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Vol. 13, # 7

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

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Department of Indian Affairs and Northern Development  
Ministère des Affaires indiennes et du Nord Canadien

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# THE Indian news

Vol. Thirteen, No. Seven

Ottawa, Canada

October, 1970

## Federation of Saskatchewan Indians to Manage Community Development

David Ahenakew, President of the Federation of Saskatchewan Indians, Jean Chrétien, Minister of Indian Affairs and Northern Development, and Otto Lang, Minister of Manpower and Immigration, recently announced the signing of an important agreement which gives the Federation authority to set up and manage its own province-wide community development organization.

The official signing took place on the final day of a three-day annual conference of the Federation attended by a delegation of more than 200 Indian leaders representing 67 bands.

The agreement gives the Federation authority to organize and administer a community development services program for more than 35,000 Indian people, the majority of whom live on 123 reserves occupying 1,257,169 acres in the province.

Benefits of development projects set up to aid the Indians will be shared by non-Indians who live within the boundaries of the serviced communities. Funds for the program will come from government sources in the form of payment for services provided, plus administrative expenditures.

The Federation's projects will be conducted within the framework of existing services and agencies in the province. Plans call for the appointment of a director of commu-

nity development responsible for the overall operation of the program, five area supervisors, and a number of community development workers.

The first year's expenditures for the program are estimated to be about \$380,000.

A brief presented to the government by the Federation of Saskatchewan Indians in May outlined proposals for setting up community development services and said, "We wish to see our Indian people become completely involved in the solution of problems and self management." The brief went on to say, "Participation in self-help programs will, through the achievements and successes of the Indian people, increase their feelings of adequacy and responsibility."

The brief concluded with the statement "We, too, believe that full-fledged equal membership in a nation must be earned. We need the opportunity to prove to ourselves, and others, that we can earn it."

Operation of the program will come under the scrutiny of a five-man executive committee consisting of two representatives each from the Federation, the Department of Indian Affairs and Northern Development, and a fifth member from the public at large.

Similar agreements were signed last month with the Union of Nova Scotia Indians and in October of last year with the Manitoba Indian Brotherhood.



Above — the official signing of the community development agreement. From right — Jean Chrétien, Minister of Indian Affairs, and David Ahenakew, President of the Federation of Saskatchewan Indians.

## "A Time to Reflect"

These are times of social turmoil and dissent, times that test man's commitment to his country, to his society and to himself. Recent events in Québec have served notice upon all of us as Canadians that concern for Canadian stability must be uppermost in the minds of all Canadians and serves to illustrate to us the extent to which radicalism and dissent can tear us apart and bring shame to us all. The right to dissent is a precious freedom conferred principally upon a democratic society, a freedom that should be jealously guarded against the attacks of radicalism that would serve to replace democratic action with anarchy, to replace reason with irrationality, to destroy our individual rights and replace them with the imposition of terror and fear.

As an Indian I have lived with discrimination all of my life. My forefathers, as well, have suffered social and physical isolation

from the rest of society and have been denied the opportunity to participate on an equal or equitable basis with the balance of the society.

I believe that, we above all people have earned the right to react to what we often feel is the thoughtlessness and indifference of the larger society, but I must say that by no stretch of the imagination could we conceive of winning our battle for equality of opportunity through the tactics of terror employed by the Front de Libération du Québec. Their acts are as abhorrent to us as they must be to you.

There is, however, a lesson to be learned from all this, and that is that the society as a whole cannot continue to be indifferent and apathetic about the socially, economically and culturally deprived of this country. We can no longer afford the luxury of simply saying that it is unfortunate that people must exist

(Continued on Page Seven)

## N.I.B. Letterhead Contest

The National Indian Brotherhood wishes to announce a competition for the design of a letterhead for the organization's stationery. Competitors must be of native background between the ages of 12 and 18. Awards will be given in the form of books by contemporary Indian authors and/or prize money. The design should depict national native unity. Remember, the National Indian Brotherhood is *your* organization.

Address entries and enquiries to:  
The National Indian Brotherhood  
7th Floor, 71 Bank Street,  
Ottawa 4, Ontario.

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## Les Indiens de la Saskatchewan géreront leurs affaires communautaires

David Ahenakew, chef de la Fédération des Indiens de la Saskatchewan, et les honorables Jean Chrétien, ministre des Affaires indiennes et du Nord canadien, et Otto Lang, ministre de la Main d'oeuvre et de l'Immigration, ont annoncé récemment la signature d'un important accord en vertu duquel la Fédération est autorisée à mettre sur pied et à gérer sa propre organisation de développement communautaire à l'échelle provinciale.

L'accord a été signé au troisième et dernier jour de la conférence annuelle de la Fédération, à laquelle ont participé plus de 200 dirigeants indiens qui représentaient 67 bandes.

En vertu de l'entente, la Fédération peut élaborer et mettre en oeuvre un programme de développement communautaire à l'intention de plus de 35,000 Indiens dont la majorité vit dans 123 réserves. Ces dernières ont dans la province une superficie globale de 1,257,169 acres.

Les non-Indiens qui demeurent dans les limites des localités desservies profiteront aussi des avantages du programme. Le gouvernement affectera des fonds sous forme de paiement pour services rendus, en plus d'assumer les dépenses administratives.

La Fédération accomplira sa tâche en ayant recours aux services et aux organismes déjà établis dans la province. Le programme prévoit la nomination d'un directeur général, de cinq directeurs régionaux et d'un certain nombre d'animateurs sociaux.

Les dépenses pour la première année de la réalisation du programme sont estimées à \$380,000 environ.

Dans le mémoire qu'elle a présenté au gouvernement en mai, la Fédération des Indiens de la Saskatchewan a fait des propositions relativement à la création d'une organisation de développement communautaire.

La Fédération a déclaré qu'elle désirait voir la collectivité indienne s'intéresser vivement aux problèmes qui la touchent de près et à l'auto-administration. Elle a ajouté que la participation de ses membres à des programmes d'aide accentuerait le sens des responsabilités chez ces derniers, grâce à leurs réalisations et à leurs succès.

En guise de conclusion, la Fédération a précisé dans son mémoire qu'il fallait travailler pour que la collectivité indienne soit reconnue au même titre que tous les autres Canadiens. "Nous devons avoir l'occasion de prouver, tant à nous-mêmes qu'aux autres citoyens, que nous pouvons atteindre ce but."

Le programme sera réalisé sous la surveillance d'un comité composé de cinq membres: deux représentants de la Fédération, deux porte-parole du ministère des Affaires indiennes et du Nord canadien, et un représentant du grand public.

D'autres accords semblables ont déjà été conclus; l'un, le mois dernier, avec l'Union des Indiens de la Nouvelle-Écosse, et l'autre, en octobre de l'année dernière, avec la Fraternité des Indiens du Manitoba.

## Les Indiens bénéficiaires des recettes d'un livre

La dernière tâche officielle accomplie par Walter Deiter comme président de la Fraternité nationale des Indiens, a été d'accepter un chèque de Mme Lorimer Whitmore, femme auteur du nouveau livre intitulé *Une famille - Une culture*.

Mme Whitmore, née Fleur Garneau, nous parle dans son livre des problèmes auxquels font face les personnes de descendance franco-anglaise. Elle a reconnu que les Indiens du Canada pourraient être impliqués dans une même situation. C'est pourquoi elle a décidé de remettre les recettes du livre à la Fraternité nationale des Indiens afin que celle-ci poursuive ses programmes d'éducation sociale au Canada.

"Personne n'est plus Canadien qu'un Indien," a-t-elle dit, "mais si nous n'écoutons pas les demandes et les besoins du peuple indien, nous pourrions nous trouver dans une situation semblable à celle des groupes franco-anglais."

Mme Whitmore, dont la mère est anglaise et le père de langue française, a basé son livre sur ses expériences personnelles. Elle ose croire que son livre portera les gens à penser plus à leurs compatriotes qui font partie des divers héritages. Elle espère qu'elle aidera ces personnes à mieux se connaître et à mieux se comprendre. Mère de trois enfants à l'âge de 44, elle croit que tous les Canadiens doivent s'intéresser aux différences culturelles du pays et que ces problèmes ne doivent pas être délégués aux politiciens et aux hommes d'affaires.

M. Deiter, qui avoue avoir lu le livre deux fois, a exprimé qu'il était doublement heureux car c'était la première fois que son organisation ait reçu un tel don. Il a aussi confirmé que George Manuel, nouvellement élu au poste de Président de la Fraternité nationale des Indiens, se basera sur le livre pour assister à l'union des peuples indigènes canadiens.

## CONCOURS

La Fraternité nationale des Indiens annonce un concours de dessin d'un symbole et d'une entête pour ses publications officielles.

Tous les jeunes indigènes de 12 à 18 ans peuvent participer. Les prix seront des livres d'auteurs indiens ou de l'argent.

Le dessin doit symboliser l'unité nationale des peuples indigènes. Puisque la Fraternité nationale des Indiens est *vo*tre organisation, elle attend plusieurs dessins de la part des jeunes Indiens.

Adressez vos soumissions à:

La Fraternité nationale des Indiens  
71, rue Bank  
7ème étage  
Ottawa 4, Ontario.

## Premier roman publié en anglais par un Esquimau

Markoosie, un jeune Esquimau de 27 ans de Resolute dans les Territoires du Nord-Ouest, est le premier de son peuple à publier un roman en anglais.

Non seulement auteur, Markoosie est aussi le premier Esquimau à obtenir un brevet de pilote de ligne. Il est aussi le premier Esquimau à s'être mérité un permis de compagnon-menusier.

Markoosie a soumis un conte "Harpoon of the Hunter" à *Inuttituut*, une revue écrite entièrement en syllabiques esquimaux, et son talent a fortement impressionné les éditeurs. Par la suite on demanda à Markoosie de traduire son oeuvre en anglais. Les Presses des universités McGill et Queen's le publièrent. Germaine Arnaktauyok de Frobisher Bay a illustré le livre. Une traduction française du livre paraîtra bientôt à Montréal.

Le livre est le récit des aventures de Kamik, un jeune Esquimau, au cours de la chasse d'un ours blanc enragé. Markoosie dépeint la rigueur de la vie sur une terre de glace et de roche dans un style simple mais fluide, direct mais non stérile. C'est un conte du vieux nord

canadien par un de ses habitants modernes.

Markoosie a réussi à faire passer la tradition orale de ses ancêtres à la page écrite. La tragédie rebondit jusqu'au moment où Kamik seul reste vivant. Il a deux fois tué des ours féroces, mais ce sont des victoires vides car il doit enterrer les corps déchirés de ses compagnons de chasse.

L'histoire se déroule continuellement de l'étape solitaire du retour de Kamik, aux inquiétudes de sa mère, aux dangers des chasseurs qui cherchent le jeune homme. Elle court toujours à un rythme essoufflant évoquant la fuite des Esquimaux devant une mort inévitable.

Ce livre pourrait bien servir aux professeurs qui veulent enseigner les conditions de vie des indigènes canadiens. "Harpoon of the Hunter" a aussi un message de valeur pour notre société soi-disant libérale. A travers toutes les morts et les malchances du conte, les premiers habitants du Nord canadien maintiennent un lien de foi, d'espoir et d'hospitalité que nous avons perdu dans notre civilisation des machines.

—Michèle Têtu



Walter Deiter accepte un chèque de \$1,200 de Fleur Garneau Whitworth, femme auteur du livre "Une Famille — une Culture".

# THE Indian news

Editor — DAVID MONTURE

Editorial Assistant — MICHÈLE TÊTU

*The Indian News is a publication devoted to news about Indians and Indian communities in Canada and is a vehicle for the free expression of viewpoints and opinions held by Indian people. 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. Any article may be reproduced provided credit is given the author or this paper.*

400 Laurier Ave. W., Room 360, Ottawa 4, 995-6386

## Letters to the Editor

Dear Mr. Monture:

I have noticed that in some of your issues, articles have been written in the French language, but do not appear in the English language. I find this somewhat intriguing as some of these articles would be of considerable interest to people, even to unilingual anglophones.

Perhaps you can enlighten me on your policy.

G. N. Faulkner  
District Supervisor  
London District  
D.I.A.N.D.

Dear Sir,

Thank you for your letter of October 30.

Yours is the third such inquiry

*from an English-speaking Canadian. We have not yet received any letters from French Canadians asking why most of our articles appear in English only. Nor have we been asked by our Indian readers why articles are not published in Cree syllabics — which, indeed, should be the case.*

*We unfortunately do not have enough room to put everything in both languages. We have the choice of covering as many important events as possible, be it in French or in English, or of sacrificing some stories entirely to enable repetition in both of our country's official tongues.*

—The Editors

## Book Review

*Harpoon of the Hunter* by Markoosie. McGill-Queen's University Press; Montreal and London, 1970. 81 pages. \$4.95.

\* \* \*

Markoosie has at 27 achieved more than most Eskimos of the past or present ever dreamed possible. Born at Resolute Bay in the Northwest Territories, he is the first Canadian Eskimo to hold a commercial flying licence, and works as a pilot taking charter flights in and out of the Arctic. He also holds a journeyman carpenter's licence.

A story he wrote in Eskimo syllabics for *Inuttituit*, a magazine published by the Department of Indian Affairs and Northern Development, was received with great enthusiasm. Markoosie's unique application of the oral folklore style of his people to the written word has resulted in a tale of excitement — a vision of the old north through the eyes of one of its modern inhabitants.

Markoosie's own translation of his story was put into print by the McGill-Queen's University Press with illustrations by Germaine Arnaktauyok of Frobisher Bay. It is the first Eskimo fiction published in the English language.

*Harpoon of the Hunter* plunges directly into the life of 16-year-old Kamik, son of Suluk. The Eskimo youth awakens to "the sound of the howling wind and the beating of snow," to the everlasting battle with the weather and the endless struggle to find food in a land of ice and barren rock. "The animals they depended on for food and clothing became scarce with the season. Often nature itself seemed to go against them."

In a direct, simple style the life pattern of the northern natives is outlined. The roles of the father, hunter and provider, and the mother, maker of clothing and food, are made clear in the first few sentences.

The tale is built around an attack by and hunt for a rabid polar bear. The hunters who set out to track the animal exhibit a strikingly calm, almost fatalistic attitude.

Tragedy strikes again and again, until only Kamik is left alive. Twice his harpoon deals death to fierce polar bears, but it is a hollow victory as he buries the torn, bloody remains of his fellow-hunters.

Markoosie's description is rich in imagery. It flows simply and easily. It is direct but not barren. One of

(Continued on Page Seven)

## Historical Notes

REPORT OF THE DEPARTMENT OF INDIAN AFFAIRS  
FOR THE YEAR ENDED 31st DECEMBER, 1880

The Indians of the North-West Territories, known as the Plains Indians, of the distressing condition of whom, in consequence of the scarcity of buffalo in the country, Your Excellency is already aware, express themselves as deeply grateful for the assistance given them by the Government. And the manner in which some of the bands have already settled upon their Reserves, built houses, and fenced and broken up land for cultivation, has astonished old residents of the Territories; who scarcely believed such a transformation of character in the wild Indians of the plains possible.

### Education:

The Indian day school is, under the best of circumstances, attended with unsatisfactory results.

The Indian youth, to enable him to cope successfully with his brother of white origin, must be dissociated from the prejudicial influences by which he is surrounded on the reserve of his band. And the necessity for the establishment more generally of institutions, whereat Indian children, besides being instructed in the usual branches of education, will be lodged, fed, clothed, kept separate from home influences, taught trades and instructed in agriculture, is becoming every year more apparent.

### Tribal Government

Convinced of the desirability of introducing, as soon as Indian bands are prepared for it, a better system for managing their local affairs than the one which at present prevails among them, under which the chiefs (who in many cases are hereditary, and therefore may or may not fairly represent the intelligence of the band) control such matters — the Department despatched a circular to the various Indian Superintendents and Agents, calling upon them to report whether the bands under their supervision were sufficiently enlightened to justify the conclusion that the inauguration of a simple form of municipal government among them would be attended with success.

From the majority of its officers who have replied to the circular, the reports received lead to the conclusion that the Indian bands within their respective districts are not sufficiently advanced in intelligence for the change. An attempt will, however, be made at an early date to obtain the consent of the more advanced bands to the establishment of some such system.

*From John A. Macdonald, Superintendent-General of Indian Affairs*

## Ford Foundation Announces Doctoral Fellowships to be Given to American Indian Students

The Fellowships are open to American Indian Students who (1) have received a bachelor's degree during the ten years ending September 1971, (2) plan to enter graduate school and study full-time for a Ph.D. in the humanities, the social sciences, or the natural sciences, and (3) plan to enter careers in higher education. A person is not eligible if he has previously, or is now, engaged in professional or graduate study.

Recipients will be selected upon the recommendation of a panel of distinguished faculty members in the respective academic disciplines.

Each fellowship award will support full-time graduate study for up to five years if the Fellow maintains satisfactory progress toward the Ph.D. The Fellow may begin study in either the summer session of 1971 or the fall term of 1971. Each year the award will cover (a) the

full tuition and fees required by the graduate school, (b) an allowance of \$300 for books and supplies, and (c) a monthly stipend for living costs. An unmarried Fellow will receive a stipend of \$250 per month. A married fellow will receive a stipend of \$250 per month and may also claim his/her spouse and up to two children as dependents if the gross income of each dependent is not more than \$2,500 per year; stipends for each dependent will be \$50 per month.

The deadline for submitting applications is January 31, 1971. The names of the recipients of the fellowships will be announced on or about April 15, 1971.

For application forms and additional information, write to:

Doctoral Fellowships  
For American Indian Students  
The Ford Foundation  
320 East 43rd Street  
New York, New York 10017.

# Institute of Iroquoian Studies

A REPORT BY DAVID MONTURE

The 9th Annual Seminar of Iroquoian Studies, held this year on October 3rd at the University of Waterloo attracted educators, newsmen, observers from nearby Iroquoian reserves in Canada and the U.S., experts in Iroquoian studies and other interested people. Space permits only a highlighting of points raised during the all-day seminar.

## Return of the Wampum?

Professor Arthur Einhorn of the State University of New York at Buffalo, gave a brief history of the loss of the Iroquois' Wampum and the pros and cons of these now sacred and symbolic belts being returned. Apparently all of the New York Iroquois belts were to be found in State Museums by 1900. This was followed in 1924 in Canada, by the R.C.M.P.'s confiscation of Wampum belts from the Six Nations Reserve. Professor Einhorn suggested that there was perhaps an equal argument for the State holding the belts but that in this emotion-laden controversy the Indian claim was comparable to a nation's claim to the Magna Carta. The wampum recorded for the Iroquois, their treaties with the Dutch, other early settlers, and other Indian groups, and some go back to the very founding of the League.

## Association of Iroquois and Allied Indians

President Norman Lickers discussed the history of the organization and its goals. (See this month's Indian News Interview).

## "You are on Indian land"

Ernest Benedict, presently with the Indian Studies Department at Trent University, led a discussion following the showing of this N.F.B. Challenge for Change film. The film documents the Cornwall Island bridge blockade by St. Regis Band Indians in protest over the Canadian Government's non-acceptance of the Jay Treaty's stipulations. Mr. Benedict stated that very little negotiation has taken place over the issue, though a question was raised last year in the House of Commons. The Supreme Court has ruled that no existing Canadian laws support the Jay Treaty, which was signed

between the U.S. and Britain giving free passage with goods over the border, for Indians. Mr. Benedict went on to say that things have returned to normal on his reserve.

## Seneca Nation

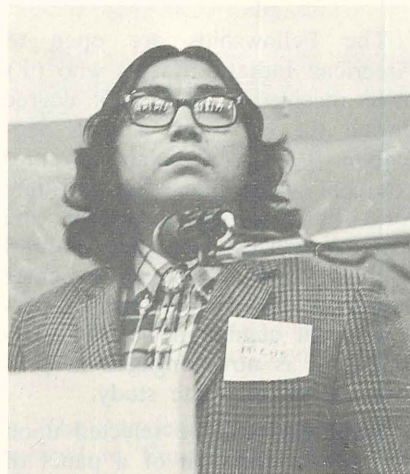
William Seneca of Cataragus Reserve, N.Y., President of the Seneca Nation, discussed the development of the Seneca reserves since the setbacks suffered from the infamous Kinzua Dam project which flooded valuable reserve lands, and broke ancient treaties. Mr. Seneca stated though, that the Seneca Nation has claims before the U.S. Claims Commission to the tune of 17 million dollars.

## What is Ontario doing for Indians?

"Premier John Robarts pointed out quite clearly last fall in the legislature that as far as the province is concerned, the proposals put forward by the federal government bore directly on contractual or treaty relations between the federal government and the Indians themselves. He went on to say that these relationships would certainly have to be clarified before our role can be made particularly clear." These were the words of Robert Welch, Ontario Minister of Citizenship, in discussing the province's Indian-oriented programs.

Mr. Welch went on to describe the task force method of approach the province has used to support some 45 Indian community development projects in Ontario along with providing aid to Indian friendship centres.

The next speaker, Harvey McCue, the Executive Secretary of the Indian Eskimo Studies Program at Trent University, immediately questioned Minister Welch's program,



expressing concern at the lack of questioning from the audience and asked how the province had arrived at the "arbitrary and terribly inadequate figure of \$1,000,000" to even attempt to make headway in this province of some 54,000 status Indians. Unfortunately Mr. Welch was unavailable for questioning by the audience following his presentation.

## Challenge to the Indian Act

Mr. Malcolm Montgomery, legal adviser for supporters of the Six Nations Confederacy, a 46-year-old faction on the Six Nations Reserve which disputes the legality of the elected band council, told the seminar that the group would move to have the Indian Act, in its entirety, declared illegal. In a presentation reading, not unlike the arguments expressed in the government's policy proposal, Montgomery stated: "If you read the Indian Act carefully, almost every subsection of that statute is discriminating in one way or another. It is the only statute I know of, that governs and sets out to govern a racial group . . ."

"We say that the Indian Act is wrongly maintained by the government of Canada because the Canadian Bill of Rights repudiates such legislation in every law of Canada because of race, national origin, colour, religion or sex." Mr. Montgomery suggested that the Supreme Court of Canada decision on the liquor sections of the Indian Act in the now famous Dry Bones case might open the door to the complete over-ruling of the Indian Act.

The general consensus among Indian leaders across the country is that though they are painfully aware of the limitations imposed by the Indian Act, they will not accept any changes until the issue of claims and treaties has been settled. The Indian Act still represents the federal government's constitutional responsibility in Indian matters. The federal government's policy proposal suggests the abolishment of the Indian Act.

Professor Douglas Saunders of the Faculty of Law, University of Windsor, and director of research behind the publication, Native Rights in Canada, in his later presentation disputed the Montgomery arguments. He said that the liquor sections in the Indian Act struck down in the Dry Bones case were actually asked for by Indian leaders at the time of the signing of the treaties because of the disastrous effects that the free trade in liquor, following the termination of the Hudson Bay Company Charter, was having on native people. "So in striking down these sections in the Indian Act in the name of legal equality, the Supreme Court did not seem to realize the treaty implications involved. I think there has to be some concern about decisions made on concepts of equality which can be, in fact, extremely insensitive to the situation of particular minority groups who are before the courts."



## "The Liberal Impulse"

Dr. James Duran of the Department of History, Canisius College, Buffalo, in his presentation: "Christian Indian Policy: Peril and Opportunity" drew parallels between U.S. and Canadian Indian policy.

"The proposed policy of the Trudeau government was remarkably comparable to the termination policy pursued during the Eisenhower administration in the U.S. It sprang from the same motivation, the same basic liberal impulse common to western European civilization to bring all people to a position of equality before the law with equal opportunity."

## A Formula in Indian Education

To quote Dr. Arthur Blue, Althouse College, London, from his presentation:

1) Elect Indian boards for Indian Schools.

2) Establish teacher training institutions that can do an adequate job of training, of educating Indians to become teachers. It has long since passed the time that we can adequately educate Indians with white teachers, white teachers who for the most part have never learned the language. How can they know the culture? How can they respect the traditions that the people live with?

3) We must sometime get away from the idea that the best way to educate our children is to take them out of their homes and move them 150 or 500 miles and put them in a school. If education is not a partnership between the parents and the teacher, with both sides exerting an influence and assisting the child, there is no education. It is training. It is the type of thing that we do when we hope to re-socialize people who are not social. We call them penitentiaries.

4) We must develop new curricula, curricula that meets the students' needs, that meets the community's needs — not curricula aimed at the basic society's needs.

5) We must become involved in Adult Education. We must develop more schools, high schools, vocational schools on reserves, and we must do this immediately, otherwise we're saying technology is only for the white man and that the only way that you can have anything to do with it is to leave the reserve and become a white man."

## What is the Status of the Aboriginal Rights Question?

"I'd like to comment on the government's position as we can ascertain it, from public statements by Mr. Trudeau on the concept of the aboriginal title. The white paper refers to the aboriginal title as being 'so general and undefined that it is not realistic to think of them as specific claims capable of remedy.' On August eighth 1969, Mr. Trudeau was in Vancouver, that hotbed of claims based on aboriginal rights, and at a Liberal fund-raising dinner, referred specifically to this aspect of government policy. He said

(Continued on Page Six)

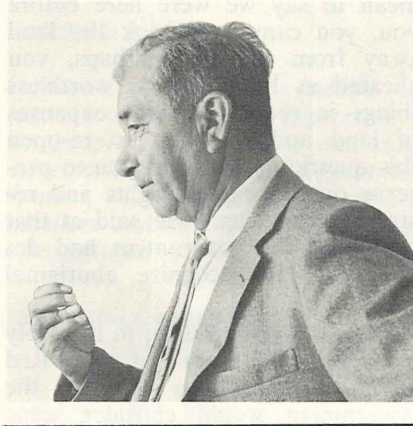


## AN INTERVIEW WITH

## Norman Lickers

Norman Lickers, 57, a Seneca of the Six Nations Reserve at Brantford, Ontario, is the president of one of Canada's newest Indian organizations, the Association of Iroquois and Allied Indians, which was formed in August of 1969. Mr. Lickers, a construction foreman at the nearby Nanticoke industrial complex, is also a band councillor on this reserve, which has the largest band membership in the country — close to 9,000. He has been involved in sports and recreation on the reserve and was once a Junior Dominion Champion middle distance runner. He attended a residential school for 12 years — an experience he would now prefer to look back on as "water under the bridge."

The Iroquoian Association is fortunate in that the reserves it represents are in close proximity in southern Ontario growth areas, and have large band memberships of a common cultural background — a much more manageable situation for an organization than the problems of isolation, economic disparity and cultural differences which must be dealt with in other areas of the



country. The organization has recently set up research committees in the following areas: Health and Welfare, Claims and Treaties, Economic Development, Lands, Administration, Education, Membership and Public Relations, and is about to begin work on a position paper to present to Ottawa. All of the Association's meetings to date have been held on the member reserves.

Norman Lickers is married and has five children.

David Monture

Q. The Association of Iroquois and Allied Indians have now set up their research committees. There are also physical problems in getting the committees together. Will there be money and time to hire outside professional resource people for the organization?

A. We do not expect to hire many outside people. What the government wants is the Indians' thinking. If they wanted expert opinion on this, they would have gone out and hired them and had another Hawthorn Report made. I've been asked "are we going to get a legal advisor to write a report?" I don't think the government requires this; they want our opinion whether or not it is written in the best prose. I think some of the associations are missing a point. The Indians know the situation better than anyone else and nobody has to tell me what the Indian wants. If he doesn't know now, he never will. To go out and hire someone else to do our thinking for us, well, we might just as well let the government come up with their proposals.

Q. Could you give me a brief history of the Association?

A. The Association of Iroquois and Allied Indians was formed as a result of the Minister of Indian Affairs' statement that the government would only consult with Indians through their recognized associations. Since we wouldn't

be heard any other way, I went along with the association idea. Up until that time I wasn't too much in favour of an association because I felt that as far as the Iroquoian people were concerned we could pretty well go it alone — if we could be heard. If we couldn't be heard except through an association, well then, let's form that association.

In view of the fact that our reserves have some of the largest band memberships and are fortunate in being situated in pretty good economic areas, they would be bound eventually to want our opinions.

When the government made it known that it planned to transfer the administration of Indian services over to the province, I'm positive the province wouldn't have undertaken the thing without consulting us — not in Ontario.

Q. Do you feel that native people have a favourable public opinion on their side at this time? The youth movement seems to be identifying strongly with the native outlook on the environment as well as with traditional styles of dress. Editorialists in major Canadian newspapers have been sympathetic. Is this support in fact sincere, and how long do you think it will last?

A. This is where I quarrel with the government's white paper proposal, because even now, non-Indian society is not prepared

to accept the native people as equal. The white people have the idea that all the Indian can do is produce beadwork and leatherwork. If all the Indians went ahead and did this, they would saturate the market in no time. (Q. You would suggest then that the government is still promoting a "beadwork mentality" among native people?)

As long as they keep propagating this kind of notion, the white people will continue to look on us as tourist objects. They're not yet prepared to accept us in every trade, for example. This is why we won't accept any implementation of a white paper based on the assumption that native people are an integral part of the society which we're not — at this time. Just saying we are all equal doesn't make it so — not by a long shot. The white paper is merely a vain attempt to legislate equality and until such time that we gain true acceptance, we'll hold onto our reserves; in fact we'll always hold onto the reserves.

Q. Would you suggest that the Association of Iroquois and Allied Indians is truly a band-council oriented organization?

A. Yes, this is written into the constitution. Only an elected or a band council appointed representative can be a member of the board of directors, for example. We have no such thing as an associate member or individual membership. The band council votes to join the organization, thus all the elected band members are automatically members of the Association.

Q. Would you like to see a greater membership for the Association?

A. I'd like to see more reserves, whether they join our Association or any other organization, join through their band councils. I feel that other organizations must get away from individual or subscribed membership. When it comes right down to a final policy having evolved between the National Indian Brotherhood and the government — if they can arrive at a broad policy — these changes will still have to be satisfactory to each individual reserve. To get proper representation, then, the different organizations must be represented by the elected people on the reserve. It's going to be very important in the future that all organizations have band council backing. No individual can speak for the reserve.

Q. Can you see a generation gap in Indian society? Do you see a problem of the older people being reluctant to allow a younger leadership to develop on reserves?

A. No, I think the opposite situa-

tion exists. I think the older people would welcome younger leadership because they realize their lives and experience have been limited to the small locality. The young people have gone out and received more education and consequently have the benefit of more contact with the larger society. They can give better leadership in relation to the broader experience they have received rather than the older people with their local mentality. We are beginning to hear it down here on my reserve; people are saying, "let's get some young blood into the council." You'll see more of it in the future.

Q. As a distraction at this point, what is your opinion of the Indian News? Would you like to see the paper leave government sponsorship? Do you feel there is a need for a national Indian publication, perhaps in the eyes of many people, a more independent publication?

A. We certainly need a national publication. As with any organization, a newspaper or otherwise, it's often purely a matter of finances. If this publication could be financed outside of the government — well and good. If it cannot be, then I think the government is doing one service in putting in the money. I don't think the Indian News is overly partial. It is all news — what sort of a thing do people want, a trade journal of some sort? Perhaps the National Indian Brotherhood would like to carry it on. You're going to get a slanted view of things no matter who publishes it.

Q. A very broad generalization — do you feel that Indian people are often their own worst enemies as far as internal conflicts go?

A. It would seem to be the case on the surface, yet when you get to know the people themselves, it's obvious that a strong comradeship exists among the Indians. In connection with high steel construction work, we have all-Indian gangs working together. They're a happy-go-lucky bunch. There is a certain amount of individual jealousy, I suppose, but when it comes right down to it — we help each other out. For instance, up at Caughnawaga, when they started at iron work, they always took along an apprentice with each gang and in this way self-trained whole crews — Indians training Indians. That way we're pretty good.

When it comes down to political matters, that's another story. Everybody wants to be the leader. I've often said this — "You can put four Indians in a room, and they'll come out with

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## Norman Lickers...

(Continued from Page Five)

five different opinions as far as politics are concerned."

Q. Do you consider the process of the National Consultation meetings of May 1969 to have been somewhat of a farce?

A. I don't think there will be very much coming out of those consultations — they were a window dressing to a very great extent. At least it made Indians conscious of their problems. (Q. Do you think that there was much apathy before?) Yes, that has been the history of consultations as long as I can remember. Every time they wanted to revise the Indian Act, there would be a great hullabaloo — delegates would go down to Ottawa, blow off steam and tell the government what they wanted and then, hell, they'd go home and

forget about it. A parliamentary committee would then sit and come out with a solemn pronouncement that something must be done with the Indian — and that's as far as it went. This has re-occurred about every 10 years. I've been studying some of these commission reports on the Indians; the first one I came across was dated 1834, and all they came up with was — "something must be done."

Until we settle the constitutional question as to who is legally responsible for maintaining services for Indians, we won't be finding any new solutions. If the federal government would just admit its total responsibility, perhaps we could work something out, but until they do, and without consultation with the provinces — we're just wasting our time.

## Where Does an Indian Artist Go?

An Indian enters any of the present art courses in Canadian schools or colleges and leaves with the same European art background as the non-Indian. Later, he may major in other ethnic art forms, but his own have been ignored and pushed aside in favour of those alien to him — indeed, one might say alien to Canada.

Every ethnic group, other than Indian, has a repository for its culture; not necessarily the physical repositories such as museums and art galleries. A student of non-Indian background, ten or twelve generations removed from and out of touch with family and cultural origins may, if he wishes, trace his history and return to his country to learn his ancestors' language and cultural values and patterns, and apply them to his own life. If he is an artist, he may even use these as a source of inspiration for expression. He has access to the well-springs of his culture.

The European or Asian can relearn or revitalize his culture because it is alive and dynamic, evolving and receptive to revitalization, constantly being used and expressed.

The Indian must also be given the opportunity to research his culture and use it as a source of inspiration to communicate his cultural emotions in all forms of the arts. An Indian cannot do this as the situation now stands. Once a part of his culture is lost, no matter how small and seemingly insignificant, it is irretrievably lost.

North America is the repository of Indian culture and the source of creative inspiration.

To wander through museums and be awed by the skill or ingenuity of

Indian artists and craftsmen unknown, to marvel at how wonderfully talented they were — this is negative and unnecessary.

There are still Indian artists whose works are just as worthy of public view. But the Indian artist is today a curio, as is his ancestor.

The Indian culture is indigenous. Its art forms have not, unlike other forms, been modified by exposure to Canada and its infinite geographic variations (Ukrainian settlers have added wheat motifs to their traditional patterns and maple leaf blooms on their Pascale eggs). Indian art forms are truly born out of the country; they spring from a deep understanding of nature and a unique closeness all-pervading — united with their religions.

The retention of their cultural identities is paramount to the Indian people. That ethnic art can be a source of national pride is verified by the Mexican experience, where ethnic art has contributed to public architecture and public buildings and have become national treasures and sources of pride, encouraging the work of other ethnic artists and the revitalization of their culture and expression in contemporary forms.

The Mexican experience is repeated in Europe and Asia. The big question now is whether Canada can see far enough in advance and become ready, willing and able to accept and honour her own artists. Or will she continue to foster the image of the Indian artist as the souvenir maker of Canada.

—from a brief by John Dockstader. The Indian News invites your comments.

## Iroquoian Studies Seminar...

(Continued from Page Four)

'to speak of aboriginal claims would mean to say we were here before you, you came and took the land away from us and, perhaps, you cheated us by giving us worthless things in return for vast expanses of land and we want to re-open this question. We want you to preserve our aboriginal rights and restore them to us.' He said at that time that the government had decided not to recognize aboriginal rights.

"On June the fourth, in his reply to the presentation of the Red Paper, Mr. Trudeau said that the government would consider some kind of arbitration body on the question of aboriginal rights.

"On August fourth of this year, the newspapers reported Mr.

Trudeau as saying at a meeting in the N.W.T., that the concept of the aboriginal right in the north is so complicated as to be unworkable. I find an interesting contrast between the earlier statements that the concept is too general and undefined — and the last statement that it is too complicated. There seems to be some inconsistency between the statements of August fourth and June fourth, giving rise to some apprehension that perhaps the question of aboriginal right is not as open for discussion as it seemed to be at the time of the Red Paper presentation."

—Professor Douglas Saunders in the last presentation of the seminar entitled "Recent Directions in Indian Policy."

## Appointment of 15 Indians to Key BIA Posts Announced from the U.S.

Secretary of the Interior Walter J. Hickel recently announced the appointment of 15 American Indians to key executive posts in the Washington, D.C., headquarters office of the Bureau of Indian Affairs.

The Secretary also named 5 new BIA officials who are non-Indian. The appointments are the result of an executive realignment charted early this year as a move to make the BIA more responsive to changing conditions and needs among the nation's more than 450,000 reservation Indians.

Hickel said: "The changes are central to our objective of taking the Bureau of Indian Affairs out of the business of managing the affairs of Indian Americans and putting it into the more appropriate role of advisor and advocate for Indian interests. This is in keeping with President Nixon's July 8th Message to Congress on Indian Affairs. Indian initiative is now getting a better chance to surface."

Commissioner of Indian Affairs Louis R. Bruce heads the realigned BIA structure. "I am pleased," said Bruce, "to have this executive staff implementing our new policy. We are now prepared to make the Bureau totally responsive to the needs of the people it serves." An Indian of Mohawk-Sioux descent, Bruce is the third Indian leader to hold the post of Commissioner. He was appointed to office by President Nixon in August 1969.

Hickel called attention to the Zuni Pueblo in New Mexico, which recently completed negotiations with BIA to assume control of all programs formerly operated by BIA on that reservation. This new Indian venture into self-government is financed under contracts with BIA.

To illustrate the kind of support Indian tribes may continue to rely

upon, Secretary Hickel pointed to the newly created Indian Business Development Fund, financed through BIA, which provides equity capital or "seed money" to Indian-owned business in local Indian areas to enable such enterprises to get off to a sound start. "This is a step toward a more viable local economy," he said.

The Secretary also commented: "Indians are responsible for these developments. They are helping us make policy that makes sense to them. Now we are getting the kind of action Indians have been asking for — the kind that will result in more jobs, better education, and a strengthened sense of Indian identity."

Under the new realignment, the Commissioner is flanked by two Associate Commissionerships — one heading program operations and one providing support services — with line authority. Five new directorships of key programs — education, economic development, community services, fiscal management and administrative and related operations — provide the line-back-up services to the Commissioner and his two Associates. Stag offices for tribal relations, intergovernmental relation, and a group of immediate assistants to the Commissioner complete the new executive alignment.

The BIA's activities extend into 25 states, chiefly in the West. The majority of its employees are in positions in the Federal Indian school system. Other BIA jobs relate to management and development of Indian lands and resources, social services, technical aid for commercial and industrial development, and facilities, construction and operation. It is expected that a number of these responsibilities will be assumed by tribal governments that are seeking more autonomy.

BOOK REVIEW . . .

(Continued from Page Three)

the most beautiful passages depicts the rabid bear, subject to the same deadly laws of nature as the Eskimos:

"The big animal travels slowly, aimlessly. His hind leg is in pain. He doesn't remember why his leg is in pain, his only thought is to get food." He sees another bear eating something and attacks it: "He roars to tell the other bear his intention. The other turns, ready to defend its food. They meet head on.

"Their jaws open, slashing, biting. Sharp claws and powerful jaws find their mark. They go down together, and the snow becomes red with their warm blood. Their roar is like that of thunder. Their jaws find their mark once again. They taste each other's blood. Now one of them must be killed or run in defeat. They roll, bite, slash. It is all over. One roars a cry of victory over the motionless body of his victim."

Markoosie skilfully rotates from Kamik's lonely trek homeward to his mother's plaguing anxiety to the desperate journey of a searching party at a breathless pace evocative of the Eskimos' eternal race against death.

*Harpoon of the Hunter* is a moving, exciting story. It definitely merits a place in the curricula of schools which are seeking to present a realistic picture of the native peoples of Canada. Markoosie is the first to open the door to a truly Eskimo look at the culture of our north. Both children and adults will



Markoosie, author of *Harpoon of the Hunter*. The talented Eskimo from Resolute Bay has also written a collection of ghost stories for *North* magazine. On the *Seat of a Pilot*, a story which he based on his personal experiences as a flyer in the north, will soon be published. Markoosie is married and has five children.

enjoy and understand it, though it may be too realistic for the very young.

But we must be careful not to relegate this culture to pages in the library or sterile shelves in the museum. It is the heritage of a living people, the unique first race in Canada's Arctic. And it has a valuable lesson for this white, so-called liberal, western society — a lesson which must be learned before it is too late.

For through all the sadness and death in the tale, the people maintain a wonderful fellowship, a bond of faith, hope and selfless hospitality. It is ironic that such a primitive people, who must devote every moment to surviving, has a humaneness that "civilized" society has lost among its machines.

—Michèle Têtu

"A Time To Reflect"

(Continued from Page One)

in social and economic deprivation. We must at last face the fact that something must be done to eliminate those factors of social differences that divide us, those factors of economic disparity that deprive certain segments of our society and those psychological distinctions that serve to provide a basis for discrimination between people.

Our options are open before us, we can continue to pursue the pathway of dissent and conflict at the expense of the country, or we can pause now and reflect on the consequences of such continued activity. I suggest seriously that it is time to pause and reflect.

The Indian people of Manitoba have been considering for some time these very issues of dissent and conflict. We have a case to make to the public of Canada, a case based on a hundred years of social and economic deprivation, but to pursue such a case on the basis of conflict will place us, both you and I, on a collision course that may only result in increased antagonism and hostility with the end result

being violent confrontation, quite possibly with no useful purpose.

The Indians of Manitoba have decided to take the position that we are committed to the process of seeking to develop mutual understanding between ourselves and yourselves, to an examination of our community-of-interest and to the development of an enlightened atmosphere within which reconciliation can take place without confrontation and within which the just and equitable demands of the socially deprived and the underprivileged can be met without conflict and antagonism.

We extend to you the hand of friendship and not the fist of anger and we suggest to the rest of society that they follow our example, recognizing that the seeds of their dissent are sown not nearly so deeply in historic public policy to divide and to deprive as has been the case with Indian people.

—from a recent speech by Dr. David Courchene, President of the Manitoba Indian Brotherhood.

Manitoba Indians Trained As Standby Policemen

Twenty-seven supernumerary Indian constables from 22 Manitoba reserves have completed a week-long training course at the Fort Garry Hotel in Winnipeg, under the direction of the Royal Canadian Mounted Police.

This marks the third successive year that the course in police methods has been offered. Those who had attended the two prior courses were given advanced training to increase their effectiveness on the basis of experience they have gained in the field.

RCMP Sgt. Lorne Wagner, who was in charge of the training session, said the course content included powers of arrest and search, how to protect exhibits, crowd control and other basics of police work.

"The bulk of their training was done at home where they could relate what they learned in classrooms to actual experience," Sgt. Wagner said. After the week of formal training, the supernumerary constables spent an additional week on patrol with RCMP constables stationed at the Selkirk and Portage la Prairie detachments.

The supernumerary or reserve policemen are appointed by chiefs and band councils and are on the payroll of the Indian Affairs Branch. There are, however, some special constables who are employed by the RCMP.

Sgt. Wagner said the supernumeraries are working out very well in that they can maintain control of a situation until the RCMP arrives (they were not hired to re-



Police Constable Cooper Paupanekis of Norway House listens intently during one of the police training sessions held by the RCMP in the Hotel Fort Garry. Under the plan, Indians from Manitoba reserves are brought into Winnipeg for RCMP training, then sent back to act as resident police officers on the reserves.

—Winnipeg Free Press Photo

place the RCMP). They can also preserve evidence and identify people involved in disturbances.

According to Sgt. Wagner, none have left because of a lack of efficiency. "Their's is a very difficult assignment," he said, "because they are arresting friends and people they have known all their lives."



Cindy Kenny, 1970 Indian Princess for the Northwest Territories, smiles goodbye as she boards a plane for Hawaii with former Indian Princess Georgina Pryde (right), wife of N.W.T. councillor Duncan Pryde. The week's holiday in mid-October was a gift from N.W.T. councilman Gordon Gibson — a lovely centennial contest prize for Cindy. Cindy is a teacher in Yellowknife.



# The Story of Handsome Lake

by Robert Whelan

The survival of the Six Nations Confederacy in spite of the encroachments of a powerful and alien civilization is due in large measure to the appearance among the Senecas almost two centuries ago of a prophet and religious reformer whose influence on his people was as great as that of any of the more widely known prophets in mankind's history.

He was Ga-ne-o-di-yo, known in English as Handsome Lake. In the 16 years before his death in 1815, he preached a doctrine which he professed was revealed to him by the Great Spirit. It is known as the Guy-wee-yo or Good Message and is the basis of the new religion of the Six Nations. Every other year it is recited in the Longhouse on three successive mornings and has given the Iroquois a code of morals and manners and a body of doctrine which not only embodied all the precepts of the ancient faith, but encompassed new doctrines which enlarged the old beliefs without diluting them. It should be mentioned here that the Indian, who has so often been referred to as a "pagan" and a "savage," had a concept of One God long before the ancient Hebrew prophets announced this doctrine which provided the basis for Christianity. The doctrines which Handsome Lake revealed grew out of a body of religious thought every bit as subtle as that of any of the world's great religions. Because it was not written down it was presumed not to exist. Handsome Lake's code was not written down until the 1860's but by then it had provided a rallying point — as it does today — against the levelling influences of Western civilization.

Handsome Lake was born in 1735 in the Seneca village of Conawagas on the Genesee River in New York. He was of a noble family, as indicated by his title Ga-ne-o-di-yo and the fact that his half-brother was the famous Chief Cornplanter. Very little else is known of his life up to the time of the visions which were the source of his doctrine, except that he moved to the Alleghany River settlement when his people, who had been loyal to the British during the American Revolution, were dispossessed of their lands on the Genesee River. General Sullivan in 1779 with an army of 4,000 had burned the villages, fruit orchards and grain supplies of the Senecas and whatever escaped the bullet and the torch was left for the fire-water to finish off.

Handsome Lake was one of alcohol's many victims among these hopeless and dispossessed people who had had no experience with alcohol and had developed no way to resist its effects, which were disastrous. Whisky and rum turned sacred dances into orgies. One, in the spring of 1799, went on for weeks and several men were killed

in brawls while others, who had passed out, were left to die of exposure. Chiefs bartered land for more drink, inviting the extinction of their people. Handsome Lake had lived a dissolute and drunken life and by this time was a helpless invalid. He had been bed-ridden for the past four years in a cabin at Deo-no-sa-daga, Cornplanter's village on the Alleghany. He had not touched liquor during those four years and was nursed by a married daughter.

It was in 1799 that Handsome Lake experienced the first of a series of visions that resulted in the religion which literally saved his people. On June 15th he felt he was on the point of death when three beings, each bearing a sprig of berries, came to him and offered him the berries. He ate them and was miraculously restored to health. He got up and went out of the cabin with them. The beings then revealed to him the will of the Great Spirit on a variety of subjects, dwelling particularly on the prevailing intemperance and ordering him to spread the message among the Iroquois. A fourth being then appeared before him, whom he believed to be the embodiment of the Great Spirit and over a period of several hours more of the doctrine was imparted to him. He immediately assumed his role of teacher and prophet and, like Mohammed, simply repeated his message to all who would listen and the visions were reduced to a moral code in much the same way that produced the Koran.

So great was Handsome Lake's success that in 1809 a delegation of Quakers, visiting Onondaga, could write: "We were informed, not only by themselves, but by the interpreter, that they totally refrained from the use of ardent spirits for about nine years, and that none of the natives will touch it."

Such was an outsider's view of the results of Handsome Lake's teaching; the Indians had simply stopped drinking. But that was just one outward sign of a revolution that shook Iroquois society to its core. The doctrine was a creation of one of their own on which they could rebuild their faith and hope; energy which had been dissipated in despair and resentment could now be used to rebuild all the activities of Iroquois society.

After living for 10 years in Cornplanter's town, the prophet moved to Cold Spring. Two years later, in 1812, he went with his chief followers to Tonawanda where he remained for three years until in a vision he saw his four messengers who said: "They have stretched out their hands pleading for you to come and they are your own people at Onondaga." The messengers also told him he would there sing his "third song", which meant he would die there. The prediction



drew many more to travel with him on his journey. Soon after arriving in Onondaga village he fell ill and died. He was buried under the council house with impressive ceremony and a granite monument, erected by the Six Nations, marks his resting place.

His grandson, Sos-hay-yo-wa (Big Burden Strap), known as James Johnson, was appointed his successor. He was the first and only person elevated by the Iroquois to the position of Supreme Religious Instructor and he spread the message orally until it had general currency on the lips of living men in all Iroquois communities. It was not until the early sixties of the past century that a council was appointed to reduce the doctrine to a reliable version in the Seneca written language. It would be unfair to even attempt to summarize the teachings in this short space. The entire code can be found in "Parker on the Iroquois," published in 1968 by Syracuse University

Press. Excerpts are included in "League of the Iroquois," published in 1962 by Corinth Books Inc.

The place of Handsome Lake and the doctrine of the Good Message in Iroquois life is perhaps best expressed in these words of Chief Cornplanter: "Whatever he did and said of himself is of no consequence. What he did and said by the direction of the four messengers is everything — it is our religion. Ga-ne-o-di-yo was weak in many points and sometimes afraid to do as the messengers told him. He was almost an unwilling servant. He made no divine claims, he did not pose as infallible nor even truly virtuous. He merely proclaimed the Guy-wee-yo and that is what we follow, not him. We do not worship him, we worship one great Creator. We honour and revere our prophet and leader, we revere the four messengers who watch over us — but the Creator alone do we worship."

today holds the tale of yesterday

and promises tomorrow

you were younger then

today you are older

tomorrow you will be older still

and yet you move on the same trails

you see the same days many times over

colours change

you grow cold and warm as you move

you bring onto me what i can take

you ask for only my life

as i wander with you

you have been a cold year

leo yerxa, 1970