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Indian and Eskimo Affairs Program

Programme des affaires indiennes
et esquimaudes

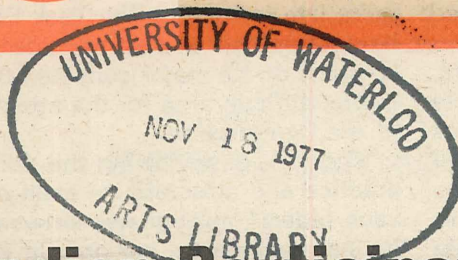
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INDIAN NEWS

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Indian Participation in Fund Allocation

by H. H. Bernard

For the first time in the history of the Department of Indian Affairs, Indian representatives were invited to accompany regional personnel to Ottawa this year to discuss and participate in funding allocation. Each year the Department receives millions of dollars to be spent for the benefit of Indian people. This year they made an effort to allow Indian people a role in determining how the money will be spent, or as they say in government, how it will be "allocated".

The purpose for the meeting held with representatives from headquarters, Regional Offices and Indian people were:

1. To find ways of allowing Indian people to develop and operate programs.
2. To develop processes for allowing Indian input which are realistic.
3. To obtain regional views on strengths and weaknesses of each process.
4. To determine the priority of processes based on regional advice, and
5. To decide on an appropriate participating process for each of the Local Government's present priorities.

The session started with the introduction of 4 project priorities:

(a) Program forecasts/estimates/budget. The purpose of this study is to provide a budget and response system which supports short-term and 5-year financial/program planning in a total community sense. It is also to provide a flexible financing system to support self-determination by bands and make the reporting system reflect Band Council's needs to manage, report to membership, and report to the Department.

(b) Band funding revisions. This study is to develop criteria, and identify ways and means of providing Band Councils with planning funds. Secondly, to develop criteria to amend the core funding formula by exploring the possibility of combining Band staff and office costs now funded separately under core funding and overhead costs. Third, to develop more effective funding criteria for overhead administration in relation to current and future requirements.

(c) Allocation of capital funds. A study to develop a capital allocation system which is simple, equitable, objective, and effective. As well, to incorporate band involvement, planning, advance notice and program review into the capital allocation process.

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Young chief looking for Treaty 7 coverage on page 1A.

Report to the American Indian Policy Review Commission

The Task Force on Federal Administration and the Structure of Indian Affairs has collected and reviewed data concerning a broad variety of Indian issues and has set down recommendations for change which will improve relations between

the Indian tribes and the U.S. government and improve the administration of the government's Indian programs.

Pursuant to Public Law 93-580, the Task Force was charged by the American Indian Policy Review Commission with the responsibility to conduct:

1. "A review of the policies, practices and structure of the federal agencies charged with protecting Indian resources and providing services to Indians: *Provided*, that such review shall include a management study of the Bureau of Indian Affairs utilizing experts from the public and private sector."

2. "An exploration of the feasibility of alternative elective bodies which could fully represent Indians at the national level of government to provide Indians with maximum participation in policy formulation and program development."

3. "An examination of the statutes and procedures for granting federal recognition and extending services to Indian communities and individuals."

Following these general lines of inquiry, the Task Force arrived at five specific subject areas:

1. Administration of the Trust —

This subject is concerned with the impact of the entire Federal government on Indian resources, since it is impossible to examine the structure of federal agencies *charged with* the protection of Indian resources without being confronted with issues concerning those federal agencies which *affect* Indian resources as well. The problems are of such a character that the Task Force has recommended major structural changes, which are necessary to enable the Federal government to initiate changes in important specific procedures and policies.

2. *Delivery of Services* — This subject area is concerned with the system by which various kinds of

federal services are provided to Indian people and communities. Since Indians are eligible for programs authorized specifically for Indians as well as programs of general applicability, the Task Force has concentrated on the relationship between these two kinds of federal service and has recommended means of improving coordination between them.

3. *Management of the Bureau of Indian Affairs* — The special Management Study of the Bureau of Indian Affairs commissioned by the Task Force pursuant to P.L. 93-580 deals in some detail with the internal operating difficulties of the agency and recommends changes.

(continued on next page)

TREATY 7

In this issue Indian News presents a special feature on Treaty 7 celebrations held in Alberta. In its next issue, Indian News will resume the publication of Ideas / Idées on Economic Development.



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NOUVELLES INDIENNES

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Jeune chef sur les genoux de sa mère: plus de détails aux pages 1A et suivantes.

Participation des Indiens à la répartition des fonds

par H. H. Bernard

Pour la première fois dans l'histoire du ministère des Affaires indiennes, des représentants indiens ont été invités à accompagner le personnel des bureaux régionaux à Ottawa cette année pour donner leur avis et participer à la répartition des fonds. Chaque année, le Ministère reçoit des millions de dollars destinés aux Indiens. Cette année, des efforts ont été faits pour que les Indiens puissent jouer un rôle dans la détermination des divers postes de dépenses, ou pour employer les termes du gouvernement, pour participer à la «répartition».

Le but de cette rencontre entre les représentants de l'administration centrale, des bureaux régionaux et des Indiens était:

1. De trouver des moyens pour que les Indiens puissent élaborer et administrer des programmes.
2. De mettre au point des processus permettant aux Indiens de participer de façon réaliste.
3. D'obtenir les opinions des représentants régionaux sur les forces et les faiblesses de chaque processus.
4. De déterminer la priorité des processus en se basant sur l'opinion

des représentants régionaux.

5. De choisir le processus approprié de participation convenant à chacune des priorités actuelles de l'administration locale.

La séance a débuté par l'introduction de 4 priorités à l'état de projet:

a) Prévisions du programme/Budget des dépenses. Le but de cette étude est de créer une méthode de budgétisation et de réaction qui appuie la planification à court terme et celle d'un programme financier quinquennal dans le sens communautaire intégral. Cela vise également à fournir une méthode souple de financement pour encourager l'autodétermination des bandes et à faire en sorte que la méthode d'établissement des rapports traduise les divers besoins du conseil de bande en matière de gestion et de relations avec les membres et avec le Ministère.

b) Révisions du financement des bandes. Cette étude sert à élaborer des critères et à identifier des moyens d'accorder des fonds de planification aux conseils de bandes. Elle vise aussi à élaborer des critères

(suite page 2)

Rapport soumis à la Commission de révision de la politique à l'égard des Amérindiens

Le groupe de travail sur l'administration fédérale et sur l'organisation des Affaires indiennes a recueilli et examiné les données ayant trait à un grand nombre de questions qui concernent les autochtones. En outre, il recommande certains changements qui amélioreront tant les rapports entre les tribus indiennes et le gouvernement des États-Unis que l'administration des programmes gouvernementaux relatifs aux Indiens.

Conformément à la Loi publique 93-580, la Commission de révision de la politique à l'égard des Amérindiens a chargé le groupe de travail de:

1. « Examiner les lignes de conduite, les méthodes et l'organisation des organismes fédéraux chargés de protéger les ressources indiennes et d'assurer des services aux autochtones. Cet examen doit englober l'étude de la gestion du Bureau des Affaires indiennes en ayant recours à des spécialistes du secteur privé et public. »

2. « Etudier la possibilité de créer des corps électifs parallèles qui pourraient représenter pleinement les Indiens à l'échelon national, ce qui leur permettrait de participer pleinement à l'élaboration d'une politique et à la mise en œuvre de programmes. »
3. « Examiner les lois et la procédure à suivre pour accorder la reconnaissance du gouvernement fédéral et pour assurer les services aux Indiens et à leurs collectivités. »

Dans le cadre de ces grandes lignes, le groupe de travail a déterminé cinq domaines d'étude précis:

1. **Administration de la tutelle** — Ce sujet concerne l'influence qu'exerce l'ensemble du gouvernement fédéral sur les ressources indiennes, car il est impossible d'étudier l'organisation des organismes fédéraux chargés de la protection des ressources indiennes sans avoir à toucher des questions qui concernent ces organismes et qui influent également sur les ressources indiennes. Les problèmes

sont tels que le groupe de travail a recommandé de grands changements organisationnels qui permettront au gouvernement fédéral de procéder à des modifications touchant d'importantes procédures et lignes de conduite précises.

2. **Fourniture de services** — Ce sujet traite du régime en vertu duquel les Indiens et leurs collectivités reçoivent des services fédéraux de tous genres. Comme les Indiens sont admissibles aux programmes qui les visent directement de même qu'à ceux de portée générale, le groupe de travail a étudié en particulier le rapport entre ces deux types de services fédéraux et a recommandé certains moyens visant à améliorer leur coordination.

3. **Administration du Bureau des Affaires indiennes** — L'étude spéciale sur la gestion du Bureau des Affaires

indiennes commandée par le groupe de travail, conformément à la Loi 93-580, traite à certains égards des difficultés de fonctionnement interne de l'organisme et recommande certains changements. Le groupe de travail a lui-même recueilli un grand nombre de données supplémentaires ayant trait au Bureau des Affaires indiennes, provenant notamment des Indiens eux-mêmes. Ici encore, les problèmes relatifs à l'organisation rendent plus urgentes les recommandations visant à effectuer d'importants changements organisationnels qui rendront plus appropriée et plus équitable l'influence du Bureau.

4. **Etablissement de corps électifs parallèles** — Le groupe de travail a revu l'histoire des rapports politiques entre les diverses tribus

(suite page 2)

TRAITÉ N° 7

Nouvelles indiennes offre à ses lecteurs, dans la présente édition, un reportage spécial sur les célébrations du Traité n° 7 tenues en Alberta. Dans sa prochaine édition, Nouvelles indiennes poursuivra la publication du cahier spécial intitulé *Idées/Ideas*, décrivant les réalisations dans le domaine de la promotion économique.





(continued from page 1)

The Task Force itself has gathered a great deal of additional data concerning the Bureau of Indian Affairs, particularly from the Indian people themselves. Here, again, problems associated with the organizational level prompt the recommendations for a major structural change to allow appropriate and equitable influence.

4. Feasibility of Alternative Elective Bodies — The Task Force has reviewed the history of the political relationship between the various Indian tribes and the U.S. and sought knowledgeable Indian opinion regarding the effect on the present system of the absence of an elective body to insure Indian participation at the national level. The Task Force has also held several meetings to solicit Indian opinion regarding the institutionalization of a relationship between the Indian tribes and the Congress.

5. Procedures for Granting Recognition — This responsibility was given specifically to this Task Force

quite late in its life. The Task Force has assembled what it considers to be some of the major considerations in this difficult area for the attention of the Commission.

The task of reviewing the policy, practice and structure, of each relevant federal agency has proven to be insurmountable, not only in view of the limitations of time and resources, but also in view of the reluctance of the executive branch agencies to extend their full cooperation to the work of the Task Force. They have also been unable to recommend changes in each policy and procedure for each agency for the same reasons. But in addition, the Task Force concluded during its investigations that the intent of Congress in creating the American Indian Policy Review Commission was to take a broad look at Federal-Indian policy and in that sense the Task Force has assembled evidence of problems with a view toward determining sys-

(continued on page 5)

Transitional Recommendations by Task Force Three:

Federal Administration and Structure of Indian Affairs

1. The Task Force believes that several immediate actions must be taken by Congress and the Executive Branches to improve present Indian administration and bring about more vigorous protection and assistance to Indian tribes while major changes in administrative arrangements are being made. Therefore, we recommend that: A "Special Action Office for Indian Affairs" be created under the direction of the President. This Special Office to be charged with the responsibility of planning and directing and with administrative transactions of Indian affairs into the Independent Agency for Indian Affairs.

(a) The Special Action Office be directly responsible to the President, Congress and Tribal Governments.

(b) The Special Action Office be charged with the responsibility for developing a plan for organizing the Independent Agency for Indian Affairs and executing the administrative transition subject to the approval of Indian tribal governments and the Congress.

(c) The Special Action Office for Indian Affairs be authorized to review and comment on any actions of the Secretary of the Interior and the Commissioner of Indian Affairs which impact on Indian tribes and nations during the transition.

(d) The Special Action Office be authorized to develop a plan for Indian Service Regulations to replace Civil Service Regulations for the Independent Agency.

(e) The Special Action Office be authorized to exercise its duties for a three-year period from the point of beginning, and

(f) The Special Action Office be directed to develop a government-wide plan for the institutionalization of "Indian Impact Statements,"

which would be required of any government agency or state government which intends to initiate actions which will impact on the lives and property of Indians.

2. The Bureau of Indian Affairs should be immediately authorized to fund Indian programs by direct grants in addition to contracts.

3. All authority presently vested in the Area Office of the Bureau of Indian Affairs be distributed between the tribal government and the local agency as a result of negotiations between the tribal government and local agency superintendent.

4. Tribal governments be permitted to exercise veto power over the selection and employment of agency superintendents and branch chiefs. This process must be established in accordance with a negotiated agreement between the Commissioner and each tribe.

5. The Bureau of Indian Affairs submit a full report of budget totals and budget breakdown to each tribal government and the appropriations committees before the appropriations processes begin.

6. In both administrative and judicial proceedings, Indians should be assured and allowed to select competent, independent counsel. To the extent that a tribe cannot afford counsel, the government should undertake to finance representation.

7. In cases free of conflicting governmental interest, the government should fulfill its responsibilities under federal law to represent Indian tribes. This representation should be under the direction of the client, not the government.

8. Congress enact an "American Indian Tribal Government Assistance Act" through which direct appropriations for tribal governmental needs are met in the fashion of revenue sharing.

Principal Recommendations on Federal Administration and Structure of Indian Affairs

1. In order to remove all question and threat of termination, this Task Force recommends that: Congress enact a law which formally affirms the continuing United States' responsibility to preserve, protect and guarantee Indian rights and property. This policy should not permit the liquidation of Indian lands and resources or terminate the trust relationship with any Indian tribe but should establish a continuing trust relationship.

2. In order to provide a more concentrated point for Congress to deliberate on matters affecting American Indians, it is recommended that: Congress create a full Committee on Indian Affairs in the House of Representatives and a full Committee on Indian Affairs in the Senate. These will replace the two Subcommittees on Indian Affairs under the Committees on Interior and Insular Affairs in the House and Senate and consolidate Indian activities from all other committees of each of the houses. Each full Committee should have staff in sufficient numbers qualified in Indian affairs through experience and descendancy to insure that Committee members will have maximum access to informed assistance. The Committees should have the usual power of oversight and power to review all legislation which may have impact on Indian nations, tribes and people.

3. In order to remove the serious "Conflict of Interest" problems, the numerous problems of a separate administrative layer at the departmental level, and to provide administrative control with legal counsel obligated to Indian clientele, we recommend that: Congress establish an "Independent Agency for Indian Affairs". The authority and responsibility for matters relating to Indian affairs or arising out of relations with Indian nations and tribes shall be removed from the Department of the Interior and vested in the Independent Agency. The Independent Agency for Indian Affairs shall be devoted to technical assistance, primary service delivery and legal protection of Indian rights and property.

(a) The Independent Agency shall be empowered to coordinate all the activities of the Federal government in response to the overall program needs of Indian nations, tribes and people. In accordance with this power, the Independent Agency shall be mandated to participate in all program and budget planning activities of other federal agencies, bureaus and departments whose programs are available to the citizens of the U.S. and as such, to the American Indian tribes and people.

(b) The Independent Agency shall include a legal department responsible for providing legal protection of Indian rights and property. The legal part of the Independent Agency shall be authorized to serve as the counsel to advise the Agency. The Independent Agency shall have the option to initiate litigation with approval of and on behalf of Indian nations and tribes or when appropriate, recommend that the Department of Justice take the initiative.

(c) The Independent Agency shall have a "Commissioner" as its head, appointed by the President of the United States, subject to Senate confirmation. The Agency head should be appointed from a roster of candidates recommended by the Indian community. The head of the Agency should be appointed for a fixed term.

(d) The Independent Agency shall be mandated by Congress to design an Agency budget, program and accounting system in a fashion which permits full and direct tribal participation in all elements of every program being provided for their benefit by the United States. The Congress' mandate should include a requirement that a detailed "national Indian budget" be drawn up in addition to an Independent Agency budget.

(e) The Independent Agency for Indian Affairs shall be structured so there are "two levels" of administrative authority, i.e., Central Office and the Agency Office at the tribal level. The present Area Offices of the Bureau of Indian Affairs shall be abolished and replaced with regional service center support offices without line authority.

(f) The Independent Agency shall be mandated to develop a long-range tribal development program which will reflect the annual funding needs for human and natural resources of each tribe. This program should be projected for at least ten years and as each budget is submitted, a new year is added to the projection. The long range plans should be updated with the idea of meeting projected goals in the long term.

(g) The Independent Agency should be charged with establishing an agency office for each reservation, pueblo, band, rancheria, and Alaskan district. In the case of smaller communities, a local office extension of an agency should be established at each locality to provide technical assistance, services and protection.



9. Congress not enact any laws to organize an Indian elective body for purposes of representing Indians in policy and program development activities but permit tribal governments time and opportunity to explore the issue more fully.

Participation

(suite de la page 1)

res dans le but de modifier la formule de financement de base en étudiant la possibilité d'allier les coûts relatifs au personnel de bande et aux bureaux actuellement financés séparément en financement de base et frais généraux. Enfin, elle vise à élaborer de meilleurs critères de financement pour la gestion des frais généraux en considérant les besoins actuels et futurs.

c) Répartition des fonds de capital. Cette étude vise à élaborer une méthode de répartition des fonds de capital simple, équitable, objective et efficace, et à inclure la participation de la bande, la planification, les avis préliminaires et la révision du programme dans le processus de répartition du capital.

d) Répartition des fonds d'exploitation et d'entretien. Cette étude a deux buts: le premier, d'élaborer, de confirmer et de clarifier la politique du Ministère relativement à la répartition des fonds d'exploitation et d'entretien et le second, d'élaborer conformément à la politique du Ministère, une méthode de répartition de ces fonds facile à comprendre et à mettre en œuvre qui accorderait une grande souplesse aux bandes.

Chaque chef d'équipe de ces projets a donné un bref aperçu de la détermination des priorités, qui a été suivi d'une période de commentaires et de questions.

Les représentants de la région
(suite page 4)

Rapport

(suite de la page 1)

indiennes et les Etats-Unis. En outre, il a recueilli l'opinion d'Indiens bien informés concernant les répercussions qu'entraîne sur le régime actuel l'absence d'un corps électif parallèle qui servirait à assurer la participation des Indiens à l'échelon national. Le groupe de travail a également tenu plusieurs réunions afin de demander l'opinion des Indiens sur l'institutionnalisation des rapports entre les tribus indiennes et le Congrès.

5. *Procédure à suivre pour accorder la reconnaissance* — Ce n'est que vers la fin de son mandat que le groupe de travail s'est vu confier cette tâche. Il a signalé à la Commission ce qu'il juge être les principaux aspects de cette question complexe.

L'examen de la politique, des méthodes et de l'organisation de chaque organisme fédéral pertinent s'est révélé être une tâche insurmontable, étant donné non seulement les contraintes de temps et de moyens, mais compte tenu également du peu d'empressement des organismes de l'administration à collaborer pleinement aux travaux du groupe de travail. Pour les mêmes raisons, ce dernier a été incapable de recommander des changements portant sur chacune des politiques et procédures de chaque organisme. Au cours de son enquête, toutefois, le groupe de travail a conclu que le Congrès, en créant la Commission de révision de la politique à l'égard des Amérindiens, voulait obtenir un aperçu général de la politique gou-

vernementale sur les Indiens. Dans cette optique, le groupe de travail a cerné les problèmes tout en déterminant les imperfections systématiques. Les membres du groupe sont convaincus que, si l'on adopte et l'on applique intégralement les changements organisationnels recommandés, le gouvernement fédéral pourra, grâce à cette réorganisation, procéder plus facilement aux modifications nécessaires touchant la politique et la procédure.

(suite page 4)

Le détecteur d'incendie efficace, mais pas entièrement satisfaisant

La plupart des gens conviennent que l'installation d'un détecteur d'incendie à domicile est l'un des moyens les plus efficaces de protection contre le feu. Les relevés de la NFPA (*National Fire Prevention Association*) révèlent que le détecteur d'incendie résidentiel permet de sauver des vies et parfois même des maisons.

La NFPA croit fermement en l'efficacité du détecteur et ses imprimés d'information en encourage fortement l'utilisation à domicile. Bien qu'elle préconise vivement l'emploi du détecteur, la NFPA ne voit pas nécessairement en lui le remède miracle qui viendra résoudre le problème des incendies résidentiels. En effet, il n'empêche pas les incendies de se produire ni ne les éteint. La seule chose qu'il peut faire, c'est avertir les occupants de la maison qu'il y a le feu et qu'il vaudrait mieux quitter les lieux en vitesse. Si les occupants ne réagissent pas, s'ils ne savent pas quoi faire en cas d'incendie, ou s'ils ne se sont jamais préparés en vue d'une telle éventualité, le détecteur se montrera peu efficace.

Nous tenons donc à mettre en garde ceux qui, comme nous, en favorisent l'installation en leur disant que la détection seule ne suffit pas. Il faut continuer à renseigner les gens sur les éléments de leur vie quotidienne qui représentent des risques d'incendie (systèmes de chauffage et d'électricité défectueux, mauvaises habitudes comme fumer au lit, etc.), et sur la nécessité de prévoir les mesures à prendre en cas d'incendie.

Le détecteur d'incendie ne sera pleinement efficace comme solution au problème des incendies résidentiels, que lorsque les gens seront bien préparés et connaîtront les aspects fondamentaux de la sécurité incendie.

NATIONAL FIRE PREVENTION ASSOCIATION

Sécurité incendie à la maison

Importance d'une bonne préparation

Préparer un plan d'évacuation en essayant d'imaginer que le feu est pris dans diverses pièces de la maison. Etudier le plan avec tous les membres de la famille.

Il faut prévoir plusieurs voies de
(suite page 4)

Une cérémonie du premier coup de pioche chez les Chippewas de Sarnia

par H. H. Bernard

Sarnia (Ontario) — Le chef William Rogers des Chippewas de Sarnia, M. D. G. Harris de la *Bigelow-Liptak of Canada Ltd* et Gerald Maness, président de la *Chippewas of Sarnia Industrial Developments Ltd.* ont participé à une cérémonie du premier coup de pioche, qui se déroulait dans cette réserve à l'angle de la route n° 40 et de la Churchill Road.

Autrefois, la réserve Sarnia des Chippewas comprenait quelque 10 000 acres. Au cours des années, la ville et les industries en ont acquis une bonne part et la réserve comprend maintenant environ 3 000 acres. Quelque 90% des principales industries du sud de Sarnia se trouvent sur d'anciennes terres chippewas.

Tout récemment, les Chippewas ont formé la société *Chippewas of Sarnia Industrial Developments Limited* afin de mettre en valeur ce qui leur reste de territoire. Sur les 163 acres appartenant à la corporation, 28 acres sont pourvus de tous les services et sont à louer.

Lors de la cérémonie du premier coup de pioche, la C.I.D.I. a accueilli son premier locataire, *Bigelow-Liptak of Canada*. Le chef Rogers et le président Maness ont accueilli les invités et la presse à l'emplacement où se tenait la cérémonie.

Plus tard dans la journée, au cours du buffet, M. Harris, vice-président et directeur général de *Bigelow-Liptak*, a fait un bref historique de la compagnie. Il a déclaré

que sa société manifestait sa confiance dans la région de Sarnia en s'y établissant et il a poursuivi ainsi: « Nous sommes fiers et heureux de faire partie de la *Chippewas of Sarnia Industrial Developments Limited*. »

M. George Allan, principal intérimaire du Lambton College, a présenté, au nom de la *Bigelow-Liptak*, une bourse de \$500 qui sera décernée à un(une) élève indien(ne) pour lui permettre d'aller à ce collège. Le chef Rogers a remercié la compagnie au nom de la bande et il a dit que ce cadeau revêtait une importance particulière puisqu'il s'agit du premier du genre dans la région de Sarnia.

La C.I.D.I. est une corporation instituée conformément aux lois de la province de l'Ontario dans le but d'administrer le développement industriel dans la réserve indienne de Sarnia. La corporation, dirigée par son président, Gerald Maness, et un conseil d'administration, loue des terrains à des industriels à des taux basés sur la valeur commerciale du terrain et la valeur des constructions qui doivent être aménagées sur le terrain. Ces baux peuvent s'étaler sur une période allant jusqu'à 50 ans et le taux de location est augmenté tous les cinq ans.

M. Wilson Plain, agent de promotion économique pour la bande de Sarnia, a affirmé que l'immeuble de *Bigelow-Liptak* n'était que le premier des quelque 20 édifices qui seront construits sur l'emplacement de 28 acres.

Programme d'enseignement des professeurs indiens autochtones

Le programme de formation de professeurs destiné aux Indiens et assuré par l'Université de la Colombie-Britannique admettra un nombre record de 80 étudiants cet automne, grâce à l'addition de deux nouveaux centres hors campus.

Le programme connu sous le sigle NITEP (*Native Indian Teacher Education Program*) a été entrepris en 1974 avec 55 étudiants répartis dans quatre centres hors campus. De nouveaux centres viennent de s'ouvrir à Campbell River et à Chilliwack, ce qui améliore le service que fournissent déjà ceux de Vancouver Nord, de Williams Lake, de Kamloops et de Terrace.

Bien que les centres de Williams Lake et de Vancouver Nord ne prendront aucun étudiant de première année en septembre, ceux de Campbell River, Chilliwack (Coqualeetza), Terrace et Kamloops admettront chacun un nombre record de 20 étudiants au programme de quatre ans menant à un baccalauréat en enseignement de l'Université de la Colombie-Britannique.

Les étudiants du NITEP passent deux ans dans les centres hors campus où ils acquièrent de l'expérience pratique en enseignement tout en suivant des cours de niveau universitaire; par la suite, ils entrent à l'université au niveau de la troisième année.

Les étudiants du NITEP qui ont commencé en 1974 viennent de terminer leur programme de trois années à la faculté d'éducation de l'Université de la C.-B. Le directeur du programme, M. Art More s'est dit confiant que de ce nombre plusieurs feront partie des diplômés de 1978.

Tous les étudiants du NITEP sont des Indiens, inscrits ou non, et ils peuvent être admis après leur cours secondaire s'ils répondent aux critères d'admission de l'université ou s'il s'agit d'étudiants assez mûrs se sentant capables de suivre un programme universitaire menant à un diplôme avec l'aide d'un tuteur.

Bien que tous les frais d'exploitation du programme soient à la charge de l'UCB, M. More a confirmé qu'une subvention du ministère des Affaires indiennes avait finalement permis d'ouvrir les deux nouveaux centres hors campus et d'admettre 80 étudiants dès l'automne. Les inscriptions en première année sont passées de 55 en 1974 à 60 en 1975 et à 65 en 1976.

Il y a seulement 20 Indiens autochtones qui enseignent actuellement en Colombie-Britannique et seulement cinq détiennent un diplôme.

Au cours des deux premières années, les étudiants du NITEP
(suite page 4)

Chippewas of Sarnia Have Sod Turning Ceremony

by H. H. Bernard

SARNIA, Ont. — On the corner of Highway 40 and Churchill Road Chief William Rogers of the Chippewas of Sarnia, Mr. D. G. Harris of Bigelow-Liptak of Canada Ltd., and Gerald Maness, president of Chippewas of Sarnia Industrial Developments Ltd. took part in a sod turning ceremony on this reserve.

At one time the Chippewas of Sarnia Reserve encompassed some 10,000 acres. Through acquisitions by both city and industry, the reserve now totals approximately 3,000 acres. Ninety percent of all major industries in the south end of Sarnia are located on former Chippewas lands.

Recently these people formed Chippewas of Sarnia Industrial Developments Limited in order to develop their remaining lands. Of the 163 acres of land held by the Corporation, 28 acres are fully serviced and available for leasing.

With the sod-turning ceremony, the C.I.D.L. welcomed its first tenant, Bigelow-Liptak of Canada. Both Chief Rogers and president Maness welcomed the guests and the press to the site for the ceremonial sod-turning.

At a buffet luncheon later on, Mr. Harris, V.P. and G.M. of Bigelow-Liptak, gave a brief speech detailing the history of the company. In his

speech he said that their locating here constitutes their confidence in the Sarnia area. Mr. Harris stated that "we are proud and pleased to be a part of Chippewas of Sarnia Industrial Developments Limited".

Mr. George Allan, Academic Vice-Principal of Lambton College, on behalf of Bigelow-Liptak, presented a bursary of \$500 to be awarded to an Indian boy or girl to attend that college. Chief Rogers thanked the company on behalf of the band and said it was a gift of some significance as it was a first for the Sarnia area.

C.I.D.L. itself is a corporation chartered under the laws of the province of Ontario for the purpose of managing industrial development on the Sarnia Indian Reserve. The corporation, governed by its president, Gerald Maness, and a board of Directors, leases lands to industry with rates based on a combination of market value of the land used plus value of the buildings to be situated on that land. These leases may run as long as 50 years, with increments to the land leases each five years.

Wilson Plain, Economic Development Officer for the Sarnia Band said that the Bigelow-Liptak building was only the first of some 20 buildings to be erected on the 28 acre site.

theme should necessarily be bilingualism and biculturalism.

Stanley Redbird, representing the elders, touched on the importance of using education as a tool, that education of each other as Indian people is the only way we can survive. "The purpose of our being here," Stanley Redbird said, "is to share the education we have. We have understood the white man's way of life, now let us look at our way of life because it is good."

The Fourth World

Addressing an audience of 1,300 people at the banquet held for the 5th Annual Native American Bilingual Education Conference, George Manuel, in an emotional and eloquent speech, gave the audience a brief history of the origins of the World Council of Indigenous People.

Mr. Manuel stressed the need for the native people to use their Indian languages, because with the use of the languages then the true concepts of the native people are realized. To succeed as a nation, according to Mr. Manuel, then the Indian people must regain their real identity as a sharing culture. "Our traditional culture is known in the outside as the sharing culture."

The concept of the Fourth World came about when George Manuel was still President of the National Indian Brotherhood. He saw that the oppressions that the Canadian and American Indians were going through were the same as the rest of the Indigenous peoples. The oppressors of these people were also the same. George explained the concepts of the First World, Second World, Third World and the Fourth World.

The First World consists of all the old world countries — for instance, France, Switzerland, and England just to name a few. When these people came to North, Central and South America, then the Second World came into being. The inhabitants of the Second World became victims of the First World. The Third World consisted of the Asian countries, Viet-Nam and India after they gained their political independence. When the Native People come into being then the concept of the Fourth World will come into existence.

Mr. Manuel gave the white educational systems as the reason why the Indian people had lost their true native culture. Because the Indian people allowed the white educational system to invade their own culture for such a long time that they must fight stronger today to regain the concepts which are still part of the Indians' history. In order to give the Indian children a truly worthwhile education then we must attempt to recapture the culture of the past. Mr. Manuel ended by asking the people that they share and build their own distinctive institutions. "That hold our culture to build the Fourth World."

The Truth Of Spiritual Survival

"We are here because we are concerned about our Indianness, and we are here because we know that we have found a sense of direction to find back our Indianness," said Verna Kirkness to the Fifth Annual Native American Bilingual Education Conference.

Verna pointed out that the prob-

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Detection: Good, But Not Enough

Home fire detection, most everyone agrees, is one of the best answers to the question of how to solve the residential fire problem. NFPA records of actual fires show that detectors in the home do provide adequate warning for people to save themselves and in some cases, to save their homes as well.

The NFPA believes strongly in the value of home fire detection, and, through its educational literature, encourages the use of detection equipment in the home. As strong as our support is for the concept of home fire detection, the NFPA does not believe that it is the panacea for the residential fire problem. Detection equipment neither prevents fires nor puts fires out. All that detection equipment can do is warn occupants that there is a fire and that they had better leave the building — fast. If the occupants are unresponsive, if they don't know how to react in a fire, if they have not developed an escape plan, the detection equipment may do them little good.

Therefore, we offer this caution to our fellow supporters of home fire detection: Detection alone is not enough. You must continue your efforts to educate the public about fire hazards, such as faulty electrical and heating equipment, that they live with, yet don't recognize; about living habits, such as smoking in bed, that cause fires; and about the need to plan beforehand how they will react if fire does strike.

Only when home fire detection is combined with such basic knowledge of fire safety will it reach its full potential as a solution to the residential fire problem.

NATIONAL FIRE PREVENTION ASSOCIATION

HOME FIRE SAFETY

Advance planning is very important

Work out a fire escape plan. Try to visualize fires in different areas of the house and work out an escape plan. Discuss the plan with all members of the family.

Alternate escape routes are a must because one or more of the ways out may be blocked off by fire.

Most of our Indian homes are one storey buildings and escape is fairly simple, any of the windows in the house are alternate escape routes, but remember storm and screen windows may be difficult to get through, a chair or an axe may be necessary to smash them out.

Always keep the bedroom door closed during sleeping hours. This may save your life by preventing smoke or fire from entering the room.

Children may be lost in the confusion caused by a fire so when possible try to gather everyone together in one room, close the door before opening the window and get everyone to the outside. Closing the door before opening the window cuts down the draft which could cause the fire to spread to your escape route.

Fire drills should be carried out often enough so that everyone's

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Saskatoon Hosts Fifth Annual Native American Bilingual Education Conference

by Theresa Isaac

In a very solemn procession, the Grand Entry consisting of the Elders, Chiefs of Saskatchewan, Guest Speakers, Invited guests, Resource people, Chairpersons and the Planning committee, set the mood for the three day conference in Saskatoon, Saskatchewan.

It is possible that the feelings expressed by Ida McLeod during her opening remarks were being shared by the 1,300 people who were present in the audience. Ida said that she was very nervous when her

time to speak got closer, but the sound of the drummers made her relax and confident that the spiritual unity of the people gathered would make the conference a success.

Albert Bellegrade expressed the wish of the Saskatchewan Indian Education Executive that the education, which will be given to the Indian people will be based on the Indian's heritage and culture, and not like the past experiences where the education the Indians were subjected to was alien to his own way of life.

Noel Starblanket, President of the NIB expressed a hope that the future would hold a more positive attitude for the Indian education system, that the concepts of biculturalism and bilingualism would truly be from the native point of view. That the Indian will not fall victim to the possibility of total alienation. The Indian people must always be aware of the white man. To ensure that they do not allow the white man to use education as a means of making the Indian educate himself out of his culture and traditions. "White people are pretty witty and pretty cunning, we have a long way to go."

David Ahenakew gave a word of caution to the Indian people and asked that they reflect and are sure that what they want for their children is good for the Indian people as a whole. He advised that the Indian people don't get trapped into believing that for their survival, the

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Howard Bernard — Editor

400 Laurier Ave. West
Room 351
Ottawa, K1A 0H4, 995-6386

Les Indiens de Terre-Neuve En plein progrès

par P. Paul

Conne River, dans la province de Terre-Neuve, est une localité indienne qui a réalisé de réels progrès relativement à ses activités coopératives et à son autodétermination. De nombreux facteurs indiquent déjà que Conne River contrôle en grande partie son économie et que cette localité progressive sera d'ici peu un modèle pour les autres localités indiennes du Canada.

Les succès réalisés à Conne River ne résultent pas des efforts d'une personne en particulier ou d'un événement spécifique. Ils découlent plutôt d'efforts communs et de la coopération de tous les membres de la localité, lesquels visent à donner à Conne River un certain dynamisme et une volonté d'indépendance.

Pendant longtemps, Conne River fut le seul grand centre de Terre-Neuve où se rencontraient les autochtones venant de la Nouvelle-Ecosse, du Nouveau-Brunswick, de l'Île-du-Prince-Édouard et du Labrador. Le chef, Billy Joe, se rappelle de nombreuses anecdotes du début des années 1900, soit lorsque les Indiens dépendaient presque entièrement des fruits de la nature pour leur subsistance (gibier et poisson), lesquels étaient très abondants, semble-t-il. Les Indiens entretenaient très peu de relations avec les Blancs. Ils les rencontraient en de rares occasions, soit lorsqu'ils se déplaçaient sur plus de 30 milles en canot pour prendre livraison de provisions à l'embouchure de la rivière.

Billy Joe nous a raconté qu'il procurait du gibier à tout le village durant sa jeunesse, grâce à ses qualités de chasseur. Les orignaux et les caribous n'étaient pas rares à cette époque; toutefois, aujourd'hui, avec la diminution des ressources fauniques, les Indiens ne pourraient subsister uniquement de chasse et de pêche.

Billy Joe a également souligné les importantes transformations physiques qu'a connues son village. Jadis et même jusqu'à tout récemment, Conne River n'avait encore reçu la visite d'aucun bulldozer, mais maintenant le village est transformé par les «Caterpillars» et des routes le sillonnent dans toutes les directions. «Conne River était autrefois un bien beau village et aujourd'hui nous devons patagner dans la boue pour nous rendre d'une maison à l'autre. J'imagine que c'est là le progrès.»

Suite à l'obtention récente de son statut municipal, Conne River possède désormais un bulldozer, des retrochargeurs, des charrues, des camions et d'autres engins indispensables au bon entretien d'une ville.

Depuis que Conne River est une municipalité, Billy Joe et ses conseillers administrent leur localité comme toute autre ville de Terre-Neuve, soit sur une base compétitive pour obtenir des fonds opérationnels des administrations fédérale et provinciale.

En raison de son assurance et de sa débrouillardise, l'administration municipale a réussi en 1973 à nantir le village d'une scierie, procurant ainsi des emplois à tous les mem-

bres de la localité. Grâce à l'aide financière fournie par le Programme d'aide à la création locale d'emplois (\$200 000 par année durant trois ans) et par les Affaires indiennes (\$150 000 en 1974, \$75 000 en 1975 et \$50 000 en 1976), la scierie de Conne River a pu accaparer une bonne part du marché de bois d'œuvre de la province, laquelle devait auparavant importer ce produit. Actuellement, la scierie réussit à peine à respecter les commandes qui lui proviennent de partout dans la province. Une commande du Labrador s'élève à elle seule à 200 000 pieds-planches, soit plus que l'inventaire actuel de la scierie. D'autres importantes commandes font que la scierie de Conne River ne réussit plus à approvisionner adéquatement les chantiers de construction. Afin de respecter les commandes et de maintenir l'essor économique du village, Billy Joe et ses conseillers doivent résoudre les problèmes relatifs notamment à l'équipement de la scierie, aux approvisionnements en billes, au territoire de coupe de bois et aux limites provinciales pertinentes.

D'après Billy, un des obstacles les plus difficiles à surmonter est d'en arriver à une entente avec la province relativement aux droits de coupe dans la municipalité. Actuellement, Conne River se bat contre la bureaucratie provinciale et d'autres compagnies de coupe de bois afin de préserver ses ressources forestières. Il y a quelques années, le village s'est vu accorder un territoire municipal plus grand que toute autre localité de Terre-Neuve, et ce, afin de mieux se développer. Le territoire de Conne River comprend 160 milles carrés, desquels 48 milles carrés (30%) renferment du bois de première qualité. Jusqu'à maintenant, la province a permis au village de n'exploiter que 10 milles carrés pour la scierie, les 38 autres milles carrés demeurant intouchés ou étant exploités par des compagnies privées ou d'autres municipalités.

L'année dernière, selon Jerry Wetzel, qui est coordonnateur et agent de liaison pour le village, les Indiens ont réagi et ont chassé les exploitants qui s'étaient infiltrés dans le territoire municipal. Heureusement, ces exploitants ne sont pas revenus, mais le nœud de la question, d'après Jerry, «est l'effronterie du gouvernement de permettre à d'autres exploitants de profiter des ressources forestières de Conne River tandis que la scierie locale ne peut exploiter qu'une petite zone de 10 milles carrés. Evidemment, nous avons assez de bois dans cette zone pour alimenter la scierie durant les quatre prochaines années, et nous exploitons ses réserves depuis déjà deux ans, mais nous devons prendre en considération la survie à long terme de notre économie et de notre scierie pour les générations à venir. Sans élargissement et assurance de nos droits de coupe, nos enfants se retrouveront les mains vides.»

Deux facteurs jouent cependant en faveur des Indiens de Conne

River: le prix de vente de leur bois d'œuvre et la qualité des produits de la scierie *Conne River Native Enterprises*. En effet, la scierie locale l'emporte haut la main devant les importateurs en raison de la finition sur quatre faces qu'elle donne à ses produits (comparativement à une finition sur deux faces seulement). Le prix de vente au détail du bois d'œuvre importé est également plus élevé que celui du bois de Conne River. Le bois d'œuvre importé se vend \$190 le mille pieds en gros et \$280 le mille pieds au détail, soit une majoration de \$90. Le bois d'œuvre de Conne River se vend \$55 de moins le mille pieds, soit \$205 en gros et \$235 au détail. Le consommateur qui fait affaire avec la municipalité de Conne River paie donc moins cher du bois d'œuvre de meilleure qualité.

Conne River Enterprises

Conne River Enterprises comprend entre autres, la scierie, une compagnie de construction, une entreprise de coupe de bois et une flotte de camions. De plus, *Conne River Enterprises* produit de très bons vêtements de cuir, par l'entremise de sa société d'art et d'artisanat, laquelle emploie 18 femmes dans la fabrication de manteaux, vestes, jupes, gants, mouffles, pantoufles et anoraks longs et courts. Ces produits sont déjà reconnus par la province pour leur qualité et leur style.

Les activités extérieures à la municipalité de Conne River comprennent une tannerie à Carbonear, où des peaux d'original, de chevreuil, de caribou, de mouton, de vache et d'autres animaux sont traitées et tannées. Cette compagnie, qui emploie 14 non-autochtones de Carbonear, en est à sa première année d'exploitation et paie en salaires hebdomadaires un total de \$20 000. La compagnie utilise la machinerie et l'équipement de deux tanneries de Carbonear qui ont fermé leurs portes, la première il y a déjà 20 ans et la seconde il y a un peu plus d'un an. Les employés de ces tanneries défuntes constituent le personnel de l'actuelle tannerie. Le directeur, Karl Reichel, d'ailleurs propriétaire de l'une de ces compagnies défuntes, possède 42 ans d'expérience en la matière. Karl, qui est âgé d'environ 55 ans, travaille de longues heures en compagnie de sa femme et de 12 autres employés polyvalents, et ce tant dans la production de peaux tannées que de produits manufacturés en cuir. M. Reichel a exploité la tannerie durant quatre années avant que *Conne River Native Enterprises* en fasse l'acquisition. Il prétend, qu'avec un meilleur financement et un meilleur équipement, la tannerie, qui est encore déficitaire, enregistrera des profits d'ici peu. La tannerie de Carbonear fournit tout le cuir requis par la société d'artisanat de Conne River. Elle vise également à s'implanter dans le marché national du cuir traité et des produits finis en cuir. Actuellement, un de ses principaux acheteurs est la Compagnie de la Baie d'Hudson. La société d'artisanat est gérée et exploitée par des employés non autochtones, mais les directeurs et les propriétaires

sont tous d'ascendance autochtone de Conne River.

Statut légal des autochtones et de leurs territoires

En raison de caprices, d'omissions juridiques et de l'entêtement des principaux responsables de l'inclusion de Terre-Neuve dans la Confédération canadienne en 1949, les autochtones (principalement des Micmacs et des Inuit) de cette province ne figurent pas dans les registres et dossiers du ministère des Affaires indiennes. Cet oubli heureux ou malheureux, selon l'interprétation que l'on se fait de la tournure des événements historiques relatifs aux autochtones du Canada, a soulevé de nombreuses questions et complexités toujours non réglées au cours des récentes années, mettant au défi la patience de Job. L'habileté pour les Indiens de Terre-Neuve de se faire accorder le même statut que leurs congénères des autres provinces donnerait aux habitants des localités indiennes le droit de vivre dans des réserves et leur assurerait les autres droits garantis par la Loi sur les Indiens.

En raison de leur «non-inscription», les autochtones de Terre-Neuve ont toutefois eu de grandes difficultés à devenir et à demeurer membres des organismes autochtones du Canada. Ces derniers se divisent habituellement en catégories «Indiens inscrits» et «Indiens non inscrits». Ils sont encore un phénomène récent pour la plupart des autochtones du Canada car la majorité de ces organismes ont vu le jour durant la dernière décennie. Selon un porte-parole des autochtones de Conne River, l'organisme terre-neuvien les représentant a réussi à joindre les rangs du Conseil des autochtones du Canada, lequel représente les Indiens non inscrits, mais peu de temps après ont surgi de sérieux malentendus qui ont forcé l'organisme de Terre-Neuve à se retirer. Par la suite, il a tenté de s'associer à la Fraternité des Indiens du Canada, un organis-

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NOUVELLES INDIENNES

Publié avec l'aide du ministère des Affaires indiennes et du Nord, «Nouvelles indiennes» est un mensuel distribué gratuitement aux Indiens et aux personnes intéressées aux activités des Indiens. Cette publication est préparée par des Indiens et se consacre aux nouvelles fournies par eux, aux articles qui leur sont destinés ou encore qui concernent les Indiens et les communautés autochtones. Les textes qui paraissent dans ce journal peuvent être reproduits en en mentionnant la source. Les opinions émises ne sont pas nécessairement celles du ministère des Affaires indiennes et du Nord. Les lecteurs sont invités à faire valoir leurs points de vue dans nos pages sous forme de lettres à l'éditeur.

Howard Bernard — Rédacteur

400 ouest, avenue Laurier,
Pièce 351,
Ottawa, K1A 0H4
995-6386

Saskatoon

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lems that have plagued the Indian children throughout the long history of white education are real problems. One of the sad realities of the failure of the white educational systems has been the large percentage of native children who have dropped-out of high school. It is only through the participation of the Indian organizations and parents in general, that the plight of the Indian child has a brighter and more meaningful future.

Indian people know that education is a life-long process and that it involves the spiritual aspect of the Indian life as well as the intellectual. It is not enough that we teach our children how to get by and even compete in society, but it is important that we give him the tools to understand and live by the traditional and spiritual life. We must teach our children that the Great Spirit is alive and very much a part of the Indian's life. We must find strength and guidance through Him and show the children that we pray to the Spirit every day and not just on Sundays.

Our children enter the school system as unique individuals and it is necessary that the educators realize this. To say that our children are different is not to say that they are inferior, because they come to school with a background that is rich in culture and language. The child comes from a home where there is an understanding among people. An understanding that allows him to feel accepted.

A few interesting areas that Verna pointed out which may help future teachers are: Silence is a very evident part of the Indian child's life style, he knows that there does not have to be continuous dialogue to ensure that communication is taking place. So if you find that an Indian child is quiet, do not assume that he is being passive or uninterested. Listening to another person and not interrupting is another practice that the Indian child learns at an early age.

The child's native language is another important factor which must never be taken from the child, because it is a fact that vitality and a way of thinking are killed when a language is killed. One of the most damaging consequences in the past has been to forbid native people to use their language. The result has been the total extinction of some of the Indian people's native languages. "As Indians we are determining what we want for our children. We are not going to be stopped from learning our languages."

Verna stressed that if we are to help the Indian child build a better future, then we must help him to become truly bilingual and bicultural because reality makes it impossible to ignore the outside world. But she added that "learning our languages does not mean a rejection of another languages, for instance, French or English, but rather an enrichment for the child."

Verna praised the Indian people from out west for their determination and success in maintaining their Indian culture and traditions, like the dances, sweat-baths and pipe ceremonies of the elders.

General Remarks

Throughout the seminars, one could sense the seriousness of the people to get information that would be helpful in their particular schools.

Maria Ross from Brandon University gave an outline of the programs being implemented by the Brandon University in Manitoba. One of the projects that Maria talked about was the PENT Program. Project For The Education Of Native Teachers.

This project was started in 1971 and it involves the native teachers working in close collaboration with the certified teachers. They also go to regular university classes for ten weeks each year, where they receive a total of twelve credits. It takes an average of 5 years for the teachers to get a Teaching Certificate.

Maria brought-out some of the problems that she and her colleagues were confronted with when they were trying to put a curriculum together. This curriculum was to aid the native teachers, so that the courses they were taking were more appropriate for their particular areas. Because of the lack of communication between the university level and the community level, Maria felt that there were still problems that had to be continuously worked on.

She concluded her presentation by stating that one of the largest obstacles was that Bilingual and bicultural programs in relation to the native people are hard to sell to the universities and the bureaucratic systems. She also expressed a hope that more native people would take interest in the different native programs.

Throughout the discussions, a wide range of opinions with regard to the material one should use in working with the native children were heard. Views that the material was meaningless and therefore should be thrown out, met with another opposing view that a teacher should use what material the school offered, but not to stop there. It was a general consensus that the teacher's own initiative should be a guide to obtaining more meaningful material once the required texts had been used.

Fire Safety

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role become automatic, with very young children play it like a game.

Sick and aged should be given special consideration.

Two storey buildings will require more planning because your stairway may be blocked off by fire, smoke or hot gases.

Be prepared to use upper windows, ropes with knots tied every two feet, anchored and placed under a window are very handy, ladders placed near upper windows can be used.

Regular drills will give everyone confidence in whatever device is used.

What to do in case of fire

Shout "FIRE" to arouse persons nearby if you see fire or smell smoke or gas.

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Newfoundland Indians — Moving Ahead

by P. Paul

Conne River, Newfoundland is a story of an Indian Community fast on the way to co-operative success and establishment of self determination. In fact many elements of the day to day events indicate already that the community has established a firm grasp on its economical reins that will lead it forward and mark it as a model or leader of the new emerging independent Indian communities across the country.

The success of the Conne River story rests not on any one individual or any one event, it is rather a combination of people and events all coming into harmony and synchronization and all accented on establishing a positive attitude and independence in the community.

The Conne River community has long been the province's only large habitation centre of the migrating native people from the mainland of Nova Scotia, New Brunswick, Prince Edward Island and Labrador. The Chief, Billy Joe, says he recalls and heard of many events of the early 1900's when the people lived almost entirely on the fruits of nature, that is by fish and game which seemingly was almost overstocked as Billy describes it. Very little contact with the outside world was made, it was only when on rare occasions that people would go 30 miles by canoe to meet a supply ship at the mouth of the river would they see outsiders.

In his early years, he said, he would keep the village going in an almost steady meat supply by his hunting skills, killing moose and caribou and giving it to the people. He remarks, in contrast to today's lack of availability of moose and other animals, that even one family would find it tough to make a living if it had to depend on hunting and fishing alone.

Another dramatic point of change Billy Joe brought up was the physical change of the village. In the early days, even within the past ten years the village had not been scarred up by the bulldozer, he says now the village is chopped up, cut up and turned inside out by the blade of the "Cat", with roads going all directions. "At one time," he said, "we had a pretty place to look at now we trudge through mud to get from house to house. I guess that's progress though".

The village now has a bulldozer, backhoes, plows, trucks, skidders and most other equipment needed to operate and maintain town functions as a result of newly gained municipality status.

As a municipality Billy Joe and his councillors have had to operate on the same lines in management and budgeting as any other Newfoundland town competing with other towns and cities for operating federal and provincial funds for services.

Because of their assertiveness and resourcefulness they secured a sawmill in 1973 for the village giving all employable people jobs within the village. Funding secured through L.E.A.P. (Local Employment Assistance Program) at \$200,000

per year for three years and Indian Affairs support coming at \$150,000, \$75,000 and \$50,000 in three successive years of '74-'75 and '76 gave them a good boost to cornering the lumber supply market in the province, which previously had relied on imported lumber as the supply base. Presently the mill is working full throttle trying to fill orders from all over the province. One contract alone from Labrador has requested the mill to supply 200,000 board feet, enough to consume to the last foot, the present inventory. Other outstanding orders have put a strain on the mill's ability to supply sufficiently and on time. Constraints such as the size of equipment, raw timber supplies, cutting territory and provincial cutting limits are some of the areas that Billy Joe and his councillors have to deal with in order to meet demands and continue the economic momentum of the village.

One of the biggest hurdles according to Billy, is dealing with the province on regulations concerning the cutting rights in the municipality. At the moment the village is fighting the provincial bureaucracy and other lumber companies to save their wood in their own municipality. A few years ago, the village was awarded a municipality larger than any other in the province, to develop. A total of 160 square miles of which 30% or 48 square miles are prime timber areas were in the award. But to this day the province has allowed the village only 10 square miles to cut for its sawmill operation, letting the other 38 square miles go uncut or be harvested by private contractors or other municipalities' interests.

At one point last year according to Jerry Wetzel, a coordinator and liaison person for the village, the Indians took a stand and chased out the cutters who had infiltrated into their boundaries. Fortunately, the infiltrators did not return, but the crux of the matter, says Jerry, "is the gall of the government to allow outsiders to come into your borders and cut away while the village is being denied and limited to cut only in a small 10-square mile area." "Granted", says Jerry, "we have enough wood in that 19-square mile area to supply the mill for the next four years, and we have used up a two-year supply from it already, but we are looking at a long-range view into our economics and survival of our mill operation for future generations. Without expansion and guarantee of the cutting rights," he says, "we can't pass on anything to the next generation."

A couple of the prime selling factors that are working for the Indians of Conne River is the price differential and the quality of the lumber produced by the Conne River Native Enterprises mill. The mill is competing against imports successfully because of the four-sided planing given to its products in contrast to the 2-sided finish done by competing suppliers. The other winning factor is the price at the retail end which turns out to be higher for the imported lumber than

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Terre-Neuve

(suite de la page 3)

me représentant les Indiens inscrits et visés par les traités, mais encore là les difficultés juridiques ont forcé le retrait ou entraîné l'expulsion des Indiens de Terre-Neuve.

Depuis ces chicanes politiques et juridiques avec les autres organismes autochtones du Canada, les Indiens de Terre-Neuve ont opté pour l'autopromotion et l'autorevendication en demandant publiquement aux gouvernements de la province et du pays de reconnaître, de respecter et de protéger leurs droits et revendications comme ils le font pour les Indiens des autres provinces et territoires.

Dans cette lutte qu'ils ont menée, les autochtones de Terre-Neuve ont aussi établi, au cours des récentes années, de solides relations avec le ministère des Affaires indiennes à Ottawa, lequel a pris de nombreux engagements à leur égard et leur a accordé une aide financière élevée. Malgré que leur statut d'Indiens ne soit pas reconnu par Ottawa, les autochtones de Conne River ont reçu, au cours des trois dernières années, l'aide du Ministère pour le financement de leur scierie. Le Ministère s'est également engagé à participer de façon substantielle et à long terme au financement de la tannerie de Carbonar. De plus, *Conne River Enterprises*, toujours avec l'aide du Ministère, envisage d'acquérir un pavillon de V.I.P. d'appartenance provinciale pour le convertir en motel. Ce projet vise à créer des emplois et à éventuellement assurer des revenus à la réserve. Tous les projets décrits ici, ainsi que bien d'autres approches progressives visant l'autodétermination et l'autosubsistance des Indiens de Conne River, constituent les voies envisagées par Billy Joe et les siens dans le but d'acquérir leur indépendance économique d'ici quelques années.

Le Ministère est actuellement prêt à inscrire dans ses registres les quelque 1 000 Indiens de Terre-Neuve et les 2 000 du Labrador, lesquels s'ajouteront aux 280 000 autres Indiens inscrits du Canada.

Selon le chef de Conne River, Billy Joe, le village peut désormais être considéré comme une «réserve» et ses habitants comme des «Indiens inscrits». «Il ne reste plus qu'à rendre le transfert officiel et à le faire approuver par le ministre des Affaires indiennes.»

Participation

(suite de la page 2)

des Maritimes ont émis le commentaire suivant: selon eux, si à l'avenir les employés des bureaux régionaux et les Indiens doivent participer activement à l'élaboration des propositions, il faudra augmenter les fonds de consultation. Les représentants du Québec et de plusieurs autres provinces ont appuyé cette position et les représentants du Québec ont ajouté que le rôle des divers participants dépendrait de leur part de responsabilité dans ces projets. Cela signifie que les bandes joueraient un rôle primordial étant donné qu'elles sont chargées de la planification et de la budgétisation de leur programme.

M. Ray Bourdon, de la mise en œuvre des programmes, faisant écho au commentaire des représentants des Maritimes relatif au financement accru, a affirmé que les objectifs de ces projets se conforment aux tendances essentielles du programme qui consistent à améliorer l'administration des bandes en assurant la mise en place de certains mécanismes au niveau des bandes. Par exemple, on a signalé que les bandes avaient besoin de fonds de planification plus importants; c'est ainsi que le sous-ministre adjoint essaiera de les obtenir dès qu'une formule aura été élaborée et acceptée.

M. R. Connelly, directeur général de la mise en œuvre des programmes a fait un résumé de la situation et il a apporté une réponse en mentionnant que suite au document «Mode de relation entre le gouvernement et les Indiens», des sommes plus importantes seraient consacrées à la consultation et que le Ministre faisait les démarches voulues pour obtenir du Conseil du Trésor une somme additionnelle de \$300 000 dans ce but.

Il a suggéré que toute préoccupation relative au Niveau-A (qui est le niveau de financement désignant les activités du même niveau que l'année précédente) pourrait être réglée de deux façons: premièrement, en partant de la budgétisation zéro (au lieu d'ajouter un certain pourcentage à un budget existant, commencer un nouveau budget), deuxièmement, en instituant des allocations pour les processus et méthodes actuels. M. Connelly a aussi insisté sur le fait que le processus de planification des bandes demeure une priorité.

Rapport

(suite de la page 2)

Afin de cerner l'opinion des Indiens quant aux problèmes administratifs fédéraux, le groupe de travail a rencontré plus de cent représentants des tribus et a demandé à des centaines de personnes, d'organismes et de tribus de lui soumettre des documents de travail. En outre, il a tenu dans neuf localités des Etats-Unis cinq audiences mixtes auxquelles ont participé les groupes de travail et toute la Commission. Il a recueilli des centaines de pages de témoignages, consigné toutes les lignes directrices et positions historiques des nations et tribus indiennes depuis la création des Etats-Unis en mettant surtout l'accent sur les 75 dernières années.

Enseignement

(suite de la page 3)

passent un total de 24 semaines à enseigner tout en suivant des cours de formation. Lorsqu'ils entrent à l'UCB pour leurs troisième et quatrième années, ils suivent des cours tels que l'anthropologie, la linguistique et la sociologie et des cours avancés en enseignement particulier, en lecture ou en enseignement primaire.

«Nous formons des professeurs pleinement qualifiés, à la demande des parents et des organismes indiens, a dit M. More, mais ces professeurs n'enseigneront pas nécessairement aux Indiens en exclusivité. Les diplômés du NITEP rivaliseront pour les postes disponibles dans la province avec les professeurs non indiens.»

L'Association des professeurs indiens de C.-B. et M. More, épaulés par M. John Andrews, doyen de l'éducation à l'UCB, ont collaboré à la mise sur pied du NITEP. Les frais de subsistance, les frais d'inscription et d'achat des livres ont été payés par le ministère des Affaires indiennes en ce qui concerne les Indiens inscrits et par divers ministères provinciaux pour les Indiens non inscrits.

La raison du succès du NITEP, d'après les étudiants eux-mêmes, provient en bonne partie de la formation hors campus d'une durée de deux ans, «cela permet aux gens de s'habituer graduellement», a affirmé Barbara Chelsea, d'Alkali Lake, qui a aussi souligné le fait que la plupart des Indiens inscrits au programme venaient de régions éloignées.

«S'ils étaient obligés d'aller immédiatement à l'université, je crois qu'il y en aurait moins de la moitié qui suivraient le programme», a-t-elle dit.

M. More a indiqué qu'il y avait encore des places disponibles dans la classe de 80 étudiants qui va entreprendre sa première année en septembre. Il est possible d'obtenir des renseignements et des formulaires d'inscription en s'adressant à lui à l'Université de la Colombie-Britannique (téléphone: 228-5240) ou aux quatre centres hors campus accueillant des étudiants.

A ces endroits, vous pourrez communiquer avec:

Kamloops —
Don Mackenzie ou Celia Vayro
Coordonnateurs, NITEP
B.P. 830
Kamloops (Colombie-Britannique)
V2C 5N1
Téléphone: 374-2271

Terrace —
David Walker
Coordonnateur, NITEP
B.P. 726
Terrace (Colombie-Britannique)
V8G 4C2
Téléphone: 635-6511, poste 54

Chilliwack —
Shirley Leon
Comité consultatif du NITEP
Coqualeetza Cultural Training
Centre
B.P. 370
Sardis (Colombie-Britannique)

Campbell River —
Bob Joseph
a/s Campbell River Band Office
Island Highway
Campbell River
(Colombie-Britannique)

ou

Don Assu
Conseiller en chef
Bande de Cape Mudge
Ile Quadra
(Colombie-Britannique)

Sécurité

(suite de la page 2)

sorties, car certaines issues pourraient être condamnées par le feu.

Comme la plupart de nos maisons indiennes n'ont qu'un étage, il est assez facile d'évacuer les lieux par les fenêtres. Il faut cependant se rappeler que les moustiquaires et les contre-fenêtres peuvent être difficiles à défoncer, et qu'une chaise ou une hache pourraient s'avérer nécessaires.

Toujours garder la porte de la chambre fermée durant les heures de sommeil. Cette mesure pourrait bien vous sauver la vie en empêchant la fumée ou le feu de pénétrer dans la pièce.

Les enfants peuvent se perdre dans l'agitation causée par un incendie. Il faut donc essayer, dans la mesure du possible, de rassembler tous les occupants dans la même pièce, et en fermer la porte avant d'ouvrir la fenêtre pour sortir. Le fait de fermer la porte derrière soi avant d'ouvrir la fenêtre empêche la formation d'un courant d'air, qui risque de communiquer le feu à votre voie de secours.

Des exercices d'évacuation devront être effectués assez souvent pour que chacun joue son rôle automatiquement; avec les tout-petits, on dirigera l'exercice comme s'il s'agissait d'un jeu.

Les malades et les personnes âgées devront faire l'objet d'une attention toute spéciale.

Il convient de préparer avec encore plus de soins l'évacuation des maisons de deux étages, car les escaliers pourraient être condamnés par le feu, la fumée ou les émanations de gaz.

Il faudra être prêt à utiliser les fenêtres de l'étage. Des cables noués tous les deux pieds et attachés sous une fenêtre peuvent se révéler très utiles, de même que des échelles appuyées près des fenêtres supérieures.

Des exercices d'évacuation effectués régulièrement apprendront aux occupants à se servir aisément des divers instruments de secours.



Fire Safety

(continued from page 4)

If you think the fire is in a room or cupboard keep the door closed, shut any doors or windows that will help confine the fire and prevent spread of smoke or gases, this will give everyone more time to get out.

Get everyone out of the building as quickly as possible.

Don't wait to dress yourself or the children, if possible wrap everyone in blankets.

Try to arouse neighbors, most Indian homes now have fire extinguishers and a combined attack may extinguish the fire.

If you have a Volunteer Fire Department on your Reserve notify them immediately after everyone is out.

Never allow anyone to enter the building, it can be totally involved in flame in seconds.

If you awake and smell smoke, feel the bedroom door with the back of your hand, if it is hot *don't* open it, flame, smoke or hot gases could overcome you immediately. Place a blanket at the bottom of the door, open or break a window and get out, shout "FIRE" and go round to each window and arouse occupants, remembering the fire could be outside of their bedroom door and you may have to assist them through the window.

NFLD Indians

(continued from page 4)

that produced at Conne River. Imported lumber sells at \$190 per thousand feet, dock prices, and retails at \$280 per thousand, to the consumer, a mark-up of \$90 per thousand. This price is \$55 per thousand higher than the Conne River lumber which sells wholesale at \$205 per thousand and retails for \$235. So in the end the consumer ends up with finer quality at a lower price when he buys the Conne River lumber.

Conne River Enterprises

Conne River Enterprises consists of a variety of operations, the sawmill, a construction company, a logging and trucking operation which compliment the mill operation. Also the Enterprises produces a fine array of leather products at its arts and crafts shop which employs 18 women trainees in the production of jackets, vests, skirts, gloves, mittens, slippers, parka style coats and jackets. These products have already won provincial recognition for quality and style.

Its out-of-town ventures include a tannery at Carbonear where moose, deer, caribou, sheep, cow and other hides are processed and tanned. This tannery which employs 14 non-native people from Carbonear is in its first year of production and has a weekly payroll of \$20,000. The plant is a result of combining used machinery, and other equipment of two defunct tanneries at Carbonear that had closed down earlier. The older one closed 20 years ago and the second just over a year ago. Personnel from these plants are the present employees. Karl Reichel, present plant manager, is the former

owner of one of the defunct businesses. Mr. Reichel's knowledge and background in the tannery business goes back 42 years. Karl who is about 55 works hard and long hours at the plant with his wife and 12 other multi-skilled people both in production of tanned hides and manufactured leather products. Mr. Reichel had operated the plant 4 years prior to the take-over by Conne River Native enterprises. He said that with better funding and more effective equipment, the plant which is still operating at a deficit will come out of its loss column in the near future. This plant supplies all the leather used at the Conne River Arts and Crafts operation. It is also promoting for a nation-wide market of processed leather and leather products. Its present big consumer for its manufactured products is the Hudson Bay Company. The Arts and Crafts operation is managed and operated by non-natives employees but the board or directors and owners are all of native ancestry from the Conne River community.

Legal Posture of the land and the people

Due to some quirks, legal oversights and bullheadedness of the principal people who engineered the inclusion of the Province of Newfoundland into Canadian Confederation in 1949 the native people (mainly Micmac and Inuit) of Newfoundland were not included into the registration and membership files with the Department of Indian Affairs. This fortune or misfortune, depending on how one sees the turn of events in the native peoples story in Canada, has surfaced more then once in recent years for the Newfoundland natives and as many times, bringing up unresolved issues, questions and complexities to test the patience of Job. The entitlement to a 'status' recognition of Indians brings with it the entitlement to live on 'reserve lands' to the residents of the Indian communities and other specified guaranteed rights through the articles of the Indian Act.

As a result of the lack of "status Indian" on "registered Indian" validation for the native people in Newfoundland, these people have had a frustrating experience in either gaining or maintaining membership in other native groups in Canada. The native groups which usually break down to 'status' and non-status categories are a recent phenomenon to Canadian native people's world, most of which came into existence within the last ten years. According to one spokesman of the Conne River people, the Newfoundland group allied itself with, and successfully gained membership into the Native Council of Canada, a native group representing non-status Indians; but in a short time it fell into some serious misinterpretations and misunderstandings with the parent group and withdrew itself from the national body. It also made some serious efforts to gain full fledged membership into the National Indian Brotherhood, an association representing status and treaty Indians, but again running into legal snags and ending up withdrawing or being expelled from that group also.

Since these political and legal hassles with other native associa-

tions, the Newfoundland Indians have since gone on to self promotion and self assertion by making public demands to the provincial and federal governments to have their special and aboriginal rights and claims recognized, honoured and protected as they are for other Indians of Canada.

In the process of establishing their legal recognition, the Newfoundland's native people have in turn established also a strong line of communication with the Department of Indian Affairs in Ottawa in recent years and have been granted impressive levels of financial support and commitments by the department. For example, in the past three years the department has co-operated in a joint funding operation for the sawmill project at Conne River despite the lack of their "status" recognition by Ottawa. The department has also made long term and heavy financial commitment in the Carbonear tannery. Besides these commitments the Conne River Enterprises is considering, with assistance from the department, a purchase of a now provincially owned V.I.P. lodge which will be converted into a motel. The motel is seen as a job creating project and ultimately a revenue base for the reserve. These and many other progressive approaches to self-determination and self-sustainability are the avenues being explored by Billy Joe and his people in order to become economically independent in a few years.

The department is presently poised to accept and register them and bring them into the fold, so to speak. All 3,000 of them, (roughly 1,000 in Newfoundland and 2,000 in Labrador) would be added to the already 280,000 registered Indians in Canada.

According to the leader of the village, Billy Joe, the village is virtually a "reserve status" now and the people are status Indians, "all

that's needed," he said, "is the formal transfer and acceptance by the Minister of Indian Affairs."

Dene Nation: The Colony Within

Edited by Mel Watkins

Published by University of Toronto Press

\$12.50 cloth; \$4.95 paper

This collection of papers by some twenty contributors has been selected in the main from presentations made to the Berger Inquiry, and reflects the efforts of the Dene people to block the construction of a pipeline through the Mackenzie Valley lands they claim as their own.

The issue is broader than a pipeline or even a land claim, and the presentations go well beyond showing the adverse effects of a pipeline, serious though these may be, and beyond asserting an aboriginal claim to the land, valid though that may be.

Rather, they reflect the Dene nation's fundamental perception that their struggle is for the most universal of human rights, the right to be a self-determining people, living with their land as they have always done.

Should no pipeline ever materialize up the Mackenzie Valley, the Dene nation will continue to assert this right and continue to strive for decolonization in matters of economics, politics, education, law and culture.

The papers, some of them written by Dene and others by specialists in a variety of fields, reveal the profound issues of human rights from which the pipeline protest ultimately derives. This book is essential reading for all concerned with Canada's future as a compassionate democracy.

Report (continued from page 2)

tematic inadequacies. The Task Force members are confident that if the structural changes which have been recommended are adopted and fully implemented, the federal government will be organized in such a way as to facilitate the policy and procedural adjustments which are required.

In order to determine the views of Indians as to federal administrative problems, the Task Force met with over one hundred representatives of tribal governments and solicited documents from hundreds of individuals, organizations and tribal governments. It has conducted five joint hearings with Task Forces and the full Commission at nine localities in the U.S. It has collected thousands of pages of testimony, historical policies and positions of Indian nations and tribes from the early beginnings of the U.S. with major focus on the last 75 years.

NOTE: The complete Report On Federal Administration And Structure of Indian Affairs, prepared by Task Force Three, is available from:

Superintendent of Documents
U.S. Government Printing Office
Washington, D.C. 20402
Price: \$2.30



Participation

(continued from page 1)

(d) Allocation of Operation and Maintenance funds. This study has two purposes; one, to develop, confirm and clarify Departmental policy relating to the allocation of O & M funds, and two, to develop in accordance with Departmental policy, an easily understandable and workable system of allocation of these funds that would provide maximum flexibility for bands.

Each of the team leaders for these projects gave a brief outline for a possible approach to the priorities followed by a comments and question period.

The Maritimes region commented that if regional offices and Indians are to participate actively in the development of proposals, more consultations funds are required. Quebec and several other provinces supported the Maritimes comments with Quebec adding that the role of various participants should depend on their responsibilities in these projects. This means the band should play a leading role since they are responsible for planning and budgeting their programs.

Mr. Ray Bourdon of Program Development, responding to the Maritimes comment on more funding, stated that the objectives of these

projects comply with the major program thrust of enhancing band government by aiming at the provision of enabling mechanisms at the band level. For example, it has been indicated that the bands require more planning funds; as a result, the ADM will attempt to obtain these once a formula has been developed and agreed upon.

Mr. R. M. Connelly, Director-General, Program Development, summed up and responded to discussion by saying that as a result of the Relationship Paper, there would be more consultation dollars and that the Minister was going to Treasury Board for an additional \$300,000 for this purpose.

He suggested that any concern expressed regarding A-Levels (this is the level of funding provided to carry on activities at the same level as in the previous year) might be dealt with in two ways: first by using zero budgeting (instead of adding a percentage to an existing budget, start with a program and work up a new budget), and second by building in allowances for current processes and systems. Mr. Connelly also emphasized that a planning capacity for bands is, and will continue to be, a priority.



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Executive Director,
Centre for Training Research and Development,
P.O. Box 1565,
Prince Albert, Saskatchewan,
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Editor's Page

Indian Woman — Her Name Is Tena

She has gone away — where?
To distant shores?
Shall we ever meet again?
I hear all the beauty of her wisdom.
I feel her love, and I grieve.
Such loneliness I have never known.
Her love of rivers, nature, birds
and trees
It was uncanny, but it was just
the same as mine.
My Indian woman — Tena.
You left me walking alone.
A hundred people touch me
every day,
There isn't one that really knows me,
But Tena, Tena my Tena.
I am a stranger on the shore.
That pebble on the beach.
That seagull searching
For one I can never see, or reach.
— Except in my dreams.
She is in the water swimming,
Looking at the wild flowers.
Smiling and sharing laughter.
This is all that I can see
Such joy, communication in one
like me.
Such love she had my God —
For mankind and for me.
No one else reached out,
Even touched my hand —
Like Tena.
Tears fill my eyes.
My heart aches.
My heart beats like a loud drum.
Silently I let the trees talk to me.
I listened to their words
about eternity.
Just then my whole being was swept
By the gentle breeze.
A song about Tena.
It was her song.
The one she loved so much.
Join me they called, sing with me.
I did, for my Indian friend.
You are not alone — I swear
I am there with you.
Tena.
Tena.
Tena.
Beryl Noel

Please Do Not Hurt Me

Did you know
The trees sing to you?
Can you understand
They can even talk to you?
When a gentle breeze
Blows their pretty leaves
They sing — they talk to you.
They understand your loneliness,
Your grief.
It is a fact my friend
The trees talk to you.
If you sit silently
Listen to their song.
It is more beautiful
Than a song anyone has ever sung.
They will comfort you,
Will even call your name.
If you will only listen — listen
To the songs they have sung
To you and me.
Touch a leaf, feel it is alive,
Kiss it gently it will speak to you.
No one wants to be alone
Trees will always comfort you.
Listen . . . my darlings
They CAN sing to you.
In the gentle breeze — (your calm).
In an angry storm —
(your emotions).
They will comfort and sing
Of love for you.
Beryl Noel

A Return Trip

Rising, after the beaming sun peaked into our window
I ran through my schedule as I planned the night before.
Today was the day we were waiting for.
Soon Whitehorse was closed in among the trees
The only connection was a railroad
to a city we would return.
We are now in the tunnel of nature's beauty
all around us.
For miles we travelled, fascinated to see trees reaching out to us.
The rock side leaned over, wanting to see who is inside.
The ice, snow and sunshine added a sprinkle of excitement.
Bright warming sun and high towering mountains introduced us to
beautiful British Columbia.
Scenery, like giant paintings hung from the sky.
Sometimes curtains of ice would shut out the low jagged wall of rocks
from sight sending wild signs of amazement through the crowd.
An invisible door opened and invited us to Lake Bennett
greeted by smiling faces telling us what to expect.
We stayed quite a ways along the bottom of the mountain
winding our way to the top
Our eyes cameraed a white blanket with bits of patches
No sooner than I expected the blanket was barely finished
It must have been bleached white
Then someone shut off the lights
Total darkness took over: for a minute no one was with me.
I could hear their screams of fright and fear
begging for more when we started down the rollercoaster line.
Once again we were swallowed by darkness and
relieved when a bleak stream of light shone in.
I grabbed tightly to see mountains that really showed height
— Height that slowly brought us down into a valley
— The City of Skagway.
She welcomes us with snow peaked mountains
white fluffy clouds, and a quiet town.
Many things were there of interest
Night life was dead, quiet and lost.
It passed with a blank.
The following day passed with sights of Skagway
And the sun left us in the lights of the streets.
Many times I heard someone say "I wanna go back".
It gradually wore off.
Sleep came a couple hours of leaving time
The early morning mist gave me an urge to stay.
The cold tried to wake up the girls from the night past.
When on our way I noticed how sleep had crept up on my friends
and recaptured them after every stop.
Coming back was like waking up from a long dream
and just wanting to tell how it was.
No matter how far I go away from these tracks
— White Pass and Yukon Route —
I will not forget my part of the trip
I cannot really tell it like it is;
Not even a professional can say to you what he saw and how he felt.
C. J. O'Brien
Age: 17
Whitehorse, Yukon

The Fire Water

When white man came,
So much had changed,
Even some of our name.
They even put us in a cage,
In a reservation.
So, we all have the white
man's objects.
When we go out of our reservation,
We buy the white man's objects.
Some of us Red man,
Drink the fire water of the
white man,
And get really drunk.
Then the white man laughs at us,
And calls us savage and punk.
They make fun of us.
But, the fire water
is so strong
It made me make faces
when I first tasted it.
Some of us are wrong
Some love's that water
That you could bet on it.
Jackie Rodgers
Winneway Reserve
Quebec

My Hands

My hands, once straight and strong
Raised girder upon girder,
brick upon brick
These now awkward trembling
hands
Anchored cables along river,
over mountain
Laid rail and wire that circle
the land.
My hands welded, molded
Seeded and plowed,
Picked cotton and corn,
My hands tore from the earth
Coal, copper, iron and gold.
Faster, faster, my hands were driven
They were good hands,
Wanted at the market of hands . . .
Small hands, big hands,
Fine hands, calloused hands,
White hands, Black hands,
All powerful hands,
All hands for sale.
Now my mutilated hands are
refused,
No more market for my hands!!!
Henri Percikow
Brooklyn, New York

Indian

Most Indians live from day to day
For they know, it is the only way.
Most know what's right from wrong.
Some will express it in a song.
All Indians hold their head up high
And let time pass right on by.
If an Indian happens to become ill,
He'll use something better
than a pill.
An Indian knows where it is at.
He's had it in him to be like that.
I am an Indian and so proud to be.
That is something the whites
can't take from me.
Curtis Rogers
Collins Bay Pen

A Song To The Cree

We once owned the land
that you now hold so dear
You came and you took it
through bloodshed and fear
You took all our game
and drove us away
Put us all on reserves
to this very day
We can't work in your cities
we can't live in your towns
The land that you wasted
is still out of bounds
You take all our women
and still call them Squaws
Even on our reserves
you don't heed our laws
We're still a proud people
we'll show you someday
We'll take back our land
and drive you away.
C. Fletcher
Toronto, Ont.

For A Winter Day

'Tis something to brighten a
cold day
And bring back the colors of Spring,
The fire that crackles in the
old hearth
The boys that slept in the hay.
'Tis something to brighten a
cold day
When the wind is howling free,
And the snow banks high
There's a mournful cry, somewhere
in the trees.
'Tis something to brighten a
cold day
Cinnamon bread and tea,
Haddock steaks, charmaine cakes
Ah the smell, the smell that's
for me.
'Tis the memory that's for a cold day
The paddling of feet in a stream,
The birds and the honey
Rude songs that are funny,
The memories — That is for me.
Beryl Noel

Why

I just don't see the reason why,
Most people's aims are the sky.
This is something that really
puzzles me,
The answer is something
I just can't see.
I really don't know where to look,
And you won't find it in any book.
Is there something there, I don't
know?
Maybe this is the place to go.
When that's accomplished and
you're all through
Is there something else you can do?
Some day the answer will come by
But who really knows the reason
why?
Curtis Rogers
Collins Bay

Lumber Camp Romance

I sit and dream of my first romance
 Back in 1924.
 When we washed clothes in a
 lumber camp
 For a hundred men and more.
 Our wash-shack stood atop a hill
 On the Kindiogami River.
 How steep that hill I remember still
 And I used to haul the water
 Then I fell in love thank God above
 With the barn-boss whose name
 was Walter.
 As one would guess he came
 to bless
 Took over my hauling of water.
 One of Walter's jobs was to feed
 the hogs
 From the cookery scraps each day.
 They loved him so followed
 wherever he'd go
 Expecting the jumper-goodies.
 Sunday afternoons the men would sit
 Around the sleep-camps smoking.
 They go a trill when up the hill
 Walter would come a-courting.
 Watching the herd of screaming
 hogs
 Of fifty head or more
 As they followed him with
 happy shrills
 Right up to our wash-shack door.
 When spring came near we
 shed a tear
 As we boarded the horse-drawn
 sleigh
 For a journey back to Blind River
 More than eighty miles away.
 Though the log filled river
 Meant our bread and butter
 We did mourn each Whispering Pine
 As they lay in silence on the River
 At the site of old camp nine.
 By: Diana Taft,
 Blind River, Ont.

The Fire Water

When white man came,
 So much had changed,
 Even some of our name.
 They even put us in a cage,
 In a reservation.
 So, we all have the white
 man's objects.
 When we go out of our reservation,
 We buy the white man's objects.
 Some of us Red man,
 Drink the fire water of the
 white man,
 And get really drunk.
 Then the white man laughs at us,
 And calls us savage and punk.
 They make fun of us.
 But, the fire water
 Is so strong
 It made me make faces
 when I first tasted it.
 Some of us are wrong
 Some love's that water
 That you could bet on it.
 Jackie Rodgers
 Winneway Reserve
 Quebec

They Fought For Their Right

I heard a story about an old, old man
 Who in his days was known through the land.
 He was known for his stories of Indian men,
 Who were mean and vicious away back then.
 They took the scalps off the whiteman's head,
 They'd burn him slowly until he was dead.
 Indians took the scalps and held them with pride,
 And fought to kill when it was time to ride.
 The whiteman wanted the land so bad,
 He deserved all the punishment that he had.
 The Indian fought, he fought for it is right,
 Just remember, the white man's greed started the fight.
 Shirley Madahbee
 Sucker Creek Reserve
 Ontario

Handle With Care

After the summer had gone
 The leaves began to fall.
 I went back to Clairville.
 I walked around, I looked.
 I remembered your laughter,
 Your smile, happy — happy
 As I had never seen you before.
 Yesterday, wonderful yesterday.
 Time has not taken away
 the memories.
 Of you, of you, of you.
 The sandy shoreline,
 The birds, gulls,
 The beautiful song of the trees.
 Everywhere was barren
 from Autumn's
 Grasping, greedy impatience.
 I could see our footprints
 in the sand,
 As though it was sacred
 No one else dare to go there.
 A swimsuit on the sandy beach
 A wine bottle, the echoes
 of laughter.
 It was all still there.
 You were still there.
 With the hand of the wind
 You touched my face,
 You kissed me.
 Panic hit me
 Tears hit me.
 I wanted to leave, and quickly.
 A voice called my name.
 I ran to embrace and catch it.
 I thought it was you.
 I saw you, sad, silent and alone.
 The voice disappeared
 into the angry wind.
 It was only the shadow you left.
 Just then the sky clouded over again,
 I wiped my eyes,
 I felt cold and shivered,
 And you were gone forever.
 Beryl Noel

Association

It is with forest, dew and earth
 Lavender, foxgloves, bluebells, birth
 My own Mother's face.
 Cherry blossoms, primroses
 Gentle odours, cut grasses.
 My own Mother's face.
 Beryl Noel

Lost

Where do I stand in this world
 of reality?
 This is a question that always
 puzzled me.
 Which way is wrong, which way
 is right?
 Is the answer somewhere in
 the dark night?
 Maybe it is, I really don't know.
 I'm still stuck on which way to go.
 Who really know, you or me?
 Or is the answer something you'll
 find on the bottom of the sea?
 Most people think that they
 don't care.
 But always looking to see
 what is there.
 Where is the answer, what
 will it cost?
 Believe me, I think we are all lost...
 Curtis Rogers
 Collins Bay Pen

I Will Fight No More Forever

We can look back
 over many snows
 But of tomorrow's sun
 no one knows
 Chief Joseph tried
 to lead us home
 To the grandmother land
 forever to roam
 Howard attacked
 in the dead of night
 Just forty miles left
 with no chance to fight
 The warriors left
 to go it alone
 The very last hope
 to get to the home
 The chief stayed behind
 to keep the tribe together
 His last words uttered
 'I will fight no more forever'
 Though I wasn't around
 to meet this great man
 When the time comes
 I'll take his stand
 C. Fletcher
 Toronto, Ont.

I Am An Indian

I am an Indian.
 If I should part from the Indian ways,
 It will be the day I die.
 Oh, why do I talk like this?
 I hope it never comes true.
 I am an Indian.
 I will stay an Indian.
 Vivian Michano
 Age: 11
 Grade: 5
 School: Pic Day

The Indians

They've come a long way,
 Many people do say,
 To strive and to try
 To make each day go by.
 Many people pull them down,
 And make some look like a clown
 Some don't realize, they're
 humans, too
 Hurting them, is all others do.
 Strong and proud is what they are,
 But deep inside it doesn't go that far
 For they rarely ever get the chance
 To have fun, sing and dance,
 They're called a drunk and
 pushed aside,
 And to this, many try to abide.
 Even though some have a reputation
 They still try to keep up with
 the nation.
 There are other kinds in
 the same position
 As they are called in repetition
 But soon they'll be free and ready
 to go
 For they're the INDIANS,
 as you should know.
 Lis Patterson
 Whitehorse, Yukon

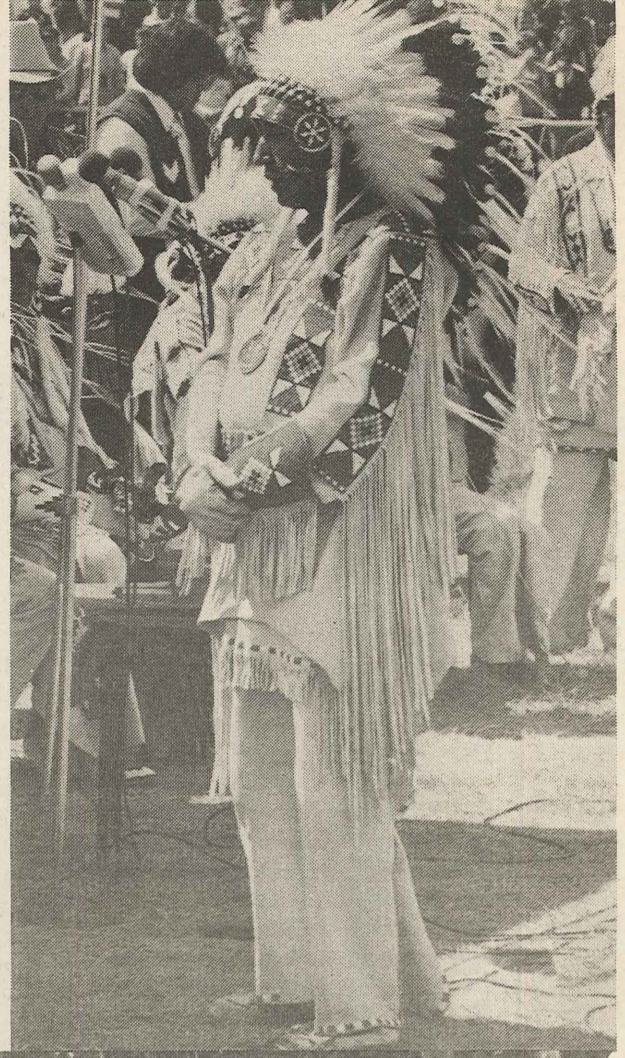
Darlene — Indian Girl

I wish you joy . . .
 The homecoming was
 Something special to remember?
 But where are you now?
 Because of my poems we became
 friends
 Your letters gave me hope and
 more faith.
 You warmed my heart beyond
 belief.
 Thank you Darlene . . . wherever
 you are.
 I wish you joy and love.
 Even though I was ill
 My inner strength which we all have
 Took over and I responded to your
 Beautiful letters and love
 For a stranger.
 Please do not give up PLEASE . . .
 No matter what happens.
 You have it inside you,
 That renewed love and faith
 Which you told me I had given you.
 You are away from the bars . . .
 Thank God and yourself.
 Thank only kept you away from
 the sun
 To give you time to think . . .
 That's all Darlene.
 My lovely one,
 I wish you joy,
 Wherever you are
 I wish you joy and love.
 Beryl Noel

A Song To The Cree

We once owned the land
 that you now hold so dear
 You came and you took it
 through bloodshed and fear
 You took all our game
 and drove us away
 Put us all on reserves
 to this very day
 We can't work in your cities
 we can't live in your towns
 The land that you wasted
 is still out of bounds
 You take all our women
 and still call them Squaws
 Even on our reserves
 you don't heed our laws
 We're still a proud people
 we'll show you someday
 We'll take back our land
 and drive you away.
 C. Fletcher
 Toronto, Ont.



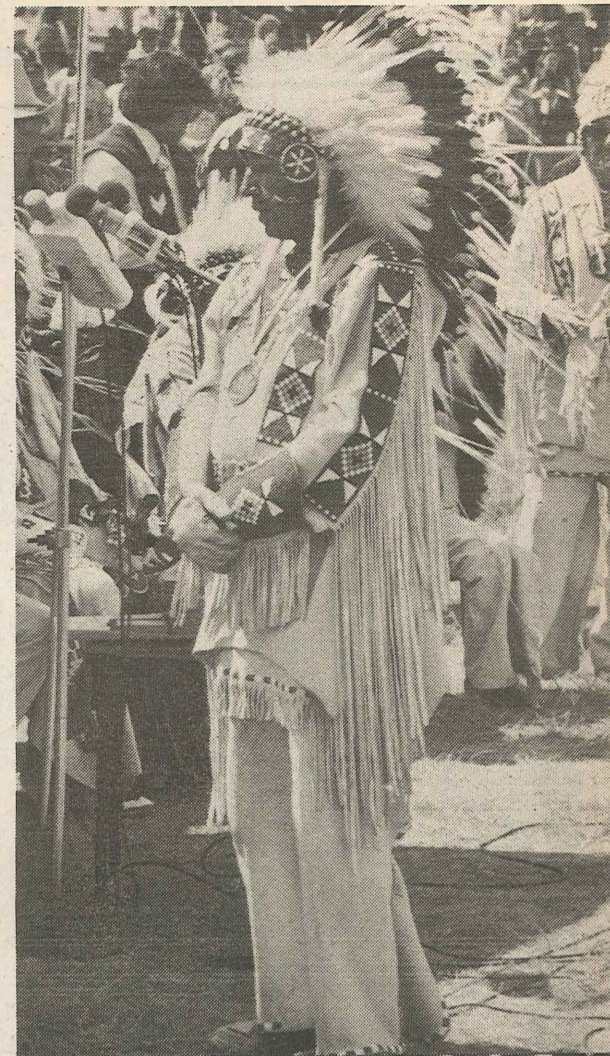


**Prince Charles
made Honorary
Kainai Chief
in special
ceremony**



*“The white man
came here helpless,
not knowing how to live
with nature, always trying
to put a leash on her. We
taught him how to survive in
our environment. We opened our
arms and offered to share the gifts
of the Great Spirit with him. But he
was more interested in conquering and
owning the land.”*

*— Nelson Small Legs Sr.
Peigan Chief*



**Cérémonie spéciale
au cours de laquelle
le prince Charles
est nommé
chef kainai
honoraire**



*«L'homme blanc
est arrivé ici tout
désespéré, ne sachant
pas quoi faire de la nature
et essayant toujours de la
dominer. Nous lui avons montré
comment survivre dans notre
milieu. Nous lui avons ouvert les
bras et offert de partager les dons du
Grand Esprit avec lui. Mais il était plus
intéressé à conquérir le territoire.»*

*— Nelson Small Legs Père,
chef peigan*

Treaty Seven Celebrations

Charles comes to Blackfoot Crossing



Prince Charles presents copy of Treaty 7 to Chief John Snow.

It was a day worth waiting a hundred years for. On July 6, 1977, the Blackfoot, Blood, Peigan, Sarcee and Stoney people of southern Alberta dramatically recreated the 1877 signing of Treaty 7 in the presence of Queen Victoria's descendant, H.R.H. Prince Charles.

In a ceremony full of pageantry and historical significance, the Indians displayed the fullness of their heritage, while at the same time reminding all present that there are still many promises to be kept to their people.

Despite some of the inevitable reminders of twentieth century civilization, it was easy to place yourself back in time a hundred years to the days of Red Crow and Crowfoot and the North-West Mounted Police.

The setting at Blackfoot Crossing remains much as it was then — a flat, dusty area nestled between foothills and the Bow River.

Despite a rather forbidding sky, by 8:30 am. several thousand tribe members and white visitors had clustered on the grass on the nearest hillside — the best vantage point for the day's activities.

When Prince Charles alighted an hour later after a 40 minute helicopter ride from Calgary, he walked through a wooden archway to the smart salute of the RCMP.

Lined up to greet him were the 7 chiefs of the Treaty 7 bands in their full tribal regalia, band councillors in black treaty suits and western hats as well as several dignitaries: Lieutenant-Governor Ralph Steinhauer, Alberta Premier Peter Lougheed, Indian Affairs Minister Warren

Allmand and RCMP Commissioner Maurice Nadon.

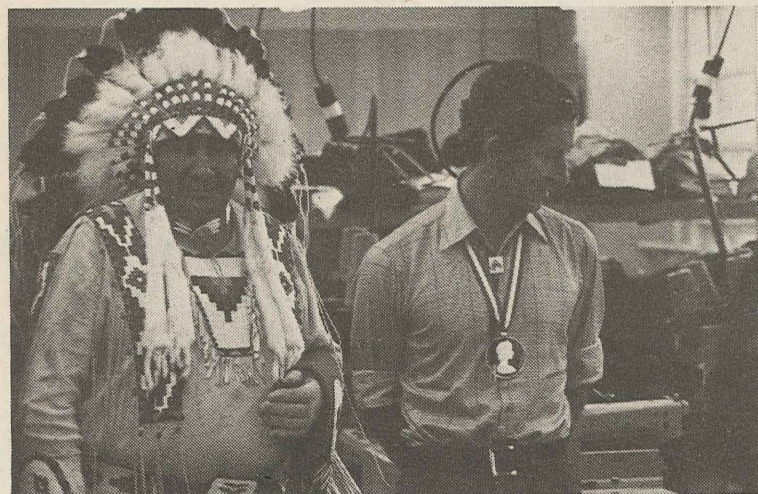
The excitement of seeing a real live prince became too much for some members of the public and they burst through security barriers as the Prince followed Blackfoot Chief Leo Pretty Youngman as he led Charles on foot to his "lodge" for a brief visit.

After similar visits to the other four tribal teepees in the large teepee ring, the Prince mounted an RCMP horse and, flanked by an RCMP escort in an 1877 pillbox hat and the seven chiefs, rode off to view historical exhibits at a recreated RCMP encampment. The RCMP band provided ringing background music.

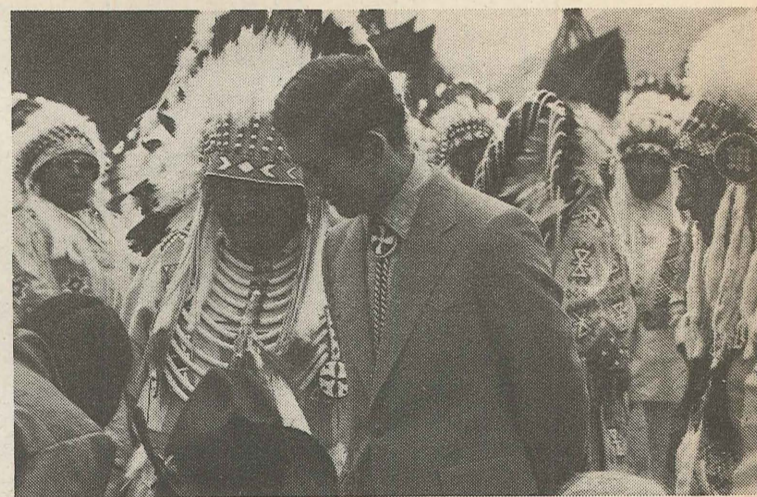
Throughout the day, there would be further reminders of the role the "red-coats" had played in the events surrounding the treaty-signing a century before.

Within a few minutes, the Prince had remounted and accompanied by Allan Wolf Leg, Treaty 7 co-ordinator, rode majestically — if somewhat incongruously in a two-toned safari suit — past a long line of tribal councillors and elders through an open corral area to the reviewing stand.

(continued on next page)



PHOTOS
BY
HOWARD
BERNARD



Fords and Chevies replace pintos and mustangs outside Indian teepees.



Célébrations du traité numéro sept

Venue du prince Charles à Blackfoot Crossing



Le prince Charles remet une copie du Traité n° 7 au chef John Snow.

Ce fut une journée mémorable.

Le 6 juillet 1977, les Pieds-Noirs, Blood, Peigans, Sarsis et Assiniboïnes du sud de l'Alberta reconstituèrent avec beaucoup de vérité la signature du Traité n° 7, survenue en 1877, en présence du descendant de la reine Victoria, Son Altesse Royale le prince Charles.

Dans une cérémonie empreinte de solennité et d'authenticité, les Indiens exhibèrent fièrement leur patrimoine, rappelant en même temps à tous les spectateurs qu'un grand nombre de promesses faites à leur peuple n'avaient pas encore été respectées.

Malgré certains rappels inévitables de la civilisation moderne, on pouvait facilement se reporter cent ans en arrière et se retrouver à l'époque de Red Crow, de Crowfoot et de la Police montée du Nord-Ouest.

Le cadre est resté à peu près le même: une région plate et poussiéreuse bordée d'un côté par des collines basses et de l'autre par la rivière Bow.

Même si le temps ne s'annonçait pas très beau, plusieurs milliers d'Indiens et de visiteurs blancs s'étaient amenés dès huit heures et demie du matin sur le flanc de coteau le plus rapproché, le meilleur endroit pour observer les manifestations prévues.

Une heure plus tard, le prince Charles descendait de l'hélicoptère qui l'avait amené de Calgary, à 40 minutes de là, et franchissait une arche de bois devant une rangée d'agents de la GRC au garde-à-vous.

Il fut accueilli par les sept chefs des bandes du Traité n° 7 décorés de tous leurs insignes distinctifs, par les membres des conseils de

bande vêtus du complet noir traditionnel et portant le chapeau western, ainsi que par plusieurs dignitaires, dont le lieutenant-gouverneur Ralph Steinhauer, le Premier ministre de l'Alberta, Peter Lougheed, le ministre des Affaires indiennes, Warren Allmand, et le commissaire de la GRC, Maurice Nadon.

La joie de voir de leurs propres yeux un prince fut trop forte pour certains spectateurs, qui franchirent le cordon de sécurité au moment où le prince suivait le chef Pied-Noir Leo Pretty Youngman en direction de sa «résidence» pour une brève visite.

Après s'être rendu de même aux quatre autres tipis appartenant à des tribus différentes et se trouvant dans le cercle formé par les tentes, le prince monta sur un cheval de la GRC et, escorté d'agents de la GRC portant une coiffure sans visière à la mode de 1877 et par les sept chefs, il se dirigea vers l'exposition historique montée dans un camp de la GRC reconstitué pour l'occasion, au son de la musique douce jouée par la fanfare.

Tout au long de la journée, il devait y avoir d'autres rappels du rôle des «tuniques rouges» dans les événements qui avaient entouré la signature du traité, un siècle plus tôt.

Quelques minutes plus tard, le prince était de nouveau en selle et,



PHOTOS:
HOWARD
BERNARD



Les Ford et les Chevrolet remplacent les pintos et les mustangs près des tipis indiens



"We have approached this commemoration bearing in mind that, as we camp on this beautiful valley where our ancestors camped 100 years ago, we are not only commemorating so-called 'progress' but we are also taking time out to reflect the past, to consider the present, and to look to the future."

— Chief John Snow

A cannon shot ringing out signified the start of the solemn ceremony as a solitary Indian rider arrived with a buffalo blanket which was quickly spread on the ground.

The seven chiefs sat cross-legged in a semicircle around the edge of the blanket while a group of seven band members chanted and beat their drums in unison in a salute to the flags.

As the chanting subsided, the band broke into "The Maple Leaf Forever," the chiefs stood and Charles strode to the blanket.

Lt.-Governor Steinhauer and Commissioner Nadon joined the group and they all sat together on the buffalo hide and smoked the traditional peace pipe while a hushed crowd watched.

After a few rather feeble puffs (he's a non-smoker), Charles adjourned to a chair under a marquee while Messrs. Steinhauer and Nadon addressed the gathering. The RCMP Commissioner concluded his speech by presenting the Blackfoot with an RCMP horse blanket lettered in gold to commemorate Treaty 7.

In their speeches, the chiefs spoke with pride of the history of their people and of their deep affection for the Crown. But several of them also spoke with impatience and frustration. Said Nelson Small Legs, Peigan Chief, in a speech he presented to Charles with an embossed leather folder, "Even though the treaty was obviously one-sided in favour of the newcomers their greed is yet insatiable."

John Snow of the Stonies echoed similar sentiments.

"We have become a forgotten people, surrounded by the complex

technology and political bureaucracy of an aggressive, competitive and individualistic white society. There is no respect for our treaty rights, hunting rights, fishing rights and aboriginal rights, from the uncomprehending larger society."

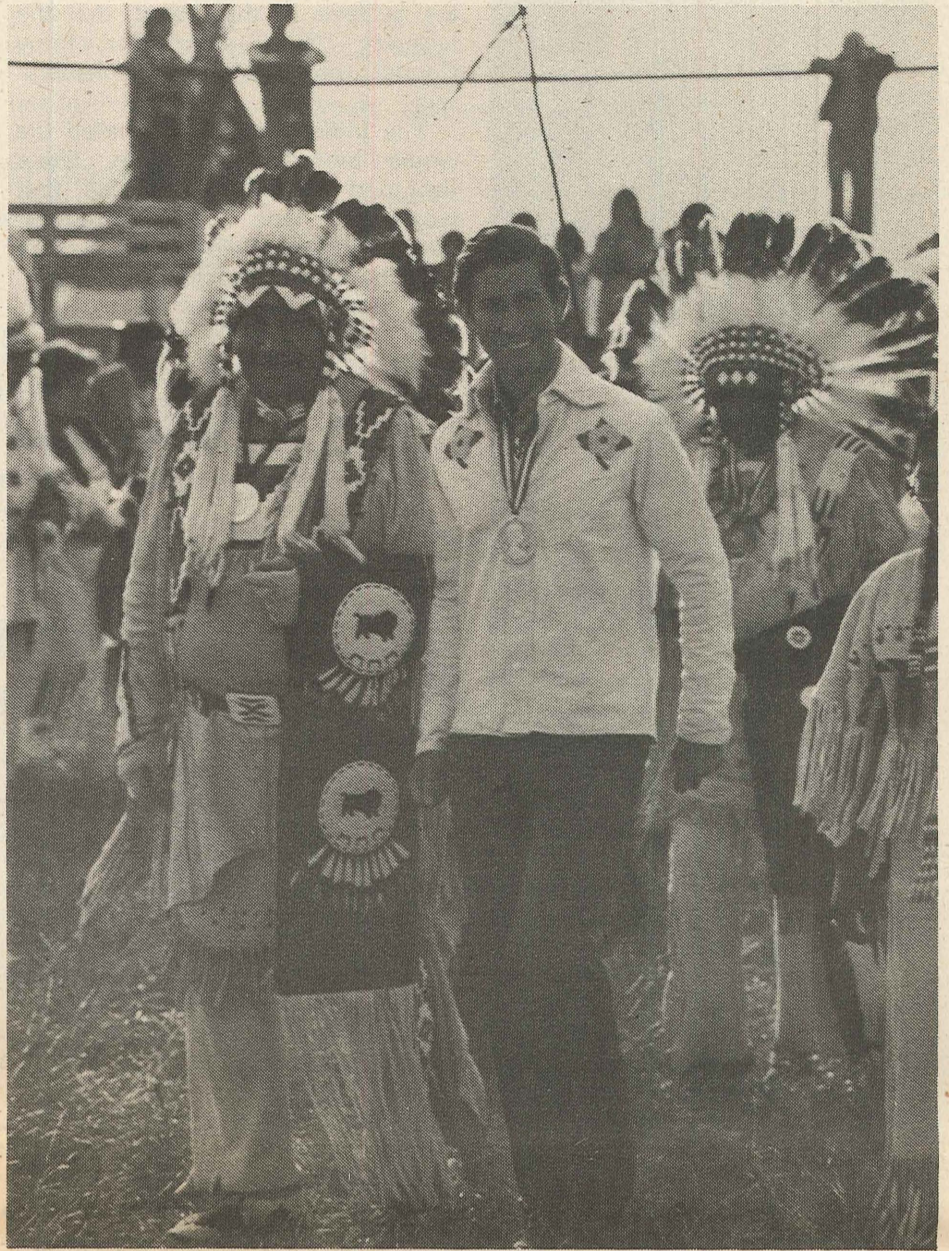
Bill McLean, another stoney Chief, emphasized that "I do not want it to take another hundred years before we can take our rightful place with our fellow citizens of Canada."

In reply, the Prince acknowledged "the hardships still prevalent on the reserves today," but expressed confidence that Indians' ever-growing sense of their own identity augured well for their future in a white dominated society over the next 100 years.

The Prince then rose to place silver commemorative medals bearing the likeness of Queen Victoria around the necks of the seven chiefs. Each chief was presented with a blue leather bound copy of Treaty 7 and a small Canadian flag. Then, each in turn put a pen to the replica of the treaty signed by his ancestor a century before.

Blackfoot Chief Pretty Youngman reciprocated by presenting the Prince with his own Treaty 7 medal and a striking 40 pound sculpture, "Trailing the Buffalo Hunters" by Harry O'Hanlon of nearby High River.

Presentation of medals to various officials and dignitaries including the Anglican and Catholic bishops and the President of the Indian Association of Alberta followed. Lt. Governor Steinhauer also presented bronze medals to all band councillors.



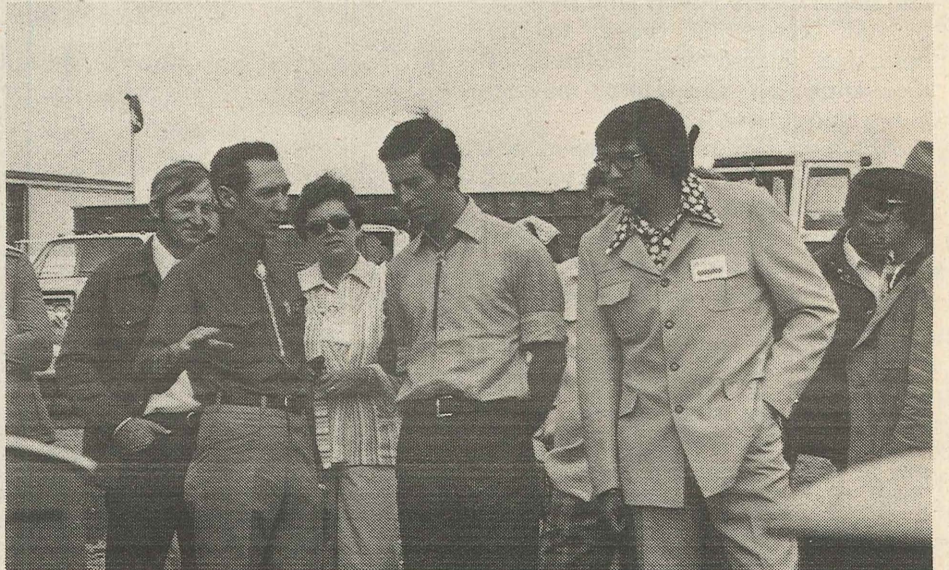
Prince Charles and Nelson Small Legs Sr. of the Peigan Reserve.

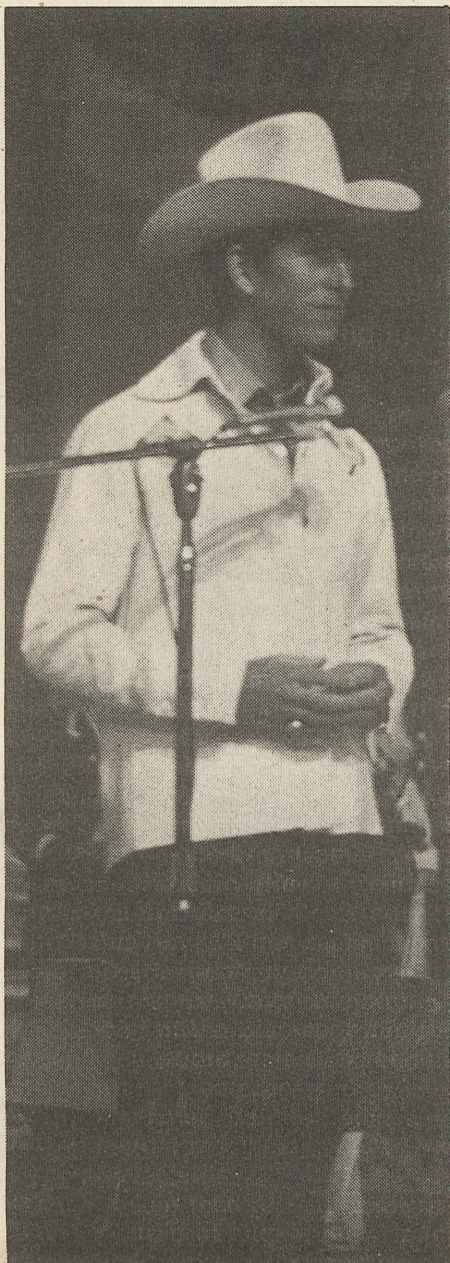


Waiting for the Royal visitor at the Sarcee Reserve.



Top: Treaty chiefs at Blackfoot Bottom: HRH Prince Charles visits Blood Band farm.





Prince Charles opens the Calgary Stampede.

Kainai Chief Leads Parade

In keeping with the spirit of the various Treaty 7 activities, the theme of the 1977 Calgary Stampede was the significant role played by Indian people in the history of the west. And the Grand Marshall of the opening day parade, July 8, was none other than the newly-installed Kainai Chief — Mekaisto — H.R.H. Prince Charles.

For his duties as Grand Marshall, the Prince went western in a white Stetson hat, a beige custom-made western style suit, a casual checked shirt and a string tie.

After a brief chat with Stampede officials, he mounted his RCMP mare, 'Diamond'; and led off the parade behind a military band and the seven chiefs riding side by side in full ceremonial dress, to the delighted cheers and applause of thousands of spectators massed along the sidewalks.

Although Indian people have traditionally taken part in various Stampede events it was the first time that their chiefs had enjoyed the honour of leading the parade. Each of the Treaty 7 tribes was also represented by a colourful contingent of young and old band members riding on horseback behind their respective tribal banner.

Sharing the limelight was a couple of other 'colourful' westerners. John Diefenbaker, Calgary mayor, Rod Sykes and an unidentified poodle shared the black seat of a white Pontiac convertible gaudily decor-

ated in a western motif.

Alberta M. P. Jack Horner looked distinctly uncomfortable in the saddle as he explained repeatedly, to the guffaws of the crowd, that the lettering "PC" stood for Privy Council, not Progressive Conservative.

The Indian theme dominated the whole parade with many floats designed as tributes to the first westerners. One float featured Indian Princess Pale Moon as an "international goodwill ambassador." Two participants in particular,

however, symbolized the modern day achievements of Indian people better than any slogans: Ralph Steinhauer, Canada's first Indian Lieutenant-Governor and Allen Sapp, the very talented and successful Indian artist.

After more than an hour in the saddle, Prince Charles joined his 17-year old brother, Andrew, newly arrived in Calgary from a B. C. salmon fishing trip, at the official reviewing stand. An overhead marquee reflected the city's enthusiasm for their young royal guests, "How-

for the celebrated chuckwagon races. As they arrived — Charles sporting his new buckskin jacket from the Peigans, the band broke into "For he's a jolly good fellow." The pair waved to the crowds and headed for their seats in the grandstand.

Despite intermittent downpours through the evening, Charles descended to the stage about 9:00 p.m. to join the assembled Treaty chiefs. With a nervous eye toward the sky, he presented each with an individually-designed bronze statue called

"... there is pride, which we all share, that while we are Canadians, we realize that we are the original Canadians."

— Ralph Steinhauer



dy Charles and Andrew. Welcome to Calgary."

At the Stampede grounds that afternoon a single Indian rider circled the field with the Treaty 7 commemorative flag, followed by the chiefs with their tribal flags.

Marvin Fox, Blood band manager, lead a capacity audience in singing "O Canada." By contrast, the two Princes entered the infield unannounced and watched the afternoon's rodeo events unobtrusively in the company of several participants who explained the various competitions.

Afterwards, the royal visitors and Warren Allmand, Minister of Indian Affairs, headed for the picturesque Indian village alongside a stream at the edge of the Stampede grounds. The village showed all the signs of being a home away from home for several Indian families — with a corral full of horses, a children's playground, piles of firewood and even such modern conveniences as automatic washers.

The village also featured a stage where prairie chicken dance competitions were held. The smell of freshly-baked bannock wafted through the air as the two Princes circled the teepee ring, chatting and shaking hands with the residents.

After a couple of hours relaxation at their hotel, the royal guests were back at the Stampede in the evening

'Worshipping the Sun', featuring the dress of their respective tribe. Then, with a few witty, off-the-cuff remarks, he declared the Stampede officially open and headed for the shelter of his seat.

Earlier in the day the Princes had paid a quiet visit to an inside display of Indian exhibits specially mounted for the Treaty 7 centennial by the bands involved. The highlights of the exhibition included a plaster of paris re-creation of the original participants at the 1877 signing: Chiefs Crowfoot, Yellow Horse, Red Crow, Bull Head, Sitting on Eagle Tail and Big Belly, Lieutenant-Governor Laird, RCMP Colonel MacLeod and agent Jerry Potts, complete with an audio explanation.

A particularly interesting and unusual display was an authentic model of a Sun dance camp, with intricate designs on each of about 50 miniature teepees accompanied by a note explaining their history and significance.

Other exhibits were equally geared to providing the relatively uninformed visitor with an understanding and appreciation for the Indian history of southern Alberta: examples of Indian war symbols and their meaning, relief maps showing the size and location of the five reserves, reproductions of photos of successive band chiefs over 100 years.





Le prince Charles déclare le Stampede de Calgary ouvert.

dans l'histoire de l'Ouest. Lors du défilé marquant le jour de l'inauguration, le 8 juillet, le grand maré-

chal était nul autre que le nouveau chef Kainai «Mekaisto», Son Altesse Royale le prince Charles.

Pour l'occasion, le prince s'était habillé à la mode de l'Ouest: chapeau mou blanc, complet beige sur mesure genre western, simple chemise à carreaux et cordelière.

Après avoir bavardé pendant quelques instants avec les responsables du Stampede, il monta sur la jument de la GRC «Diamond» et

gouverneur canadien d'origine indienne, et Allen Sapp, artiste indien de grand talent qui a produit des œuvres célèbres.

costume d'apparat, aux cris et applaudissements des milliers de spectateurs massés de part et d'autre de la rue.

Les Indiens participent régulièrement aux festivités marquant le Stampede, mais c'était la première fois que leurs chefs avaient l'honneur d'ouvrir la marche. Chacune des tribus du Traité n° 7 était aussi représentée par un contingent de jeunes et de moins jeunes vêtus de costumes aux couleurs vives, suivant à cheval la bannière de la tribu.

On pouvait aussi voir, assis sur la banquette arrière d'une Pontiac décapotable blanche ornée à la western et accompagnés d'un caniche, deux autres personnages «colorés» de l'Ouest, John Diefenbaker et Rod Sykes, maire de Calgary.

Jack Horner, représentant de l'Alberta à la Chambre des communes, était manifestement mal à l'aise sur sa selle; il ne cessait de répéter que les lettres PC désignaient le Conseil privé et non pas le parti conservateur, ce qui faisait bien rire la foule.

Le thème des Indiens se retrouvait partout, un grand nombre de chars étant destinés à rendre hommage aux premiers habitants de l'Ouest. L'un des chefs montrait la princesse indienne «Lune pâle», qualifiée d'«ambassadrice de la paix internationale». Cependant, deux participants symbolisaient de façon remarquable la percée des Indiens dans le monde moderne: Ralph Steinhauer, premier lieutenant-gouverneur canadien d'origine indienne, et Allen Sapp, artiste indien de grand talent qui a produit des œuvres célèbres.

Après plus d'une heure en selle, le prince Charles alla rejoindre son jeune frère de 17 ans, Andrew, qui revenait tout juste d'un voyage de pêche au saumon en Colombie-Britannique, au stand où devait avoir lieu la revue officielle. Au-dessus de leurs têtes, une marquise portant l'inscription «Bonjour Char-

les et Andrew! Bienvenue à Calgary!» témoignait de l'accueil chaleureux que la ville réservait à ses

jeunes invités royaux.

Sur le terrain du Stampede, cet après-midi-là, un Indien à cheval portant le drapeau commémoratif du Traité n° 7 fit une ronde, puis ce fut au tour des chefs, tenant le drapeau de leurs tribus.

Marvin Fox, responsable de la bande Blood, fit chanter le «O Canada» à la foule. Par ailleurs, les deux princes se mêlèrent aux gens venus assister aux manifestations du rodéo et leur posèrent toutes sortes de questions au sujet des diverses compétitions.

Ensuite, les visiteurs royaux, guidés cette fois par le ministre des Affaires indiennes, Warren Allmand, se dirigèrent vers le pittoresque village indien situé sur le bord d'un petit cours d'eau, à la lisière du terrain du Stampede. Le village, qui abritait plusieurs familles indiennes, recréait pour eux l'atmosphère d'un authentique campement: corral plein de chevaux, terrain de jeu pour enfants, piles de bois de chauffage; on y trouvait par contre certaines commodités modernes comme des laveuses automatiques.

Il y avait aussi dans le village une estrade où avaient lieu des concours de danse «poulet des Prairies». Pendant que les deux princes faisaient le tour des tipis disposés en cercle, bavardant avec les habitants de l'endroit et serrant des mains, une odeur de bannock frais flottait dans l'air.

Après s'être reposés pendant environ deux heures à leur hôtel, les invités royaux revinrent au Stampede, dans la soirée, pour assister aux célèbres courses de chariots. A leur arrivée — Charles arborant le veston de daim dont lui avaient fait don les Peigans, la fanfare se mit à jouer «For he's a jolly good fellow». Les deux invités saluèrent la foule de la main et se dirigèrent vers leurs sièges, sur la grande estrade.

Malgré les orages intermittents qui eurent lieu pendant la soirée, Charles se rendit à l'estrade, vers



médailles commémoratives en argent à l'effigie de la reine Victoria. Chacun d'eux reçut ensuite une copie du Traité n° 7 sous couverture de cuir bleue et un petit drapeau canadien, puis apposa sa signature sur la réplique du traité paraphé par son ancêtre un siècle plus tôt.

Le chef Pied-Noir rendit la pareille au prince en lui remettant sa propre médaille du Traité n° 7 et une frappante sculpture de 40 livres portant l'inscription «Sur les traces des chasseurs de bisons», œuvre de Harry O'Hanlon, artiste habitant la localité de High River, située à peu de distance.

Suivit une distribution de médailles à différents représentants et dignitaires, dont les évêques anglican et catholique et le président de l'Indian Association of Alberta. Le lieutenant-gouverneur Steinhauer remit aussi des médailles de bronze à tous les membres des conseils de bande.

Enfin, le ciel s'étant de nouveau assombri, on amena les drapeaux au son des tambours et des chants, la fanfare de la GRC joua le «O Canada» et un coup de canon retentit, marquant la fin de la cérémonie. L'invité royal partit en grande pompe, installé dans une voiture ouverte tirée par des chevaux et escortée par cinq agents de la GRC.

Le nouveau chef Kainai donne le pas

Pour rester dans l'esprit des diverses activités commémorant le Traité n° 7, les organisateurs du Stampede de Calgary, version 1977, ont choisi comme thème le rôle de premier plan joué par les Indiens

"to symbolize the pact"

Special Treaty 7 Medals Struck

Two medallions specially struck to mark the centennial of the signing of Treaty No. 7 were presented to

dian coins. The reverse shows the 1877 Indian Commissioner Liard and an Indian chief shaking hands,

ves of the Treaty Seven bands. These medals were also presented to the seven chiefs and selected

"When my people made the peace with The Queen's Representative, they had in mind to make secure our future..."

— Chief John Snow

the seven treaty chiefs and other dignitaries during commemoration activities at Blackfoot Crossing.

One series of medals are exact replicas in silver and bronze of the original medals given on behalf of Queen Victoria on the signing of Treaty No. 7, to symbolize the pact of trust and mutual respect between the two peoples.

Eighteen silver medals were distributed to the Chiefs of the Blackfoot, Blood, Peigan, Sarcee and three Stoney Bands of the Treaty Seven area, and other notable dignitaries by Prince Charles during ceremonies at Blackfoot Crossing, July 6. At the same time, Prince Charles was presented with a silver medal by Chief Leo Pretty Youngman of the Blackfoot Band.

A bronze version of the same medal was presented by Lieutenant-Governor Ralph Steinhauer to the band council members of the Treaty Seven area.

One face of the medal features a portrait of Queen Victoria in middle age with a diademed and veiled head. The reverse side, an original design of the British engravers J. S. and A. B. Lyon, pictures an Indian chief shaking hands with a government commissioner, a tomahawk between their feet, Indian teepees in the background and the rising sun on the horizon. The representation signifies the historic agreement that allowed for the peaceful settlement of the Canadian west, when the Indian nations turned over vast lands south of Red Deer, Alberta to the Crown.

A second series of 25 silver medals was contributed by the Alberta government.

The likeness of the present Queen, Elizabeth II, was portrayed on one side of this medal in the same manner used for current Cana-

superimposed over the official logo of the 1977 Indian Treaties Commemoration Program.

This series was distributed in special presentations by Prince Charles during his tour of the reser-

elders of the Treaty Seven bands as well as various other dignitaries.

Chief Jim Shot Both Sides of the Blood Band, the largest of the Blackfoot tribes presented one of these medals to the royal guest for honour.

Prince given Indian name

"In the two days that I have been amongst you, I have managed to learn a considerable amount and now you have been generous enough to give me a warrior's name and the headdress of a Kainai Chieftain. This, I am sure will help me to discover more about your values and the challenges you face to maintain your unique traditions, while at the same time living within a complex modern society."

With these words, Charles, the present Prince of Wales, accepted the name — Mekaisto — of the great Blood chief, Red Crow. The name was originally bestowed in 1919 on another Prince of Wales, his great-uncle Edward.

The ceremony for admitting a new member to the Kainai Chieftainship — an exclusive society limited to 40 men — is rooted in Blood tradition.

An enthusiastic crowd of onlookers, some from as far away as England and Germany, banded for position as several notable Kainai Chiefs first entered the sacred inner circle.

Among their ranks in Kainai headdresses were Many Spotted Horses (John Diefenbaker), Many Laws (Davie Fulton), Crop Eared



Statue of Mekaisto unveiled at Standoff.

Wolf (Peter Lougheed) and Running Antelope (Roland Michener).

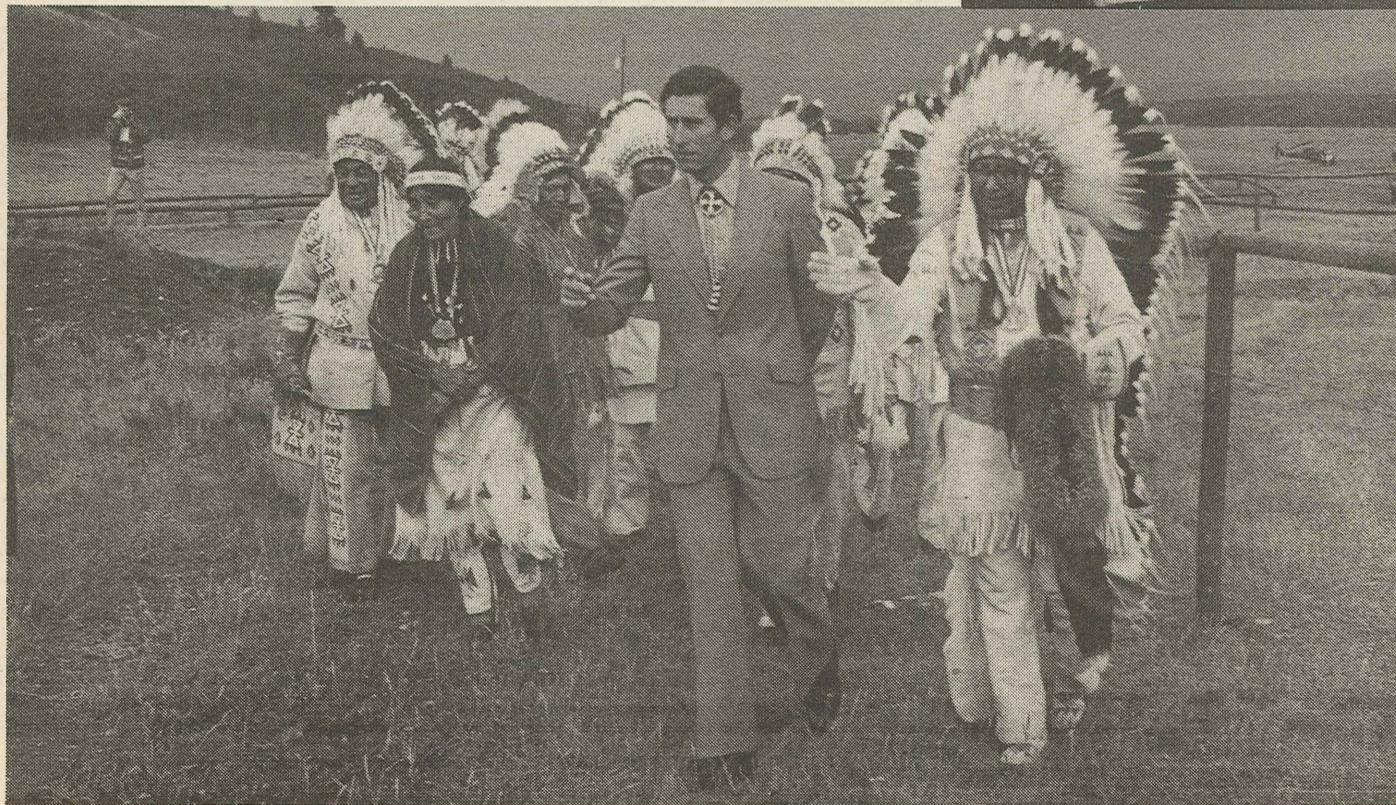
In a mid-afternoon ritual, closely prescribed by tradition, the royal candidate entered the camp on horseback from the east, accompanied by tribal council and Horn society members. The party circled the camp in a clockwise direction before dismounting and entering the inner circle, again from the east.

As everyone took their seats on the platform, the sound of drums and chants rang out and the flags were raised. But it wasn't long before the Maple Leaf was hurriedly lowered and raised again — this time right side up.

When the prince and honorary chiefs were seated, the medicine man began preparations for the induction ceremony. While these preparations were taking place, a "brave" was instructed to "capture" the candidate. This capture consists of the brave dancing around the circle three times alone and once with the candidate.

After the capture, the prince was seated on a buffalo robe where the medicine man proceeded to paint his face with red and yellow ochre. The headdress was then placed on the prince's head and the name Mekaisto bestowed on him.

With this part of the ceremony over, the prince lead the other chiefs in dancing four times around in a circle representing the four corners of the earth. After the dance, Charles was presented with a beaded buckskin outfit and many other presents including a pipe, a Hudson Bay coat as well as a pinto outfitted with a handmade saddle.



neuf heures, pour rencontrer les chefs réunis. Jetant de temps à autre un coup d'œil inquiet sur le ciel, il remit à chacun d'eux une statue de bronze originale revêtue du costume de la tribu et portant l'inscription «Adoration du soleil». Ensuite, émaillant ses propos de quelques

Médailles commémorant le Traité n° 7

Deux médaillons frappés spécialement en l'honneur du centième anniversaire de la signature du Traité n° 7 ont été remis aux chefs de tribu et à d'autres dignitaires au

par le gouvernement de l'Alberta.

Sur l'une des faces de la médaille se trouve le visage de la reine Elisabeth II, comme sur les pièces de monnaie canadiennes. Le revers

«Lorsque mon peuple a fait la paix avec le représentant de la Reine, il voulait assurer son avenir...»

— Le chef John Snow

traits d'esprit improvisés, il déclara le Stampede officiellement ouvert et regagna son siège.

Plus tôt au cours de la journée, les princes étaient allés voir une petite exposition d'objets indiens montée spécialement pour les différentes bandes en l'honneur du centenaire du Traité n° 7. On pouvait notamment y voir une reconstitution en plâtre de moulage, accompagnée d'un montage sonore, montrant les signataires du traité: les chefs Crowfoot, Yellow Horse, Red Crow, Bull Head, Sitting On Eagle Tail et Big Belly, le lieutenant-gouverneur Laird, le colonel MacLeod, de la GRC, et l'agent Jerry Potts.

L'exposition comportait un élément particulièrement intéressant et original: un authentique modèle de camp de danse du soleil qui comprenait quelque 50 tipis miniatures portant des motifs complexes, dont l'histoire et la signification étaient indiquées dans une notice.

Les autres présentations visaient aussi à faire comprendre et apprécier au visiteur, généralement peu au courant, l'histoire des Indiens du sud de l'Alberta: exemples de symboles guerriers et leur signification, cartes en relief montrant l'étendue et la situation des cinq réserves, reproductions de photos faisant voir les chefs de bande qui se sont succédé sur une période de cent ans.

Les kiosques illustrant les projets actuels de développement économique, un étalage d'art indien contemporain et une présentation de diapositives par les Assiniboines ont laissé une forte impression aux visiteurs en leur montrant les réalisations des descendants des signataires du Traité n° 7.

cours des activités qui ont marqué cet événement, à Blackfoot Crossing.

L'une des séries de médailles est constituée de répliques exactes, en argent et en bronze, de celles qui ont été remises au nom de la reine Victoria, lors de la signature du Traité n° 7, pour marquer le pacte de confiance et de respect mutuel liant les deux peuples.

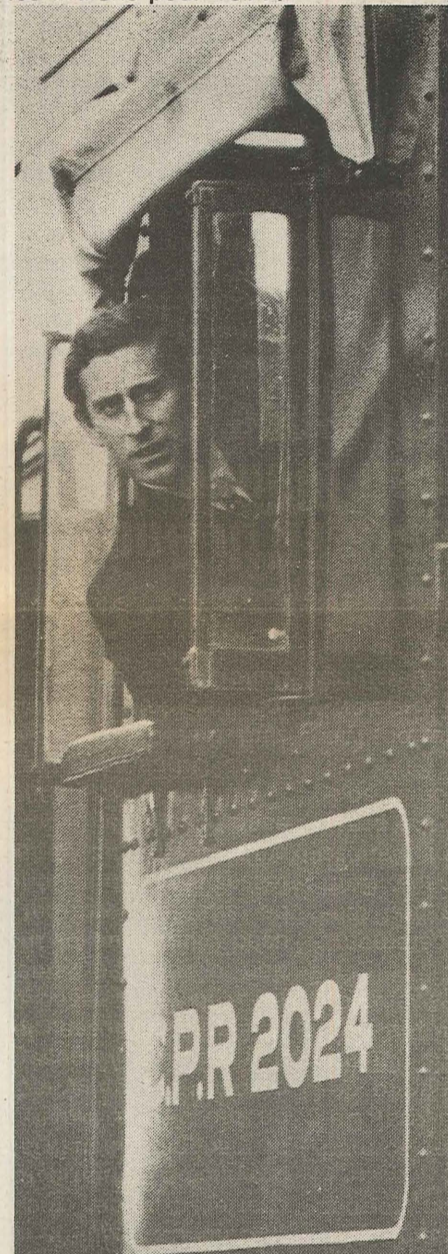
Au cours des cérémonies qui se sont déroulées à Blackfoot Crossing, le 6 juillet, le prince Charles a remis dix-huit médailles d'argent aux chefs des bandes Pied-Noir, Blood, Peigan, Sarsi et de trois bandes assiniboines habitant la région du Traité n° 7, ainsi qu'à d'autres dignitaires. Par la même occasion, le prince Charles a reçu une médaille d'argent du chef de la bande Pied-Noir, Leo Pretty Youngman.

Le lieutenant-gouverneur, Ralph Steinhauer, a remis une version en bronze de la même médaille aux membres des conseils de bande de la région du Traité n° 7.

L'un des côtés de la médaille montre un portrait de la reine Victoria; d'âge moyen, elle porte sur la tête un voile et un diadème. Au revers, on voit un chef indien donnant la main à un représentant du gouvernement, un tomahawk posé sur le sol entre les deux, et, à l'arrière-plan, des tipis indiens et le soleil qui se lève à l'horizon; c'est une œuvre originale des graveurs britanniques J. S. et A. B. Lyon. La scène rappelle l'entente historique qui a permis la colonisation pacifique de l'Ouest canadien, les nations indiennes ayant cédé à la Couronne un vaste territoire situé au sud de Red Deer, en Alberta.

Une deuxième série comprenant 25 médailles en argent a été offerte

montre le commissaire des Indiens Liard et un chef indien se serrant la main, en 1877, et, en dessous, le logogramme officiel du Programme de commémoration des traités avec les Indiens pour 1977.



Dévoilement de la statue de Mekaisto à Standoff.

Le prince Charles a remis ces médailles lors de présentations spéciales faites au cours de la tournée des réserves habitées par les bandes du Traité n° 7. D'autres ont aussi été données aux chefs et à certains membres âgés des bandes du Traité n° 7, ainsi qu'à différents autres dignitaires.

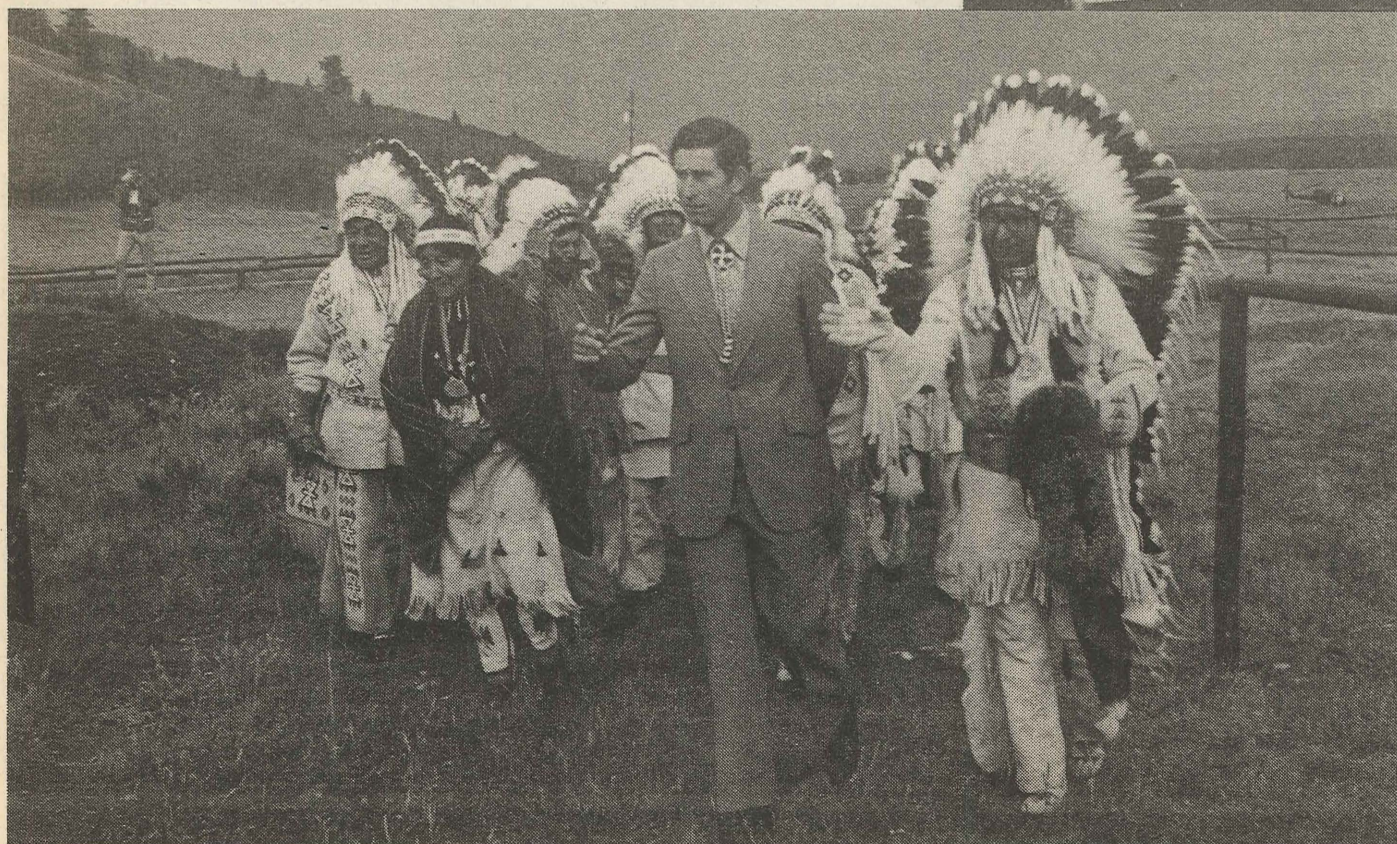
L'invité d'honneur royal a reçu l'une de ces médailles des mains de Jim Shot Both Sides, chef de la bande Blood, la plus importante des tribus Pied-Noir.

Le prince Charles reçoit un nouveau nom : Mekaisto

«Les deux journées que j'ai passées parmi vous m'ont permis d'apprendre une foule de choses, et maintenant vous avez la bonté de me donner un nom de guerrier et la coiffure d'un chef kainai. Je suis sûr que cela m'aidera à mieux comprendre vos valeurs et les difficultés auxquelles vous faites face pour conserver vos traditions, tout en vous adaptant à la société moderne, avec toutes ses complexités.»

C'est avec ces paroles que le prince de Galles, Charles, a accepté le nom de Mekaisto, qui est celui du grand chef blood, Red Crow. En 1919, un autre prince de Galles, Edouard, le grand-oncle de Charles, s'était vu attribuer le même nom.

La cérémonie de nomination comme chef kainai, qui fait entrer le nouvel élu dans un cercle fermé



ne comptant que quarante hommes, fait partie intégrante de la tradition blood.

Cet après-midi-là, une foule enthousiaste de spectateurs, dont certains étaient venus d'Angleterre ou d'Allemagne, se disputaient les meilleures places pour voir arriver les grands chefs kainai, qui pénétrèrent dans l'enceinte sacrée.

Parmi eux se trouvaient, arborant la coiffure kainai, Many Spotted Horses (John Diefenbaker), Many Laws (Davie Fulton), Crop Eared Wolf (Peter Lougheed) et Running Antelope (Roland Michener).

Observant un rituel consacré par la tradition, l'invité royal pénétra dans le camp à cheval, du côté est, accompagné de membres des conseils de tribu et de la *Horn Society*. Le cortège fit le tour du camp dans le sens des aiguilles d'une montre, puis tous mirent pied à terre et entrèrent dans l'enceinte, toujours du côté est.

Les invités ayant pris place sur l'estrade, les tambours et les chants se firent entendre, puis on hissa les drapeaux. Cependant, ils furent ramenés en vitesse et hissés de nouveau, cette fois à l'endroit.

Une fois le prince et les chefs

honoraires assis, le chaman commença les préparatifs de la cérémonie. Pendant ce temps, un «brave» fut enjoint de «capturer» le candidat. Pour ce faire, le brave fait en dansant le tour de l'enceinte, trois fois seul et une fois avec le candidat.

Après la capture, on fit asseoir le prince sur une robe de cérémonie en peau de bison, et le chaman lui peignit le visage d'ocre rouge et jaune. La coiffure fut ensuite placée sur la tête du prince, qui reçut le nom de Mekaisto.

Ensuite, le prince fit quatre fois, en dansant, le tour d'un cercle représentant les quatre coins de la terre, suivi des autres chefs, puis il reçut un costume de daim garni de perles et plusieurs autres présents, notamment une pipe, un manteau de la Baie d'Hudson et un cheval bai équipé d'une selle de fabrication artisanale.

Après avoir fait don de son nouveau costume et avoir exécuté plusieurs autres danses, le prince monta à cheval et se dirigea vers le tipi du chef pour aller prendre le thé. Mekaisto fit ensuite une brève visite en compagnie du chef et de sa femme, puis il s'envola à bord d'un hélicoptère.



Un des nombreux tipis du village indien au Stampede de Calgary.



Trois participants venus souhaiter la bienvenue au visiteur royal.

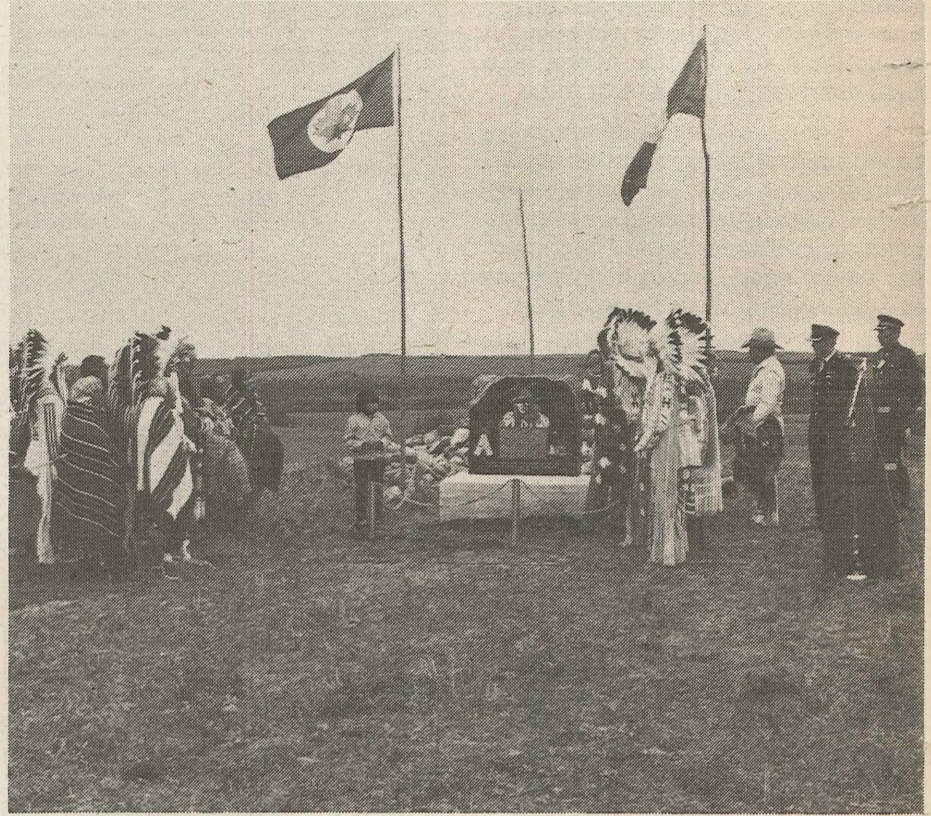


Le chef John Snow reçoit une médaille commémorative.





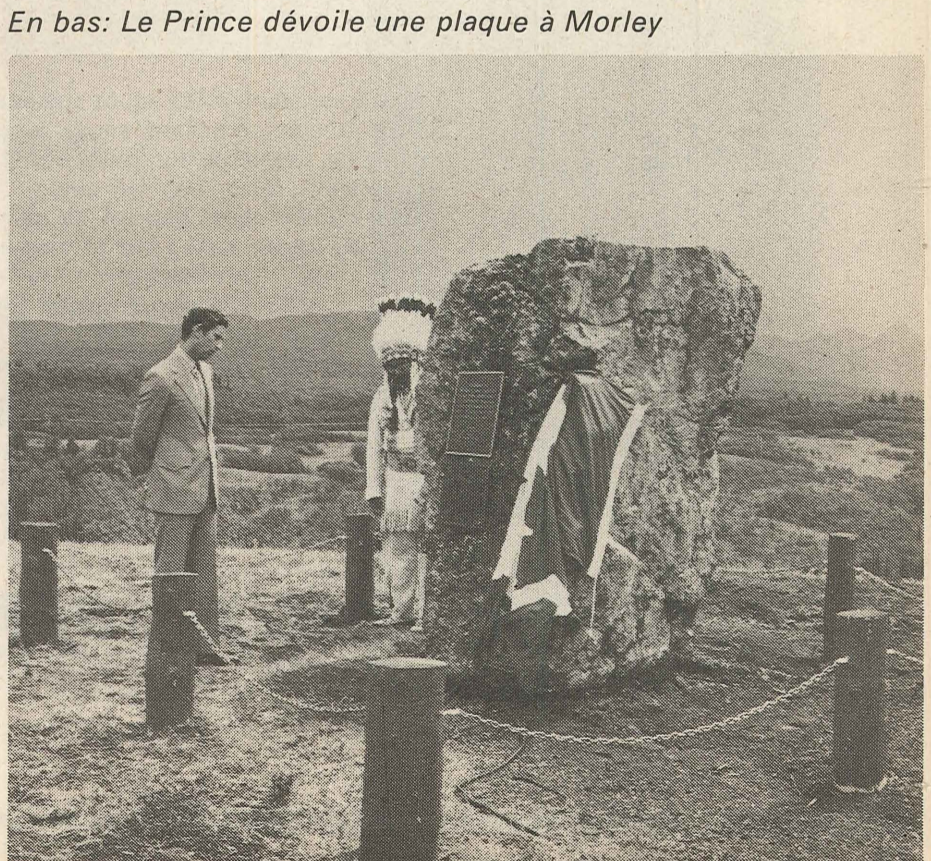
Le Prince Charles se prépare à la cérémonie



En haut: Le Prince dévoile une plaque à la réserve Sarcee



Quelques-uns des membres du cortège de la parade du "Stampede" de Calgary



En bas: Le Prince dévoile une plaque à Morley