The Ochapowace Nation Kehte-ayak Oral History Project Report

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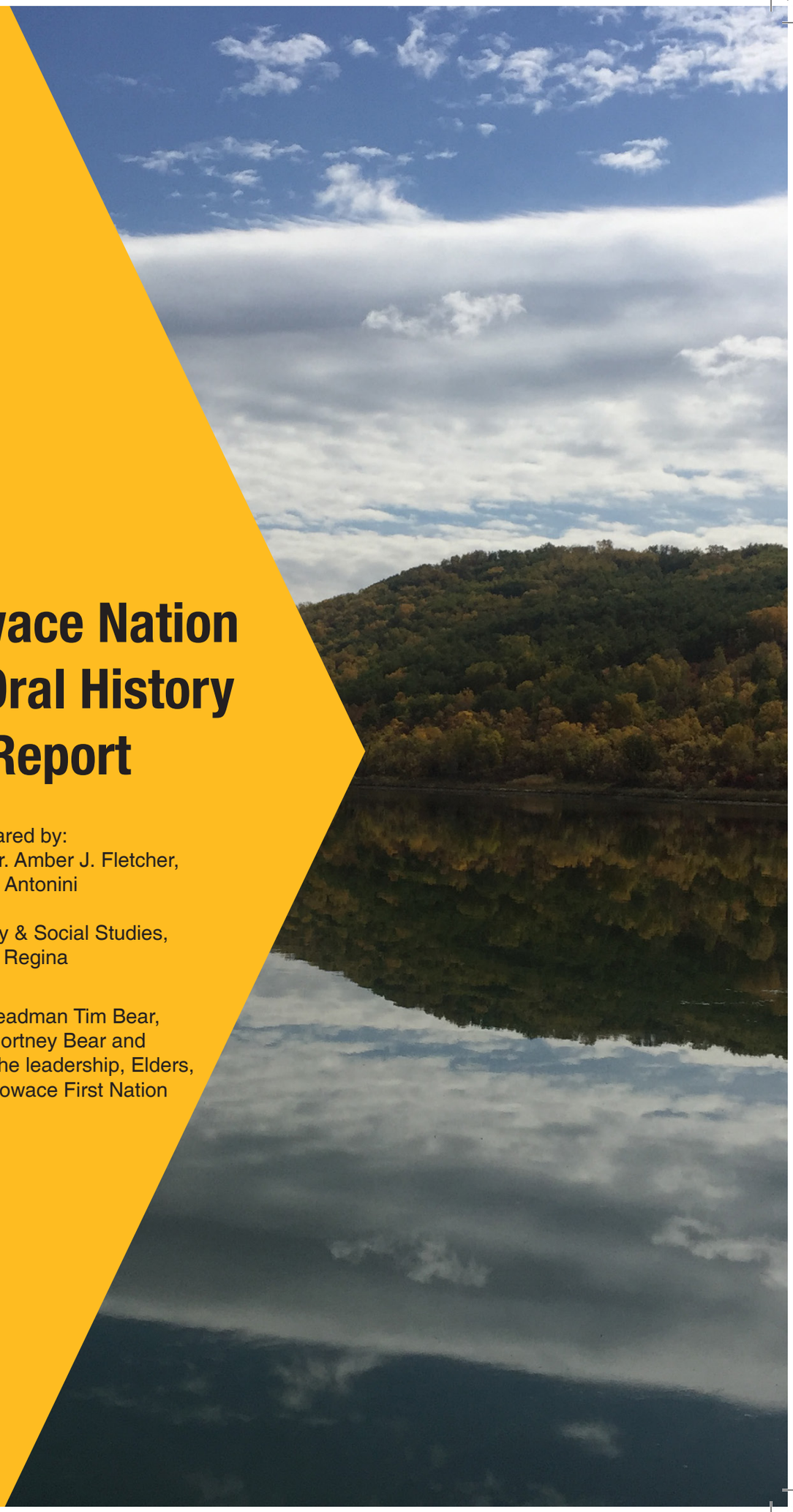

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Kinanâskomitin.

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1. Introduction

Ochapowace First Nation is a sovereign nation whose values and knowledge are passed from generation to generation by its Elders. The Nation is a signatory to Treaty 4, with lands located in southeastern Saskatchewan bordering Round Lake. The Nation's history is marked by respect for the land and water, as well as resistance to colonial forces seeking to appropriate or alter these natural resources.

According to both oral and written historical sources, Ochapowace territory was historically much larger than it is today. The processes of colonization have resulted in a loss of land for Ochapowace members through dispossession after the signing of Treaty in 1874. Although the ancestors of Ochapowace members have occupied the region for numerous generations, Ochapowace Nation was formally established when colonial surveyors and agents consolidated Kakisheway and Chacachas Nations onto the same lands in 1881 without consent of either Nation (Thompson, n.d.; George 2009).

Starting in the late 1800s, the Canadian government then engaged in continued efforts to reduce and diminish reserve lands held by Indigenous communities, including Ochapowace (Carter 1999). This included a systematic redistribution of Indigenous lands to non-Indigenous soldiers after World War I. According to Carter (1999), the Ochapowace Nation had resisted the efforts of the federal Department of Indian Affairs inspector William Morris Graham's proposal to obtain the Nation's lands in 1907. However, in 1919, Ochapowace lands were sold to the Soldier Settlement Board to be provided to non-Indigenous returning soldiers (Carter 1999). This occurred despite the fact that numerous members of the Ochapowace Nation also fought in the war and, according to the Elders, were not provided with additional land beyond that already held by Ochapowace. The Nation was now reduced by the amount of 18,223 acres of the southern portion of the reserve, sold at a price of $9.00 per acre (Carter 1999; Cowessess First Nation: 1907 Surrender Phase II Inquiry, 2006; George, 2009). The settler townships of Whitewood and Broadview also pressured for the surrender of this land due to the location with respect to the Canadian Pacific Railway and also disapproval of how the land was being managed (Cowessess First Nation: 1907 Surrender Phase II Inquiry, 2006; George, 2009).

The Ochapowace Nation has also experienced human-induced flooding due to the federal Prairie Farm Rehabilitation Administration's (PRFA) construction of a dam on Round Lake around 1942. The dam construction also occurred without the Nation's consent. Aimed at reducing nearby farmers' risk of drought, the dam has since caused repeated flooding on Ochapowace land (ICC 2005). Resulting losses include various forms of vegetation and fauna previously found in the valley bottom (ICC 2005), which is corroborated by the Elders' knowledge.

Under the leadership of Chief Denton George, the Nation began a legal claim against the federal government for the losses, which continues at the time of writing in 2019. The Nation continues to assert both inherent and Treaty rights according to the original intent and spirit of the Treaty. Ochapowace members remain committed to protecting and conserving its current lands and way of life for future generations.

As noted by previous authors, there is a significant gap in the literature pertaining to individual First Nations histories (George, 2009). Elders, community members, and leaders of Ochapowace identified the oral history interviews conducted for this project as a priority because they were concerned about the potential loss of their community's historical knowledge. The Nation's leadership, along with the authors of this report, respect and value the Elders' knowledge as a factual historical account of the Nation, its land, and people.

2. Objective

The Ochapowace Nation Kehte-ayak Oral History project aimed to record the oral history of the Ochapowace Nation, the history of the Nation's land and natural environment, and the history of flooding experienced by this community using video recordings.

3. Project Activities and Methods

This section documents the main project activities and methods.

3.1 Pre-project meetings and agreements

A total of 3 meetings (two at the University of Regina and one in Ochapowace) took place before the commencement of the project. The first meeting occurred on October 13, 2017, at the University of Regina. Follow-up meetings were held in Regina and Ochapowace on November 29, 2017, and on January 29, 2018, respectively.

During these meetings, researchers and community discussed the history of Ochapowace, the project proposal, interests of Ochapowace, desired project outputs, conditions, and timeframe for the project. It was during these meetings that Ochapowace indicated they would like to have their Elders' stories recorded in order to preserve their knowledge. The researchers, in collaboration with the Research and Innovation Office at the University of Regina, developed and submitted a proposal and Research Agreement for review to the Ochapowace Nation leadership and legal adviser. Ochapowace reviewed the proposal and signed the Research Agreement. Ochapowace also permitted initial meetings with Elders while they reviewed the proposal and research agreement.[1]

The project passed ethical review from the University of Regina Research Ethics Board in February 2018. The first meeting with the Elders took place in March 2018. During this meeting, Headman Tim Bear outlined the objective of the meeting while researchers Dr. Nancy Sah Akwen and Dr. Amber Fletcher presented more details on the proposed Kehte-ayak project. After having discussed consent and confidentiality aspects of the process, 21 Elders present volunteered to participate in a video-recorded group discussion, with several agreeing to also participate in recorded individual interviews. It was agreed that the researchers will produce a short documentary about the community's history and lands, which could be shown to students, community members, or other audiences. This documentary and recorded oral history interviews were submitted to Ochapowace at the end of the project.

An interview guide and consent forms were developed and shared with Ochapowace representatives Courtney Bear and Tim Bear for review prior to interview sessions. Courtney shared the interview guide with the Elders prior to the first group interview. Two University of Regina students from Ochapowace, Kirk Bear and Albert George, also assisted with the group interview component of the project.

[1] The research agreement also includes details on a future collaboration to carry out research on impacts of flooding in Ochapowace.

3.2 Oral History Interviews

Ochapowace Elders participated in 10 interviews (1 group interview and 9 individual interviews). These interviews were complemented by 4 interviews with youth from the community.

a) Group Interview

The group interview with Elders took place on 28 March 2018 at the Chief Denton George Memorial Multiplex. In total, 21 Elders were present for the interview. Prior to the commencement of the interviews, the Band honoured the Elders present with gifts while the researchers presented the ceremonial tobacco. The youth singing group for the school presented a drum song in honour of the Elders. Elders present signed the consent forms before the commencement of the oral history interview. The oral history session lasted for about 4 hours. During this session Elders shared their stories and experiences on a range of topics including:

- **Personal and family history;**
- **What Ochapowace means to them as a community;**
- **How the land and lake have changed over the years;**
- **Words of wisdom to younger generation about preserving the Nation's ways and land.**

b) Individual Interviews

Nine elders volunteered to participate in individual oral history interviews.

Elders provided details on the impacts of the changes that have been observed in land and resource use in Ochapowace over the years and suggested the way forward on dealing within these issues. During the interviews Elders Charlotte Bear and Evelyn Isaac chose to opt out of video recording, thus the researchers took detailed notes on their responses.

c) Interviews with Youth

To engage both the historical and future aspects of the community, interviews were conducted with Ochapowace youth. Four youths volunteered to share their experiences and what Ochapowace meant to them. The youth also commented on their views of the future and the importance of the Elders' knowledge.

d) Other Interviews

An interview was also conducted with Headman Tim Bear about the construction of the dam and the ongoing efforts to resolve issues surrounding the dam and its effects on the water in Ochapowace. Cassandra Taypotat also participated in this interview, sharing her past and previous experiences of community leisure activities which had ceased because of the changing surroundings around the dam.

3.3 Community Tour and Powwow Event

Researchers took a tour around the dam, the lake, and areas which had suffered from flooding. Elder Ross took the team to the lake and explained the history about the boundary and points of the lake. One of the Ochapowace Headmen, Tim Bear, assisted by Cassandra, gave the team a tour of the dam. Cassandra also took the research team to areas of the community which were flooded during the 2014 floods of the community. These tours were recorded, and some images used for the production of the documentary.

The team also participated in the powwow event which took place in Ochapowace in August 2018 and were permitted to record various dances including some Ochapowace members. Some of these images were also used in the documentary.

3.4 Documentary Production

Transcription and Editing

Once the recording was completed, the research team sought permission from Ochapowace to have a trusted third party transcribe the interviews to facilitate documentary preparation. Once the transcriptions were received, the research team reviewed the transcripts and identified major themes that Ochapowace representatives had identified to be included in the documentary. Key clips were selected to exemplify the following thematic areas:

- History of Ochapowace land and boundaries;
- Changes (cultural, environmental, medicinal, depletion) observed on land use over time;
- Dam construction and implications for Ochapowace First Nation;
- Ochapowace community life;
- Elders' words of wisdom for the community and younger generation.

The research team provided the list of key themes and corresponding video excerpts to Ochapowace representatives for review before editing commenced. Once editing was completed, the video was sent to Ochapowace for review and to confirm correct spellings of the name of Elders to be used for captions. The documentary was finalised in 2019.

3.5 Archival Research

The oral history interviews were supplemented with a search of the Saskatchewan Provincial Archives. The photography collection and Finding Guide were searched using the following key terms: Round Lake; Ochapowace; Bird's Point; Indian Point; Chacachas; and Kakisheway. Several photos were also found under "Indian – Reserve". In total, 13 photographs and one plastic engraving were found. Digital scans were ordered and have been included in section 6 of this report.

4. Summary of Key Messages

The following themes and quotations reflect Elders' and other community members' perspectives on key issues they wished to document.

4.1 Ochapowace Land History and Boundary

Elders wanted community members to know and understand how the original geographical boundaries of Ochapowace had changed over time:

> **"… what happened was the Ochapowace Reserve was right across the valley on the other side. All those along the valley here between the town of Grenfell and the town of Whitewood, along the northern shore of Crooked Lake and Round Lake, there was cottages across there. There was houses. They began with little tents and so did little houses and cabins. Pretty soon there was home. It was because our people left them there, let them do that. The thing about it is now they say our boundaries were right in the middle of the river and the lake and that's not true for us. We still cling to that boundary right across the valley because our land is very, very sacred to us…" Elder Sammy Isaac**

> **"It's too bad that our land was taken, and we live right side by side, almost seems. When I was growing up, we were miles apart. There's a few places my uncle had showed me where there was Indian camps. I know there's one that's close to the highway, number one highway. He said that's where they camped. I suppose there's different places that they all camped." Elder 2LHB[2]**

> **"You see Round Lake was where those two points are. Cause there's generally two of them only. They used to cross there, that's where the crossing was. They didn't need a bridge at that time. They used them two points, the one they called Indian Point. The other one was Bird's Point. Well that's how Round Lake was. But they made a […] to start flooding and then they made that other dam there. And that whole 1200 acres of our land flooded on the south side. So, the railroad going on the north way of that lake; that's where the river was. Our land was right up to the river. So that's the history. Round Lake wasn't what it is like today. It's altogether different, and I'd like the people to know that we lost twelve hundred acres or more when it flooded, and we never got anything for that. So, they should fight for... the government should give us something, for flooding our land. So that's what the people should know... Not too many people know that the two points of that lake, that's where the crossing was. That's where they would drive across and trade and stuff, or with farmers or whatever wood pickets, because we had lots of acres there that were flooded. Twelve hundred acres were flooded. So, I'd like the people to know that. Since we lost substantial amounts of land around there." Elder Ross Allary**

[2] Name withheld at request of speaker

4.1 Continued

There was a consensus amongst Elders that the Ochapowace reserve had lost significant parts of their land. Elders shared details urging the youth and next generation to bear these historical boundaries in mind and protect the reserve.

Figure 1. Satellite image showing Round Lake today, with demarcations for Bird's Point and Indian Point (Google Maps).

4.2 Land: Past to Present

Most Elders shared that the land always provided for families in the past:

> **"When we were little kids, we used to pick a lot of berries and we picked different roots to sell, the snake root to make iodine with, stuff like that. We had pickets we sold for farmers, we had wood that we sold to town…" Elder John Watson**
> **"I remember we used to have a lot of berries. We lived off of the land. We lived off the wild animals that ... My father and his friends would go hunting and always had wild meat. We always had a lot of canned food. We had two gardens my mom had planted. We'd eat off that." Elder 2LHB**

However, as Elders noted, it has become more challenging to rely on the land for food and wildlife:

4.2 Continued

"We went over the old area we used to go when we were children, little kids, five and six [years old] and we could find enough food on the land to keep us going for the day or for the week or however long we had to stay. What did we find traveling this area we used to hunt? One squirrel. That's all we saw for wildlife. So, has the land changed? Yes." Elder Charles Pratt

"A lot of flowers. There used to be a lot of wild flowers, like lady slippers and lilies. You seldom see them. I haven't seen a lady slipper for years and we used to pick them. Hope we didn't pick all of them. We had a lot of raspberries, a lot of pin cherries and saskatoons, of course, and chokecherries. We had strawberries, wild strawberries, too. It was a lot of things we picked. We used to pick hazelnuts…We used to eat the petals off the wild roses…there was a lot of black birds and now I think they started coming back. A lot of birds disappeared for a while. I don't know if it's on account of the spraying of the fields. We ate a lot of rabbits. A lot of the men hunted mink, beaver, muskrats, weasels…We always had wild meat, something. We always had big gardens, sometimes two gardens and we'd all be out there eating our garden." Elder 2LHB

"Well, the land has changed because we've changed it. The land would have changed. That's the nature of nature, is to change. But when the change is natural, animals, plants, people learn to thrive. When we force the land to grow things that it shouldn't grow year after year after year, when we put chemicals in to the land, we're actually killing off the natural process of things that would enrich the plants." Elder Charles Pratt

4.2 Continued

They had also observed changes in the lake over the years:

> **"We would go to the lake; you could look in a lake and it was just clear. Today, if you walk into that same lake, where I played as a little boy, it ... you can't see the bottom. It's all green. So, something changed it." Elder John Watson**

> **"The lakes used to be blue. The lakes you could swim in. The water was fresh. It had a flavor. You could drink in it. It's not that way anymore... There's so much foam in the water. There's so much phosphate. …It's just not natural for our lake or our river. Nor is the green color." Elder Charles Pratt**

Figures 2 and 3. Round Lake water quality, 18 September 2018.

4.2 Continued

Elders and other community members noted that the lake had been polluted from various sources. Explanations included agricultural fertilizers and other human pollutants, including urban pollution from upstream cities:

> **"It's fertilizer from the land that we're pumping in, just the same as I said with the alkali. The fertilizer runs into the lake and it grows the algae. The algae, even when it dies, it goes to the bottom. It kills out everything else because the stuff that should be growing in bottom of the lake can't." Elder Charles Pratt**

> **"… it's a long story. It comes from the sewer, from Regina…going into the Last Mountain Lake and from that small lake, it goes out to Qu'Appelle Valley. It all comes down from there and we are the last to get it." Elder Wesley Bear**

> **"…from what I can see people just really don't care what they throw into the lake there... Like five years ago it wasn't as bad as it was now." Kale Lerat**

> **"There's all that pollution that comes from Regina…and farmers and all the stuff that comes down the river, down to us, not to mention, cows…And so kind of pollution, comes down." Elder Ross Allary**

Pollution has had a profound effect on the fish and fishing activities. Moreover, it has become impossible to use water from the lake:

> **"You can't eat them now, but back then, people lived on fish. No more. They're all poisoned, those fish. Even some children [who] swim there get skin... Have to go to the doctor, something happens to their skin.… when I was a younger kid…I was walking around the lake with my aunt, and I was thirsty, so she went into the lake and gave me a drink out of her hand. You could drink it! People used it. You can't do that today, 'cause you'll never survive if you drink it." Elder Ross Allary**

> **"Oh, no. No, you couldn't fish there. I don't think people should even swim there. It's not good. I don't think people even fish there. I'm not sure, but I've never seen anyone fish there. I think it's polluted very badly." Elder Ruth Henry**

Beyond fishing concerns, Elders found these changes problematic because the water and land are sacred:

> **"It's not just about the water, although the water is sacred. The whole of the land is sacred and it can't survive being tortured. Nothing can." Elder Charles Pratt**

> **"To us our land is like our mother. We cannot destroy her. We cannot sell her. We cannot do the things that the Western society has imposed upon us to do with our land...But the value that we put into our land ... it's a sacred thing to us because our land provides us with all the things that we need. As our elders told us, they told us to pray for those creatures so that they would be able to live in that kind of water, I guess you would call it, to be able to survive." Elder Sammy Isaac**

4.3 Dam Construction and Implications (decisions around construction, management, and ongoing conversations)

According to the Elders, the community had not been consulted at the time of dam construction in the early 1940s and were yet to see any benefits of the dam on the community. Instead, they felt the dam had negative impacts on the water and fishing:

> "We wondered why that dam was being built. And we always thought that place belonged to Ochapowace… But as years [passed], as we learned, it didn't belong to Ochapowace. Then the floods came, washed out all the beauty of nature down there. And it washed out the bridge. We had a beautiful bridge, a steel bridge. But it was washed out by the flood. The beautiful trees were wrecked. That's why there's nobody that lives there now, because of that flood. It destroyed the trees, the berries." Elder Evelyn Isaac

> "I don't know…I feel in their hurry to get the dam done, they put the dam behind the bridge so that when the flood years came in the spring, if that person wasn't at the dam to control the dam, the water moves up and lifted the bridge off its foundation. So not only did it keep our fish out of the lake, it destroyed our bridge." Elder Sammy Isaac

> "Yeah that dam, there was a few people, I guess, was hired to work on that dam. That's the only thing that we got out of it, was the hiring of a couple of our people. Other than that, there's no need for that dam we figured. Well, it don't do us any good. It's only for recreation purposes. It's not for farming. It's not for nothing else." Elder Ross Allary

> "Because all we've seen is the negative effects of this, so there's got to be a positive effect of the way putting in this structure that will benefit us as people, right?... That's what we want to know. And who is going to control? If it happens to where this is all flooded again who is going to be responsible again? Because when someone's home floods it's a tragedy for a lot of people, right." Headman Tim Bear

While this project was being carried out, Ochapowace had engaged with stakeholders in local government about the existing structure and looked forward to a participatory and productive deliberation in resolving the challenging situation that had been created by the dam.

4.4 Celebrating Ochapowace: Past, Present, and the Way Forward

In spite of things that had happened in the past, such as residential schools and loss of land, Elders shared that Ochapowace continues to be a vibrant and resilient community. Elders and youths discussed various reasons to be grateful and opportunities to revive valuable knowledge and skills for Ochapowace.

4.4.1 Medicinal knowledge and skills of Kokums (grandmothers)

Elders observed that Kokums have always been instrumental in maintaining the health of families and the community as a whole, as they often knew how to prepare the right herbs needed to treat various ailments. In their opinion these skills and knowledge had been lost over the years and it was important to recover them.

> "When I was just a little boy, my brother took convulsions ... and he was just a baby. My grandmother had the medicine bundles and she told us which one to take. They boiled the water and they gave my little brother that, and she prayed, and she said, after she was done praying, 'My grandson will never go like that again. I cured him. He'll never get sick like this again,' and he never did." Elder John Watson

> "And, you know, there was lots of medicines down there too, they used to pick. One of my kokums used to pick our own medicine." Elder Evelyn Isaac

> "My mother also made medicines. Now they said they picked a lot of medicines along the lake. I wasn't interested in our medicines until I went to go live with my grandmother. At that time she was blind, she couldn't see properly. I had asked her if she could teach me about some of the medicines. And she says, 'I can tell you what they look like, but if you pick them and bring them to me', she says , 'it might not be the right one because some of them medicines smell similar.' So I lost the opportunity to learn about our traditional medicines from my grandmother because I remember when I was small they used to give us some kind of drink to drink. I tell you it tasted terrible, but it worked." Elder Noreen Bear

> "I used to take my kokum out to pick medicine. My kokum was blind, and she knew her medicine and she'd tell us how. We'd pick it and then she'd smell it and she knew it was the right kind. She used to boil it, but I can't remember why we drank it or what ailments it was for." Elder 2LHB

> "I never ever got to learn all about medicines, but I was with my grandmother when we made medicine with two or three older people. They would boil these... and I only went along to pick these roots; but, they'd boil them for days." Elder Ross Allary

One of the Elders shared that there were some efforts underway to revive these skills:

> "I went away to Manitoba to go to learn about our medicines. I and actually my granddaughter …actually went to learn about our traditional medicines because we were told that Ochapowace is rich. Rich with traditional medicines. I know nobody really goes out … I know now from listening to the ladies speak here about how they pick the medicines. I and ...[granddaughter] would like to bring that back to Ochapowace because it to me, it was something we had, something we lost. And something we need to bring back. Because I remember this one lady I worked with, I went to visit her this one time, and it was time for her pills. So, she got her pills out and there was over 20 pills

4.4.1 Continued

that she had to take. And I thought … that's killing you. So, I am going to turn to more traditional medicines rather than to go the pill way." Elder Noreen Bear

4.4.2 The Ochapowace community life, the Cree language, and presence of Elders in Community

Firstly, there were memories to cherish and inspire the community:

> **"Back in those days, it was such a good living because people got along so good. Everyone shared, they worked together. It's so different today but I'm thankful that, I'm very thankful, because of what the good Lord has provided for us all these years." Elder Evelyn Isaac**

> **"I've heard some history, not too much, but some. There's good and there's bad to it… but there is other good stories about our people and how we came to be just living by the way that we are now." Kale Lerat (youth)**

More so, there are gifts to celebrate and preserve as a Nation:

> **"I think with our land; we need to give thanks for what we have. We've got to pray for it and thank the Creator for us having a home, us having a meal, us having maybe a car. Be grateful for the little things we have, because someone else in another country might only think they wish for what we have and we feel free here, it's our Indian Reserve." Elder John Watson**

> **"It's a nice community. It's a nice community to visit. Everyone's friendly, nice ... everyone's friends, I guess. Everyone talks. It's a home. … we have so much here. Like, there's academy going on, hockey and volleyball, and plus I know they have like a Four Nations thing with Sakimay, Kahkewistahaw, and Cowessess… Everyone does something. Everyone takes a part, has a part, plays a part in this community" Jaylin Sparvier (youth)**

One of the youths noted that what Ochapowace possesses—for example, the land, the welcoming community, and community bonding events—are reasons to be positive:

> **"…they show me, like they can be reminders of I should be happy, I should be thankful for what we have right now instead of the past that's happened with the residential schools and everything." Damen George (youth)**

4.4.2 Continued

Furthermore, the presence of the Elders and opportunity to interact and learn from them is a gift to the community. They are instrumental in teaching the history, the ways of their people, and Cree language to the younger generation.

> **"I think it's like a key in our community just 'cause they've been around longer than anybody has, and they know what it's like and what things happened there." Damen George (youth)**
>
> **"…the Elders are the ones that you really wanna talk about information that's happened before…I think it means a lot because when the youth, us, we're confused we could go to the Elders at any time. They'll talk just about anything. I can't really see what our community would be without them because they play a big part in what our community is today." Kale Lerat (youth)**
>
> **"They watch over us when we're kids, right? They teach us things, teach us respect... respect ourselves and others, show respect, teach others how you want to be treated, I mean." Jaylin Sparvier (youth)**
>
> **"The elders here are kind of important to us because we learn. They teach us our language…our traditions…" Pieyesiskewew Maggie Isaac (youth)**

Elders also provided important counsel for the nation, especially for younger generations about preserving Ochapowace land, traditional ways, and improving on their lives in order to continually strengthen and safeguard the community:

> **"I think everybody, even now the kids, have to take care of it. Can't abuse our land, by that I mean setting fires and doing ... things that are not good. Breaking into houses, stealing off people. That was never like that." Elder John Watson**
>
> **"I'll recommend to the younger people…be able to stay in school. And while you're in school, learn. Learn and practice the spirit, the intent and spirit of our treaties… get to know who you are through your personal development training so your marriages will be a positive, and be a meaningful thing to the community in the future because we, for a long time now, our people have been not knowing who they are." Elder Sammy Isaac**
>
> **"For me, I guess I would say that we are doing very, very well. I think we should be proud of where we've come from. Our beautiful land that we have here, and we should take care of it. Teach our children to take care of the land and use it to the best, use it for the best. I think that it would be nice to see a lot of younger people go into farming, but of course, today you have to go to school to be a farmer. Back in the day, you never had to. We have a lot of land. I think most of it is leased to farmers. The farmers still use our land, but it's not us that do it, so it would be nice if the younger generation would get into it and use it for that." Elder Ruth Henry**

Much of the information shared by the Elders could not be presented in this brief report. Their stories demonstrated that there was need to document their experiences in both written and audio formats, the latter of which will now be accessible to present and future audiences within the Ochapowace Nation.

5. Conclusion

While the research team had the valued opportunity to learn from the wisdom of Elders, other topics of interest surfaced during the interview with Elders which might be pursued. These include stories about the medicinal knowledge and skills possessed by Kokums (grandmothers) and current efforts by women to augment these skills, and Elders' perceptions of their people's relations to environment. Beyond inspiring the community to preserve that which is cherished within Ochapowace, Elders' knowledge reiterated the importance of managing natural resources so that the present and future generations of Ochapowace Nation would have the opportunity to enjoy the gifts of the land.

Generally, Elders' stories did concur with other case studies with Indigenous communities which demonstrated that natural resources including land and forests are sources of livelihood and constitute the very basis of their "identities, cultures, knowledge systems and social organizations" (McLean, 2012). Through the project, Elders demonstrated that there are opportunities to learn from Indigenous perspectives and knowledge that emphasize improved human relations with the environment. Elders' experiences and stories do heighten the need to explore how indigenous value systems' ideals could provide a basis for encouraging more environmentally respectful activities while adding alternative approaches through which the environmental challenges of the times can be managed.

It is hoped that there will be opportunities to explore these options in the nearest future as Ochapowace and researchers could produce further publications that add Indigenous perspectives to resources from which policy makers, other communities, and academics could draw lessons from about sustainable land use in the face of growing environmental pressures.

6. Historical Photographs

This section of the report presents a series of photographs held in the Provincial Archives of Saskatchewan located in Regina, Saskatchewan. The Provincial Archives of Saskatchewan is a repository for the physical copies of the photographs below and all accompanying information presented in this section. The Archives and Public Records Management Act gives the Provincial Archives of Saskatchewan ownership of the physical materials. However, the memories and moments that are captured in these photographs belong solely to Ochapowace First Nation. Below are 13 photographs as well as accompanying captions.

Above: "Jerry Ochapowace holding the only known medicine drum on the four reserves north of Broadview. Ochapowace Reserve" (Date not found). Ref #: RA 23,321

Above: "Walter Ochapowace. 1937." Ref # RA 23,318

Above left: “Jack Ochapowace and Sam (Kah) Taypotat from Kahkewistahaw Reserve. 1937.” Ref #: RA 23,319

Above: "Joe Bear and Fred McKay in uniform, before going overseas. Round Lake Mission. 1918." Ref #: RA 27,238

Above: “Ochapowace Reserve near Broadview, SK, ca 1930s.” Ref #: RA 27979-27981

Above: “Ochapowace Reserve near Broadview, SK, ca 1930s.” Ref #: RA 27979-27981

Above: “Ochapowace Reserve near Broadview, SK, ca 1930s” Ref #: RA 27979-27981

Above: “Round Lake. Views of lake from hillside; Indian mission school in distance in 6181. About 1910-15.” Ref #: A 6180 6181

Above: “Round Lake. Views of lake from hillside; Indian mission school in distance in 6181. About 1910-15.” Ref #: A 6180 6181

Above: “Round Lake. Aerial view of the proposed park site on the south side of the east end of Round Lake. 1959.” Ref #: R-B 8513

Above: "Round Lake. View of valley from hillside, with Indian residential school in middle-distance. 1910-15." Ref #: B 3016

Above: "Round Lake. Aerial view of the resort area at the west end of Round Lake. 1959." Ref #: R-B 8514

Above: “Round Lake. Aerial view of Bird’s Point on Round Lake. 1959.” Ref #: R-B 8515

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