ALEX STICK:
I would like to say a few words on this idea about these tipis we want on the reserve. I was thinking maybe some of these young people would be interested to come to meetings with the elders during their summer holidays. And these people if they can get these tipis then we could invite the young people maybe once a week and give this a try. And once the young person was interested there would be no trouble inviting them later on. And another thing about what this white man wants, he's trying to take all our children into these schools they have in town and cities. When the treaties were first made there was no place in there that said that we would be educated in a town or city. They were supposed to have gone to a school on the reserve. And this was going on for a while on every reserve. In 1950 and later on till today these schools on the reserves were being closed and our children bussed into town. And our children don't like going to school with white children. They
get to like white children. They forget what they were taught at home and his Indian culture. When he goes home he doesn't listen to his parents. Because he only keeps what the white man teaches him in town. And myself I don't like this very much.

Just like where I come from there's two schools, as we have two reserve side by side. This year at the school where I'm at they are only teaching up to grade 5. Our children start grade 6 in the white man school. This has gone on now for 2 years. And this is what I don't like. All my family are grown up so I don't have any of my own children going to school, but I have grandchildren who I took into my home when their parents throw them away. And there is five of these children I'm keeping now. I have keep them now for 6 years. What I don't like about these schools is I lost one of my grandchildren from the town school. He wasn't old enough yet. And the high school committee couldn't help me anyway. I told the principal but he couldn't do anything. And there are two more going there to this school. And this one is getting to be like the white man too now. He doesn't listen to me anymore. They only follow what the white man is teaching him. Not so long ago one of my grandsons came home with a piece of paper, and being half blind I couldn't see what was written on the paper. So we have another young girl that we have raised since she was very small, and this one calls me father. She would read the paper for me and it was asking me to give my grandson some money to go to some town or city to see something. I went to see the teacher and told her this wouldn't have to happen, because this is the first things they know anyway after they grow a little older. They go to the city and see all kinds of things. There, I said, was the grandson I lost from school. And there was liquor involved in there. I guess he met some drunks after school and took off with them. By the time I heard about this he was far away already. And this is the way it looks when an Indian child goes to a town or city school. If we had good schools on our reserves this wouldn't happen. Why I say this is because I went to a residential school at Onion Lake, and on holidays I went back to my reserve and my parents. So I know this as I was through that. And the child today would be the same if were to keep him at home. And this way they wouldn't forget about their Indian identity, because he's with his parents all the time. This is one of the things that is wrecking our Indian way of life. This law that says that our child goes to higher grades in a town or city. Today I've heard said that when a child is 16 years old she is on her own. The parents have nothing more to do with them, give advice, or anything. We have a trap there already. The children want to go away at that age and a lot of them get into trouble, because they don't know anything. And the parent is at home unable to do anything because his child wants to follow the white man. And this will keep happening till we have no reserves. And this is what the white man want to get us on the road to nowhere. He has been trying to break up our reserves for a long time now. He took our country and wants to take what little we have left. We should try and go back to what the Queen promised us. She promised us education on our reserves,
and this is what we should go back to. The people all get
together and we will be able to have high schools on the
reserves for our children. And this is the way I think of
this. This is all I will say. Thank you.

ALEX B. KENNEDY

It is true that it is very hard of what you are discussing
here. I was an orphan at a very early age, and I grew up in a
boarding school in Onion Lake. This school I used to go to
burned down in 1939. At that time we didn't have any upgrading
or anything of that kind after grade 8; this was in my time. I
was young when I finished my grade. I have forgotten most of
it now. At that time if you wanted to further your education
you either had to go to the Anglican minister's, in my case I
was an Anglican, or quit school altogether. And myself, I think
it would be a good idea if we had our children on the reserve
with us. I would want this myself as I have a family now and
they are at present being bussed to town to a school there.
This I would have liked to have done myself but as I said, I
was an orphan at an early age. I don't know how it is to have
a mother or father. I stayed right at the residential school
when all the rest of the children went home for summer
holidays. I didn't have a place to go. So in case of a child

where all the parents are alive, I think it would be a very
good idea if we had schools on the reserves, where they could
have a good education. I would like to see this for my children
anyway. I'm just speaking for myself alone. Even the children
of my home they come home from town sometime and say that the
white children are always calling them down. And an Indian
child gets mixed up in their school work on account of this. I
know one of my daughters who is thirteen years old, who got
into a fight with a white girl. And when I asked her about it
she said that they were making life miserable for her. I seen
the principal and he told me that the kids have their
disagreements. He has never been an Indian so he doesn't know
what it's like when you have to take this, what an Indian takes
from them every day.

This will be all. I thank you all for listening.

ALBERT WASKEWITCH:

My friends and relatives I won't say very much only that I
would like this idea of keeping our children on the reserves,
and I go to school there. And if we all work together I think
we can bring this about. On my reserve we have two schools
right now. One is not quite ready yet, and one takes students
from grade 5 to grade 9. And this is what goes on my reserve
at the present time. They have grades 9-12, and we bus our
students to a town we call Paradise Hill. And so far we
haven't had any trouble this way, as these students are already
quite old when they start in town school. And I would very
much like to ask if you leaders here would be able to come and
talk to these students sometime, and not only the children but
everyone in general.
The people at my reserve they don't quite understand yet of what we are doing here. But what I see being done here is good for the Indian. This is my first time here but I want to thank each of you. I've heard a lot of good things. It wakes me up to hear what the elders say. I didn't think we were this far gone, but I begin to see now it is time we wake up and start to do something for our children. I sure enjoy hearing the elders talk about our Indian way of living. And what was given to us, it is true that if we worked at this we will be helped by our Heavenly Father. He gave us this life of ours and it's the white man that's breaking it for us. Long ago the Indian was strong; not like today we are weak. He had a sound mind but today we don't know which way to turn. And I would be very happy and thankful if you come to our reserve and talk to us about Indian culture. We would all be very happy to have you. I think you people would wake these people up far better than we who come from that reserve. This way they would understand better to hear you talk. They would have an idea why we come here for. A young person will always listen to a stranger better than a person he knows. So hope you people make it to our reserve. This will be all. I greet you all, and thank you.

JIM RYDER:

I'm James Ryder from the Carry the Kettle Reserve. Presently living in Fort Qu'Appelle and do my work in that area. We are Assiniboine, we were originally from the United States and we moved across the border. We were the people in the massacre in the Cypress Hills. My grandmother she was in that massacre; she was a young girl and she ran away. It was in the spring, she said, that they were people coming to them, so they ran away. This is why we were originated from the Cypress Hills and they moved us to the Carry the Kettle Reserve, because smallpox did the damage and hit us there. There were so many thousands of us there that are Assiniboines. This was in 1881. One morning these old people told everyone, "If you want to save yourselves spread out. You the Stoney Indians go that way." So this is how we got spread out so bad in Canada, because of smallpox. Some died on the road. Of course a few lived, and after the epidemic was over we tried to look for each other.

Today we are still looking for each other, because of all these that survived they settled in different parts of Canada. And we find each other all over the place including the Stonyes. "One time the Assiniboine had a dream," said one elder. "Maybe these people that are gone, maybe they are dead," he said. "We'll go and find them." So they went, and they had a pipe. But at the same time the Stonyes were looking for their people also. So they come and they find each other. But the Stoney, he's different. He talks the Assiniboine language faster, and their pants were tighter with fringes on them. Assiniboine had the flat pants. This is how they found each other. The Assiniboine and Sioux they found each other this way. Of
course we were still looking for each other. We found each other as far as north as Prince Albert. Around Clay, there's Sioux there. And there's Assiniboines that live on Mosquito Reserve near Battleford. And they are all over all through here. At Rocky Mountain House, Alberta there's Stonies there that we found, and we talked to these people. And so we are finding them all over even in Ontario. And at Sioux Lookout, they're the Sioux that moved over there.

And we are all over and we are getting together. And the young people too are interested in this too. And all our customs are the same. We have some nice customs. We had a young person who passed away, he froze to death. We were at our reserve. All the Indians came there, a big house full, and we sit there all night; we call it a wake. We all stayed there. Young people, very young people that we didn't know. And they come and talk to us. Our chief is 21 years old young man. He even got the snow plow out and did everything that was expected of him. He brought lunch and he talked to the people. This is the Indian custom you stay with this and you help each other; everyone, the Sioux and the Stoney, that are the same way. One elder will say to another that he's going to have a Pow-wow and they all come. They all help a little bit from everyone. You go to the States, maybe one man or woman and you watch them people give them money, when they are dancing, your ...

ALEX BONAISE:

As we are talking here, I find that if we had more young people sitting with us, I think we would find out what they think. I think the young person today wants to have both sides, the Indian way and the white man's way too. And before this happens the young person should be told about the Indian way of life, how the Indian operates, what their law is. And this he should be told before he leaves home; he should know all the facts about Indian life and Indian customs. And never to let his Indian identity go. And this is what we want here. As young person should be taught this before he ventures out into the white man's world, to make a living for himself. And always when he comes home to be reminded about the Indian way of life. To always think about it. This way he won't lose his Indian language, and this is what's wanted on the whole continent. And this is what I've talked so much about in the past. This is one thing that is very good if you keep reminded to each other every time you have a workshop here in Saskatoon. And also on your reserves. I know there's quite a few reserves participating here at this workshop. This is one thing we have to make our children and our grandchildren understand. And if we do this and they listen, we won't have nothing to make us cry. And I won't talk too much today, as I want to hear the good words of these other elders, to take with me on my travels. Let's us try to keep our Indian culture always. So we can always be proud of it, and for our young people not to lose it. Let's show them how. You see how old I am today now. I was given an Indian name when I was a child, and my namesake, this is what he ask Manitou for me, to reach old age. And this
is our Indian custom also. So we should hold onto this. So I
greet you all. And if you ever need me at this workshop here
all you have to do is tell me in advance. I'm travelling all
over right now. I'll give my phone number to these leaders.

Thank you.

JOHN CAPPO:

I will say a few words myself on what we are discussing today.
Only three days ago we seen what the people of Sturgeon Lake
did to their young people. They got a busload of them to come
all the way over here and listen to these elders. Now these
people show us how much they think of their children. And some
of these students come over to me and asked me where I was from
and what language I speak. This is very good if the young
people do this, it shows they are definitely interested in
what's going on. Where I come from I was in school myself, and
Lebret was the name of the school I went to. I was there for 8
years and we were watched pretty close, because they didn't
want us to speak our own language; we were supposed to speak
English only. And I guess this is the place that a lot of our
people out our way, they can't speak their own language. And
it's possible for a person to forget his own language. And
this is why I'm proud of you people that come from the western
part of the province. I was kind of staying around listening
and I heard some of these young people; they looked like white
men but they were talking Cree to each other. And this is very
nice. I only wish we had young people like that on our reserve.
This is the way it should be. And as we saw here the other day
about these students, they want the same thing now in Lebret for
some elders to go and speak to the young people every so often.
They know how that it's not right to lose your given language,
and we use a foreign language. And they are doing the same
thing at Punnichy which is called Gordon's School. They also
want to have elders to come to talk to them on Indian Culture.
They want to know about the past and it would be very nice if
the different school committee and these people that run these
school if they could help some way. So we could be of some
help to these school somehow. Talk to these children about
Indian way of life. And this we have to all work together at.
I can't say myself, "Let's do this," as maybe I wouldn't go very
much help. But we all have to think about it, how can help one
another. We have to ask each other when and where would be the
right time to start. And this will be all for me, my relatives.
Thank you.

MR. STARR:

My friends and relatives, I'm very happy to be here, and I'm
very happy to hear what you are talking about. I came to listen
to you as I have a lot of grief, because these young people
nowadays they know nothing about respect. They don't seem to
understand the word respect, the respect for elders and respect
for people and respect for everything in general. And I don't
know what else to do, so I figure I would come up and listen to
the elders talk here. We thought these people are wise and they
would be willing to help us, and that's why we are here. From
here we will try and get something to relate to our people as
some of us are afraid to speak to our child. I know a lot
of people who are this way; they are afraid to say anything to
their children. Because if they use very sharp words to his
child while lecturing him the child feels he's not loved and
maybe he leaves home and his parents. And this is the same way
with white man too. Their children leave home because they
think they are being bugged too much at home. The parents only
try to tell them about respect and things of that sort. And
this is very hard too but we see it happen every once in a
while. I know of this fact when a child leaves home and he
stays away for long period of time, and this is where he picks up
all kinds of bad things. And I guess long ago if an elder
couldn't talk to his child, he would depend on another elder to
talk to his child and to use the language the child can
understand and not to get mad. Tell him stories about the past
where they have made a mistake and maybe this young person is
heading for the same thing. And this happened long ago amongst
Indians. They got another elder to teach their children.

And I can't say very much more. But I want to thank you all.
I really enjoy hearing you elders talking, and I hope you could
come down our way and help us. And by the way there's another
thing that we have in various reserves, these young people,
they're called youth club. These are a bunch of young people
and they form a youth club to do different projects on the
reserves. It would be very nice to have these elders speak to
these young people as some of these are not being or doing very
good. They want to make everything and things like that, but I
would like to see these young people invited to one of these
meetings to listen to the elders. I guess some would not
understand the language but there would be someone to explain.
And this will be all I have to say. I greet you all, my
relatives. Thank you.

AUBREY GAFORTH:

Well, first of all I guess I should mention my name again.
It's Aubrey Gaforth. I work out of Cultural College, a college
run by all Indian people, and this is what makes me happy to be
an employee, otherwise known as an education liaison officer.
And the field I cover is education. And this has to do with all
communities of thirteen reserves. They are Touchwood, File
Hills. I want to apologize for not being able to talk to all
my elders here in my own native tongue. I'm supposedly a Cree.
I wasn't too fluent with my native tongue before I went to
school. But I suppose at that time was because my parents
already at that time were told to throw everything away that
pertained Indian culture. And one of them was our language.

But I do remember living with my grandparents and a lot of good
memories about life as a child on the reserve. I travel 13
reserves and perhaps I say this with some bitterness. I got a
picture in my mind about the 13 reserves that I travel and an all over picture to me is not very good, but very sad. While these Indian people are on the move and are voicing their concern, they are stuck to all aspects of their lives. Perhaps I feel that we are not moving fast enough. And perhaps dealing with the governments we see all the red tape, we still want have to fight. Maybe I'm too impatient; but it's gatherings like this that certainly gives me hope. The topic this morning that Eli mentioned, this is something too Eli wondered a lot about, in fact we were talking about it last night.

And working on a school committee there are many problems that our students have to live with every day. And in the town of Balcarres and since we had a boycott where our children refused to go back to school because there were certain requests they made and were not being met quick enough for them. And they in turn boycotted the school. Well, since that time we tried to think of ways of solving which might exist in that school. And I've often thought about our elders coming in and talking to our youths. But at the same time I know they've had the same difficulty as I do. While I am able to understand some, speak a little bit, and I know a lot of the students cannot speak their own language. But I'm sure that we could find an interpreter to interpret to them, 'cause I find that all our youth are searching today by their attitude. They seem to me that they are looking for something. There's no identity and they don't belong in the white community. They come back to our own community, they don't belong there. So to me they are lost while there's a million chances in the white world. And I still feel that elders like me we have here today have a lot to offer, to contribute to our own future society as an Indian people. And these are some of th problems that I see in the field. And I would heartily support any ideas that you might have, and how to let our youth today know a part of our culture. I think for too long we've listened to the white man, and I think for too long we've kept quiet and said nothing. Perhaps this is why our youth are suffering today. I have a 22 year old son in jail in Prince Albert. He has been there since he was 16 years old and for eight Christmases now he's been confined to that institution. And that young man does not know any more values about life as an Indian person. To me he's got a pride that perhaps just from being an Indian person. A lot of time I've seen him used that pride the wrong way. He's a very resentful young man and he's fighting all the stories today and he doesn't listen. And I don't know but he's coming out fairly soon now. I don't know what's going to happen to this young man. And to have been as a father that I did not teach him the values that I'd one time too set aside, because I wanted to become civilized. The so called civilization. I, too, remained quiet and did not teach my young man my moral values of life and our Indian culture. So this is why I enjoy working for the Cultural College. There are many programs there being organized by Indian people. I feel that at this time that the Indian people are playing a big part in their educational values today. Yesterday I attended a conference and people came from all across Canada. And I heard university students speaking
there. They were Indian university students that were speaking. They were speaking about their culture not being included in their white man's education. And I also heard them mention how hurting it was to them and those are university students saying this because Indian culture is not being included in their education, and they are finding out it's very hurting to them today. And that again made me happy because all the people spoke along the same lines as we are talking about here this morning. They want to have a say in what their future educational standards will be. They want to help set the guidelines policies that will apply to Indian people. And I'm happy to attend that conference, but I must say along with my apology for not being able to speak in my own native tongue, I'm very glad to be here and I will support you in any way or small way that I can, because this is something that I value very much in my life today. Last Sunday I attended our first sing-song at File Hills, the next singsong is on the 26th of February. And it made me happy to be there and to be able to take part. It's something that's given to us. In closing I want to thank you all for being here and being able to share. Thanks so much.

SANDY LONETHUNDER:

My friends and relatives, again I greet you and again I'm very happy at what I've heard so far. They were talking about Indian Culture and about the schools. I was also brought up in a boarding school. And when I came of age to be let out of school, I went home to my reserve and I acted like a white man and I didn't want to use my native language. And my grandfather used to be surprised and he used to say, "This young man is pretending to be a white man." And so I went back to school and again there I wasn't to use my native language, but just only English. And so I didn't know what I was supposed to do. The white man would tell me to use English and my people would tell me to use my native tongue. They were getting at me from two sides, and so I went out of school. After I have been out of school I began to talk my own language. I speak Saulteaux and Cree. But I'm glad that I'm not shy to talk with my fellow Indian. And this other thing about our children and our grandchildren, the ones that are growing up, that we want these young ones to come back to our Indian culture. This is my thinking; I wonder what would happen if we got the school on the reserve again as it was before. Maybe they would learn there two ways, the Indian way and the white man's way. Because when these young people go to a town school sometimes they miss school, or the white man sometimes takes the bigger girls away to make fools of them. And back on the reserve the parents they feel what's happening, that the white man is laughing at them again. This is my thinking. And I usually go to the reserve school that we have on the reserve and visit with the kids in kindergarten. And I teach them these Indian dances for 3 days at a time. I teach them all kinds of Indian dances. These little children really enjoy this. They all call me grandfather, and they always ask, "When are you coming back so we can dance some more?" And I have to go pretty near every day, because these
kids really are happy doing these Indian dances. They are really going over big these dances. This is why I say if the schools were back on the reserves maybe they would have something like this again going. Because we have lots of young people that are interested. It wouldn't take long for them to catch on. This will be all I will say for now and I greet you all my relatives. I'm Sandy Lonethunder from White Bear Reserve.

AUBREY GAFORTH:

Like I said this morning I'm going to have to apologize again. I want to get home and I just heard on the air that it's going to storm again. So I want to again mention that I have been very glad to be here and I'd be willing to come back anytime. I'd be willing to transport any of our elders from our area. I can be helpful in that way and I'd be very glad to do so. There is lots that I wanted to mention this morning, but I think I'll leave it till another time. All that I've heard here as far as I could understand has been something very learning to leave. That's all now and thank you.

JIM HOOSTIE, WHITE BEAR:

I will say a few words again. Just like in the past the elders used to say that the carpenter here building houses, that this man is showing an example, like he's working for our Maker and showing us what we should be doing here too. So now we are in the New Year so the man calls it; we are on a new road looking for a new world. We have to be on the good road in order to set an example for our younger people. But I don't know very much in what I'm saying just of what I've heard. And in the past we talked about namesakes. My elders used to talk about this too, and I used to listen to them. And they used to tell me, "In the future your people will see hard times." These were my namesakes that used to tell me this, and I used to think, what do these people mean? And now today I see what they meant. The way I see things today you have children and grandchildren and you should try to tell them something. I tell them, "Slow down a little, my children, as today it is very hard. We do what the white man tells us to do. We can't run away from our lives." And this is what I tell my children. "Take care and slow down. I'm just looking ahead and we are heading straight to hell the way we are going." I tell them this and this is why I try to tell you these things, because as long as I live I won't quit speaking to you about this. Until I'm dead and buried and then you will quit hearing from me. And from this we should know that we talk to our chil drene this way most of us do. These parents have a very hard time to try and make their children understand, as these young people want to do what the other guy is doing and they usually land up following the black sheep. And this is why I say that if we can get our young people to listen the way we used to, then maybe it wouldn't be so hard on us; but the times have changed something fierce. And this is why I would never let my Indian way of life go. This was given to me and no white man is going
to turn me. It is hard but I never let it go. I have always tried to follow the road that my elders taught me. And I hope we all our leaders be given strength from our Maker. So that in the future we can see that we are joining and that we may be able to show the people the results of what we have been doing. And this is why I talk about Manitou today, because this is the only way we can do this. We have to depend on Manitou, because he's all powerful. And we are weak. This white man business is making us weak. But let us [ask] Manitou for strength and courage for everyone, our children and grandchildren and for all of us. This is what I ask of Manitou to give us strength. We have been trying to follow the road what our namesakes told us. And now I would like to thank you for listening. Thank you.

JOHN ROCKTHUNDER:

I would like to thank you that are all here. I used to hear about these meetings back home and now you can see how old I am. My parents left me long time ago. I have no one left now. I'm all alone, but I have my children. And at one time my elders used to say, "Never lose your Manitou for he's a very kind man and Manitou. No matter how poor you are always get ready for Manitou." And this I tried to follow after my elders were gone. When elders are gathered like this, I am never any different as I always go and sit with him and listen to him. I'm trying to memorize his words. As I never had anyone for any length of time to talk to me this way. I was a reckless character when my parents were alive, and I didn't listen to what they told me. I will always have parents, I thought. But this didn't happen. And now today - my own children - this is where they stand. And I will say, my relatives, it is very hard where we are, and our children see this. And the main one that is giving us this hard time is the alcohol that's going around freely. No matter where we look it's there. There should be someone whose children will listen to him. This is a fairly new thing that we are trying to start up. Let's all try and work with these people that are trying to start this. So if we can make some of our young people understand. They can carry on in the future. This is very hard as we don't know what will happen to us in our old age. We take the good word all the time which we are supposed to pass on to our children. And when we get home come out with what you heard here. I know we come from different parts of Saskatchewan. Like this is what happens to us. Some people have been to these meetings, but when they get home they never tell anyone about the meeting. So we are in the dark. And I usually try to ask what's going on there, but they won't say what goes on. So, this is why I say let's go and tell the people when we go our different ways. And try and tell people what these leaders are after, what they would like to tell the older people to do. And I was very glad when I was approached by one of the workers, and asked me to come and listen. And I never knew what to expect as I didn't know what was going on. But I am very happy to see what you people are trying to do. This is what our elders told us. They told us never to let our Indian way of life go. And I'm very glad to see that this pipe
ceremony goes on before every meeting. This is what was given to us Indians, and this is what we are trying to follow; let's not give it up. I know it's hard my relatives. And another thing about the schools. These people that are going around reminding these pupils about Indian culture I think this is a good idea. I heard it mentioned about students who are in high school. I'm in Regina and I have one boy going to high school. And even if this boy can not understand his own native language, he's very happy when Indian culture comes up in school. I have been in Regina since he was a small child and he was involved with white kids since at early age. Well, this is all for now. And I like to thank you again. Thank you.

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