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The Indian news

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STORAGE

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The Spirit of 'Ksan provides the momentum For northwest coast cultural revolution

By Gretchen Bozak

"Walk on, walk on, walk on, on the breath of our grandfathers."

"These words follow the wsinaax, the songs we sing beside our dead.

The words proclaim . . . our knowledge of the presence of yesterday in today, of today in tomorrow." This is the spirit of 'Ksan.

More than twenty years ago, in an effort to solve the social and economic problems of the small town of Hazelton, B.C., a group of Indians and Non-Indians banded together in the belief that these problems of the low-income mixed-population area could be diminished by a revival of the region's arts and crafts. Thus a few volunteers turned a dream into a cultural revolution.

Today, the result of their initial effort is 'Ksan, an Indian museum and craft village located on land that has held Indian villages for thousands of years. The museum recalls the colorful history of the Indians while in the craft village new artists and their present work guarantee that the traditions and art of the Northwest Coast Indians will not only live, but flourish.

From its quiet beginnings the project took its first concrete step forward in 1958 with the construction of the Skeena Treasure House. With the enthusiasm that followed, the idea blossomed into plans for

an entire Indian village with buildings to illustrate the Indian world before the advent of the Europeans, the changes that resulted, a larger Treasure House to display artifacts and a sales place. Further plans included the addition of a carving shed and a more than 50-acre campground of fine river-front property.

When the project 'Ksan officially opened in 1970 another building was added which now houses the only existing school of Northwest Coast Indian art. The six present buildings include the Frog House of the Distant Past, the Wolf House of the Grandfathers (also the Feast House), the Fireweed House of Treasure (museum), the Today House (displaying present crafts), the Carving House of All Times, and a new craft house. All display carved interior poles, crests, and painted scenes in classic West Coast Indian style. Also on display are totem poles, mortuary poles, canoes and native implements.

'Ksan originates from Gitskan, Git meaning "people of" and 'Ksan meaning "river of mists". The name

(See 'Ksan artists Page Six)

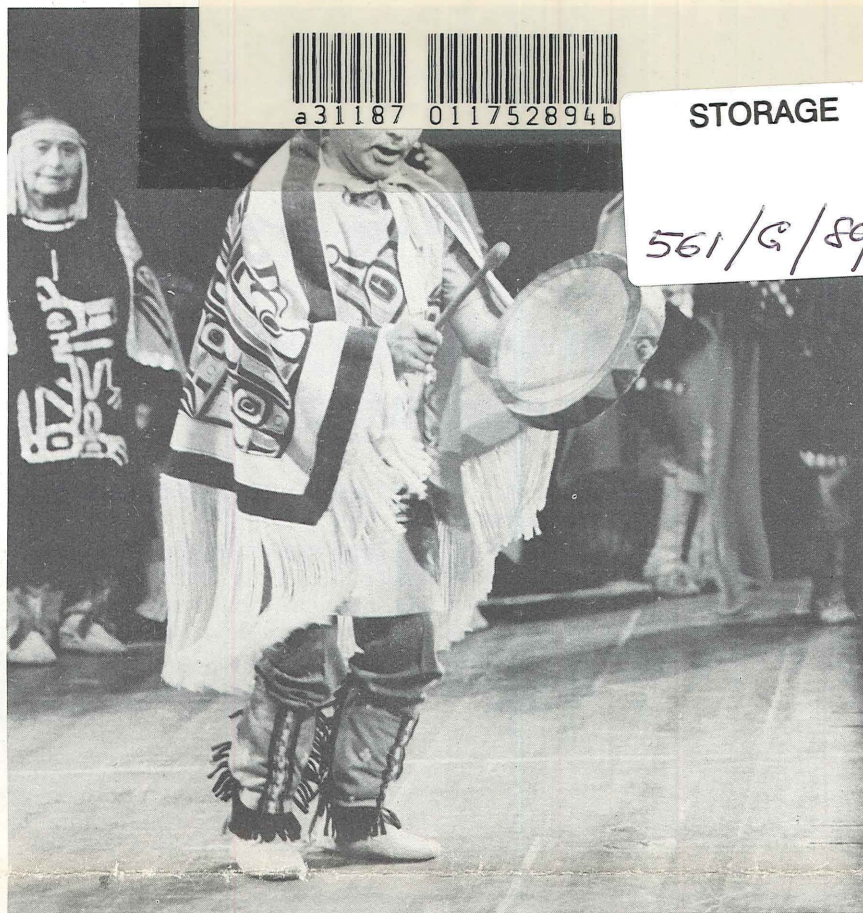


Photo Credit: National Museum of Man
One of the many 'Ksan performers who visited Ottawa last fall to present a representative Fast is pictured above as he plays his part at the National Arts Centre performance.

Guest Editorial

Nishga land claim remains unsettled Technicality influences court decision

(What are the legal implications?)

EDITOR'S NOTE: With the handing down of the judgement on the Nishga case, *THE INDIAN NEWS*, requested Mr. R. Sampat-Mehta, an International jurist and human rights lawyer, to write what he considered to be the legal implications of the court's decision. Mr. Mehta attended the hearings here in Ottawa in November-December 1971 when the case was before the court and at the time he was the Director of Comparative and International law studies for the then National Committee on Indian Rights and Treaties.

Mr. Mehta is the author of two recently published books, *INTERNATIONAL BARRIERS AND MINORITY RIGHTS AND OBLIGATIONS* which were reviewed in the November-December, 1972 edition. He has taken a serious interest in the indigenous peoples of Canada and has dealt extensively with minority problems in the latter publication.

These are his views of the judge-

ment handed down by the Supreme Court of Canada. . . .

by R. Sampat-Mehta, LL.M.
in International Law

Ottawa, Ontario — After a full year of deliberation, the Supreme Court of Canada judges were equally divided on the merits of the Nishga land claim, with one judge tilting the scale of justice against the Nishgas on a technicality.

This fact more than any may be interpreted by the Nishga nation as meaning that their status quo from time immemorial has not been altered. It seems therefore that they may want to argue from the point of view of a nation. Assuming this role, they can test its foundation in a higher tribunal or the International Court of Justice.

The Nishga nation were asking the Supreme Court of Canada for a declaration that the "aboriginal title, otherwise known as the Indian title . . . has never been lawfully extinguished." The case was argued before the Supreme Court on

November 29 - December 2, 1971, before seven judges. In the final judgement, the judges were split three to three on the merits of the case in question, with one judge tilting against them on a technical point.

Justice Pigeon tilts scale on technicality

A technicality leaves one judge open thus weighing the scale 4-3 against the Nishgas.

Justice Pigeon, in his written judgement, questioned the authority of the Supreme Court of Canada to hear the Nishga case without prior consent of Lieutenant-Governor of British Columbia. In law such consent is known as a "fiat". "However, I feel bound by high authority to hold that the granting of a fiat, when required, is a condition of jurisdiction. Furthermore, the decision of the executive to withhold the granting of a fiat is one from which there is no appeal: *Lovibond v Governor General of Canada* (1930 A.C. 717)".

The deep implications of the pith and substance of the case is manifest in the judgement of Pigeon J. who recognized that "aboriginal rights and title to sovereignty of the territory in question were, in fact,

(See Nishga Land Claim Page Nine)

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the Indian news

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Le programme d'emploi dans le nord se poursuivra

Ottawa — Monsieur Jean Chrétien, ministre des Affaires indiennes et du Nord, a annoncé en Chambre, récemment, que les travailleurs locaux seront encore embauchés cet hiver pour les travaux de construction de la route Mackenzie, entre Fort Simpson et Camsell Bend, dans les Territoires du Nord-Ouest.

M. Chrétien a fait remarquer que le programme d'emploi dans le Nord, mis de l'avant conjointement par le gouvernement fédéral et celui des Territoires du Nord-Ouest, se poursuivrait en dépit du fait que les travaux prévus pour cet hiver étaient en avance sur leur calendrier. Le programme prévoit une main-d'oeuvre autochtone composée de cent personnes par journée de travail; cependant, selon une formule de rotation acceptée par les conseils locaux, quelque 300 travailleurs sont employés.

“Les travaux, a dit le ministre, ont été interrompus pour permettre aux ouvriers de passer les Fêtes à domicile et, dans la plupart des cas, pour donner aux autochtones la possibilité de faire un peu de trapage.”

A partir de cette semaine, plusieurs travailleurs autochtones déblayeront le tracé routier déjà complété entre Fort Simpson et Camsell Bend. Ce travail devrait s'échelonner sur 20 jours. Ensuite, ils désobstrueront les ruisseaux et les rigoles latérales, enlèveront les arbres morts et renversés le long du tracé, débarrasseront les ballastières et les voies d'accès, brûleront le bois d'oeuvre éparpillé aux alentours de la route et, si nécessaire, élargiront la route pour lui donner meilleure apparence. Il est proba-

ble que cette opération puisse se prolonger jusqu'au premier avril.

M. Chrétien a ajouté que le premier projet de voirie à démarrer le premier avril sera le nettoyage d'un tronçon de 10 à 20 milles au nord de Camsell Bend. On veut établir sur ce segment de route un lieu de formation en cours d'emploi pour les autochtones, en leur donnant l'occasion de s'initier à la machinerie lourde employée pour les travaux de voirie: bulldozers, camions de fort tonnage, niveleuses et, éventuellement, écorcheuses.

“Ce projet, a dit le ministre, fait partie d'un plan d'ensemble que nous avons mis de l'avant pour associer étroitement les gens du Nord aux travaux qui sont accomplis chez eux et pour donner à ceux qui le veulent la formation nécessaire pour remplir les conditions d'emploi. Je suis enchanté de la bonne marche du programme d'emploi pour le Nord et suis assuré qu'en continuant de mettre l'accent sur les techniques qui affectent le moins possible l'environnement, nous emploierons encore davantage la main-d'oeuvre disponible, et poursuivront longtemps des programmes de ce genre.

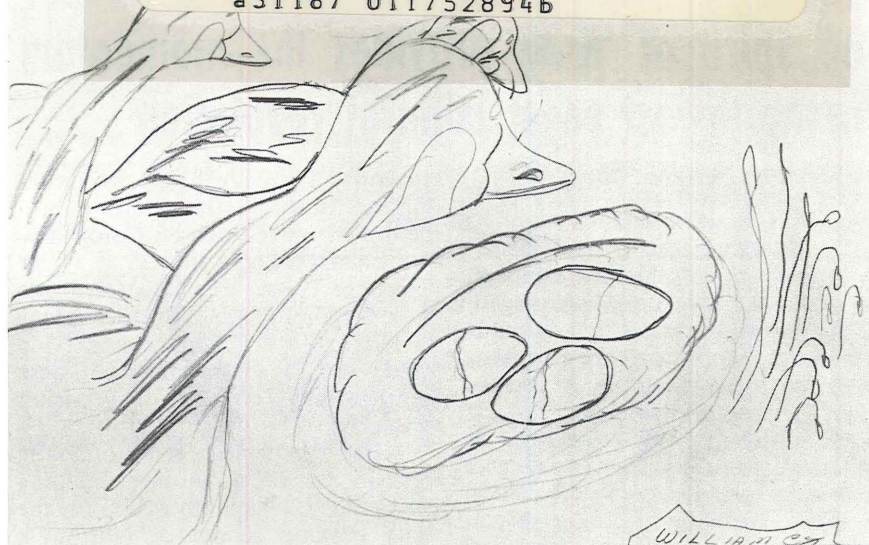
“Ceux qui furent employés durant la période de pointe au déblayage de la route Mackenzie ne retourneront pas tous à leur travail, à ce qu'il semble. On dit que la saison actuelle est très propice au trapage et que plusieurs d'entre eux veulent poursuivre cette activité traditionnelle. Nous continuerons néanmoins, a dit en terminant M. Chrétien, à fournir d'autres possibilités d'emploi à la population autochtone par l'intermédiaire du programme fédéral de travaux d'hiver.”

Pour encourager les jeunes artistes indiens du Canada, le journal “Indian News” lance une invitation à tous ses jeunes lecteurs francophones. Les jeunes artistes qui désirent avoir leurs illustrations publiées dans “The Indian News Art Page” doivent faire parvenir leur illustration à l'adresse suivante, avec une description de l'auteur (nom, âge, adresse, etc.)

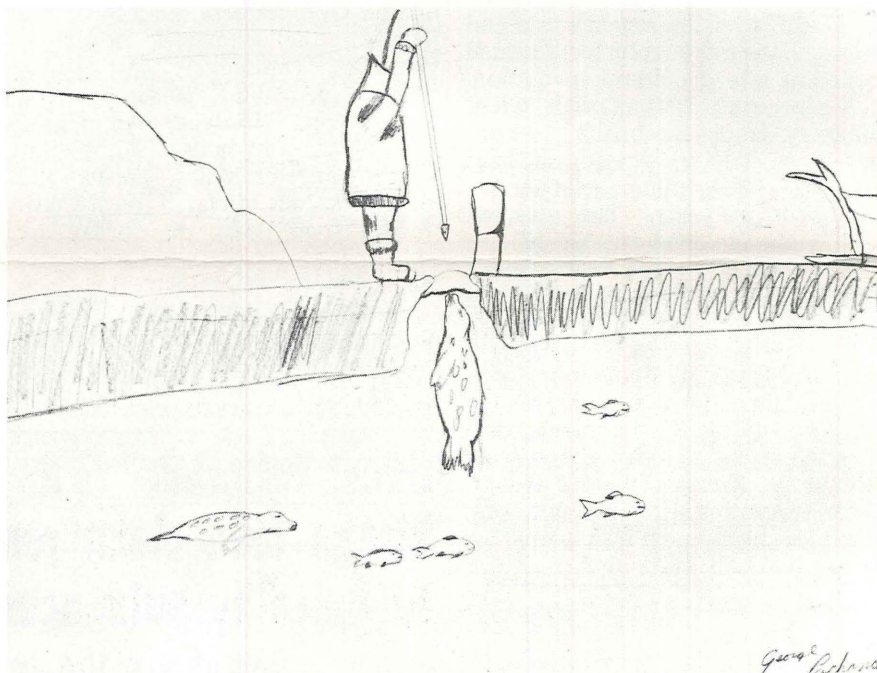
Faire parvenir vos inscriptions à l'adresse suivante:
Le Directeur du journal “Indian News”
Pièce 360, 400 avenue Laurier, ouest
Ottawa Ontario K1A 0H4.

Nos Jeunes Artistes

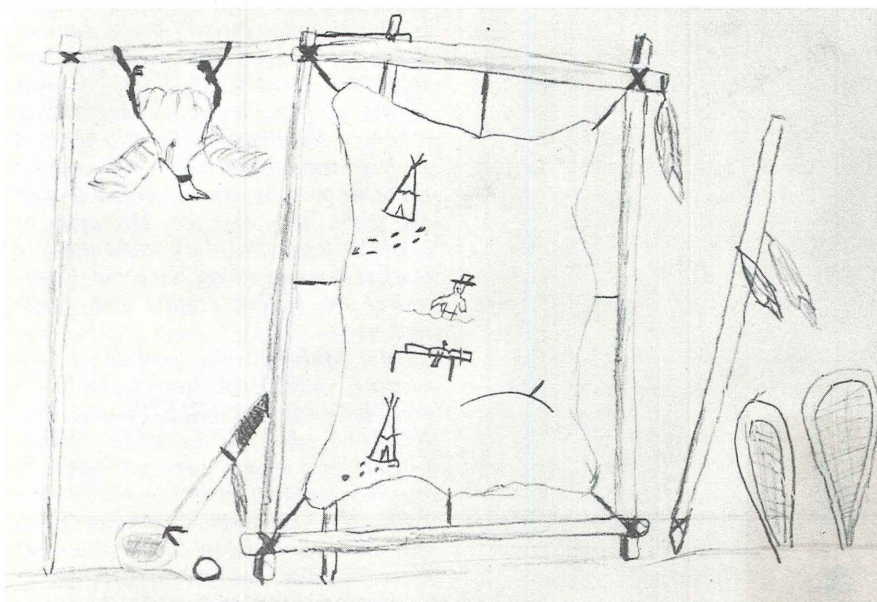
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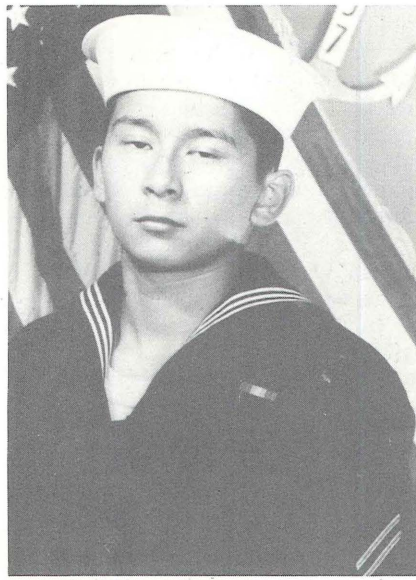
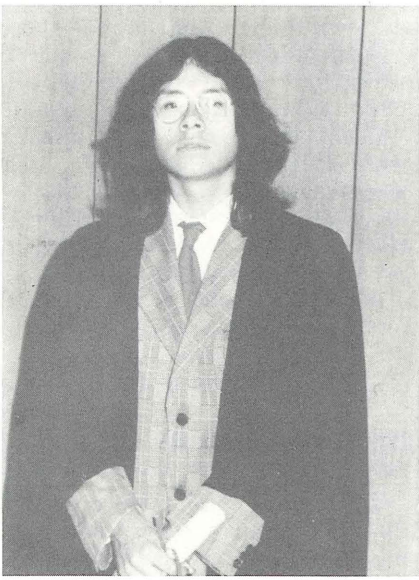
“LES OIES” par William Cox, Age: 13.
Année: 7. École: Sand Park, Fort George, P.Q.



“CHASSE AU PHOQUE” par George Pachano. Age: 11.
Année: 6. École: Sand Park, Fort George, P.Q.



“TRADITION INDIENNE” par Romaine. Age 10.
Année: 5. École: Chenail, St. Regis, P.Q.



Left:
Richard D. Nelson, son of Joseph Nelson of the Oka Indian Reserve, Oka, P.Q. is featured above. Richard was born June 5, 1954 on the St. Regis Reservation and moved to Oka in 1959 with his parents. He is now attending Champlain Regional College at Lennoxville, P.Q. to be an X-ray technician. He graduated from nearby Lake-of-two-Mountains High School, June, 1972, and hopes to practise near his people.

Right:
Richard's brother, William Nelson, is serving in the U.S. Navy with an underwater demolition team. He is stationed in Norfolk, Virginia. William, the older of the two, was also born on the St. Regis Reserve, P.Q., on May 6, 1953. He attended Chomedy High School prior to enlisting in the U.S. Navy.

Names in the news

Member of Parliament for the Northwest Territories, **Wally Firth**, a former announcer at Inuvik, has been applying pressure on the Canadian Broadcasting Corporation for greater northern and local content on CBC northern airwave services. Mr. Firth and CBC officials held a joint meeting in November to discuss the content issue. Native representatives at that meeting included **George Manuel**, President of the National Indian Brotherhood, **Tony Belcourt**, President of the Native Council of Canada, representing Canada's Metis population, and **Tagak Curley** of the Inuit Tapirisat, the Inuit (Eskimo) national organization. . . . **Ted Moses**, 22, a Cree from the Eastmain Indian settlement in northern Quebec, was one of three interpreters for the 43 Indians and Inuits who were in Montreal seeking an injunction to stop the James Bay hydro-electric project. **Jacob Gull**, 27, from the Waswanipi area north of Val d'Or and Inuit interpreter, **George Koneak**, 42, from Koartak on Ungava Bay were also interpreters for the native people. . . . "Weatherman" **Dominic Charlie** of the Squamish Indian Band in North Vancouver died before Christmas. Mr. Charlie was well known throughout the Vancouver area for his weather predictions. . . . Following a week-long tour of six remote northern Manitoba communities, **Fred Foss**, Indian Affairs Department Regional Superintendent from Thompson, Man., said he was impressed by the development in housing, educational facilities and local self government. Mr. Foss, pointing out that 25 per cent of the entire Indian Affairs budget for Manitoba is now handled at the local level, said, "We have tried everything else in the past and this is the first thing that has ever worked." . . . **Andrew Bear Robe**, formerly of the Indian-Eskimo Recruitment Program, Indian Affairs Department, and currently attending the University of Calgary, recently said Indians are caught between their native society and the white society. Mr. Bear Robe said that to improve the integration system the problem had to be tackled at its source — the reserve. . . . Kamloops-Caribou Liberal Member of Parliament, **Len Marchand**, the first Indian in the House of Commons, will promote a drive in the House to have the Indian Act revamped. Mr. Marchand said he would look at both short and long-range changes and would consider specific changes in the areas of aboriginal rights, the legality of band councils and the voting age. . . . Two Non-Status Indians, **Terry Miller** and **Art Heline**, have been appointed to the British Columbia government's advisory committee of the First Citizen's Fund. Mrs. Miller works for the B.C. Association of Non-Status Indians and lives in Vancouver. Mr. Heline lives in Hazelton in northern British Columbia. . . . The country's first Indian cabinet minister, B.C. Minister Without Portfolio, **Frank Calder**, from the Nishga Tribe in the Nass River Valley, B.C., has begun a wide-ranging study that he hopes will produce a kind of Indian Magna Carta. Mr. Calder, Nishga chief who represents the huge sparsely-populated northern B.C. riding of Atlin, hopes to set up programs that will encourage Indians to be independent and to

fully participate in their own development. . . . Two representatives of the Manitoba Indian Brotherhood, **Elizabeth Bird** and **Eva McKay**, have said accusations that the Brotherhood opposes the fight of Non-Status Indian women trying to regain their native rights were "very unjust." The two women, who represented Manitoba's status Indian women at a national conference on native women's rights in Ottawa recently, said the Brotherhood has supported non-status Indian women's rights since October 1971. . . . Two Non-Status Indian women from Manitoba, **Annie Kidd** and **Jenny Reed** — who lost their treaty rights when they married white men — accused the Manitoba Indian Brotherhood of opposing the campaign of Non-Status Indian women because its two representatives did not speak out at the conference in support of resolutions urging restoration of treaty rights for disenfranchised Indian women. **Harold Cardinal** from Sucker Creek reserve north of Edmonton, President of the Indian Association of Alberta, recently estimated that massive industrial development in northern Alberta would create 5-10,000 jobs within five to ten years. He said Indians must go into the 1970's "unified in purpose, belief and direction" and must not be influenced by "apples-people who are red on the outside and white on the inside". . . . Native artist **Noel Wuttenne**, a Cree Indian from Red Pheasant reserve in Saskatchewan, has opened a Winnipeg shop which he hopes will give native people a lift and gain the support of the federal government's Local Initiative program. Mr. Wuttenne, who formerly taught arts and crafts to native people under sponsorship of the Manitoba government, said he had become disenchanted with the program and hoped to do more for the native people through private enterprise. . . . Canative Housing Corporation of Edmonton, a company formed by concerned native people 18 months ago, is buying Edmonton homes, hiring native people to renovate them, and moving Indian and Metis families from slum housing into the homes. Manager, **Gordon Hornby**, said Canative expected to have 100 houses bought and occupied by Christmas and an agreement between the corporation, Central Mortgage and Housing Corp., and the Alberta Housing Corp. calls for the development of some 250 homes by the end of this year. The homes are bought through loans from Central Mortgage and Housing and a federal local improvement grant is paying for repairs. . . . Vancouver lawyer and alderman, **Harry Rankin**, was cleared of the charges of professional misconduct and conduct unbecoming a member of the law society at a recent Vancouver enquiry. The B.C. Law Society laid the two charges in connection with statements made by Mr. Rankin before the second of two inquests into the death of Chilcotin Indian Fred Quilt who died following an incident involving the R.C.M.P. . . . Chief **Matthew Shanush** of the Eastmain Indian settlement on James Bay testified in Quebec Superior Court that members of his tribe hold the bodies of their buried relatives sacred and do not want to see their graves under water. The 61-year-old Cree chief said at the hearing of a request by native people to stop the \$6-billion James Bay hydroelectric project that his mother and five children are buried along the Eastmain River and at their traplines. . . . A \$1.4 million movie filmed at Saskatchewan's Duck Lake will feature several new native actors in addition to well known actor **Chief Dan George**. New faces in Alien Thunder, a historical feature about the Northwest Mounted Police and their handling of an Indian fugitive, **Almighty Voice**, in 1897, include **Sarain Stump**, Alberta wrangler, cartoonist and poet who came to Saskatchewan to work for the Saskatchewan Federation of Indians and who has published the book, *There is My People Sleeping*, and **Ernestine Gamble** from Beardy's reserve, described as "an intelligent beauty". Playing the role of **Almighty Voice** is **Gordon Tootoosis** from Poundmaker reserve, a 34-year-old, six-foot-four Cree Indian who was discovered on his reserve some 100 miles from the film site after producers had searched out Toronto, Montreal and Los Angeles for the right kind of Indian for the role.



J. M. Feely, centre, was named an honorary chief of the Peguis band at an investiture attended by Indian leaders for the area. Left to right are Chief Charles Sinclair of Fisher River; Chief Victor Daniels of Jackhead Band; Mr. Feely, and Chief Ed Thompson of the Peguis Band.

Dear Editor . . .

I have been intending to write a few lines for quite some time now! (one year I guess). A very good friend and Indian brother of mine introduced me to the "Indian News" and since that time he has gone back to Canada so I no longer get your fine paper. And now I would like to receive it. Many of my brothers in here are from Canada and I pass it around to them to share when I am through reading it.

I am enclosing an article from our local paper that I wrote for them. I thought that it too might be of some interest to our Indian brothers and sisters.

We have been endeavoring quite hard to receive permission to establish a North American Indian Organization here at Marquette Branch Prison for quite some time. And finally with the kind help of our Warden and director of treatment we have been given the permission to organize. Also we have been able to have our brothers and Sisters of the Organization of North American Indian Students at Northern Michigan University of Marquette, Mich. to come out and help us to set up our desired program. Their Editor and his staff of "Nishnawbe News" have really been a great help to us. They have really shown the true spirit of Indian brotherhood.

Our principal aims to start with are: the study of North American Indian Culture, Indian History past and present, the study of our tribal or band language. We have chosen our tongue of Chippewa which is the most prevalent in the various areas we originate from. But, we are having a heck of a time locating people who can come in and teach our language also in obtaining a Chippewa language dictionary. I have located one place in Denver, Colorado, but the \$17 they're asking is kind of beyond our individual or personal funds as most of our brothers as well as the other residents only average 35¢ per day. And it doesn't leave much left when they buy their little necessities. Perhaps you and your folks might know where we might be able to obtain this book at a little more reasonable price? The one we see advertised is called "Dictionary of the Otchipwe Language" by Baraga. If you do I would appreciate if you would drop me a line telling me about it. We would appreciate hearing from you anyhow, perhaps you and your staff of brothers and sisters could give us some good organizational suggestions. Yes we truly want this to be the start of something real good for us. And be a help to our people when we leave here instead of being a detriment. This is our aim. To promote Indian identity with pride in Indianhood, Peace, Unity, and Brotherhood and

a more effective relationship between North American Indians. We have chosen the name of: "Wasso-Gee-Wad-Nee" for our Council name meaning in Ottawa tongue: "Light of the North".

Also one of our real major studies and I guess you might say problems is "Identity". Many of our brothers, when babies, were adopted or left for Orphan Houses or Foster Homes and lost contact with their Indian ancestral beings of Indianhood. With the help of O.N.A.I.S. and much writing on the brothers this pertains we will be able to have the desired "Identity" blood-tribal or Band and a history of their Indian ancestors. Also we will be able to obtain our Indian Band or Tribal Cards proving Identity. Which is quite important at times to have here in the States.

Well my brothers and sisters I do hope to hear soon from you and once again be able to read and share your paper. May I close saying: In our future may we all find our individual way to make ourselves heard in our involvement with the greatness of our nation, peace, brotherhood, unity and pride in Indianhood.

Sincerely Your Brother
in Indianhood,
Jacob R. Grundy, Reg #67594,
P.O. Box 779,
Marquette, Mich. 49855

FIRST AID FOR N.W.T.

Dear Editor:

This letter is to advise you that the Council of St. John Ambulance Association for the Northwest Territories has been established and is now operating from an office in Yellowknife.

In order that all residents of the Territories may come to know and use our services we are writing to all News Media, with the hope that you may find space in your paper to inform the residents of the existence of the organization and some of the services offered.

Pamphlets covering the various courses offered are enclosed for your convenience along with a short history of St. John Ambulance Association.

It is our intention to bring First Aid and its allied courses to all settlements in the Territories, this as you know will take time and a great deal of effort on the part of all concerned. For the present we will consider providing courses in any settlement where residents can organize a group of from 10 to 20 persons. Due to the fact that St. John Ambulance is a Charitable Organization where funds are donated by government, businesses and individuals, it stands to reason that we cannot provide immediate services but will consider all requests, and provide services as air-

craft and Instructors become available.

We will in the near future be soliciting funds to sustain our organization, we would be very pleased to receive any assistance you may be able to give through your newspaper. Any inquiries should be directed to:

St. John Ambulance
P.O. Box 2640,
Yellowknife, N.W.T.

In the Frobisher Bay area the address is:

Mrs. M. T. Etherington
P.O. Box 900
Frobisher Bay, N.W.T.

Yours very truly,
Ernest H. Canning
Executive Director

ON INDIAN LANGUAGES

Dear Editor:

The revival of the different dialects of the Indian language by writing in Indian and teaching the language to others, seems to be a growing thing today. Not too long ago I picked up a paper and saw an article written in Odawa (known as Ojibway to some) about the Indian language courses now taught in some elementary schools and in the Manitoulin Secondary School on Manitoulin Island. I also heard that Edna Manitowabi is working on an Ojibway language manual. I am really glad about these things but how about going one step further. Why don't the Indians learn syllabic so they can write in syllabic Odawa or Cree, etc. instead of using the English alphabet? I once heard of a lady from Garden River, I think, I can't clearly remember, who knew syllabic Ojibway. Could you find out if this is true? I would be really grateful. It would be really great if we learned it from the ones who know syllabic because when we write Indian words using the English alphabet, we end up with words 20-30 letters and we end up not being able to pronounce the word anyway.

I'd also like to make another comment. Nowadays, we Indians seem to really want to shake off the white man's influence because it is bad. If we really want to go back to the old way (I really do), why don't we get rid of the worst influence — alcohol, liquor, etc. Alcohol has caused a lot of problems for the Indians and is making their life on reserves worse. I'm not saying we Indians are a bunch of alcoholics or drunkards, but it seems pretty stupid when the Indian is damning the white man for stealing his land and trying to change him into a white man, etc., and he is holding a glass of white men's beer in his hand.

Another thing I'd like to add about the Indian language. If we must write with the English alphabet, why don't the people who are writing stories and other things in Indian, make up a definite way of writing? I mean, you read a story written by one Indian and you compare it with one written by another and their system of spelling is com-

pletely different. You'd never have two words the same. For instance, I have come across a couple of words for "Indian" both in Ojibway. One was "Nishnawbe", another "Anishinabeg", and still another was spelled "Anissinape". The writers should get together and set up a definite system of spelling or else we Indian readers are going to get very confused.

Keep that Indian News going. It's really interesting.

Lone Star,
North Bay, Ontario

DISAPPOINTED READER

I was very disappointed to find that "The Indian News" had nothing to report on the Silver Cross Mother of the Year award presented to Mrs. Mary Louise McLeod, an Ojibway from Cape Croker Indian Reserve, Ontario. She placed a wreath on behalf of Canadian mothers who lost sons and daughters in the two world wars, at the National War Memorial in Ottawa during Remembrance Day services held on November 11, 1972.

She lost two sons in the Second World War, Alfred Joseph, killed in Italy at the age of 29 and also John Joseph lost in Northwest Europe at age 23. Mrs. John McLeod, 76, had three other sons wounded in the war. Together she had eight sons in service as well as her husband and daughter. Present at the Remembrance Day services were many members of her family, sons Reginald of Sudbury, Ont., Malcolm of Mississauga, Ont., Irwin from Tucan, Ont., John Jr. from Pte. Gatineau, Que., and also her two daughters.

Sincerely,
B. Johnston,
Niagara Falls, N.Y. 14303

POETRY FROM THE HEART

Dear Editor:

I've read all the poetry and news through the paper. My feeling is that we all have some kind of problems everywhere all across Canada. We also have dreams, wishes and inner feelings that come out in poetry. Although it is only reminiscing about our culture and heritage it is from the heart.

Mrs. Rita Joe,
Cape Breton.

GARDEN RIVER COUNCIL

Dear Editor:

Everyone in Garden River reads THE INDIAN NEWS, so will you please print the following:

Congratulations to the new Chief and Councillors who were recently elected.

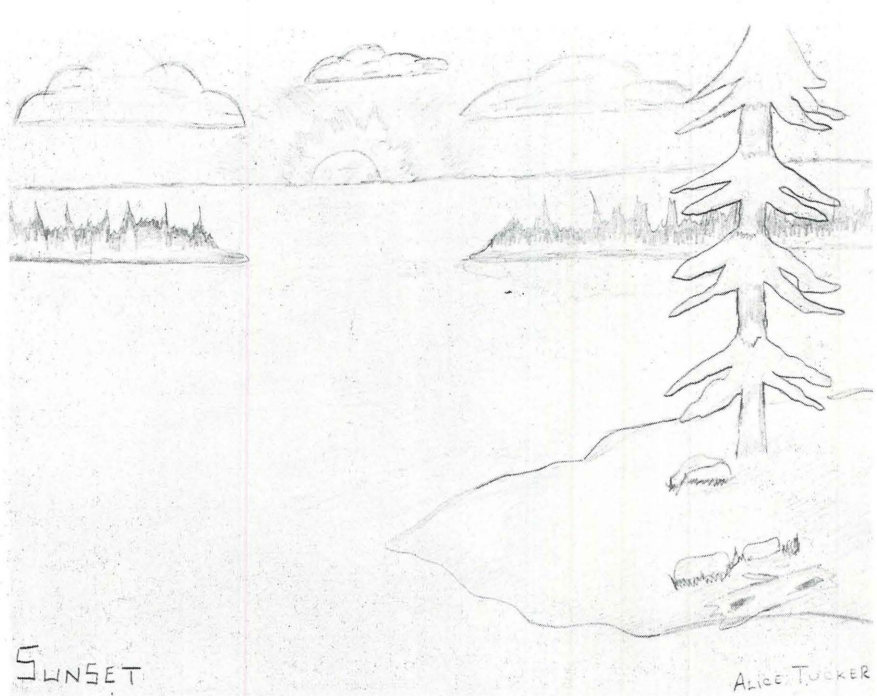
I know for a fact that these honest men will surely help to bring this reserve to its feet again. It will take a lot of meetings to really get somewhere, to show these people that they can work together to form an honest government.

Good luck to our new Chief and councillors.

A concerned member.



"DENNIS THE MENACE" by Patrick Bunn. Age: 13 years. Brokenhead Indian Reserve. Grade 7. Hobby — Drawing.

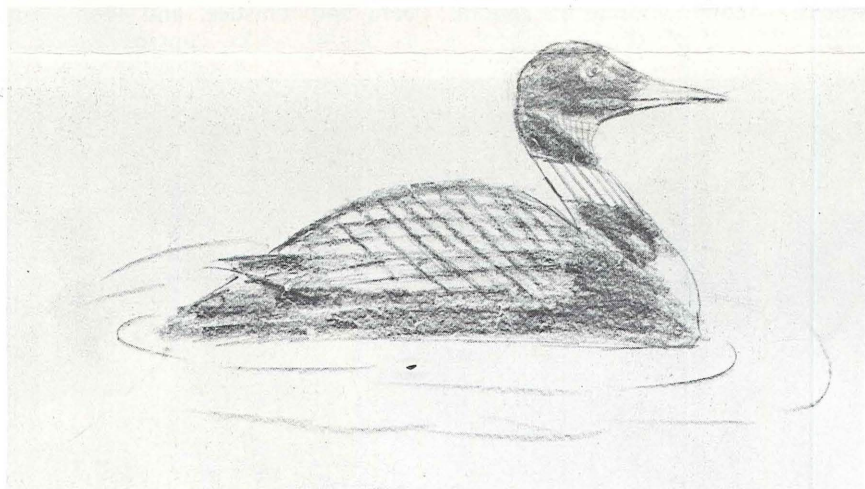


"SUNSET" by Alice Tucker. Grade 9. Bishop Piche School, Fort Chipewyan, Alberta.

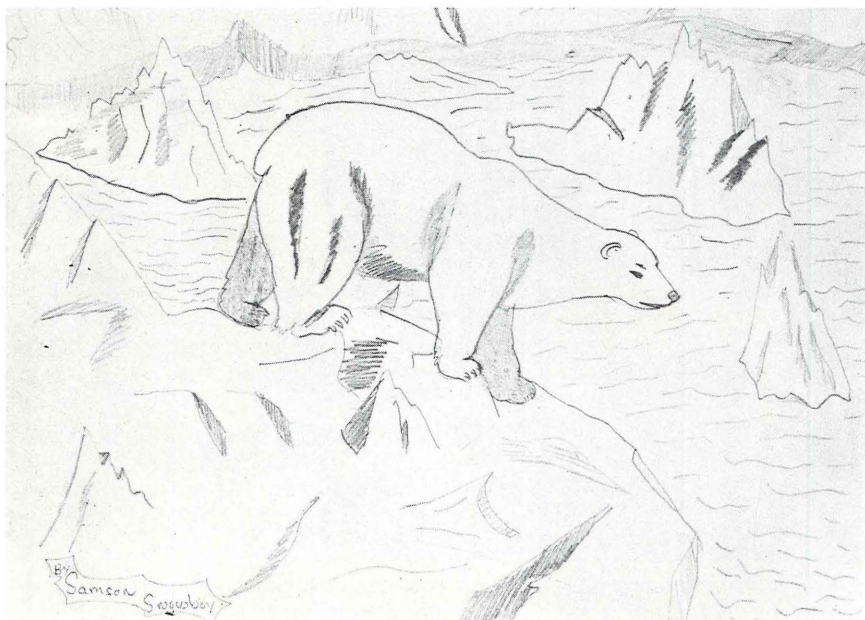
Entries submitted to "The Indian News" Art Page

Children or Adults wishing to have their illustrations published should send them, accompanied by some information about the artist, to:

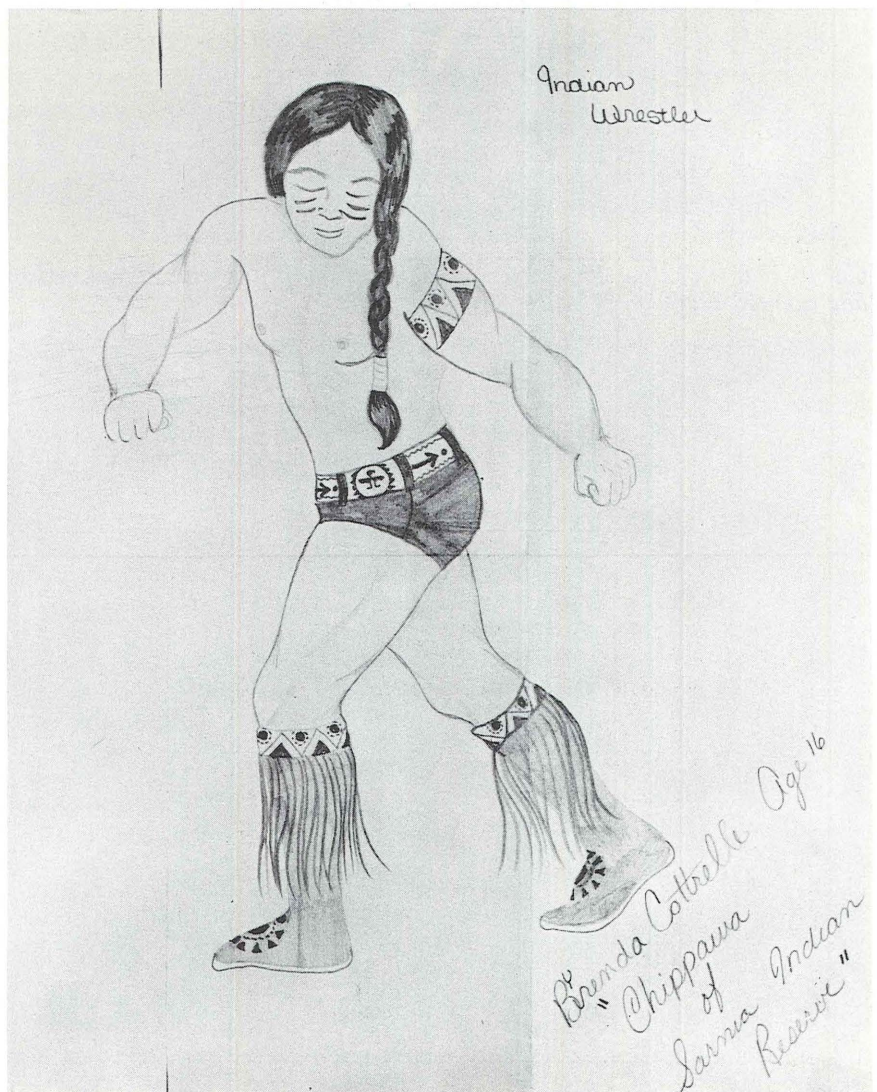
The Editor, The Indian News
Room 360-400 Laurier Ave. West
Ottawa, Canada.



"BLACK DUCK" by Douglas Waswa. Age: 15 years. Fort Hope Indian Day School.



"POLAR BEAR" by Samson Snowboy. Age: 14 years. Grade 7. Sand Park Federal School, Fort George, P.Q.

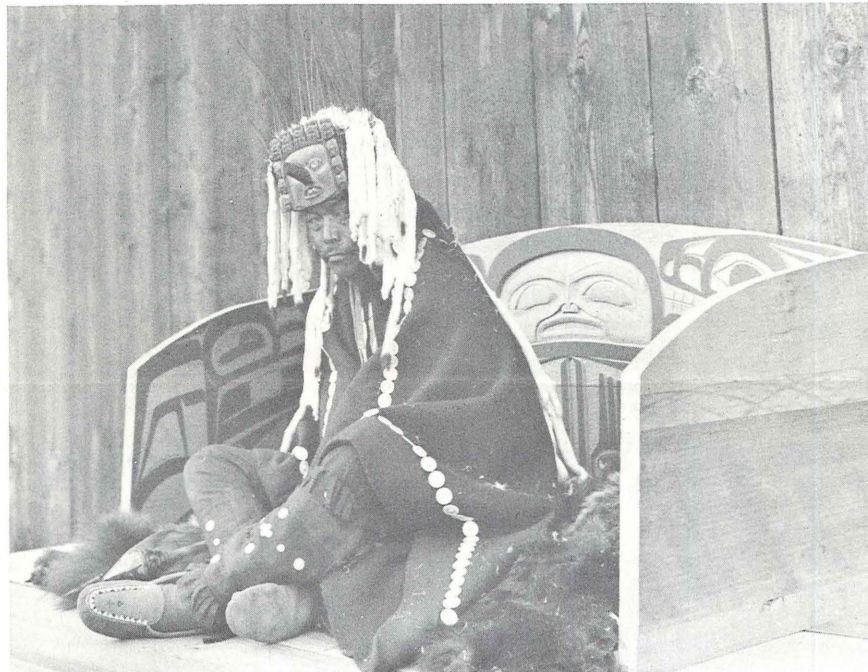


"INDIAN WRESTLER" by Byrenda Cottrelle. Age: 16 years. Chippewa of Sarnia Indian Reserve.

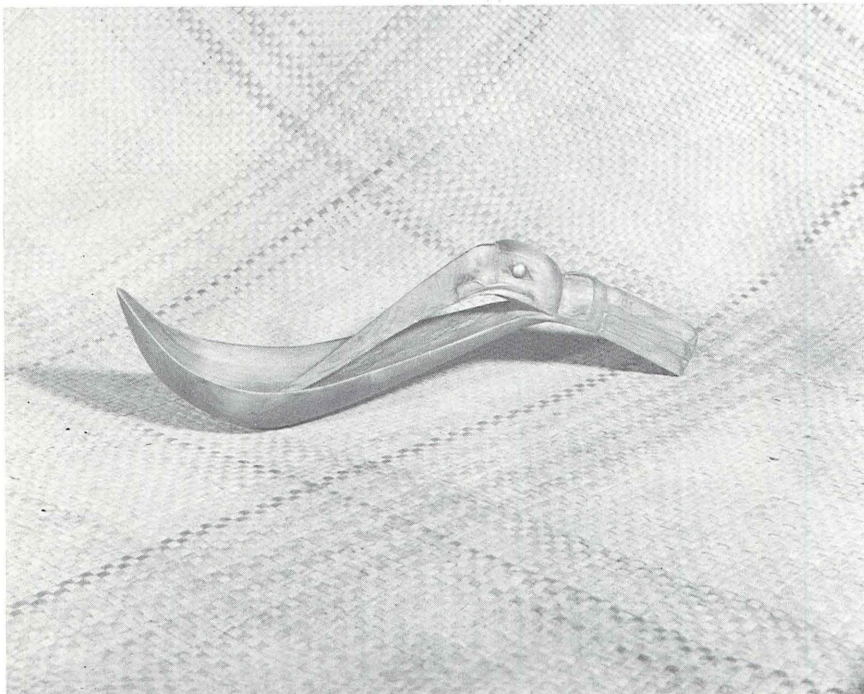
All Photos: Courtesy of National Museum of Man.



Overall view of the Ottawa National Arts Centre Potlach performance.



Chief's seat with Bear Mother Crest. Natural red cedar with design incised and painted black and red, by Vernon Stephens.



Mosquito ladle. Yellow cedar; handle carved in the form of a mosquito, with stinger reaching into the ladle; inlaid brass eyes. By Vernon Stephens, a member of the Wolf Clan under the Wolf Crest. Carves masks, bent boxes, totem poles, and plaques.

'Ksan artists perform at National Art Centre

(Continued from Page One)

of the Skeena River in British Columbia comes from an anglicization of the Indian word 'Ksan for "river". Since the project is comprised of Gitskan and Hagwilget Carrier people, the name 'Ksan was chosen for an idea which is not only a village or museum or exhibit, but a way of life that dates back more than 5,000 years.

Today 'Ksan represents an Indian village, a museum of Indian art and a centre where that art continues to grow. 'Ksan exhibits have been displayed in Canada and the United States and the 'Ksan dancers perform the traditional ceremonies of their ancestors.

Last fall the National Museum of Man brought to Ottawa such an exhibit of contemporary 'Ksan art, *Breath of our Grandfathers*, which featured the colorful intricately sculptured masks, totem poles, rattles and button blankets favored by 'Ksan artists. Introducing the exhibit was a fascinating representative performance by the 'Ksan dancers of a Gitskan Potlach, an integral and impressive part of Indian culture.

Although Potlaches or feasts are held in honor of many occasions, this particular Potlach honored the succession of a new chief. Such Feasts — which may last for weeks — commemorate the funeral of the dead chief, the erection of a

memorial pole, the inheritance of ranks, titles and territories by the heir, and the transferral of the powerful Nax'nok or household powers to the heir.

The Ottawa Potlach performance, depicting this tradition, included dances representative of the Fireweed, Frog, Wolf and Eagle Crests, reenactments of the legends and the Nax'nok ceremony, and then rose to the climax of the new chief's dance in which he pledged his intentions of peace through an offering of eagle down. Totems and screens carved by 'Ksan artists decorated the stage and the dancers wore elaborate headdresses and masks so representative of the artists and culture of the Northwest Coast Indians.

The 'Ksan dancers also perform in the Feast House at Hazelton, a traditionally constructed building with an elaborately carved entry pole, huge adzed rafters and carved support posts depicting clan crest figures. The dancers, who perform the animated legends and oral histories of the Skeena area, wear button blankets, aprons and leggings sewn by 'Ksan women. Their masks, frontlets, helmets, headpieces, musical instruments such as skin and box drums, rattles, clappers and whistles, and such items as talking sticks, coppers and feast



The Beautiful button blankets and colorful costumes are majestically displayed by this 'Ksan woman during the Ottawa presentation. Props in the background and everything used in the performance were brought from 'Ksan.

utensils were all produced with care and superb workmanship.

Like the traditional ceremonies, the art of the Skeena area is breathtakingly beautiful and, in times past, artists of the Skeena villages have produced some of the greatest masterpieces of North American Indian art. Gitskan artists became famous for expressive masks, sculptural figures and intricately painted or relief-carved flat compositions. Such masterpieces of their ancestors have been housed in the Skeena Treasure House and the area boasts the greatest assemblage of old totem poles remaining in a native setting.

Today, largely through 'Ksan, a new generation of artists are now producing masks, blankets, rattles, and carved columns that equal and surpass older works displayed in international museum collections. Their work reflects the old Upper Skeena tradition, solid northern Northwest Coast style, and openness juxtaposed with detailed elaboration, fine craftsmanship, and vivid imagination.

In 1971 the Indian cultural committee of 'Ksan also launched an ambitious historical project whose purpose is to accumulate information on feasts, ceremonies, ancient wars, native foods, medicines, useful plants, and technological and economic practices of the past.

These records will be transcribed and eventually published to provide the first comprehensive account of cultural patterns of the region. In return the information is also providing present-day artists with ideas and inspirations and many forgotten practices and techniques are being re-learned and re-incorporated in today's art.

The popularity and increasing interest in 'Ksan and the art of Northwest Coast Indians is reflected in the thousands of visitors to the village who leave with memories of the thunder of the box drum in the Feast House and the shadows of masked dancers imitating the mountain goat, killer whale, frog, raven, eagle and grizzly bear. Recently, too, the erection of a new Vancouver bank building provided artists with the opportunity to display their talent in a huge 1,500 square foot carved and painted screen. The scope of that project represents the largest commission for Indian art in North America.

All of which is as it should be. Like the words of the Gitskan Indian song, "Walk on, walk on, walk on, on the breath of our grandfathers," the art of the Northwest Coast Indians reflects their attunement to nature and their belief that in today lies yesterday and in tomorrow lies today.



Eagle Mask. Skaw'a legend. Carved yellow cedar with incised features painted black and red. The hair is red cedar bark. By Art Steritt.



"One-Horned mountain goat of Temlaham". Mask carved by Walter Harris, member of the Fireweed clan under the Killer Whale Crest.



Hawk Mask. Carved red cedar with incised features and feather design painted black, red, and blue-green. By Earl Muldoe.

NATIVE NEWS

All Indian bands and members are invited to contribute to this new column in THE INDIAN NEWS. Write: The Editor, THE INDIAN NEWS, Room 360 — 400 Laurier Avenue W., Ottawa, Ont. K1A 0H4.

The Pas, Man. — Chief Gordon Lathlin of The Pas Indian band predicts 1973 will be one of the "best years we've seen." He reported some 50 homes were recently hooked to newly-constructed sewer and water facilities, the first for that community.

The Chief also reported all but two of 164 lots in the band-owned and operated trailer court are now occupied and those that are empty are not fully serviced.

Other operations such as the Fairview senior citizens home are operating at capacity and the Chief said several new enterprises are also in the making.

Montreal, Que. — The La Macaza base, some 100 miles northwest of Montreal, was turned over to the Montreal-based Native North American Studies Institute in a recent ceremony. The transfer is expected to lead to the creation of an institution of higher learning for Indians.

The base, which was built 11 years ago to house Bomarc surface-to-air missiles, was closed last September, and was purchased from the Crown Assets Disposal Corporation for \$500,000 by the Department of Indian and Northern Affairs. The Crown will retain ownership of the land.

Northwest Territories — Jerry Sutton, legal advisor for the Indian Brotherhood of the Northwest Territories said recently the current minority government situation is "very nice" because "it means the government is quite sensitive to the Indian people. It really is nice for us at this point."

The 7,000 treaty Indians of the N.W.T. are involved in a dispute with the government over settlement of treaty rights dating back some 74 years.

Walpole Island, Ont. — Chief Donald Isaac of Walpole Island Indian Reserve has a 30-year plan to develop the island into a major tourist attraction which he envisions will turn the reserve into a profitable concern rather than a depressed area for welfare cases.

Spanish River Band, Ontario — Miss Yvonne Trudeau, who graduated recently from Teachers' College, North Bay, Ontario chose teaching as her profession because she particularly enjoys working with children.

She is a member of the Spanish River Band, the daughter of Mr. and Mrs. Michael Trudeau of Wikwemikong.



A full blood slave Indian, born in the wilderness some 100 miles from Fort Nelson, B.C., recording artist Harry Rusk is an accomplished singer and guitarist who has appeared on many Canadian country and music shows and at Nashville's Grand Ole Opry. Harry has been entertaining professionally since 1965, has cut four albums and numerous single records, including many of his own compositions.

Kamloops, B.C. — Norman LaRue, recently-elected chief of the Kamloops Indian band and a non-resident of the reserve, said he intends to "democratize government on the reserve". LaRue defeated incumbent Gus Gottfriedson by a vote of 43 to 40.

Mr. LaRue gained prominence during the campaign for a second inquest into the death of Chilcotin Indian Fred Quilt. The new chief lives in Vancouver.

Banff, Alta. — A Banff painter, Nicholas de Grandmaison, who has concentrated on Indian works, is among 40 persons who have been appointed to the new category of Member of the Order of Canada. The artist was the only person able to persuade High Eagle, last living participant in the Custer massacre, to sit for him. The category was created last year to recognize persons who have given distinguished service in a particular community, within a given profession or other grouping.

Whitehorse, Y.T. — In a recent report commissioned by the Territorial council of the Yukon, recom-

mendations were put forth for the organization of education committees in each Indian village. It also called for more "Indian content" in the school curriculum, and asked for the appointment of a native counsellor in those secondary schools having a significant number of Indian students.

Winnipeg, Man. — One of Canada's first credit unions to be operated by Native people has been established in Winnipeg. Unida will serve some 5,000 families through financial counselling and the promotion of Indian-owned businesses. To raise money for industrial development, the company plans to sell shares.

Another credit union owned and operated by Native people has been established in British Columbia by the B.C. Association of Non-Status Indians.

Vancouver, B.C. — Speaking for the Fred Quilt Committee, Mr. Clarence Dennis stated that its efforts would be activated towards ending discrimination in employment against natives. The Commit-

tee is a "social justice" group formed as a result of the death of Chilcotin Indian, Fred Quilt.

Whitehorse, Y.T. — The Yukon Association of Non-Status Indians was recently awarded an \$88,000. grant under the Local Initiatives Program to continue their winter warmth program.

Thirty-six men will be employed to repair homes of Non-Status Indians in the Yukon Territories, according to YANSI President, Joe Jacquot. Jacquot also pointed out that each village, in which repairs are to be made, will be responsible for the hiring and firing of labour to complete the job, "This gives stronger participation at the local level," he said.

Nazco, B.C. — The Indian people of Nazco, an isolated village in the heart of Cariboo country, will soon have a two-lane gravel road — an improvement over the present barely accessible dirt road. The Union of B.C. Indian Chief's community development worker for that district, Mr. Brendan Kennedy, 25, has been monitoring the road-building.

Norway House, Manitoba — The Norway House Indian Band operate their own Shell station in the wilderness which is one of the largest in the area having a tankage ability of 480,000 gallons. The business is managed on behalf of the band by Alexander Paupanekis, 31, the son of a generation of skilled trappers.

Mr. Paupanekis worked previously for 12 years as a clerk in a Norway House store where he picked up the principles of commerce and the ability to meet the public. Two years ago, before becoming manager of the business, he completed a course in bookkeeping and record keeping, a great asset in a community with no accountants.

Despite its isolation, the Norway House Shell agent handles a very diversified business. "Apart from supplying heating oil to the community and diesel oil for construction vehicles in the area, Paupanekis supplies jet fuel and aviation gasoline at the airport. He also sells gasoline to the three stores in the community and such products as outboard motor oil and snowmobile oil.

Mr. Paupanekis makes a point when he says, about the band's dealing with Shell, "But make no mistake, there is nothing charitable about Shell's association with the Norway House Band. It's good business for the band, and it's good business for Shell."

POETRY CORNER

All My Life These Yearnings Last

My eyes look to the hills behind
my home,
And see the shimmering waters
below,
To feel the warmth inside my
wigwam,
And listen to age old stories of
long ago,
My happiness is to live poor,
The way we did many moons past,
To gaze at the stars and sleep on
earth floor,
All my life these yearnings last.

To eat bannock, fresh game to hunt,
And spear fish in the night,
By the light of the full moon,
Then rest; to rise again and see the
morning sun,
My happiness is to hear my people
say,
Their Indian prayers and hymns,
the lessons cast,
What we believe, and continue this
way,
All my life these yearnings last.

If these cultures of ours, disappear
away,
And new ways to replace the old,
Our memories will, forever stay,
When we are no more, just spirit
soul,
What we have known, this world
so vast,
Then count all the stars and know,
"we're free,"

All my life these yearnings will last.
Mrs. Rita Joe
RR2, East Bay,
Eskasoni,
Cape Breton

* * *

INDIAN'S PRIDE

I am an Indian
And proud to be one
Dancing to drums at pow-wows
to come
Our life was of happiness
Until the whiteman inhabited
This once peaceful land.
We have been banned from our
native land
They shot our buffalo for just fun
and game
They accused us of massacres, they
started themselves
They said we were savages, with no
last name
But now I know I am glad to be
an Indian
For an Indian Pride shall never be
HURT.

by Jeannie Tenasco
Grade Seven

* * *

INDIAN

I like to learn a lot of Indian
language, and
I like to talk a lot of Indian.
But I don't like French very much,
but
I still like to learn some French.
by Raymond Tolley
Grade Seven

"Our Country's First Citizen"

Uneven hills look down the vale
Upon the water's shimmering
stillness,
Ah! these hills have a sorry tale,
Of these Indian men of wilderness,
What must we say for yesterday's
loss,
Why now be afraid of Indian men,
Just remember the "good" in a
moment's pause,
Not the bad of our country's first
citizen.

Mrs. Rita Joe
RR2, East Bay,
Eskasoni,
Cape Breton

* * *

OUR INDIAN RESERVATION

Maniwaki is an occupied Indian
Reservation, small, but
the Indians are all friendly.
Indians are lucky cause they get
their supplies free,
no pay taxes etc.
We should be proud to be an Indian
Because Indians were always here
in Canada.
A broom ball league for men and
one league for women
that represent our reservation.
They call themselves the Algonquin
Braves and the Maniwaki Braves.
Black is nice, but Indian is
Beautiful.

by Shirley Tolley
Grade Nine

* * *

INDIAN

Indian is a subject I like to learn
And a subject you can turn.
You can make musical instruments
Without buying any.
To be an Indian is a life.
This is True.

by Edward Decontie
Grade Seven

* * *

INDIAN PEOPLE

Indian People are beautiful
The men wear skin pants
And beautiful beaded vests.
The women wear dresses,
Fringed at the bottom,
And beaded too.
They have their long black hair
Braided, and have a lovely head-
band.
They have nice moccasins.
In winter they have nice warm
mukkllets.
That is why Indian People are
beautiful.
They make beautiful clothes.

by Sharon Thomas,
P.O. Box 557,
Vanderhoof, B.C.

* * *

INDIAN

In Indian we learn to speak
not to squeek
Like a mouse
In our house
I like being Indian
To be seen and called
Anishnabe.

by Sandra Anne Tenasco
Grade Seven

NISHGA (Continued from Page One)

different sides of the same coin, and hence were inseparable. For this reason, the fiat of the Lieutenant-Governor was essential. Under such circumstances the Supreme Court of Canada did not have the jurisdiction to entertain the case. However, the judgement clearly illustrates that the matter is one to be settled by the Federal parliament and not by the Supreme Court of Canada. In effect the Court is holding that the matter is one of a political nature which ought not be shifted to the Supreme Court.

If, as Pigeon J. states, the Supreme Court did not have the jurisdiction to rule on the merits of the case, has the matter now been prejudiced by the Supreme Court which has in fact given a judgement? It is also interesting to note that the Supreme Court can not sit as an Appeal Court on its own judgement.

In Justice Pigeon's final analysis, he notes:

"The substance of the claim is that the Crown's title to the subject land is being questioned, its assertion of an absolute title in fee being challenged on the basis of an adverse title which is said to be a burden on the fee."

"For all those reasons, I have to hold that the preliminary objection that the declaration prayed for, being a claim of title against the Crown in the right the Province of British Columbia, the Court has no jurisdiction to make it in the absence of a fiat of the Lieutenant-Governor of that Province."

It is worthy to note that the Lieutenant-Governor is not obliged to grant such a fiat, and so refusing, there is no appeal from this decision. As stated by Pigeon J. "In Canada, immunity from suit has been removed by legislation at the federal level and in most provinces. However, this has not yet been done in British Columbia."

What this implies is that the government of British Columbia is immune from suit until such time as it passes a law to that effect unless a fiat is granted by the Lieutenant-Governor of the province.

Court recognizes Nationhood of Nishgas

The importance of this case was well put by one of the judges, Justice Hall when he stated: "This appeal raises issues of vital importance to the Indians of northern British Columbia and, in particular, to those of the Nishga tribe. The Nishga tribe has persevered for almost a century in asserting an interest in the lands which their ancestors occupied since time immemorial. The Nishgas were never conquered nor did they at any time enter into a Treaty or Deed of Surrender as many other Indian tribes did throughout Canada and in southern British Columbia." (Act of State doctrine)

It is noteworthy in the judgement

of Judson, Pigeon, Ritchie and Martland JJ. given by Justice Judson, that the court chose to describe the Nishga Tribal Council in the following words . . . "The appellants are members of the Nishga Nation . . ." (emphasis is mine)

The word "nation" according to International law is clearly defined. One such definition is found in Hackworth's Digest of International law, "the terms state and nation are frequently used interchangeably. The term nation, strictly speaking as evidenced by its etymology (nasci — to be born) indicates relation of birth or origin and implies a common race, usually characterized by community of language and customs."

Since both terms, state and nation, are interchangeable, it is interesting to note the definition of "state" according to More's Digest of International law. "For all purposes of international law, a state may be defined to be a people permanently occupying a fixed territory, bound together by common law, habits, customs into the one body politic, exercising, through the medium of an organized government, independent sovereignty and control over all persons, and things within its boundaries, capable of making war and peace, and of entering into all International relations with the other communities of the globe."

According to the dictionary meaning of "nation", the Oxford edition states: "Nation: the state — the body politic as organized for supreme civil rule and government; the political organization which is their basic contention upon which generally and abstractly or in a particular country; hence a supreme civil power and a government vested in a country or nation."

The Nishga tribal council, as well as other independent Indian nations in the province of British Columbia, met the criteria of both definitions prior to white settlement and indeed up to the signing of the Oregon Treaty of 1846. The Nishgas fulfilled the requirements and this was their basic contention upon which they based their land claim — that they had never lost their aboriginal sovereignty over the territory, nor had they ever submitted themselves voluntarily to any other system of government or administration.

Title to land never surrendered

It was the contention of three of the judges, Judson, Martland and Ritchie JJ. that the Indians of British Columbia including the Nishga Tribal Council, were not recognized by the Royal Proclamation (1763) and were hence not under the protection of British sovereignty. It was further established that there was no British sovereignty in British Columbia until 1818 when Her Majesty entered a Convention of Commerce with the United States of America establishing the boundary at the 49th parallel of latitude. This was extended "indefinitely by a further Convention in 1827."

(Continued on Page Ten)



Photo Credit: T. Nahanee

Above is the Nishga Tribal Council at the Supreme Court of Canada, November 31, 1971. Spear-heading the claim was Frank Calder (center), B.C. Minister without Portfolio. Directly behind him is R. Sampat-Mehta, author of this article, (left) and James Gosnell (right), head of the Nishga Council.

British Columbia, as such, however, did not come under British sovereignty until the Treaty of Oregon in 1846. As stated by Judson J. "The Oregon Treaty was, in effect, a treaty of cession whereby American claims were ceded to Great Britain. There was no mention of Indian rights in any of these Conventions or the treaty." Britain, it seems, relies for its title over the Nishga title solely upon this Oregon Treaty of 1846. This treaty was made between these two states notwithstanding the Nishga's sovereignty over their territory. Indeed, no mention in regards to the Nishga's sovereignty or title was made. It cannot, however, be argued that because two bigger nations neglected to recognize the sovereignty of a smaller nation that the sovereignty did not exist, and consequently becomes extinguished. To hold, therefore, that "when the colony of British Columbia became part of it" seems to do violence to the acknowledged norms of the sacredness of a state's sovereignty.

It is indeed, to be noted that the "treaty" was signed between America and Britain while totally ignoring such independent nations as the Nishgas. Since, in fact, the U.S.A. had not extinguished the Indian title, how could they forfeit to Britain what was not theirs to begin with? And how, too, could Britain accept from the U.S.A. what was not theirs to give? Although the Americans ceded their claims to Great Britain, the Nishgas and other independent B.C. nations or tribes did not cede their claims as mentioned and concurred in by learned judges Judson, Martland and Ritchie JJ.

Indeed, since the U.S.A. had not cleared the Indian title or extinguished it prior to ceding this territory to Britain, the Treaty of Oregon, 1846, could be declared null and void in view of the fact that they could not cede what did not belong to them. If Britain and hence Canada rely for their sovereignty on the Oregon Treaty, then their claim is ill-founded in law!

International law ascribes certain specific norms for the acquisition of territory: conquer and occupation, accretion, prescription, annexation and cession. (See the *Island of Palmas*, P.C.I.J. 1928 also *Legal Status of Eastern Greenland*, P.C.I.J. 1933). It is manifest that the Nishga people have never been a party to any one of the above conditions either in their relations with the U.S.A. prior to 1846, or with the Dominion or Britain. As stated in my book, *INTERNATIONAL BARRIERS*, "They are descendants of the Indians who have inhabited from time immemorial the territory in question, where they have hunted, fished and roamed." This territory consisted of 1000 square miles in and around the Nass Valley, Observatory Inlet, Portland Inlet and the Portland Canal, all located in north-western B.C. Justice Judson held, "No treaty or contract with the Crown or the Hudson's Bay Company has ever been entered into with respect to the area by anyone on behalf of the *Nishga Nation* (emphasis is mine)." This is irrefutable evidence that the Nishga have never ceded the title in their territory and therefore possess title which to them is equivalent to state sovereignty. This concept of state sovereignty is rig-

idly protected by International law and the accepted customs amongst civilized nations. And indeed is the basis of all relations amongst sovereign independent states.

The court conceded that "aboriginal occupation" is a title "well embedded in English law."

Nishga case v. St. Catherine Milling Co. case (1899)

The court's analogy of the *St. Catherine Milling Co. case*, 1899, in search of Indian title can be no more than academic for the situations are quite distinct. The principle which guided the court in that case was affected by treaty. (The *North Western Angle Treaty No. 3*, 1873). In the circumstances, other factors primarily the law of treaties are the operative principles. The Nishgas had not entered into any treaty with the Dominion. It cannot be said that the Nishga's title is merely "personal or usufructory" as was the contention held in the *St. Catherine Milling Co. case*.

Establishment of reserves in the Nass River valley

According to Justice Judson, "The recommendations of the Commission (McKenna-McBride) resulted in the establishment of new or confirmation of old Indian reserves in the Nass valley. They are over thirty in number. Frank Calder, one of the appellants, says that this was done over Indian objections. Nevertheless, the Federal authority did not act under its powers under s. 91(24) of the *British North America Act*. It agreed, on behalf of the Indians, with policy of establishing these reserves.

It is worthy to note that the

Dominion government agreed on behalf of the Indians who, at the same time, were protesting such actions by both governments.

It is also interesting to note that on the one hand, Indians have no rights, including no aboriginal rights as is the case in British Columbia. Clearly, their rights have never been recognized. However, in regard to treaty Indians, in this case Treaty No. 8 was cited by Justice Judson, when he stated: "There can be no doubt that by this treaty the Indians surrendered *their rights* (emphasis is mine) in both areas." To what rights does he refer? And why aren't the rights of which he speaks applicable to those Indians in B.C. not covered by treaties? It is somewhat inconsistent to suggest that only those Indians who signed away their rights, had rights to sign away!

The province's answer to aboriginal rights

Judson J. "But the answer of the province is still the same — that original Indian title had been extinguished in the province of British Columbia prior to Confederation and that there were no Indian claims to transfer to the Dominion beyond those mentioned in Article 13 of the Terms of Union."

Clearly this has not been established to the satisfaction of the natives of British Columbia — neither the Nishgas, nor other Indian tribes who did not sign treaties. To this end the Union of B.C. Indian Chiefs presented a Land Claim document to the Prime Minister, the Honorable Pierre Elliot Trudeau in July of 1972 which to date has not been settled.

Courses offered in NWT

If you are interested in any of the following courses organized by the St. John's Ambulance, N.W.T., organize groups of 10 to 20 people and contact the Association at Box 2640, Yellowknife, N.W.T.

CHILD CARE

The course in Child Care will take two hours a week for eight weeks and is designed for young mothers or babysitters. It shows the general pattern or sequence of growth, development and behaviour which is common to children and outlines the principles of child guidance.

HOME NURSING

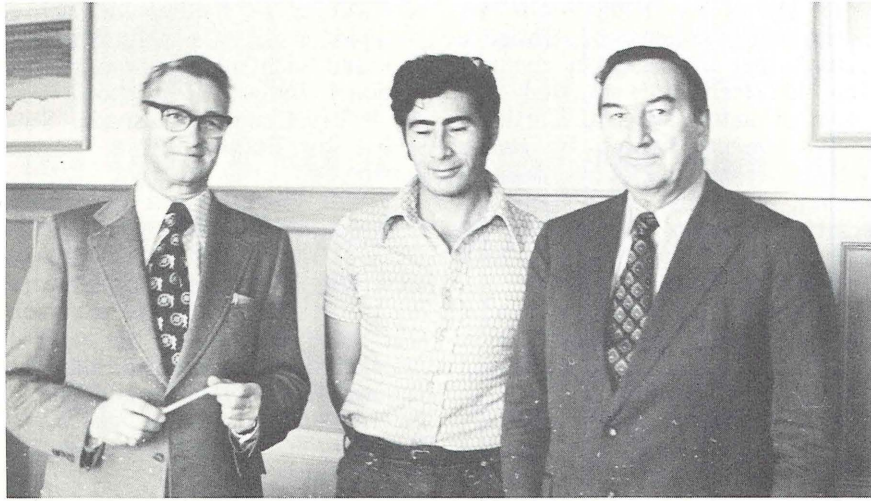
The course in Home Nursing is designed to enable you to cope with emergencies in an intelligent manner and to know what to do in the case of illness or convalescence in the family. The course covers a wide-range of topics from caring for the young and old in the home to prevention of home accidents.

BASIC FIRST AID

An emergency basic First Aid course, 8 hours, teaching how to stop bleeding, start breathing, aid a fracture victim, and self help, has been developed so that such basic instruction can be made available to every individual.

ADVANCED COURSES IN FIRST AID are also offered.

On-the-job training for Indian apprentices Part of deal at Batchawana Industrial Park



Featured from right to left are: Mr. Bill Hogg, a Sault Ste. Marie businessman; Chief "Duke" Corbiere and Mr. Art Wichard, a company Director presently connected with the Criminal Injuries Board in Toronto.

Sault Ste. Marie, Ont. — The people of the Rankin Inlet reserve, perhaps one of the youngest reserves in the country, have united unanimously behind Chief John "Duke" Corbiere to gain economic independence.

The Indian people on the Rankin Inlet reserve are, in fact, members

of the Batchawana Band and it is only in the last few years that they have come to settle at Rankin Inlet. Previously they were scattered on other reserves in the area.

Situated on the outskirts of Sault Ste. Marie, the Rankin Inlet reserve is an ideal location for the establishment of an Industrial Park having

accessibility to both the highway and the railway system.

According to the Chief, the Industrial park has great potential both for the Band and for those industries planning to take advantage of the site. For the Band, it will mean jobs for Band members since each contract will stipulate that a certain number of Indian people are to be employed as apprentices in the industry, and of course, it will mean economic benefit since each member of the Band is a share-holder in Batchawana Industries Ltd.

The Board of Directors for Batchawana Industries Ltd. is composed of three members of the Band including the Chief, as well as two non-Indian professionals from the city of Sault Ste. Marie. The two non-Indian advisors are Mr. Art Wichard, former Attorney-General

for the Province of Ontario, and presently a member of the Criminal Injuries Board in Toronto, and Mr. Bill Hogg, a company President himself as well as Sault Ste. Marie resident. Both men have expressed their sincere interest in the development of the Industrial Park, and their professional advice will no doubt aid the new company towards building a successful enterprise. The other two Directors are John Sewell and Robert Syrett.

The Community Branch of the Ontario government recently gave a grant of \$10,000. to Batchawana Band Industries Ltd., to defray the cost of salary and expenses of a manager for one year. Other than this the company has been operating on its own as well as Band funds, and with more Industries expressing their desire to locate on the Park site, financial assistance will not be required.

Manitoba Region report:

School patrols organized at Peguis Reserve

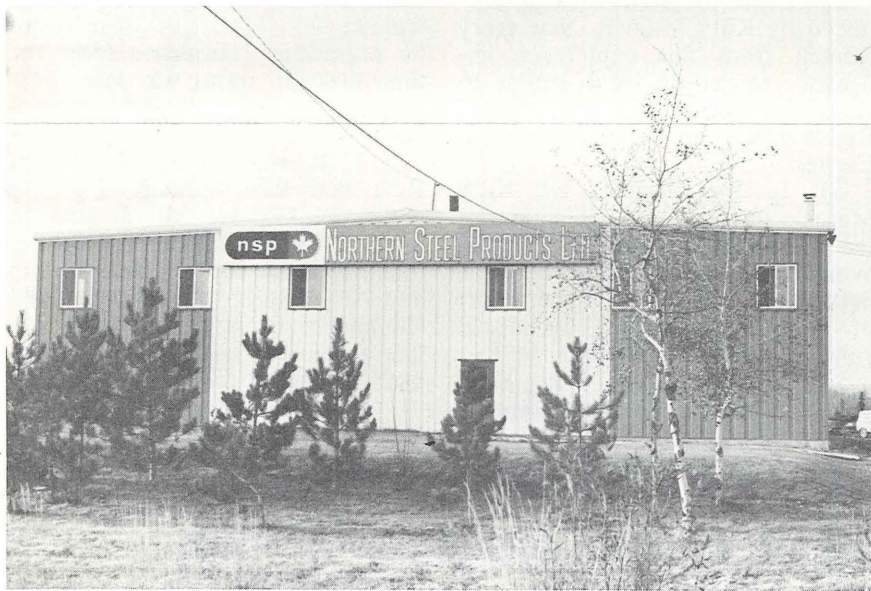
Organized school patrols were recently established at the Peguis Indian Reserve in Manitoba and are proving to be a very valuable addition to the operation of Peguis Central School and its population of 650 students.

Concerned over a recent series of pedestrian accidents on the paved Provincial Road #224, which travels past the school, the R.C.M.P. Detachment at Fisher Branch, in conjunction with the Manitoba Motor League and Malcolm Hughes, Principal of the school, established the patrol which went into operation just after the new year.

Six students, including one Captain, were selected and given a short training course by the R.C.M.P. at

the Peguis school. A graduation ceremony was held at the school after the course and Superintendent E. J. J. 'Ted' Mahoney, the Officer Commanding of the Winnipeg Sub/Division R.C.M.P., attended to present the badges and certificates to the patrolmen and to deliver a talk on traffic safety to the 550 teachers and parents present at the ceremony.

The system was to be expanded around the first of February to include the appointment of about 25 additional students to act as 'School Bus Patrolmen'. Each school bus arriving and departing from the Peguis School was to have two school bus patrolmen to ensure the safety of the children as they enter and depart from the buses.



Approximately 10 Indian people are employed by Northern Steel Products Ltd., one of four Industries presently located on the reserve.



The residential area is situated beside the Industrial Park on the Rankin Inlet reserve and serves as one example of the intricate planning by the Band to make the most of their land. This area has been marked off in individual lots, and all new houses for the reserve will be built in this area. All the houses pictured above were built in the last few years.



Left to right: Mr. Malcolm Hughes, Principal, Peguis Central School; Donald Wilson, Capt. of Patrol; Debbie Walker; Esther Carelse; Velma Sutherland; Glennis McCorrister; Wayne Govereau; Cpl. J. A. Barrie i/c Fisher Branch Det., R. C. M. Police.

a chipewyan origin story



by James McNeill

When the first man in the world landed on earth, it was up where the Dogrib Indians have their hunting grounds today. Now this first man on earth found the world a beautiful place, lots of food, but he found no other man, woman or child upon it. So he set to work and created some children out of clay. He gave them two kinds of fruit, some black and some white, but he told them they should never eat the black fruit. Then he left the children and went on a journey to where the sun dwelt, because he wanted to bring it down to the earth to warm his children.

After a very long journey and a considerable absence, he returned, carrying the sun in his arms. He was happy to find his children had obeyed, and had eaten only the white fruit while he was gone.

A little later he left his family to go on another journey, because the sun that he had brought only gave heat and light part of the time. Now he would bring them the moon to serve as a lamp in the darkness. While he was gone on this journey, his children ate up all of the white food. For a long time they were hungry and at last, forgetting the old man's words, began to eat the black food.

When the old man returned, car-

rying the moon under his arm, he was sad to find that his children had eaten the food of disease and death. He told him that in the future sickness would come among men and with it pain and danger. He lived among the people for a long time, until he became tired of life and wanted to be free from it.

"Go," he said to one of his sons, "to the river that flows into Great Bear Lake, and bring one of the little wise beavers. Find one that has a brown ring around the end of its tail and a white spot on the tip of its nose. It must be a young animal whose teeth are still sharp."

The son did as he was directed, and in a short time returned with a young beaver.

"Pull seven teeth from the beaver's jaw," he ordered, when the young man gave him the animal. His order was soon obeyed and the old man called all the people he had created to gather round him.

"I am old and I am tired of life, and I wish to sleep. Take the seven teeth and drive them into my body."

They did so and as the last tooth entered the old man's body, he died. Soon after all the people he created grew old and they too died, but their sons and daughters lived after them. And so it was that he who brought the first life into the world also brought death to it.

ABOUT THE AUTHOR

Jim McNeill is a well-known Canadian historian and folklorist who has travelled extensively among Canadian Indians and Eskimos. Specializing in Indian and Eskimo history, legends, and tales, he has compiled many Indian legends and stories, particularly for children. In 1957 he wrote the children's book, *Sunken City*, which in 1962 won the Hans Christian Anderson international prize. He also wrote another children's book entitled *Double Knight* in 1961 and has since worked intensively on native history. The basis of much of his material was obtained while he worked as a travelling writer with the department of Northern Affairs and much of what he gathered has been printed or produced through film. Mr. McNeill hails from Red River, Alta., and is presently married with ten children and lives at Carleton Place, Ont.

Mary Two-Axe-Early moves first resolution At national conference of Indian women

1) Moved by Mary Two-Axe-Early and seconded by Christine Daniels that we set up a commission and task force to study the status of native women. Carried.

Amendment: Moved by Jennie Margetts, seconded by Monica Turner that this commission approach the Native Council of Canada and the National Indian Brotherhood for funding. Carried.

2) Moved by Mary Two-Axe-Early, seconded by Brenda Rice, that no non-Indian be given Indian status through marriage.

3) Moved by Kitty Maracle, seconded by Doris Senger, that the federal government provide funds for native students equal to the amount they will provide for foreign students entering our country. Carried.

4) Moved by Irene Bridge, seconded by Pauline Rosa that because we are not as well informed of the Indian Act, that Indian women's societies approach the department of education to include the study of the Indian Act in the school curriculum especially in schools where native students are in the majority. Carried.

5) Moved by Irene Bridge, seconded by Kitty Maracle, that every woman from this conference endeavour to set up local groups to study the Indian Act and Bill of Rights so that we are fully informed. Carried.

6) It was moved by Kitty Maracle that the National Committee on Indian Rights for Indian Women intervene on behalf of Jeanette Lavell to the Supreme Court of Canada. Seconded by Ethel Johnson. Motion carried.

7) It was moved by Kitty Maracle that the National Commit-

tee acquire the funding for such a commission from government bodies and such organizations as the National Indian Brotherhood and the Native Council of Canada. Seconded by Brenda Rice. Motion carried.

8) It was moved by Kitty Maracle that the National Committee urge the Parliament of Canada to reform its laws so that the meaning of the word Indian be a person who is the descendent of the original peoples of this country and that the Indians themselves be allowed to determine who is Indian. Seconded by Mary Two-Axe-Early. Motion carried.

9) It was moved by Kitty Maracle that the National Committee urge the Parliament of Canada to reform its laws and its practices so that the children of non-status women and the children of unwed Indian women no longer be enfranchised and that all such children who have lost their status by whatever means be given the option to regain their status. Seconded by Christine Boone. Motion carried.

10) It was moved by Mary Two-Axe-Early that we strongly demand that all the living Indian women who have lost their status be re-instated retroactive from the time that the status was lost. Seconded by Doris Singer. Motion carried.

11) It was moved by Jenny Reid that this assembly urge the mayor of Ottawa, Mr. Benoit, to intervene in the incident of assault that happened to Mrs. Jenny Reid and Ann Kitt and that the National Committee demand satisfaction on this issue. Seconded by Nellie Carlson. Motion carried.

Local Native people will continue winter work on Mackenzie Highway

Ottawa — Local native workers will continue to be employed on the Mackenzie Highway this winter between Fort Simpson to Camsell Bend in the Northwest Territories, Northern Affairs Minister Jean Chrétien announced recently.

Mr. Chrétien said that the federal-Northwest Territory government's program of 'Hire North' was continuing in spite of the fact that work originally scheduled for this winter was completed ahead of schedule. This involved an average daily work force of 100 native people who were employed on a rotation work formula agreed upon by settlement councils and which utilized some 300 workers.

"The highway work was stopped on December 15 to allow workers to return to their homes for the holidays and, in the majority of cases, to allow the native population to attend their trap line operations," Mr. Chrétien said.

Recently, a number of the native

employees commenced work on the clean up of the already completed highway right of way from Fort Simpson to Camsell Bend. Following this the work-force will be clearing out creeks and off-take ditches, removing leaners and dead falls along the right of way, clearing borrow pits and access roads, burning scattered areas of timber along the highway route and where necessary, widening the road to improve the esthetic appearance. It is possible this additional work could last until April 1.

Mr. Chrétien said the primary highway project starting April 1 will be hand clearing of from 10 to 20 miles north of Camsell Bend in preparation to establishing a training section where native employees can learn on-the-job use of heavy equipment as will be used in construction of the road — bulldozers, large trucks, graders and possibly scrapers.