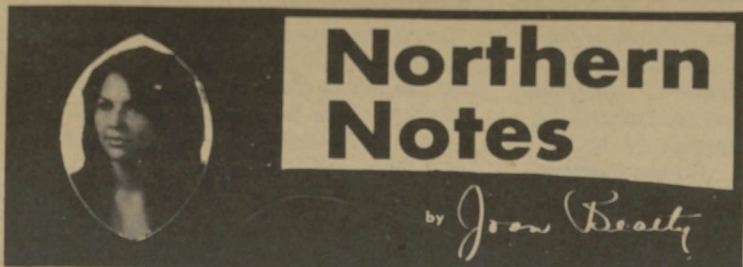
Mike Evanishen, president of the Pulp Mill local in his testimony said: "There was definitely a series of events which led me to believe that Bill Turner was discriminated against." Mr. Evanishen however added that he could not determine whether it was "discrimination because of his race or discrimination against him as an individual."

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

Mr. MacPherson, cross examining the complainant and referring to the shift rearrangement which took place in February of 1972 said that Mr. Turner had been temporarily demoted in order to allow another worker with seniority to come in from the woodroom where there have been rumours of layoffs. Mr. Turner was in the Machine Room employed as a car loader and was temporarily demoted to that of "Scale Utility man." Mr. MacPherson pointed out that Mr. Turner did not lose any income or classification as a result of this rearrangement. Mr. MacPherson also said, after Mr. Turner registered a complaint, the company reinstated him to his appropriate job position at "added expense to the company and further inconvenience to other workers."

Mr. MacPherson, referring to the statement, "I hope you're not like that Chipewyan we had working here who phoned in drunk every other" made by Mr. Dave Facco, suggested this shouldn't be considered a discriminatory remark since it did not affect Mr. Turner's job, classifications, promotions or on the job training.

The hearings were adjourned until January 3, 1974.



Northern Notes

by Joan Beatty

Councilor Alec Bear of Pelican Narrows, one of the few in the North who has a dog team to travel his traplines said recently there is so much slush and snow on most of the northern lakes, that he had to make a trail with snow shoes first, then let the tracks freeze before he could get anywhere with his dog team. . . . Another trapper from Pelican Narrows, Peter Linklater, said it took him three days to get home from his trapline thirty miles away even though he was travelling with a ski doo. At this time, I would like to thank Mr. and Mrs. Linklater for the delicious moose meat they fed us while we were there. . . . At the opening of Gilbert Michel's T"Trading Post" in Pelican Narrows, it was really great to see the local nursing supervisor come tramping in to the store, ski doo suit and all, talking and laughing with everybody, then pitching in to help serve the children ice cream. This is the type of community involvement that we need so much of. . . . As we go to press, we still haven't heard of the fate of the four men missing since December 12, en route from La Ronge to Flin Flon. They are pilot Paul John, Cliff Stanley, Rod Morrison and Lionel Deschambeault. I know everyone feels the same as I do in hoping they are found soon and that they are all right. . . . Albert Lapatac, Director of the Court Workers Program at the Prince Albert Indian and Metis Friendship Centre, along with his court workers, would like to extend Christmas and New Year greetings to everyone of you. . . . The Sturgeon Lake Ladies Homemakers Club will be having a "Christmas Feast" on Christmas Day at the Sturgeon Lake Band Hall. The ladies extend an invitation to everyone. . . . At this time, on behalf of my mother and father, Mr. and Mrs. Oscar Beatty and our family, we would like to wish everyone a Christmas filled with joy and peace and may your New Year be one of the best you ever had yet. And as so many of us fail to do each year, take time to consider the true meaning of Christmas. . . .



Above, winners in the Saskatchewan Indian's Creative Writing Contest are congratulated by Jack Sikand, director of the Federation of Saskatchewan Indians Cultural College, during a special banquet held recently at the Hotel Bessborough in Saskatoon. The winners, from the left, are Faye Thomson, Elaine Anaquod and Bernice Checkosis.



Two of the winners in the Saskatchewan Indian's Creative Writing Contest attend the Qu'Appelle Student Residence and students of the residence staged a special banquet in their honor December 11th. Above, the winners, Sandra Taypotate and George Goodpipe, are congratulated by Mrs. Alice Poitras, left, Chairman of the Lebret School Board, and Kim Standingready, Saskatchewan Indian Reporter.

Special training sought by Indian Counsellors

Saskatoon — The Saskatchewan Indian Cultural College has been asked to set up a university accredited training program for Indian guidance counsellors in the province.

The training program was requested at a recent meeting of the Saskatchewan Indian Counsellor Technicians Association in Saskatoon.

The Counsellor Technicians perform much the same work as a professional guidance counsellor, although they lack the formal training. The technicians are employed by the Department of Indian Affairs, school units and band councils and usually work with children in the schools.

Since their work is exclusively with Indian children the

counsellor technicians felt the Cultural College could prepare courses more relevant to their work than the University of Saskatchewan.

The type of training being sought "has to be flexible and subject to change so that it will always be relevant to our work on the reserves," according to association president Julia Pitzel of Prince Albert.

"We don't think the type of training available now is relevant to our needs."

The training envisioned would never cover such areas as Indian psychology, history and culture, Mrs. Pitzel said.

The Counsellor Technician's Association, organized this past summer, is also develop-

ing a uniform pay schedule and job description for use in the province.

At present the salaries paid to Counsellor Technicians range from \$150 per month to \$934 per month. Expense allowances range from nothing to government rates.

In addition many of the Counsellor Technicians have little normal job benefits such as pensions, life insurance, sick leave, job tenure or any of the other benefits normally associated with full-time employment.

The association, which represents about 40 counsellor technicians, plans to draw up uniform schedules and have them accepted by the Department of Indian Affairs, according to Mrs. Pitzel.

College hosts awards dinner

Winners in the Saskatchewan Indian Creative Writing Contest were honoured recently with special ceremonies held in Saskatoon and at the Qu'Appelle Student Residence in Lebret.

Each of the children were presented with a cash award and certificate of merit for their winning entries to the contest.

The contest, which was open to children between the ages of six and 18, asked for poems, short stories or essays describing Indian life in Saskatchewan. Winning entries were published in the November issue of the Saskatchewan Indian.

First and Second place winners were chosen in each of three categories with 16-year-old Faye Thomson of Carry The Kettle Reserve taking first place in the 15 to 18 year old category with her short story, an account of her great aunt's experiences as a survivor of the Cypress Hills Massacre.

Sandra Taypotate, 16, from the Qu'Appelle Student Residence took second place with her short story of "The Search For An Indian Woman."

Bernice Checkosis, 14, won first place in the age 11 to 14 year-old category with her prose-poem of life on the Poundmaker Reserve, while second place went to George Goodpipe, 13, of the Qu'Appelle Student Residence with his poem describing a long-ago hunt.

Elaine Anaquod, 9, from the Muscowpetung Reserve, took first place in the six to 10-year old category with her poem describing the excitement of a Pow Wow, while Erna Whitemen, 10, from Muscow won second prize with her story telling of how her grandfather's medicine had helped her over an illness.

The Saskatchewan Indian Cultural Contest sponsored a luncheon banquet for the winners at Bessborough Hotel in Saskatoon December 9 and because poor weather in the south of the province pre-

vented all the winners from attending a second banquet was arranged for December 11 at the Qu'Appelle Student Residence.

Special guests for the Saskatoon banquet were Chief David Ahenakew of the Federation of Saskatchewan Indians who spoke to the children of the role of youth in the development of Indian people, and Winston Wuttunee, music co-ordinator with the Cultural College, who entertained with a selection of songs.

The editor of the Saskatchewan Indian, Richard Scott, congratulated the children on behalf of the newspaper staff while Elsie Roberts extended congratulations on behalf of the contest's panel of judges.

Mrs. Roberts pointed to the fact that five of the six winners were women and said this was indicative of the Indian Women's desire and ability to play a leading role in bringing progress to their people.

The presentation of awards was made by Cultural College director, Jack Sikand, who pointed out that culture meant not only the traditions of the past but the example of our contemporary artists and leaders.

Two of the contest winners, Sandra Taypotate and George Goodpipe, attend the Qu'Appelle Student Residence and in their honour the students at the school arranged a special banquet at the residence. Guests for the occasion were Alice Poitras, chairman of the Lebret school board, Richard Kaye, liaison officer at the residence, Art Obey, recreation director, Adrian Stemson, a child care worker, and Rowland Crowe, Communications fieldworker with F.S.I.

Reporter Kim Standingready and Mr. Scott represented the "Saskatchewan Indian" at the banquet and made the presentation of awards.

Erna Whitemen was unfortunately unable to attend either of the banquets, her family having moved to Alberta for the winter.

Students return home for Christmas holiday

Prince Albert — Christmas vacations begin soon for children in the province, many who will be going home to see their parents for the first time in several months.

Children in the Prince Albert student residence will begin leaving for home Thursday, December 20 when a group will leave by plane for Stoney Rapids and Fond du Lac.

On Friday, December 21 students bound for Uranium City will leave by plane while chartered busses will be

available to students going home to Pelican Narrows, Deschambeault, Sandy Bay, Denare Beach, Molanosa, Montreal Lake, Sandy Lake, Big River and James Smith.

Early Saturday morning, December 22 a bus will take the children to La Ronge and Otter Lake while a plane will fly the kids into Stanley Mission, Brabant Lake and other points north of Prince Albert.

Taxis have been arranged for either the 21st or 22nd to carry the kids to Cumberland House.



This is Peter Linklater of Pelican Narrows, chopping wood in preparation for another typically cold winter night. There is no such thing as furnaces or oil stoves in most northern communities.

New council named on four reserves

Elections were held recently on four reserves in Saskatchewan with the final outcome of one still in doubt.

There was a tie for the position of Chief on the One Arrow Reserve and the final results are still not known or what actions will be taken are still undecided.

On the Day Star Reserve, near Punnichy, Steven Kapay was elected Chief while Sidney Buffalo and Morris Kinequan are the Councillors.

Gerald Wuttunee of Red Pheasant Reserve defeated incumbent Chief Gavin Wut-

tunee bringing to two the number of incumbents defeated recently in the North Battleford area. Steve Pooyak of Sweetgrass lost in an election held two months ago.

The Councillors on Red Pheasant are: Clifford and Larry Wuttunee, Edward Brabant, Pat Bugler, Roy Musuck and Peter Benson.

At Chitek Lake on the Pelican Reserve, Chief Jacob Bell was re-elected while Mrs. Jacob Bell, Isaac Chama-tese and Mike Harris are the Councillors.

LaRonge — The Lac La Ronge Band will vote on two questions in the near future which could alter the education of children in Stanley Mission.

Chief Myles Venne recently told a public meeting attended by about 50 Band members, Department of Northern Saskatchewan employees and a representative of the Federation of Saskatchewan Indians that a vote must be taken to determine the location of a new gymnasium planned for Stanley Mission. Chief Venne said the reserve residents are to decide if the gym will be constructed on the reserve or as an addition to the school which is approximately 100 yards away from the reserve.

An impromptu poll indicated the majority of people wanted the gym on the reserve but it would be open to the entire community of Stanley Mission which has a small Metis settlement.

If the Band members indicate they want the gym on the reserve they will then decide whether or not the school should be on the reserve also.

Glen Lindgren, Supervisor of Education for the Department of Northern Saskatchewan told the meeting it would be unwise to have two schools in a community the size of Stanley Mission. He said the Community and not just the reserve should decide the location of a school.

A Metis woman who has been a life long resident of the Community asked if her children would be accepted if a school was built on the reserve. Chief Venne said no one would be rejected and cited an example from Sucker River one room school house where Metis children have attended with treaty children. The same would occur at Stanley Mission the Chief said.

When the Chief gave the Council's views on education at Stanley Mission he said children from the La Ronge Band were forced to attend boarding school in Prince Albert, in the late forties because Indian children were not allowed in the school at La Ronge. Later, however, they were permitted to go to classes there but the drop out rate was high and hasn't improved.

Chief Venne said he can't recall any Indian student who attended the joint school and got a good paying job. "Is there a future for them?", he asked.

The Chief mentioned these students do not know how to live in the bush and it is up to us to see they learn how to survive in the northern part of the country.

It isn't the teacher's fault, he said because they must follow policy but under the federal school system the Band would have some input into their children's education.

Vote to decide future of Stanley Mission gym

Mr. Lindgren told the meeting the D.N.S. is now responsible for education in the north and they do not need Regina's permission to implement programs. If the community of Stanley Mission wanted hunting and trapping instruction then the Northern School Board would be able to implement such programs. The teachers, he said would not be involved in programs that taught trapping and hunting, instead the instruction would come from people in the community.

The Chief, showing his only sign of emotion during his speech said his additional responsibilities as Chairman of the Northern School Board, and as a member of the Lac La Ronge School Board have caused him some anxiety recently because there was a conflict of interest. Chief

Venne is also a member of the Prince Albert District Chiefs. Because of the conflict he has resigned from the Northern School Board which now allows him to devote his full time to the Band.

Mr. Lindgren and Chief Venne told the gathering the Northern School Board has had no discussions on the subject of takeover but as Mr. Lindgren pointed out if the community wanted the change, the Board would not interfere.

The Principal of the school asked if the Band had received "a lot of complaints" about the school.

Chief Venne replied there were none that he knew of but he will ask for a report from the Education Technician.

Another public meeting will be held following a Band Council meeting December 13 and 14 at La Ronge.

Ken Williams



When I was in the hospital two Christmas' past, a young Indian girl on the surgery floor with me was recovering from a gun shot wound in the stomach. She appeared to be a loner and spoke infrequently to the other patients who were mostly non-Indians and older than herself. Because of my associations with Indians I attempted to converse with her by telling of my acquaintances and soon discovered we had mutual friends. I broke the ice by saying hello in Cree hoping she would respond in English, which she did, and a friendly conversation began.

In 99 percent of the cases hospital patients get to know each other through their illnesses and the favorite question of all is "What type of an operation did you have?" The answer is generally the beginning of an ad nauseum medical history of the patients involved.

Her history was not one of prior serious medical complications, she simply shot herself in the stomach. She said her brother tried it and survived and therefore she wanted to see what would happen to her although she was certain she didn't want to die.

This was a foolish reply as far as I was concerned because I had just spent four weeks in the same hospital fighting for my life and I couldn't figure out at the time why someone would do something to take their own life.

The truth finally emerged; later on she confessed she was getting back at someone and chose this way of carrying out her revenge.

This teenage girl didn't spend Christmas in the hospital but I did and I couldn't help but think on that Christmas Day how wonderful it was to be alive and celebrating with my parents, who had flown in from Toronto, and my family. And at the same time reminisce about this girl who could have easily died and brought grief to her family during the Christmas season.

From a poem entitled "Faith" the following lines appear:

"I must have God.

This life's too dull without,
Too dull for aught but suicide.

I often wonder if this girl's life was so dull that her thoughts really were on suicide. If that is true, why especially at Christmas did she commit this act. Christmas is a time to be joyful and when it is one's life is not dull, one's thoughts are not on suicide, one does not think of bringing grief to others.

I have written this true story because all too often some of us, through our own selfishness, give grief at Christmas instead of joy and gladness. We forget that Christmas is meant for children and we use it for celebrations unbecoming of the season. Certainly that type of celebrating is an insult to the one whose birthday we are celebrating.

Let us not be the creator of dull moments that bear the mark of suicide, instead let's sing with all our hearts and voices:

"Joy to the world . . .
And heaven and nature sing"

D.N.S.

JOB OPPORTUNITY

An **INFORMATION OFFICER** is required for the Northern News Services Branch of the Department of Northern Saskatchewan at La Ronge.

DUTIES:

- Gathering and reporting information from community organizations, individuals and government agencies in the east and central regions of northern Saskatchewan for use in radio programs and written reports.
- Assistance to communities and individuals in providing information about government programs.

QUALIFICATIONS:

- Ability to speak English and Cree
- Desire to meet and talk with people
- Willingness to travel extensively
- Ability to prepare written reports

SALARY RANGE:

- \$501. - \$640 per month (currently under review).
- Housing is also provided

For application forms and further information contact:

PETER ROSS
Personnel Officer
Dept. of Northern Saskatchewan
La Ronge
S0J 1L0

— This position will be filled as soon as possible —



Chief Ken Sparvier being congratulated by Liberal leader Dave Steuart.

Sparvier named District Rep.

Chief Kenneth Sparvier from the Cowessess Band was elected the Yorkton District Chiefs Representative at the last Yorkton District Chiefs meeting held in Kakewistahow last October. Kakewistahow is approximately fifteen miles north east of Broadview.

Chief Sparvier will be responsible to the eight Chiefs of the Yorkton District. He will present all their concerns to the Executive of the Federation of Saskatchewan Indians. He will also consult the Chiefs in all matters pertaining to the F.S.I.

The young Chief mentioned he would resign his position with the F.S.I. in the Educational field.

Chief Sparvier has accomplished a lot of goals in his short term of Chief of the

Cowessess Reserve. His latest accomplishment was a modern Band Office and a completed new Skating Arena.

Chief Riel Acoose, Ken Sparvier's nominator described him as "a young man, athletic, attends meetings to which he is committed regularly when he is not tied down with a lot of other extra commitments, capable of traveling and in his opinion is capable of handling such a position."

Mr. Sparvier gave a few words of thanks and acceptance assuring the meeting he would consult with all the Yorkton Chiefs in his new position.

The Chairman Dan Keshane from Keeseekoose congratulated Ken Sparvier on his new position and quoted, "You are taking on quite a big job."

Farm Talk by Art Irvin

One of the most important Community Development activities available to Indian reserves is the 4-H program. 4-H benefits the individual and the community. Members learn to conduct meetings, speak in public, work with people and develop professionalism in important areas of community endeavor. 4-H is a character, project and Community Development builder.

How to Organize a Club:

1. There must be at least six members: Ages 10-20.
2. Each Club requires one or more adults acting as club leader.
3. The Club must select a project; calf, grain, horse, tractor, cooking, sewing and garden clubs are among the many possibilities.
4. F.S.I. and Indian Affairs Community Development workers will assist in starting a club.
5. Full information and assistance are available at your nearest Provincial Agricultural Representative Office.
6. The University provides material, and professional personnel who administer the program.

The name 4-H is derived from the first letter of four words: Head, Heart, Hands, and Health, the significance of which is expressed in the 4-H pledge:

I PLEDGE

My Head to clearer thinking,
My Heart to greater loyalty,
My Hands to larger service,
My Health to better living,
for my club, my community
and my country.

The program is interesting and educational. Activities include camping, recreation and professional training in a worthwhile endeavor. If your community does not already have a club, contact your FSI or Indian Affairs Community Development worker and get one started. The community, involved members and yourself will all benefit from this very worthwhile community endeavor.

Chiefs meet at Whitebear

Yorkton Chiefs reject I.A.B. capital budget

Whitebear — The Yorkton Chiefs were very disturbed and disappointed by the Capital Budget Proposal of \$517,800.00 presented at the Yorkton District Chiefs meeting, hosted by the Whitebear Reserve, last month.

Whitebear is located approximately six miles north of Carlyle in the deep south east of the province.

Out of the Capital Budget for the province of Saskatchewan of \$5.6 million allocated, the Yorkton Chiefs are proposed to receive about 10% of the gross. According to the last figures as indicated by the Yorkton District Supervisor, Mr. Whitehawk, for the I.A.B., the other four districts are getting a much greater percentage of the capital dollars.

Mr. Whitehawk stated the four other districts are seeking extra dollars to complete their housing projects for the year. He indicated that one district has been bailed out three years in a row and some of our dollars from Yorkton went to help that particular district.

Mr. Paul Jaisual, an Indian Affairs employee, said that of all the districts in Saskatchewan, Yorkton was the only one that was showing a deficit for this year's housing program. He went on to state that the Saskatoon District was 60 to 70 thousand dollars in the red, Fort Qu'Appelle are faced with approximately \$113,000.00 in deficit, North Battleford and Prince Albert are approximately \$100,000.00 in the red.

Rose Ewack, a Whitebear Councillor, fired up the trend of the meeting by the question, "If the Yorkton District can manage their capital programs out of Band funds, why can't other Bands? Why should we suffer because they are in trouble?"

Chief Tony Cote proclaimed, "We should be commended for our efforts, we should not have to bail other districts out of the hole." Chief Cote further stated his Band has been administering their own housing program for the last few years and have kept within the budget all along. The Chief emphasized that his Band was still in dire need of more homes. He stated, "Who's the damn fool who got the idea that the Yorkton District is almost finished with housing?"

Mr. Whitehawk commended the Yorkton District Chiefs for the tremendous efforts their Bands put forth into discharging their housing programs so effectively this past year. He added that he outlined to Regional the amount of dollars the Yorkton Bands have taken out of their Band funds to supplement projects, shouldering their own responsibilities in "successfully living within their budgets".

The Chiefs felt they were still shortchanged somewhere because they had to use Band funds to complete their projects. They stressed that their Band funds could be more useful in other areas within the reserve rather than using it to pay for their completions of various projects. They also stressed that when there is

a project monies should be considered to the full capacity to complete a job without having their Band funds deteriorated unnecessarily.

The Chiefs felt that the Indian Affairs are always catering to the ones who are running into the red so that more dollars could be lost and mismanaged. With the small Capital Budget Proposal the Indian Affairs are giving to the Yorkton Chiefs, their Band funds will once again be ravished because of other districts' carelessness.

The Chiefs expressed that additional funds should be made available for making these efforts instead of being knocked down with a small Capital Budget and to be forced to use their Band revenue as a 'cover-up'. They felt that their reserve funds can be used in other desirable fields within their own reserve and for their own betterment.

It was moved by Cameron Watson that the Yorkton District Chiefs reject the allotment as proposed today, November 29, 1973 and that when the new Regional Director, Mr. Zakreski, meets with the Yorkton Chiefs on December 6, 1973, with requirements to be further discussed and to relay the information to Mr. Connelly in Ottawa. The motion was unanimously carried.

Prior to the above meeting at Whitebear, the Whitebear Beading Club supplied the delegates with well-prepared roasted elk and moose meat to appetite a much-heated meeting.

To All Our Native Listeners

**Best wishes for
a Merry Christmas
and a Happy New Year**

From **Northern News**

CKBI Prince Albert

CFAR Flin Flon

Your Hosts

Gregg Charles

Verne Brooks

The Funny Side

by Archie King

WATCHING HOCKEY — THE SPECTATOR

The uninitiated watcher of hockey has one basic complaint — he can't see the puck.

Remember the hockey ring is 200x85, much larger than boxing or even basketball and that little disc bounces around with the speed of light. It gets shot at speeds up to 125 mph and is constantly changing directions — as the spectator soon found out at a local tournament.

In corner faceoffs, deep in one team defensive zone, things are most important. The defense makes sure that each attacking player is covered by a checker. The attack gets around this by dropping a player behind the line of scrimmage where he cannot be covered. Then the centre tries to win the draw and shovel the puck back to this man who shoots on the net. Obviously he should be the best shot of the players on the ice.

As mentioned, the centre sometimes tries to get the puck back to a defenceman at the point, or pass to a winger. Once in a great while he will try to shoot directly on the goal.

The defense just wants one thing — get that thing the heck out of here before something bad, like a goal, happens. The centre simply tries to get the puck behind him to a defenceman who can go behind the net and set up the break-out play.

After a bit of this and seeing the odd game in person in your home rink, you will find that you can anticipate where the attack should have passed and why the play was broken up. You will know when the play is going to shift from one end to the other. And you will find yourself telling the point man to "shoot, damn it," or to "pass to the other point, you're covered." Like everything else, this comes with watching hockey in person and on TV at every opportunity.

Hockey's speed means you had better keep on good terms with your wife so she will bring you goodies and refreshment from the refrigerator.

Enjoyment of the game is heightened by knowing the players well and rooting for one of the teams involved. The Gordons Golden Hawks for instance play fire wagon hockey, always trying to fast break and skate the other team out of the building. The technique is simple, fire the puck ahead to the man nearest the other guy's goal and go like sixty.

Remember, keep the wife happy because the action is too fast to leave for personal trips to the refrigerator or if you are going to the local game better take your son's helmet, just in case. Have fun!

Why Indians are brown

The following was one of the entries submitted to the Saskatchewan Indian's Creative Writing Contest.

Long ago Indians used to be white. Once there was a boy called little bear. His father was a chief called Great Bear. One day his father said we will go into the wild forest to kill a bear to make a bear claw necklace for you. Because every Chief's son had to have a bear claw necklace. But little Bear did not want to go because his brother got killed in the forest.

There were snakes, giant ants and big bears and other wild animals. So Little Bear had to think of something. Suddenly he thought of something.

He would catch the sun in a snare so tomorrow will never come. So he got some of his father's wife and put it on the tallest tree. The sun came along and got caught in the snare and he was happy. After a few months his father said this is the longest day I ever had the sun stay in one place. Maybe the Spirit's don't want me to go in the forest. But I will go and speak to the sun said Little Bear's father. Great Bear said to the sun, why do you say in one place? Because I am caught in your son's snare. Oh! said Great Bear. Then I will set you free, said Great Bear. So he started to climb and every time he would get a little higher up he would get a little bit browner. But the time he got to the top he was all brown. He came home after climbing down from the tree.

That is why Indians are brown today.

by Darren Ewenin
Age 12
Gordon's School,
Punnichy, Sask.

Michel opens new store at Pelican Narrows

Pelican Narrows — Gilbert Michel's dream of having his own store came true December 12 when a number of people gathered to watch him declare the "Pelican Narrows Trading Post" officially open on the Pelican Narrows Reserve.

Pelican Narrows, located in northern Saskatchewan, is one of the seven widely scattered reserves of the Peter Ballentyne Band.

Gilbert and his wife Bella both from the Peter Ballan-

tyne Band, have two children, Lana who is six years old and Victor three years old. Lana, with assistance from her mom and dad and Sid Read, District Supervisor, Indian Affairs, Prince Albert, did the ribbon cutting ceremonies to officially open the store.

To mark the occasion, Gilbert and his wife served coffee and doughnuts to everyone who came to wish them

good luck and to the delight of the local children served ice cream to each.

Gilbert Michel, who worked as a clerk for different northern stores for a number of years, is also a former Economic Development Field Worker for the Federation of Saskatchewan Indians.

"Ever since I started working for the different stores as a clerk, which were run by White people, I couldn't see why an Indian could not manage one as well," Gilbert said. He added that "ever since then it has always been my dream to own my own store and prove to everyone else that an Indian person can run a store just as well as a White person."

Gilbert, who obtained a loan from the Indian Economic Loan Fund of the Department of Indians, thanked all the economic development field staff of I.A.B. and F.S.I. for all the assistance he received from them to get the loan. "It took a lot of time and work, a lot of checking and rechecking of my past before I got the loan," Gilbert said.

Gilbert, with the loan, purchased a building from the Peter Ballentyne Band, fixed it up and purchased his stock which includes groceries and gasoline. "After I get more firmly established, I hope to get gas pumps and sell dry goods as well," Gilbert said.

Regarding his food and gas prices, as compared to the only other stores in the community, the Hudson Bay Store, Gilbert said: "My prices will be pretty well even, some will be lower."

Gilbert, who has also done fishing and trapping for a number of years, plans to buy fur as soon as he is able to get a fur purchasing license. "I'll be getting the license around January," he said. Gilbert, as well as being a former trapper himself, has had about ten years experience grading fur while working in stores where furs were brought from trappers.

Mr. and Mrs. Gilbert Michel would like to take the opportunity of extending an invitation to everyone to come visit them at their new store. The store hours will be 9:00 a.m. to 12 noon, and from 1:00 p.m. to 7:00 p.m. The store will be open six days a week with Sunday being Gilbert's "Ski doo day".

With all the work that Gilbert and his wife have gone through to make their dream a reality, and with their determination, they are bound to make this project a successful one.

Statistics provided by the Department of National Health and Welfare show an increase in the Indian population of Saskatchewan from 37,358 in 1971-72 to 39,168 in 1972-1973.

College trains social workers

Saskatoon — Saskatchewan's only full-time social work program will get underway this January at the Federation of Saskatchewan Indian's Cultural College in Saskatoon.

The course, the first of its kind, was developed by the Cultural College to train Indian people as social workers and is the only one in the province offering exclusively social work orientated classes.

Already the demand for graduates of the course is so great that virtually every one of the 22 students selected for the first course is guaranteed a job on graduation, according to Cultural College director Jack Sikand.

"The demand for social workers, in fact, exceeds the number of people we'll have graduating from the program over the next several years," he said.

Many of the students are already employed by their

band councils and a number of others are expected to return to their reserves and work as probation officers, Mr. Sikand said.

The social workers course is part of what the College terms its Professional Development Services and is only one of the directions the College is moving in to develop specialized training for Indian people. All the courses take into consideration Indian traditions and mode of life, as well as the problems and aspirations unique to the Indian people.

Special emphasis is laid on practical training and four months of the year-long course will involve the students working with various agencies such as family and child services, alcoholism programs, juvenile programs and community development programs. The instruction will assist in the integration of theory and practice.

Wollaston Road now completed

Wollaston Lake — According to the Saskatchewan Highways Department, the road to Wollaston Lake has been completed eight months ahead of time.

"With a little heat put on our crews and with the reasonably good weather conditions, we were able to finish this road ahead of schedule," said J.D. McMillan, District Engineer, Department of Highways Prince Albert.

With completion of the road to Wollaston Lake, 422 miles north of Prince Albert, it provides cheaper and easier accessibility to the north eastern side of the Province. "The only transportation available during the past four years in winter was a winter road while airplane service

was provided during the summer and winter season," Mr. McMillan said.

The all weather road will provide services to the Gulf Minerals mine west of Wollaston Lake as well as various communities along the way.

The Department of Highways is also proposing to put in an ice road 25 miles across Wollaston Lake to the Wollaston Lake settlement. "With the present ice and weather conditions, the building of this winter road should begin by January," Mr. McMillan said.

The maintenance of the road will be done by Saskatchewan Highway's Department as requested by the Department of Northern Saskatchewan.



Mrs. Darlene Arnault points out some of the material used in the Indian Homemakers Program recently taken over by the Saskatchewan Indian Women's Association. Mrs. Arnault has been appointed Administrator of the Program and has recently opened an office on the University of Saskatchewan campus in Saskatoon.

SIWA to take over Homemakers program

Saskatoon — The Saskatchewan Indian Women's Association has opened an office on the University of Saskatchewan campus in Saskatoon to take over administration of the Indian Homemakers program. Arrangements for the formal turnover of the program to S.I.W.A. are expected to be completed soon.

The Homemakers program was started six years ago by the extension division of the University and so far has seen more than 730 courses offered on reserves in the province with more than 3,600 Indian women participating. The courses concentrate on home skills and include instruction in sewing and cooking as well as tailoring and drape making.

Darlene Arnault has been named by S.I.W.A. as administrator of the program, and she mans the office located in

the Emmanuel-St. Chad building on the Saskatoon campus. Two program co-ordinators have also been named by SIWA. Mrs. Lizette Ahenakew of Prince Albert for the northern part of the province and Mrs. Francis Rosebuff of Muscowpetung for the south.

In addition, about 25 part-time instructors are employed in the program.

S.I.W.A. recently held a series of district workshops in the province to which delegates from each reserve were invited. From the workshops emerged a plan to expand the program by adding classes in such areas as rugmaking, beadwork, upholstery, quilting, and porcupine quillwork.

Negotiations are currently underway between the S.I.W.A. executive and the Department of Indian Affairs for funds with which to expand the program.

Alec Greyeyes named College administrator

Saskatoon. — Alec Greyeyes, of Muskeg Lake Reserve, has been appointed Administrator of the Federation of Saskatchewan Indian's Cultural College as of November 28th, 1973. Alec has been employed with the College as an Education Liaison Worker since January of this year. Previous to this he was a small motors mechanics instructor stationed in northern Saskatchewan.

Alec also works on the bus study which is a complete survey of bussing facilities for Indian students on reserves. He also serves as a member of the Student Selection Committee for the Duck Lake

Student Residence.

As Administrator of the Cultural College, Alec's duties will include car leasing, office supplies and purchasing, building requirements and many other administrative duties involved in efficient operation of the College. He is retaining his position as Education Liaison Worker until he finds someone to replace him in this capacity.

Alec has demonstrated concern for Indian people and their problems and his experience will be invaluable as Administrator in assisting the College staff to meet the needs of the people.

Government campaigns for Indian parents

While many Indian people seem aware of the rapid disappearance of their culture, few are likely aware that many of their children are being lost as well. During the past six years nearly 400 Indian children have been placed for adoption by the provincial government and all but a few of them have gone into the homes of white families.

Officials with the government admit to being concerned about the situation and are planning a campaign to encourage more Indian parents to adopt children of their own race.

According to Gerry Jacobs, director of the Department of Social Service's Aim Centre, the campaign is aimed at making Indian parents aware of the problem and clearing up any misunderstandings that may exist about legal adoption.

While many Indian people may open their families to homeless children, few of them take formal adoption proceedings and few of them make application through the government's adoption agencies, he said.

"We have a good number of Indian children whose main need is a good home and parents and I'm sure there are many families on reserves who would be willing to accept them."

Children from a minority race often have special problems finding adoptive parents, he said.

The Aim Centre program evolved from the Adopt Indian Metis program first established as a special pilot project in 1967. Prior to the institution of the project native children accounted for only one out of every ten adoptions in the province and since then they have accounted for approximately one in every four adoptions.

The number of Treaty children being turned over to the government for adoption amounts to some 70 to 100 a year, Mr. Jacobs said. Of the some 180 children currently listed for adoption with the Department, about one third are registered Indian.

Many of the children are placed for adoption because of a breakdown in their families, while others are given up by unwed mothers and a few have been orphaned. Children older than a year, or with special physical or mental handicaps are often difficult to place with a family and sometimes go through life being shuttled from one foster home to another, Mr. Jacobs said.

"From experience, from having seen kids who were placed in several foster homes over a period of years, we know that it just cannot be good for them" he said.

Almost half the children placed for adoption come

from the same families and often brothers and sisters must be split up before homes can be found for them.

All the children placed for adoption become wards of the minister of Social Services until homes are found.

Sometimes the only barrier to people adopting children is their misunderstanding of the adoption procedure, Mr. Jacobs said.

"Really the only qualifications are that the family must want the child and be able to give it love."

"As far as the family's income is concerned, there are not set figures. All we say is that we hope adding a child won't jeopardize a family's budget."

"Finances have wrongly held many people back from adoption when really there

is no set minimum. We have even placed children where the family has been on welfare," he said.

The adoption process can take anywhere from a few months to a year and the adopting parents are interviewed several times by social workers to ensure they will be able to care for the child. A child is usually placed in a home on a trial basis and after the child has adjusted to the home application is made to a court for legal adoption. Assistance is provided the parents throughout this period by the Department.

Once legally adopted the child belongs to the parents as if it had been born to them.

Application for adoptions are accepted at any Social Services or Aim Centre in the province, Mr. Jacobs said.

Sturgeon Homemakers Club very active

Sturgeon Lake — The Sturgeon Lake Homemakers Club, with a growing membership of 25, elected its first set of officers about a year ago and up to now has proved very successful, according to the President, Mrs. Mary Rose Longjohn of the Sturgeon Lake Reserve.

The Vice President of the Club is Mrs. Rose Daniels, Treasurer, Mrs. Nellie Kingfisher, and the Secretary is Judy Ermine.

The Club, consisting of any interested ladies from the reserve, are presently very involved in knitting classes being taught by Mrs. Nellie Kingfisher. "I try to give the ladies step by step instructions. For instance, I'll teach them how to make a scarf, socks and mitts, slippers, then maybe I will show them how to crochet a vest or maybe a baby set," Mrs. Kingfisher said.

The materials and all necessary supplies for the various courses are provided to the ladies through the Extension Division of the University of Saskatchewan from the Indian Affairs Department. The instructors are also paid the same way.

"We were provided with yarn and needles for our knitting classes and sewing machines, material, thread, etc. for our sewing classes," Mrs. Longjohn said. She pointed out that the ladies are allowed to take a certain course only once and are provided with enough material for a sewing class, enough yarn for a pair of mitts, socks, sweater, etc. so that no one will abuse the opportunity and privilege extended to them.

Apart from all these different homemakers courses, the ladies are very active and involved within the reserve and according to Mrs. Longjohn, "strongly support the Chief and Council and vice versa."

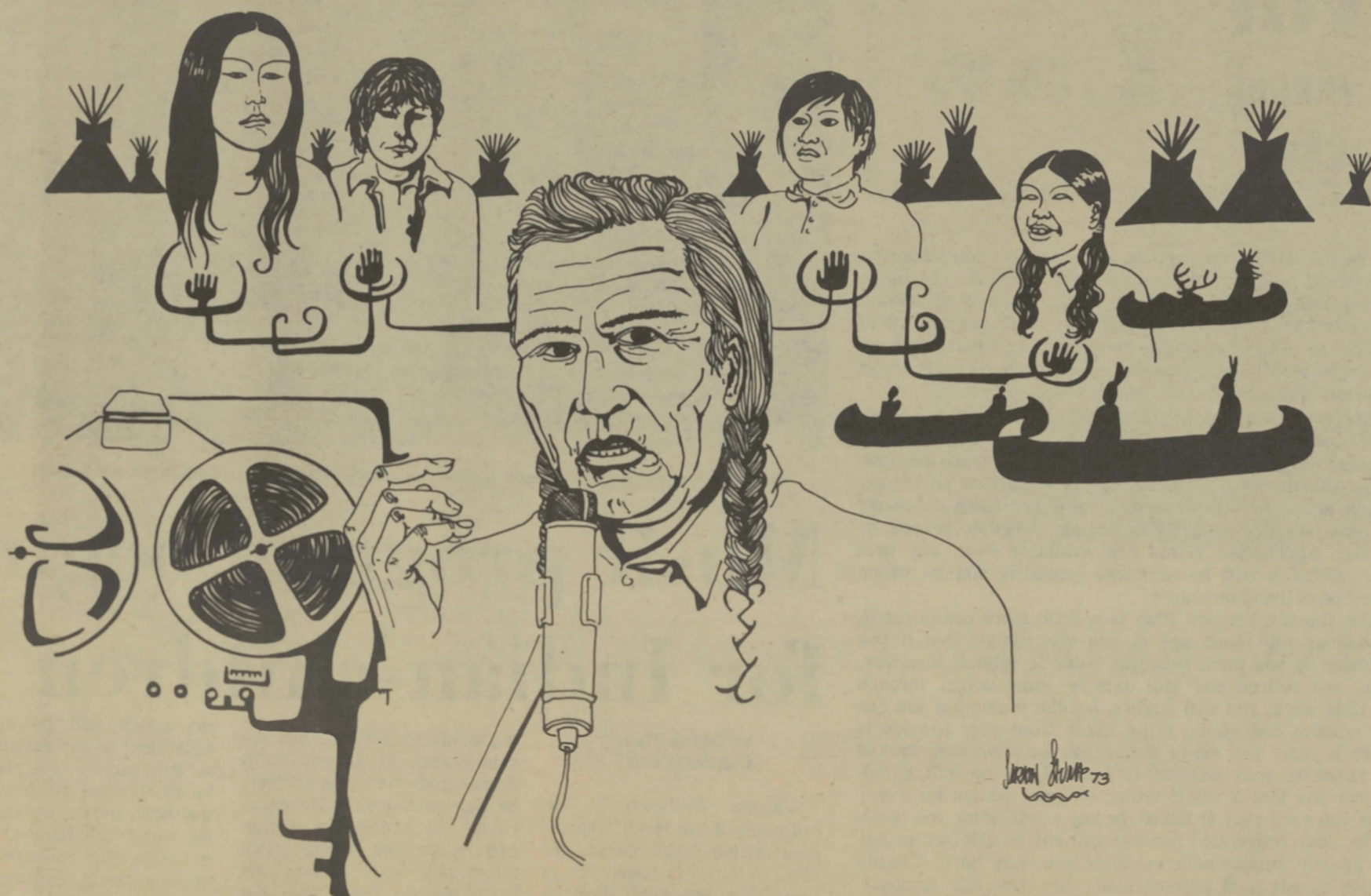
Mrs. Longjohn said they hold bingos, serve lunches and meals at various festivities on the reserve, hold baby as well as bridal showers, help in preparing funeral arrangements. The club also acts as a welcome committee to any new-comers to the reserve.

"The funds we make from holding our bingos and from the 25¢ membership charge, is used for buying flowers for funerals and for our reserve people who may be in hospital," Mrs. Longjohn said.

"The funds were also used last year to hold a Christmas Party especially for our older folks and children, but everyone was welcome. We served a Christmas dinner with all the trimmings and gave candy and oranges to the kids," she said.

The Ladies want to remind everyone that they will again be holding another Christmas Party at the local band office on Christmas Day. "Everyone is welcome," Mrs. Longjohn said.

For any ladies who may be interested in forming such a club for their reserves, contact the nearest Federation of Saskatchewan Indian Office and you will be referred to a District Representative of the Saskatchewan Indian Women's Association who can help you, or contact Cathy Merasty, F.S.I., Prince Albert.



Elders aid efforts to retain culture

by Donna Pinay
Cultural Centre

The Cultural Centre has held many workshops in the past few years so that Elders of different cultural backgrounds from various parts of the province could attend and relate stories and narrations of the past and present. They tell of their observations of culture — then and now.

The Centre feels that since so much of our Indian culture and tradition is held within the heads or hearts of our Elders, we should make every effort to record it now before it is too late.

Traditionally, old people were not forgotten as they sometimes are nowadays. Everyone in the Indian Society had a place. Elders, because of their experience, held an honoured and respected position within the community. They were teachers of life, and young people listened and learned from them. Elders would also instruct the young in the performance of the necessary tasks of life.

One method of teaching was through stories and legends. The tale of legendary characters such as Wesakaychak (Cree), Crowhead and Spreadwings (Chipewyan), Inktome (Assiniboine and Sioux) and Nanabush (Saulteaux) as fascinating. In each and every legend there is some truth, moral or lesson to be learned.

The religious customs of a tribe were performed by the Elders. A young man, in his search for identity through vision quests, would go to an Elder to have his vision or dream interpreted. A baby would receive his or her name from the Elders. Medicine men were often Elders and all people consulted the Elders when advice was needed.

This education system, informal as life itself, was successful because every individual worked for the livelihood of the tribe.

Today with the upheaval of our way of life, we sometimes neglect or overlook our old people and the contributions they can make to our betterment.

Sometimes the old people feel this. They

Culture is a way of life as interpreted by different people. It is a meaningful expression of gratitude that one is alive in a wonderful living world. I think this is the keynote in the Indian way of life which might well be and could have been a pillar of strength for Indian people today.

Had there not been the conditioning of the Indian people to come to despise their own culture, their way of life that had existed for centuries, the Indian today could very well have had a hand in moulding and shaping a wonderful contributing Indian nation. But since we have not been allowed to really express ourselves in religion, art, dance and song, we have only been as walking dead.

In order to restore life in our people we must return to our own way of life. Our own way of respect to our creator, the father of all "Kisamunto". Perhaps in this way we would once again be able to be proud of who we are and why we are.

Smith Atimoyoo

know what was life "way back then" and it must disturb them to see the Indian people in the situations they are now. Before it is too late, efforts must be made to preserve the knowledge and wisdom of the Elders and efforts must also be made to return the respect and honour that they deserve.

Workshops usually begin with the pipe ceremony. This ageless ceremony is performed with a dignity and reverence that is difficult to describe. As the pipe is passed from man to man in a clockwise direction, one can feel the serenity and the realization that this sacred ritual has been performed by our people since their beginning.

Smith Atimoyoo, Director of the Centre, speaks to the Elders and welcomes them to the workshop. This is typical of his welcoming remarks:

"To our Elders, many of our customs are lost, we are trying hard to revive these customs, only by talking with our Elders can we accomplish this. We see our children day after day and wonder what will happen to them

if we do not do anything. I am not very knowledgeable of Indian ways ... by sitting and listening to my Elders talk, I feel I will learn something from them. We are very happy to have Elders attend our workshops in Saskatoon. The stories we tape are kept and looked after. We respect the people who come and offer their help by these discussions. Many people consider their Elders as a nuisance. They are here for a purpose. Let us listen to them ..."

And with this, the Elders proceed to talk and listen to each other. They speak in their Native tongues and the topics are varied. I would like to quote some phrases spoken at various workshops in the past.

"When the whiteman took our children to their boarding schools, they forbid them to speak their Native tongues, and taught them about their own language and religion. He (the Whiteman) is partly to blame for our loss of culture. We have whitemen coming into the reserves to practice their teachings. Why do we let this happen? If we work together we can revive our customs. When I go home, I will call a meeting with the elderly men and will discuss this further." (Tom Peigan)

"I do not have much to say. I do not like to speak before my Elders. My parents are firm believers of their Indian beliefs. We Indians have been given our own way of life and beliefs, this is how I was brought up. We are trying hard for our children to keep our Native tongue." (Dan Bird)

"It is a wonderful idea to help our people, our children regain the beliefs and customs of our grandfathers. We, the Elders, must approach our young people and tell them how to seek this information, only through them can our customs revive." (Dan Pelletier)

These all express the hope that someday soon all young people of Indian ancestry will regain and be proud of their cultural heritage.

All stories and talks are recorded by the staff. These tapes are translated into English and written out. Copies of both the tapes (in English and the Native tongue) and the written material will eventually be available to those who are interested.

YOU and the Law

The purpose of this article is to give a comprehensive run-down of public programs that give financial assistance to old people. As it is unlikely, in the absence of special circumstances, that an old age pensioner will get more than \$180.00 a month in total from these programs it is our hope that more benefits will become available to at least those pensioners who have no other source of income.

Everyone is automatically eligible for the Old Age Security Pension, which pays \$105.30 per month. To qualify you need only be age 65 and meet the residence requirements; that is, have lived in Canada for a long period according to one of the prescribed formulas. Each pensioner gets this, whether married or single, whether retired or working. Application forms are available from any post office. Benefits will be reviewed quarterly and increased as the cost of living increases.

The Canada Pension Plan is a little more complicated. As soon as you reach age 65 you are eligible, but if you are under 70 you must retire in order to collect. However, if you are retired and still earning some wages through part time work, you will qualify, but the maximum you can earn without deductions being made from your pension is \$960.00 a year. For every dollar you earn between \$960.00 and \$1,600.00, your pension is reduced by one-half a dollar, and you lose a whole dollar off your pension for every dollar you earn over \$1,600.00. In any event, after you reach age 70, your retirement pension will not be affected in any way by any employment earnings you may have. Canada Pension is not paid automatically like Old Age Security. You can only collect it, while employed, you had a pensionable income; that is, if you were paying into the Plan (known as C.P.P.) from your salary, or your self-employed earnings. In determining the amount of your pension the Plan looks at your earnings over ten years. As the program has only been in existence since 1966 no one as yet has ten years pensionable income and thus, no one is eligible for the maximum until 1976. However, a person planning to retire at the end of this year who was earning around \$5,000 a year and paying into the program since 1966 can expect to get around \$80.00 per month. When full benefits become due, the maximum will be \$110.42 per month, although this figure is to be adjusted with inflation. In deciding when to retire, you should consider that each further year you work up until age 70 may mean more benefits for you. If you wish to get more information and application forms, write your nearest Canada Pension Plan Office: No. 608, 230 - 2nd Street East, in Saskatoon; or Unemployment Insurance Commission, 1005 Central Avenue in Prince Albert. The rate of these benefits are subject to increase with new legislation.

There is also the Guaranteed Income Supplement Program, which guarantees a minimum income, presently set at \$179.16 per month. If your total income per month including pension, interest, dividends, rents, salaries and your Old Age Security Pension, averaged over the year, does not come to at least \$179.16, this program makes up the difference. In figuring out your income, you do not have to include things you already have such as property, savings, or investments. Forms and information are available from your nearest Old Age Security Office.

Finally, if you have exhausted the above possibilities, and because of special needs, do not have enough money to get by, help is available through the Canada Assistance Plan, which is administered provincially by the Department of Social Services. They will help you with such costly items as medical expenses, drugs, and special living arrangements. Simply contact your nearest welfare worker and explain your special need.

The information in this article is compiled from pamphlets put out by the respective program office. These pamphlets are available to the public and may be procured by contacting your Old Age Pension, Canada Pension Plan, and the Department of Welfare Offices.

POEM
by Wendy Dillon

Why, why I ask,
Can they take our land,
Those pale faces,
And leave us with
What we call a reserve.



Winston Wuttunee and Sarain Stump entertain students at James Smith School.

Music program begins for Indian children

by Donna Pinay
Cultural Centre

Winston Wuttunee is co-ordinator of the Music Department at the Saskatchewan Indian Cultural College. He is from Red Pheasant Reserve near North Battleford and is a very talented musician who can play several instruments. He has had much experience with Music as he has been interested since he was young.

In October Winston worked with the Cree Language Instructors and together they composed two songs "Nehiyasis" and "Ninestonsin".

He has also visited several elementary schools to sing and meet Indian children. He begins his visit by singing and playing for the students and then talks with them, encourages them to participate by song or dance, and has a question-answer period. He

made his first visit with Sarain Stump to James Smith School and from this he feels he has gained valuable experience in presenting Indian culture through Music in an interesting way. During his visits he has found that the children enjoy the songs "Nehiyasis" and "Ninestonsin" and is grateful to the Cree Language Instructors for their cooperation.

Winston is open to suggestions and ideas from people and at the moment he feels he is rapidly becoming aware of the needs of the people. At present he is looking for materials such as songs and poems that could be produced in the Native tongue.

Winston is working with Gordon Tootoosis in the Music Department and they will be developing a program for elementary Indian school children

which will be at least equivalent to any existing music programs in the province. Ideas obtained from some of the best music programs in the world will be used in formulating their music program. Many existing programs used in schools do not interest children and sometimes they are turned off from advancing any further in the field of music.

Winston and Gordon plan to use a different approach that will interest the students. Many of the songs and music used will be Indian orientated.

"In regard to my music program here at the Saskatchewan Indian Cultural College I am both pleased and anxious. I can see a great future for our musically-minded students, both in traditional and contemporary music. My mental attitude is that of a healthy man and I regard my program as being healthy" says Winston.

"As for people wanting to get ahead in music, I would offer this advice to lean on. Many times, good musicians that we hear of having gotten there by this formula - 85% work and 15% talent. I think that this speaks for itself".

Winston is presently recording some of his songs and those of the Cree Language Instructors and these will be available in cassette tapes as soon as possible. Winston is presently looking for a Cree group of singers who can compose songs and produce quality recordings that would be available for use in schools. Some of Winston's songs can be heard on the F.S.I.'s Mocassin Telegraph Radio program.

There are many developments in the Music Department and with Winston and Gordon working together, there will be more to come.

Winston is available to visit schools on the reserves or wherever requested and anyone interested should contact him at this address:

Winston Wuttunee
Music Department
Indian Cultural College
1402 Quebec Avenue
Saskatoon, Sask.



Winston Wuttunee



Art is us with our frustrations and hopes, with all of our good and bad feelings. Through art we can make ourselves clearly understood beyond the barriers of time and space . . . beyond the inhibitions of language.

Our art is us as the Indian people and its rebirth will be one of the major forces for our people's rebirth.

INDART EXPERIENCE '74

Indart Experience '74 seeks to satisfy needs recognized in the formal education of Indian children. The first of these needs rises from a lack of curricula familiarizing the Indian students with their ancestral histories and art. Another need very much interconnected with the first is the lack of trained native personnel to teach Indian art.

The courses strive to help the students develop skills in communicating art and related topics. These students will be introduced to religions, philosophies, histories and material cultures. This format will be used in recognition that art alone is not enough, art must be expressed within a particular context.

Although the primary purpose in establishing Indart Experience '74 is the training of native personnel to teach art to native children, applicants interested in communicating art through other means (writing, newspaper illustrating, etc.) will be considered.

Indart Experience '74 will run for a period of nine months. The first part of the course will be held at the university campus in Saskatoon. The students will be expected to participate in the formulation of the course work and the locating of the course in part two. Part three will be taught at the university campus in Saskatoon.

Class performance and examinations will determine the eligibility for the certificate of completion at the termination of the course.

ADMISSION REQUIREMENTS

Admission requirements can be met by either having completed grade ten or being eighteen years of age and having good reading and writing ability.

Closing date for applications is January 28, 1974.

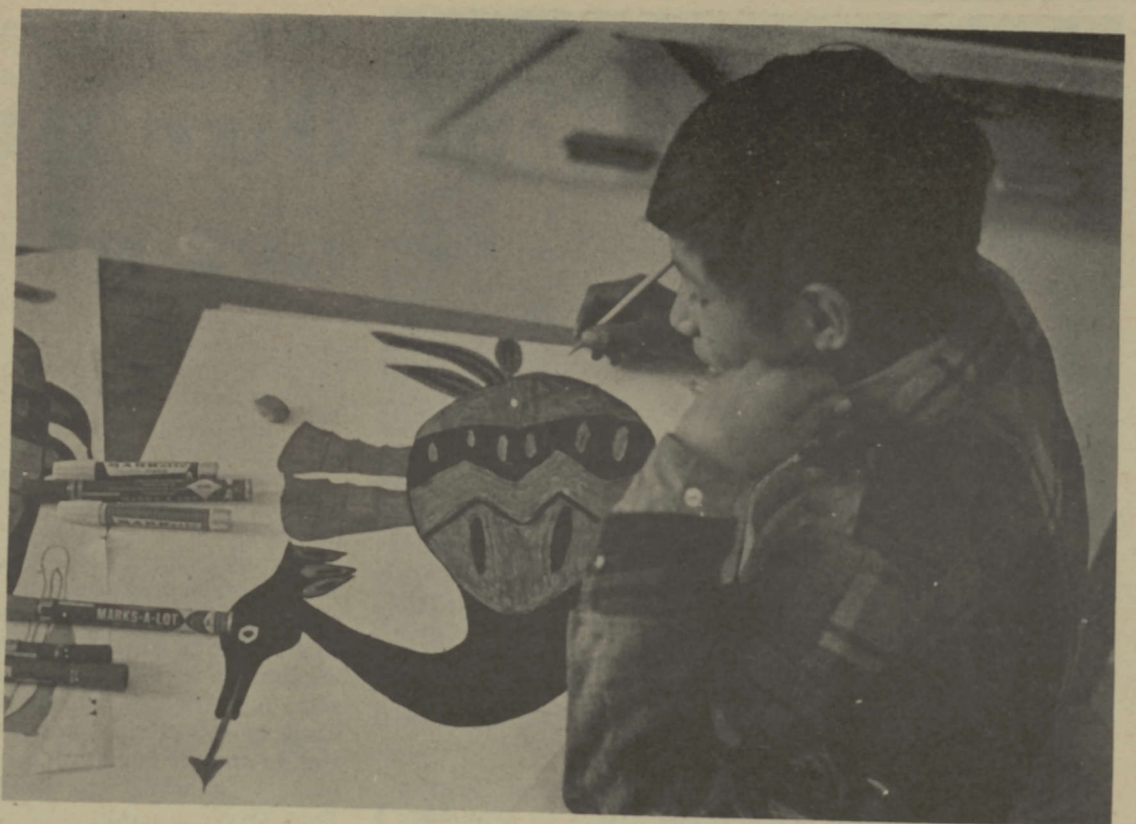
SELECTION

Selection of candidates will be based on the applications received and on the interview with the applicant. At the time of the interview, the interviewers will be interested in viewing any art work done by the applicant. However, this presentation of work is not a necessity.

For more information contact:

Mr. Sarain Stump, Co-ordinator
Art Dept. - Indian Cultural College
Emmanuel - St. Chad Residence
University of Saskatchewan,
Saskatoon, Sask.

Telephone: 343-1631



Young artist demonstrates skill

College's Indian Art Dept. expanding

by Donna Pinay
Cultural Centre

Sarain Stump is director of the Art Department of the College. He is a Cree and part Shoshone from Wyoming who has been employed with the College since December, 1972.

He is also a member of the American Indian Art Historic Society, co-editor of the Wee-wish Tree Magazine and the author of *There Is My People Sleeping*. This book is a combination of his poetry and art and was published in 1970. Sarain paints and carves and has done so for a number of years.

He has had exhibitions in Banff, Wyoming, Montreal and Calgary and presently some of his work is on display at the Royal Ontario Museum in Toronto.

Last year, Gerald McMaster, a Cree-Blackfoot from Alberta and Saskatchewan, worked with Sarain. Gerald is presently attending the Institute of American Indian Art in Santa Fe, New Mexico. Together Sarain and Gerald visited several schools both on and off the reserves to introduce art and its understanding as part of Indian culture.

There is worthwhile knowledge in this part of our culture as well as other Indian cultures and they focused on this. First they drew and explained the differences between Western European Realistic art and the different forms of Indian art attempting to show that any form of art is good and Indian art is not primitive or inferior but just different. After capturing the students' interest they would have them draw with a discussion period following. Some of the schools visited include Onion Lake, Marieval, Shoal Lake, Red Earth, Moose Woods, St. Philip's, James Smith, Cut Knife, Pleasant Dale and a few schools

in Saskatoon. They also did two presentations at the Mendel Art Gallery in Saskatoon this summer.

Sarain and Gerald produced a series of slides with a soundtrack background about Indian people and art which will eventually be developed into a video-tape. A series of hastinote cards were printed with the work of four young Indian children reprinted on them. These are available at the Cultural Centre. Sarain has done two publications, *Two Forms of Art and American Indian Graphic Symbols and Their Adaptation in Art*. These are also available at the Cultural Centre.

Sarain has also set up displays of Indian artifacts in Saskatoon and would like to see the College with a permanent display of these artifacts as the general public show a great interest. Sarain and Gerald have illustrated such publications as *Assinigoine Legends*, *Cree Legends-Volume Two*, the Cree Calendar, and others.

Sarain would like to see better communication between Indian artists and good markets as he feels many artists become discouraged in their work as the only market is that of the tourist and this is not permanent. Hopefully, with such a market, Indian artists would be able to progress in their work without many of the problems they now face. Willis Eagle, an artist from Moose Woods Reserve, will have some work on display at the Royal Ontario Museum.

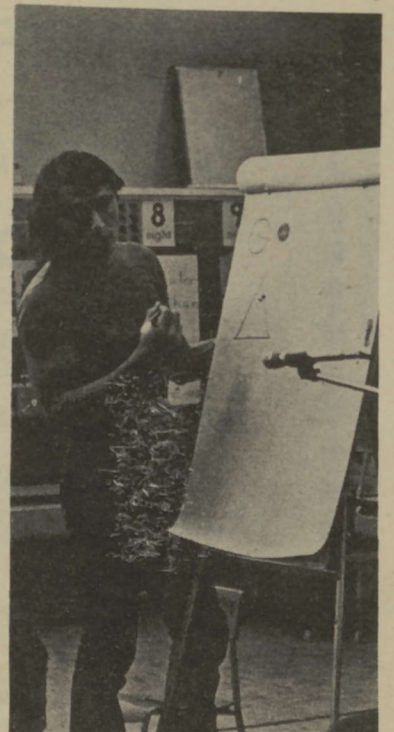
This year Sarain has visited some schools but is no longer available as he is concentrating his efforts in developing and directing a program to train Indian people to teach art in schools. Harry Lafond, from Muskeg Lake Reserve is assisting Sarain.

Harry obtained his General Bachelor of Arts Degree at

Calton University in Ottawa this past year. Tom Severson, who studied art at the University of Perugia in Italy, and the University of Saskatchewan, Regina Campus, will be instructing some of the courses.

Curriculum of the Art Course will include a study of the various art forms (painting, sculpture, music, dance and handicrafts), a knowledge of the techniques of teaching art to children, and the relationship between art and culture in Indian society. In this course fifteen students with artistic abilities and potential will be selected for training. After successful completion of the course, these people will teach art in Saskatchewan schools.

As a result of the Art Department's efforts, many people of Indian ancestry have become aware of Indian art and there will be more of this to come in the future with the Indian Art course and Sarain's work.



Sarain Stump



Amlek and Lillian Halkett of the Little Red River Reserve celebrated their Golden Wedding Anniversary on December 5.

Happy couple celebrate 50th

Little Red River Reserve — Amlek Halkett and his wife Lillian (nee Anderson) celebrated their Golden Wedding Anniversary on December 5 and were congratulated and honoured by a number of their relations and friends with a dinner and dance on the reserve.

Mr. and Mrs. Halkett have three children who are all married, 33 grandchildren and eight great grandchildren. Amlek and his wife are well and very active. Mrs. Halkett said she is kept very busy looking after three of her children as well as two older people, Mr. Philip Halkett who recently celebrated his 106th birthday, and Barbara Bird.

Mr. Halkett, recalling his earlier days, said he used to haul freight and mail from Prince Albert to La Ronge. "We used a team of horses

in the winter time and canoes in the summer," Mr. Halkett said. He added that he didn't have much time to do trapping.

Mrs. Halkett said, "I was very busy tanning moose hides and trapping while my husband was gone. As a matter of fact, I was a better trapper than he was," she said.

Mr. and Mrs. Halkett, who have always lived in the area said they will continue to stay on the Little Red River Reserve among their friends and relations.

The dinner, with Elk steak served as the main dish, was delicious and was thoroughly enjoyed by everyone.

A number of gifts were also presented to the happy couple and a dance was held later in the evening with Allen Joe Felix and his Band from the Sturgeon Lake Reserve providing the music.

Young writer explains

Our great ancestor's art of tanning hide

by Beverly Toto

A long time ago our great ancestors tanned their hides like this;

First of all have a tall post or a tree then hook one corner of the hide to the top of the pole and tie it. Mecequan is an instrument used here. It's a short piece of iron that has a blade on it and a loop at one end so that it could hang on your wrist while you work. This Mecequan was used to scrape off the leftover flesh and fat that was left on by the skinner. When you're finished scraping, inspect the hide. Make sure that not a thing is left on.

Now take the hide off. Lay the fur side down and the raw side facing up. Make little holes all around the edge of the hide. Then peg the hide down and as you peg it stretch it to whatever shape it may be. This is done to dry it. If you want thick buckskin dry it as much as you could, but if you want it thin you must not dry it too much.

Take the pegs off and turn the hide over so that the fur side is facing up. Put a small canvas underneath. Scrape the fur off with another instrument. It's called Matahikan. It's an elk bone with a blade at one end tied with a small piece of rawhide.

Next make a rack with few crosspieces to keep it from falling. Then spray the hide with Tallo (any kind of grease) and hang it on the rack. Build a slow fire under the rack so that it will get the oil (grease) soaked into the hide. This work is called Apakisa and takes about half a day. Take

the hide down and with any kind of animal brains rub it all over the hide. Fold the hide very neatly, and prepare some water in a container that's big enough for the hide. Soak the hide in the water and gradually turn it around a little at a time to make it soft.

Using the same big pole (as in the first paragraph) wrap the hide around it and tie both ends in one knot. Put a four foot long stick in the knot so that it won't slip out. Work with one hand on each end of the stick. Twist the hide and keep twisting till all water is squeezed out.

Next, use another instrument called Misiputchikan. It's a flat bow shaped iron with loops at each end so that it could slip over the pole. After it's tied to the pole, put the hide between the pole and iron, wrap it around the iron, not the pole. With both hands slide the hide back and forth. Keep on doing this until it is dry. About once or twice get another person to help you stretch the hide and pull at all ends. Then put the hide back and proceed with the sliding back and forth.

If you want to colour the hide here is how you could do it.

Dig a hole about one and a half feet deep in the ground. Put four skinny sticks in it. Sew the hide like a bag, leaving one side open. In the hole burn buffalo grass that has been carefully selected and seasoned to a certain degree that could burn slow. To get the fire going use willows then the buffalo grass. Fasten the hide over the sticks. The smoke will make the hide colour. Keep the fire going and keep checking the hide. If you

want a dark coloured hide keep the fire going long, but if you want a light colour do not keep the fire going too long.

If its moccasins or coats or other garments you want to make cut parts of the hide for each.

Hides were not only used for clothing in the old days but also for sliding. Indians invented their own crazy carpets, about a hundred years or more ago. With a fresh hide (using same method as above) make little holes all around the hide and peg it to the ground. Leave it to dry as much as possible. Then cut it to whatever size you want for sliding.

Indians also invented his own snowshoes. Here again using same method as before, peg the hide down and dry it. When it is dried - scrape the fur off. Cut the hide into strips, and soak them in the brain water. Green sliced elm wood was carefully selected, cut and shaped into snowshoes. The strips of hide were used to lace up the snowshoes. These were used by the hunters that travelled long distances through the deep snow.

Elm wood was also used to make hand drums and rattles. It was selected and shaped around to make drums. These drums were measured twelve inches across. The elm wood made them sound loud. The Indians treasured these two articles because they were used in their religion.

Indians also made their own ropes called rawhide lariats. These ropes were braided in four strands and were very strong. They were hard at first, but they softened after they were used.

College group to aid in Indian Education

Osborne Turner and Jeremy Hull are working in the Community Education and developing and directing programs to meet the educational needs of the people in Saskatchewan.

For the first time Grade Eleven or Senior Upgrading is being offered on a reserve. Gordon's Reserve near Punichy is the location of one of the courses. Broadview, centrally located near the reserves of Sakimay, Cowessess, Kahkewistahaw, and Ochapowace, is the location of the other upgrading classes.

These courses were made possible through Community Education planning. Paul St. Jacques and Gur Sehgal are teaching at Gordon's and Gary Tisdale and Bernabt Javier are at Broadview. Classes

offered are Indian History, Communications, Mathematics and Science.

The main objective of holding the courses on or near the reserve is because the students do not have to leave their homes, family and friends in order to take the Upgrading. The Life Skills Course is designed to give the students a strong and positive identity. The course concentrates in the development of skills to cope with self, family, employment, social and community problems. Marion Berton at Gordon's and Robert Bear at Broadview are the Life Skills Coaches.

The Indian History Class will show the achievements of Indian people in the past and present. Indian history has so

often been overlooked but in this course the students will learn the worthwhile and positive aspects of Indian people.

Upon successful completion of the Grade Eleven Upgrading the students will be qualified to take Dental or Nursing Assistant courses at the Technical Institute in Saskatoon or the Indian Social Workers course and the Indian Teachers Education Course offered by the Cultural College. With the Life Skills training they will find the readjustments to city life easier.

Jeremy and Osborne are also planning future upgrading courses at the Grade Twelve level if this course proves successful.

Meadow Lake

Snowmobile Rally

SATURDAY, JANUARY 26, 1974

24 PRIZES

Meadow Lake Kinsmen Club

ADVANCED REGISTRATION — \$5.00

PHONE — S. BOLES 236-5612
R. PARR 236-5672

The Crow



From a book of Dene Legends compiled by the Saskatchewan Indian Cultural College.

This story was told by Mrs. Clementine Garr from Patuanak, Saskatchewan.

Once long ago a large band of Chipewyan Indians were living by a lake. All kinds of birds came there. At this time the birds were not colored but were all white.

A man from the village called out to them, "Come, I will paint you. It's not good that you have no color."

The birds gathered closer.

He painted the loon black and white, and the robin brown with a red breast. In this way he gave a different color to each species.

At last he came to the crow.

The painter said, "I'll paint you like the loon."

But the crow objected. He didn't want his color changed.

But the Indian caught him and the painter began saying, "Because you are too proud, I will paint you all black."

The crow tried to catch other birds to rub this black on as well. He only managed to get the blackbird.

"You at least shall be of the same color as myself," he said as he rubbed his paint over the blackbird.

The crow was angry because of what had happened to him. He began to fly south and then turned northward to the Barren Grounds. Here he built a fence to stop the deer from going south.

The painter sent birds throughout the country to find the deer, but they were unable to find any.

The people saw this and said, "The crow is keeping the deer from us."

The crow laughed and said, "You painted me black, but you are looking black from starvation."

The bird-painter asked the night owl to watch the crow. When he began to go south the owl followed him. Again the crow changed direction and flew north where he disappeared between two mountains. The night owl told the people of this and they were soon on the trail.

They found that the trail between the

rocks had been barred with two gates. So this is how the crow had kept the deer from coming from the Barren Grounds! Several animals tried to break through the fence. The crow beat each one back with a club. The wolves tried and were beaten back. Then the lynx tried. He had his nose through the fence when the crow hit him with the club. The blow flattened his nose and so it has remained to this day. Then two white foxes were sent. The angry crow, swung his club, missed them and broke down the first gate. By this time, the foxes were through the second gate. It was opened and deer began to dash through, heading south.

There were so many that the track became clouded with dust. You could hear them coming. The crow wept at his bad luck but he still had a few tricks left. By his medicine, he made the skins of the deer very tough so no arrow could pierce it.

"So . . .", said the crow to himself, "let's see them try to kill these animals for food."

The Indians soon discovered what the crow had done. They could kill no deer and continued to starve.

The crow came to them and said, "You played a fine trick on me, but I think my trick is better. Starting tomorrow, you will be able to hunt deer again, but only if you leave me the liver and fat."

The people promised to do so as long as he lived. Then the young hunters went out and killed deer and there was food to eat. To this day the Indians still leave the liver and fat for the crows to feed on.

CREE CALENDAR

A CREE CALENDER
FOR 1974 HAS BEEN
PUBLISHED AND IS
AVAILABLE FROM THE

**Saskatchewan
Indian
Cultural College**

Each month of the year has been
beautifully illustrated by

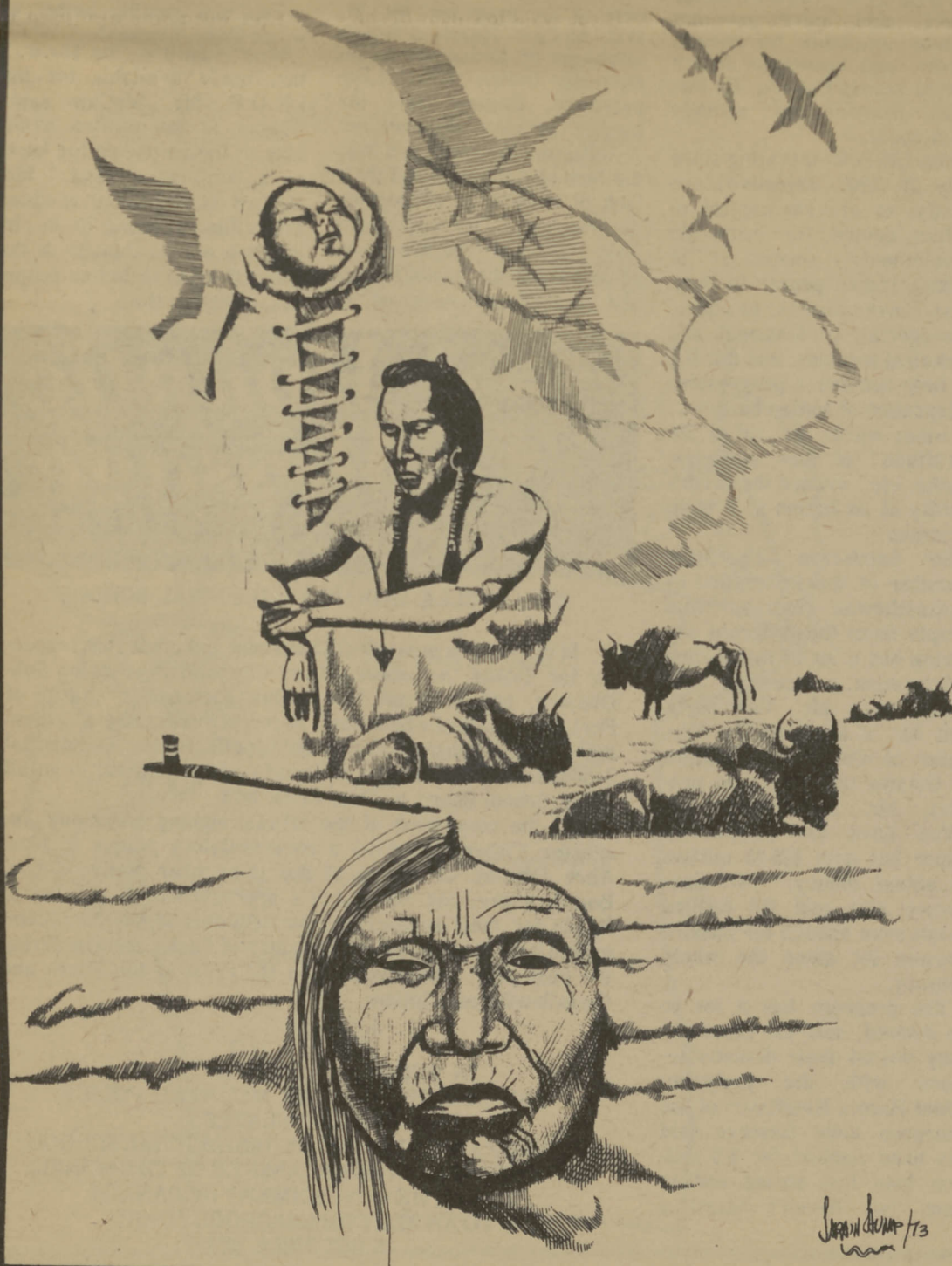
Sarian Stump

A lesson plan for use by
teachers in the classroom
is also available

Price \$2.00

Order from

LINDA PELLY
SASKATCHEWAN INDIAN CULTURAL COLLEGE
1402 QUEBEC AVENUE
SASKATOON, SASKATCHEWAN.
S7K 1V4





Roundup

By Les Ferguson
Provincial Co-ordinator

This article is the first in what will be a regular monthly editorial on the Indian 4-H Program.

What is 4-H? Hmmm. . . Horses, Hogs, Harness, and Hayracks? Right? Something where a kid can raise cows and chickens, maybe? Can't be in it unless you have a big farm, right?

Well, not really. 4-H may have been like that 60 years ago when 4-H started in Canada, but this is changing!

4-H stands for something quite different: Head, Heart, Hands and Health. These words are mentioned in the 4-H pledge as follows:

I pledge

My Head to clearer thinking,
My Heart to greater loyalty,
My Hands to larger service, and
My Health to better living,
For my club, my community and
my country.

Quite a mouthful you might say! It simply means that 4-H is an organization for developing youth into more responsible members of the community.

This development is in the area of social living, recreation and education. A 4-H project is the basis around which this development takes place. Some of these projects are: cultural (pow-wow, beading, leatherwork, etc.), beef, horse, garden, mechanics, woodwork, conservation, hunter safety, cooking, sewing, knitting, home nursing, crops and management.

The Federation of Saskatchewan Indians sees development of youth as a vital step in the future of Saskatchewan Indians. The Agriculture Committee saw a need to develop youth, particularly in the area of agriculture and home-making skills. 4-H was seen as a potential help to meet this need.

Through the action of Alex Kennedy, F.S.I. executive member; Jake Mike, Community Development Director; Glen Hass, Saskatchewan 4-H supervisor; and Red Williams and Murdock MacKay, agrologists, respectively from the University of Saskatchewan and the Saskatchewan of Agriculture, a proposal was sent to the Department of Indian Affairs for funding.

Shortly, the 4-H Indian Project was a reality. The Saskatoon District was chosen as a "pilot area" to be working.

Four summer students: Marlene Jimmy, Carol Armstrong, Sid Fidler and Ken Thomas were hired to identify some local needs and resources and inform the reserves about 4-H objectives and philosophy. Work in developing Indian culture projects was done at this time also.

A coordinator for the 4-H project, Les Ferguson, was hired August 1 to assist reserves in beginning 4-H clubs, coordinate training events, and the development of relevant 4-H materials. Miss Sharon Johnstone was hired as secretary for the project.

Other people that will be important in the success of the Indian 4-H Program will be the F.S.I. Community Development personnel and Recreation Workers. The CD field workers will inform reserves throughout the province what 4-H is and assist in identifying needs and the people resources required to carry out the program on the reserve. The role of the Recreation Worker will be to provide information about the program.

Although 4-H is a youth development organization, it heavily depends on the involvement of the adults and parents to assist or provide leadership at the local level.

What it means is the 4-H program is not only for youth or member development but total community development as well.

See you next month!



News Item — Saskatoon Urban Indian Association holds Christmas Pow Wow

Economic fund outlined to district chiefs

Prince Albert — Rod Van Slyck of the Economic Development section, Department of Indian Affairs, in his presentation of the Indian Economic Development Fund Program to the recent Prince Albert District Chiefs meeting held at the Coronet Motor Hotel, said there are \$50 million available for investments, and grants to Indian people across Canada. Of this \$1.25 million has already been spent.

The I.E.D.F. operating since July 31, 1969, objectives are firstly, to provide capital to Indian people for economic development; secondly, to ensure Indian people in business have access to basic managerial, professional and technical services; and thirdly, to help achieve a progressive integration of Indian business; in other words, get rid of the "attitude" of loan agencies, banks, etc., toward the creditability of an Indian as a businessman.

Sol Sanderson, Executive member of the Federation of Saskatchewan Indians said people from the program are giving out a lot of misleading information. Directing his remarks to Mr. Van Slyck and Mr. R.M. Connelly, Director of Community Affairs in Ottawa who was also present, Mr. Sanderson said: "You have \$50 million on paper but only \$25-30 million is actual money." Mr. Sanderson also said \$50 million is not even enough for Saskatchewan let alone the whole country.

The program has a lot to be desired, said the Chiefs as they voiced their dissatisfactions with the program. Chief Harold Kingfisher of the Sturgeon Lake Reserve said his band applied for \$5 million loan last spring and to date "we haven't heard a

damn thing about it."

Another complaint expressed was over a "letter of refusal" you have to obtain from a bank or whatever before your application is considered.

In a telephone interview on the question of what is being done to improve the effectiveness of the program, Mr. W. D.G. McCaw, Regional Superintendent of Economic Development, Indian Affairs Department, Regina, said the biggest problem encountered in initiating the program was the lack of field staff and their lack of knowledge concerning the Program. "We have more field staff now who are trained and know the various steps and procedures required to

get an application in," he said.

Mr. McCaw referred to instances where loans for school bussing program and a purchasing of a combine both requested and needed for this fall were processed "in a matter of weeks."

"We are getting better as we go along," he said.

With regard to the \$50 million made available for the I.E.D.F. Mr. McCaw said: "There is \$50 million available to Indian people for loans at a continuous basis." Mr. McCaw stated there is about \$12 million rotating or in circulation across Canada in the form of loans to Indian people at the present time.



Mountie Message

By Assistant Commissioner P. J. Ross

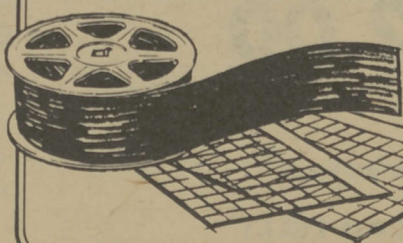
QU'APPELLE INDIAN RESIDENTIAL SCHOOL

It was with a great deal of interest and pride that Inspector Ian Fisher, Assistant Officer Commanding Regina Sub-Division, and Sergeant Bill Loftus, member in charge of Fort Qu'Appelle Detachment, received invitations to attend the official transfer of the Qu'Appelle Indian Residential School from Government of Canada administration to an all Indian School Board, on October 13, 1973.

At the conclusion of the official signing ceremony, Inspector Fisher presented a congratulatory plaque to Mrs. Alice Poitras, Chairman of the 13-member Native School Board, expressing the Force's appreciation to the Indian Bands for their support and participation in the centennial events held throughout the Province of Saskatchewan during the past year. The plaque bore the crest of the Force and the following inscription:

1873 1973
IN THEIR CENTENNIAL YEAR
THE ROYAL CANADIAN MOUNTED POLICE
CONGRATULATES
THE QU'APPELLE INDIAN RESIDENTIAL SCHOOL
ON THE MOMENTOUS TRANSFER OF THE SCHOOL
FROM THE GOVERNMENT OF CANADA
TO AN ALL INDIAN SCHOOL BOARD
13 OCTOBER 1973

This Publication is Available in MICROFORM



...from

Xerox University Microfilms

300 North Zeeb Road
Ann Arbor, Michigan 48106

Xerox University Microfilms
35 Mobile Drive
Toronto, Ontario,
Canada M4A 1H6

University Microfilms Limited
St. John's Road,
Tyler's Green, Penn,
Buckinghamshire, England

PLEASE
WRITE FOR
COMPLETE
INFORMATION

Chiefs condemn youth demonstrations

Kahkewistahaw — The Native Youth of Saskatchewan flashed into the limelight at the Yorkton District Chiefs conference recently held at Kahkewistahaw Reserve. Kahkewistahaw is located approximately 15 miles northeast of Broadview.

The Native Youth organization is presently made up of Metis, Non-Registered and Treaty Indian Youths.

The Indian Affairs had set up an approved budget four years ago and has finally put up \$10,000.00 this year for a Native Youth meeting. Gerald Wuttunee is presently the Co-ordinator and suggested that the Chiefs select a representative from each reserve with whom he could meet for discussions.

Mr. Henry Langan, Treasurer for the Federation of Saskatchewan Indians stated that there has been some strong feelings of animosity about who should get involved in the Native Youth. Mr. Langan appealed to the Chiefs for their suggestions as to what avenue the F.S.I. should follow in this regard.

The Chiefs concluded that

seeing the dollars are from the Indian Affairs Budget, they should be strictly geared to registered Treaty Indian Youths only. Chief Ken Sparvier of Cowesses made a motion that the money be allocated to registered Treaty Indian Youths who live on the reserves and not in urban areas (since urban areas have many youth programs) and that it be decentralized to the Band Councils.

Mr. Langan again asked the Yorkton Chief's reaction in regard to the recent Saskatoon Sit-in to protest the federal government's refusal to pay Indian women an allowance to take a Homemakers course. (The allowance is comparable to the amount paid to the Metis women.)

Mr. Langan further explained that the occupation carried out by the Saskatchewan Native Women's Organization was backed up by the Native Youth Organization. As it turned out, Mr. Langan explained, 23 treaty cards were lost, \$40.00 in coffee money, \$30.00 in other cash and two cheques written to the White Fish re-

serve were missing. The R.C.M.P. are still investigating.

Apparently, Mr. Langan added, the Women's Organization was very orderly. They did not initiate any acts of violence or vandalism but were merely protesting a point of equality.

Mr. Langan asked what sort of action should be taken to ensure that there is no more of this taking of confidential records, monies, etc. Mr. Langan asked the Chiefs, "What actions do the Chiefs take if this situation occurs in any other local office?"

Chief Sterling Brass from the Key Band commented briefly on the demonstration and stated if there were ever an occurrence in this area it will not be supported by his band.

Mrs. Rose Ewack, a fiery councillor for the Whitebear Band made a strong motion, that the Yorkton Chiefs will have nothing to do with any occupation or disturbance of this nature within the Yorkton District. The motion was carried unanimously.



Gerald Wuttunee

New Chief at Red Pheasant

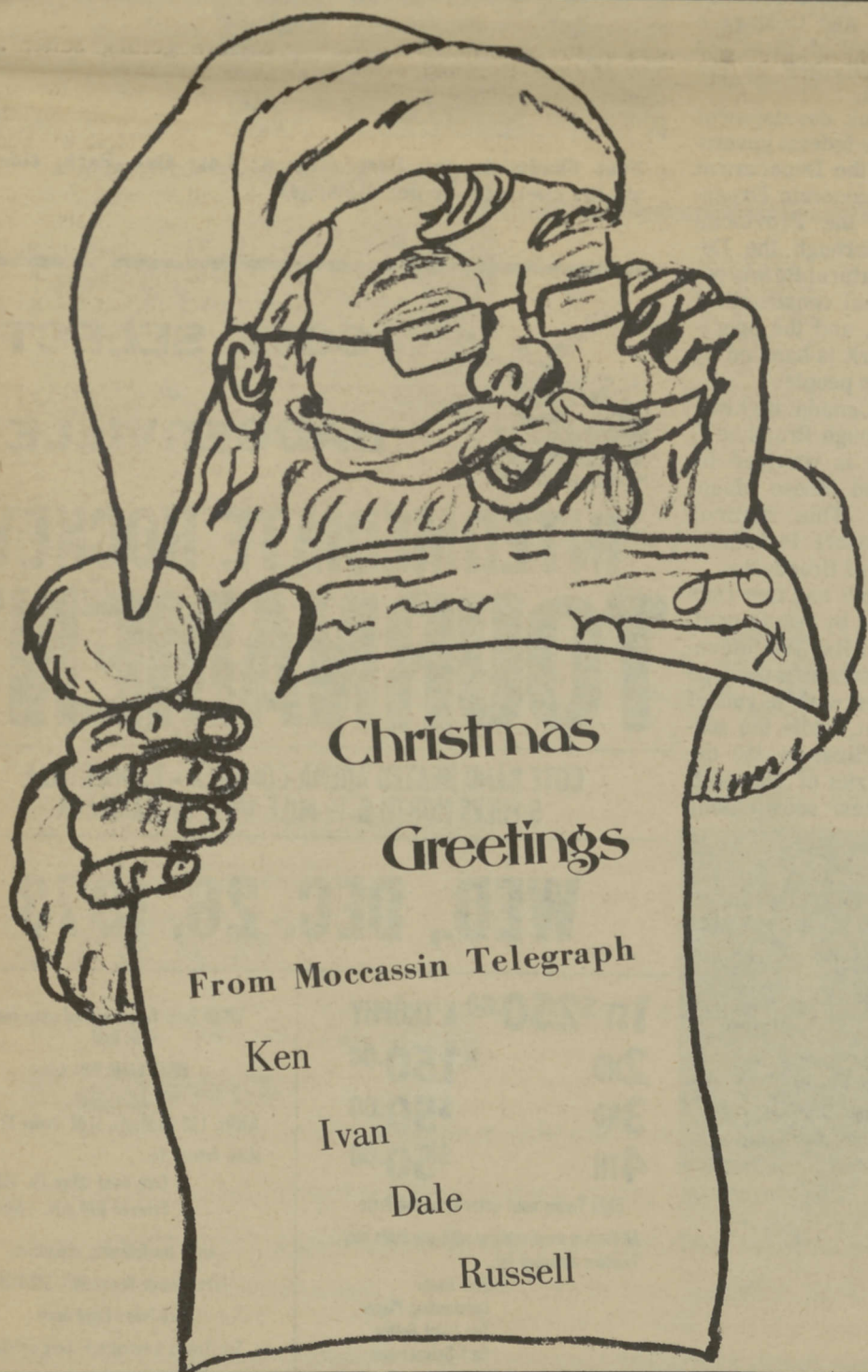
Red Pheasant — The election for the community's band council was decided on Nov. 27, 1973 as four candidates ran for Chief and a record total of 23 candidates ran for seats on the Council.

Nominated to contest the Chief's seat were newcomers Nolan Baptiste and George Nicotine; councillor, Gerald Wuttunee and incumbent Chief Gavin Wuttunee. Out of the 23 nominated to contest the seats on council, four were women: Christina Wuttunee, Gladys Wuttunee, Josephine Wuttunee, and Della Wuttunee plus James Armstrong, George Baptiste, Micheal Baptiste, John Bear, Arthur Benson, Peter Benson, Edward Bra-

bant, Patrick Bugler, Lawrence Keskatagan, Mike Keskatagan, Paul Moosuk, Remi Moosuk, Alex Nicotine, Bennet Nicotine, Leslie Soonias, Ben Wuttunee, Clifford Wuttunee, Larry Wuttunee, and Lennox Wuttunee.

Gerald Wuttunee was elected as Chief of Red Pheasant defeating incumbent Gavin Wuttunee by a comfortable margin of 46 votes and by 25 votes over his closest opponent, Nolan Baptiste.

Re-elected for their second term on council were Pat Bugler, Clifford Wuttunee, and Ed Brabant, while Larry Wuttunee, Peter Benson, and Remi Moosuk were elected for the first time.



Students sit-in at high school

Balcarres High School was closed recently because of a sit-in by 40 Indian Students from the surrounding reserves of Little Black Bear, Starblanket, Peepeekisis and Oka-nese. The students all ranged from grades 7 to 12.

The sit-in was called to protest discrimination by the White people at the school. The Indian students also called for more classes on Indian Culture and more representation on the school board. The school has 127 Indian Students and 277 Whites.

A general meeting was called to discuss the changes with about 300 White and Indian parents and children. The school board, composed of four whites and two Indians, also attended.

Jack Steuck, chairman for the school board, conducted the meeting.

Many of the students voiced

their complaints, demanding: — "We want to be heard. We want a voice."

— "We want equal representation on the school board from the reserves."

— "We want action taken about discrimination in our school."

— "We want more teaching of Indian Culture and history to high school students."

— "We want regular workshops on Indian Culture included in all high school grades."

Chief Noel Starblanket of the Starblanket Reserve told the meeting

— "Indians supported local towns and schools to the tune of \$200,000 annually."

He also stated that;

— "Indians supported events in towns and the Indian people are willing to integrate, but it is not a one-way street." and that — "The student's demands are reasonable."

SPORTS Commentary

By Lloyd Brass

Indian Hockey tournament are being anticipated every year about this time and seem to liven things throughout the dreary winter months.

The origin of these organized Indian get-togethers is vaguely known. Information from F.S.I. Senator Roy Musqua, who ran hockey teams for over three decades, indicates it may have all began from Elphinstone, Manitoba.

Elphinstone is located around 60 miles or so south of Dauphin about the western middle part of Manitoba. Maurice E. Bone is the man who has been the successful promoter of these all-Indian gatherings at Elphinstone. Maurice might have been the brain who started it all. No one knows for sure at this time until more probing and arguments are done on this subject.

Each fall Indian teams from various corners of Canada start to organize themselves early to look forward to these challenging events. All the fall sports activities such as soccer, volleyball and basketball are geared to getting into shape to play hockey.

The thick guys begin to eat less. In many cases it drains out a lot of will power instead of fat. The skinny guys stuff themselves blue to try and put that important weight on.

Most avid hockey fans are aware of the fact that hockey players come in all shapes and sizes. There is, for example, Albert "The Cat" Keshane the goalie for the St. Philip's Maple Leafs, who is over six feet tall and tips the scale around the 300 pound mark. The strategy of this is having him cover most of the angles in the scoring area.

Then on the lighter side there are some 100 pound speedsters to the likeness of forward Joey Whitebear, who flies around for the Gordon's Golden Hawks.

Already this year, the Regina Native Metal hosted a tournament at Indian Head December 2, 1973 and the Cote Band's annual event is on again for December 26, 1973. In the new year there will be big events held such as the North Battleford Tournament and the St. Philip's Tournament at Esterhazy.

As each year progresses, the hockey calibre seems to pick up another notch higher. Teams that were obscure a few years back are now the topic of many controversies.

This year there may be a few stunning upsets. Who knows that the future has in store for us?

Eager tournament fans are always looking forward to running into celebrities such as Fred Sakamoose, an ex-Chicago Black Hawk; Ray Ahenakew, an ex-Saskatoon Quaker; Roy Achynum, an ex-Yorkton Terrier; Merv Haney, an Ottawa National; and many more others who were or are involved in some big time hockey.

Many times big names did not necessarily come out of the winners bracket. Very often some unknown team stole the whole show by combined team work.

A good quick booming slap shot is always admired by fans. To others they are turned on by the slick passing, the hard body contact and the acrobatic moves of the goaler. Some watch for sixty minute men; others idolize the team's policeman in provoking a fight with the opposition's stars.

Usually in an all-Indian tournament, it's the prestige and nationalism that is pitted against one another. The money part is only a minor detail. Heart attacks, complete exhaustion and broken bones have been suffered to try to win that much coveted piece of fancy tin up (trophy). Each team and loyal followers (who do their own thing on the side-lines) have a strong sense of pride in the team they represent.

With covered skating arenas popping up on various reserves, the calibre of Indian hockey will be even greater in the years to come. In the Yorkton District alone, five covered skating rinks have been constructed: Whitebear, Cowessess, Sakomay and Cote arenas are presently in full operation. In St. Philip's a covered rink has been started and it is hoped to be in operation by February of 1974.

Talent hockey scouts have been known to frequent Indian hockey tournaments. They will be, no doubt, dropping in on some of the big rallies this season. So all you future stars who are active this year try and be at your best in the next tournament for you may be worth a cool million dollars to the World Hockey or National Hockey League someday.

For the fans who follow the action in various tournaments it's a place to run into old acquaintances and meet new people.

Every team has their loyal cheering section to urge their favourite team along, whether they win or lose. Each gathering is a brand new experience. You have to be there to get into the feeling of the spirit of the All Indian Hockey Tournament.

Merry Christmas and a Happy New Year!

Last Oak resort opens for new skiing season

Ochapewace — The beautiful white landscape of the Last Oak Park officially opened its well organized ski facilities to winter fun loving seekers for its second year recently.

This unique all-Indian operation headed by the Manager David Acoose is located in the Qu'Appelle Valley just a matter of fifteen minutes drive north of Broadview.

Joe Belanger from Ochapewace Reserve roared the ski lift motor into action for the first time this year to carry the first skier high into the Blue Yonder.

Tom Shadwick the first lucky skier from Regina came sailing down to mark him the first official skier for this season. Tom also had the first fall halfway down the runway but gamely jumped back on his skis to complete his historical run on December 7, 1973.

This park, which is on Indian land contains some of the best recreational areas in the province and includes excellent beach facilities on two beautiful lakes, a challenging golf course with grass greens, secluded camp grounds, and the best ski resort in Western Canada. The four chiefs from Cowesses, Sakimay, Kakewistahow and Ochapewace sit on the Board of Directors to oversee activities at the Last Oak Park.

The Last Oak development is funded by the federal government through the Department of Regional Economic Expansion, and by the Provincial Government through the Department of Natural Resources while the actual construction, for most part, and the operation of the Park is handled by the local Indian people.

The Trans-Canada highway runs right through Broadview, and the town is serviced by Greyhound and Moose Mountain buslines. This summer and winter resort is located 15 miles north of Broadview.

The ski resort has five runs and is serviced by two Doppelmayr T-Bar lifts. The elevation of the intermediate slope is 160 degrees with a run of some 1000 feet, while the senior slope vertical is 450 degrees with a run of 3000 feet. As well, a new snowmaking

machine is in operation to provide excellent snow conditions at all times, and a ski chalet offers relaxation, food service and apres-ski entertainment. The chalet is also headquarters for the Last Oak Ski Club.

The ski lessons are available from qualified instructors; also a skiers Pro-Shop, which has a full line of equipment for sale or rent. These excellent facilities are complimented by an open skating rink, sleigh rides, toboggan runs, and terrific snow mobile trails, all making Last Oak

Park truly a recreational Winter Wonderland.

Overnight facilities are not yet available at the ski slopes, but Broadview is well equipped to handle skiers desiring accommodation and meals. There are plans in the making of a Motor Hotel right on Last Oak grounds in the near future.

For more information on the Ski Resort, Chas Delorm from Cowesses, the Ski area Manager, is the man to consult when you are in need of anything in the line of skiing



Tom Shadwick, the first skier at Last Oak Park, rides ski-lift operated by Joe Belanger.



**COTE SELECTS
&
BADGERVILLE B**

INTERMEDIATE HOCKEY TOURNAMENT

COTE BAND HEATED ARENA COMPLEX - BADGERVILLE
5 MILES NORTH & 1/2 MILE WEST OF KAMSACK

WED., DEC. 26, 1973

1ST \$250.00 & TROPHY
2ND \$150.00
3RD \$50.00
4TH \$50.00

Eight Teams must enter or no 4th Prize
All Players must register with one team only
Trophies Awarded for:

Best Goalie
Outstanding Player
Top Point Getter
Best Defenceman

\$25.00 Enter Fee, Refunded when Team is Iced

FIRST GAME 9:00 A.M.

Admission:

Adults: 1.50 Students: \$1.00 Under 12 .75c

Make Entries To:

Cote Band Office Ph. 542-3375

Between 8:00 A.M. - 5:00 P.M.

or to the following executives:

Pres. George Keewatin - 542-3126

Vice-Pres.: Lloyd Brass

Sec.-Treas.: Lawrence F. Cote 542-3111



Cote juniors win two of five for starters

Cote — The two year old Cote Chief won two out of five games in the South East Junior B Hockey League this young hockey season. The Cote Juniors are sponsored by the Cote Band near the town of Kamsack, Saskatchewan.

The Chiefs are playing in the same league as Canora, Yorkton, Melville and Ituna which makes the norther division and interlocking with the south with Pipestone, Estevan, Carnduff and Moosomin.

The team started off this year, nearly leading on the wrong foot. The team of last season were the league winners in standings. Coach Felix Musqua is anticipating more adjustments to be made in his almost totally brand new team.

The team is built around last year's veterans Joey Cyr, Reynold Cote, Andy Quezance and Pat Young. The rest of the team is made up of rookies. The coach is confident he would mold this team into contenders as soon as things slow down a bit.

The Cote Chiefs first five league games were as follows: November 16 — Cote 3 at Melville 7; November 18 — Melfille 6 at Cote 2; November 23 — Yorkton 3 at Cote 4; December 6 — Melville 5 at Cote 7; and December 9 — Cote 0 at Canora 3.

This gives the Chiefs a total of 4 points and second place in league standings. Melville Millionaires, in first place, are off to a running start with seven victories and one loss, suffered at the hands of the Cote Chiefs. With this win, the Chiefs have high hopes of being on the top again.

The five top point getters on the Cote roster are: Andy Quezance — 3 goals and 4 assists for 7 points; Reynold Cote — 2 goals and 5 assists for 7 points; Joey Cyr — 4 goals and 2 assists for 6 points; Pat Young — 3 goals and 1 assist for 3 points; Allen Hudey — 2 goals and 1 assist for 3 points.

The five most penalized players on the team are: Reynold Cote, with 35 minutes and a game misconduct, is

leading the league in this category.

Lourie Cote — 27 minutes in the cooler. Joey Cyr — 16 minutes in the penalty box. Bill Keshane Jr. — 14 minutes of bad time and Andy Quezance — 13 minutes in penalties.

The coach feels that his team has not reached its peak in physical condition. He stated that "We started off slow last year and we'll finish strong again this year."

Lawrence Cote, the General Manager, is on the look-out for Junior talent that would strengthen the team's line-up. If anyone knows of any players who want to join in this Indian organization — feel free to contact the Cote Band Office at Kamsack.



Student teams concern chiefs

La Ronge — At a recent meeting of the 11 Northern Bands held in La Ronge, concern was expressed about the possible exclusion of students attending various Indian student residences in Federation of Saskatchewan Indians sports play-offs.

Jim Roberts, Administrator for the Prince Albert Indian Student Residence, said this suggestion was brought up at a recent Sports and Recreation meeting held in Saskatoon, represented by approximately 40 Indian Bands in Saskatchewan.

Bill Fairs, Co-ordinator of the F.S.I. recreation Program, said this was just an "idea" brought up by some of the said this was just an "idea"

brought up by some of the recreation directors, representing various reserves in Saskatchewan.

"A few recreation directors felt it was not fair for Urban Indians as well as students attending Indian residences, who have all the necessary equipment and facilities available to them, to compete with Indians living on reserves who practically have nothing with which to work," Mr. Fairs said.

Mr. Fairs emphasized the fact that "urban Indians and students attending the residences will not be excluded from taking part in FSI play-offs. "It was just an expressed opinion," he said.

Will study effects of boarding homes

Prince Albert — A study will be undertaken shortly in Prince Albert to determine the effects on Indian children of having to board in the homes of white families.

The study was requested by the Prince Albert District Chief's Council who have in recent months expressed concern about the possible detri-

mental effects of boarding for Indian children.

The study will be undertaken by the Saskatchewan Indian Cultural College and according to College director Jack Sikand will involve scientific research to determine the exact effects of the boarding home program.

CONSUMER'S PROBLEM OF THE MONTH

"I recently purchased a pair of shoes at a local shop. They seemed a bit snug at the time, but I thought they would loosen up. Now I find them to be simply too small. Can I return them?"

ANSWER

"No ... Unless otherwise agreed at the time of your purchase, the store is under no obligation to accept the return, except when it is a stated policy of the store."

A WISE CONSUMER WILL ALWAYS CHECK

the policy of the seller in regard to returned merchandise and be positive of his requirements before making any purchase.

REMEMBER!

All sales are final unless otherwise agreed or under special circumstances.

FOR ASSISTANCE WITH A CONSUMER PROBLEM, CONTACT
SASKATCHEWAN DEPARTMENT OF CONSUMER AFFAIRS

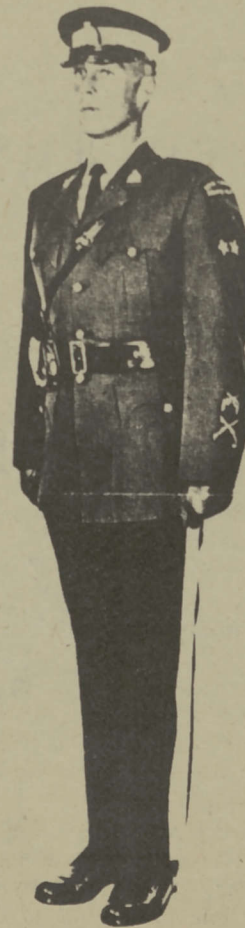
1739 Cornwall St., Regina, Sask.
Telephone: 525-8791

1549 - 8th St. East, Saskatoon, Sask.
Telephone: 373-3202



Have you considered joining the R.C.M.P.?

IF YOU'RE A CANADIAN CITIZEN
HAVE A COMPLETE GRADE 11
AT LEAST 5'8" TALL
PHYSICALLY FIT
EXEMPLARY CHARACTER
POSSESS A CANADIAN MOTOR
VEHICLE OPERATOR'S LICENCE
WISH TO EARN \$7800 PER YEAR
HIGHER STARTING SALARY FOR
UNIVERSITY GRADUATES



Contact your nearest RCMP office
or write to:

THE COMMISSIONER
RCMP POLICE
OTTAWA ONTARIO
K1A 0R2



Christmas Greetings

At this time of excitement and happiness, the staff of the
**FEDERATION OF
SASKATCHEWAN INDIANS**
would like to join with the Brotherhood of all mankind
in wishing

**“Peace on Earth, Good Will
and Justice to All”**