

CA 1 I A 59
I 54

Vol. 15, #2

Affaires indiennes
et du Nord
Affaires indiennes
A 0H4, Canada

CIRCULATION
Canada Post / Postes Canada
Bulk third class / En nombre troisième classe
K1A 0S7 OTTAWA

Mrs. Eileen Cubberley,
University of Waterloo,
Waterloo, Ont.

STORAGE

-17-

561/9/85

ATTENTION ARTISTS (partic

To be an Indian means you have very special feelings about nature, your pets and your family! Send us your feelings about any of these on paper! THE INDIAN NEWS would like to reproduce in its pages your very special paintings or drawings. You don't have to be a gifted artist to express your feelings. And that's what is wanted here . . . YOUR feelings!

When submitting your painting or drawing send along your name,

age, and a **SPENT ISSUE** where you live. THE NEWS would like to encourage to use your very special talent and would like to share it with our 55,000 readers across Canada.

Young artists of Indian ancestry are encouraged to send their pictures and drawings to:

The Editor, The Indian News, 400 Laurier Avenue, West, Ottawa, K1A 0H4, Ontario. Prizes to be announced.

the Indian news

FOR CIRCULATION

Vol. Fifteen, No. Two

Ottawa, Canada

Vol. Quinze, No Deux

July - Juillet, 1972

Even Older People Find Rewarding Jobs As Kehewin Reaches Full Employment

by Pierrette Flookes

How does one find self-respect, dignity, and the incentive to go on in life on a Reserve? The Indians of Kehewin, through employment, and by everyone's total involvement in the awareness of the need to share common interests, goals and problems of the community, have found what appears to be the answer: working in close unity towards the accomplishment and realization of a rich, full life together, thus making the Reserve a happy community and a better place to live.

The people on the Reserve had very little academic education and an almost total lack of any vocational training. They challenged an enormous handicap and proceeded to plan a better future for themselves through working programs that could be applied to existing facilities on the Reserve. Economic and social activity was non-existent, and unemployment was 95% out of a population of 510.

The 'rebirth' of Kehewin took place when the people were offered opportunities on the Reserve which hitherto were non-existent.

Chief Youngchief, a quiet, wise and reserved young man, greatly concerned about the fate of his Reserve, is most happy to see that his people have decided to revitalize the dignity of their proud origin.

The Chief is enthusiastically supported by Council and energetically assisted by a Band administration staff, under the guidance of Joe Dion, Band Manager. He is a dynamic, intelligent and hard-working young Cree interested only in the future of the Kehewin Indians. All of these people have one mutual interest: to upgrade the lives of the Kehewins.

With the help of the Department of Indian Affairs and Canada Manpower, full time jobs were created for 146. These jobs were at the tannery, at the handicraft shop, at the sawmill, in construction and in the social development program.

The former meeting hall was renovated and converted to house

Saarinén, a highly competent instructor in the art was hired by the band to teach weaving to the women. The different weaving techniques taught were practiced on the re-

KEHEWIN, page four)

Indian Issues in House of Commons

OTTAWA, Ont. — The Indian people of Canada, though not directly represented in the House of Commons by any member with the exception of Hon. Jean Chrétien, have had issues of concern to them raised in the House of Commons quite frequently during this session of Parliament . . . first, the Cardinal situation, the James Bay Power Project, the secret report on Taxation (B.C.), and lately, the Fred Quilt affair. Frank Howard raised the question in the House when he said, "The Fred Quilt affair is a case where there is, to be overly generous about it, a convinced attitude on the part of the Indian people in B.C. that a crime has been committed by a member of the R.C.M.P. and it had been whitewashed. This confirms once more that Indian people are discriminated against in their relations with the law." Howard also commented that there are approximately 20,000 people incarcerated in Canada and that of these, Indian people make up 60%. "Anyone who looks at this in a reasonable way must conclude that there is something wrong with the system, the attitude, the administration of justice and the imposition of punishment by the courts on Indian people who appear before them," he said.



To Kehewin Reserve comes the opportunity to learn new crafts and retain the old through work in a Handicraft Shop.

Forest Firefighting Force for the Far North

by Floyd Caza

OTTAWA — A 64-man native firefighting force is to be established in the Northwest Territories with equipment and mobility that will enable it to react immediately in the event of forest fires anywhere in the territories, it was announced by the Honourable Jean Chrétien, Minister of Indian Affairs and Northern Development.

The creation of the new force grew out of the disastrous experience of 1971 when 330 forest fires swept the Mackenzie District of the Northwest Territories. Six firefighters were killed and 2,000,000 acres of woodland were destroyed.

Under the new organization eight eight-man crews will be located at key centres in the Mackenzie Valley and south of Great Slave Lake, each with portable firefighting equipment and helicopters to transport it swiftly to wherever it is needed. A fleet of water bombers consisting of Canso and Twin-Otter aircraft will back up the force.

Arrangements are being made with the Alberta Forest Service to assist in the training of the new force. It is planned to have a safety and training officer assigned to the group to continue the training when the men return to their stations.

Indian Co-Op Manual Comes in three languages Cree, English and French

A new booklet, "Manuel for Indian Co-operatives", translated into Cree by Ahab Spence, has been prepared by the Co-operatives Services Section of the Indian-Eskimo Economic Development Branch to aid Native People interested in starting and operating a co-operative. This publication gives brief references to the principles and procedures which are applicable under all legislations since co-operatives are incorporated under Provincial Territorial legislations which vary from province to province.

CA 1 I A 59 I 54 V.>



LE PROJET DE LA BAIE JAMES

par: Claude Lachapelle

Les barrages

1. Québec — C'est par le complexe de la rivière La Grande, la plus au nord du bassin, que débutera l'aménagement de la région de la Baie James.

Pour réaliser ce premier projet, il faudra détourner dans la rivière La Grande les eaux d'une partie des bassins des rivières Caniapiscou, Grande Baleine et Opinaca, laquelle est tributaire de la rivière Eastmain. Quatre centrales seront aménagées, la première à 23 milles de Fort George, la quatrième à 288 milles de cette municipalité, les quatre s'échelonnant donc sur une distance de 300 milles de la mer.

Outre les quatre centrales, l'ensemble comprendra quatre barrages principaux, 18 évacuateurs de crues et ouvrages de contrôle et un total de 80 milles de digues. La puissance et l'énergie seront acheminées vers Montréal sur des lignes à haute tension, pouvant atteindre 1.5 million de volts.

Selon le président de la SDBJ, l'aménagement du complexe La Grande constitue le choix optimal au point de vue technique, économique, social et écologique. Ainsi, relève M. Nadeau, l'emplacement choisi:

- ne touche en rien le droit foncier des réserves et établissements indiens du territoire;
- dérange le moins les territoires de trappe, de chasse et de pêche des populations autochtones;
- protège les grandes surfaces boisées du sud en vue de leur exploitation future;
- sauvegarde le grand et beau lac Mistassini dans son état naturel;
- offre la mise en place de la première route au Canada débouchant sur la baie d'Hudson;
- satisfait aux exigences prévues par l'Hydro-Québec;
- ouvre un vaste champ de prospection, d'exploration et de mise en valeur de richesses minières actuellement inaccessibles faute de moyens de communication;
- ne noie qu'une surface limitée dans une région où les forêts sont clairsemées, la majorité des forêts inondées étant située entre les parallèles 52 et 55;
- ne submerge que 1,400 acres de claims miniers et aucune route, che-

min de fer, mines ou exploitation, habitations ou camps de pêche.

Le sort des Indiens

2. Quant aux 5,000 Indiens Cris qui habitent le territoire, M. Nadeau se dit convaincu qu'ils se trouveront grandement favorisés par le développement de la région.

Il soutient que les travaux pourront se poursuivre "sans enlever aux Indiens le droit de continuer à vivre, s'ils le désirent, comme ils le font présentement".

Puis il a ajouté aussitôt: "Mais le développement de la région de la baie James apportera quelque chose de beaucoup plus constructif pour eux."

Ce développement, explique-t-il, leur offrira un choix: "Ou bien de continuer à vivre de la chasse et de la pêche, comme leurs ancêtres, ou bien de participer à une structure de vie différente, que certains d'entre eux viennent déjà goûter à Montréal ou dans d'autres villes du Sud."

M. Nadeau souligne en outre que l'adaptation des Indiens est déjà commencée. "Un grand nombre d'entre eux ont déjà remplacé le traîneau à chiens par la motoneige. Nos émissions de radio y sont très écoutées. Certains vêtements, certains aliments, certains objets qui font partie de notre vie quotidienne sont maintenant choses fort connues, et même courantes, chez les Indiens de la baie James."

"Vouloir priver les Indiens de la baie James de la liberté de choisir entre le maintien intégral de leur mode de vie ancestral et une participation volontaire à notre vie sociale et économique, note encore le président de la SDBJ, équivaudrait à vouloir garder les Indiens du territoire dans un ghetto inacceptable de nos jours."

Le projet de développement de la baie James, conclut M. Pierre Nadeau, offrira aussi aux Indiens le stimulant nécessaire à la dynamique et au renouvellement de leur synthèse socio-culturelle.

Enfin, il fait observer que les Indiens auront le choix de travailler et d'avoir la satisfaction de retirer un salaire plutôt que d'avoir à accepter les chèques d'assistance sociale ou un autre soutien de l'État.

Le ministère des Affaires indiennes

3. Le ministre des Affaires indiennes et du nord canadien, M. Jean Chrétien, s'est dit heureux de la décision du gouvernement du Québec, à l'effet d'entreprendre l'aménagement de la région de la Baie James en commençant par le complexe de la rivière La Grande.

"Pour nous, cette décision ne change pas le problème de base, mais elle devrait simplifier grandement la recherche d'une solution équitable pour les Indiens", a ajouté M. Chrétien, alors qu'il était interrogé à l'extérieur de la Chambre.

4. Québec (PC) — Le problème indien soulevé par l'aménagement hydro-électrique de la Baie James demeure entier, à la suite d'une rencontre jeudi entre le premier ministre Bourassa et le ministre des Affaires indiennes, M. Jean Chrétien.

M. Bourassa a fait savoir, après cette réunion secrète, qu'il a été convenu de tenir une réunion subséquente à laquelle participeront MM. Lionel Chevrier, négociateur du Québec auprès de l'Association des Indiens; Pierre Nadeau, président de la Société de développement de la Baie James, et Jean Ciaccia, représentant de M. Chrétien.

Aucun porte-parole indien ne fera partie de ce groupe de travail. Le chef du gouvernement québécois devait préciser toutefois que plusieurs rencontres ont déjà eu lieu entre les représentants gouvernementaux et indiens.

M. Bourassa est d'avis également que la décision de son gouvernement d'amorcer le projet de la Baie James par la rivière La Grande, au nord, sera un facteur déterminant dans le règlement du litige qui l'oppose aux Indiens de cette région.

En somme, les porte-parole fédéraux et provinciaux tenteront de vendre l'idée au peuple indien que le projet "va leur profiter", a conclu M. Bourassa.

Les Indiens

5. Québec — Les Indiens du Québec s'opposent toujours au projet d'aménagement de la baie James, malgré la décision d'entreprendre les travaux dans une région du nord où moins d'Indiens seront affectés.

"La Province de Québec n'a aucun droit d'utiliser ce territoire et l'Association des Indiens du Québec fera tout en son pouvoir pour l'en empêcher", déclarait hier dans un interview le porte-parole de l'Association, M. Max Gros-Louis.

"Il y a encore entre 2,000 et 2,500 Indiens dans cette région, déclarait M. Gros-Louis, et ça fait entre 2,000 et 2,500 personnes qui ne pourront travailler ni assurer leur subsistance à la suite de ce projet."

6. Pour les Indiens, c'est justement le genre de travail qui surgit de temps à autre. Pour eux, cela ne correspond pas aux possibilités de travail que les Blancs des gouvernements et des affaires, au sud, présentent comme l'un des bénéfices à venir du projet.

Dans des douzaines de conversations, je n'ai pas entendu mentionner les possibilités de travail comme un aspect important. Les gens de l'endroit, et surtout ceux plus au sud, ont déjà 15 ans d'expérience dans notre économie de salaire.

Cela ne leur a pas profité. Comme un Indien le disait: "Les Indiens ont été les derniers embauchés et les premiers renvoyés. Lorsqu'ils travaillaient dans le bois, on leur donnait les "broussailles". Ils ont fait le travail le moins intéressant dans la région pendant que les animaux dont dépendaient leur communauté étaient progressivement livrés aux chasseurs blancs.

Les Non-Indiens

7. Les perspectives d'avenir des Indiens de la Baie James ne semblent pas heureuses. Si l'on en juge par l'expérience du passé, les Indiens seront les perdants du point de vue économique, social et psychologique. Les effets auxquels on peut s'attendre alors seraient la démoralisation, la désorganisation sociale et l'effondrement mental. Mais cela ne sera pas nécessairement le cas. Des mesures de protection peuvent être prises.

8. En d'autres mots, il presse que les Indiens apprennent à manier l'injonction, le dossier bien bâti, la grève, le travail en comité, la manifestation . . . s'ils veulent entreprendre et gagner la bataille et la Radissonnie; c'en est une pour l'auto-détermination et le pluralisme des collectivités humaines.

Cette page a été composée avec des extraits d'articles de presse sur la baie James. Les sources sont:

1. *Baie James — Québec aménagera d'abord La Grande*, par Gilles Lesage, Le Devoir, Montréal, 17 mai 1972;
2. *Baie James: les Indiens n'ont pas à craindre la perte de leurs privilèges*, par Pierre L. O'Neill, Le Devoir, Montréal, 18 mars 1972;
3. *Chrétien approuve la décision d'aménager le complexe de la rivière La Grande, qui ne touchera que 2000 aborigènes*, par François Mailhot, Le Soleil, Québec, 18 mai 1972;
4. *Le problème indien de la Baie James reste entier après la rencontre Chrétien-Bourassa*, Québec, Presse Canadienne, dans La Presse, Montréal, 26 mai 1972;
5. Notre traduction d'un extrait de l'article *Indians against Bay scheme, no matter where it's built*, par Don MacPherson, Montreal Star, 26 mai 1972;
6. Notre traduction d'un extrait de l'article *Angry Crees burn hundreds of James Bay ecology reports*, par Boyce Richardson, Montreal Star, 24 février 1972;
7. *La version moderne de la conquête de l'Ouest*, par Edward S. Rogers, Le Soleil, Québec, 29 janvier 1972;
8. *La fausse contradiction entre le bulldozer et le mocassin*, par Jean-Jacques Simard, Le Devoir, Montréal, 6 avril 1972.

Le but de cette page n'est pas de donner un compte-rendu complet de ce qui s'est déroulé et se déroule encore autour du projet d'aménagement de la baie James. Le projet est en marche depuis plus d'un an déjà, et il faudrait beaucoup plus qu'une publication d'une douzaine de pages pour tenir compte de toutes ses implications . . . Notre premier objectif est de dégager les principaux courants de discussion et de confronter les arguments du Gouvernement du Québec avec quelques commentaires des Cris de la baie James. Notre deuxième objectif est de déclencher un échange d'information sur toute expérience semblable faite par d'autres Indiens du Canada. Il y a plusieurs exemples où les Indiens ont dû subir la réalisation de tels projets sur leurs terres ou ont pu en bénéficier: barrages, lignes de trans-

mi
ES
me
a é
ca
C E

CALL IA 59 I54 V.>

oyer vos com-
t votre peuple
votre opinion
tion indienne,

a 31187 011752845b

EDITORIAL

There are Indians . . . And then there are the Indians of Canada

by Theresa Nahanee

It has recently been brought to my attention, as Editor of THE INDIAN NEWS, that there are two entirely divergent cultures in Canada known as "Indians" — those whom we serve with this paper and those served by THE CANADA INDIA TIMES. It seems there is some outspoken objection by the *real* Indians to being known as "East Indians" since such a derogatory term is used on them only in North America — throughout the entire world they are known as Indians. It has also been brought to the attention of our respected and loved national leader, Mr. George Manuel by India's Ambassador here in Ottawa.

Our readers may also be aware that it is *almost* inevitable that a new Indian Act will have to be drawn up should Jeannette Laval win her case in Canada's Supreme Court. The definition of an "Indian" under the present INDIAN ACT is somewhat dubious, and when the Laval case is over, it will be completely useless — depending, of course, on the outcome of the case.

But — what is the point of drawing up a new INDIAN ACT before a suitable definition and collective title can be found for "who is an Indian?" (in the olde Canadian sense of the word, that is.) The fact that it is essential to name and define our nationality is obvious by the following incident. Three months ago I had the misfortune to phone the Dominion Bureau of Statistics merely to inquire about vital statistics (life expectancy, etc.) for Canada's native people. I was told to phone the Department of Indian Affairs (from which I was phoning) as they did not know what or who was an Indian!! And a few weeks ago, I was told by our respected Dr. Monture in the presence of two lady lawyers from the Justice Department, that he had had difficulties in obtaining a passport over this same issue. It took almost 100 years for the Canadian government to define who was a "Canadian" (1946) — and even then it had been the

subject of debate in Parliament for a good number of years. That is how important it is to define nationality! We cannot, however, afford to wait a hundred years in limbo with no true and reflective title and definition of our people!

Of all the names used in referring to North American Indians, *perhaps* the term "native" is the most appropriate. The term, however, is destined to soon be outdated unless the Canadian population is educated to the fact that only those groups of people known now as Indians and Eskimos (Inuit being the more acceptable term) will carry such a title. The rest of the population are already collectively known as CANADIANS.

The point will inevitably arise as to why do "natives" not want to be known simply as CANADIANS — well such a government agency as THE DEPARTMENT OF CANADIAN AFFAIRS would be somewhat broad and inevitably confusing. It would also wipe out every other federal department since the title alone encompasses all. Also, a CANADIAN ACT in lieu of an INDIAN ACT would sound a bit absurd, and then there is the question of defining "Canadian" as opposed to CANADIAN for the purposes of such an Act.

Then why a separate Act and separate Department? I can only say there is a Canadian Citizenship Act, an Immigration Act, etc., etc. which clearly (or hopefully) defines such peoples as CANADIANS, Aliens, Immigrants, etc., etc. for the purpose of the various Acts. So why not an Act defining the original inhabitants of this country and their rights?

The term "Indian" as real Indians will attest quite strongly, was given to all original inhabitants of this country (North America) to distinguish them from Europeans and other races not indigenous to North America. The term is somewhat outdated and stigmatizes the bearers of the title anyway because of

the stereotype image of the natives created over the centuries and perpetrated by modern western society (Canadian and American). We would hope, however, that "western" movie-makers will not update their films to brand us as they have in the past. Who knows, with a new title, even future generations will wonder who the "Indians" in "cow-boy and indian" shows were or if they ever existed. Even today, some look upon them as a fiction created for t.v. and the film-makers — fig-

ments of non-creative minds — and even to wonder who "Hollywood indians" really portray.

Anyone else tired of being stigmatized by the Hollywood stereotype, or by the "western" idea of "what or who is an Indian", and dissatisfied with the inaction concerning a clear definition and suitable title is invited to send their comments to the Editor, THE INDIAN NEWS, 400 Laurier Avenue West, Ottawa, Ontario. K1A 0H4.

Indian Women's Initiative in N. Manitoba Makes Headway in New Crafts Business



Mrs. Christina Garson, left, and Mrs. Dorothy Spence, right, show some of the work of the Split Lake Ladies' Co-operative to Mrs. Verna Levesque, an arts and crafts supervisor with the Department of Indian Affairs.

Two northern Manitoba Indian reserves may have new businesses because of the *determination of women to earn money* to supplement their family incomes — and because the provincial and federal governments provided winter works funds as financing.

Ten women at Split Lake reserve, 75 miles northeast of Thompson, and ten more at Nelson House, 40 miles west of the mining centre, sewed beautifully decorated buckskin clothing items in the 10-week program.

They earned \$600 each in wages on reserves where there is no other work for women other than normal household chores. Instead of spending that money on their families, the women on each reserve are using it to finance small co-operative plants with power equipment and the capability to turn out more leather work and produce more employment.

After receiving approval from their respective chiefs, the women of Split Lake and Nelson House approached the Department of Indian Affairs, which suggested they seek assistance through federal and provincial winter works plans. Indian Affairs provided further assistance from its development officers

and handicrafts specialists. Two recently flew into the reserves to inspect the fledgling industries and found leather work of top quality which had already been spoken for in retail outlets in Winnipeg.

Oswald Hudson, development officer at Thompson, and Mrs. Verna Levesque, an arts and crafts supervisor at The Pas, found that the men of the reserve were as pleased with the result as the women.

"It's been a very successful operation," said Mrs. Levesque. "We think it may serve as a pilot project, leading to other small production units on other northern reserves."

Using private homes at each reserve, the ladies produced leather goods from headbands and ties to purses, vests and jackets. At Split Lake, all of the work was done by hand. The ladies of Nelson House had two small sewing machines.

To provide further assistance, the Department of Indian Affairs is providing a one-month handicrafts course for some of the women so that they may learn new skills and take them back to the reserves, where they can instruct others. The department also is providing marketing assistance and guidance in the establishment of co-operatives.

the Indian news

Editor — THERESA NAHANE

Editorial Assistant — DAVID MARACLE

The Indian News is edited by Indians and is devoted to news of, for and about Indians and Indian communities. Free expression of viewpoint and/or opinion is invited. The opinions and statements contained in its pages are not necessarily those of the Department of Indian Affairs and Northern Development, which produces this publication each month for free distribution to Indians and other interested persons and organizations. Articles may be reproduced providing credit is given this newspaper.

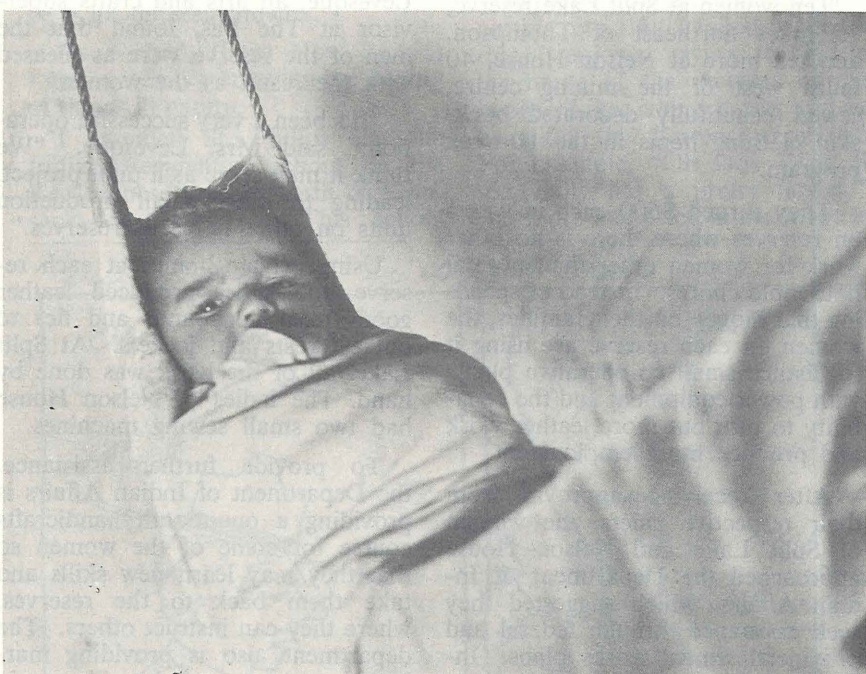
400 Laurier Ave. W., Room 360, Ottawa, K1A 0H4, 995-6386



The weaving of carry-all bags is done by twinning string around large paper boxes.



Mrs. M. Cardinal, sewing instructor, supervises the beading section of the sewing class, which reflects a good cross-section of the ladies involved.



Kehewin Indian lullaby.

KEHEWIN:

Where Indian Effort Defeats Welfare . . .

Bringing happiness and self-respect to many

(continued from page 1)

They gather around two long tables and patiently work at making blankets, wall-hangings, belts and head-bands. Two floor looms, standing looms and several frame looms are used in the making of these handicrafts. The weaving of carry-all bags is done by twinning string around large empty soap boxes.

Another section of this former meeting hall is used for the sewing and beading class. Instruction is provided by Mrs. Anna Cardinal. Except for some of the older women, the Kehewin women were without any knowledge in this field. They had not had the opportunity to perform these tasks because of the lack of materials and equipment. The desire to learn in order to achieve their goal gave them the will to succeed.

Under the guidance of qualified instructors, it is amazing to see the skills these 30 women, between the ages of 18 and 67, have developed. I saw a smiling 67-year-old grandmother, without the use of eyeglasses, thread a needle and repeatedly slip onto the needle the tiniest little beads to create an Indian design to be used in the making of slippers. (This sight made me feel very warm towards her and brought joy to my heart).

In the tannery, under the supervision of Maggie Dion, 10 women have found jobs. Each hide (deer or moose) is scraped, stretched and spruce-smoked without any machinery. This is a very strenuous task,

but it is a traditional tanning method and will continue to be used to help retain the Indian culture which they feel must be kept alive. The women are very proud of their culture and they take great pride in their work.

The tannery and handicraft employment program is based on a 3-week rotating course, allowing all the women the opportunity to learn each trade.

All of the women of Kehewin either have large families to look after (between 4 and 11 children) or share in the responsibility of the care of such families, yet these same women report for work around 8:30 a.m. (30 mins. before the official starting time). This, plus the fact that 100% attendance is registered every day, is testimony to their enthusiasm in the employment project. After 5:00 most walk home to perform the daily chores without the benefit of modern conveniences.

In order to do the laundry, prepare meals and keep their houses in livable condition, they must carry water from a well one mile away (or from the slough which, in some cases, is further away). They are to be commended for their courage. Nevertheless, all of the women of Kehewin are happy to be at work and to share with their fellow workers the happenings and eventualities of everyday community activities which is so necessary for a healthy and enriched life.

I met and talked with the women. At first they were withdrawn but we



Above is shown one of the various types of weaving looms that are being used to teach weaving to the Kehewin women.



An elderly Kehewin woman uses the tiniest little beads to create an Indian design used in decorating leatherwork.

soon accepted one another and they all expressed the same feeling. — They are happy to be working. They want to keep on working. — They are earning their livelihood which gives them, for the first time in many years, the opportunity to buy sufficient food and clothing for their families, at the store of their choice. The humiliation they were subjected to with the use of the voucher has been removed and the freedom to decide for themselves where to shop gives them a renewed dignity.

The Employment Program has brought happiness to Kehewin. The people have finally found a more purposeful way of life, while re-awakening the pride of their heritage. They lacked knowledge and experience in most fields and had to be taught the very basics of everyday living. However, they have a great eagerness to learn.

Social Development must also take place if the people are to find their place in society. A recreation committee was formed and films are now being shown on Sunday eve-

nings. Occasionally they have dances and bingo nights. Not all the people can attend because of lack of transportation but those who are fortunate enough to reach the community hall greatly appreciate this newly found entertainment.

Enthusiasm has caught fire at Kehewin. Most of all a newly found courage to lift their souls from the despair that engulfed the Reserve in the past has been awakened. For the first time in many years, and in close community involvement, the people of Kehewin have taken it upon themselves through their own efforts, under the guidance of the Chief, councillors and administrators to upgrade their lives. Both of these forces, employment and social development, have removed the feeling of despair and are guiding them towards a more dignified and fulfilling life.

With the strong desire to continue the projects, the people of Kehewin, through their own efforts, will reach the goals they so rightfully deserve and desire.



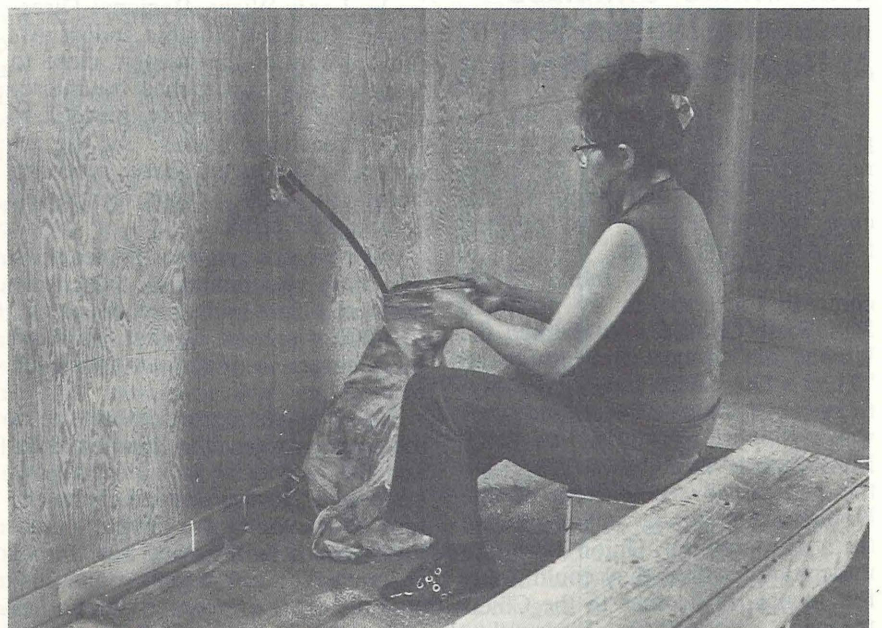
Kindergarten pupil learns arithmetic under the supervision of the teacher.



With perseverance the pieces will fit.



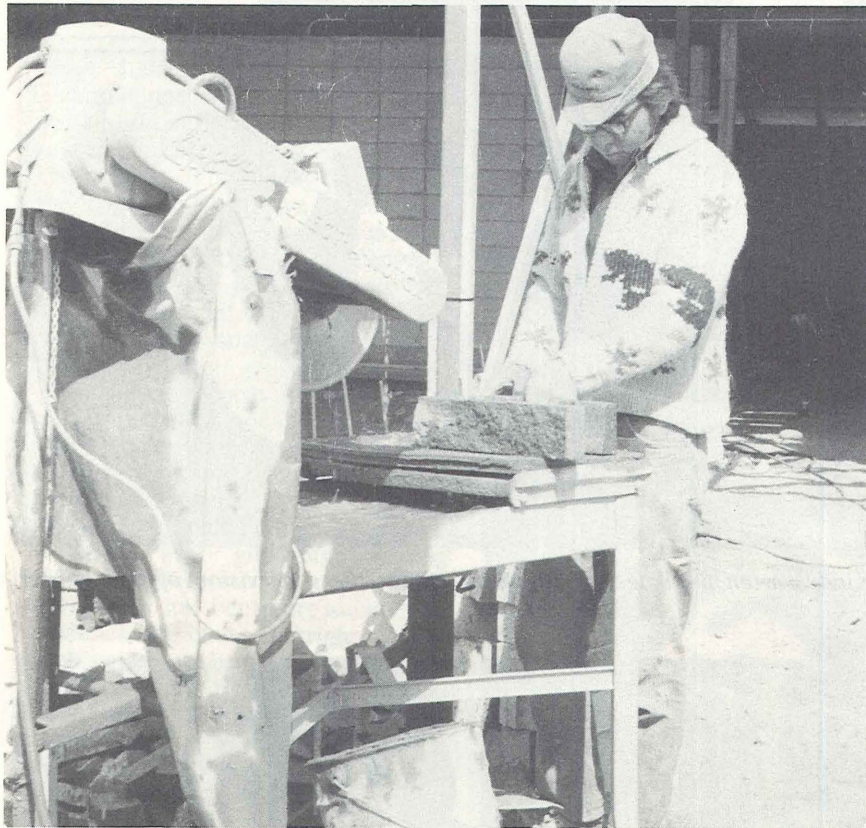
An example of the first bead and leather articles produced through the Handicraft Shop.



A hide is being smoothed at the tannery, where each hide is scraped, stretched and spruce-smoked, not by using any machinery, but by using traditional methods.

Sawridge Band Builds Quality Motel

by R. A. Russel



SLAVE LAKE, Alta. — A unique project is under way at Slave Lake, Alberta, 155 miles north of Edmonton.

The Sawridge Indian Band is building a \$540,000 motor hotel on a 27-acre parcel of land just at the entrance of the Town of Slave Lake.

This modern 30-unit motor hotel is scheduled to open in mid-July. It will employ over 20 people and have a cocktail lounge, banquet room, restaurant and dining room.

The new manager for the complex is Keith Murray who formerly managed the MacDonald Hotel in Edmonton. Mr. Murray is already hiring local people from the Slave Lake area to work in the motor

hotel. A number of employees, many of them Native and Metis people are taking part in a training program sponsored by Canada Manpower.

The planning for this new venture of the Sawridge people was spear-headed by Chief Walter Twinn. A Band committee headed by the Chief studied a number of commercial ventures before deciding on the motor hotel project.

The Federal Department of Economic Expansion will provide \$215,000 towards the development, the Alberta Commercial Corporation is lending \$290,000, and the interim financing of up to \$500,000 will be provided by the Department of Indian Affairs.

B.C. Chiefs Criticized Receiving Homes Sought At Homemakers' Meeting

The B.C. Homemakers, an organized group of native women representing all areas of the province, met earlier this month to discuss funding and reserve projects for their organizations.

The Union of B.C. Indian Chiefs came in for criticism by president Mrs. Rose Charlie who claimed the Union has been ignoring them. "They (The Union) don't do anything at a reserve level and they won't support us so that we can," Mrs. Charlie said. Two years ago the Federal government cut off the Homemakers' funds and channeled them through the Union with the understanding that they could apply for financial assistance to the Chiefs through their all-male executive. This has not worked out according to the Homemakers.

The women, however, did get

some encouragement from a promise by Larry Wight, Regional Director for British Columbia Indian Affairs. Many of the women, close to tears as they approached the microphones at the Assembly, pleaded to have "receiving homes" on the reserves. "We need these receiving homes so badly it hurts us," stated Louise McCarthy.

"We have to get these homes now. We don't understand all these government places and which ones to go to. All we know is that we need these homes so don't turn your back on us."

Larry Wight agreed to set up a meeting between the Homemakers and the provincial and federal governments. "I wasn't aware of the extent of the other two departments' involvement in this, but now that I am we will meet together and discuss the question of receiving homes within the next month," he promised. He also said the meetings could result in the first receiving home being built within a year.

Mrs. Charlie said the promise is the most concrete response the organization has had in its 10-year campaign. "I think we women have been screaming louder than anybody about living conditions on the reserves but until today no one paid attention," she claimed.

CO-ORDINATOR APPOINTED

VANCOUVER — Roger Adolph, a 30-year-old native of the Lillooet district and a former professional boxer, has been appointed co-ordinator of the B.C. Native Amateur Sports and Recreation Federation, the federation has announced.

Adolph, a member of the Fountain Indian Band near Lillooet, is expected to take up duties within the next few weeks and will work in conjunction with the Union of B.C. Indian Chiefs.

A former Canadian featherweight champion, Adolph boxed professionally in London, England in 1966 and became manager of the B.C. amateur boxing team in 1968. He also managed the B.C. team this year in the second annual Western Canada Native Winter Games held in Cardston, Alta.

Adolph, of the Interior Salish tribe, received his schooling in Kamloops at the Indian Residential School and St. Ann's Academy.

He has lived in Vancouver for the past several years where he has been employed by the B.C. Railway Company formerly Pacific Great Eastern.

Ted Seward of the Federation, who announced the appointment, said the first of Adolph's duties will deal mainly with organizing the province into zones, with an eye towards sponsoring provincial championships in all of the various sports native individuals and teams participate in.

Adolph will work out of the office of the Union of B.C. Indian Chiefs.

Quebec Indian Group Protests Laval Ruling

by Eileen Marquis

CAUGHNAWAGA, Que. — The National American Indian League Sentinel, a newly formed organized group of concerned Indians from Caughnawaga, Quebec, wish to protest the recent ruling presently before the Supreme Court of Canada which up-held Jeanette Corbiere Laval's claim that she had been discriminated against according to the Indian Act on the basis of her sex.

If the Canadian Bill of Rights supercedes the Indian Act, the Indian Act will no longer be a valid protection of our Indian Lands and will be the basis for the destruction of 250,000 Indians as a race, who would eventually lose their lands through inexperience and taxes and have to rely on millions of dollars in welfare for another century to come. This is an enormous amount of tax money, that will have to be utilized, as compared to the 3,194 Indian women married to Non-Indian men who the government can now claim are no longer its dependents under the Indian Act.

We also protest paragraph No. 106 in the Report of the Royal Commission on the Status of Women which reads: "We recommend that the Indian Act be amended to allow an Indian woman upon marriage to a non-Indian, to

a) Retain her Indian Status and
b) Transmit her Indian Status to her children (paragraph No. 59).

We also suggest that you think twice before you advocate further conferences like the one that took place in Saskatoon, Saskatchewan to form a National Women's Organization and ended in a complete division of Indian women regarding this same Non-status issue.

To support these questions in the Supreme Court of Canada will not be conducive to amiable relationships.



John B. Ciaccia (right), Assistant Deputy Minister for Indian/Eskimo Affairs, presents 25-year-service certificates to Ivan F. Kirkby (left), Regional Director, Yukon, and Fred A. Clark, Regional Director, Saskatchewan. The presentations were made at a recent Regional Directors Conference in Ottawa.

Peguis Farming Provides Excellent Example Of Indian Initiative in Manitoba Reveals Problems Faced by Native Farmers

PEGUIS RESERVE, Man. — Ebenezer Sutherland is much like any other Manitoba farmer trying to build up a beef herd. It's a slow process getting 125 head of cattle together, and it takes money. He's caught in the same cost-price squeeze that affects most farmers. The three sons he expected to help out don't seem much interested in farm life.

There is one big difference between Ebenezer and other farmers, however.

He is an Indian — one of 2,050 who live in the Peguis Reserve 90 miles north of Winnipeg. He is one of the growing number of Indian people who view hard work on a farm as a way to independence.

It's difficult being a farmer when you're of Indian ancestry. You don't own the land. Title is registered with the band rather than with individuals — so you can't get a mortgage on the land. Other normal financing is virtually impossible to come by. The Indian wanting to farm, generally has no money with which to start, and his traditions are rooted in farming as are the white man's.

When Ebenezer Sutherland began farming four years ago, he received assistance from a revolving Indian Affairs fund. The same arrangement was made for most of the other 14

farmers on the Peguis Reserve, who now have about 8,000 acres under cultivation and 2,000 more for pasturing cattle herds totalling about 800 animals. Some have received a living allowance while moving towards self-sufficiency and have reached a gross income of about \$10,000 yearly, which leaves a net income of about \$5,000 after deducting expenses and loan repayment.

Chief Eddie Thompson and his Council can be credited for providing most of the drive to bring agriculture to the Peguis Reserve, by allocating land to farmers, and by providing encouragement.

Farmers on the reserve also have an outstanding example of what one man can do in Solomon Stranger, who came to Peguis from St. Peters, Manitoba, in 1938 bringing his family, two cows and a team of horses.

Today he and his four sons operate a prosperous beef cattle ranch and are entirely on their own. The Stranger family obviously is pleased with farm life. One son, Jim, is taking the Agricultural diploma course at the University of Manitoba and will finish next year. Another son, Freeman, has taken the five-month farm management course and is president of the Peguis Agricultural Committee.



Pride shows on the face of Ebenezer Sutherland as he displays his own branding iron — the Bar ES. The iron appears larger than it is because of the camera angle.

Course in Hairdressing and Personal Hygiene Beautifies the Beauties of the North



We may be some three hundred air miles from Sioux Lookout, and we may be totally isolated by break-up. But spring is coming and there is a gleam in the young and (old) men's eyes. Is it because the geese are flying or is it because the girls are pretty and looking prettier every day.

The Education division of Indian Affairs in Sioux Lookout, under Mr. B. A. Shad, is sponsoring a course in hairdressing, hygiene, facial care and general all-round glamour. Under the supervision of Mrs. Lorraine Bibeau, wife of the residing Indian Agent, we have transformed a dark basement into a bright, gaily decor-

ated shop with all the trappings of your Ottawa salons. We came from eleven points in the Sioux Lookout District; Fort Severn (way up on the Hudson Bay coast), Bearskin Lake, Wannummin Lake, Kassa-bonika Lake, Deer Lake, Sandy Lake, Pikangikum and of course, Big Trout Lake.

There have been some problems. Within a day, some of us got lonely for our homes. And most of us were very self-conscious about wearing our hair in any fashion but the traditional Indian way: straight and down to the shoulders. But now we go around with curls, wigs and hairdos of various descriptions and colours. Sure there have been some silly giggles and some dogs have even rudely barked at us. But beauty will endure.

It is fun to watch our male visitors come in while we are working. We have had some Band Councilors, the Indian agent and some maintenance men among others. They take one surprised look around and become very uncomfortable. Usually self-assured men start tripping and mumbling and are in a great hurry to leave. They obviously felt like the brown bear among siamese cats.

Upon graduation, at the end of June, we will return home with a portable hair dryer and a kit to enable us to do and teach what we have learned, in our respective communities. In the meantime our boy friends have to learn to live with that curse of the white man's society: girl friend's hair done up in curlers.

VICTORIA, B.C. — B.C. Government land tax policy as it relates to Indian reserves has been questioned by Chief Phillip Paul, executive member of the Union of B.C. Indian chiefs. The government taxes businesses on reserve lands, and in many instances, the tax is equal to the lease he said. There are even cases where the tax is greater than the lease.

On the other hand, the province does not provide reserves with roads or public utilities, in return for these taxes, stated Paul. "The Provincial government doesn't want anything to do with Indians and I think they should come out and say it," he stated.

These statements were the result of another leak on Indian Affairs concerning a secret report on Taxation and Indian Reserves in B.C. The matter was raised in the House of Commons by MP, Frank Howard (NDP-Skeena).

B.C. Municipal Affairs Minister, Dan Campbell is reported to have retorted: "Ottawa seems to be full of leaks. This is not a way to deal between governments." Campbell said Ottawa should learn to keep secrets if it wants B.C. to do so.

The Report states that \$941,219. was collected in taxes from lessees of Indian land by municipalities and the Province in 1967, compared to \$850,000. collected in the same year for leasing the land. None of the taxes were shared with the Bands involved.

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.

Trout Lake, N.W.T. — A wild bushman, reported to be blonde, white and over six feet tall has been terrorizing the Slavey village of Trout Lake. The Slavey people call him 'Nahkah'; a native term for a bushman who sneaks and spies from behind cover. The 51 residents of Trout Lake say he's real and fear that some day he may emerge from the forest and snatch one of their children.

The people have known of the man's presence for the past five years because of such occurrences as dogs barking frantically, unexpected footprints in the snow, glimpses of a pale face through cabin windows and gunshots echoing through the forest. Recently, however, there has been more substantial evidence to cause outright alarm. Fish nets have been robbed of their catches, dried moose and caribou meat taken from drying racks and more recently, a cabin across the creek from the village was looted.

The latest sighting was in June when 16-year-old Rosa Deneron and her younger brother were out gathering wood. They stumbled into a face to face encounter with the bushman.

"He was lying down on his face and we didn't see him at first, but he jumped up and we saw him," said Rosa. "He was a big man with no beard. He shaves, I guess. And he was coming towards us, so we just ran away. He had a funny little dog with him."

Mr. Kotchea of Trout Lake says he wishes the man would come forward and talk to the villagers. "We'd be perfectly happy to leave him alone if that is what he wants, just so long as we knew who he is and what he is doing. Now we are worried for our kids; he might do something to them. He might grab a child or a young girl."

The R.C.M.P. have been asked to check into the matter on their next patrol of the area late in June.

Six Nations, Ont. — The problems faced by Indians today were created by the federal government, according to Councillor Jamieson of the Six Nations Reserve. He claimed the BNA Act was designed not only to isolate the Indian, but also to destroy his culture and way of life. Life on the reserve is different from the image the white man has of it . . . Indians are happy with reservation life according to Jamieson and Frank Montour, and Indians do not consider themselves Canadians, although they are considered a part of Canadian culture. "We think of ourselves as North American aborigines," the Councillor said. Both Jamieson and Montour were guest speakers at Beamsville District Secondary School, in southern Ontario.

Squamish Band, B.C. — "They say that the occupancy of their



Ernie Philip, President of the Vancouver Indian War Dance Club (B.C.) and International War Dance Champion, has demonstrated this magnificent art form in over 500 schools in the province of British Columbia. In February, 1973, Ernie and his troupe will be making a trip to Germany to share this "true" Canadian culture abroad. Of his dancing, he says, "at least I'm trying to give the Indian people part of their pride and feel stronger." He states that he learns from Indian people as well wherever he goes — and he has covered a lot of Canadian and U.S. Territory — and "now I want to share the little I know." While trying to convey Indian culture and tradition to Canadian youngsters in the school system, he maintains, "I sure learn a lot from non-Indians." Through the endeavours of native people such as Mr. Philip, Canada may yet learn to fully appreciate the beauty and meaningfulness that is Indian culture!

property was done without the proper surrender terms . . . they claim the land was occupied without their consent and they want documents made available . . . from the Archives or elsewhere. If the case is proved, they want the land back," says Dr. Barber. He was speaking of a claim by the Squamish Band in North Vancouver, B.C. and a valuable 130 acres of prime commercial development land

under the north end of the Lion's Gate Bridge. The land is presently valued at \$15 million, but proposed developments on the land involve at least \$400 million. The OTTAWA CITIZEN states "This land was literally "cut off" from an Indian reserve in the 1920's by a piece of legislation clearly in violation of laws already on the Statute books. **London, Ontario.** — During a lecture and question program on The

HANDICRAFT MANAGER NEEDED

Require capable, experienced, mature manager with good knowledge of Native handicraft. Responsible for: supervising Retail outlet; generate Craft Production and Accounting. Applications close June 30, 1972. Salary range: \$550.00 - \$900.00 per month, subject to qualifications. Write to: Mrs. Marita Swaine, Box 188, Fort Qu'Appelle, Sask. for application form, in care of Southern Plains Handicraft Co-op Ltd.

ANNOUNCEMENT

The National Indian Princess Pageant will be held in conjunction with Indian Days in Toronto, Ontario. The dates are August 30th to September 2nd with the Pageant on the 1st. Send the name of your Provincial Princess to: Mrs. Andrea J. Williams, 627 Pape Avenue, Toronto 275, Ontario (416-461-2132)

Canadian Indian the question of the Iroquois possibly entering as a separate nation into the United Nations was raised. A Seneca from Cattaraugus Reserve in New York State stated that one of the advantages would be that the confederacy would be eligible for foreign aid. Such a plan could conceivably break ties with Canada and the U.S. Governments.

Edmonton, Alberta. — Amendment of the School Act will allow Indian representation on Provincial School Boards. The amendment would set out terms of representation, explain qualifications and manner of elections, would arrange transportation of children from reserves and would better facilitate arrangements for the education of Indians in Alberta.

The Pas, Man. — Fire almost totally destroyed The Pas Indian Band offices recently. The loss, due to faulty wiring, was estimated at \$20,000. The Pas firefighters answered the alarm which was the first on the reserve since the new agreement between the Band and Town councils came into effect.

Hobbemma, Alberta. — Indians of Ermineskin Band have revived the traditional craft of tanning hides by opening the first Native-run tannery in Canada. The tannery set by Ambrose Laboucane with the help of the Dept. of Indian Affairs and Canada Manpower will employ 13 persons. The tannery should prove successful since native-tanned hides are in demand.

Hay River, N.W.T. — The New Indian Village in Hay River has received electricity for the first time which was provided by the Territorial Government who paid the cost of installation to Indian homes and granted \$4,600 to the overall cost of power line construction. Electrification of the New Village has spurred demands for power to Old Indian Village.

London, Ontario. — A replica of a palisaded woodland native village to be known as shanadut is being constructed at the Longwoods Conservation Area near London, to give students a viable and authentic study unit. The project is being erected by the people of the Delaware Nation with the co-operation from the Middlesex County public and separate School Board and the Lower Thames Valley Conservation Authority.

Toronto, Ontario (CP) — The Canadian Association in Support of the Native Peoples announced today that Professor Thomas Symons, retiring president of Trent University in Peterborough, Ont., has been appointed, association president.

Professor Symons has been a member of the association, formerly called the Indian-Eskimo Association of Canada, since its beginning more than 12 years ago. He set up Canada's first department of native studies at the university.

THE JAMES BAY POWER PROJECT

by Claude Lachapelle

About Dams

1. QUEBEC — Development of Quebec's multi-billion-dollar James Bay hydroelectric power project will start in the La Grande River area, Premier Robert Bourassa has announced.

The premier said Tuesday the James Bay Development Corporation and Hydro-Quebec have jointly recommended the La Grande River area, about 600 miles north of Ottawa, as preferable to other points as the starting site.

Other areas considered were the Nottaway, Broadback, Rupert and Eastmain rivers to the south and upper catchments of the Grande Baleine and Caniapiscou rivers to the north. All these rivers are in the vast area originally outlined as subject to development in the project.

The premier told the committee the La Grande development will cost \$5.8 billion when it is completed in 1983.

To increase the amount of electricity from the four powerhouses that will be built between Fort George on James Bay and 300 miles upstream, water will be diverted from nearby rivers.

Pierre Nadeau, president of the James Bay Development Corporation, told the committee that "the development of the La Grande complex is the best choice for technical, economic, social and ecological viewpoints."

Mr. Nadeau said the development will not interfere with the lands of Indians in the area nor with the unique flora and fauna of Lake Mistassini.

Only sparsely-forested lands would be flooded. New communication links in the area will make possible the development of mineral resources, he said.

No roads, railway lines, mines, housing or fishing camps will be inundated and only 1,400 acres of mining claims will be lost.

Indians' Future

2. Mr. Nadeau has said that as far as the 5,000 Cree Indians living in the area are concerned, he is convinced that they will greatly benefit from the development of the area.

He said that works can go on "without taking from the Indians

their right to continue living as they do now, should they wish to do so".

The James Bay development project, Mr. Nadeau concludes, will also offer to the Indians the incentive necessary for the dynamics and renewal of their socio-cultural synthesis.

He points out that Indians will have the opportunity to work and receive a salary instead of welfare or other support from the State.

He added, "But the development of the James Bay region will bring something much more constructive to them".

This development, he explained, will give the Indians a choice between life by hunting and fishing as did their ancestors, or moving into a modern life style, as some of them have already started to enjoy in Montreal and in other southern cities".

Mr. Nadeau also pointed out that the Indians' adaptation to a changed way of life has already started: "A large number of them are now using snowmobiles instead of dogs and sleds. Our radio stations have many listeners among them. Clothing, food and other objects which are part of our life style, are well known and in current use among the people of James Bay".

The president of the JBDC has said, "To deprive these people of the opportunity to choose between keeping their ancestral life style and a voluntary participation in our social and economic life, would mean to keep the people of the area in a ghetto that is unacceptable today".

The D.I.A.N.D.

3. OTTAWA — (CP) — Indian Affairs Minister Jean Chrétien said yesterday he will intervene with the Quebec government on behalf of the James Bay Indians who strongly object to the province's hydroelectric project in the area.

But he said the federal government will not behave like a "white grandfather" and impose a settlement on either the Quebec government or the Indians, despite the fact that Ottawa is responsible for the Indians' welfare.

He said he hopes that a negotiated settlement can be reached between the Indians and the province. But if the Indians find that this is not possible the federal government will assist them in court action.

The minister said he had received a request for assistance from the Indians around James Bay in northern Quebec only this week. He will meet with the Quebec Indian Association leaders next week and after that hold talks with Premier Bourassa.

4. QUEBEC (CP) — Premier Robert Bourassa and Jean Chrétien, Indian affairs minister, agreed Thursday to set up a committee to study the effects of the James Bay hydroelectric project on the Indians in the region.

After a private meeting with Mr. Chrétien, Mr. Bourassa said the committee will be composed of Lionel Chevrier, the province's negotiator with the Quebec Indians Association, Pierre Nadeau, head of the James Bay Development Corp., and Jean Ciaccia, Mr. Chrétien's representative.

The committee will set up a framework for discussions on a formula aimed at satisfying the federal and provincial governments and the Indian population in the area.

Indians in the James Bay region oppose the giant hydroelectric project because they say it will ruin their traditional hunting and fishing grounds and upset the ecology of the region.

Mr. Bourassa also said the decision to begin development with La Grande River, the most northerly of five rivers included in the project and in the least-populated area, will be an important factor in solving the dispute with the Indians.

He said federal and provincial representatives will try to convince the Indians the project will be to their advantage.

Statements by Indians

5. QUEBEC — Quebec's Indians are still opposed to the hydroelectric development of the James Bay region, despite the decision to begin the project in an area in the north where fewer Indians will be affected.

"The province of Quebec has no right to use that land and the Quebec Indians Association will do everything it can to prevent it," Max Gros-Louis, a spokesman for the association, said yesterday in an interview.

"There are still from 2,000 to 2,500 Indian people in that area," Mr. Gros-Louis said yesterday. "That's from 2,000 to 2,500 people who won't be able to work as a result of the project and who won't be able to make a living."

6. So far as the Indians are concerned, this is just the sort of work that crops up from time to time. To them it does not represent the sort of work opportunity the white southern governmental and business people hold out as one of the likely benefits from the project.

In dozens of conversations I have not heard work opportunities mentioned as an important item. The people in this area — especially in the southern part — have now had about 15 years experience in fitting into the wage-economy.

It hasn't done them any good.

As one Indian said. The Indians have been the last hired and the first fired. When they have gone into bush work, they have been given "bad bush." They have done the "joe" jobs in the area, while the animals on which their communities depend increasingly have been handed over to white hunters.

Statements by Non-Indians

7. The prospects for James Bay Indians' future do not appear to be very good. Judging from past experience, Indians will lose from an economic, social and psychological standpoint. Results that could be expected are demoralization, social disorganization and mental breakdown. But this would not necessarily be the case. Protective measures can be taken.

8. In other words, it is urgent that native people learn how to use injunction, well stuffed records, strike, work in committee, demonstration . . . if they want to win the battle and the James Bay area: it is a battle for the self-determination and plurality of human communities.

IMPORTANT

This page was not intended to give a "full picture" of what has been and is now happening around the James Bay project. The project has been underway for over a year and its implications are so complex that it cannot be covered in a twelve page publication . . . Our first objective is to bring out who is involved in the discussions and what they are about, and to give the arguments of the Québec Government and some comments of the James Bay Crees.

Our second objective was to trigger an exchange of information on any similar experience made by other native people in Canada. There are several cases where native people had to suffer or benefit from such projects on their land (dams, roads, power lines, mining and lumbering sites, etc. . .). **IS THIS YOUR CASE?** If so, why not send us your comments on the good and the bad aspects of the project your people had or still has to live through? We will publish it in our next issue. It is important you speak up because, wherever you are, as a member of a native people **YOU ARE INVOLVED!**

This page was set-up with parts of press articles on James Bay. The sources are:

1. *La Grande Gets Power Plan Going*, by Paul Longpré (CP staff writer). Ottawa Citizen, May 17, 1972;
2. Our translation of a part of *Baie James: les Indiens n'ont pas à craindre la perte de leurs privilèges* by Pierre L. O'Neill. Montreal Le Devoir, March 18, 1972;
3. *Ottawa would assist Indians in court battle over James Bay*, Montréal Gazette, April 29, 1972;
4. Canadian Press wire, Quebec, May 26, 1972;
5. *Indians against Bay scheme, no matter where it's built*, by Don MacPherson, Montreal Star, May 26, 1972;
6. *Angry Crees burn hundreds of James Bay ecology reports*, by Boyce Richardson, Montreal Star, February 24, 1972;
7. Our Translation of a part of *La version moderne de la conquête de l'Ouest*, by Edward S. Rogers, Quebec Le Soleil, January 29, 1972.
8. Our Translation of a part of *La fausse contradiction entre le bulldozer et le mocassin*, by Jean-Jacques Simard, Montreal Le Devoir, April 6,

Historical Notes

'THREW STICKS AT QUEEN', INDIAN CHIEF JAILED.

One of the great Indian Leaders on the Prairies at the time of the Northwest Rebellion in 1885 was Poundmaker, a chief of the Crees. His reserve was on the Battle River but he could not settle down and kept moving through the prairies.

In 1881 he guided the Marquis of Lorne from Battleford to Calgary during a vice-regal trip when the Governor General was studying living conditions of the immigrants who had settled in the west.

Poundmaker was not satisfied with the Indian Treaty he had signed in 1876 and supported the Riel-led rebellion in 1885. He won a notable victory over a military force led by Colonel W. D. Otter at Cutknife Hill. He also captured a supply train and took 22 prisoners on May 14 when he was on his way to join Riel.

Then he learned that Riel had surrendered and sent a message to General Middleton on May 24 asking for surrendering terms in writing so there would be no misunderstanding. Middleton refused to offer terms and ordered Poundmaker to surrender unconditionally.

There is a famous picture of the surrender. Middleton is seated on a chair with his officers forming a semi-circle behind him. Poundmaker is sitting on the ground in front of him.

Actually Poundmaker came forward and wanted to shake hands with Middleton, but the general refused. He told Poundmaker that he was charged with high treason, which Poundmaker did not understand. Then it was explained: "You are accused of throwing sticks at the Queen and trying to knock off her bonnet."

Poundmaker was sentenced to three years in prison in Regina but was released after one year. The confinement was too much and he died soon afterward.

Some observers of the Poundmaker surrender scene were more impressed by Poundmaker than they were by Middleton and said there was no doubt who was the greater man.

First Cartoonist of THE INDIAN NEWS is Saskatchewan Indian Artist, Billy Brass

Billy (William John) Brass is a 25 year old Saulteaux from Kam-sack, Saskatchewan. Although he has been incarcerated for the past 11 years (since 1960) Billy has taken up various hobbies, including art, which has proved to be his best talent.

Of himself, he says: "Several years back, I was told that I was a natural-born talented artist. I never gave it much thought then, perhaps if I had, my current situation would be a lot different now!

As a child, (born Nov. 26/46) I can remember enjoying the beauty of things in nature.

I attended St. Philips Catholic Indian Residential School on the Keeseekoose reserve north of Kam-sack, Saskatchewan. This school

was only a few miles from where I spent my child-hood years. I remember the white-man's school being a real big-eyed experience for me. Those school books they made me use had a lot of beautiful pictures in them. It was in that school that I learned to use a pencil and colours.

I dropped out of school at grade 7 back in 1960. I haven't been back to any kind of school since, no up-grading either.

Perhaps you are amazed at my writing, etc., but I failed to mention that I enjoyed trying to find out the name of the pictures in those books. Like, where it was and how beautiful the flowers were (etc.). For example, "Oh look Dick, See see, Sally has a pretty flower." I was more interested in the shape and

Dear Editor...

I am writing on behalf of our Club (Doh Day-de-claa) to inform you of our efforts to raise capital funds to construct a Friendship Centre here in Prince George, B.C. We are presently located at the above address which is on school property, and because they are planning to expand the school we will have to vacate our temporary building some time in late June or early July of '72. Presently we are seeking to find a building which will serve as a meeting place for the summer.

As a Club greatly concerned with the needs and the future of our people, we have decided to construct our own building with adequate facilities which will help improve our services to our people.

We have purchased a piece of land for our new Centre, which was worth \$8,900.00 (paid in full). The cost estimate of the new Centre is in the neighborhood of \$50,000 to \$60,000. The members of our Club are involved in various fund-raising projects for capital monies. We've written to different groups and organizations for support.

I am also enclosing a brief, which will give you an idea of our proposed new Centre, from the brief you can pick out whatever you think

will generate and inform the many readers of our need for monies, donations, support, and suggestions as to grants that are available that will enable our Club achieve our goal.

Thank you for your time and consideration and I sincerely hope you will publish some aspects of our efforts and the great need for support from the various Indian groups, band councils, and our people in general. Les Casimir Centre, Director: 2172 Renwick Crescent, Prince George, B.C.

Many thanks for at least four copies of THE INDIAN NEWS which have arrived lately.

I was very interested to read the interview with Len Maracle. I noticed it said he is a non-status Indian. What does this mean please?

I am at present in the middle of reading Dee Brown's book, Bury My Heart At Wounded Knee." It is a very sad book, which makes me feel ashamed of my race for all the terrible killings and for forcing our way of life onto the Indians. As I read on I can't help thinking that once the white people came to America the Indians never stood a chance. Jenifer Rogers, Eng.

colour of the flower than in 'Dick, Jane, or Sally. But this interest in reading has stuck with me since then. Besides, reading books, I enjoy, I also like writing. So I guess in a lot of ways I educated myself in that respect.

For quite a number of years, I've done nothing but portraits for and of people. Today, I can sketch out a person's features in a space of five minutes. And, of course, through the years my artistic brains turned to other art forms. Sceneries, abstract, landscapes (etc.). I like to think I can handle an oil-paint brush fairly well. But my interests lie mostly in illustrations in pencil, ink, and coloured pencils.

I can't recall exactly when "Old-Ki-putch" (pronounced "Key-putch") came to me. It was somewhere around two or three years ago. What motivated me to start my own comic strip on this little Indian character was the Indian jokes I've

heard time and time again. "Ki-putch" means "a dummy yet smart" in my native Saulteaux tongue. To some it may mean 'stupid'. But actually the term is used in a 'jokingly sort of way. Now I hope he carries me a long way.

I came from a family that numbers 3 now. An elder sister, Philomene, along with my father William George Brass sr. reside in Saskatoon, Saskatchewan. My mom and kid sister passed away in 1968.

With my closing comment, I will give you words of wisdom from Old Ki-putch. And you can pay him back by smiling at the odd situations he will sometimes be getting into. His Words of Wisdom are:

"Seek not what love you can find."

"Give instead what love you got."

"Laugh and the world laughs with you."

"Cry, and I'll still go on smiling for you."

QUOTES FROM THE NATIVE PRESS

"The current joke is that a survey was taken and only 15 per cent of the Indians thought the United States should get out of Vietnam. Eight-five percent thought they should get out of America." Custer Died For Your Sins by Vine Deloria. Borrowed from TREATY NO. 3 COUNCIL FIRE, Kenora, Ontario.

"If you find a mistake in this newspaper, consider that it was put there for a purpose. We try to publish something for everybody, and some people are always looking for mistakes." RAP SESSION, California, U.S.A.

"OLD Ki-putch" by Billy BRASS



THE PATH OF BIG BEAR

by Robert Whelan

The Signing of Treaty Number 6 (1876)

ABOUT THE AUTHOR: Mr. Whelan was born in Prince Albert, Saskatchewan, and started his journalism career as a reporter with the Toronto Daily Star. After three years, he became an Editor with the CBC, where he stayed for ten years. The next four years, he did freelance writing and broadcasting. Mr. Whelan joined the Indian Information Group of the Department of Indian Affairs in March 1970. In 1971, he spent his holidays at Morley attending the Native Ecumenical Conference.

Resume of the BIG BEAR series

"There was a balance between man and nature . . . there was room for all and food in abundance." This was the heritage of Big Bear, Poundmaker, and their people. But "by 1870 the 20,000 survivors of the 50,000 were hungry. THE GRASS GREW TALL ON THE PLAINS" because the buffalo were already becoming extinct, new and numerous settlers were crossing the plains, homesteads were established, and the Canadian Indian bent to a greater force. This is where Big Bear's saga began. (Vol. 14, No. 10).

The era of treaty-signing began, and the author gives a detailed account of them, their terms and the conditions in which they were signed. With the signing of treaties, the reserve system began, and with them came the decline of the Indian nations and the onslaught of white settlers — the opening of the western wilderness, and the extermination of the buffalo, the mainstay of the Prairies tribes. "Now they were over, the days of boundless freedom; no longer were the people of the plains riding after the buffalo or running to the Lodge of the sun in an ecstasy of air and sunlight. They were confined within the boundaries of reserves." Part II (Vol. 14, No. 11) ends with the note, "Only one band of Crees under Big Bear held on to the old freedom. He would not sign any Treaty; he and his few followers roamed the prairies, ghosts from the past on an ancient path through the grass that was high and thick now that the buffalo was gone."

In Part III, the author describes Big Bear as "one of the greatest of the prairie leaders, although few non-Indians of his day would agree. He was a personal thorn in the side of the original Great White Father, Mr. Lawrence Vankoughnet, the Deputy Superintendent General of Indian Affairs, who ruled the department through the critical years when the Indians of the plains came under the dominance of the white man. In Big Bear Indian hopes and beliefs found their most extreme embodiment." The author continues, ". . . government officials tore their hair over this man and his stubborn followers." Big Bear would not sign Treaty Number 6, and for seven years after he refused to sign an adhesion to it. Big Bear knew what lay in store for him and his followers if he signed the adhesion — "By going on reserves Indians had to turn themselves inside out; the way of life of the Indian was based on moving about. His security was in adaptability to his environment, in constant change. He was confined to one place by people from a civilization built on the ability to stabilize the environment and who, paradoxically, found freedom in restraint."

The author aptly recorded the early events of Big Bear's life, and reiterated very well the words of W. B. Cameron (1927) "Big Bear had great natural gifts: courage, a keen intellect, a fine sense of humour, quick perception, splendid native powers of expression and great strength of purpose . . . Big Bear was imperious, outspoken, and fearless." (Vol. 14, No. 12)

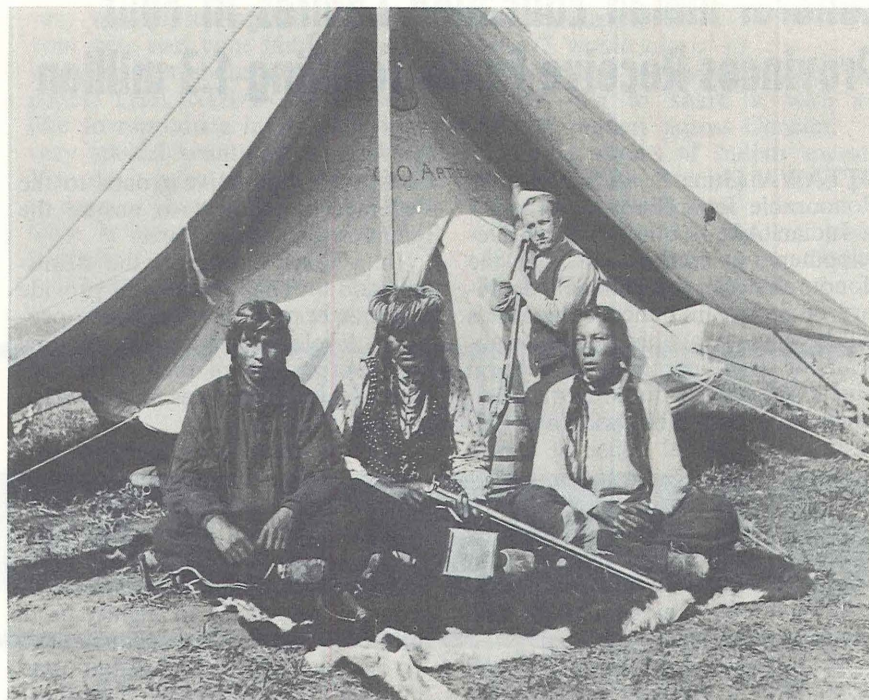
The last episode (Vol. 15, No. 1) described the gathering of native leaders and their people on Friday, August 18, 1876, one of which was Poundmaker. They were about to vote on Treaty Number 6.

All the Indians assented by shouting and holding up their hands.

But then Oo-pee-too-korah-hair-ap-ee-wee-yin stood up and, though not yet a chief, spoke for the Red Pheasant, chief of the Battle River Crees. The feelings of the people must have fallen somewhat as Poundmakers' sonorous voice revived fears of what really lay ahead: "I do not differ from my people, but I want more explanation. I heard what you said yesterday, and I thought that when the law was established in this country it would be for our good. From what I can hear and see now, I cannot understand that I shall be able to clothe my children and feed them as long as the sun shines and the water runs. With regards to the different Chiefs who are to occupy the reserves, I expected they would receive sufficient for their support, this is why I speak. In the presence of God and the Queen's representative I say this, because I do not know how to build a house for myself, you see how naked I am, and if I tried to do my naked body would suffer; again, I do not know how to cultivate the ground for myself, at the same time I quite understand what you have offered to assist us in this."

Joseph Thoma then tried to speak on behalf of the Red Pheasant. "What has been overlooked I will speak about . . . I want the Governor to give us somebody to build our houses, we cannot manage it ourselves, for my own part you see my crippled hand. It is true the Governor says he takes the responsibility on himself in granting the extra requests of the Indians, but let him consider on the quality of the land he has already treated for. There is no farming land whatever at the north-west angle, and he goes by what he has down there. What I want, as he has said, is twenty-five dollars to each Chief and to his head men twenty dollars. I do not want to keep the lands nor do I give away, but I have set the value. I want to ask as much as will cover the skin of the people, no more nor less. I think what he has offered is too little. When you spoke you mentioned ammunition. I did not hear mention of a gun; we will not be able to kill anything by simply setting fire to powder. I want a gun for each Chief and head man, and I want ten miles around the reserve where I may be settled. I have told the value I have put on my land."

Lieutenant-Governor Morris said: "I have heard what has been said on behalf of the Red Pheasant. I find fault that when there was handed me a list from the Indians, the Red Pheasant sat still and led me to believe he was a party to it. What I have offered was thought of



(Photo: Public Archives of Canada)

Typical Cree Indian family at the time of the signing of Treaty No. 6.

long before I saw you; it has been accepted by others more in number than you are. I am glad that so many are of our mind. I am surprised you are not all. I hold out a full hand to you, and it will be a bad day for you and your children if I have to return and say that the Indians threw away my hand. I cannot accede to the requests of the Red Pheasant. I have heard and considered the wants of Mist-ow-asis and Ah-tuck-ah-coop, and when the people were spoken to I understood they were pleased. As for the little band who are not of one mind with the great body, I am quite sure that a week will not pass on leaving this before they will regret it. I want the Indians to understand that all that has been offered is a gift, and they still have the same mode of living as before."

"The principal chiefs then rose, Morris recalled (in his official report of December 4, 1876), "and said that they accepted our offers, and the Red Pheasant repudiated the demands and remarks of Toma, and stated that he had not authorized him to speak for him."

Lieutenant-Governor Morris thanked the Indians "for your trust in me." He said: "I have written down what I promised". He explained how he would sign it in the name of the Queen, "Likewise Mr. McKay and Mr. Christie. Then I will ask the Chiefs and their head men to sign it in the presence of the witnesses, whites and Métis, around us, some of whom I will ask to sign. What we have done has been done before the Great Spirit and in the face of the people".

He said the interpreter would read to them what had been written and copies would be given to the principal chiefs before he went away.

"The payments will be made tomorrow, the suits of clothes, medals and flags given also, besides which a present of calicoes, shirts, tobacco,

pipes and other articles will be given to the Indians."

But yet the Indians delayed their signing. Mis-tow-asis, Morris recalled, "then asked to speak for the Half-breeds, who wish to live on the reserves." The following dialogue arose:

Mis-tow-asis — "I wish to speak a word for some Half-breeds who wish to live on the reserves with us, they are as poor as we are and need help."

Governor — "How many are there?" Mis-tow-asis — "About twenty."

Governor — "The Queen has been kind to the Half-breeds of Red River and has given them much land; we did not come as messengers to the Half-breeds, but to the Indians. I have heard some Half-breeds want to take lands at Red River and join the Indians here, but they cannot take with both hands. The Half-breeds of the North-West cannot come into the Treaty. The small class of Half-breeds who live as Indians and with the Indians, can be regarded as Indians by the Commissioners, who will judge of each case on its own merits as it comes up, and will report their action to the Queen's Councillors for their approval."

"The treaty was then signed," Morris recalled in his official report, "by myself, Messrs. Christie and McKay, Mis-tow-asis and Ah-tuk-uk-koop, the head Chiefs, and by the other chiefs and councillors, those signing, though many chiefs were absent, yet representing all the bands of any importance in the Indian regions, except the Willow Indians."

There is no record, nor words or old photograph to tell us what it was like for those Indians to first take pen in hand and sign a legal document which would transfer the ownership of the many thousands of square miles of prairie and woodlands they had once roamed with

(see **Big Bear**, page 12)

Cultural Indian Education Centres in Four Provinces Receive Funds Totalling 1.3 million

by: Don Konrad

OTTAWA (June 8, 1972) — The Honourable Jean Chrétien, Minister of Indian Affairs and Northern Development, in conjunction with the Honourable Gerard Pelletier, Secretary of State, announced that funds will be made available for the establishment and operation of cultural education centres in Alberta, Saskatchewan, New Brunswick and Ontario, as the initial phase of a new program for Native Canadians.

The centres are designed to provide Native people with a learning environment aimed at making education more relevant and compatible with their own unique culture and special needs.

Main objectives of the centres will be to offer a learning environment within which all decisions related to administration, methodology, curriculum and related activities, are made by the Native people who are served by the centre.

The program is a result of submis-

sions made by Native groups to the Federal Government to ensure the retention of their culture.

In a joint statement, the Ministers said: "The centres will provide a unique opportunity for Native people to develop a better understanding and appreciation of their current as well as historical roles in Canadian society.

It is by creating meaningful educational opportunities that cultural self-awareness and self-reliance will be stimulated and reinforced among Native people", they added.

Funds for the first phase of the program amounting to slightly more than \$1.3 million — approximately \$1 million from Indian Affairs and \$300,000 from Secretary of State — will go to the Old Sun Education Centre in Alberta — \$200,000; the Saskatchewan Indian Cultural College — \$500,000; the Alberta Indian Education Centre — \$500,000; the Indian Heritage Centre

in New Brunswick — \$90,000; the Nishnawbe Centre in Ontario — \$45,000. Consideration is also being given to funding a cultural education centre in the Province of Quebec.

The centres will be administered by Native people who will establish the curriculum and make all decisions on related activities aimed at strengthening cultural self-identity.

They will have several objectives among which will be the establishment of experimental studies where Native people can learn about their culture in an environment of their own design.

It is hoped they will encourage the preservation of Native languages and history as well as influence other educational institutions to adopt new approaches in the development of education for Native people in Canada.

Submission of proposals from other groups wishing to initiate cultural education centres should be made to a special secretariat set up in the Department of Indian Affairs in Ottawa representing the various Departments with responsibilities under this program.

Davidee Audlakik, 22, Chosen NWT Interpreter

Frobisher Bay, N.W.T. — Davidee Audlakik, a 22 year old resident of Frobisher has been chosen as the first member of a Corps of Interpreters to be set up by the Territorial Government. He previously interpreted for the Government of the N.W.T. during a tour of the Eastern Arctic.

Skulkayn Native Youth Demonstrate Initiative by Producing Newspaper

Production of an Indian community newsletter to serve the needs of native people from 19 bands in the lower mainland is one of two parts of an opportunities for youth project approved recently for the Skulkayn Native Youth Committee.

Grant of \$18,142 will produce 10 summer jobs for members of the committee, with six people involved in the production of the newsletter and four more working on cleaning up Chilliwack Creek near Sardis.

Gary Wagner, one of two opportunities for youth project officers in the Fraser Valley, told The Progress on Friday, "the youth committee is an autonomous group. It does not have to answer to any other group outside of opportunities for youth. It can seek advice if it wants to,

but it does not have to take that advice."

The newsletter, still without a name, will be a tabloid-sized publication and will be distributed (probably on a twice-a-month basis) to native families living between Langley (and including Nooksack, Washington) and Hope.

"We are hoping that the newsletter will help improve communications between the various reserves," Gwen Point reported. One regular feature will involve the publication of Indian legends concerning the various reserves.

Newsletter will also contain articles on housing, sporting events such as soccer and lacrosse, social welfare and social issues such as abuse of drugs and alcohol.

Members of the newsletter staff will be Gwen Point, Ina James, Joy Hall, Jill Point, Terry James and Kathy Sparrow.

Second part of the project covered by the grant involves the clean-up of Chilliwack Creek. Working on that project will be Ken Malloy, Ken Hall, Stanley Green and Gary Slam.

Slashing and burning of underbrush and the cleaning up of debris along a one-mile stretch of the creek is expected to take four months of work.

Breakdown of the figures provided by the opportunities for youth

grant of \$18,142, shows: \$16,200 in salaries; \$1,387 for transportation; \$200 for rent; \$255 for supplies, and \$100 for telephone expenses.

Mr. Wagner noted, "all of the projects that have been approved have been cut back from what was originally requested. We are hoping for a lot more money in the way of community support this year. If anybody wants to help out by giving more in the way of supplies, it will really be appreciated."

Bob Hall, a member of the Skulkayn Band and a person keenly interested in the project, said he was pleased with the way in which the opportunities for youth application forms were set out this year. "The questions were straightforward and sensible and the only really complicated part was setting out the budget," he said.

BOOK REVIEW

The Jay Treaty As It Affects North American Indians (\$1.50) by: R.S-Mehta. Printed in Canada by Beau regard Press. 1972. (24 pages)

The first booklet of its kind to be printed in Canada, **The Jay Treaty As It Affects North American Indians**, discusses the events surrounding the signing of the Jay Treaty which not only settled the boundary dispute between Canada and the U.S. but also granted certain rights and recognition to the Indian nations.

According to Article III native people may "pass and repass" across the International boundary duty-free; the author, human rights lawyer, R. S-Mehta, has taken the stand that "So long as the natives legitimately manufacture light industry of their own handicraft and related products and do not allow interfe-

BIG BEAR

(continued)

the freedom of the winds. But a glance at the original treaty can be instructive, even today. The parchment, cracked at the fold, but still white as snow from almost a century in its box in the National Archives of Canada, shows the signatures and the "X" marks of those Chiefs and Councilmen. The India Ink is shining black as on the moment of signing. And there beside and above their signatures is linear-oriented Technological Man's further abstract of reality, not a simple "x" but a code supporting clauses and terms really understood only by the word experts who drew it up. Two cultures inscribed side by side. Two solitudes, apart, concealed from each other by their separating shields of signs on parchment. A meeting of minds of good intent divided by the ear and the eye; for the Indian, language was on the ear from the lips of living men and respectfully recalled with all the immediacy — and accuracy — that ancient Greek bards gave to preserve the verses of the wanderings of Ulysses; for technological man, something to look at — for further consideration.

In late August on the prairies the air is still and hot. That afternoon of August 23, 1876 at Carlton the Red-Tail Hawks would be screaming "ki-ree" as they wheeled on the thermals high above the endless plains transferred that day; at the horizon heat-waves boil and shimmer and dance like spirits guarding territorial boundaries; beyond that shimmering wave of heat the blueberries are ripening on the pine-strewn sand hills to the north. And there Big Bear and his followers are on the way to Fort Pitt.

Pt. VI continued
in Vol. 15, no. 3

INDIAN POW-WOWS IN CANADA

Odanak Indian Reserve, P.Q.	July 2, 1972.
Abitibi Band, Amos, P.Q.	July 21-23, 1972.
Walpole Island, Ontario.	July 22-23, 1972.
Fort Frances, Ontario.	Aug. 1-7, 1972.
Wikwemikong, Ontario.	Aug. 5-7, 1972.
Garden River,	Aug. 5-7, 1972.
Hobbema Four Band Indian Days.	Aug. 10-12, 1972.
Standing Buffalo Reserve.	Aug. 11-13, 1972.
The Pas Indian Band.	Aug. 14-19, 1972.
Sintaluta, Saskatchewan	Aug. 18-20, 1972.
Moravian Band, RR#3, Thamesville	Oct. 7-8, 1972.

rence in this respect from non-natives . . . they are free to pursue this trade anywhere in North America."

The Treaty, however, has never been ratified by Parliament, and it has been argued elsewhere that the Treaty was abrogated by the War of 1812. The author disagrees with this view, and notes that even as late as 1878, the U.S. Government recognised the principles affecting natives as far as the Treaty was concerned.

Mr. Mehta is the former Director of International and Human Rights Law division of the National Committee on Indian Rights and Treaties for the National Indian Brotherhood, and author of a more lengthy work on Canadian Immigration Laws and Policies (1867-1972) entitled **International Barriers**.

Anyone wishing to obtain the above booklet on **The Jay Treaty** should write to: P.O. Box 605, Postal Station "B", Ottawa, Ontario.