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*Meilleurs
voeux...
à tous
- nos lecteurs*

Season's Greetings... to all our readers

Winter in the north brings trapline fun

Photos and story by Don Konrad

Moose Factory, Ontario — Ask Elvis Georgekish what his favorite activity is this winter and he's likely to reply, "going to our trapline".

Elvis is a 13-year-old Cree student who lives at Moose Factory on southern James Bay in northern Ontario. On any given weekend this winter, Elvis and his 21 companions from the Moose Factory Indian Student Residence here can be found stamping through the bush near the mouth of the Moose River.

Among some tall spruce trees on the edge of a creek, a few miles from their home, the students have set up a camp from which extend a mile-long trapline. They sleep and eat in a converted Indian Affairs bunkhouse and store their equipment in an 8 x 10-foot canvas tent nearby. With gear borrowed from a benevolent old trapper and the guidance of Moose Band members, the stu-

dents are experiencing life in the woods much in the same manner as did their fathers and grandfathers before them.

The project is an informal "outdoor orientation" program started in 1970 with the help of Lauder Smith, a Department of Indian and Northern Affairs child care worker at the residence.

The idea was inspired by an overnight camping trip with some of the older boys from the residential school in 1969.

"We had dropped off the boys with instructions to set up camp while we scouted the surroundings, but when we came back they were waiting for us, obviously at a loss on what to do," recalls Smith. The idea developed from there.

For Cree children in this northernmost part of Ontario working in harmony with their natural surroundings is a way of life because

the traditional economy of the lower James Bay area relies heavily on trapping and hunting.

But according to Mr. Smith, Indian students often have difficulty relating to life in a southern community later on and one of the reasons is that they know too little about their own background and environment.

Operating their own trapline gives them a feeling for a part of their culture which is still practised by their parents and is very much a working function in the community, he adds.

While students are in residence at the Department of Indian Affairs school here from early September to June, their parents are either visiting hunters in goose camps along James Bay marshes or tending their traplines miles away from the settlement. The children

(See CREE CHILDREN Page Six)

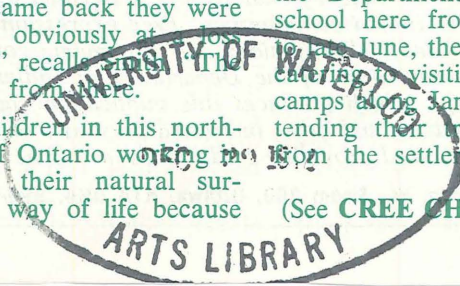
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FOR CIRCULATION



Droit à l'existence de l'Amérindien de la province de Québec

par Eleanor Sioui

Nous exigeons, pour nos écoliers, le droit d'être acceptés avec leur culture propre et d'atteindre au même niveau d'instruction que les enfants "blancs" et cela dans le même laps de temps, de sorte que l'Indien ne se sente pas inférieur au "Blanc", sous aucun rapport.

Qu'en vertu d'un système d'éducation approprié aux besoins particuliers des Indiens, un nouveau programme soit établi par les universités.

Que des normes et des tests, autres que ceux utilisés actuellement par les professeurs et les orienteurs professionnels, soient préconisés pour la mesure du quotient intellectuel de l'enfant indien. Que ces normes et ces tests soient basés sur des valeurs propres aux Indiens et que leur équivalence ne puisse être mise en doute. A noter que la réciprocité des valeurs est une source d'enrichissement de part et d'autre.

Que le problème de la langue ne soit pas mis en veilleuse, mais fasse l'objet d'une attention spéciale: revaloriser la langue d'un peuple étant un moyen de conserver et de communiquer la quintessence de sa culture. La langue indienne n'a-t-elle pas par ailleurs rendu d'immenses services lors de la dernière guerre mondiale, en permettant la transmission de messages secrets qui déjouèrent l'ennemi incapable de les déchiffrer? Aucune autre langue, même africaine, n'aurait pu réussir pareil stratagème. Une autre raison — unique au monde — d'être fier de la langue amérindienne, est que le mot Canada en provient "KANATA" signifiant: "agglomération de cabanes" et étant universellement connu des Indiens.

Nous voulons avoir le DROIT de vivre selon nos habitudes. Nous sommes des hommes de la Nature. Le sol, l'air, l'eau et le soleil de NOTRE PAYS, forment la substance de nos racines et rien, ni massacres, ni guerres, ni lois ne pourront détruire ces fondations.

Nous exigeons que nos DROITS acquis soient respectés, car comme

le dit si bien notre patriarche amérindien, Dan George: "Que personne n'oublie ceci: Nous sommes un peuple possédant des DROITS particuliers et ces droits nous ont été garantis par des promesses et des traités. Nous ne les quémardons donc pas ni ne vous en remercions. Nous les avons payés et que Dieu nous vienne en aide. Le prix a été exorbitant, car nous leurs avons sacrifié notre culture, notre respect personnel et notre dignité d'homme. Nous avons payé et payé jusqu'à devenir une race battue, annihilée par la pauvreté.

Au sujet de traités, il semblerait que la province de Québec n'ait pas passé de traités définitifs avec les Indiens. ("Although the British did guarantee the Indians the use of those lands the French set aside for them"). Logiquement toutefois, personne ne peut douter que toutes ces TERRES dont il est fait mention ne soient demeurées POSSESSIONS légales et morales des autochtones même en l'absence de traités. Et lorsqu'il y en a eu l'honnêteté de l'homme blanc peut-être mise en doute? Citons à titre d'exemple: "Pour l'achat de 392 milles carrés entourant Toronto en 1788, les Indiens reçurent différents articles... Après dix-sept ans de contestations, ... 10 shillings leur furent remis symboliquement (il n'est pas dit pourquoi)". (Dept. of Interior, Ottawa).

Droit à la vérité

L'histoire du peuple amérindien n'a jamais été écrite et si d'aventure certains faits ont pu être relatés, ce ne fut toujours qu'à travers l'optique du "Blanc". Perception fautive donc, à cause de la différence de mentalités, d'échelle de valeurs, etc. Enfin, il s'agit de deux mondes différents et le jeune enfant indien hérite de ce dilemme dévastateur, voulu ou non, par celui qui l'a produit. Cet enfant, dès qu'il peut jeter un regard rétroactif sur son monde, n'aperçoit, à la télévision, dans les livres d'histoire, partout, que l'image tortuée de l'Indien ivrogne, méchant, barbare, prasseux. Et tout ceci est représenté sans vergogne, sans souci de l'exacte vérité. Que l'Indien ait

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été un homme noble, fiable, dévoué aux siens, qu'il ait défendu, avec des moyens de fortune, ses terres, ses familles, contre la rapacité des nouveaux venus, il n'en est fait aucune mention; ni qu'il soit devenu pauvre à cause de la cupidité du monde de l'argent pour qui la sauvegarde de l'Humain est le dernier des soucis.

Nous croyons que pour les DROITS humanitaires et acquis de notre peuple indien soient protégés, il faille qu'une Commission spéciale soit créée. Pour que cette Commission joue un rôle efficace, nous demandons qu'elle soit composée d'experts, de sociologues, d'anthropologues, d'historiens, d'hommes de lettres etc., mais de préférence, de race amérindienne, parce que se sont les Amérindiens qui connaissent à fond leurs problèmes et qui peuvent y apporter les meilleures solutions.

DROIT au respect de l'individu

Droit d'être lui-même à l'intérieur de sa réserve, là où la loi du "Blanc" est installée: loi appliquée par une machine administrative extrêmement puissante. Tellement puissante que toute initiative individuelle est liée, broyée, noyée même, par la force de l'argent qui a réussi à blanchir quelques chefs. Drôle de solidarité que celle qui consiste à lier deux races avec une corde unique et à faire marcher tous les individus au même pas.

Nous ne pouvons tolérer plus longtemps le génocide de notre peuple, que ce soit en l'étouffant, ou en le noyant et que cela se passe dans nos misérables réserves, ou au fin fond du Nord, là où depuis des siècles de réclusion obligatoire, notre peuple survit, échappant à la pollution contaminante de l'argent. Ce peuple est peut-être misérable, mais encore libre. Liberté qui n'est ni à vendre ni à échanger. Et il est le gardien d'une richesse écologique sans prix pour les générations futures, nous voulons parler de l'air pur dont les Indiens se constituent les gardiens pour vous et pour vos enfants.

Que les DROITS de possession aient été réliés, que selon l'éthique indienne, la Terre, c'est-à-dire, le fond de terre puisse être vendu, il apparaît clair et net comme l'eau de nos cours d'eau (avant leur pollution causée par l'homme blanc) qu'il n'en est rien.

Aujourd'hui, le peuple indien n'a qu'un seul désir, celui de se choisir un chef, car il a un besoin impérieux

d'être entendu. Nous poursuivons notre route, toujours orientés vers le "warpath" tracé par nos ancêtres. Étant une minorité qui ne veut pas mourir, ni survivre tout juste mais vivre intensément, nous nous adressons à vous tous qui nous lisez, afin que vous connaissiez et compreniez mieux notre raison D'ÊTRE, et que par ricochet, vous SOYEZ aussi. A la vérité, nous sommes effectivement ce lien qui permet et favorise encore l'unité du Canada. Comme l'ont fait nos pères, nous voulons poursuivre notre mission d'émissaires, de médiateurs de la Paix, "envers et contre tous, mais pour tous". Ici, permettez-moi de rappeler le nom d'un des plus illustres Indiens: "Tecumseh". Né en 1768, il unifia les Indiens. Avec eux, il sauva le drapeau de l'armée britannique des "Red Jacket. U.S.A.", par ses actes, il contribua à l'unité du peuple canadien. Pour sa loyauté et son courage, il fut promu au rang de brigadier général de l'armée britannique du Canada (premier canadien donc à accéder à ce poste militaire). Il fut décoré de la médaille du roi Georges III et il mourut en 1813, sur le champ de bataille, pour sauvegarder les DROITS de ceux qu'il aimait. Je crois que le nom de Tecumseh n'apparaît pas dans l'histoire enseignés à nos enfants, bien qu'il fut un noble patriote. Aucun monument non plus ne lui a été érigé. Mais qu'importe! puisque nous le portons encore fièrement dans nos coeurs.

Par le passé, nous avons toujours tendu une main secourable à l'étranger qui venait s'installer chez nous. Aujourd'hui, quoique nous soyons appauvris, nous croyons quand même avec Keyserling, qu'il nous reste encore quelque chose à transmettre.

Loprete & McMahan, dans leur oeuvre *Iberoamerica*, citent ce grand philosophe allemand, qui fit une étude approfondie sur l'âme de l'Indien. "Finalmente, el conde de Keyserling insiste en el fondo indígena del alma sudamericana, y lejos de encontrar en est herencia un empedimento para la cultura, sostiene que el espíritu indio es fecundo. Analiza la triteza india y no encuerra nada de tragico. Por le contrario, oree que ella da indicios de na concepcion autonoma y original del universo. Es posible que el alma india tenga una mission que cumplir, y quel el proximo renacimiento del espíritu humano surja de este continente, porque la triteza india contiene un gran valor.

the Indian news

Editor — THERESA NAHANEE

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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Jean Chrétien, Minister

Voeux des Fêtes De la part du Ministre

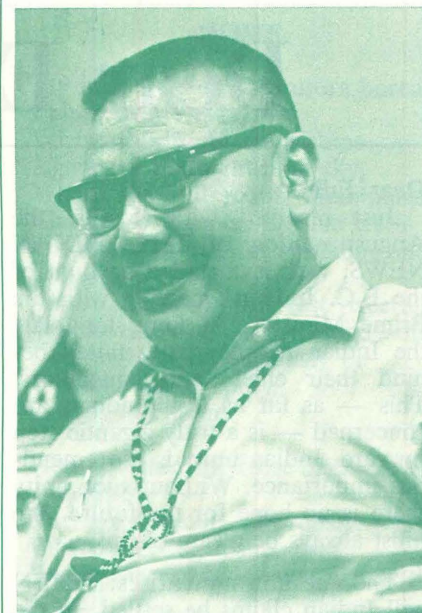
Ma famille se joint à moi pour vous souhaiter, à tous et à chacun un joyeux Noël et une heureuse et prospère année!!

Sincèrement,
Jean Chrétien, Ministre des Affaires indiennes et du Nord.

Season's Greetings From the Minister

My family and I take this opportunity to wish each and every one of you a Merry Christmas and a happy and prosperous New Year!!

Sincerely,
Jean Chrétien, Minister of Indian and Northern Affairs



George Manuel, NIB President

Manitou and the Quarrelsome One

by (Mrs.) Jessica A. Wright

Grandmother Star Bright was making a pair of moosehide slippers.

"Please Grandmother Star Bright tell us another story", said Little Doe.

"Oh please tell us a story", exclaimed Laughing Beaver.

Grandmother Star Bright, saw the shining faces of her grandchildren, Little Doe, and her little brother Laughing Beaver.

"I shall tell you a story, my little ones," said Grandmother Star Bright, if you will promise to be very quiet".

"I will be quiet", cried Little Doe.

"I will be quiet, too", cried Laughing Beaver.

And so they sat down very quietly at the feet of Grandmother Star Bright.

"Many, many moons ago, said Grandmother Star Bright, when the world was young and new there were no birds and no flowers.

So the Great Manitou made all the birds and all the flowers for the world.

When Manitou had made the birds, he painted them many different colors, and gave them singing voices.

How the birds sang for they loved their colors and their new singing voices. The Great Manitou was very happy.

But one day there was the sound of quarreling. One of the birds that Great Manitou had made became very quarrelsome. He chattered from sunrise until sunset. He pecked the other birds and he called them names.

The Great Manitou was very unhappy.

"You are a troublesome bird", he said.

"I am not troublesome, said the bird, but the other birds are very troublesome".

The Great Manitou sighed and said, "You are double-tongued".

"What is double-tongued? asked the bird.

"You are double-tongued, because you are false and tricky".



"I am not" shrilled the bird and he flew.

The Great Manitou shook his head and looked very sad.

Then Manitou called all the birds together and said:

"To-day I will paint all the flowers of the fields, but at the rising of the sun to-morrow I shall give each of you a name, and then I shall send you into the wide world".

"I shall go first", said the quarrelsome one, and I must choose my own name".

"Indeed, said the Great Manitou, I shall first name all the little birds and send them out into the wide world."



At sunrise, the Great Manitou arose from his bed of spruce boughs, and stepped from the wigwam. There before him sat the quarrelsome one wearing a coat of beautiful blue.

Manitou was very sad, and then he became very angry. Manitou was so angry that he grabbed the quarrelsome one by the top of his head.

"You wicked bird, he roared, "where did you get that color, I did not give it to you".

Now the quarrelsome one was very frightened.

"O Great Manitou", he cried, "I did not like the coat of grey and



white that you gave me. Last night when you were in the Land of Sleep, I crept up to the big blue kettle beside your wigwam and took the color".

"You are a thief," thundered the Great Manitou, "and a thief must be punished. You may keep the coat of blue, but because you are tricky, mean and false, I shall name you Blue Jay and all day long you will cry thief, thief".

"And do you know", said Grandmother Star Bright, that to this very day the blue jay still wears that peak of feathers atop his head, where the Great Manitou grabbed him, and to this very day he flies through the woods calling: "Thief, thief."

Illustrations by Don Bisset

National Indian Brotherhood Christmas Message

With this festive season of mid-winter renewal, the National Indian Brotherhood enters its fifth year of service to the Indian people of Canada. I am personally beginning my third year as President of your National organization.

Throughout these years we have worked for the creation of a framework that can unite the Indian people in every corner of our country and help to bring to our communities the strength, and pride, beauty and dignity that properly belong to us.

Peace, Unity and Kinship are blessings which all mankind celebrate at this time of year. They are blessings which have a special place in our hearts as Indian people. May the renewal of these blessings bring all of us the health and prosperity of a healthy new year.

On behalf of the Brotherhood staff, my family and myself, I wish all of you a MERRY CHRISTMAS and a very successful 1973.

George Manuel.

Native Council Christmas Message

In a few short years our Council has joined together the forgotten people of Canada, in a national organization that grows in strength and effectiveness every day. This Christmas message goes out for the first time from my native brothers and sisters throughout the entire country — from the Yukon and the Northwest Territories through British Columbia to the Maritime Provinces.

Our wish is that wherever you may live in this great country may your Christmas be a time of renewed Brotherhood and may 1973 bring us closer together and the best traditions of our people.

Sincerely,
Tony Belcourt, President.

Dear Editor . . .

Dear Editor:

Just received with thanks, the August edition of THE INDIAN NEWS, with its detailed account of the B.C. Indians' meeting with the Prime Minister. At long, long last the Indian people stand united behind their chiefs and councillors. This — as far as B.C. Indians are concerned — is a truly gigantic step forward. Indian unity is of tremendous importance. Without such unity there is no hope for the future. We must always be aware of this.

The question now arises: WHEN will Indian claims be settled. In the history of the human race no question has been "studied" as much as the B.C. Indian Land Question. If this keeps up, they will still study it by the year 10,000, and by that time I suppose Canada will have to import paper to fill the needs for all the "studies, briefs, memoranda, and so on." The whole thing is ridiculous. One gains the impression that there is no willingness at government level to do what is right and proper. This is a slur on Canada!

The time has come to depart from the practise of treating Indians as if they were children, stupid and helpless. NOW IS THE TIME TO APPOINT AN INDIAN (WITH AN ESKIMO DEPUTY) AS FEDERAL COMMISSIONER FOR INDIAN AND ESKIMO AFFAIRS. Let the Council of Chiefs decide who this man is going to be. They, and the wise, old men of the Indian race, know best. No white man can lead Indians, although white men can help with professional advice. Such an appointment must stand above partisan politics, or Indian unity will be disrupted once again.

Above all else the great Indian tradition must be preserved forever and until the end of time — these ancient values and virtues of sharing, helpfulness and kindheartedness which elevate the Indian race above the greed which rules the world in which we live.

Sincerely,
Paul E. Orth,
Lillooet, B.C.

* * *

Nishnawbe Explains . . .

Dear Editor:

\$45,000 was allocated through the Secretary of State office, which is now Secretariat, Native Culture/Education Centres Program, Department of Indian Affairs and Northern Development, Ottawa, Ontario, to Nishnawbe Institute as follows:

— Nishnawbe Institute received as its total budget — \$26,250.

— Algonquian Project, which grew out of Nishnawbe Institute but is now separate and has its own Char-

ter received, \$18,750. These amounts together make \$45,000.

Up to date, the total amount received for Nishnawbe Institute has been \$13,125 and the Algonquian Project, \$9,375.

We are submitting this summary because there has been a misunderstanding by many readers of the "Indian News" who have told us we received \$90,000 and some readers have indicated Nishnawbe Institute

Although it is true to say \$45,000 was allotted *through* Nishnawbe Institute, in the final sense only \$26,250 was actually granted to Nishnawbe Institute's budget.

Hoping this may clarify the situation as it now exists, I am,

Yours truly,
NISHNAWBE INSTITUTE
Jeannette Corbierre-Lavell,
President

* * *

Oakville complaint

Dear Editor:

It is beyond my comprehension how the RCMP museum can display a skull fragment, with attached hair, of the Cree giant Almighty Voice (Manitou-Wayo), claiming this gruesome object to be part of the Force's history as they see it.

Almighty Voice was a young Cree Indian, 19 years old. In 1895 Manitou-Wayo was arrested for killing a steer. He spoke no English but tried to explain through an interpreter that his people were starving, that there was no food and that the crops had failed. He could not understand why it was wrong to help his people live.

His words were ignored, and he was sentenced to 30 days in jail. He didn't stay long, though — a guard maliciously told him he would hang for his crime, and fearing for his life, Manitou-Wayo escaped from jail and fled to his home.

The Mounties wasted no time in giving chase . . . every Mountie was a threat to him. The inevitable happened and Manitou-Wayo killed his first Redcoat. Only then did he learn that the hanging was a bad joke, and he knew now that Redcoats would settle for no less than his life.

For two years Manitou-Wayo let the Redcoats trace him. He didn't let them catch him until he was ready. And his cousin and brother-in-law (Topean and Going-up to the Sky) joined him in his final battle. They faced 200 volunteers and 68 Redcoats. Field cannon were used to destroy the Indians. The Mounties got their man, and his scalp.

Petre Frank,
Oakville, Ontario

Indians in Last Stand March of Progress death knell for Amazon tribes

Dear Editor:

You probably noticed this piece on page 7 of today's (26 October 1972) edition of the Ottawa Journal. But have you thought, in terms of North American history, of the value in using it with intelligent analysis in The Indian News?

The phrase "last stand" always brings to our minds the Battle of the Little Big Horn and that egotistic idiot, "general" George Custer . . . Yellow Hair, like a number of American "heroes" . . . our history books notwithstanding . . . was without doubt some kind of embryonic Hitler in his day.

As Custer evidently intended wiping out the Indians in the Old West, and as Hitler intended wiping out the Jews in Europe, and as the modern Israelis intend wreaking all-out revenge on their Arab neighbors, so does now the Brazilian government intend wiping out any South American Indians who have demonstrated a desire to preserve their world, their traditions, and their family life the way they like it.

Where does it end? We stomp on the Eskimo because there happens to be fossil fuels beneath his feet and we hire him temporarily to help us destroy his environment and his way of life. The Indian and the Northern Indian seem to be able to stand up to so-called progress with logical arguments. The Eskimo is getting there. But, the South American Indian? What chance has he to even begin to understand what in hell is happening when a bulldozer crushes his landmarks and drives out the game and grinds down the vegetation that supports his life?

The newspaper story sounds something like the Mau Mau raids in South Africa, but there is one hell of a big difference in the motives of the indigenous inhabitants when you compare South America with South Africa and North America!

George Bourne,
Ottawa, Canada

* * *

"Teach the Law" — Concerned Native

I'm rather concerned about certain issues, that pertain to Native people in general and, I was shocked and disturbed by this one incident that happened a while ago on a particular Indian reserve, where one man killed two persons and wounded three others, then the same man committed suicide.

One must ask why? Why is this happening on our Indian Reserves? When law and order stand for what it is, how many more times must this happen? How many more of our

people must die before our Indian Reserve Leaders and concerned Native people take action concerning and respecting other people? When one thinks of such killings where does the fault lie?

I have nothing against Indian people renewing houses, or working towards housing, but I certainly have never seen, nor heard of anyone who has died from it, that's for sure.

Last year, 350 homes were built on Manitoba Reserves in a 3.5 million dollar program. I hardly think that housing alone will ever solve all the crazy nonsense happening on our Reserves. Please bear with me, it's a fact, that alcoholism has taken everything that the Indian once had and I mean everything. Family and all, even more after that, it has sent him to jail or to his death bed.

Wouldn't you concerned Indian People rather see our Indian people be punished for a period of time in jails or by fines for being in possession of alcohol, then for them to be more dangerous to themselves and to others? That's important, and that should be looked into more than anything. Surely it is time that we thought constructively and that we formed a committee to supervise and control the policing of our own people on the reserves.

It would be wrong for us as Native people to ignore such incidents and it is up to us to find means and ways of preventing such tragedies, it is imperative that we devise some kind of program whereby, we may protect ourselves from such harm.

I don't think that having our own Indian Police will solve the problem with law. Teaching our people and their children the underlying principles of law, whether it be civil or criminal, procedures of the courts, and other related matters pertaining to law would help.

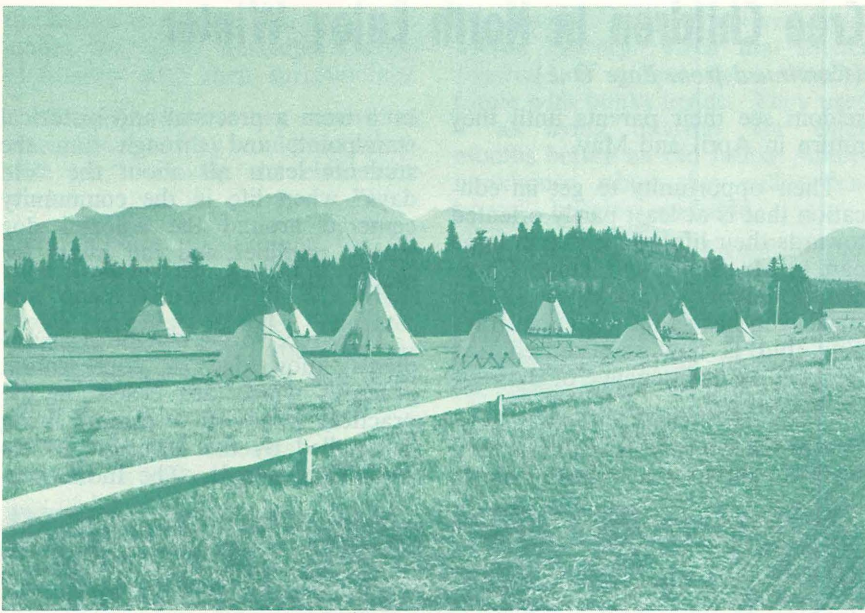
It is evident today of the injustice being done to our people, our human rights are ignored, and continually being discriminated by the white-man. Why? Why must it be this way when we live in such a country, where have so many Native organizations for the purpose of observing, and is there for our purpose?

It is more and more evident to me that our Chiefs and Councillors are not doing anything to protect us or prevent such nonsense from happening on our reserves. Since our leaders are not taking any action, I would suggest to you the People on the Reserves, that you get involved and demand action from them. For it is *your* reserves and our people must be protected.

MAY I CONCLUDE BY SAYING AND STRESSING TO YOU THAT IT IS OF YOUR CONCERN AND WHAT ARE YOU GOING TO DO ABOUT IT?

I remain your Brother in the Unity and the struggle,

Calvin Kelly Walker
Stony Mountain, Manitoba



Conference Held on Stony Reserve Attracts Hundreds of Indian Delegates

by Diane Longboat

Morley, Alberta—The third annual Indian Ecumenical Conference took place on the Stony Indian Reserve in the Fall of this year.

Once again native people from all over Canada and the United States gathered together to worship the Great Spirit. The conference began with the laying of the sacred fire and the blessing of the conference grounds with the Navajo tobacco ceremony. Thus began four days of traditional Indian dancing, feasting on such foods as buffalo and moose steaks, the exchanging of information on Indian medicine, and daily meetings concerning the religious heritage.

More than 650 people were in attendance to show the growing interest among native people, especially the young, in their religious heritage.

John Snow, chief of host Stony people, said, "Our people are beginning to realize that we have a religious faith that is as good as any other. After many years of seeing it condemned as pagan, and accepting such judgements ourselves — we are ready again to take pride in it."

The meetings which occupied the daylight hours were held under a bower covered with poplar branches. It was here in the speeches delivered by our wise elders that much knowledge was imparted to the avid listeners. The medicine men stressed worshipping the Great Spirit in the traditional manner using the pipe ceremony with burning sweetgrass and sacred tobacco. Religious delegates from the Roman Catholic Church, the Anglican Church, and the Native American Church, presented their own particular ceremonies. Among the religious ceremonies held, were the pipe ceremony, the tobacco burning

ceremony, the peyote and a name giving ceremony.

The meetings revealed two main viewpoints. Many Indians agree that the influence of the white culture upon Indian religious life has been totally destructive. On one hand, the Christianized native people feel that integrating Christian and traditional beliefs and practises is essential. Reverend Andrew Ahenakew an Ojibwa Anglican priest performed a mass in a teepee lit by a fire. His mass was in Cree and he wore black vestments, the traditional religious color of the Ojibwa. He plans to go into the mountains for two years to study Indian medicine and strengthen his spiritual communication with the Great Spirit.

On the other hand, some native people expressed a feeling of hostility to the Christian religion because it divided the Indians and destroyed their religious values which determined every aspect of daily life, socially, politically and economically. Ernest Tootoosis, a Cree from Saskatchewan, said, "We were in a Garden of Eden when the white man came in 1492, but now we have been destroyed. We must go back to the way our forefathers worshipped. We must pray to the Great Spirit the way he wanted us to."

The Conference was organized by the Nishnawbe Institute of Toronto and by many of the older Indians who expressed anxiety about their young people living in a world beset by immorality, crime, drugs and the degenerative forces of urban living. It was hoped that young people as well as old benefitted from all the knowledge and wisdom afforded them by the elders and that all would return home a little stronger in spirit and with the knowledge that they as a people have a message to offer to the world.

Ahenakew Lashes out at new Indian Affairs Housing program. Central Mortgage and Housing scheme not acceptable

Saskatoon, Sask. — The new housing program of the Department of Indian Affairs which involves financing by the Central Mortgage and Housing Corporation, has been both praised and shunned by various Indian groups throughout the country since its inception.

The Squamish Indian Band in North Vancouver, B.C. has utilized the plan to build a 40-unit condominium project on its reserve and has future plans to build other such projects under the joint agreement of CMHC and the Department.

A trip to Sault Ste. Marie recently found some members of the Rankin Inlet Band and the Garden River Band (not collectively, but individuals of these bands) to favor the CMHC plan as one of the best to come out of the Department. The prospect of being able to build more than one or two new homes a year for band members in need of housing created an air of excitement to people who have been on housing lists for the past five years with no prospect of obtaining a new house for another couple of years.

It is therefore interesting to note why many Indian organizations, bands and individuals are afraid of the new CMHC plan. The Federation of Saskatchewan Indians was told recently that "A housing scheme which would force Indians to pay for their own reserve houses

threatens the rights of Indians."

It was further contended by Chief David Ahenakew, President of the Federation, that the introduction of this plan into Indian reserves was in fact giving a foothold on Indian land to a government agency, namely the Central Mortgage and Housing Corporation. "Some of you may want to accept this because of your need for housing," Chief Ahenakew said, "But by putting Indians in debt on reserves, progress would be blocked."

"Secondly, Indian Affairs is trying to rid itself of the responsibility of supplying social services to Indians," he said.

The CMHC housing plans is to last for five years. "Who will look after your housing needs after that because Indian Affairs will have relinquished its housing responsibility by then."

Under the new plan all loans through CMHC are guaranteed by the Minister. Chief Ahenakew foresees bands losing control of their band funds by having to turn over all revenue to the Department for at least 25 years to repay the CMHC loan. He says, "A band borrowing \$400,000: over a period of 25 years will end up paying over \$750,000. for the houses . . . Most bands are not in a financial position to take on this kind of scheme."

Settlement of Native Land Claims and Treaties Will Lead to Abolition of special status

Whitehorse, Yukon Territories — "Once the land claims had been settled," Erick Neilson stated to a joint meeting of the Yukon Brotherhood and the Yukon Association of Non-Status Indians, there would be no advantage for the Indians to be any different than anyone else because everyone should be Canadian.

Besides the land claim proposal, the associations of native people in the Yukon territories were also concerned with the status of Indian people. Both associations felt that the definition of who is an Indian should be left to the people themselves, and not to the government. And if the government was going to legislate in this regard, there should be consultation with the Indian people.

Mr. Neilson agreed to raise the

issue of Indian status in the next parliamentary session. He is the representative for the Yukon.

The Yukon Brotherhood and the Yukon Association of Non-Status Indians are considering amalgamating to become one Association to represent the natives of the Yukon. A survey is presently being conducted among the status Indian communities.

Concerning the land claim issue, Mr. Neilson, a lawyer, stipulated that he could see the claim of the non-status as well as the status Indian claim. Whereas status Indians would claim the land based on aboriginal rights, the non-status Indians, particularly at Old Crow and Teslin could claim the land-based on prescriptive title which is the same as squatter's rights.

Indian Day Care Centre opens in Sarnia

Sarnia, Ontario—The new day care centre of the Chippewa Band in Sarnia, Ontario officially opened by the Hon. Rene Brunelle, Minister of Community and Social Services for the Ontario government.

The new centre, built by the Chippewas with an estimated \$100,000. contributed by the Ontario government is one of the last of 62 new day nurseries to be created under Project Day Care.

Cree Children in North Enjoy Winter

(Continued from Page One)

seldom see their parents until they return in April and May.

Their opportunity to get an education that is at least partly oriented towards their lifestyle is due in large part to Mr. Smith and James Cheecho, a member of the Moose Indian Band who has spent a lifetime trapping, but is now semi-retired and working on maintenance of the residential school.

Mr. Cheecho is a walking textbook on outdoor lore in the north,

both from a practical and historical standpoint, and through him the students learn all about the "old days" when life in the community centered around the colorful dog teams, traplines and fall hunts for moose and geese.

They receive the benefit of an Indian's knowledge of conservation practises which are based on the practical values of wilderness living as applied by the ancestors of today's Cree people. The Indian stu-



There is a certain technique to lacing snowshoes on properly as Stewart Small demonstrates.



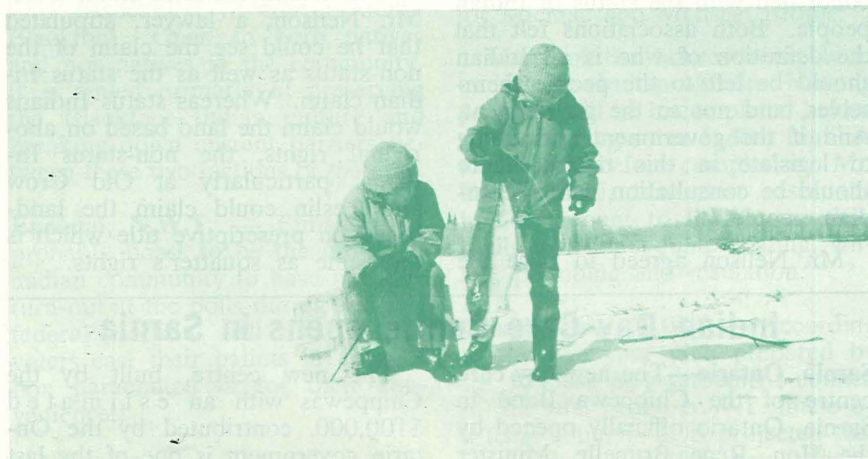
Pete Small, helps Clarence Smith set a marten trap.



Gerald Sutherland tries out snowshoes in soft snow.



Lookout in spruce tree affords view of James Bay on a clear day.



Ricky Small, seated, watches while Gordon Blackned pulls a fish out of hole in the ice near their camp in northern Ontario.

dents learn the use of snowshoes, the habits of animals and the experiences they have developed a sense of identity with their surroundings.

"Through James they receive an education that they would not otherwise get," remarks the child care worker.

In addition to trapping the Indian students set fishing lines into the creek through the ice which yields catches of pike, pickerel, whitefish and brook trout. In the fall they hunt ptarmigan and other small game.

Not all the students' learning, however, is limited to the traditional way of life.

Mr. Smith says many of the students have picked up the basic mechanics of snowmobile operation and most have become skillful in maintenance of the machines.

He tells the story of one of the boys' father who found himself stranded 60 miles from home after a loose nut on the motor mount of his snowmobile caused the engine to fall off on the trail.

Having little knowledge of the workings of the machine, the father had to wait in sub-zero cold until someone came to his rescue.

The example illustrated to the boys quite vividly the usefulness of knowing how a snowmobile is put together.

The students' camp is located on South Bluff Creek, a tributary of

the Moose River, about nine miles by tracked vehicle upriver from Moose Factory. Their first shelter consisted of a tent on a wooden frame with bunks inside. They used it as living quarters for three months before an old Indian Affairs bunkhouse, which they call a "ca-boose", became available.

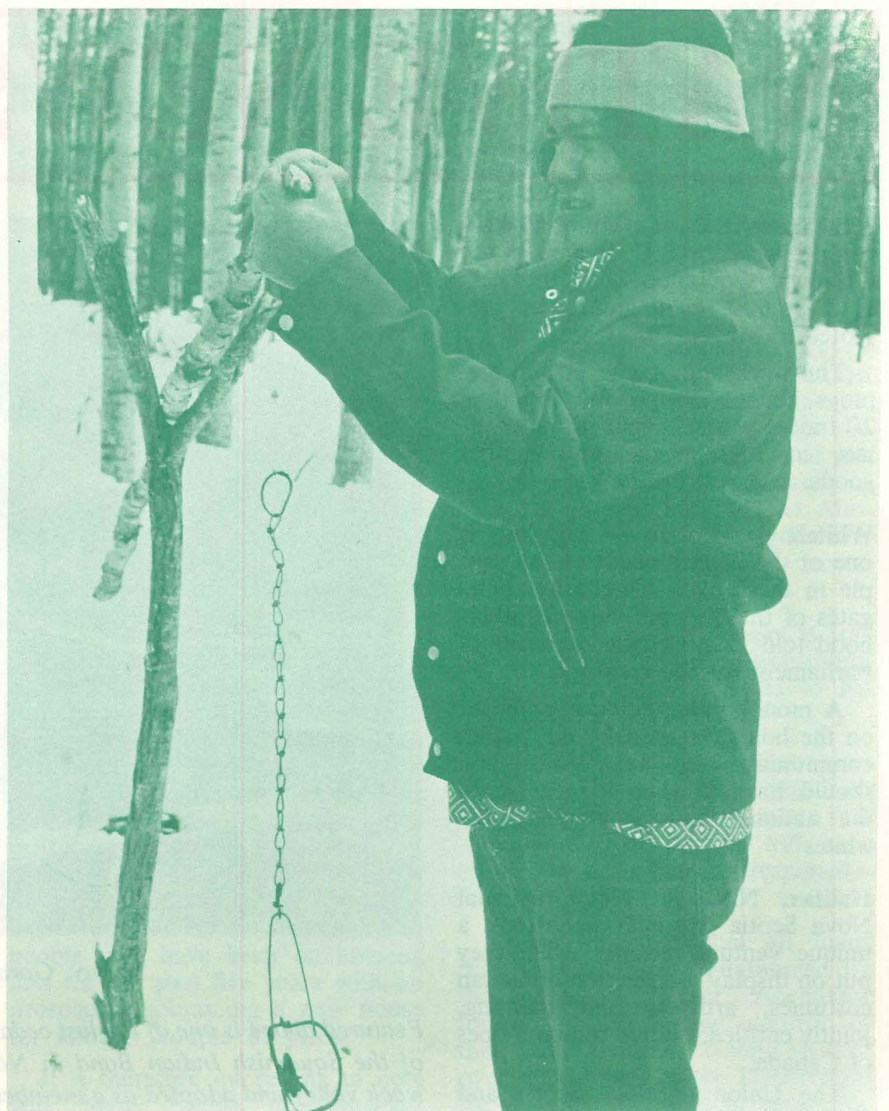
It now serves as a kitchen, dining room and has a large bedroom with several bunkbeds. The students hauled all the lumber and plywood panelling to erect an addition onto the front which is now a dining room. In their spare time, a couple of the boys fashioned a lookout high up in a spruce tree for a view of the surrounding territory. On a clear day they can see James Bay.

Permission to use the land for their project came from the Moose Band, whose older members gave their cooperation as the idea developed.

"The older men were immediately interested and they always ask how the boys are doing. Some frequently visit the camp," Mr. Smith says.

The next step in the outdoors program is the construction of a winter log cabin two miles up the creek. Smith hopes to enlist the assistance of an old-timer skilled in building with logs to show the boys how it was done.

The summer phase of the program includes an annual canoe trip down the Moose River with overnight hikes and camping.



Gerald Sutherland affixes snare to limb.



Clarence Small with marten that went for his bait.



Covering up fishing hole in ice so catch won't be eaten by wandering animals.



Elvis Georgekish, left, and Lauder Smith survey the surroundings.

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.

Vancouver, B.C. — The first wool rug produced by B.C. Indians at the Gastown Workshop with the help of a \$5,000 civic grant was presented to Mayor Tom Campbell.

The workshop at 331 Powell employs about 100 people, including 20 Indian people. The shop specializes in rugs, quilts and leather goods.

Whitehorse, Yukon — Housing is one of the biggest needs of the people in the Yukon Territories, delegates of the Yukon Native Brotherhood told Eric Neilson, member of Parliament for the territory.

A money value could not be put on the houses needed by the Indian communities, he said, "but you should have housing equivalent to the national housing standard for whites".

Halifax, N.S. — The provincial Nova Scotia Museum undertook a unique venture recently when they put on display a collection of Indian costumes, artifacts and painting, jointly entitled: Native Indian Tribes of Canada.

The Union of Nova Scotia and the Nova Scotia Human Rights Commission were equally responsible for organizing the displays and for funding a lecture series.

Fort McPherson, N.W.T. — Canada witnessed history in the making during the last federal election when Wally Firth, a 37-year-old Loucheux Indian from Fort McPherson, was elected to Canada's Parliament on a Native rights platform.

Mr. Firth is Canada's second Indian MP, but the first to represent a riding with a majority native electorate. He is committed to helping Indian organizations in the N.W.T. settle outstanding land claims based on treaties and aboriginal rights.

Mr. Firth ran as a candidate for the NDP party of Canada.

Pincher Creek, Alta. — A free course is to be given in Pincher Creek, Alberta by the Napi Friendship Association in conversational Blackfoot. Open to both natives and non-natives in the community, it is aimed primarily at preserving the Blackfoot Indian culture and breaking down current barriers between these two factions of the area.

Ennadai, N.W.T. — Ennadai can probably boast to be the only Canadian community to have a 100% turn-out at the polls during the past federal election. All four eligible voters cast their ballots in a ballot box parachuted in for their convenience!!

Erickson, Man. — Members of the Rolling River Indian Reserve are out to prove that a fish processing



Photo: Gordon Sedawie (Vancouver Province)

Featured above is one of the last cedar-basket weavers, Mrs. Lorne Nahanee of the Squamish Indian Band in North Vancouver, B.C. Born in Chilliwack valley and adopted as a member of the Skwah Reserve, Mrs. Nahanee learned the art of basketry from her grandmother. She is now a member of the Squamish Band by marriage and her position as Custodian of the Band office complex leaves her little time for her craft. She, however, enjoys both her work and her craft!

plant can work profitably on their reserve in west-central Manitoba.

They planted 120,000 trout fingerlings last spring in four large sloughs on the reserve and set out to learn to harvest and process the fish.

Money for the plant came from development funds raised by the reserve.

Fredericton, N.B. — President of the Union of New Brunswick Indians, Mr. Anthony Francis, has requested supplementary funds be made available immediately to alleviate the bleak housing conditions for Micmac and Maliseet people.

Many of the houses being built under the Indian Affairs housing program will be uncompleted before winter forcing some Indian families to move in before completion. Mr. Francis said, "In most cases the homes amount to little more than shells with inadequate heating, wiring, plumbing and insulation."

Gibson River, N.W.T. — According to the five year plan prepared by the Repulse Bay settlement council — the first in the N.W.T. made by a local council — it is projected that in 1973 two match box housing units will be hauled to Gibson River, N.W.T. There they will be

used to develop a tourist and fishing site. Operations would be worked out between the settlement council and the Naujat Co-operative Association which operates at Repulse Bay.

Thunder Bay, Ontario — The Indian Youth Friendship Society of Thunder Bay has been awarded a grant of \$1,500 to meet emergency operating costs in their new Indian Friendship Centre.

The Centre was officially opened in September and is to be used by local native young people for social and cultural development.

Fort Chipewyan, Alberta — There is a new native handicraft co-operative in operation in Alberta. The Fort Chip Handicraft co-operative was recently incorporated at Fort Chipewyan.

Peigan Reserve, Alberta — The Co-operative Bulletin No. 361 recently announced the incorporation of the Sand Hills Cattle Co-operative on the Peigan Reserve in Alberta.

Saint William, Ontario — (November, 1972) — Fields Indian Crafts is presently seeking information on where to obtain crafts from the following cultural groups: Nootka, Huron, Eskimo, Carrier, Assini-

boine, Cowichan, Kwakwiltl, Salish, Blackfoot, Haido, Sarcee, Cree, Stoney, Slavey and any other native groups.

Anyone manufacturing, processing or making crafts who would be interested in doing business with Fields Indian Crafts, should contact Mr. Richard C. A. Fields, Fields Indian Crafts, P.O. Box 64, Saint William-NOE 190-Ontario.

Poplar River, Manitoba — School buildings are being moved by barge and truck as far as two miles in order to give the Poplar River Indian Reserve a central educational system.

The reserve is 200 miles north of Winnipeg, where the Poplar River runs into Lake Winnipeg. The six buildings being moved to a central location will have new foundations and a new sewer and water system.

Residents of the reserves asked for consolidation of buildings and the Department of Indian Affairs agreed. Cost of the program is about \$110,000.

Longlac, North Central Ontario — The Ontario government has given a grant of \$17,825 to enable the Indian Band at Longlac in North Central Ontario to purchase a heavy duty crawler-loader with backhoe attachment, along with insurance coverage for one year.

Although a prime concern will be road construction and related development on the reserve, the Long Lake Band hopes to take advantage of off-reserve contracts as a source of revenue for the band.

Provincial Indian Community Branch personnel in Gerralton and Thunder Bay have been working in close contact with band leaders on the project. They are convinced ownership of the equipment will hasten local development and contribute substantially to community leadership and initiative.

Toronto, Ontario — A grant of \$15,000 has been given to the Canadian Association in Support of Native Peoples, formerly called the Indian-Eskimo Association, it was announced by the Hon. Rene Brunelle, Minister of Community and Social Services for the Ontario government.

It will help defray the cost of operating their Resource and Information Centre on Victoria Street in Toronto.

Through its library services, the Centre provides a wide range of resource materials, including visual aids, for loan to interested groups or individuals throughout Ontario. Since it was established in 1967, the library has continually expanded to meet a growing demand from students and teachers of native studies.

POETRY PAGE

SONG OF THE LOON

by Don Settee, Cross Lake, Manitoba

I remember long ago, nookum saying to us,
"Children, that you may remember us:
These tales of which you've heard me tell,
I pray in turn you too, will tell,
My time is past, My end is soon,
My songs howe'er, are widely known,
In times of sorrow, you'll hear my voice,
Telling all of woes and joys,
Of our people long ago,
In the call of the summer Loon."

She told of times the earth was born
When Wesakajack roamed the world alone.
How he lived by night and day,
How he fared as Lord and prey.
Owning naught but sharing all,
The birds, the animals, his friends did call.
The rivers clean, the sun did shine,
The grasses green, the winds did pine,
And shining bright by night the moon,
His plaintive wail did sing the Loon.

Nookum told of Keechi Man'tou
And his foe the Machi Man'tou
The spirit beings of good and e'il,
They calling flock of men did peal;
She told of how in visions these two
Would make their bids to Man be known,
Telling all their fates to each,
Leaving men's minds to pick their deeds.
For earth, the prize, did either want,
This the tale the Loon did mean.

Nookum told of truces called,
Between ci'il men and bests of wild,
How together in peace they hoped,
Forever more to live and hold.
"That Fate be cheated not," the ysaid,
"Lest in foolishness all be dead."
To each and all care they pledged,
Joy and happiness unto the end,
Joy and happiness unto the end,
When reward he claimed in the Great Beyond,
By men and beasts, tells the song.

Then came that day the balance fell,
When Chris Columbus across did sail,
Bringing men our wealth to seek,
In land, mountains, rivers and creeks.
In forests, the animals were sought and trapped,
E'en in Nature's bowels the fruits were robbed.
Taking, stealing, ruining, pillage,
The men of white did set up village.
Our land, our people, o'errun by Wedigo,
"T'was the reight of Machi Man'tou!"

The rest is common knowledge now, Nookum said
Our religion, life, people, our traditions . . . all but dead
Machi Man'tou and his host did rule,
Through his angels the Wedigo
Coming in forms of people white,
Across miles and miles of ocean wide.
Taking much, exchanging little,
Even our people, faith and title!
"Tis the reason I beg of you
To listen, learn and teach the song I sing to you."

My Nookum, my granny, is gone and yet,
I feel somehow she is not dead.
Her stories, her faith, in me remain,
The truth in them I oft refrain.
"Evil and good throughout the world
Rumours and travels in many forms.
And I see, too, a change in tune
In the "wail of the summer Loon."
HO-ope, ho-ope, ho-oo-oo ope.

NATIVE PRIDE

What am I . . .
Down here below
While up above me are
Stars that shine
What am I . . .
Laying, gazing at the stars
That, small or big, all do shine
In endless colors bright?
What am I . . .
Wishing, hoping I could be
Like a star with colors bright
Twinkling down from way up high?
And what am I . . .
The polar light to imitate
When I know that candle ice
Is as meteors, short of flight?
What am I . . .
To covet the mainstream of the
skies
In milky white, the way to tread
In ceaseless awe be led unwilling?
Yes, what I am . . .
These things to crave
Whlie here below
I have my own?
Oh, and what I am . . .
A native born of humble means
Proud and noble and someone am
To my own among the green
And what I was . . .
Ere Eaton's and Simpson's Sears
Fortified the Bay's relentless game
Of drawing me with carrot white
Oh, what I was . . .
Can never be
In this life forever more
For catalogues have won the game
But what I was . . .
And what I am
Will tomorrow make me man
Enough to say . . .
Oh, what I've been!

Don Settee,
Cross Lake, Manitoba.

* * *

WITH COURAGE

out of darkness is light shine
We are often troubled.
But not crushed.
Sometimes in doubt.
But never in despair.
There are many enemies.
But never without a friend.
Though badly hurt at times.
But not destroyed,
To show your dignity.
Face the poverty.
Day after day.
But only with a couraged mind
by Ben Abel,
Westbank Indian School

* * *

WILD AND FREE

i want to go
to where the land
is wild and free
and beauty is beauty
in itself only
to where nature
knows not the ravishings
of man
where red skies tint
a white and virgin land

* * *

BROTHER WIND

One thousand fingers caress the air
as Brother Wind whistles
through the trees
And gently strokes the Sky
with clouds
like angel's air.
Poetry by J. Caulfield, Coast Salish

HOME

My home, where the aurora borealis
Pulses with vitality,
Where the bright stars shine
Against a midnight-blue sky,
Where the full moon illuminates
The broad expanse of pine trees
On which shrouds of sprakling snow
hang,
Where the snowbirds rest peacefully,
Where the wild animals pad softly
Looking around curiously or
searching for prey.
This is my home.

Home, where the frost bites cruelly,
despite
The sun's shining vigorously.
Where the dog teams race,
Where the ski-doods glide across the
ice
And narrow snow tracks,
Where the airplanes take off
And fly against the force of the
rising wind.
This is my home.

I cherish even more
That land of freedom,
Where I found that peace of mind
That careless feeling
That intense life and beauty
And that sweet contentment,
With the knowledge
That it was won so dearly
And reserved for me.
For this, I am thankful to the Great
Manitou.
May we learn through His great
love, strength and wisdom
To cherish our liberty and to live
for peace.

Iona Weenusk
Oxford House Indian Reserve,
northern Manitoba.

* * *

HERE IN MY DARKNESS

The native sphere is dark
Whose mind is dim
For those whose troubles are
themselves
He was walking through a wilderness
We betray our own shallowness
And confess to low standard
From there we become the shadow
By wanting to be like others
And forgotten to be ourselves
We must love others more than we
love ourself
But some men don't love themselves
at all
They don't have enough affection for
their mind
On account of their native sphere
They let themselves get torn down
Blaming it on others
When it's just his own doing
It has been said a fire makes a dead
room come alive
Because a fire is a living thing
So here in my darkness
Eyes alone our wants can see
Through light or darkness
There is a way for man to rise
It is to help us to help each other
And feel his brother's care
Help us to build each other up
And confirm our hope
But most of all
Be as we are
And not somebody else.

Ben Abel,
Westbank Indian Band, B.C.

Book Reviews

MINORITY RIGHTS AND OBLIGATIONS by R. S-Mehta (160 pp.)

Canada Research Bureau, P.O. Box 605, Ottawa, Canada. \$7.95 (hardcover)

Writing from an international point of view as a human rights lawyer, Mr. Mehta makes an excellent reference to the situation of Canadian Indian people in the '70's . . . legally, socially and economically.

Among the topics discussed is the highly controversial issue of the status of Indian women in Canada, as well as the status of Metis and "non-status" Indians in regards to the Federal government. Potential time-bombs in Canada today, both of these issues will eventually have to be settled by Parliament and legislation. What the author has done in this book is to examine both issues in detail from the point of view of the people most involved — namely the natives (both Metis and status).

Written in an easy to understand style, the author explores the education of Indian people, both past and present, as well as their economic plight. Abhorring the manner in which some Metis, non-status and even status people must live, he also gives an account of Indian reserves and the migration of native people to the cities and urban areas.

He has also touched upon Indian organizations in Canada which have taken upon themselves the responsibility of improving the social, economic and living conditions of Indian people — a responsibility shared with the Department of Indian Affairs.

* Seasons *
Greetings



Finally he has made reference to Indians in their relation with the law. The focal point of the whole issue is that Indian people do not feel generally that they receive "equality before the law". This has been the main contention put forth by Indian leaders, and the author has attempted to explain why they feel this is so.

The book, however, deals with a much broader topic. He has gone on to explain the rights and obliga-

tions of minorities in such countries as New Zealand, South Africa, Southern Rhodesia, the Portuguese colonies, India and Guyana in South America. By placing the plight of Indian people in Canada in contrast to these other countries, the reader must inevitably note that on the one hand, Canadian Indians are very fortunate, and on the other, that there is still room for improvement in their treatment by the majority of the nation.

ABOUT THE AUTHOR . . .

Born in 1934, the author graduated as a lawyer in England in 1958 and holds post-graduate qualifications in International Law, History and International Relations as well as Constitutional Law. He specializes in International Human Rights Law and held the position as Director in this field for a year with the National Indian Brotherhood of Canada. During this period he became well acquainted with the situation of Indian people in modern Canadian society and has utilized this new-found knowledge in his book on Minority Rights.

He has travelled extensively throughout the world for the past fifteen years as a representative on Human Rights Commissions in various countries. He has participated in International Human Rights con-

ferences with state leaders in this field and writes from first-hand experience from on-the-spot investigations during his extensive travels.

Mr. Mehta is the author of several articles and reports on indigenous peoples, minority and human rights problems affecting situations around the world.

In the course of his human rights work in North America in the last three years, he has ventured into all the provinces both investigating the problems of immigrants, minority groups and native Indians and discussing the general situation with Federal, Provincial and local leaders.

His books definitely provide enlightenment for the understanding of Canadian society, and are a unique contribution to "Canadiana" literature.

INTERNATIONAL BARRIERS

by R. S-Mehta (272 pp.)
Published by Canada Research Bureau, P.O. Box 605, Ottawa, Canada. \$11.95 (hardcover).

In the belief that Canadian Indians have been somewhat ignored in the democratic process of this country, the author has traced the history of Canada from the time of European takeover to the present day. He has cited the development and progress of the country over the past 100 years, and has made reference to the most pressing concerns of most Canadians during this time.

A look at this unique view of Canadian history may partially explain the predicament of Indian people even though the author has made only a brief reference to their situation. He has at least taken the stand that Indian people are the founding race in Canada.

As far as Indians are concerned, this land still belongs to them and the theme of this book will undoubtedly be of relevance in the true perception of the understanding of the present day society.

INTERNATIONAL BARRIERS is in fact the history, social, legal and political — of Canada's immigration laws and policies over the past 100 years. It is one of the few books in Canada which has undertaken in a realistic way to explain the democratic process. Every Canadian knows that Canada is a democracy, but a good majority would be unable to explain the full implications of the system. This book will prove a valuable source for those wishing to educate themselves to the meaning of democracy in Canada today as well as in the historical context.

Poetry

REMINISCING OF AN INDIAN

They hunted with bow and arrows
For Moose meat to eat for many
tomorrows,
Up before dawn, no one being tardy
In groups they went, many a hunting
party,
Many men are no longer needed to
carry meat
Trucks are used, manpower just
can't compete.

It is better to hunt with high
powered guns
Alas! Keeping the poor Moose on
the run,
This is symbolic of how our rituals
have died
Watching us, our Forefathers must
have silently cried.
The present generation cannot have
pride
Their heritage and culture they'd
rather hide.

However, who can we blame?
The past? The present? No! Live up
to our name
We strive for education and justice

And we must really do something
about prejudice,
Their strange ways of living we try
to understand
The paleface, the whiteman, who
have invaded our land.

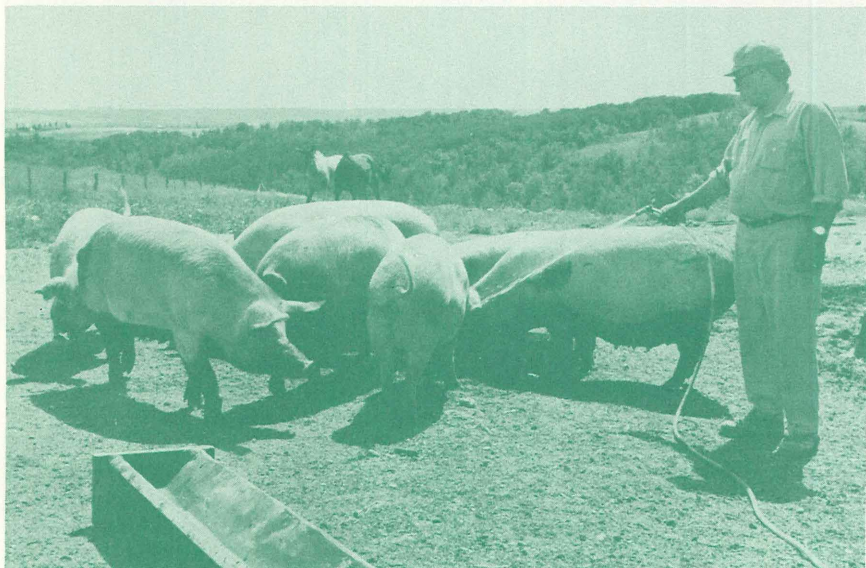
But unfortunately, we being of
savage descent
To understand? perhaps of us this
was never meant.
No longer do we succumb to the
habit of letting things ride,
Stand up! Take notice! We are
retrieving our pride.
We must all get an education
To try to help our beautiful nation.
Never mind our emotional distress
To solve our problems are psychia-
trists and social workers, no less!
To convince us we suffer from a
minor ailment of inferiority
complex,
Could it be? Our inner feelings we
cannot express?
However, life goes on and so we
exist
Reminiscing our heritage and cul-
ture, though whiteman's ways we
cannot resist!

Margaret Woods,
Nishga Tribe,
Nass River, B.C.



Featured above are dancers from Hazelton, B.C. who brought 'Ksan to the National Art Centre in early November. 'Ksan can be described as one of the first "cultural complexes" in British Columbia, as it is comprised of several buildings housing an arts and crafts outlet, a production plant, and a museum.

The thirty performers brought to the nation's capital by the National Museum of Man put for a great performance giving life to an ancient culture.



These giant hogs, being watered by Peter Whitecloud, represent the better future he and his family are striving to obtain from farming.

Farming Provides a Good Life Says Manitoba Hog Producer

Brandon, Manitoba — To Peter Whitecloud, just about everybody can be successful if they set their mind to it — and start something.

Peter, former chief of the Sioux Valley Indian reserve west of Brandon, set his mind to becoming a successful farmer — viewing agriculture as the door to a good life for his five sons.

And he started something — one of the few commercial hog production units established by Indian farmers in Manitoba.

His well-designed operation, in a \$16,000. building near his flower-bordered home on the reserve, is clean, efficient, and a money-maker.

There is no haphazard approach here. It is based on scientific production methods, financed in part by new federal government loan programs available to farmers, and he has ready sources of technical assistance at hand.

Like many another farmer who keeps animals, Peter Whitecloud has found they're a great deal of work — seven days a week.

Getting a sound pig operation going takes money, and he has had to find work off the reserve. His 17-year-old son, Dwayne, works full-time on the farm, assisted by younger brothers, while their father has a full-time job as a court communicator for the Southwestern Judicial District. He works with Indian people who appear in courts in such centres as Brandon, Killarney, Russell, Minnedosa, Melita, Rossburn and Virden.

To bolster family income, Mrs. Whitecloud works in the reserve band office.

Their goal is to set something up which can be continued by the five boys.

The whitecloud family farms 800 acres, raising grain for 125 pigs. They have a few geese and turkeys,

18 beef cattle, and briefly tried sheep production without success.

They also have four horses, the little extra something Peter Whitecloud provided to make life on the farm more enjoyable for his growing family.

He's been farming since 1948. It is only during the last five years that he has put a serious effort into it and made it pay. The pig production centre was started two years ago after he had read just about everything he could get on hogs.

While books and pamphlets are great, nothing beats practical experience, says Peter Whitecloud.

That kind of experience has convinced him that in the raising of pigs, a farmer's most important asset is a good registered boar, bought from a reputable dealer.

P.Q. Indians Request "Free" School on Reserve

Caughnawaga, P.Q. — Traditionalist Mohawks from Caughnawaga, concerned about their children's welfare and future, temporarily occupied portions of Centennial Towers while demanding support from the Department to help defray the cost of operating a "free school" on the reserve.

The traditionalists claim that 25 children have been attending the Indian Way School on Tennessee Road in Caughnawaga since mid-September.

Their occupation of the DIAND headquarters ended with a promise of action made by assistant Deputy Minister, J. B. Ciaccia.

"The government insists we go to the band council to get what we want," Chief Joe Philips told the officials. "But we don't recognize the band council. We're not asking for what doesn't belong to us. We are asking for the justice and equality that has been denied us for 400 years."

Nishga Tribal Council President First Indian Cabinet Minister

by Bill Badcock

Victoria, B.C. — (October, 1972) — Frank Arthur Calder, president of the Nishga Tribal Council, and MLA for the constituency of Atlin in northern B.C. was sworn in on September 15th as Canada's first Indian cabinet minister. The 56-year-old member of the Greenville Band will hold the position of Minister without portfolio in British Columbia's new NDP government, headed by Premier Dave Barrett.

In 1949, at the age of 33, Mr. Calder became the first Indian ever to sit in a Canadian legislature by winning the Atlin seat, and three years prior to his election he had been the first Indian to graduate in theology from the University of British Columbia. A nephew of Chief Peter Calder of the Nass Indians, he attended an Indian day school at Nass River, and later went to the residential school at Sardis in the Fraser Valley. The Church of England put him through university in order to make him a missionary, but he chose not to follow the ministry after graduation. Instead, he worked as a tallyman in the Skeena River plant of B.C. Packers Limited before running for the Legislature on the CCF ticket. At the time of his election, he was Secretary of the Native Brotherhood of B.C., which he joined in 1948. His constituency comprises the largest area in B.C. — 60,000 square miles — and the smallest number of voters — about 1,400.

Reaction to Mr. Calder's appointment was mixed. B.C. Senator Guy Williams, also an Indian and president of the Native Brotherhood of British Columbia, sent a telegram to Premier Barrett saying that B.C. Indians were "disheartened and disappointed" that Mr. Calder had not been given a portfolio. The telegram went on to say that the appointment indicated a lack of confidence on Mr. Barrett's part, and that the Premier should consider giving Mr. Calder a portfolio. Senator Williams said that Mr. Calder had served Atlin well and had been one of the strongest northern voices in the legislature on highways, resources and the needs of the north.

On the other hand, Mr. Philip Paul, Executive member of the Union of B.C. Indian Chiefs said, "Frank Calder has no communication with the Indian people." His stand stems from the suit brought against the province of British Columbia by the Nishga Tribal Council for declaration of title to 4,300 square miles of Nishga lands around the Nass River. The case has been heard by the Supreme Court of Canada, but decision has been reserved. The Nishga suit had been opposed by the National Indian Brotherhood and the Union of B.C. Indian Chiefs

on the grounds that it was not only premature, but would endanger the claims of all natives in Canada.

Also, when the U.B.C.I.C. asked for a meeting with the Prime Minister before the Supreme Court had handed down their decision, Mr. Calder sent a telegram to the Prime Minister charging there was a conspiracy to influence the Supreme Court's decision. The Prime Minister, at that time, respected the request from Mr. Calder and refused to make a public statement on the Union's claim for land based on aboriginal rights.

Mr. Calder said the Nishgas do not want the land returned to the Indians, but want to be recognized as the original owners and compensated accordingly.

When questioned concerning the legal implications of Mr. Calder's appointment, Attorney-General Alexander Macdonald said that, should the issue be raised, he would seek advice from constitutional experts on whether or not a man who is associated with a suit against a province should hold a cabinet post in the government of a province. In the meantime, despite all the pro's and con's, Frank Calder still retains the distinction of being the only Indian member of B.C.'s 14 Cabinet ministers.

FLASHBACK JAN 1956

Moncton, N.B. — One of the high spots of entertainment at a Moncton, New Brunswick folk festival held in August as part of the Acadian Bicentenary celebrations was the singing and dancing of two Nova Scotia Micmacs.

Mrs. Helen Martin, member of Fisher's Grant Band, sang a hunting song in the Micmac tongue, first explaining it in English. Henry Peters of the Millbrook Band, danced an old Indian war dance.

Both wore traditional Micmac costumes.

FLASHBACK MARCH 1965

Restigouche Reserve, Quebec — A lively new group at the Restigouche Reserve, Quebec, is the Junior Women's Club. Organized toward the end of last year, the club has held a Christmas parade in which Santa Claus distributed candies to the children, and is supporting activities of the Indian Brownie pack, which has a membership of about 20.

Leaders are Mrs. Joan Labilois, president; Mrs. Geraldine Basque, vice-president; Mrs. Eleanor Basque, Treasurer, and Mrs. Ruth Isaac, secretary.

Best Wishes... from The Indian Bookshelf



Design by: Don Konrad

Photo Credit: Bill Badcock

SECRET IN THE STLALAKUM WILD by Christie Harris

The author of RAVEN'S CRY, one of the best books in the Indian literature series, has come out with another book combining the Northwest and the Indians. 'Stlalahums are unnatural beings in the natural world. To the Old Coast Salish Indians, they were an explanation for many strange events.' These lines challengingly invite readers of all ages to explore the Northwest coast world through SECRET IN THE STLALAHUM WILD.

Atheneum Publishers, New York City, \$4.95.

* * *

RECOLLECTIONS OF AN ASSINIBOINE CHIEF by Dan Kennedy (Ochankugahe)

Dan Kennedy is over 100 years old and recounts the history of his people, indeed of life in early Saskatchewan, in this fine book. If Canada has witnessed tremendous changes in the country over the past 100 years, so too has Dan Kennedy. Many historic moments are recorded in his book.

Toronto and Montreal, \$7.95
McClelland and Stewart,

* * *

TALES FROM THE IGLOO edited and translated by Maurice

Metayer with illustrations by Agnes Nanogak.

An intriguing look into Eskimo culture, TALES FROM THE IGLOO, is not only fascinating in content but in illustrations as well. The book contains 22 legends of the Copper Eskimos which have been passed down by word of mouth. The legends give the world phenomenons a meaning and a source.

Hurtig Publishers,
Edmonton, \$4.95

* * *

A SMALL AND CHARMING WORLD by John Frederic Gibson

Written with an insight often lacking in civil servants, Mr. Gibson's book is the most compassionate and thoughtful piece of literature dealing with Indians to appear in a long time. The author writes with a decided air of authenticity and understanding of a way of life known to too few non-Indians, and has managed to produce an altogether delightful narrative. Should be required reading for all government field-workers who have contact with native people.

Collins Press, Toronto and London \$6.95

* * *

NATIVE RIGHTS IN CANADA (2nd Edition) — edited by P. A.

Cumming and N. H. Mickenberg. Twice the length of the first edition of 1970, this second edition of NATIVE RIGHTS IN CANADA is the source book for anyone interested in the legal aspects of injustice to native people. It examines the question of aboriginal rights from both a national and international point of view, and deals with both status and non-status Indians and Eskimos. An excellent reference work.

General Publishing, Toronto,
\$7.95 (pb)

* * *

GREAT LEADER OF THE OJIBWAY: MIS-QUONA-QUEB by James Redsky

The exploits of the last great war leader of the Ojibway as told by James Redsky from stories he heard in his childhood some seventy years ago. Includes descriptions of the Ojibway religion, the society of medicine men, the shaking tent, and a way of life that has all but vanished.

McClelland and Stewart,
Toronto, \$7.95

* * *

TALES OF NOKOMIS by Patronella Johnston

Patronella Johnston, an Ojibway from the Cape Croker Reserve in Ontario, has written these legends of her people as a measure to pre-

serve the Indian culture and to teach young people. Colour illustrations by Francis Kagige.

Chales J. Musson, Ltd., Toronto.

* * *

SONGS OF THE DREAM PEOPLE by James Houston

Chants and images of the Indians and Eskimos of North America written and illustrated by James Houston. Drawings of art objects and weapons coupled with songs of America's First People.

Atheneum New York, \$5.95

* * *

I AM AN INDIAN edited by Kent Gooderham

The first anthology of Indian literature published in Canada; written and illustrated by Sioux, Salish, Ojibway, Delaware Abnakis and Assiniboine men and women. J. M. Dent & Sons (Canada) Ltd., Toronto.

* * *

AN INDIAN REMEMBERS by Tom Boulanger

Told in diary-like style, Tom Boulanger relates his life as a trapper in northern Manitoba. To obtain an insight into the life of Indian people since the turn of the century in northern Manitoba, AN INDIAN REMEMBERS is definitely a valuable source.

Peguis Publishers, Winnipeg, \$4.95