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Indian news

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Delegates to the Indian Women's Rights conference held in Ottawa discuss fundamental issues affecting their every day existence at the local level. The women represented registered, non-status and Metis people from across the nation. In the three day conference the women contested the legal definition of who is an Indian under the Indian Act maintaining that it discriminated against women on the grounds of sex.

Canadian Indian women demand equal rights

Support Committee formed for Jeannette Lavell

by Theresa Nahanee

Ottawa, Ontario — Indian women have united under the banner of "Indian Rights for Indian Women", but as suggested by Miss Sylvia Gelber of the Women's Bureau of the Department of Labour, it should more appropriately be entitled "Human Rights for Indian People" or "Human Rights for Indian Women".

The meeting at the Chateau Laurier in Ottawa, December 6-8, brought together over 150 Indian delegates including 22 status and treaty women, 22 non-status and Metis women and observers from across the country including several presidents and vice-presidents of Indian organizations in various provinces.

An aura of dignity and sisterhood prevailed throughout the meetings in sharp contrast to the hot and heavy sessions of the Sas-

katchewan meetings last summer when Indian women from across Canada met to set up a National Women's organization. The organization never really materialized, although a steering committee was selected to organize the meeting held recently in the nation's capital.

The opposition faced by the women in their bid for equality of treatment before the law was obvious by the poor attendance of what some women claimed were men's organizations in the provinces, including the National Indian Brotherhood and the Federal Department of Indian Affairs. The women, who claim to be fighting the injustice of "white man's laws", were somewhat disappointed when the President of the National Indian Brotherhood sent a non-Indian lawyer to give a speech in his absence. He was unable to attend because of prior commitments.

Following are some of the com-

ments made by panelists during the second day of the Conference. Mrs. Kay Sigurjansson moderated.

Mrs. Dore, Non-Status representing "Equal Rights for Indian Women"

"I have here a little picture taken from the MONTREAL STAR. It shows the animal cemetery at the reserve where I come from. It is a picture of some stones, a dog and a tree. Why am I showing it to you? It carries a message. You realize that dead pets are better (See Indian Rights Page Six)

Native Woman runs for mayor of B.C. City

Vancouver, B.C. — For the first time in Canadian history, an Indian woman ran for mayor of a city in recent elections in Vancouver. Although she did not win the election, Mrs. Angie Dennis made history and put up a good fight against her opposition candidates.

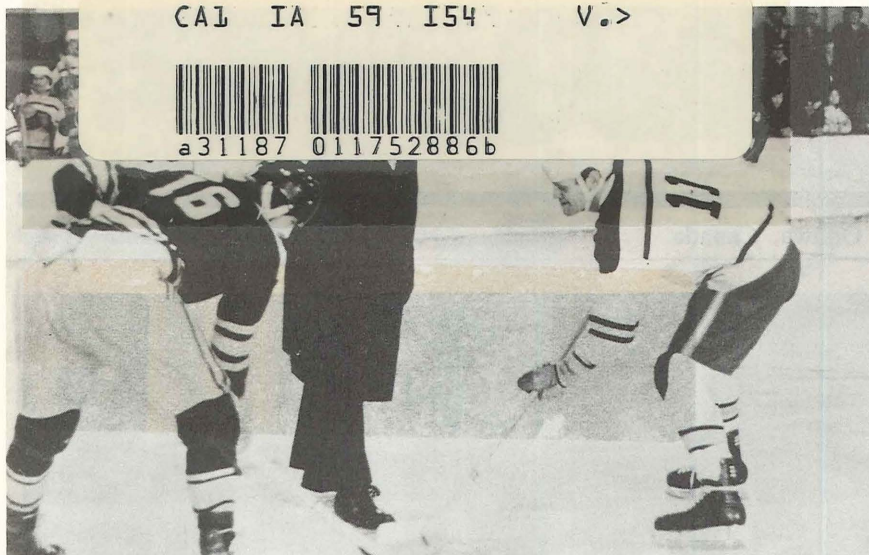
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L'honorable Jean Chrétien participe à une partie de hockey, lors d'une visite des réserves du Nord du Manitoba.

Plaque à la mémoire de Poundmaker dévoilée

Par Bill Badcock

Malgré le temps froid (39°) et un vent de 45 milles à l'heure, quelque 1200 personnes assistaient, le 13 octobre dernier, à la réserve indienne de Poundmaker, près de Cut Knife (Saskatchewan), au dévoilement d'une plaque dédiée au chef Poundmaker. Des écoliers, déjà sensibilisés à l'importance de l'événement par leurs professeurs, prenaient part à la cérémonie; ils remplissaient en fait vingt-cinq autobus.

M. Allan R. Turner, représentant de la Saskatchewan à la Commission des Lieux et des Monuments historiques du Canada, présidait l'assemblée; il adressa quelques mots aux invités, puis le chef suppléant de la bande de Poundmaker, David Tootoosis, leur souhaita la bienvenue. Suivirent des allocutions de Wilfred Tootoosis, qui présenta une biographie de Poundmaker, de G. R. Bowerman, ministre provincial des Ressources naturelles, de Harry Tatro, surveillant régional des lieux historiques nationaux, et de Jimmy Poundmaker, arrière-petit-fils du chef Poundmaker.

Le clou de la fête fut l'exécution de danses indiennes par la troupe de danseurs Saddleback Hoop, de Hobema (Alberta). La chorale scolaire de Cut Knife apporta également une contribution fort appréciée, de même que la fanfare des Kinsmen de North Battleford.

La plaque, portant une inscription en anglais, en français et en cri, fut dévoilée par MM. Jimmy Poundmaker et Harry Tatro. Après la prière de dédicace récitée par le révérend Andrew Ahenakew, M. Robert Bear, fils du chef spirituel des Indiens Muskwa, ouvrit le paquet sacré et fuma le calumet en signe de bénédiction au cours d'une cérémonie rituelle.

Porte-parole et dirigeant exceptionnel, Poundmaker fut le chef incontesté de toute la nation crise de la région de Battleford. Jusqu'à sa mort, survenue le 4 juillet 1886, il lutta sans cesse en vue d'obtenir de meilleures conditions de traité pour les bandes de sa région et,

quand la rébellion du Nord-Ouest éclata, il tenta par tous les moyens de rétablir la paix entre les Indiens et les Blancs.

La cérémonie du dévoilement de la plaque a eu lieu à la colline Cut Knife où, en 1885, le chef Poundmaker et sa bande résistèrent avec succès à une attaque menée contre leur réserve par un détachement du bataillon *Queen's Own Rifles*, commandé par le lieutenant-colonel Otter. Considéré comme un rebelle, en dépit de ses efforts de diplomatie, Poundmaker fut condamné à trois ans de prison, à la fin du soulèvement. Il mourut peu de temps après.

A YELLOWKNIFE

L'ardu travail du représentant régional des Affaires indiennes

Par Germaine Bundock

Dans son bureau du quatrième étage du Yellowknife Inn, où il m'a aimablement reçue le mois dernier, le représentant régional des Affaires indiennes dans les Territoires du Nord-Ouest, M. Walter A. Gryba, s'est dit très très heureux de son nouveau poste qu'il occupe depuis septembre seulement.

Il est vrai que les affaires indiennes et esquimaudes n'avaient pas de secrets pour lui lorsqu'il a été désigné pour aller en prendre la Direction, dans la capitale des Territoires du Nord-Ouest. Il avait, en effet, déjà rempli les fonctions de directeur du Bureau d'Ottawa des Affaires indiennes, et surtout, il est personnellement et profondément convaincu que sur le plan exécutif, économique et social, un brillant avenir est promis aux Indiens d'aujourd'hui.

Il est facile pour nous de partager son optimisme, quand il nous précise que son rôle est notamment d'assurer que les programmes conçus spécialement pour les Indiens sont effectivement mis à leur disposition. Depuis le 1^{er} août 1969, le bureau des Affaires indiennes à Yellowknife relevait du gouvernement territorial et, de ce fait, les Indiens des Territoires avaient très peu de contacts avec le Ministère. Aujourd'hui, grâce à la responsa-

the Indian news

Editor — THERESA NAHANEÉ

Assistant Editor — GRETCHEN BOZAK

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.

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bilité confiée à M. Gryba, les Indiens peuvent en toute confiance aller lui exposer leurs problèmes, lui soumettre leurs griefs et lui faire part de leurs ambitions.

"L'important pour moi, avoue Walter Gryba, est de parler très peu et de les écouter beaucoup. Pour eux, ma présence ici, comme représentant du Ministère, les met en confiance dès le premier abord. Les uns me parlent de leurs problèmes de logement, les autres de leurs préoccupations d'emploi. Certains qui, pourtant réussissent bien comme chasseurs, sont désireux de faire autre chose." Poursuivant l'entretien, M. Gryba continue son appréciation des Indiens: "Ce sont, dit-il, des gens actifs à leur façon. Ainsi, les pêcheurs parcourent de longues distances, travaillent de longues heures, défient le froid rigoureux. Pour beaucoup d'entre eux, la chose la plus importante est leur terre."

Le directeur des Affaires indiennes à Yellowknife doit voyager beaucoup pour son travail. Ses rencontres avec les associations d'autochtones, comme aussi avec les conseils de bande, sont fréquentes. Un événement qui ne manque pas que de couleur et d'intérêt est la distribution, une fois l'an, des paiements consentis en vertu des traités: argent, médailles, drapeaux, corde, équipement, costumes. La Loi sur les Indiens reconnaît ces droits aux Indiens incrimés.

A propos des Indiens d'aujourd'hui, M. Gryba rappelle avec à propos que si les grandes distances géographiques et le manque de communications ont forcément ralenti le progrès des résidents du Nord, ceux-ci détiennent une culture qui se doit de survivre et qu'ils ne sauraient laisser perdre, même au nom de la technologie et de l'évolution". Le problème pour eux est celui de la transition de la vie de chasseur et de trappeur dans les réserves, à celle de travailleurs aux côtés des Blancs dans le milieu urbain. "Pour cela, de dire Walter Gryba, ils ont besoin de directives et d'assistance, mais nous n'avons pas à faire les choses pour eux. Les réalisations de beaucoup d'entre eux jusqu'à maintenant en sont la preuve".

Cette transition, que doit effectuer l'Indien des années "70" pour jouer pleinement un rôle dans la société d'aujourd'hui, le nouveau directeur des Affaires indiennes à Yellowknife est heureux d'en être le témoin. Pour lui d'assister à cette évolution, à cet épanouissement de l'Indien constitue un aspect palpitant de son travail. Aussi, après l'avoir écouté parler pendant de bons moments, nous nous sommes dit, que pour lui, ainsi que pour sa femme et ses deux fils, Mark et Cary, les Territoires du Nord-Ouest avaient véritablement pris la dimension d'une nouvelle patrie.



Walter A. Gryba

GUEST EDITORIAL

THE NEW BURIAL GROUND

by R. W. Page

India has sacred cows, but in Canada our sacred cows are Indians. In many circles, and rightly so, the usual clichés and prejudices about Indians are no longer tolerated. In fact, as a result of certain Indian-Metis action groups it has become illegal and political folly to do anything discriminatory against Indians. The Marlborough Hotel had a brush with the law over alleged discriminatory practices, Joe Borowski got his knuckles rapped by telling it too much like it is when referring to certain drinking customs of some Indians, and the late Weir Government may even attribute a significant portion of its downfall to a lack of sensitivity for the Indians who were to be displaced by the high-level flooding of South Indian Lake. Perhaps the final sanctification of the Canadian Indian came when the Royal Winnipeg Ballet presented *The Ecstasy of Rita Joe* and canonized the now immortal Chief Dan George. So, the Red Man is now a Canadian sacred cow. But, like the sacred cows of India, his lot is not an always enviable one.

Over the past decade Canada's first people have finally been making known their economic and social plight. Four main problem areas — geographical isolation, irrelevant education, a different culture, and prejudice by non-Indians form the essence of the discrepancy between the Indian people's living standard and that of the rest of Canada. Of the four problems, prejudice is the most soul-destroying.

The geographic isolation can be solved in two ways, either provide good jobs for Indians in their native regions, or have the Indians migrate to centres of employment. Education, to become meaningful, must and is becoming more geared towards Indian cultural attitudes, language differences, and possible job opportunities. Problems based on cultural differences can be solved by education providing for a greater understanding and appreciation between Indians and non-Indians of each others' views of life. But prejudice, probably the greatest problem, requires a marked shift in the ways people view the Indian. Human Rights Commission can guarantee certain rights, but one cannot legislate attitudes, rather only the foundation on which changing attitudes can take root. What the Indians need is public relations — P.R.!

The image the Indian presents to the world is very important. The traditional image, complete with beaded buckskins and feathered headdress, promotes the concept of a noble race, healthy and close to nature, a reminder of a time when man was basic, free, and very close to his God. However, the Indian

also presents another image — the image of his reservations.

It is ironic that the Indians that object most strongly to any adverse remark that may be made about their people often come from reservations that resemble used car graveyards. At a time when most of Canadian Society is becoming conscious of the state of our surroundings, the Indian often presents the world with a land littered with dozens of abandoned and overturned car derelicts. These new Indian "burial grounds" are not tourist attractions. A throw-away mentality was acceptable when the Indian was a nomad, free to move on from one area to another, and when his refuse was not tons of used iron and steel, but today such thinking is not acceptable. In order to promote healthier public relations the Indian must get rid of this blight on his lands. It is not right that the last bastion of the Indian's independence, the reservation, should resemble the worst modern man has to offer — used car graveyards and derelict-littered years.

It would be wisdom and healthy image-making, in short, good P.R., if the chiefs and band councils of reserves were to organize their members and clean up those wrecks. All that is required is one good bulldozer with a heavy blade for crushing, a flatbed truck, and some men. Then the abandoned cars could be hauled to the car shredder in the nearest town. The removal of these eyesores from the Indian's home ground would produce a favorable reaction in the rest of society. In this way many Indians could start removing one of the causes of prejudice without leaving their front yard.

R. W. Page,
Teacher: Modern World Problems
Tuxedo-Shaftebury High School.

Book Review

OUR HISTORY — Crowfoot's Story Better Than a Movie

by Andrew Bear Robe

Crowfoot, Chief of the Blackfeet,
Hugh A. Dempsey, Hurtig Publishers, 216 pages, \$8.95.

Hugh Dempsey's excellent biographical account of Chief Crowfoot's life, from the time of his birth in 1830 until his death on April 25, 1890, gives the reader an in-depth, realistic look at life in the western prairies as it existed among the Blackfeet Nation immediately prior to "white" permanence in Blackfeet territory.

The book refreshingly gives an historical perspective from an "Indian" point of view, something that



The National Indian Brotherhood, in cooperation with the Department of Indian and Northern Affairs' Education Branch and Information Services participated in the Canadian Education Showplace held in Toronto recently. NIB information officers in a display booth provided by INA were, clockwise, Pat Russo, Sally Benedict and Nona Benedict. The booth displayed Indian publications and printed material on Indian organizations. Also in the photo is Omer Peters, seen talking with Dr. J. M. Weitz, of the NIB.
—(Photo by Don Konrad)

our present Canadian and American social studies and history textbooks need more of. Canada has never really given the proper credit due to the major role played by Indian nations in the building of our country. Too often they are looked upon as some kind of an interesting oddity whom white people never really take the time to understand.

Today, when politicians and government people refer to the cliché of the "two founding nations" — the English and the French — it really turns me off. Hazy statements of this type smack heavily with racial exclusiveness and bias. What English Canada is really saying is that Canada owes its nationhood to Great Britain and I am convinced that the French are brought into the cliché due to the bi-culturalism and bi-lingual policy.

The fact is that the two founding races ignore the very foundation upon which their progress was made a reality — the Indian nations. Early Canadian recorded history is Indian history and there are "Three founding nations" not two.

Hugh Dempsey is one of those historians who writes about the past in an unbiased manner and enlightens society about previously unknown and questionable historical data.

Dempsey's insight and knowledge is augmented by his many years of intimate involvement with the Indian people that his book refers to.

Crowfoot is portrayed as a complete man with all the qualities that made him stand above other men, both Indian and white. He was not without fault like any other human being; he had a violent temper once aroused, and occasionally was known to get drunk. Crowfoot was not a whiteman's Indian: his first allegiance was to his people and his land.

It seems that the only Indian heroes ever mentioned in history books are those who have aided the whiteman in some fashion. Others like Sitting Bull, Pound-

maker and Crazy Horse are portrayed as outlaws and marauding Indians. They are the true heroes from the Indian point of view.

General George A. Custer had it coming. He wanted to wipe out the Sioux nation as a total menace to United States and thereby increase his chances to become the next president of the U.S. Sitting Bull spoiled his political ambitions at the Battle of the Little Big Horn on that fateful June day in 1876.

Crowfoot did not enter into any major confrontations with whites like Sitting Bull did, but not because he was scared of the white man. He kept his philosophy of peace because of his concern for the future benefit and welfare of his people. In his younger days, Crowfoot was a fierce warrior and a good military commander. In his foresight he restrained his military capabilities and those of his people. Today we, the Blackfoot Indian people, are the living results of his philosophy. As a descendent of Crowfoot's Mocassins tribe, my existence today is made possible through his philosophy of peace.

There are many mixed emotions involved about early Indian-white relationships, particularly among today's Indian generation. They seem to be more concerned about past historical events that white students are prepared to devote their attentions in this area. Perhaps some white students do not really care about Canada's history due to immigrant status or perhaps they have no real cultural or historical identity with early Canada.

One advantage of being Indian is that Canada is you, It is an unfiltered form of a beautiful feeling and self awareness. An Indian knows that his forefathers experienced horrible things in the past, and still do today, but the knowledge that you are a true child of Canada is a great comfort to the Indian soul even though it may mean a "little ole shack" on an Indian reserve. There is peace there, the heck with the rat race of the

(See Crowfoot Page Twelve)

Dear Editor...

I am a fur buyer with my address in Kirkland Lake, Ontario. I would like to place an ad in your newspaper (THE INDIAN NEWS) if it is possible:

WANTED:

Over 1000 beaver skins and 25,000 muskrats also. All other furs accepted as well. Ship to E. Ansara, 42A Third Street, Kirkland Lake, Ontario for immediate cash.

E. Ansara,
P.O. Box 373,
42A Third Street,
Kirkland Lake, Ontario.

* * *

NEW "DIMENSIONS"

Dear Editor:

Enclosed is the first edition of our newsmagazine "Dimensions". Its purpose is to produce better and more effective communication among the native people of Ontario. It is also a communication device for its publisher: the Ontario Metis and Non-Status Indian Association.

Our newsmagazine is basically made up of four parts:

Association news: this part deals with Association news. Its purpose is to inform the members of the Association of its actions and goals. In addition, non-members are made aware of the existence of such an organization and its purpose.

Community News: this part contributes to uniting the native people by encouraging them to participate in the newsmagazine by reading the community news and sending in news items.

Profile: this part is built on the belief that the native will be made proud of his background when he sees the life and views of successful native people. This will also present a truer picture of the native to non-natives. This will also help check mass media propaganda.

Articles: the intention of this part is to initiate interest for all people by urging them to contribute articles of interest to all.

This then is an outline of the purposes of the newsmagazine and any additional section is an extension of these purposes. It is our hope and goal that our newsmagazine will be self-supporting within one year.

We believe that our newsmagazine will be a good media for your department to get its messages across to the Metis and other people of Ontario. The rates have been set as follows:

\$75.00 per page
\$40.00 per half page
\$23.00 per quarter page
\$13.00 per eighth page.

It has been suggested that the government departments may wish to have several copies for each office in Ontario. To this end we have a special subscription rate for these departments, depending on the total number of copies and number of

offices involved.

Your consideration of the advertising and subscription proposals would be greatly appreciated. I am looking forward to your reply.

Yours truly,

Mrs. Sheila Killik,
Managing Editor

* * *

INTERNATIONAL FAMILY

Dear Editor:

I meant to have written long before now and say thank you for the papers and kind letter you sent me — you must think me most ungrateful.

Since hearing from you last I have had a letter from Alaska (which, of course, is in the U.S.A. but I always think of it as being Canada!) from a very nice Indian lady in Copper Centre. She was delighted to hear from me and her two children now appreciate stamps, picture post cards, magazines, etc. which I send them and they take to school. I wish more would also do so.

I hope you keep well and that you and all your family and our dear Indian friends have a nice Christmas. I'm sure for some of them it will be a bitterly cold one with no presents for the children — how lucky we are. I wish the world would realize this and do something about it — use the money they do for fighting wars on this needy cause in all parts of the world.

Sorry to preach a sermon but at this time of year I feel like this — when you see all the shops lit up and decorations everywhere.

Marjorie MacKay,
Corriessan,
Spean Bridge,
Inverness Shire
PH34 3EU
Scotland, U.K.

* * *

REQUEST FROM BRITON

Dear Editor:

I've just been reading a recent editorial of THE INDIAN NEWS which the D.I.A. in Ottawa sent me after my enquiries about Iroquois Preserved Lands in Canada. May I ask if I could have the paper regularly in order to keep in touch with the modern Indian world. How much is the subscription per year, please?

I've made Iroquois ethnohistory my special study for 25 years and am at present compiling an encyclopaedic "Handbook of the Hohenosionni or Iroquois" from the vast amount of data accumulated in that time. When completed I hope to hand it over to the Confederacy for its use as a reference.

There is quite a large number of British enthusiasts today who study Indian civilization and who make their own Indian costumes (men

and women) and who reproduce a lot of Indian handicrafts. These items are never sold but are used at pow wows to illustrate the beauty of Indian craftwork for the British public — especially for the school children. Some social dancing and singing is done here too, to show the public the excitement, colour and energy of Indian music and dance.

Many of us do our best to bring to the notice of the public the hardships of, the injustices done to, the Native People, the outcome of colonialism, pollution, inflation and land take-overs, and write accounts of this to the governments concerned, to the Press, and to the Radio. We know a lot about the Indian Act, Kinzua Dam, the Seaway (St. Lawrence), Black Mesa, James Bay, Nisqually, Alcatraz and Alaska but ask you for advice on how we can help the Native People.

Do you think it would be a good idea if we could organize two lacrosse teams accompanied by dancers to tour Britain and Europe to raise funds for the northern Indians and others in need and to purchase top legal aid for other native communities hard pressed by technological invasion? Perhaps Ohsweken, Caughnawaga, St. Regis and others would advise and support such a scheme, and also SURVIVAL INTERNATIONAL, 36 Craven Street, London, WC2N 5NG, England, which does great work in Amazonia would help. I am sure that the British and European public would flock to see the Indian games and dancing. The few Indians we have had here already made a very strong and favorable impression — Bill Two Rivers, the Caughnawaga wrestler, especially was feted everywhere — and even all our own "white Indian" pow wows draw large crowds.

Keep up the good work for the "real folk" — the Native People.

Jack C. Hayes,
35 Willow Way,
Dovercourt,
Essex CO12 4HR
London

Editor's Note: You have raised a good number of issues and suggestions which hopefully will be taken to heart by some of our readers who, no doubt, are in a better position to contact you and convenience

your plans. A good number of our readers across the nation are involved in ceremonial Indian dancing and perhaps they would be interested in arranging the tour of which you speak. I wish you the best of luck in all your endeavors in this new year, and thank you sincerely for your interest in the welfare of Canadian Indian people.

* * *

ATROCITY IN QUEBEC

Dear Editor:

In recent years, the Province of New Brunswick has constructed about five Hydro Plants within a radius of two hundred miles. In doing so, all the trout and salmon pools were destroyed along with the beautiful, scenic Islands which once inhabited the various rivers.

In the spring of each year lost Islands had produced green herbs known as Fiddleheads which were a main diet for the Indian and non-Indian communities.

Also the Hydro Plants hold back a lot of the water and empty them every now and then; this process eats up the shores of the rivers and in some cases people are forced to leave to a higher location from the river.

Every summer tourists are disappointed to see the rivers cluttered with floating fish which give off pungent odours along the banks of the various rivers.

On the basis of the above mentioned, New Brunswick has tampered with nature and in consequence, frustration to those affected and the loss of nature's beauty of the land and its wealth, all because of the motivation for money and electrical conveniences.

Therefore, if the province of Quebec allows the proposed project of James Bay, they will see one of the greatest atrocities carried out against nature which is rudely encroaching on the privacy of the Indian people and their hunting grounds, all because of money, a motivation that gives man his inability to reason.

So I plead along, for the sake of the Indian people, to leave the wilderness alone, for what little is left of it. Perhaps some day we can harness electricity without drastically harming our precious environment.

Wayne Nicholas

Native Council seeks Indian talent for T.V. show

These days, television portrays us as an unwittingly victimized, naive and "primitively" angry subculture. Not only are we frustrated and infuriated, we're bored with this asinine view of our people. So are the people who watch T.V.

The Council (Native Council of Canada) proposes a big, lively, funny, melodious television special to express the vitality, the humour, and the optimism of our people. Ninety minutes or an hour of our best comedy, story-telling, music, satire, drama, dance, poetry and vibrantly filmed real-life "success" stories.

We know we, the Native People, have all the talent and vitality needed for such a production.

Help us. Help yourself. Let us know with tapes, photos, stories, letters, in any way you can, who the best of our singers, dancers, musicians, artists and story-tellers are.

Please send us your thoughts, wishes and dreams — things you want all Canadians to hear and see — to the Council at the following address. Mr. A. E. Belcourt, President, Native Council of Canada, 77 Metcalfe Street, Suite 1010, Ottawa K1P 5L6 Canada.

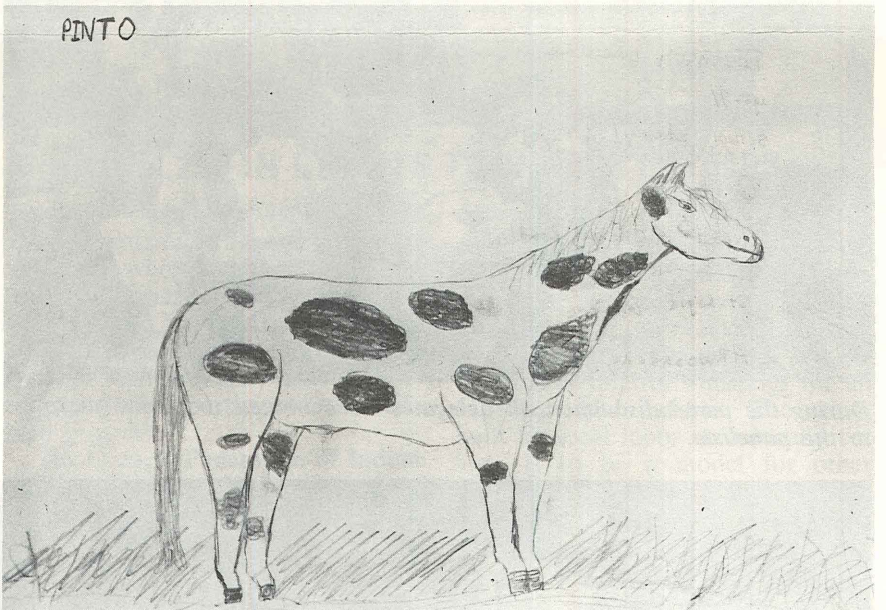
Entries Submitted to "The Indian News" Art Page



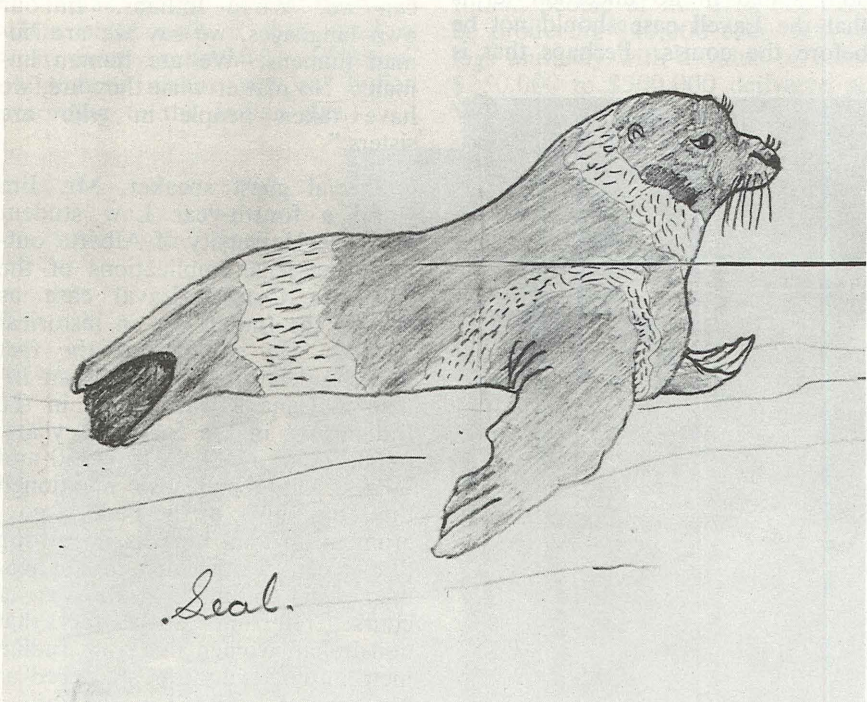
"INDIAN PRINCESS" by Faron W. Nonaimé.
Age: 16. Piapot Reserve.



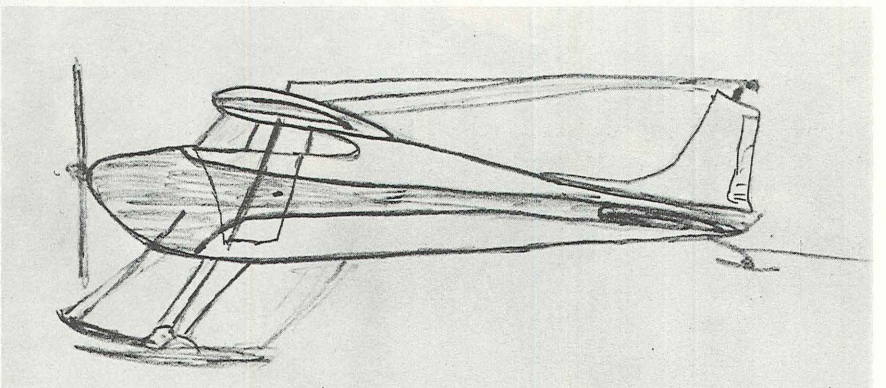
"CHRISTMAS PUPPY" by Sherwin Dennis.
Age: 13. Moricetown, B.C.



"HORSE" by Jeffrey Lazore.
Age: 11. Grade 6. Chenail School, St. Regis, P.Q.



"SEAL" by Daniel Mahgagahbou.
Age: 13. Manitoulin Island, Wikwemikong Indian Reserve.



"AIRPLANE" by Stanley Boyce.
Age 15. Hope Indian Day School.

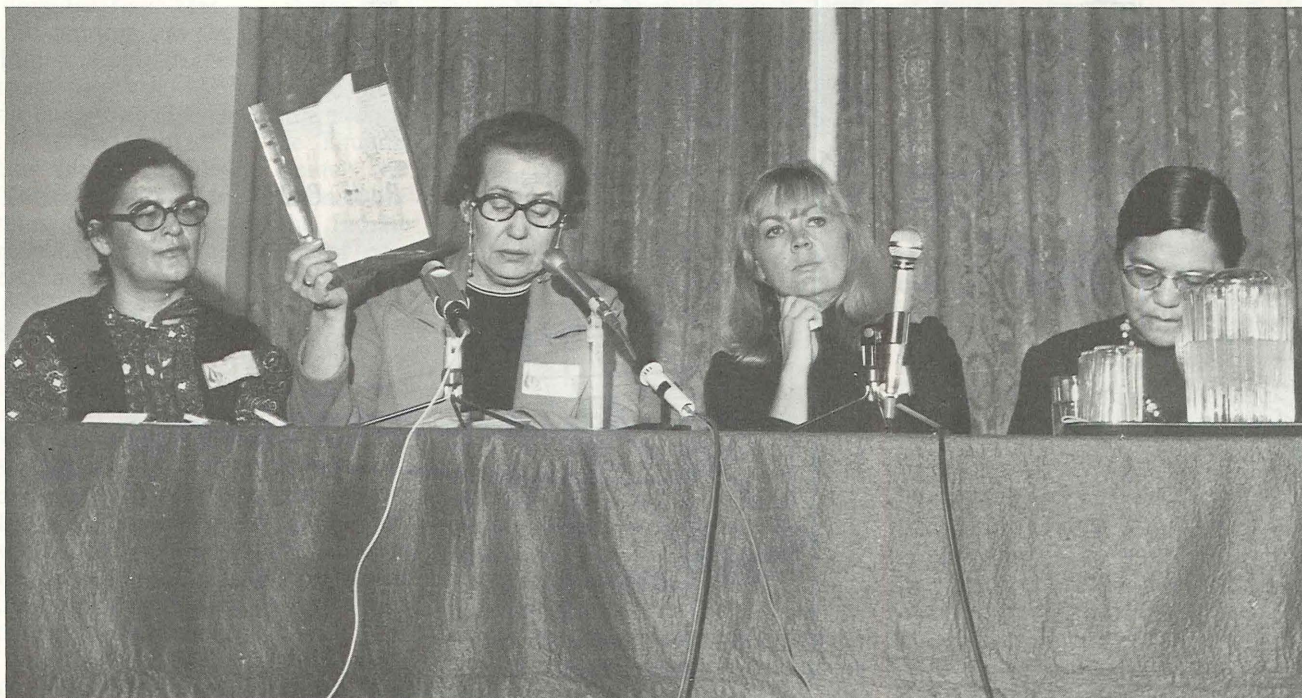
Why not have your paintings or drawings published in THE INDIAN NEWS? Send them to: The Editor, THE INDIAN NEWS, Room 360, 400 Laurier Avenue West, Ottawa, Ontario. K1A-0H4



Mary Two-Axe-Early (Second from right) from Quebec was one of the most outspoken delegates.



During the panel discussion all delegates were invited to direct questions to the panelists.



Included among the panelists were (from left to right): Mrs. Rita Phillips, Mrs. Cecilia Dore, Mrs. Kay Sigurjansson, Mrs. Maryanne Lavallee, and Mr. Jim Robb (not shown).

Canadian Indian women demand equal rights

(Continued from Page One)

treated with more respect than the Indian woman who has married a non-Indian! Even when I am dead I cannot go home, but apparently it is different in other reservations across the country."

Mrs. Dore and other Indian women expressed deep concern that those women who married non-Indians did not even have the right to be buried on their reserves. What was also of obvious concern was the fact that Indian women who had married non-Indians could not return to the reservation in their old age if their spouse had passed away, or in the event of separation or divorce.

Mrs. Maryanne Lavallee, Status and Treaty from Saskatchewan

One of Saskatchewan's most powerful Indian speakers and defender of Indian rights had the following to say on the matter of Indian rights for Indian women.

"The title up here, 'Indian Rights for Indian Women' was well chosen. It was chosen in a hurry as one of the delegates explained yesterday. Because the title as it is singles out a particular group of Indian people who at this point are so mixed up they don't know who they are any more. It has taken almost 100 years, since 1875, for the Indian people to get so confused about their identity they must look to the highest court in Canada to tell them who they are." Mrs. Lavallee was speaking of the Jeannette Corbierre-Lavell case which will be heard in the Supreme Court of Canada in March, 1973.

"Listening to the speeches yesterday the message that I absorbed came loud and clear. Mr. Belcourt (President, Native Council of Canada) stated in no uncertain terms that the Lavell case should not be before the courts. Perhaps that is

so. On the other hand several issues have arisen which may have remained hidden. Personally, I cannot agree about the Lavell case. We in Saskatchewan have rejected the Lavell case. I'm here and now I state — we reject it because the threat of assimilation looms ahead of the Indian people like a very dark shadow. We are afraid of it. And again, coming from an Indian reserve, under a system that takes away my freedom, my individuality, I find myself wondering why women who have married on the other side, who have taken themselves out of the reserve mess by marrying out of the system, I find myself wondering why they want to come back. Because in coming back to their reserve, they are joining the people there to become political prisoners in their own country."

At this point it may be well to state that it was the upheld opinion of the majority of non-status women in attendance that they had no desire to return to their reserves with their husbands to settle. They would like to retain their Indian status, their Indian identity, but made no reference to maintaining the right to live on a reservation, or to move back to the reserve.

Mrs. Rita Phillips, Treaty woman from Caughnawaga, P.Q.

"I feel traditionally as women we should fight for our status because we still practise it even though we have these laws made by alien minds to our way of thinking. I think traditionally we should follow what we as a people decide regarding how we accept our women, who we take into our reserve, and who is to be an Indian. I can't see my sister marrying — I couldn't look her in the eyes and tell her you don't belong anymore. How can we? We're Indians. In our own languages, we say we are human humans. We are human humans. No matter what they are, we have taken people in who are sisters."

Special guest speaker, Mr. Jim Robb a fourth-year Law student from the University of Alberta outlined the legal implications of the Jeannette Corbierre-Lavall case as well as the Indian Act in historical context. He emphasized the fact that the definition of who is an Indian in Canada was altered in the Indian Act in the following years: 1868, 1869, 1880, 1920, 1930 and 1950. Mr. Robb also mentioned that "the power of the Federal government in this area is so strong that it can deem a non-Indian woman to be an Indian." He was, of course, referring to the fact that non-Indian women marrying Indian men automatically are registered as "Indians" as defined in the Indian Act. They are thereby entitled to all benefits given to Indian people including health, welfare and education as well as the right to own property on a reserve.

Discussion periods were held frequently throughout the three-day meeting and some of the following points were raised:

"Since you have gained the vote, go to your Member of Parliament and express your views on Indian issues. They are the law-makers."

"What of the older Indian women? For economic and social reasons she cannot move into a city. Racial prejudice is one factor."

"Older women just can't stand the social pressure and they go to jail. They aren't accepted in the Indian or white societies."

"If the non-treaty husband dies, there is no provision by Indian affairs. It is then up to the Band Council to decide if they can return to the reserve to be with their relatives."

"As far as older Indian women are concerned, what will they take away from other Indian people by moving back to the reserve in the



Featured is outspoken Indian Speaker, Mrs. Maryanne Lavallee — Saskatchewan

event of the death of their husband, or legal separation or divorce?"

"Indian people cannot adopt a white child even if that child is their own grandchild." ("white" child here means not an Indian according to the Indian Act.)



Indian women delegates from B.C. listen intently to the proceedings.

Logging Operation

Underway since September

Chilcotin Forest, B.C.—Ceremonies to mark the successful inauguration of a logging operation in the forest stands of the Chilcotin Military Training area were held at Callahan (Fish) Lake, Chilcotin Forest, in late September. Mr. Douglas Hance, Chief of the Anahaim Indian Band and president of Cariboo Indian Enterprises Ltd., presided, and Mr. Paul St. Pierre, M.P., for the constituency of Coast Chilcotin, declared the operations officially open.

In a brief address, Mr. St. Pierre spoke of the hopes which the Chilcotin Indian people have held for some years for a business operated and managed by themselves. The utilization of timber on the Federal Military reserve offered an opportunity for such an enterprise and he congratulated them on having organized Cariboo Indian Enterprises for this purpose, and on the successful commencement of their operations. He understood that the company considered itself to have passed its most difficult stage, as it had now completed its first two months' operations, with production above its budget.

The Chilcotin Military Reserve comprises an area of some 100,000 acres, lying 40 miles west of Williams Lake and the management of the timber resource was transferred by the Department of National Defence to the Department of Indian Affairs for the benefit of the Indian people. A timber sale harvesting license, to be administered by the Provincial Forest Service was arranged for the Indian Company, who will be logging the area under the same conditions as operations in adjacent Provincial Forests. The company is employing eight of the Indian people of the area and will be producing 840,000 cubic feet of logs annually with a value of from \$250,000 to \$300,000 delivered at Williams Lake, B.C.

Advertisement for CBC Northern Shortwave news service in Cree. Includes text in Cree and English: 'Cree listeners to CBC Northern Shortwave now receive a daily news service in Cree. The ten minute daily newscasts are of special interest to people who live in Fort George, James Bay, Rupert House and other settlements where Cree is the only or main language spoken.' Also includes French text: 'Les auditeurs cris de la radiodiffusion en ondes courtes du Service du Nord de Radio-Canada jouissent maintenant d'un service quotidien d'actualités en cri.'

\$112,250 IN GRANTS TO NATIVE GROUPS

Toronto — Grants to Native bands and organizations totalling some \$112,250 were announced recently by the Honourable Rene Brunelle, Minister of Community and Social Services. All are in line with the Ontario Government's aim to encourage Indian participation in self-help projects.

The Ontario Federation of Indian Friendship Centres received \$60,000 to defray operating costs of the Native Court Counselling Service.

Established to help native people moving into the cities from small isolated communities and reserves, the Native Court Counselling service offers guidance and legal assistance by providing basic information on the judicial process, legal aid, probation and "after care" counselling when and if necessary.

The Trout Lake Indian Band, located in six communities in the Kenora district, received \$17,000. Twelve thousand will be used to cover the salary and expenses of a project manager for 12 months while \$5,000 will assist in the establishment of a community store at Muskrat Dam.

Six thousand two hundred and fifty dollars was granted the Cape Croker Indian Reserve near Warton to conduct a historical research project, involving the collection and organization of available historical

documents.

The Ogoki Indian Guides — a native non-profit organization dedicated to economic and social improvement of the residents of Collins — was granted \$4,000 toward the cost of interior finishings for an experimental log cabin. The cabin, built by local labor with locally cut logs, is to be a model for other nearby communities coping with housing problems.

Collins is 20 miles west of Armstrong on the northern Canadian National railway line.

The Red Lake Indian Friendship Centre received \$1,000 to help defray the costs of its youth program.

In an attempt to fill the existing communications gap between far northern native communities, \$13,000 was provided to the Deer Lake Indian Band's Video-Tape Educational TV Committee.

The money will be used to produce and show information tapes throughout Sandy Lake and the nearby communities as well as training native personnel in the TV-production skills.

Eleven thousand dollars was granted the Thessalon Indian Band for the purchase of a tractor and related equipment to be used for basement excavations, timber cutting and road clearing as well as other improvements.

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.

Lethbridge, Alta. — Representatives from five reserves in southern Alberta have been considering establishing a ranch for boys to help fight juvenile delinquency. Indian youths convicted of crimes would be under the guidance of Counselors at the ranch and follow-up services would be provided.

Winnipeg, Man. — MANITOBA 1870: A METIS ACHIEVEMENT written by Dr. G. F. G. Stanley, director of Canadian studies at Mount Allison University, and edited by A. R. McCormack, assistant professor at the University of Winnipeg, is a 30-page booklet recently released by the University of Manitoba Press. It traces the contribution of the Metis population in the founding of Manitoba. Cost of the booklet is \$1.

Kingsclear, N.B. — Members of the Kingsclear Band of Indians were recently granted a charter to establish a co-operative for the production, purchase and retail of Indian handicraft. Name of the venture, Mn-Gwn Co-Operative, is Malecite meaning, "the rainbow".

Hobbema, Alta. — The tannery established on the Hobbema Indian Reserve will be receiving a lot of moose, deer and elk hides as a result of an appeal to hunters by the Department of Indian Affairs in Calgary. Freezer for the hides is located at 10007 105A Ave., Calgary. The hides will be used by Indians in the making of native footwear and clothing for sale. It is all part of the Department's efforts to encourage the production of Indian Arts and Crafts and provide local incentives as well as economic opportunities on Indian reserves.

Thunder Bay, Ont. — Better food and housing are the top priority of Indian people in the north, and only thereafter can Medical care have an impact upon their health, according to the director of the Thunder Bay Indian Friendship Center, Mr. Xavier Michon. Mr. Michon maintains the problems of the Indians result from a combination of poverty and isolation.

Sault Ste Marie, Ont. — A course of conversational Ojibway to be taught in senior grades was recently approved in this city by the Sault Ste Marie and District Separate School Board. This came as a direct result of the parents of 235 Indian children attending the city schools requesting its introduction in the school system. Students may now choose Ojibway or French as a second language.

Ottawa, Ont. — Some leaders of the Roman Catholic Church met recently to discuss birth control in



CHER BONO HELPS ALASKA NATIVES

ANCHORAGE, Ak. — One of the most talented female entertainers in the country — *part Indian herself* — is helping Alaskan Natives to claim nearly one billion dollars in benefits.

Cher Bono of the team Sonny and Cher produced six television spot announcements which will be distributed to television stations throughout the country.

The public service announcements stress the fact that anyone who is at least one-quarter Native Alaskan, Aleut, Indian or Eskimo may be eligible to share in benefits outlined in the recent Alaska Native Land Claims settlement.

The announcements will encourage anyone who thinks he is eligible to share in the benefits to write the Alaska Native Enrollment Office, Pouch 7-1971 (B), Anchorage, Alaska 99501.

the North, a very sensitive issue in view of the fact that Indians and Eskimos number less than 300,000 in a population of 22,000,000. It is somewhat interesting to note that the Roman Catholic Church is staunchly against birth control for any member of their faith, but as far as Eskimos in the north are concerned, they have no defined policy. Why?

According to a CP Report, "Loretta Gamble, a nurse who has served in native communities, said she has seen another nurse prescribe birth-control pills 'just because she didn't like Indians and didn't want to see any more of them running around.'" She also mentioned the fact that some Indian women are told they are taking vitamin pills, when in fact they are taking birth control pills. Sterilization is also used on Eskimo women

after their fifth child. It would indeed be deplorable to label this genocidal or blatant racism, but what is even worse is the fact that the Church refuses to take a stand on this issue considering their views on birth control throughout the world.

According to the Editor of THE NEW NATION (Winnipeg), "The idea of anyone suggesting a birth control program for Eskimo people today is ludicrous. In the first place there are only about 30,000 Eskimos in Canada. In the second place the infant mortality rate among Eskimo people is 292 deaths per thousand, more than ten times the death rate for the Canadian population as a whole."

Cape Dorset, N.W.T. — The world famous Rosenthal china producer firm in Germany will reproduce

Eskimo art works in china and in glass. An agreement to that extent was recently signed at Cape Dorset, N.W.T. by the representatives of Rosenthal's and the West Baffin Eskimo Co-operative Association.

Tuktoyaktuk, N.W.T. — The Nanuk Co-operative Association at Tuktoyaktuk, N.W.T. will benefit from new skills of a group of members who just completed a course in fur garment-making. The course was organized and carried out by Manpower as on-the-job training course. Norma Cockney, Noel Raymond, Lena Ruben, Eileen Thrasher, Jean Komeak, Lila Voudrach, Elizabeth Panaktolok, Teresa Katigagyok, Susie Nasogaluak were the trainees who earned their diplomas.

Montreal, P.Q. — According to Taiotekane Horn of Caughnawaga, P.Q., the "prime concern of the Indians in the James Bay Development Corporation's 133,000 square mile grant is to (a) have their status as Indians officially and formally recognized by a grant of about 50,000 square miles within that 133,000 square mile area to compensate for their relinquishing of their aboriginal rights under the Quebec Boundaries Act of 1912. (b) have assurances placed with the Canadian (and if necessary the Quebec) government that the huge water bodies to be created will be for exclusive commercial fishing use for Indians only in perpetuity. (c) make sure a fund of approximately \$10 million is established to benefit the 6,000 Crees through an annuity to those Cree families who remain in the area — interest on fund payable annually to approximately 1,000 families. (d) make sure the Indian womanhood is not exposed to the men invading the area on construction and incidentally destroy the Indian women as they are doing in the Northwest Territories."

(The Montreal Star)

North Caribou Lake, Ontario —

Seventeen thousand eight hundred dollars (\$17,800) was approved for the North Caribou Lake Band, providing for the purchase of a Cessna 180A float and ski-equipped aeroplane to service the 77 family community on inaccessible Weagamow (Round) Lake. The money will be available when the necessary licensing is obtained.

Weagamow Lake is 175 air miles from Kenora and 112 miles north of the nearest road.

The plane will be used to fly fresh water fish and furs to market, returning with food and supplies and, according to Indian Community Branch advisors, assist the Band to sustain itself in the Northern Ontario lifestyle.

FOLKLORE, LEGENDS PRESERVED

Fourth World of the Hopis

Folklore, legend and myth reflect the cultures of the world, showing not only the difference between man's beliefs, but also illustrating the many similarities. In North America, a nation of people grew long before the arrival of the white man, and its tradition and rich history are preserved in **THE FOURTH WORLD OF THE HOPIS** by Harold Courlander. This classic re-telling of the "Hopi Way" is now available for the first time in a mass market paperback edition that Fawcett Premier will publish on December 12th.

The Hopi creation myths (which include a flood story) and the legends about the scattering and wandering of the various clans reflect generations of living oral history. The basic concerns of man, his moral guidance and his reasons for living are to be found in this complex, adventurous epic. So also are the strengths and underlying faith that shaped and formed the Hopi as they searched the wilderness for years before settling in northern Arizona, which has been their home for the past 800 years.

Many of the stories, with their supernatural heroes and gods, date from the earliest prehistory of the Hopi; others are more modern and involve the arrival of the Spaniards and the Catholic missionaries.

THE FOURTH WORLD OF THE HOPIS does indeed preserve the cultural epic story of the Hopis via their legends and traditions, and is considered a major contribution to the literature and understanding of one of America's great people.

A novelist and folklorist and the author of twenty-three books, Harold Courlander is an outstanding authority on the oral literature of many tribal cultures. He visited and worked among the Hopi Indians of northern Arizona, gathering myths, legends and recollections that constitute a record of ancient Hopi life. He notes, "(The oral tradition) is a more revealing instrument in some ways than the archeologist's shovel. For out of

the oral tradition we get insights into values and motivations that are not visible in potsherds."

The Fourth World of the Hopis by Harold Courlander. (M584). 95c. 288 pages.

Forty-seven policemen Trained at River in '72

Rivers, Man. — Oo-Za-We-Kwun, the Indian training centre near Rivers graduated its final police course for 1972 on Dec. 19 with a full-dress parade.

Invited to the ceremony were representatives of the three groups responsible for establishing the course to provide trained constables for Manitoba reserves — the Manitoba Indian Brotherhood, RCMP, and the Department of Indian Affairs.

Also attending, and taking part, were many of the graduates of the five-week course, which gives a good background in law and police work, as well as instruction in handling many of the family and personal problems a police officer may encounter on an Indian reserve.

The special constables assist RCMP officers in policing reserves and have full police powers on the reserve. The RCMP has provided instructors for the course.

Attending the ceremony were Dave Courchene, president of the Manitoba Indian Brotherhood; Assistant Commissioner George Paquette of the RCMP; Bill Thomas, regional director for Indian Affairs, and Gerald Kelly, executive assistant to the regional director.

Since Oo-Za-We-Kwun was established last year as an industrial and social training centre for Indian families, one of its major programs has been training of police constables. By Dec. 19, 47 constables had taken the course last year, and it is expected to be resumed in 1973. Five of the trainees have been from reserves in Quebec.

IN MEMORY OF MY INDIAN FATHER

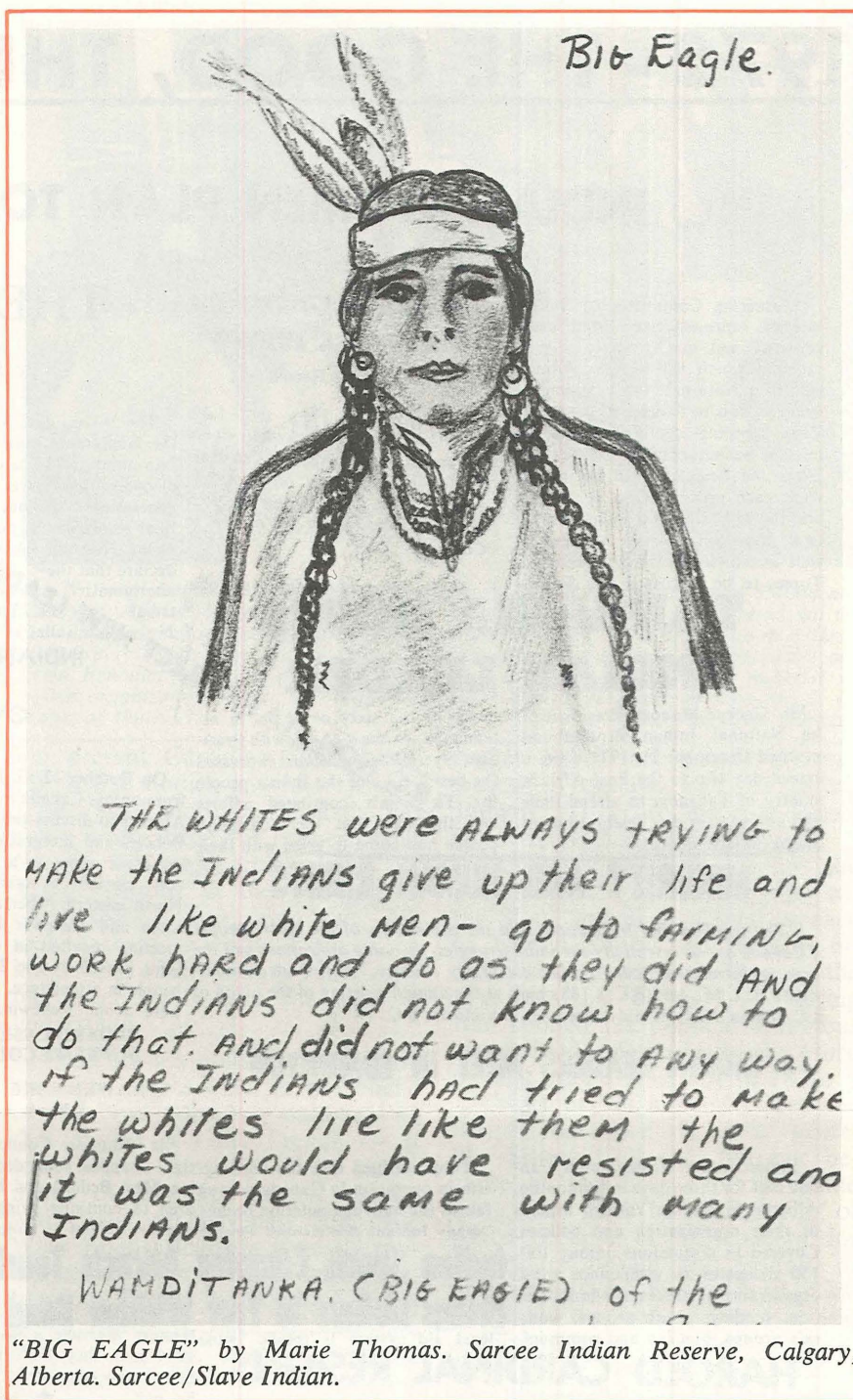
Dear Father: It seems like only yesterday you were laid to rest
Your body through with life's rugged test
You asked us not to weep with sorrow
But to carry on and work for a better tomorrow

Dear Father: You left us with a memory fond
And we think of you now in the great beyond
You worked many years for your country and your people
Among your fellow men, you stand tall as a steeple

Dear Father: With us you will always be
In our thoughts and in the things we see
In this country of ours, wherever we roam
We'll see reminders of you in this land, you called home

Dear Father: The Great Spirit has taken you to your well earned rest
And we'll remember you for the things you did best
You served your country and your people too
But your family always took first place with you.

Jim Powless



THE WHITES were ALWAYS TRYING to
MAKE the INDIANS give up their life and
live like white men - go to FARMING,
work hard and do as they did AND
the INDIANS did not know how to
do that. AND did not want to ANY way.
if the INDIANS had tried to make
the whites live like them the
whites would have resisted and
it was the same with many
INDIANS.

WAMDITANKA. (BIG EAGLE) of the

"BIG EAGLE" by Marie Thomas. Sarcee Indian Reserve, Calgary, Alberta. Sarcee/Slave Indian.

Scholarships go to Indian Students

Winnipeg — Under the sponsorship of the Department of Indian Affairs and Northern Development Scholarship Program, scholarships totaling \$2,800 have been presented to 18 Indian students for achievement while attending university, community college, and high school.

A dinner to honor several of those to receive awards was held at the Winnipeg Inn. Dave Courchene, Manitoba Indian Brotherhood president, and William Thomas, regional director for the Department of Indian Affairs, presented cheques and scrolls to the award winners.

Edwin F. Jobb of The Pas received a university scholarship for \$250. Diane McPherson of Peguis, Shirley M. Ross of Cross Lake, Alfred Everett of Berens River and Freda Balfour of Norway House each received grade 12 scholarships for \$200. Stanley Daniels of Peguis received a grade 11 scholarship for \$100 and Alex Anderson of Norway House received a grade 10 scholarship for \$50.

A similar presentation was made earlier in the week at Brandon when Ella McKay of Sioux Valley received a vocational scholarship for \$100. Grade 12 scholarships of \$200 each went to Marguerite Merasty, Alice Bignell, and Agnes Cowley all of The Pas. Celia Tom of Churchill received a \$50 grade 10 scholarship.

Presentation of scholarships in their home communities has been arranged for Sharon Malcolm of Ebb and Flow, grade 12 scholarship for \$100; Grace Easter of Easterville, grade 11 scholarship for \$100, and Lillian Michel of The Pas, grade 11 scholarship for \$100.

Three university scholarships each for \$250 have been awarded to Herman Green of Berens River, who is presently studying at the University of North Dakota, Tom Highway, of Brochet, who is studying music in England, and Jack E. Grieves of Oxford House, now employed in Thompson.

Quotable quotes:

Nobody is completely useless — he can always serve as a horrible example. (*The Saskatchewan Indian* paper, October '72.)

1972 - THE GOOD, THE BAD, AND THE...

INDIAN WOMEN PLAN TO ORGANIZE "Tom Longboat" Winner

by Peter Kelly

A steering Committee of Indian women representatives from each province met in Ottawa to plan a meeting which will see the formation of a National Native Women's organization in Canada this spring. This founding conference will be held in Saskatoon from March 22-24th, and delegates will be invited from each province, the Territories and the U.S. and will include metis and non-status native women as well as status and treaty Indians. Topics to be discussed are: Educa-

INDIANS ALLOWED ON MANITOBA JURIES

— The Pas Herald

When Joshua Flett and John Mathias Flett were picked to sit on the jury trying Lawrence Allen Harris for manslaughter on Monday, January 24th, they became the first treaty Indians to sit on a jury in Canada.

In the past, juries in Manitoba,

THE NISHGA CASE

by Professor Doug Sanders

The Nishga case is to be heard by the Supreme Court of Canada in November. It is one of many Indian disputes that have simmered for generations, without any clear or final resolution by government. The Nishga tribe is asking the court to declare that they are not the aboriginal owners of their traditional tribal lands. Their home, the Nishga valley of the north west

NOMMÉ DE LA COMMISSION

DES DROITS

DE L'HOMME

Le ministre du Travail de l'Ontario, l'honorable Gordon Carton.

INDIAN LEADERS MEET IN ST. PAUL

OVER ALBERTA BOYCOTTS

On October 12/13, Indian leaders from across Canada met in St. Paul, Alberta to discuss Indian Education Policies and Integration. The meeting came about as a result of boycotts carried out against North eastern Alberta, Lake and Kehewin Reserves. The meeting resulted in resolutions passed by the 250-people in attendance, most were from Kehewin, Col

BEDARD CASE TO SUPREME COURT

- TEKAWENNAKE, Six Nation News

Six Nations Council won the right to appeal court decisions allowing Mrs. Bedard and her two children to continue living on the reserve. Chief Councillor Isaac Bedard married a white woman in 1964 and they had two children. She is now separated from him.

Indian Sports Complex Attracts Tourists Brings Dollars to Fort William Band

Legal aid system is totally inadequate. Bedard married a white woman in 1964 and they had two children. She is now separated from him.

N.C.C. Re-Elects Tony Belcourt President Saskatchewan's Sinclair Defeated in Close Race

Instead she sought a court order allowing her to re-rate. The government may give a main and won her case against an eviction notice issued by the Six

TANZANIA HOSTS INDIAN LEADER

Mr. George Manuel, President of the National Indian Brotherhood returned December 21, 1971, from a sixteen day trip to the East African country of Tanzania to attend their 10th anniversary day celebrations of Uhuru (independence).

many of the sixty chiefs in attendance. At the time with President Nyerere, Manuel expressed the best wishes of the Indian people for Tanzania's continued efforts and the way that the Tanzanian people had come to grips with their

MINORITY AND HUMAN RIGHTS

"The troubles and frustrations and the aspirations of the native people of Canada are so essentially the same struggles, the same aspirations and the same problems that touch the people of my country." Mr. Ram Sampat-Mehta, L.L.M., told B.C.'s 188 chiefs at the annual meeting of the union of B.C. Indian chiefs in mid-November in Victoria. B.C.

INDIAN LEADERS MEET IN EDMONTON

Indian leaders from across Canada met for three days in Edmonton, Alberta to discuss various aspects of their organization and policies. Covered in discussions among 100-150 delegates in attendance were: organizational structure, administration, funding, youth groups, women's groups, housing and communi-

Tony alleged that the legal system in operation in Canada was unfair to the native population because many Indians don't speak English.

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Harold Cardinal, 26-year-old President of the Indian Association has resigned, he said, to "allow a healthy development between the association and the government was a personality conflict between himself and Indian Affairs, and he did not want this to happen in Alberta. He hopes that with his resignation

people a court order allowing her to re-rate. The government may give a main and won her case against an eviction notice issued by the Six

Poundmaker plaque unveiled at Cut Knife

by Bill Badcock

Despite cold, 39° weather, with winds up to 45 miles per hour, 1200 people turned out on October 13th to witness the unveiling of a plaque dedicated to Chief Poundmaker. Included in the turnout at Poundmaker Reserve, near Cut Knife, Saskatchewan, were 25 busloads of area school-children who had been given special classes in the history and significance of the event.

ister of Northern Saskatchewan; Harry Tatro, Regional Supervisor, National Historic Sites; and Jimmy Poundmaker, Chief Poundmaker's great-grandson. After opening remarks by Mr. Turner, Acting Chief Tootoosis welcomed the guests, explaining that the spirit of Poundmaker lives with the members of the band every day. Mr. Wilfred Tootoosis then gave Poundmaker's biography, and remarks were delivered by Mr. Bowerman.

A highlight of the ceremony was the Indian tribal dance display given by the Saddleback Hoop Dancers from Hobbema, Alberta. Entertainment was also provided by the Cut Knife School Choir and the North Battleford Kinsmen Band.

The plaque, in English, French and Cree, was unveiled by Jimmy Poundmaker and Harry Tatro. The

dedication was given by the Reverend Andrew Ahenakew and, in a solemn ritual following the dedication, Mr. Robert Bear, son of the Indian spiritual leader Muskwa, opened the sacred bundle and smoked the pipe to bless the event.

Chief Poundmaker died on July 4th, 1886, in Alberta. An outstanding chief and spokesman, Poundmaker was the recognized leader of the Cree nation in the Battleford area. He continually sought better treaty terms for the bands in his area and, when the Northwest Rebellion broke out in 1885, he was determined to establish peace among all concerned; Indian and white.

The place chosen for the plaque unveiling was Cut Knife Hill where, in 1885, Chief Poundmaker and his band successfully withstood an attack on their reserve by a regiment

of the Queen's Own Rifles, led by Lt-Col. Otter. Despite Poundmaker's efforts at diplomacy, he was considered a rebel, and when the rebellion ended, he was sentenced to three years in prison. He died soon after.

FLASHBACK JULY 1955

Halifax, N.S. — Engineering is the career chosen by Andrew Nicholas Jr., 21, who has just completed his first year of Engineering studies at Nova Scotia Technical College at Halifax, N.S. His father, Andrew Nicholas Sr., a specialist in concrete construction, is employed by building contractors in many parts of the continent. His mother is a member of Tobique Band Council. He was the first student from his reserve to pass high school entrance examinations.

INDIANS BRIEF

TO JUSTICE MINISTER

UNSUCCESSFUL

Indian leaders met in Ottawa recently to discuss drawing up a brief to present to the Minister of Justice, the Honorable John Turner, and to the General of Canada. The brief is an outline of the problems found in the use of the Indian Act. The brief is being prepared by the National Indian Brotherhood and the National Indian Women's Association.

Toronto Doctor Develops New Baby Cradle Board

Toronto, Ont. — Dr. Robert Salter, chief surgeon at the Hospital for Sick Children, has designed a "cradle board" which may be used for the care of Indian children.

LAVAL CASE

TO BE APPEALED

It has been announced by the Minister of Indian Affairs that the Jeanette Corbière-Laval case will be appealed by the Government in the Supreme Court of Canada. Mrs. Jeanette Corbière-Laval is an Indian woman who married a non-Indian man and under the Indian Act is deemed to be a non-Indian.

C.O.P.E. BACKS NATIVE RIGHTS

Agnes Semmler, COPE President.

In the past while there have been many anti-native organization statements, for many years, the native person has voiced himself in a very

ONTARIO JUDGE GAINS INDIAN DISFAVOUR

Judge Collins of Ontario has gained considerable disfavor from Indian people across the country because of remarks he allegedly made in passing sentence on an Indian in his courtroom in mid-November. In reference to an Indian, the Judge made a statement which he would not repeat.

NISHGAS

MAKE HISTORY

The Nishga Tribal Council made history in late November by being the first, and probably the last, Indian tribe in Canada to take a land claim into the Supreme Court of Canada. In the future, such land claims will be settled politically in the courts for a week. It is now up to the

THE FRED QUILT CONTROVERSEY

HARRY RANKIN

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Housing Program Booms in British Columbia

George Manuel

Attacks Artificiality

Indians and Income Tax Some pay . . . some don't

by J. C. Caulfield

In a recent interpretation of the Income Tax Act by the Federal Department of National Revenue and Taxation, the department has taken the view that Indians who make a living on their reserve will be exempt from income tax. This, however, puts the 7,000 Indians of the Northwest Territories in a different and precarious position because there are no reserves in the territories.

In answer to a resolution passed by the National Indian Brotherhood, the revenue department issued a bulletin in September outlining in detail the position of Indian in regards to taxation. Indians who work off the reserve are subject to pay income tax — this is the position of Indian people in the Northwest Territories.

It is somewhat interesting to note that such clarification of the position of the Indian people regarding income tax should come at this time. Up until now the prospect of Indians in the territories having full-time, year-round jobs was pure speculation, but with the focus of attention on developing the North, and "jobs for Northerners" being promoted vigorously, the territories 7,000 Indians will have something to contribute to the coffers of Canada.

It is also interesting to note that the 28 employees of the National Brotherhood are refusing to pay income taxes on the premise that they are working for Indians on Indian Reserves and therefore should not pay the tax. They are, however, putting aside in trust the taxes the revenue department says are due. Should they win their struggle to not pay income tax because they are working for Indians on Indian reserves, it will have far-reaching effects — not only will all provincial women's and youth groups not have to pay income tax, but Indians working in the Department of Indian Affairs as well. All of these involve several hundred people!!

It may be contended, however, as far as the Northwest Territories is concerned, that the whole territory is one big Indian reserve since Treaties No. 8 and No. 11 have not yet been settled. Both treaties stipulated the creation of Indian reserves for the Northern natives.

DND employs Indians to clear brush at base

Edmonton, Alta. — A brush clearing operation by the Indians of the Cold Lake Reservation has just been completed at Canadian Forces Base Cold Lake.

It was a pilot project which indicates Natives of the area given adequate management flexibility, are capable of organizing and fulfilling contract obligations.

Initiated by the base and awarded by the Department of Supply and

Services, the contract was arranged by the Department of National Defence and the Department of Indian Affairs and Northern Development.

Preliminary discussions of the contract began last summer between Colonel James F. Dunlop, Base Commander, Chief Ralph Blackman and Henry Machatis, band administrator. Work on the project began November 8. The band was responsible for providing the manpower, a supervisor, equipment and transportation facilities.

The project employed up to 20 at any one time. Although it's the first time such a contract has been let, it isn't the first time Natives of the area have worked on the base. In the past they have been employed to augment the base labour staff.

"The clearing and piling of brush has certainly been done according to specification", Colonel Dunlop said, "I am more than happy with the results, and hope that similar contracts may be negotiated in the future".

Farmers to get grants

Winnipeg — Indian farmers qualify for grants under a new farm diversification program which is financed by the federal government and administered by provincial officials.

Bill Thomas, regional director of the Department of Indian Affairs, says there seems to be some doubt as to whether Indian farmers are eligible, and he was making a public statement to clear up any misunderstanding.

The diversification program is directed at improving earnings of lower-income farmers, mainly through the introduction of five-

stock production to grain farms.

Farmers whose gross incomes are between \$5,000 and \$15,000 are eligible for a straight grant of \$2,000, a loan of up to \$10,000 at low interest, plus assistance in farm management.

Mr. Thomas said farmers of Indian ancestry may also qualify for assistance under a provincial government program which is aimed at improvement of breeding stock. The Manitoba government provides a grant of up to \$3,000, conditional on the farmer maintaining or expanding his herd over a five-year period.

Trout Lake gets a store

The Trout Lake Band has been granted \$5,000 toward the cost of the establishment of a community store to serve the needs of the Muskrat Dam residents. Planning for the store and much of the financial support was initiated by members of the Band and the store will be operated by a Band member.

* * *

Indian Community Branch consultants recommended a \$10,308 grant for the Union of Ontario Indians project aiming to translate government positions on education, economic development, taxation, etc. into Cree and Ojibway.

The project has the potential to bridge the communications gap between Indian leaders and government officials and provide information on policies previously not available to native people whose first language is either Cree or Ojibway.

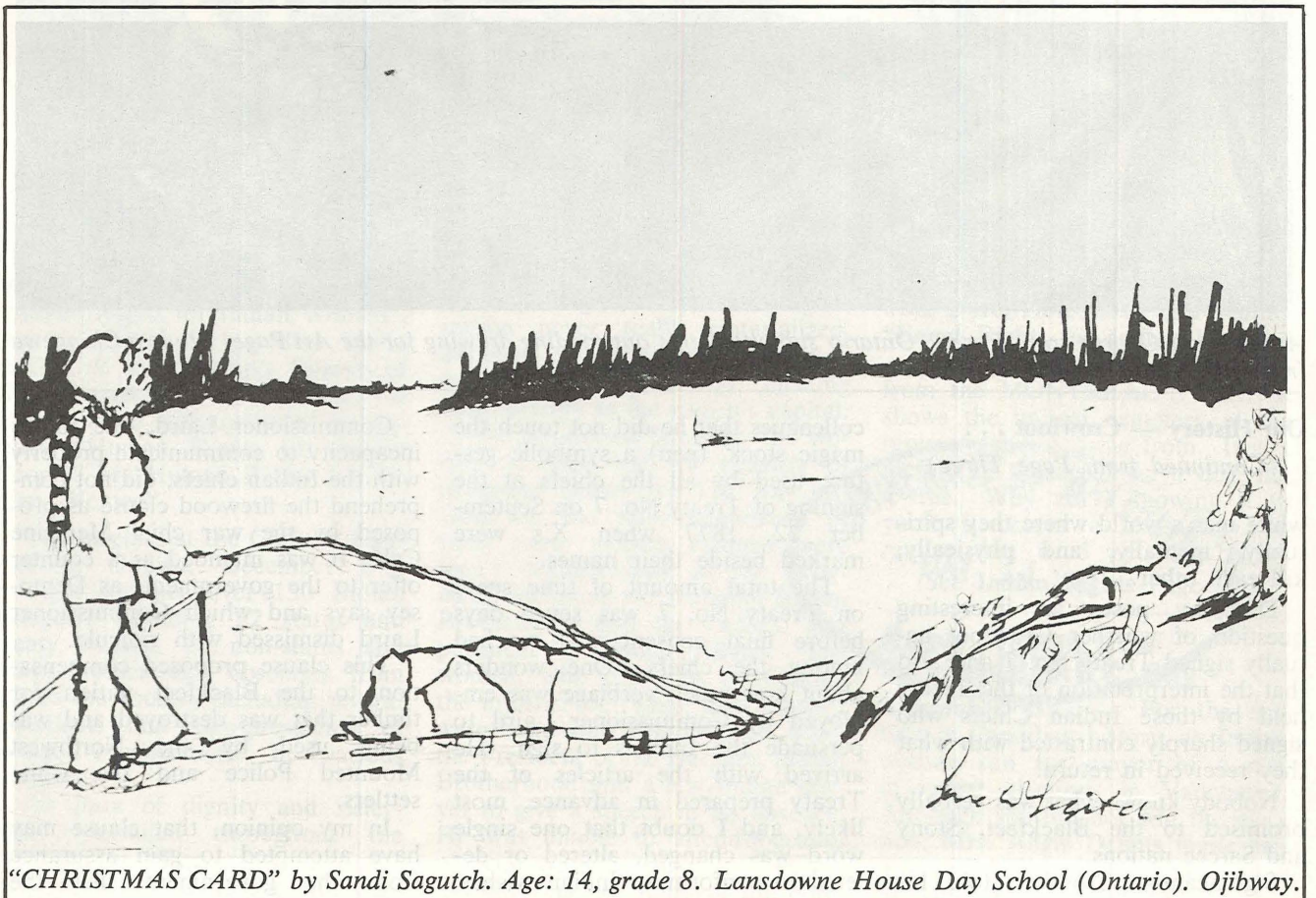
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Six thousand dollars was granted to the Ontario Housing Corporation for the purpose of covering the final costs of four houses at

Macdiarmid, a Rocky Bay Band community, 100 miles northeast of Thunder Bay. The project was conceived as a means of providing low-income native families with housing and carried out by the Macdiarmid Community Development Corporation headed by Eugene Michon.

WHO WORKS

The population of Canada is 22 million
But there are 7 million over 65 years of age
Leaving 15 million to do the work.
People under 21 total 10 million
Leaving 5 million to do the work.
2 million Government employees
Leaving 3 millions to do the work
500 thousand in the Armed Forces
Leaving 2,500,000 workers.
Deduct 1,250,000 Provincial, municipal and city employees
Which leaves 1,250,000 to do the work.
There are 250,000 in hospitals, asylums, etc;
Leaving 3 million to do the work
But, 700,000 of these are unemployed and
200,000 are on welfare or won't work.
So that leaves 100,000 to do the work.
Now it may interest you to know that there are
80,000 people out of the country at any one time and
79,998 people in jail
So this just leaves 2 people to do all the work
And that's you and me brother, and I'm getting tired of doing everything by myself
So — LET'S GET WITH IT!!
(Indian and Metis Brotherhood Organization Newsletter, Oct 72)
Stony Mountain Penitentiary,
Manitoba P.O. Box 101 ROC
3AO



"CHRISTMAS CARD" by Sandi Sagutch. Age: 14, grade 8. Lansdowne House Day School (Ontario). Ojibway.



Artist Perry George from Forest, Ontario submitted this outstanding drawing for the Art Page. He is a Chippewa from the Kettle Point Indian Reserve who enjoys drawing.

Our History — Crowfoot . . .

(Continued from Page Three)

white man's world where they spiritually, mentally, and physically, kill each other.

Dempsey poses an interesting question of whether Crowfoot actually signed Treaty No. 7 and also that the interpretation of the Treaty held by those Indian Chiefs who signed sharply contrasted with what they received in return.

Nobody knows what was verbally promised to the Blackfeet, Stony and Sarcee nations.

Significantly, Crowfoot told his

colleagues that he did not touch the magic stock, (pen) a symbolic gesture used by all the chiefs at the signing of Treaty No. 7 on September 22, 1877 when X's were marked beside their names.

The total amount of time spent on Treaty No. 7 was seven days before final consent was reached among the chiefs. One wonders about how much verbiage was employed by Commissioner Laird to persuade the Indians to sign. He arrived with the articles of the Treaty prepared in advance, most likely, and I doubt that one single word was changed, altered or deleted to conform to Indian wishes.

Commissioner Laird, due to his incapacity to communicate properly with the Indian chiefs, did not comprehend the firewood clause as proposed by the war chief Medicine Calf. It was intended as a counter offer to the government, as Dempsey says and which Commissioner Laird dismissed with ridicule.

This clause proposed compensation to the Blackfeet nation for timber that was destroyed and was being used by the Northwest Mounted Police and the white settlers.

In my opinion, that clause may have attempted to gain assurance from the government that the

Blackfeet nation would never be wanting for timber resources.

During this period, timber was an essential commodity of Blackfeet life-style, poles were needed to erect teepees, poles were needed to make travois, brush growth was needed for teepee comfort such as willow bed rests, and for making tripods of all sizes and lengths to support sacred medicine bundles, cooking equipment, hang dry meat.

Other equipment depended upon the availability of good natural brush and timber growth. In religion, the sundance pole and the sundance lodge itself required an annual consumption of forest growth.

Today the firewood clause could be interpreted as the expression of the Blackfeet Chiefs to have their future generations provided with adequate housing and household equipment, means of travel and transportation, and the erection of suitable buildings for places of public gatherings such as the annual sundance.

White man's laws today are the results of hundreds of years of evolutionary process of his customs, traditions, norms, philosophy and doctrinal writings.

The Blackfeet society had all these social elements but in a more primitive form. They did not receive an equitable consideration in the drafting of Treaty No. 7. Hence the Treaties that do exist in Canada, it can be concluded, were drafted in such a manner to be of benefit and convenience for the white man.

The Treaties made it legal for the Queen's representatives to herd Indians onto small plots of unarable lands and opened the way for white settlers to continue to flourish on traditional Indian territory.

Dempsey's book on Crowfoot covers many phases of Crowfoot's life time experiences and also the experiences of his people. There were the times of boundless glory and fame through warfare; times of abundance and natural wealth provided by the buffalo and Mother Earth; the trying times of increased pressure from white settlers who were pouring into Blackfeet territory and forced contact with enemy tribes who kept moving west into Blackfeet territory due to movement away from white people; there were the times of great tragedies brought about by the white man's disease and whiskey; there were the times of extreme poverty, starvation and disillusionment after the signing of Treaty No. 7 when the white man's unrecorded flowing words were nothing but dreams; and finally the death of Crowfoot in 1890 which closed the books forever on a glorious past and heritage.

The book itself is one of those engrossing ones which cannot be put down until it is read from cover to cover. It provides an excellent foundation for a movie script which would, if ever undertaken, far surpass "Little Big Man" and "Billy Jack".