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THE
Indian
NEWS

Vol. Twelve, No. Two

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CO-EDITOR APPOINTED

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Morris Isaac, a former resident of the Restigouche Reserve in Quebec, is the newly appointed co-editor of THE INDIAN NEWS.

Mr. Isaac graduated in 1964 from the Restigouche High School on the Reserve. He spent the next two years in Montreal studying business administration at the O'Sullivan Business College.

In 1966, after graduation, he left Montreal and went to Boston, Massachusetts where he worked for a year at various jobs. Returning to Nova Scotia for a vacation, he learned of a scholarship which would enable him to attend the Canadian Indian Workshop in Vancouver. He applied to the Canadian Indian Youth Council and was selected from 50 applicants to attend the Workshop at the University of British Columbia.

On his return to the Reserve he applied to the Company of Young Canadians for a volunteer position. His first assignment was to travel across Canada evaluating the projects then taking place on several reserves. He was then sent back to his Reserve where he was given the job of teaching upgrading to Indian parents.

In the spring of 1968 a new project was begun involving the Company of Young Canadians and the National Film Board. It involved the training of an all Indian film



Morris Isaac, Co-editor of THE INDIAN NEWS

(Photo—Bill Smith, Ottawa)

crew. This was to open up a new avenue for Indians to express their own opinions about their own people through the film media. Morris applied and was accepted along with six other Indians. After an intense 6 weeks of training in camera, sound, lighting, editing, directing and producing, he went on to specialize in film editing. This lasted for six months.

Taking an interest in Reserve politics, he left the film crew and ran for Councillor, winning by a wide majority over his opponents.

In December of 1968 he left the Reserve and came to Ottawa where he obtained a job with the Information Division of the Branch. His job consisted of working with another Information Officer in putting together a booklet entitled "Indian Summer".

After finishing the booklet, he worked part-time for the paper and was appointed after the former co-editor took up a new position with Cultural Affairs.

His duties will be to visit as many reserves as possible and establish closer liaison with representatives of Indian communities while gathering news.

Morris comes from a family of 13 brothers and sisters. His mother, Mrs. Jenette Isaac resides on the Reserve.

Band Sponsors Beauty Queen

A pretty dark haired, green eyed beauty from the Westbank Indian Band could be Kelowna B.C.'s first Indian Lady of the Lake this year.

Phyllis Derickson is being sponsored by the Band Council for the honor of reigning over the international Kelowna Regatta August 6 to 9 and through 1970. She is the first Indian girl to run for the title.

Chief Noll Derriksan, asked the pretty high school student to run this year.

The Band thought it appropriate since Kelowna is the Indian name

for Grizzly bear. Phyllis is known as Princess Toussowasket and is the 19-year-old daughter of Mr. and Mrs. Derickson and a grade 11 student at Kelowna Secondary School. She says she wants to train to be a legal secretary after she graduates.

Lady of the Lake candidates have a busy time preparing for the contest. They get special wardrobes, attend modelling and speech classes, fashion shows and tea parties. Candidates are all under 20 and represent service clubs, teen groups, and — for the first time — an Indian Band.

FOR CIRCULATION

Programme de développement des ressources humaines

Le programme de développement des ressources humaines est un cours en permanence dispensé à l'échelle nationale. Y sont inscrits des groupes représentatifs de fonctionnaires du Ministère et un certain nombre d'Indiens choisis au niveau régional.

Les représentants à la conférence sont des chefs, des conseillers et d'autres leaders de la collectivité indienne. La représentation de la Direction des affaires indiennes se compose d'agents de développement, d'animateurs sociaux, de surintendants, de surintendants adjoints et de professeurs-conseils.

L'initiative vise à examiner et à contester certains aspects des programmes mis sur pieds par le Ministère. On cherche également à savoir comment les Indiens et les fonctionnaires peuvent collaborer plus étroitement à la mise à exécution de ces programmes pour le plus grand bien des gens et des collectivités en cause. C'est une façon de susciter la participation des gens au processus de modification de la Loi sur les Indiens, plus particulièrement ceux qui n'ont pas eu la chance de participer aux consultations qui ont eu lieu à travers le Canada.

Il semble, selon une opinion souvent exprimée, que le manque de communications soit la cause de maintes difficultés; il semble difficile de résoudre les problèmes dont la solution nécessite des contacts avec certaines personnes en particulier. Les personnes concernées ont exprimé l'avis que ces conférences sont très utiles, notamment pour ceux qui ont à traiter directement avec la Direction des affaires indiennes. On a dit que les participants à la conférence ont la chance de savoir ce que les autres font ailleurs au pays.

Il est toujours intéressant de voir des Indiens participer directement à une conférence. On pense ici à Ahab Spence, maintenant responsable des Affaires culturelles, et à Jim Powless, qui s'occupe d'auto-détermination.

Les premiers cours se tinrent à Smiths Falls, en Ontario, au mois de mai 1967, et ils s'échelonnèrent sur une période de quatre semaines. On a répété le même cours en français en novembre de la même année. Depuis novembre 1968, les sessions ont été réduites à trois semaines. Par contre, on les répète tous les mois. En janvier de cette année, on a commencé de dispenser les cours au Blue Bonnet Inn, à Ottawa. Si on englobe la présente session, envi-

La conférence sur l'éducation



Photo de la nouvelle Commission de planification élue à la récente réunion de la Voice of Alberta Native Women's Society. De gauche à droite, Mme Angela Mah, Mme Lillian Piché, Mme Muriel Lee, Mme Christine Daniels, présidente, Mme Rose Yellowfeet et Mme Helen Kilgore. Etaient absentes, Mmes Hermine Anderson, Catherine Thomas et Olive Mendsen. Le fait saillant, lors de cette réunion, fût une causerie du Dr R. J. Roessel, du Navajo Community College. (Compte rendu de la réunion) en anglais, à la page 7.)

(Photo—Norma G. McBean)

Un chef Indien dynamique

Noll Derriksan, chef de la bande West Bank, à Kelowna, en Colombie-Britannique, est typique du jeune Indien de réserve moderne. A 28 ans, M. Derriksan s'intéresse aux affaires de la collectivité, en plus de diriger le conseil de bande.

Il participe aux activités du conseil depuis cinq ans; tout d'abord en tant que porte-parole, puis en qualité de conseiller et finalement, en tant que chef d'une bande qui compte 174 membres.

La bande West Bank s'est séparée de la bande Okanagan il y a cinq ans pour prendre en main sa propre administration. Jusque-là, leurs affaires avaient été confiées au conseil de Vernon.

Leur petite réserve est sise au centre des terres qui sont parmi les plus propices à la culture fruitière au Canada.

ron 280 personnes ont suivi les cours. De ce nombre, 118 étaient des Indiens. On étudie principalement le développement communautaire, les communications, l'administration par fidéicomis, le service social, l'éducation, les valeurs culturelles et l'auto-détermination. De plus, on organise des visites de la ville d'Ottawa et du Centre du centenaire.

Noll est représentatif du genre de jeunes Indiens dont on a besoin d'un bout à l'autre du Canada. Propriétaire d'une piste de course pour voitures et d'une boutique d'artisanat, il fait de bonnes affaires pendant les mois d'été.

Nous parlant de sa piste de course, Noll nous explique: "Pendant la première année d'exploitation, nous avons contracté de grosses dettes, mais l'été dernier, nous avons pu épargner en plus de faire les versements sur notre équipement. L'argent épargné sera réinvesti dans son entreprise de spectacles de course.

Non seulement l'exploitation de la piste de course donne-t-elle des résultats probants, mais sa boutique d'artisanat ne suffit pas à la demande. Il a établi cette dernière dans une cabine construite par son grand-père il y a 80 ans, cabine qu'il a dû déménager sur une distance de 30 milles pour l'installer où elle est actuellement. Lui-même potier, Noll n'arrive pas à produire en quantité suffisante pour satisfaire les touristes.

Son épouse, Lucille, et lui-même ont construit ensemble sur la réserve, d'après leurs propres plans, une maison moderne qu'ils habitent. Pendant leurs vacances, ils aiment à se rendre en Californie ou à Reno, au Nevada.

La vie

par Margret Munson-Davis

Vous êtes-vous déjà arrêté à penser que la vie de l'humain, à l'exemple de la température, passe par quatre saisons? Comme nous avons le printemps, l'été, l'automne et l'hiver, ainsi en va-t-il de la vie.

Lorsqu'un enfant naît, c'est le printemps. Cette saison se prolonge de la naissance à la 21^e année. C'est là que l'on acquiert un bagage d'expériences, que l'on croît physiquement et que se développent les facultés intellectuelles. Chaque jour apporte quelque chose de nouveau et l'homme doit apprendre à tirer parti de chaque nouvelle pensée, de chaque nouvelle expérience. C'est un temps de jeux et débats, exempt de tracas et de soucis, où tout semble être centré sur soi.

Déjà arrive l'été. De 20 à 35 ans, l'homme s'engage dans l'été de la vie humaine. C'est là qu'il faut mettre à profit toutes les connaissances acquises et les expériences vécues, aussi bien les bonnes que les mauvaises, dans l'espoir de lendemains meilleurs. A cet âge, certains fondent un foyer, d'autres poursuivent des carrières, alors que d'autres encore continuent de s'amuser. C'est l'époque des décisions; on s'oriente selon ce qu'on veut que la vie apporte, et on établit ses objectifs en conséquence.

De 35 à 50 ans, c'est l'automne. Ici, la plupart des gens ont plus ou moins assumé leurs responsabilités; ils peuvent se détendre et penser un peu à eux. Ce devrait être une période d'agrément. Il faut maintenant redéfinir les objectifs qu'on a négligés et les replacer dans une perspective d'avenir.

Soudain, l'hiver vous surprend. C'en est presque effrayant. Où sont passées les années. Comme les saisons, elles se sont écoulées discrètement. Qu'à-t-on accompli? Peut-on regarder derrière soi avec satisfaction. Tous ne peuvent pas être riches et célèbres, mais on trouve des hommes humbles et empreints de compassion, même parmi les plus illustres. Ces qualités sommeillent en tout individu et chaque fois que nous les avons manifestées, nous avons façonné les outils dont nous avons besoin pour tirer le maximum de profit des saisons vécues.

Si vous pouvez jeter un regard sur les saisons passées sans regret, vous pouvez vous asseoir et profiter pendant l'hiver d'un repos bien mérité, tout en sachant que le printemps ne reviendra pas.

THE Indian news

A monthly newspaper published by the Indian Affairs Branch for free distribution to Canadian Indians and interested people.

Roving Editor — KEITH R. MILLER (Tuscarora)

Co-Editor — MORRIS ISAAC (Micmac)

From Buffalo Hunter to Cattle Rancher

By Margaret Kennedy

From buffalo hunter to cattle rancher in less than four generations: Dave Traverse of Lake St. Martin has made the transition, and with his four sons has emerged as owner of the largest herd of beef cattle on a Manitoba Indian reserve. The Traverse herd compares favorably in size and quality with other large livestock holdings in the Interlake region.

Traverse's three married sons, Gordon, Elmer and Norman are partners in the business. A fourth son, George, is not yet in the partnership but works with his brothers for wages. These families have chosen to make their homes and build careers on the reserve.

The land around Lake St. Martin, a large body of water linking Lake Manitoba with Lake Winnipeg, is low, and quite suitable for grazing. Some 150 miles north-northeast of Winnipeg, the Lake St. Martin Reserve is one of three in the immediate area.

Over 200 cows and calves are being wintered. Since this is the first full year of operation for the Traverse Ranch, their survival and growth will be the key to future success for the venture.

Dave Traverse didn't leap into the role of cattle baron overnight. For many years, the family had raised some livestock as well as being seasonal fishermen. The decline in the fish catch and new opportunities being offered to registered Indians led to the establishment of the large-scale ranching operation.

An Indian who chooses to build a future for his family on the reserve is offered many advantages through the Indian Affairs Department, which encourages him to weigh these against built-in disadvantages. He does not have to purchase his land, there is no land tax to pay, nor income tax on anything produced on the reserve. However,

he can never sell his business nor its resources except to another treaty Indian.

"Revolving Fund" loans are available to qualified Indians living on reserves for help in establishing productive enterprises. These may be up to \$40,000 to an individual, to \$100,000 for a corporation or group. In addition, although final details have not yet been published, the Federal Credit Act has now been amended to permit Indians to borrow directly from the federal government.

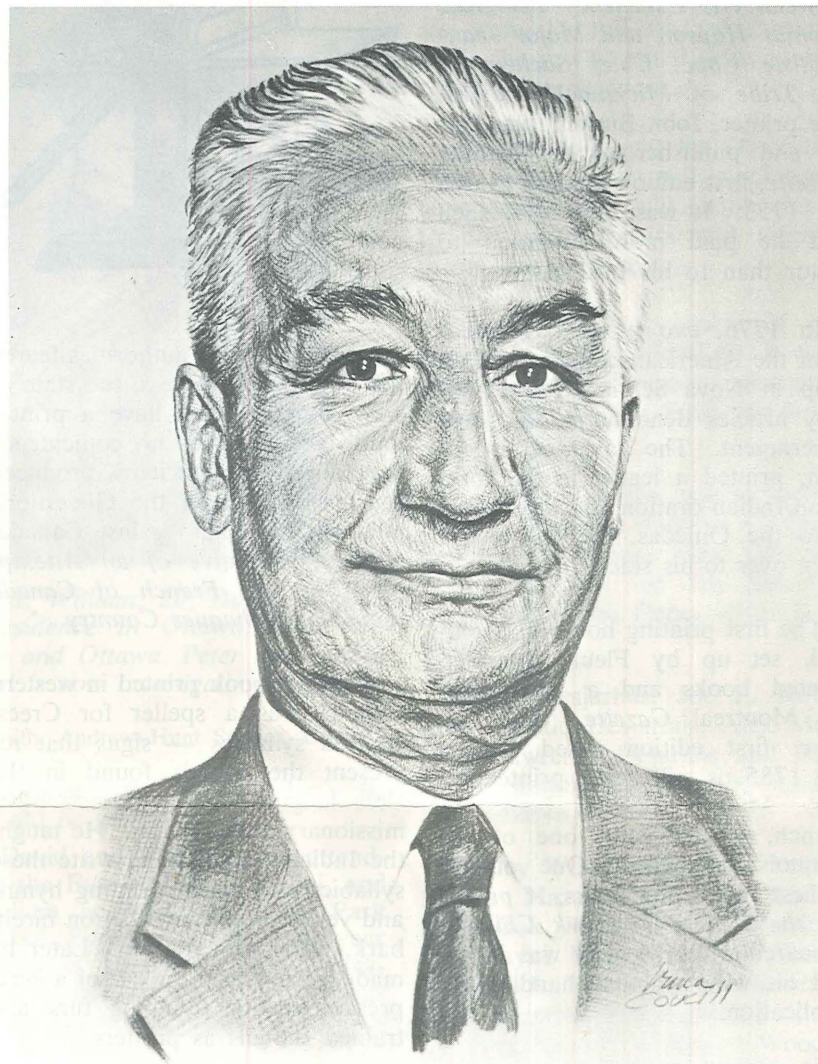
The Traverse family income has come from many sources. The boys have worked on northern construction jobs, they run a small general store with gasoline service, and Mr. Traverse drives a school bus. Mrs. Traverse has a wide reputation for her handicrafts, producing finely beaded mukluks, moccasins and mitts on hides she has scraped, cleaned, tanned and conditioned. Income from all sources is pooled on a share basis.

Last winter, a \$20,000 revolving fund loan was approved, for the purchase of bred cows to increase the family herd of 30 head of cattle. The plan is to enlarge the herd and aim for a high calving percentage to produce income that will enable the Traverse men to pay off their loan.

Art Devlin, a resource development agriculturalist with the Indian Affairs Department, and long time Interlake cattle rancher who lives east of Eriksdale, says that the Traverse enterprise will depend to a large extent on the availability of pasture land for the herd. "Dave Traverse has an understanding of what it takes to be successful. He has staying power," said Mr. Devlin recently. "If they can obtain leases on more crown land, they should be able to cut enough hay for feed."

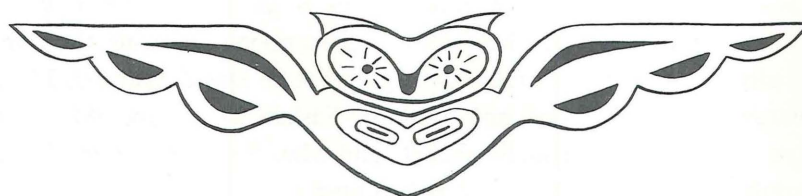
(Continued on page 8)

THE INDIAN HALL OF FAME



Oliver Milton Martin, Brigadier, a Mohawk, born on the Six Nations Reservation at Ohsweken, the son of Robert Martin. He began his education in local schools and the Caledonia High School. As a very young man he enlisted in the Haldimand Rifles. In World War I he served two years as a Lieutenant of Infantry, then transferred to the Royal Flying Corps for two more year's service. After his return to Canada, he commanded the Haldimand Rifles for seven years. At the same time he became Principal of Danforth Park Public School. In World War II he was Commandant and Acting D.O.C. of M.D. 2 with the rank of Brigadier.

Brigadier Martin was a member of the Royal Canadian Military Institute and a member of the Metropolitan Licensing Commission. Branch 345 of the Canadian Legion in East York was named the Brigadier O. M. Martin Branch in his honour. His appointment as Magistrate for the County of York began a distinguished career as a jurist and in this capacity won high praise for his humanity and justice.



Indians and the Printed Word

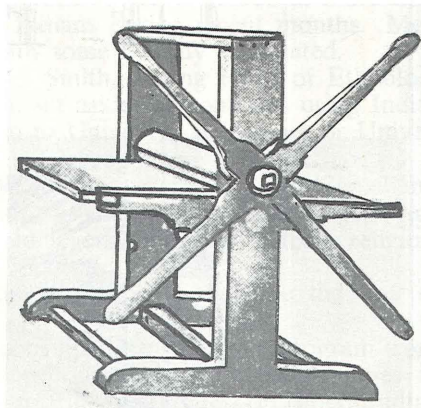
By J. D. Armstrong

An Indian treaty was one of the earliest pieces of Canadian printing. Dated 1753, it was a *Treaty of Articles of Peace and Friendship Between His Excellency Peregrine Thomas Hopson and Major Jean-Baptiste Cope, Chief Sachem of the Tribe of Mickmack Indians*. The printer, John Bushell, was editor and publisher of the *Halifax Gazette*, first edition marked March 23, 1753. It was said of Bushell that he paid more attention to liquor than to his business.

In 1775, two printers, refugees from the American colonies, set up shop in Nova Scotia and ran off fiery articles denouncing the local government. The governor, in return, printed a leaflet in the form of an Indian oration and distributed it to the Oniedas, hoping to win them over to his side.

The first printing house in Montreal, set up by Fleury Mesplet, printed books and a newspaper, the *Montreal Gazette*. The *Gazette*, first edition dated August 25, 1785, is still being printed today. Mesplet printed books in French, English and one of the Iroquois languages. One of the earliest Indian textbooks, *A primer for the Use of Mohawk Children* appeared while Mesplet was in jail and his wife probably handled the publication.

In those early days, a printer's career was often interrupted by jail terms. An American, Marmaduke Johnston, was hired in 1660 by a religious organization and was hard at work on the *Indian Bible* when he was charged with 'fickleness'. It was discovered that he was courting a lady without first getting the consent of her father, and on top of that, he was already married to a woman in England.



Because British authorities feared the power of the press, the state of New York did not have a printer until 1693. It was no coincidence that one of the first items produced was an account of the Governor's military campaign against Canada, entitled, *Narrative of an Attempt made by the French of Canada upon the Mohaques Country*.

The first book printed in western Canada was a speller for Crees. It used syllabics — signs that represent the sounds found in the Cree language — developed by a missionary, John Evans. He taught the Indians to read and write these syllabics and began printing hymns and verses from the Bible on birchbark, using soot for ink. Later he made a printing press out of a jack-press used for bundling furs and trained Indians as printers.

On December 28, 1859, the first commercial press was set up in Manitoba. The publishers brought out a paper, *The Nor'-Wester* and the Hudson's Bay Company bought subscriptions for each of its fur-trading posts, although it sometimes took a year for the paper to get to some posts. One of the paper's subscribers was an Indian chief who, even with six wives to sup-

port, managed to pay his subscription "with the promptitude which many of our paleface subscribers would do well to imitate", according to the publishers.

But the first all-Indian newspaper published on the continent was the Cherokee *Phoenix*. It was suppressed by the Georgia militia in 1834, shortly before the authorities forced 700 Cherokees to leave their homes and migrate westward.

The *Phoenix* was published by Indians, for Indians and in an Indian language as well as English. But more remarkable than that, the *Phoenix* was published in syllabics, invented by a Cherokee, Sequoyah, who had never had a day's formal schooling. But he saw the value of a language that could be written down and he invented a writing system for the Cherokees.

Manpower Appointment



ARNOLD AHENAKEW, a Cree of the Sandy Lake Band has recently been appointed to the permanent staff of the Canada Manpower Centre at Prince Albert, Sask. It is believed Mr. Ahenakew's position of councillor is the first of its kind in the whole of Canada.

Orientation Course for Indian Students

The High School of Commerce in Ottawa is holding orientation courses for the Indian students attending city schools. The courses started on January 11, 1969 and so far, there have been 9 meetings.



AVID LISTENERS (l-r) Kathleen Bearskin, Susan House, Margaret Paul-Martin and course director, Mrs. Diane MacDougall. The course is providing a sound basis for urban living.

The result is judged to be favourable because of the interest that is shown by the students.

The course came about when a group of people who were acting as councillors with the students thought that the students should be directly involved. The purpose is to help the students with their problems in getting oriented into city life, and to provide them with some new knowledge, skills and approaches to this life, which will help them to adjust.

Both male and female students take part in Saturday morning sessions which cover subjects such as drugs, alcoholism, dating, family relationships and budgeting. Reserved for the female students are the topics of beauty and charm, fashion, sex education, and career opportunities. Discussion group leaders are Audrey Greyeyes and Mr. and Mrs. Ken Goodwill. The Saturday sessions usually start with a film with some discussion at the end of each film. The Teacher-Councillor for about 80 Indian students in Ottawa is Jim McTavish and the Co-ordinator of the orientation course is Diane MacDougall.

First Western Library Opens

A new library has been recently opened on the James Smith Reserve in Saskatchewan. The 1,000-book library is the first to open west of Ontario. Chief-Elect Sam Moostoos cut the ribbon declaring the library officially opened. Among the invited guests were David Sparvier, Library Consultant for the Indian and Métis of Saskatchewan, Joe Whitehawk, Duck Lake Assistant Superintendent, and Mrs. Edith Adamson, Library Consultant for Indian Affairs Branch, Ottawa.

Great minds discuss ideas
Average minds discuss events
Small minds discuss people

SUTHERLAND YOUNGSTERS BENEFIT FROM EDUCATION



THEY REALIZE THE VALUE OF EDUCATION (l-r) Peter, 24; John, 22; William, 20; David, 18 and Margaret, 17 pose for the photographer at a recent gathering in William's residence in Ottawa. The five Sutherlands all left Fort Albany to continue their education in Kirkland Lake and Ottawa. Peter now works for Ottawa Gas as a draftsman. John is finishing up at Algonquin College and is now investigating job possibilities. The other three are still attending school.

(Photo—Bill Smith, Andrews-Hunt Studios, Ottawa)

The Sutherlands, a family of 6 boys and 6 girls, come from a small community 100 miles north of Moosonee Ontario. Out of the original 12, five are in Ottawa. The women's side isn't represented in a large number, however, Margaret who is the only Sutherland girl in the city, certainly does her part in representing the women in her family. She is outnumbered by four giant smiling boys and they are Peter (So-called Big Brother) John, William and David.

Peter, who is the eighth, graduated from St. Ann's Residential School in Fort Albany, he then went to Kirkland Lake where he obtained his secondary School Diploma. He specialized in Auto Mechanics and gained very good experience during the summer holidays working in the Kirkland Lake area. However, he disliked getting into "that greased up stuff" and so proceeded to specialize in drafting and surveying at the Algonquin College in Ottawa. He then went to Ontario Vocational Centre and one year in Mohawk College at Hamilton. He worked for two years with Indian Affairs in the Engineering Section as a draftsman. The last two summers he has worked as a surveyor in the Western Provinces living in Saskatoon, apparently he enjoyed surveying the "Prairie Gals" as he travelled.

John and William both graduated at the same time from St. Ann's and like Pete, they attended the

Kirkland Lake secondary school. From there John advanced to Algonquin College in Ottawa, where he is finishing up his last two years in Cartography (town-planning). He hopes to work in Ottawa, figuring he'll be close to his girl friend. He has worked with the Ontario Northern Railway express and also with the Canadian Air Force. Things are looking up for John now that he's finishing his course, he has already applied for a job at the Department of National Defence.

William and David came to Ottawa to finish their secondary courses. This way they planned to be with the rest of the family. William is now in Grade 13, and has a choice between which University or College to attend. Further discussions with the school

councillor will decide where he should be going.

David and Margaret are attending the Eastview High School, and William is going to Fisher Park School. David is in the four year course of Business College, however he has dreams of a very unusual career, different from his school course.

Margaret is the youngest of the family and has great interest in music. She started playing piano at nine years of age. She is now a member of the School Band and plays the French-Horn. She entered the 1968 Music Festival, where she won a First class award playing her instrument. Getting a degree in Music and also becoming an elementary school teacher back home, are some of her plans.

Manitoba Farm Graduates

Farmers and farmhands from eight reserves recently graduated from a four-week farm machinery, safety and maintenance course sponsored by Indian Affairs Branch in Winnipeg.

Among the twenty-three graduates were 11 full fledged farmers while the rest acquired skills useful for farm employment.

The course taught the graduates farm management and machinery techniques which will enable them to do minor repairs and adjustments on machinery.

This is the first course of its kind to be held in Manitoba. It was a mixture of lectures, practical work, examinations, films and field trips.

Graduates of the course were: Leonard Kirkness, Gordon Cochran, Ken Murdock, Max Garson, Nelson Sinclair and Joe Sinclair junior, all of the Fisher River Reserve:

André Desjarlais, Joe P. Roulette, Donald Desjarlais, Alex McIvor, Lawrence Dejarlais and Edwin Desjarlais all from the Sandy Bay Reserve.

Wesley Wombdiski, Briar Pratt, Martin Mazawascuna and Bryce Hall, Oak River. Frank Merrick and Wayne Myran of Long Plain; Richard J. Nelson of the Roseau River Reserve; Jean Baptiste Swampy, Fort Alexander; Rupert Woodhouse, Fairford Reserve; Maurice Sutherland and Colin Williams of the Peguis Reserve.

The established farmer graduates were awarded $\frac{3}{4}$ of the cost of a \$140.00 kit at the graduating ceremonies.

Cost of the course, accommodations and allowances were underwritten by the branch.

IT KIND OF MAKES YOU THINK

Around 1797 David Thompson, Canada's greatest map maker, met the War chief of the Peigans, Kootena Appe. As is the European custom on meeting someone new, the right hand is offered in friendship. Kootenae Appe extended his left hand. It wasn't until later that Thompson learned that the right hand among the Peigans is no mark of friendship. This hand throws the spear, draws the bow, and pulls the trigger. It is called the hand of death. The left hand is called the hand of life, for it is next to the heart and speaks truth and wisdom. It holds the shield that offers protection to the body.

It kind of makes you think about which custom is best.



National Museum of Man Awards \$ 300,000 worth of Contracts

The National Museum of Man let out contracts valued at more than \$300,000 for study and research of Indians during recent months. Most of the 72 contracts are underway with some already completed.

In an interview with James G. E. Smith, Acting Head of Ethnology Mr. Smith said that \$50,000 has been set aside for contracts using Indian and Eskimos. Generally, contracts go to University professors or University students working for their Ph.D. in anthropology.

In order to preserve the cultural heritage of the original Canadians, the museum is arming young Indian people with tape recorders and sending them into areas to record old legends, stories, history, religion, music, dances and ceremonies.

The Ethnology Division's main purpose is to describe the way of life of the Indian and Eskimo.

Kenneth Peacock, Ottawa, is consultant in research program concerned with the music and cultures of different ethnic communities in central and western Canada. He is making recordings of Blood Indian folktales, ceremonies and music in southern Alberta.

Dr. James Howard, Professor of Anthropology, Oklahoma State University, is studying the ceremonial dances among the Canadian Plains-Ojibway of southern Manitoba and Saskatchewan.

Professor Sally Weaver, Assistant Professor of Sociology and Anthropology, University of Waterloo, continued a study of the "Progressive" political movement on the Six Nations Reserve near Brantford, Ontario.

Mrs. A. M. McFadyen Clark, Ottawa, did genealogical, mythological and historical field research among the Koyukan Indians of Bettles River in Alaska.

Professor Richard J. Preston, Department of Anthropology, Franklin and Marshall College, Lancaster, Pennsylvania, continued an ethnological study of the Swampy Cree in the Rupert's House, Eastmain-Nemiskau area.

Dr. Helmuch Fuchs, Associate Curator of Ethnology, Royal Ontario Museum, began the first phase of a five-year study of the Cree of Fort Albany.

Gerard E. McNulty, Centre d'Etudes Nordiques, Quebec, continued a study of the Montagnais language at Mingan, Quebec, and extended these studies with surveys at Natashquan, Romaine and St. Augustin.

John A. Dunn, Department of Anthropology, University of New Mexico, conducted linguistic research in Coast Tsimshian, an indigenous language of northern British Columbia.

Dr. B. Medicine Garner, Anthropology Department, University of Montana, investigated the magico-religious beliefs of the Stoney (Dakota) Indians of Alberta.

Michel R. P. Herisson, Ottawa, is doing archival research on the Malecite Indians in Ottawa and in Fredericton and Saint John, New Brunswick.

Dr. Karl V. Teeter, Assistant Professor in linguistics, Harvard University, continued a linguistic study of Malecite-Passamaquoddy, an Algonkian language spoken in New Brunswick and the Maine border.

Peter Paul, a Malecite Indian of Woodstock, New Brunswick, assisted museum ethnologists in the study of Malecite materials in the collection and with other ethnological and linguistic research.

Harold B. Burnham, Associate Curator, Department of Textiles, Royal Ontario Museum, undertook a study of all Indian textile specimens in the ethnology collection.

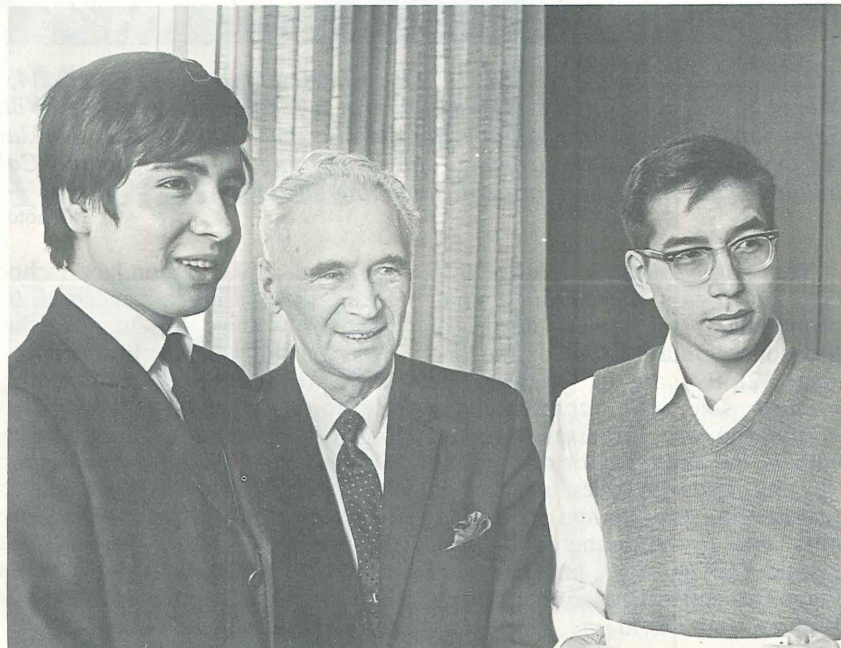
Jack A. Frish, Wayne University, Detroit, continued a study of acculturation and nativism on the St. Regis Iroquois Reserve near Cornwall, Ontario.

Lawrence R. Morgan, Madison, Wisconsin, collected descriptive linguistic data on the Kutenai language of British Columbia. This is the first phase of a long-term project.

Dr. R. W. Dumming, Professor of Anthropology, University of Toronto, did research on genealogies and residence patterns, with emphasis on the study of factors affecting choice of residence of three Indian reserves in southern Ontario.

These are some of the studies which were done on some Indian tribes with the help of the National Museum of Man.

Two Indian Youths Awarded Government Scholarships



(Photo—Crockett Writers Co., Winnipeg)

Tom Highway, (left) a 17 year old Cree from Bocket, Manitoba has been awarded a \$300.00 cultural scholarship in music, and Joe E. Wood also a Cree from God's Lake, was awarded a scholarship in Arts.

Tom is a grade 11 student at Churchill High School and stands first in his class of 35. He began studying piano five and a half years ago in The Pas, and he is continuing his piano studies and is taking harmony and composition from Music Teacher Mrs. Margaret Bach.

Tom is a member of the Junior Musical Club of Winnipeg and played Bach's Piano Concerto in D Minor as a guest artist with the Greater Winnipeg Schools Symphony Orchestra last month.

Joe E. Wood (right), 19, is in his first year of Art at University College, University of Manitoba. Joe graduated from St. Boniface High School in June, 1968, one of nine graduates out of a class of 25. He graduated with the highest mark in mathematics. He has attended schools in Brandon, Camperville, and the Fort Alexander Residential School before enrolling at St. Boniface High School.

These University Scholarships are awarded to the best student in each region who is accepted by an accredited university for higher education, or to the most outstanding student already in attendance at a university. The scholarships were presented by John Slabadzian, (centre) District Regional Superintendent of Schools.

INDIAN FISHERMEN - TRAINING COURSES

Further development of fisheries training courses for Indian fishermen took place this past winter with the establishment of a three-month course at the new Terrace Vocational School in Terrace, B.C. This course, developed by the Provincial Department of Education and sponsored jointly by Canada Manpower and Indian Affairs, was attended by fourteen Indian fishermen from the north coast region. Fisheries training courses are included in the objectives and provisions of the Indian Fishermen's

Assistance Program introduced in 1968 by the Department of Indian Affairs. Indian fishermen from Queen Charlotte Islands joined others from The Nass and Skeena River areas to learn navigation, maintenance of engines, welding, fishing gear work, and use and care of electronic equipment. In addition, they were instructed in other associated subjects such as fire prevention, first aid, fisheries management, record keeping and income tax.

(Continued on Page Eight)

EDUCATION - CONFERENCE SUBJECT

By J. Goodwill

The second annual conference of the Voice of Alberta Women's Society held in Edmonton early in March, chose Education as a priority over many other topics discussed during the sessions for three days.

The keynote address given by Dr. R. J. Roessel Jr., President of the Navajo Community College, told the delegates that Indian education must be controlled by Indians themselves to emphasize the teaching of Indian history, culture, language and the importance of Indian leadership.

He went on to describe the development of a new school at Rough Rock, Arizona, U.S.A., totally controlled and operated by the Navajo Indians. Dr. Roessel began as a Director of the school working under an all Indian school board, he has since been replaced by an Indian who never went to College.

The board developed a curriculum which reflected pride in being an Indian and required subjects to be taught in Navajo with English taught each day as a foreign language. The older people are involved as teachers and many people on the reserve who were never able to get jobs, are now working, since the English language and education requirements were removed. Research had shown that to teach subjects in the learners own language during the early years was the most effective way.

A school board member who had never gone to school a day in his life explained to a visitor, "it's true we're not educating for today, we are educating for tomorrow. The best thing we can do for our children is to give them a sense of who they are and to be proud of it."

Another institution completely run by the Indian people was established a year ago. It is an accredited college with 10 Navajo board members, not one has ever been to college. In the beginning, they had room for 300 students, but had received 5,000 applicants. The college specializes in the teaching of Navajo crafts such as jewellery design, weaving and basket making, as well as several other forms of Navajo culture.

Dr. Roessel, a non-Indian himself, emphasized the right of Indians to take responsibility for the education of their youngsters, even if they, the parents are not educated themselves. His wife is a Navajo who did not start school nor begin to learn English until she was 16 years old. She is presently teaching at the



Dr. R. J. Roessel and his wife Ruth check their notes before speaking to the Voice of Alberta Native Women's Society Conference held recently in Edmonton. Mrs. Roessel wearing a traditional Navajo dress was designed, woven and spun by herself. Her turquoise and silver jewellery comes from the mines of her native Arizona. Moccasins are tanned deer skin hides made by her grandfather.

(Photo—Jean Pool, Edmonton Journal)

Community College and was recently chosen the best teacher in the school by officials.

Another guest speaker, Mrs. Mary Ann Lavallee from Broadview, Saskatchewan, reminded the delegates, traditionally the Indian Woman has been a workhorse, mother, lawyer, carpenter, judge, jury and a referee, with a beautiful sense of humor, and yet today, she is the one person in all of Canada with the shortest life expectancy — 25 years. The word "squaw" is still being used as a dirty word. Women understand what this implies and it is therefore, a greater challenge for the woman of today to prove that she is better than her counterpart, the non-Indian woman.

The Indian Woman's commitment to her husband and children is a sacred responsibility and commitment to her own people is a deep cultural trait. Today things are

changing fast and we must change with the times. This is a critical period in the Indian nation, Indian people today need the support of their women. Being an Indian is a privilege and something to be proud of. Women must lead the way — it takes perseverance, guts, faith and belief in one's own ability.

Other speakers were Mayor Dent of the City of Edmonton; Mr. Bill Wacko of the Provincial Community Development Branch; Mr. Don Stewart, Indian Affairs Regional Office; Mr. Frank Belyea, A.R.D.A.; Mr. Eddy Bellrose, Alberta Newstart, Lac La Biche; Mr. Chester Cunningham, Canadian Native Friendship Centre; Mrs. Nellie Tailfeathers, a Community Health Worker, Blood Reserve, Cardston; Dr. Douglas Ringrose, an Edmonton obstetrician. Following many of these speakers, discussions were held on topics such as the Status of the Indian Women in relation to the

Indian Act, Health Services, Youth, Law and Birth Control.

Last year the native women organized on a province-wide basis for the first time in the history of Alberta, through the initiative of Mrs. Mary Ruth McDougall and Mrs. Alice Steinhauer. Their first conference proved so successful that it became nationally known by the news media and brought about a tremendous sense of accomplishment since it was a totally native endeavour.

In the past year, meetings of the committee were held every month, a brief was submitted to the Royal Commission on the Status of Women. Two Alberta native women attended the Associated Country Women of the World conference at East Lansing, Michigan, U.S.A. Mrs. Margaret Makokis of the Saddle Lake Reserve also had the opportunity to visit the new demonstration school in Rough Rock, Arizona, U.S.A. On her return, she stated that this unique program should be introduced in Canada as well.

Near the closing of the conference, a Métis speaker, Mrs. Bertha Clark said, "we all want to see our families in better homes and our children in good schools and to live in communities side by side with other societies."

Three resolutions were passed before the conference ended:

THAT the Provincial Government give short courses on law and legal rights to Indian and Métis on Reserves and communities throughout Alberta.

THAT Team Products (an organization for marketing and encouraging native crafts) be operated by an all Indian executive and personnel.

THAT the history, legends, Indian treaties and the Indian Act be incorporated into the curriculum of Federal and Provincial systems of education.

No conference of Indian people, particularly in the prairie provinces, is complete without an evening of Pow-Wow dancing, and according to an old tradition, many came in their colorful outfits and had a very enjoyable evening.

The executive members of this year's conference were: Mrs. Christine Daniels, President; Mrs. Rose Yellowfeet, Vice-President and Mrs. Dorothy Daniels, Secretary. Many months and hours of work resulted in another successful and fruitful conference.

Department Wins Craft Award

Buffalo Hunter . . .

(Continued from Page Three)



SMILES OF SATISFACTION (l-r) Vic Vokes, Crafts Development Officer; Leo Yerxa, Graphic Artist and Tom Hill, Promotional Officer, recently walked off with a plaque commemorating their achievements in winning the best medium display at the Toronto Gift Show.

(Photo—Bill Smith, Andrews-Hunt Studios, Ottawa)

By Marion Smythe

A striking presentation of Indian arts and crafts at a National Retailer's Trade Show in Toronto February 16th-20th has won for its sponsor, the Department of Indian Affairs, the show's award for the best medium display, high praise for the quality of the items exhibited and an invitation to attend a second trade show there this fall.

The Toronto spring show — the major gift buyer's trade show in Canada — is sponsored by the National Gift Shows to promote Made-in-Canada gift items. This year it attracted 600 exhibitors and over 7,000 retailers. The Department has exhibited here since 1963 as part of its program to advertise, display and merchandise Indian-made handicrafts from across Canada. Since then, more than 370 retail outlets for Indian crafts have been established (there are now over 70 Indian-owned outlets alone in the retail business) and sales over the past 10 years have jumped from \$400,000.00 to \$1,500,000.00. Now, with the invitation to attend the fall retail show, which concentrates on quality gift items, the Department will have the opportunity to tap new markets in the luxury retail trade.

Articles in the exhibit were chosen from a large selection of Indian-produced goods at the departmentally-run Indian Craft Centre in Ottawa, a promotional unit which purchases Indian handicrafts for resale to interested merchandisers. The display itself was designed by the

Canadian Government Exhibition Commission; the Department of Indian Affairs worked closely with both the Craft Centre and the Commission in choosing the handicrafts and organizing and promoting the display.

"This kind of exhibition is very important to the Indian artisan," said Vic Vokes, Senior Arts and Crafts Program Development Officer with the Department. "It advertises his skill to the Canadian public, it provides him with new opportunities to market his goods at competitive prices, and of course, there is the feeling of pride when thousands of people see what you have made."

Equally enthusiastic about the recent Toronto success are two young Indian employees of the Department who were responsible for organizing and promoting it: Leo Yerxa, a 21-year old Ojibway from Fort Frances and a graphic arts graduate of Ottawa's Algonquin College, and Tom Hill, a 25-year old Seneca from Six Nations, who graduated from the Ontario College of Art two years ago. It is the second show to their credit within the last three months. Both were also involved in organizing and promoting the highly-successful exhibition of traditional and contemporary west coast Indian art forms at the Saidye Bronfman Centre in Montreal last December.

Mr. Hill, a Promotional Officer with the Department, is arranging an exhibit of Indian arts and crafts for a trade show to be held in Vancouver this month. In addition, he

is the consultant to the Canadian Government Exhibition Commission on Indian representation at the Canada Pavilion at EXPO '70 in Ozaka, Japan.

He has in mind however, promotional programs of a much broader nature. "The demand for Indian handicrafts, both nationally and internationally, is growing rapidly," he said, "and trade shows are just part of the story. I would like to see our permanent handicraft collection expanded which will be representative of Indian art forms across the country. This would serve as a record of what is being done and an excellent promotional tool." Another useful tool, he feels, would be a comprehensive and up-to-date catalogue of those artisans who have won recognition both here and abroad. "And another thing," he added, "most of the work that has been done never finds its way back to the Indian community where it was produced. I think some sort of mobile display should be set up. It would be encouraging for potential artists to see what those in their community and others have done, and it would be a good way of teaching too, of making the kids proud and interested in the old and new art forms of their people."

The Traverse Ranch has 400 acres of arable land leased from the chief and council of the Lake St. Martin reserve, the yearly rental fee being paid into band funds. Other grazing and hay land is being rented from nearby farmers and from the province, at the north end of the reserve.

As a local, practical adviser for the Indian Affairs Department, Art Devlin thinks that the Traverse operation has a good chance of succeeding. "They are making the best use of their land," he explains, "and are raising a product that is in demand on today's market."

Last fall, a few calves were taken to the regional feeder sale at Ashern, where they sold for \$168.00 each. This year, Mr. Devlin hopes that Dave Traverse will take his calves to market at St. Boniface so that he will see buyers in action at the stock exchange.

Four Indian families are directly involved in this Interlake cattle ranch. Their enterprise and sense of responsibility is creating a widening ripple of achievement.

DID YOU KNOW

The Roman Empire as history tells us covered much of the present day Mediterranean area of Europe. At this same period, the Mexican Indian city of Teotihuacan covered an area almost as large as that of the Roman Emperors. At the same time the advanced Maya Indian civilization, whose mathematicians were using calculations based on the concept of zero, had also developed a calendar more accurate than anything used in Europe even at a later date.

Indian Fishermen . . .

(Continued from Page Six)

This course was approved by Canada Manpower under their "Occupational Training for Adults" Program which provided full allowances to the students during their attendance. The Vocational School staff, under Mr. E. C. Redmond, Principal, supplied most of the instruction. However, other instructors were provided by the St. John's Ambulance Society, the B.C. Fire Marshall's Office, Department of Fisheries, Department of National Revenue and the Fisheries Association of B.C.

The purpose of the course was twofold: firstly, to increase the efficiency of the Indian fishermen who attended — secondly, it served as a pilot project and as a result, plans

are underway for a streamlined version of perhaps eight weeks duration instead of the twelve, as in this case. Thus, it will then be possible to enroll a total of up to 45 Indian fishermen from any area of the coast in this type of vocational training course over a winter period.

In this instance, temporary arrangements were made for accommodation and board. However, the Department of Education has planned for the construction of school dormitories and a cafeteria at the Terrace Vocational School which should be ready for the next fisheries courses. These facilities will increase the potential greatly for all types of vocational training at this new school.

Information on the fisheries training courses to be available next fall will be made available through all Indian Agency Offices.