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CANADA
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THE Indian NEWS

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Native Delegates Attend Cultural Conference

It is essential for the Indian people to retain their cultural heritage — essential for their identity and self-pride. This was the message that emerged loud and clear from the first Indian Cultural Conference held in Ottawa recently.

by MICHÈLE TÊTU

It was stated by Dr. Ahab Spence, head of the Cultural Development Division of the Department of Indian Affairs, which sponsored and arranged the conference jointly with the Secretary of State's Department.

For some time the Indian Affairs Department has felt that there exists a lack of meaningful dialogue with the Indian people on matters pertaining to a cultural development policy, resulting in many Indians not being fully aware of cultural development programs available to them. It was therefore decided to consult with the native people and to obtain from them recommendations concerning the role of the government and to seek their opinions on other related matters.

About 25 Indian and Metis delegates representing the 10 provinces and the Yukon and Northwest Territories attended the three-day conference. The delegates, chosen for their contributions to native culture, were selected on the basis of cultural and linguistic as well as geographical groups in Canada.

Dr. Spence made it clear that the role of the Department lay in "identifying, preserving and stimulating the growth and expression of all aspects of Canadian Indian culture," including music, dancing, drama, fine arts and writing.

One of the most significant factors to be considered when appraising the Indian cultural situation in Canada, said Dr. Spence, was the wide diversity in Indian culture across the land. Although 10 major linguistic families with 52 dialects



Native delegates in contemporary and traditional dress during first ever National Indian Cultural Conference

(Montage by Leo Yerxa)

are officially recognized, Dr. Spence's personal theory is that there are as many Indian dialects as there are Indian reservations.

There is also great diversity in living conditions and employment situations. Many Indians live in big cities or on reservations near large towns and work at a variety of jobs and professions, while others are still comparatively isolated and are able to follow the traditional Indian life — trapping, hunting and fishing. It is in many ways easier for natives in this situation to maintain the Indian culture than for those who find themselves in an urban environment, said Dr. Spence.

It is these many diversities which lead to difficulties in unifying the native people for their mutual benefit. The various social and economic levels of both individuals and tribes make it hard to develop an effi-

(Continued on Page Seven)

David Greyeyes Appointed Regional Director

David G. Greyeyes, 56, of Muskeg Lake Reserve, Saskatchewan, has become the first Indian ever to be appointed a Regional Director of the Department of Indian Affairs.

Mr. Greyeyes, a Woods Cree Indian, was previously District Supervisor in Kenora, Ontario, and succeeds the late F. B. McKinnon, who died recently of a heart attack.

A former chief of the Muskeg Lake Band, Mr. Greyeyes said his appointment confirms him in the belief that prompted him to join the Department of Indian Affairs in 1959 as an agency assistant at the File Lake Qu'Appelle Indian Agency in Saskatchewan: "I thought that I could prove to my people and

(Continued on Page Seven)



(Photo—D. Monture)

PREMIER CONGRÈS NATIONAL DE LA CULTURE INDIENNE

Le maintien et la survivance des langues indiennes, en tant que véhicule destiné à préserver et à épanouir la culture indienne, a été le principal sujet de discussion le mois dernier au premier Congrès national de Culture indienne.

Une trentaine d'Indiens d'un bout à l'autre du Canada y ont été délégués. Cette réunion de trois jours était sous les auspices communs des ministères des Affaires indiennes et du Secrétariat d'État.

Les délégués ont discuté les efforts qu'on faisait pour maintenir la culture indienne au Canada. Les uns ont suggéré que des tentatives soient faites dans certaines régions pour stimuler l'intérêt dans les langues indigènes, tandis que d'autres signalaient le danger que ces langues disparaissent ainsi que d'autres aspects de la culture indienne.

Mlle Verna Kirkness, de Winnipeg, a dit qu'un projet expérimental d'enseigner la langue indigène à des enfants de garderies dans le nord du Manitoba a connu un véritable succès. L'anglais y est enseigné comme deuxième langue.

Dans une autre école du Manitoba, un programme d'essai a été présenté aux élèves indiens de 7^e, 8^e et 9^e années pour leur apprendre à lire et à écrire leur langue indigène.

M. Peter Perro, d'Antigonish, Nouvelle-Écosse, a dit qu'il avait passé 28 semaines avec une autre personne à préparer des cours en langue micmac pour servir au programme scolaire destiné aux Indiens.

Il a présenté une demande d'octroi culturel auprès du ministère des Affaires indiennes pour l'aider à terminer son travail, mais le fonctionnaire régional du ministère lui a retourné sa requête. M. Perro a remarqué qu'on lui avait dit, en effet, que son travail ne pouvait être considéré comme culture indienne.

M. Ernest Benedict, de Cornwall, Ontario, a suggéré des cours uniquement en langues indigènes "afin d'aider les Indiens à s'impregner de l'esprit indien."

M. le docteur Ahab Spence, chef de la section culturelle du ministère des Affaires indiennes, a demandé aux Indiens de lui soumettre leurs idées au sujet du rôle du gouvernement en ce qui concerne la culture indigène.

M. Spence a parlé aussi de la possibilité de rendre la responsabilité pour la culture indienne au Secrétariat d'État.

A présent, les affaires culturelles des Indiens émancipés et des Métis sont la responsabilité du Secrétariat d'État, et plusieurs délégués croyaient que la mutation des affaires des Indiens abolirait la ségrégation des deux groupes d'Indiens et améliorerait la position des Indiens émancipés.

Le discours au banquet du congrès a été donné par M. Russell Honey, député de la région Northumberland-Durham et Secrétaire parlementaire de M. Jean Chrétien, ministre des Affaires indiennes.

Les délégués ont jugé le congrès un succès en général, et ont proposé d'en tenir un à tous les six mois à différentes places au Canada.



Après le discours, les Indiens ont dansé dans leurs costumes traditionnels au battement d'un tambour gigantesque. Même les fonctionnaires et leurs femmes qui assistaient au banquet se sont joints à la danse en cercle, ce qui a porté des larmes aux yeux de quelques membres de la délégation indienne. En haut — Alanis O'Bomsawin et Wilf Tootoosis.

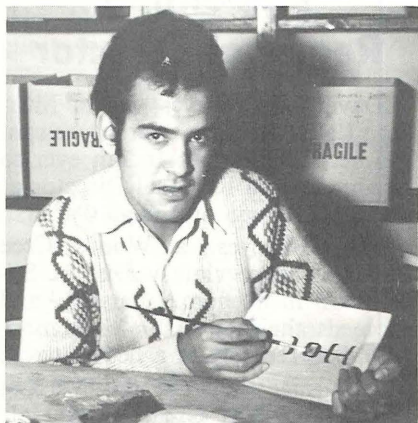
Coopérative pour des artisans Cri

Après quelques années d'efforts soutenus, le peuple cri de Poste de la Baleine a renouvelé son artisanat sur bois en une industrie très rentable.

Ils ont décidé de reproduire ce dont ils avaient hérité, concluant que même si le projet n'aboutissait pas, le plaisir en vaudrait la peine.

L'odeur de la peau et du bois et la signification du dessin des articles qu'ils produisent, même si l'homme blanc veut les étudier, les disséquer ou les analyser, font toujours vibrer le cœur de l'Indien.

Robbie Dick et plusieurs autres s'occupent à tailler et à peindre. Parlant de leur travail respectif, ils retrouvent le véritable aspect de leur héritage, leurs mythes et leurs légendes et comprennent la force du lien qui relie le passé à l'avenir.



Robbie Dick montre ses oeuvres

Dave Sandy, qu'ils ont choisi comme acheteur de leur coopérative, porte leurs oeuvres au marché.

Un des employés de la Fédéra-

tion des Coopératives du Nouveau-Québec a fait une étude du marché pour évaluer le potentiel de leur artisanat en ce qui concerne l'économie locale. D'après ses calculs, il semble que le projet progressera, en trois années, jusqu'à atteindre \$100,000 de ventes annuelles.

En décembre dernier, Robbie Dick s'est rendu à Ottawa afin de montrer leur travail aux représentants du Gouvernement, et il en est revenu avec des nouvelles du succès. Un des membres de la coopérative a raconté la réaction amusante d'un homme blanc: "Nous fabriquons une très belle "cuillère" de bois que nous appelons *MIST'K' AM'QUAN* et nous la taillons de toutes les grandeurs. Certaines peuvent être tenues par des mains d'enfants seulement, d'autres sont très très grandes. Un jour, un gars essaya ne nous faire comprendre. Une façon, nous dit-il, de fabriquer les articles comme ils étaient faits autrefois, et d'un autre côté, tout en souriant il s'efforce d'introduire cette

"cuillère" dans sa bouche pour nous faire voir que nous exagérons un peu sur la grandeur... Peut-être, dit-il, parce que vous en retirerez plus d'argent? Vraiment, ce gars n'avait jamais vu un plat avec une poignée et quand on lui fit une petite démonstration, qu'on lui fit voir comment on pouvait se servir de ce plat, tout d'un coup, il a compris, et tout le monde en a bien rit."

Un petit groupe entre eux, comprenant Robbie Dick, son frère Gilbert et Samson Petagumskum, s'occupent de la finition et de la décoration de nos articles sur bois. Ces garçons n'avaient jamais tenu un pinceau dans leurs mains mais ils savent comment faire la décoration. Leur imagination et leur talent permettent de produire des articles de beauté parfaitement peints.

Tous les produits de cette coopérative sont examinés pour assurer une bonne qualité, et identifiés au marché par la marque "CREE CRAFT."

THE Indian news

Editor — DAVID MONTURE

Editorial Assistant — MICHÈLE TÊTU

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The Indian News Goes North

by DAVE MONTURE

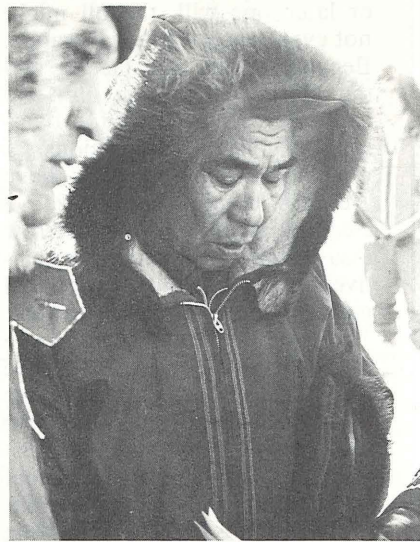
A feast it was — roast beef flown in from Whitehorse, soup, baked bread, macaroni, spareribs, and for dessert, a paper plate piled high with fruit cocktail. The place: friendly Old Crow, a Loucheaux Indian Settlement on the north shore of the Porcupine River in the Yukon, said to be the most isolated mainland settlement in Canada. I was there with other reporters as part of Indian Affairs Minister Jean Chrétien's tour of the north in March which took us also first to Inuvik in the Mackenzie Delta, Old Crow, then Tuktoyaktuk on the Arctic Ocean, the nearby Atkinson Point drilling site and to Yellowknife for the opening of the Arctic Winter Games.

Old Crow is 75 miles north of the Arctic Circle, close to the Alaska border and approximately 1,400 miles northwest of Vancouver. The adjacent mountains cut off all radio reception except Radio Moscow, which comes in over the Pole, though the R.C.M.P. police radio maintains contact with Dawson and other outside settlements. A Great Northern Airway DC-3 brings supplies to the community twice weekly, landing on the river ice. Trapping, hunting and fishing are the main economic activities of the settlement's 170 people. The white population of the settlement — two R.C.M.P. constables, several teachers, a nurse and priest — are rotated every year or two because of the strain of isolation.

We were in Old Crow for the official opening of the new Chief Gittlit School, the old school having been destroyed by fire in March 1969. The new building is constructed of logs felled on the lower slopes of the nearby mountains and was built by the industrious Loucheaux with imported help. The school is named after Chief Zseh Gittlit a famous chief of the Loucheaux who had served as the trading chief of the area a century ago. On hand for the opening were Chief Alfred Charlie of Old Crow, John Tetlich, the Loucheaux N.W.T. councillor, I.A.N.D. Minister Mr. Chrétien, Deputy Minister Basil Robinson, James Smith, commissioner of the Yukon, M.P.'s and reporters. Addresses were delivered and were succeeded by school kids singing songs in Loucheaux; in-

cluded was "This Land is My Land."

Following the school ceremony, dog races and a cross-country ski race were held on the river ice, with awards being given, while throughout the events, the little ones of the community rolled and shoved each other on the ice — their laughter ringing loud in the freshest air I have ever breathed. There seems to be time for everything in Old Crow, time for dogs to bark, time for feasting, time for kids to play, and most of all the Loucheaux have time for people. Before our departure, which was two hours late, Commissioner James Smith of the Yukon swore in Charlie Abel of the settlement as the first Indian magistrate of Old Crow in a brief ceremony on the Porcupine's ice in the late afternoon sun.



Charlie Abel's Oath

Things are about to change for Old Crow. Tests by seismic explosion have shown the Old Crow Flats northeast of the settlement to be worthy of further testing for oil, although it is feared that this will disturb the muskrats, from which the Loucheaux derive most of their income. There is talk of a permanent airstrip being built, eliminating the problem of the planes not being able to land during the freeze-up and breakup of the river ice. It is doubtful whether the non-treaty Loucheaux will benefit directly from any oil finds beyond job opportunities with the oil exploration com-

Correction

A report on Page 1 of the March issue of *The Indian News* ("Manitoulin Women Seek Better Education Setup") contained a number of factual errors, it has been pointed out by Howard Rodine, Regional Superintendent of Education for Ontario, I.A.N.D. The report on which the story was based was sent to *The Indian News* by Voice of Manitoulin Women as an expression of that organization's views.

Here are the principal misstatements, followed by explanatory comment and correction:

Statement: "The women's organization has disclosed that federal aid per pupil is only \$19.50 at Wikwe-mikong elementary schools compared to \$36 for each student at the nearby provincially-run Manitouwaning school."

Fact: This apparently refers to federal aid for school supplies only. It is not known what the \$36 provincial aid figure quoted further includes, so it becomes a matter of comparing apples with oranges. In truth, the school supplies provision was ample in the federal schools and those on Manitoulin Island have had an abundance of such materials throughout the education year. There is no question of Indian students having been under-supplied at Manitoulin Island federal schools. In any case, the \$19.50 figure has been increased to \$24 for the coming year.

Statement: "The federal government will also pay \$800 per year to enroll a reserve Indian student in Manitoulin Secondary School. But it is almost impossible for parents on this reserve to find the other \$1600 per year that is required to keep one child in high school."

Fact: The report again is in error. No Indian parents at Manitoulin or any other reserve are required to pay the total \$2200 annual cost per year for full tuition and maintenance of a high school student. It is difficult to understand the \$800 and \$1600 figures, which when combined represent \$200 more than the actual cost, which is totally assumed by the Department of Indian Affairs for the parents. No Indian parent is called upon to pay tuition fees for secondary educa-

tion; the Department pays them as required.

Statement: "The Voice of Manitoulin Women has also discovered that the elementary schools on the Manitoulin Island Reserve are understaffed. One librarian must divide her time among 1,000 pupils in three schools, while the provincial standard is one librarian for every 300 pupils."

Fact: Actually, the library resources of the reserve schools are provided in individual classrooms as well as in school libraries, which supplement the classroom library facilities and are not designed to provide the only library service. The comparison again is incorrect and misleading. Furthermore, the Indian Affairs schools have two librarians, so the ratio is really 1 to 500 rather than 1 to 1,000 while the local provincial elementary schools on the Island have no librarian at all.

Statement: "Some children are transported by bus 14 miles from the South Bay area, although the Kenobi school is about five miles closer."

Fact: This is true, but it is the Indian parents' preference, and the federal schools provide kindergarten where the parents wish their children to attend. The plan described is the Indian parents' own choice.

Statement: "Of this number (of children slated to move into Grade 9 at Manitoulin Secondary School at West Bay in September) 30 per cent are being enrolled in the occupational classes . . ."

Fact: This paragraph, unlike some others, can be commended for accuracy. The situation has been dealt with jointly by Manitoulin secondary schools' guidance staff, Indian Affairs guidance staff, parents, and school officials, and the result has been achieved in a professional manner.

Statement: "The Indian-Eskimo Association estimates that 90 per cent of Indian Children fail to reach Grade 8 . . ."

Fact: The Manitoulin Island situation is the very opposite. Four years ago, there were 68 children in Grade 3. The number has increased rather than diminished, and this year 77 children are completing Grade 7 and preparing to enter Grade 8.

panies, since the Old Crow Flats are considered to be Crown land. If Old Crow is to become the staging point for oil explorations in the area as predicted, the town is likely to get some of the basic conveniences of civilization: a few shops, entertainment, the bars, possibly even a restaurant — which the oil men seem to require. Then we'll have just another frontier town.

The recent completion of a winter road to Old Crow brought the first car ever to get to the settlement — a Toyota from Mayo which drove across the ice, to the great excitement of the villagers, some two weeks before our arrival. A truck

sitting on the ice, which all the visitors in our party took for granted at the time, was only the second vehicle the town had seen. The R.C.M.P. have given up their dog teams for a snowmobile and I even saw a motorbike in Old Crow, yes, a motorbike, just another example of the contrasts one sees in the Canadian north.

As our DC-3 throbbed in its noisy warm-up for our journey back over the Rockies and over "The Delta" to Inuvik, I knew I would not easily forget Old Crow's log houses, its barking huskies, its laughing children, its simplicity — which seems about to be lost.

AN INTERVIEW WITH—

Duncan Pryde

Duncan Pryde, 32, is the elected member of the Territorial Council for the Western Arctic, an area approximately three times the size of France. A merchant seaman at a very young age, Mr. Pryde went to the Canadian north when 18 to work for the Hudson's Bay Company. He later quit the company to go trapping and after his experiences of the past 15 years can truly call himself a northerner. Mr. Pryde can recall having made \$16,000 in five months of trapping and only \$700 the following year with the same dog team and the same number of traps, thus illustrating the harshness of the Arctic existence and the problem of just making a living for northern native people, many of whom depend on hunting and trapping for their livelihood.

I was finally able to corner Mr. Pryde in my hotel room in Yellowknife for the interview, in competition with the music in the lounge below and the after-hour activities of the Arctic Winter Games. The articulate and controversial Mr.



Pryde has definite opinions on everything, from pollution of the Arctic environment and problems of northern native peoples to the Separate School system in the N.W.T. Mr. Pryde is married to the former Georgina Blondin, a Slave Indian from Fort Franklin, N.W.T.

... David Monture

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Q. Do you feel that Eskimos have a greater pride in their culture than the Indian people you have met?

A. Superficially I'd say yes, though I feel I cannot speak with any authority on the Indian. From what I see on the surface, many Indian people seem almost ashamed of being Indian. I'm speaking not as a politician, but just as I see it. I've never met an Eskimo yet who was ashamed of being Eskimo. I don't know why this came about, whether it was because of more contact with the white man or what, but especially when Indians get drunk, many of them definitely exhibit an inferiority complex. There is no need for it — this is what bugs me. Some Indians, like my father-in-law and my wife, are certainly proud of being Indian and they have a lot to be proud of.

Q. Do you feel there is a lot of discrimination against native people in northern communities?

A. Discrimination is a personal thing — an individual matter. I don't think that there is any mass discrimination. I think the word to describe the situation would be apathy — on both sides. A lot of white people have no time for Indians — not necessarily because they are against them but simply because they're apathetic. They don't know the Indian, they don't know his language. I've also

met a lot of Indians with no time for the white man. I feel there are racist individuals on both sides.

Communications is a major problem. For example, I could go to Fort Rae and, not knowing the Dog Rib language, which of course most of the older people speak exclusively, I'm going to find them shy, and I will tend to be shy simply because we cannot communicate directly. So the linguistic barrier is a major factor in this apathy.

Q. What is your definition of aboriginal rights?

A. To me it is quite simple — aboriginal rights are the dues forthcoming to the people who were in the country first, the Indians and the Eskimos. The Eskimos made no treaties with the federal government and, as far as I'm concerned, they did not cede their lands to the federal government of Canada. They are still entitled to their lands. I believe that in a court of law the Eskimos could win on their land claims. On the other hand it's more complicated with the Indians because of the treaties they signed. Whether or not the treaties were unfair or unjust or whether the Indian did not fully understand what he was getting into, the fact remains that many of them signed treaties.

Q. Would you say this is a precedent of compromise or that

many Indians are in a poor bargaining position?

A. No, I think the Indians are entitled to a land settlement. I think they were cheated and they should receive compensation for this land and for the minerals taken from the land, but the situation is much more complicated for the people who took out treaties. Once you set your mark to a legal document you have an agreement, and that's what the courts are going to say. Now the moral question remains — should they get part of this land; should they receive compensation when, legally, many might not be entitled to a red cent?

Q. Duncan, could you describe for me what would happen if a laden tanker the size of the Manhattan were to break up in the Northwest Passage.

A. It would be an absolute disaster for the Eskimo people for generations, depending on where it broke up. Unless the government declares sovereignty over and around the Arctic islands, I cannot see us even being able to make a claim for damages. The Northwest Passage is 60 and 70 miles wide in places, and it's quite conceivable, quite possible, and quite probable that the land-fast ice might extend three or four miles offshore. So if Canada claims only three miles around the islands, and if a tanker becomes crippled or ruptured in the ice, and sooner or later one will, the oil might not even reach territorial waters. Because of this land-fast ice and the present three-mile limit we cannot make a claim for damages or cleanup operations. I might add that we don't have the technology for effective cleanup operations — the Arrow disaster off Nova Scotia, in relatively mild weather, compared to the Arctic, showed us that. The Arctic Ocean, even in the middle of summer, is never more than three or four degrees above freezing. There's no way we can burn off that oil, it's just going to lie there to be swept by the tide and by the current around the islands, polluting the environment for hundreds of miles.

If I had my way, I would totally ban each and every supertanker from the Northwest Passage. There is no tanker built, no surface vessel afloat in this world that can withstand the ice indefinitely.

About eight months of the year the Arctic is completely frozen — with the ice usually

about seven feet deep. In the summer the ice breaks up into huge floes. These floes move around together in fields of ice, which could be up to 100 miles long and 50 to 60 miles wide. You put a tanker through that — travelling through rough, open ice — and then the wind springs up and one edge of the ice field touches shore. And then the ice starts packing in with the wind.

The hulls of these Arctic vessels, even strengthened, are at the most about two inches thick. In the Arctic ice that's just a tin can. Most tankers are slab-sided — straight up-and-down. So with millions of tons of ice crowding in on their sides, the tankers are subject to tremendous pressures. Sooner or later, in spite of all precautions, a tanker will be crushed. And it only takes one. 250,000 tons of oil could cover the beaches with a layer half an inch thick and 20 feet wide for 8,640 miles and I got those figures from the University of Alberta.

... The seal, a mammal, surfaces to breathe and, coming up through the oil, has its air passages blocked — and so with the polar bear and the whale. This would totally disrupt the Eskimos' way of life — and there is no returning.

... There is no way the oil is going to be broken up under Arctic conditions. It could be there for a century or more.

Q. Would you prefer to see a pipeline for moving the oil?

A. I would prefer to see a pipeline, with some reservations, because here again we run into problems. If you run a pipeline from Atkinson Point down the Mackenzie River the pipeline either stands four to five feet high, a barrier to caribou migration, or it can be buried in insulation to prevent deterioration of the permafrost, or the pipe is raised on piles. The main concern here is to enable the caribou to cross the pipeline, but it would cost the Canadian or American government plenty to build the pipeline in a way which would make the project possible. As long as many of the native people are dependent on the caribou, we must safeguard this food supply. If we don't, we're being criminally negligent in our duties to the people of the territory.

Q. What do you see happening in the north in the next 20 years, Duncan?

(Continued on Page Six)

*The Government has recently presented a bill to the Commons that would set up shipping safety control zones to prevent pollution in the Canadian Arctic. The bill applies to frozen and open waters adjacent to the mainland and to the islands of the Arctic. A second bill was introduced to extend Canada's territorial sea to 12 miles from the present three miles.

FROM THE U.S.

Indian Groups Granted More Than \$54 Million

Awards totaling more than \$45 million were granted American Indian groups through judgments of the Indian Claims Commission during 1969, the U.S. Bureau of Indian Affairs reported today.

Congress has appropriated funds for \$25.7 million of the total granted. The appropriated funds earn interest for the tribes involved while the funds are on deposit to their credit.

The Indian Claims Commission, an independent agency, was established by the Congress in 1946 to hear and determine the claims of tribes and other identifiable groups of American Indians living in the United States. These claims represent attempts by Indian tribes to obtain redress for any failure of the Government to complete payments for lands ceded under treaty, for the acquisition of land at an unconscionably low price or for other failure to comply with a treaty or legislative action regarding Indian lands that grew out of the westward expansion of the United States.

Most of the claims filed with the Commission are for "fair value" of Indian lands ceded to the United States or taken by the Government in the past. Increasingly, the funds received through judgments are now being invested by the tribes for projects to improve the social and economic conditions of their people.

Typical projects include scholarships for the education of Indian youth, social services for reservation dwellers, construction of community centres, funding of community development, industrial parks, and other projects designed to bring new



Above: The Lachine, Quebec, Inter-church Sports Association 1969-70 peewee hockey champions, the Caughnawaga Indians. The boys from the Caughnawaga Reserve recently took the league and playoff championship for the fourth consecutive year and four of the boys were chosen for the league's all-star team.

Holding the trophies, from left: Captain Floyd Lahache with the playoff trophy; Assistant Captain Ronald Skye holds the league's leading scorer trophy; Alwyn Morris clutches the most gentlemanlike player award; and Michael Delisle the league championship plaque. Coach Ron Kirby, a reserve councillor and full-time recreation director holds the Tom Longboat medal for being the outstanding Indian athlete in the province of Quebec in 1969.

sources of income and employment to the Indians.

Awards granted to the tribes in 1969 by the Indian Claims Commission included:

\$1,300,000.00	Cheyenne River Sioux
9,194,364.99	Delaware
1,850,000.00	Fort Berthold
1,240,000.00	Havasupai
1,377,207.27	Iowa
4,162,992.80	Klamath
273,250.00	Kickapoo
10,000.00	Miami of Oklahoma
1,250,000.00	Yankton Sioux
5,100,000.00	Yavapai-Apache

1969

Though docs said Buzz and Neil and Mike
The moon trip made with ease,
There's been one long-range side effect—
They hate the sight of cheese.

* * *

The Queen, she loves her first born prince
Just like in fairy tales,
So when young Charles turned twenty-one
Mum crowned him Prince of Wales.

* * *

They couldn't lock up Doctor Spock
For practicing his craft,
Since doctors everywhere agree
"Tis wise to shun a draft."

* * *

Tom and Dickie's TV scripts
The censor's nerves did shatter,
Which goes to prove beyond a doubt
A joke's no laughing matter.

Kelly Thomas, 13,
Kettle Point Indian Reserve

Union of Ontario Indians Organizes Indian Hockey Tournament

An Ontario Indian hockey tournament held recently in Sault Ste. Marie, attracted teams from Kenora, Thunder Bay, Moose Factory, Six Nations, North Bay, Walpole Island and Garden River. N.H.L. star George Armstrong was in the Soo to open the tourney, sponsored jointly by the Union of Ontario Indians, Hockey Canada, and the Department of National Health and Welfare. The Six Nations team took the tournament with a final 10-2 effort over North Bay.

Victor Pelletier, an avid hockey fan, past program director at the Indian Centre of Toronto, and presently a human rights administrator with the Department of Labour was in charge of the committee for the choosing of the all-stars and a winner for the George Armstrong Trophy, presented for all-around ability, leadership, and performance. Vic commented on the choosing of the Armstrong trophy winner — "It was a very close race with such names as Fred Shead and Ron Kakeway of Kenora being considered, along with Fred Kelly, vice-president of the Union of Ontario Indians and the organizer of the tournament. Kelly had put in a lot of hours for the tournament. I know him personally and he certainly deserves a lot of appreciation from everyone involved. The committee finally chose Gaylord Powless of the Six Nations team. In the words of Buck Houle of Hockey Canada — "Powless played like a Pro!"

Players chosen for the all-star team were as follows: Stan Couchie, Nipissing — goal; Vince George, Walpole Island — right defence; George Hunter, James Bay — left defence; Marcel Tookemay, Thunder Bay — centre; Gaylord Powless, Six Nations — right wing; and Ron Kakeway, Kenora, at left wing.

In Vic's Pelletier's opinion the story was not all rosy — "Some teams came to win the Ontario Indian Championship and there were teams that came to have a party and it showed in the subsequent play."

The dream of the organizers is a national Indian hockey tournament within three years. We understand that Manitoba has already shown an interest. So some on federal government departments, provincial native organizations, and band recreation committees. We could be producing some of the best minor hockey teams in the country!

Indian Student Progress In Ontario Schools

Ninety-two per cent of Indian school children attending Grade 8 in Ontario move on to Grade 9. Ten years before, only 68 per cent continued their education into secondary schools. Since 1958, high school enrollment for Indian students has increased from 585 to 2,238.

Education statistics reported today by Acting Regional Director E. W. Oliver, Ontario Region, Dept. of Indian Affairs, gave this and other information about the educational progress of Indian students in the province.

"Teacher aide programs are enabling more Indian people to assist in the children's schooling, and there is a rising emphasis on Indian history and culture, as well as craft instruction," said Mr. Oliver. "The children are expressing creativity in art, poetry and music."

The Indian language is taught where possible, in keeping with the wishes of the Indian people. Many art and literature projects of Indian children are produced in book form for distribution among the schools that they attend.

Total enrollment of Indian students in all schools and grades in Ontario rose from 8,514 in 1958 to 13,745 in 1969.

Pryde...

(Continued from Page Four)

A. I see a lot of changes; I see a lot of problems with the native people. Now we have many young men and women who have gone through the residential schools, or who have been south. They've spent 10 to 12 years in school. They come out of the system speaking fluent English, they're smart, they know the score, they're not pushover natives anymore. They see the opportunities that the white man has and they've had the same opportunities in school — three square meals a day, a roof over their heads. But they see that the white men up here are getting most of the jobs. This leads to frustration and eventually rebellion.

It's good to see the growth of such organizations as the Native Brotherhood of the Territories and they certainly have a role to play. But unless the territorial and the federal governments can provide jobs for these native young people there will be a hell of a lot of trouble.

... We have the transient whites coming in every summer, generally to make a fast buck. Well, they get the jobs and in a short time are saying "God, it's too cold" or, "There are no parties and no women." After a year they pack up their jobs and go back south again. These people are transients, they're not northerners. I'm all for giving these jobs to the Indians and Eskimos and to hell with people coming in and out.

I believe the Indians and Eskimos in the Territories are actually moving further away from the white man economically. The greatest problem in the NWT in this present year is this economic disparity between the whites and the native people.

Q. Are you a religious man Duncan? Would you care to comment on missionary work in the north.

A. I am not at all religious. If religion helps a man, then I'm for it, but I think in the north some of the missionaries have crippled the people. I've met quite a few missionaries who are very good men, sincere men and not worried so much about the soul of an Indian as bettering his material life. They've really gone out to help the Indian in organizing local projects such as co-ops. But the type of missionary who uses God and religion to threaten and frighten the Indian isn't doing a damn thing for the people. I've seen missionaries who dominate an entire settlement of native people. Some of the missionaries

come to this country looking for God and they end up being God almighty themselves.

Q. Duncan, would you care to discuss the Separate School system in the north?

A. We have three types of schools in the N.W.T. — the Public Schools, Separate Schools and the so-called Combined Schools. The Combined School is a building or a complex where we have Roman Catholics in one wing and others in another wing. There was a school in Inuvik with separate skating rinks, separate hostels for the kids at night and even a fence separating the kids in the playground.

I see the Separate Schools and Combined Schools as being a duplication — a waste of time, a waste of effort, a waste of money, a waste of equipment, and a waste of teachers. I also look at it from a moral viewpoint — I believe it is wrong to segregate children for any reason at all — religious, racial or ethnic. To me kids are kids. If you look at the situation right now in Northern Ireland where you have Protestants picketing against Catholics and Catholics against Protestants, we can see the natural results of raising kids by stressing one religion over another. I also saw this in Scotland when I was a young kid.

I've no complaints with the standards within the Separate School system but from a moral and a financial viewpoint it's not a setup we need for the Territories, one of the few places left in Canada where we don't have to make that mistake. The missions still run several schools and hostels with the government paying the shot and I think if we are using public money, we should have Public Schools.

I made a motion, which was defeated in council, asking for the Separate and Combined Schools to be thrown out and for one monolithic school system to be set up. At the time of my motion the N.W.T. also had a stipulation that teachers of any school had to be of the same religious affiliation as the majority of the pupils — and this applied not just to Separate Schools. I was able to remove that stipulation by showing that it is ridiculous to make a teacher's background a totally overriding factor in his hiring — and not his academic qualifications. It was a very touchy position to take because the missions had done a lot of good work to get the schools going. Privately many of the other councillors agreed with me, but publicly

INDIAN FISHERMAN BUILDS DREAM BOAT

The "Catherine W", newest and finest one man gill-netter on the Coast, was launched at Port Coquitlam and underwent her preliminary trials over the Easter weekend.

Named for the wife of its owner, Moses Williams (of Kitimat and Terrace), it was built at a cost of over \$50,000 as one of the 120 in-

improve the economic position of Indian fishermen it provides for grants and loans for up-grading gear and equipment, improving shore facilities and conducting fisheries training courses.

The "Catherine W" exemplifies the high degree of modernization which has been made possible. Built for one-man operation with com-



dividual projects in B.C. which have so far qualified for aid under the federal government's Indian Fishermen's Assistance Program.

This five-year \$4.6 million program was developed jointly by the Department of Indian Affairs and the Department of Fisheries following representations by the Native Brotherhood of B.C. In order to

pletely automatic equipment, including hydraulic steering gear and net winch, it is all-aluminum and a 230 h.p. Nissan Diesel engine provides a cruising speed of 14 knots. Fuel capacity is 700 gallons (sufficient for 10 days of normal operation) and the fresh water tank holds 160 gallons. The refrigerated hatches will hold 20 tons of fish.



Debbie Davis, 17, Lower Mohawk, from the Six Nations Reserve near Brantford, Ontario, was recently chosen as school queen by the students of nearby Hagersville Secondary School. Debbie, who is doing well in grade 11, is active in intramural sports as well as being a cheerleader and a member of the track and field team. Her father, Leslie Davis, is a high steel worker.

Don Hill, also a Mohawk from the reserve, is the vice-principal of the school's 850 students, 114 of whom are Indian.

they wouldn't support my motion because many votes could be lost over it. I believe that if we had all gotten together at the time and made a motion according to our own honest feelings as representatives of the people up here, we could have

done away with the system. ... I've no objection at all to religious teaching in schools for, say one period a day, but as I said in the council we should be teaching religions and that some aspects of all religions are good.

Cultural Conference . . .*(Continued from Page One)*

cient and effective body to retain the native cultures.

Since 1965 a total of more than \$300,500 had been given in grants to Indian individuals and Indian groups, said Dr. Spence. Canadian Indian culture had made, and could

continue to make significant contributions to the mosaic of the Canadian community, he declared.

Dr. Spence warned the delegates that in some parts of Canada the old ways were almost gone and that some Indian languages were just about extinct.

The time is ripe for action, Dr.

Spence said. Steps have to be taken immediately "to stop the decay of Indian culture and start rebuilding it." He asked the conference delegates what steps they had taken to accomplish this, and what suggestions they had.

Alanis O'Bomsawin from Montreal described how she travels across Canada visiting schools where there are Indian children. She plays tapes which record in Indian dialects the history and legends of many tribes from coast to coast.

She is well received by most teachers, and feels that this method of teaching is extremely valuable in instilling pride in the Indian children and respect in their white classmates.

Ernest Benedict from Cornwall, Ontario, recommended total immersion courses in the various Indian dialects.

He also suggested that the tapes and manuscripts kept by museums across the country should be available for use by native people.

Verna Kirkness of Winnipeg described a system whereby children would be instructed in their native language, with English taught as a second language. This has been successfully implemented in some nursery schools in Manitoba, where Indian teacher-aides work alongside English speaking teachers.

Another project in a northern Manitoba school employs teacher-aides to teach children in grades 7, 8 and 9 to read and write in their own language.

Programs of this sort have been so popular that white parents want their own children to be enrolled in the native language classes.

The Indian children who have been taught under this program are performing better in their schoolwork than those who have not, and will, believes Miss Kirkness, be better students in the long run.

Bernard Mazzazzuni, the delegate from Yellowknife, N.W.T., said that complaints by the administration about his instructing Indian students in their native tongue had forced him to resign his teaching position.

Peter Perro, from Antigonish, N.S., reported that he had spent 28 weeks devising lessons in the Micmac language, with the eventual aim of introducing them in school courses for Indian children in the Maritimes. His request for a cultural grant was rejected by the Department of Indian Affairs, said Mr. Perro, who added that he was told, in effect, that his work was not considered Indian culture.

Mr. Benedict stressed that not only Indian languages, but Indian literature and art, and particularly Indian philosophy would be a valuable part of Indian Studies programs, which should be introduced to primary and secondary schools — especially those on reserves — as well as universities.

Miss O'Bomsawin declared that white society had a great deal to learn from Indian traditions of co-operation and sharing. Indian children are encouraged to improve

themselves, but not in a spirit of competitiveness with other people.

Indian Affairs Minister Jean Chrétien, in an address to the conference, said that more native participation in school program planning at local levels — perhaps by having Indian members on school boards — would be beneficial.

The Minister urged delegates to pressure provincial education departments to get Indian culture into classrooms. He also mentioned that he had sent letters to the ministers of education in each province asking them to look into the re-writing of Canadian history books so that Indians would be given a fairer portrayal.

Criticism of federal public servants who teach northern Eskimos and Indians prompted a demand that these instructors be given an orientation course of at least two weeks duration on native culture, history and languages. The present length of orientation courses is 10 days.

The conference resolutions on education included demands for money for audio-visual aids and for an annual bibliography of Indian literature.

R. Smith Atimoyoo, of North Battleford, Saskatchewan, said that many young Indians are ashamed to perform traditional native dances and songs, having been taught for years by white men that such activities were "savage".

All the delegates endorsed the recommendation that exchange trips for native dancers be arranged. In some areas, they complained, native dancers from the United States had to be imported for pageants and Indian days.

Miss O'Bomsawin announced plans for Indian artists to take part in this year's Mariposa Folk Festival on Toronto Island in July. If \$7,400 can be raised for their air fares, she said, nearly 30 craftsmen, artists, singers and dancers from Labrador to the Yukon will attend.

Miss O'Bomsawin, who entertains Indian youngsters with traditional songs and dances in her trips across the country, suggested that inexpensive movie cameras be supplied to the reserves to make films of Indian customs and activities which could be sent to Indians in other areas.

Another recommendation called for a decentralization of cultural development programs, organizing on a provincial level — possibly with cultural information communication offices in each province.

Officials from the Indian Affairs Cultural section announced that they would be offering an annual medal for Indian poetry and were building up a native fine arts collection which would be sent on a tour to Canada's major art galleries.

One of the delegates warned that many whites were cashing in on Indian arts and crafts. Indian products were being copied and mass-produced by non-Indian companies

(Continued on Page Eight)

Indian Corporation Expands Lumbering Operations

Widjiitiwin Corporation at McIntosh, near Dryden, Ontario, has received a \$47,000 grant from the Ontario Department of Social and Family Services to buy heavy equipment for its pulpwood cutting operation.

Earlier this year Widjiitiwin was granted \$15,000 to repair and renovate the housing in the community.

Widjiitiwin Corporation, founded in 1960, is a co-operative community of approximately 30 Indian households. About 25 of the men are employed in pulpwood cutting, Widjiitiwin's main economic activity. They hold contracts with the Dryden Paper Company and Boise Cascade Corporation for 6,500 cords of pulpwood.

During summer they are employed in forest protection, guiding and in carpentry. Upgrading courses in lumbering and carpentry have been completed by many of the men, as well as a training course for woodworkers.

The grant of \$47,000 for the pulpwood cutting operation will buy two new five-ton trucks, a used bulldozer and a used pulpwood loader.

Before obtaining this grant, Wid-

jiitiwin was dependent upon outside contractors for the creation of access roads and the loading and hauling of its pulpwood. With the growth of the Corporation's operations, this arrangement became more and more impractical. The contractors were engaged in their own extensive operations and tended to Widjiitiwin's needs only after their own had been fulfilled. This left Widjiitiwin uncertain as to when the work would be done.

The new equipment means Widjiitiwin can deliver as it produces, thereby reducing operating capital requirements relative to its total assets and making certain the meeting of financial obligations to its members and to outside agencies.

The equipment also puts Widjiitiwin in a better position to make and carry out long-range planning.

There is more than just an economics advantage to Widjiitiwin. By creating employment for five men as equipment operators, and by broadening the scope of Widjiitiwin's operations, the grant places Widjiitiwin on firmer ground, independent of outside contractors and outside assistance.

Greyeyes . . .*(Continued from Page One)*

others that this work could be handled by an Indian person," he said. "I am a firm believer in influence by example."

Mr. Greyeyes was born on the Muskeg Lake Indian Reserve and received his education there. From 1940 to 1946 he served with the Canadian Army overseas in the United Kingdom, Italy, France, Germany and Greece. In addition to his Canadian military decorations he holds the Greek Military Cross. He ended his service as a lieutenant and after the war farmed on Muskeg Lake Reserve until joining the department.

In 1960 Mr. Greyeyes was named Superintendent of the Touchwood Agency in Saskatchewan and in 1965 was appointed Superintendent of the Battleford Agency, also in Saskatchewan. A year later he was transferred to Fort Smith, N.W.T. and for more than a year was Acting Regional Director. In 1967 he

moved to Kenora District as Agency Superintendent.

Mr. Greyeyes is emphatic about the importance of education for Indian people. "My pet project is in the field of education. Once the Indian people have been educated it will overcome the problem we have now of poverty on the reserve. From a family man's point of view, my object was to get my children an education so they can go out in the world and fulfill themselves." Mr. and Mrs. Greyeyes have eight children. Barbara is a nurse in Edmonton, Debra is at business college in Winnipeg and Beverly is attending Waterloo University preparing for a career in computer science. James is a constable in the R.C.M.P., twins Diana and Deanna are finishing high school in Kenora. David is in Grade 10 and Sarah is in Grade 6.

A keen hockey and soccer player in his youth — he was three times picked for the Saskatchewan All-Stars soccer team — he now enjoys curling and golf.

Cultural Conference . . .

(Continued from Page Seven)

and these copies were flooding the original products out of the market, he said.

Conference delegates urged the federal government to provide cultural aid for people of Indian ancestry who are not recognized by the Indian Act. At present only registered Indians are eligible for grants from the Cultural Development Division of Indian Affairs, while non-status Indians and Metis are within the cultural jurisdiction of the Secretary of State's Department.

Jim Sinclair, vice-president of the Saskatchewan Metis Association, strongly supported Indian objections to the federal proposal to change their status.

Mr. Sinclair declared emphatically that the condition of the Metis people showed that the government plan would not work. The Metis, he said, are trapped in a nether-world, with no reservation homes and no place in the white society.

Several delegates felt that Metis and non-registered Indians would be better off if the cultural development of all Indians became the responsibility of the Secretary of State.

The idea of such a transfer was raised by Dr. Spence, who asked for guidance from Indian peoples on what to do about this move, which would eliminate the distinction between status and non-status Indians.

Mr. Chrétien voiced no objection to the transfer proposal, since it corresponded with his wish to "end the apartheid of Indians" in Canada. However, he did feel that it would be difficult to separate Indian cultural affairs from educational and community development aspects dealt with by his Department.

Aubrey Perley from Tobique, New Brunswick, thought that a better alternative to the transfer would be assistance to non-status natives through Indian cultural directors in each province.

Mr. Perley criticized government red tape which prevented the Tobique Reserve from getting grants. According to federal figures, only \$8,800 in grants had been received by the three maritime provinces from June 1965 to November 1969. No grants had been given to Prince Edward Island or the Yukon.

Dr. Spence defended the federal position, saying that not enough Indians are applying for cultural grants. "We can't give grants unless people apply," he said.

Dr. Spence emphasized the fact that grants had risen sharply over the past two years — the Department has set aside about \$285,000 a year for its culture program. But, he admitted, this is not much con-

sidering the number of Indians in Canada.

The grant allowance works out to just over \$1 each for Canada's 250,000 registered Indians, and does not apply at all to the other 250,000 non-status Indians.

Indian Affairs cultural grants to Ontario since 1965 exceeded \$76,000, but \$55,000 went to the Famous Canadian Indian Exhibit at the Canadian National Exhibition in Toronto. The CNE grant, which was to assist native participation in Indian exhibits, increased from \$5,000 in 1967-68 to \$20,000 in 1969-70.

Among proposals for changing the grant system was the creation of provincial grant directors who would distribute money allotted to reserves.

The establishment of tourist camps on reserves was suggested by Vic Pelletier, human rights administrator in the Fair Employment Practices Branch of the federal Labour Department. Here white people could learn from the Indian how to survive off the land, he said, and Indians working in cities would have a place to spend their holidays in the Indian manner.

The delegates concluded that the first national conference on cultural development had been meaningful and successful. They resolved that such cultural conferences be held each six months in various centres in Canada.

* * *

Indian delegates in colourful native garb with painted cheeks and feathered headdresses danced vigorously to the powerful throb of the drums, tempting not only the Indian guests, but also government officials, their wives, newsmen and cameramen to join in the ceremonial dancing.

This was the scene at the conclusion of a reception and banquet at the first national Indian Cultural Conference.

Prior to the performance, Russell C. Honey, M.P. for the Northumberland-Durham region and parliamentary secretary to Indian Affairs Minister Jean Chrétien, told guests and Indian delegates that it was up to Indians themselves to keep their culture alive.

Mr. Honey warned the Indians that if they wanted their heritage to survive, they must learn to adapt it to the world of today. This did not mean that they had to adopt the white man's ways, he said, but rather that they would have to change and adapt in their own way. Such adaptations, he declared, will enable the Indians to make sure that what survives is still distinctly Indian.

Wilf Tootoosis, a Plains Cree Indian from the Poundmaker Reserve, Cutknife, Sask., was the master of ceremonies. Mr. Tootoosis described the meaning and background of each performance.



From the front: Spence Musqua and Elmer Putras, assistant correctional officer trainees, study the Canadian Bill of Rights in the Parliament Buildings, Ottawa, on a recent field trip to the capital from the staff training college of the Canadian Penitentiary Service in Kingston, Ontario. Mr. Spence and Mr. Musqua have since finished phase two of the course, sponsored by In-

dian Affairs and administered by the Department of the Solicitor General. They and 15 other graduates will be employed at penitentiaries at Broadview, Stony Mountain and Drumheller. They were the first all-Indian group to go through staff training at Kingston, a program which is a direct offshoot of the Indians and the Law survey prepared for the Canadian Corrections Association in 1967.

Anonymous City

I walk the streets —
Busy, noisy, crowded.

I walk;
People pass by
I've never seen before,
And will never see again.

Like you look in the sky,
Look at the clouds pass by,
You only see the shape
Of the clouds
Once
And never shall you see it again.

You feel alone
With so many strangers.
You don't care who they are
And neither do they.

Sammy Achneepineskum
Fort Albany
From: Who Am I?
The Poetry of Indian Children

A massive drum was placed in the centre of the floor and four men took their positions around it in preparation for the spirited Circle Dance, which moved the guests' hearts and filled many Indian eyes with tears. It is ironic that the drum was lent to the delegates by the R.C.M.P. because not too many years ago the Mounties, under orders from Ottawa, confiscated drums of this sort from the Plains Indians and broke up the ceremonies of tribes in western Canada who were performing what the

authorities considered "savage rituals."

Chief Simon Baker from the Squamish Reserve in B.C. was a prominent figure in the ceremonies, relating traditional West Coast legends in song form and performing the Snake Dance with a pair of fake, but very real looking reptiles.

Alanis O'Bomsawin, beating a rhythm on the floor with a long staff, chanted the mournful lament of women whose husbands and sons have gone to war.