

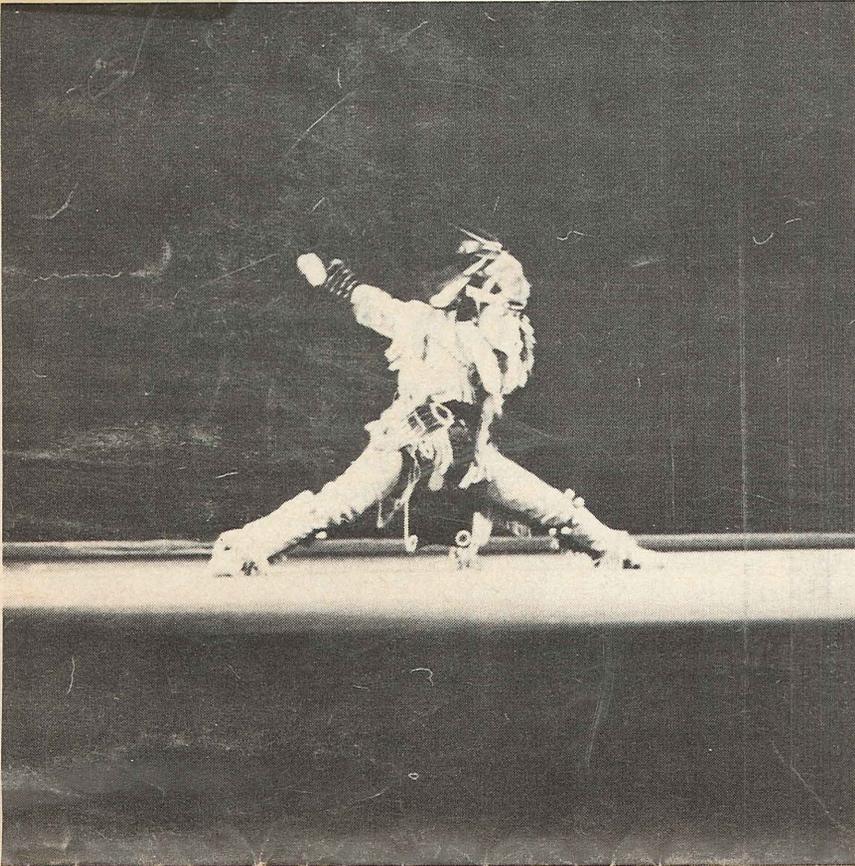
# Size Indian news

Vol. Sixteen, No. Two/Vol. Seize, No. Deux

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Mike Mitchell performing at Place des Arts during the Save James Bay Week in Montreal.

## Native and Non-native Talent Combine To help Save James Bay and its People

by Carmen Maracle

For the first time in a festival of its kind, Native and Non-native talent appeared together free of charge during Save James Bay Week activities in Montreal.

In the latest of a host of activities to raise money for Quebec Indians and Inuits in their battle against the James Bay project, the Montreal-based festival attracted and impressed thousands of visitors during its week-long duration.

Organized and planned by members of the Save the James Bay Fund group, the dazzling week featured top-name Canadian performers and artists. As in previous events, the Week served to raise funds for research into the project's effects, to cover costs of legal battles, and to draw public attention and support to the James Bay issue.

All the performers appeared voluntarily and all profits go to the Indians and Inuit people of Quebec in support of their cause.

The festival, hosted by Alanis Obomsawin, traditional singer and story teller, began Monday, April 9th, with Indian traditional artists performing at Montreal's Place Bonaventure. The Dogrib hand game players, Gerry Saddleback, hoop dancer, and the Prairie Dancers opened the festival with their lively and colourful performances.

The Dogrib hand game players and dancers from the Northwest Territories exhibited game and dance that is little known by the whiteman.

The game, played to rhythmic drumming, consists of a player trying to

(See JAMES BAY page six)

## Oo-Za-We-Kwun bicycle plant Will provide 100 new jobs

A plant to assemble bicycles and manufacture bicycle parts is to be established at the Oo-Za-We-Kwun Indian Training Centre, at Rivers, Manitoba.

This was announced by H. C. Paul of Winnipeg and Frank E. Price, General Manager of the Oo-Za-We-Kwun Centre, in conjunction with the Minister of Industry and Commerce Leonard Evans.

A new company, Sekine Canada Ltd., is being formed by Sekine Industries Co. Ltd., and Nagase & Co. Ltd., both of Japan and H. C. Paul of Winnipeg to produce the world famous Sekine bicycles in Manitoba.

Sekine Canada Ltd., will be the third plant to locate at the Centre. A fibre glass plant and a building component firm have also selected the Oo-Za-We-Kwun Centre set up at the former Air Force Base at Rivers by the Department of Indian and Northern Affairs as a means of training native people.

When in full production, Sekine will employ over 100 production employees, most of whom will be Indian. Sekine Industries Co. Ltd., is a leading Japanese manufacturer and exporter of high quality bicycles. This firm will be responsible for manufacturing operations at the new plant while Nagase, a world-wide Japanese trading firm, will be responsible for marketing and sales in association with H. C. Paul Limited of Winnipeg. The project represents a capital investment of over \$1,000,000.

In a parallel announcement in Ottawa, the Minister of Regional Economic Expansion Donald Jamieson said the new

company had accepted a DREE incentive grant totalling \$350,000. Support for the project is in line with the federal government's policy of attracting foreign technology to expand the industrial economy of Western Canada.

Sekine Canada will be the first Japanese bicycle plant to locate in North America and will be the first plant of its kind in Western Canada. The firm expects to market its products throughout Canada, in the United States, in Mexico and in Europe.

Mr. Paul, on behalf of his Japanese associates, expressed appreciation for the assistance received from officials of the Oo-Za-We-Kwun Centre and the Department of Indian and Northern Affairs. Low cost plant facilities, excellent industrial services and the availability of industrial employees were basic reasons for selection of the Rivers location.

The new plant will be located in a 60,000-square-foot hangar which will be renovated to facilitate assembly line operations and to serve as a distribution point for Sekine's wide range of bicycles including three, five and ten-speed bicycles. Sekine bicycles are noted for advanced design and engineering and for their safety features.

The plant will be in operation in August of this year. A number of Japanese production and engineering technicians will move to the Centre to set up the plant, place it in operation and train production employees. All other employees however, will be Indian trainees, residents at the Centre, or workers drawn from the area.

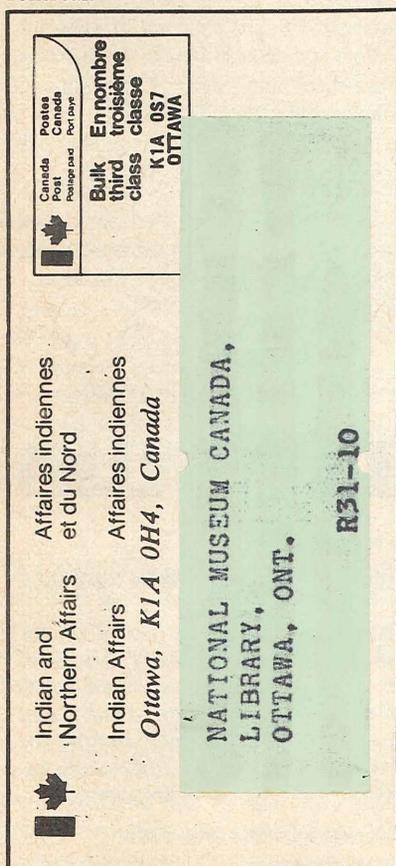
## Oxford House Band receives contract to build \$45,000 Hudson Bay addition

WINNIPEG — Hudson's Bay Company has announced plans for the construction of a 1,600 square foot addition to its store at Oxford House, Manitoba, to be built by members of the Oxford House Indian Band. A labour contract valued at \$17,000 was signed last week between the Company and the Band Council. Including material and labour, the extension will cost \$45,000 and increase the size of the store by one third, to 4,800 square feet.

Construction is to commence in June. It will be co-ordinated by the Manitoba Department of Northern Affairs, Northern Manpower Corps, which was established in 1971 to "increase the northerners employed in northern jobs". The Corps also assisted the band in negotiating the contract.

In making the announcement, Mr. D. H. Pitts, General Manager, Northern Stores Department, commended the Oxford House Indian Band for the initiative displayed in connection with this project, and expressed his hope that it would lead to more employment opportunities for the province's northern residents. He noted the Company employs 148 people in Northern Manitoba native communities, of whom 100, or 68% are Indian or Metis.

The Company's store at Oxford House, a community with approximately 900 residents, was built in 1944 and has been remodelled and extended since that time. The store currently employs eleven people, of whom nine, including the Store Manager, are native northerners.





Malech Raphael, 73 ans, délaisse ses pièges pour l'hiver.

## Premier Noël chez soi depuis 73 ans

par Adéodat Ross

**Pointe-Bleue** — C'est pour ne pas déplaire à son petit-fils, un garçonnet de 10 ans, que Malech Raphaël âgé de 73 ans, cette année et pour la première fois de son existence, abandonné son territoire de chasse et passé Noël et la saison d'hiver dans la réserve montagnaise de Pointe-Bleue.

Cet homme solide et chrétien convaincu, dont le visage est flétri par le temps, a eu la joie d'assister à une messe de minuit chantée dans une église. Ces célébrations colorées, dont il avait tant entendu parler depuis son enfance, lui auront permis, semble-t-il, de mieux supporter cette retraite prématurée.

Ce ne fut pas sans un certain regret, toutefois, que Malech Raphaël a consenti à ce sacrifice. Il dissimule mal sa déception à "passer l'hiver sur la réserve", lorsqu'il raconte avec passion les "Kouchoun" auxquels il participait encore l'hiver dernier, près d'un lac perdu entre la baie James et le lac Saint-Jean.

"Au cours de ces fêtes, dit-il, des familles ayant quitté leur réserve depuis le mois d'août, se réunissent pour célébrer. Le 24 décembre, c'est un grand festin où les viandes d'original et de castor sont les plus populaires. Des galettes et quelques tartes garnies de raisins, précieusement gardées pour cette circonstance, viennent couronner les repas gastronomiques.

"Durant toute la nuit et jusqu'à l'aurore du jour suivant, on danse joyeusement au son des tambours laissés aux mains expertes des plus vieux. Ces danses, précise-t-il, expriment la joie qui anime les chrétiens en cette grande fête de Noël, alors que le Sauveur est né."

### Relâche

Depuis juin dernier, alors que Malech est rentré de sa dernière excursion de

chasse, le jeune Jean-René a été son confident et son fidèle compagnon. Le garçonnet ne cache pas une admiration sans borne pour ce grand-papa qui connaît tant de belles histoires et qui manifeste autant de patience au moment de les raconter.

Le petit Montagnais a multiplié les prouesses tout au long de l'été afin d'obtenir de son vieil ami, la promesse qu'il resterait dans la réserve cet hiver. Le mois d'août venu, plusieurs familles ont quitté leurs résidences d'été afin de gagner leur territoire de chasse.

Malech avait décidé de ne pas accompagner la famille de son frère Jim. Pour la première fois de son existence, lui qui était né en pleine forêt en 1899, ne célébrerait pas la Noël dans son campement de toile.

"Je devais bien cela à mon protégé. C'est un bon élève. Il va très bien en classe et je craignais de le voir se désintéresser de ses leçons si j'étais parti encore cet hiver pour dix mois", commente le grand-père.

Cette décision, il l'a prise au cours de l'été, quand pendant plus de quatre semaines, il a vécu avec Jean-René dans les forêts, pour y faire la cueillette des bleuets. "J'ai su à ce moment que le garçon n'accepterait pas que je parte à moins qu'il soit du voyage", explique M. Raphaël pour justifier sa décision.

### Chasse

Malech Raphaël n'a vécu que pour la chasse tout au long de sa vie. Il se souvient très bien de ses premières captures alors qu'il était enfant. Plus tard, il est devenu chef de famille et ratissait chaque année, avec la même fidélité, son territoire en compagnie de son épouse et de ses sept enfants. Les peaux de castors échangées contre les billets de banque à des aventuriers blancs

affublés du titre de "traders", constituaient le butin le plus précieux.

Pour assurer sa subsistance, on abattait périodiquement un original, "mais seulement suivant la dépense" de préciser le Montagnais.

### Sorcier

Il se souvient également très bien d'une démonstration présentée par le seul sorcier qu'il lui a été donné de rencontrer. Ce phénomène, rappelle Malech, était le seul capable de "faire marcher le wabano".

Cet instrument de sorcellerie était

composé d'une petite cabane de terre d'où émergent des bâtons solidement fichés au sol. "Aucun chrétien n'était capable de faire bouger ces bâtons, mais le sorcier les faisait danser comme il voulait, dès qu'il s'installait dans la cabane", raconte le vieil homme.

La relâche qu'il s'offre cet hiver ne marque pas une inactivité définitive toutefois. "L'hiver prochain, si le petit accepte d'être plus raisonnable, ou plus tard, lorsqu'il pourra m'accompagner, je retournerai sur mon territoire de chasse" conclut-il.

## Un Indien Cri Reçoit Le Trophée Tom Longboat

par Don Konrad

OTTAWA — M. Howard Anderson, 48 ans, Indien Cri de la bande de Gordon et originaire de Punnichy (Saskatchewan), s'est mérité le trophée commémoratif Tom Longboat. C'est ce qu'a annoncé récemment l'honorable Jean Chrétien, ministre des Affaires indiennes et du Nord.

De plus, M. Anderson et six autres Indiens du pays doivent recevoir la médaille Tom Longboat.

Le trophée et les médailles sont décernés chaque année, par la Fédération canadienne des sports, aux Indiens du Canada qui ont grandement contribué au développement des sports et des loisirs.

Cette année, les autres récipiendaires de la médaille sont: Collette Cimon, 19 ans, Indienne malécite de la bande d'Edmundston (N.-B.); Sally Jacob, 15 ans, Indienne crise de Némiscau (Québec); Arnold Welsey Antone, 37 ans, Oneida de la bande Oneida-of-the-Thames, près de London (Ontario); Lawrence Crate, 20 ans, Indien cri de Norway House (Manitoba); Tony Sparvier, 25 ans, Indien cri de la bande Cowessess (Saskatchewan), et Dwayne Johnson, 18 ans, Indien cri de la bande de Samson (Alberta).

M. Anderson, veuf et père de huit enfants, est le technicien principal de la chaufferie du foyer scolaire de Pelican Lake, dans le nord-ouest ontarien. Il s'occupe de hockey mineur, de pro-

grammes d'athlétisme et de curling, pour les jeunes de la localité de Sioux Lookout.

Présentement, il est le président de la ligue mineure de hockey de la Légion et directeur, pour le nord-ouest ontarien, de l'Association de hockey amateur de Thunder Bay.

Dans ses loisirs, M. Anderson agit comme entraîneur des équipes de Pelican Lake. Son excellence dans ce rôle a permis à une équipe de Sioux Lookout de prendre part, pendant trois années consécutives, au tournoi de la Sûreté provinciale de l'Ontario.

M. Anderson s'intéresse surtout à la participation des jeunes Indiens aux sports et aux loisirs, ce qui lui a valu l'admiration générale des gens de la réserve.

Tom Longboat, en souvenir duquel le trophée et les médailles ont été créés, était un Onontagué de la réserve des Six-Nations et un Marathonien. Il atteignit une renommée mondiale en 1907, en remportant l'épuisant marathon de Boston, épreuve de 26 milles à laquelle participaient 62 coureurs. Il représenta le Canada à de nombreuses compétitions, notamment aux Jeux Olympiques de Londres, en 1908. À l'époque, on disait de lui qu'il était le meilleur athlète canadien de tous les temps.

Au cours de la Première guerre mondiale, il servit comme messager de l'Armée canadienne, en Flandres. Il est décédé le 9 janvier 1949.

## the Indian news

Editor: THERESA NAHANE

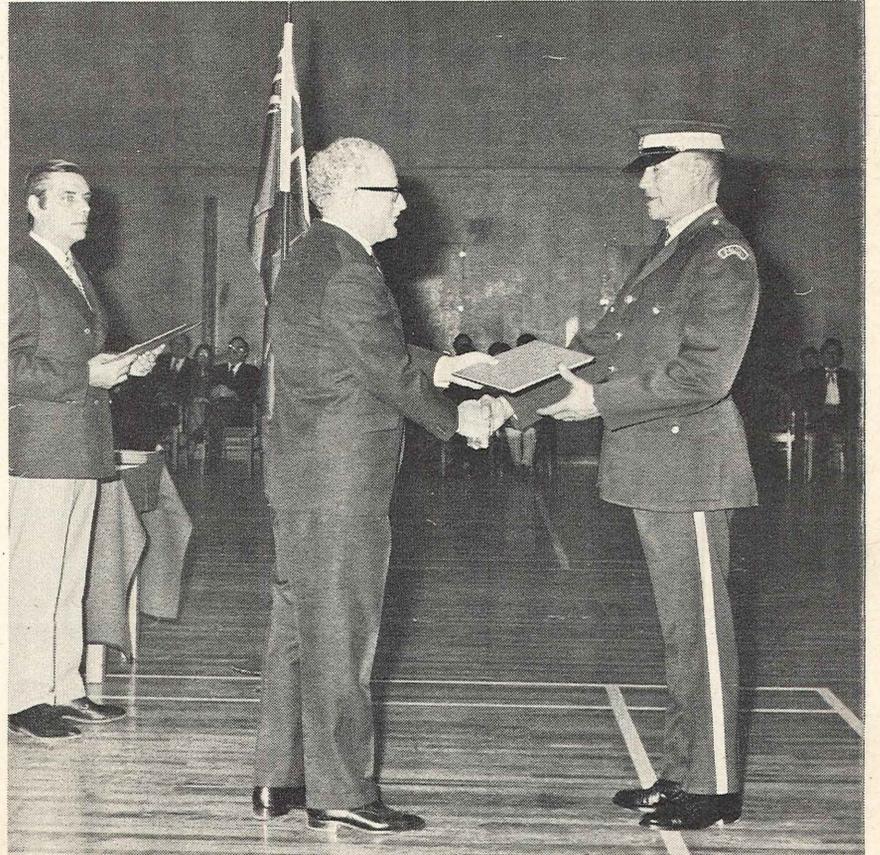
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*The Indian News is edited by Indians and is devoted to news of, for and about Indians and Indian communities. Free expression of viewpoint and/or opinion is invited. The opinions and statements contained in its pages are not necessarily those of the Department of Indian Affairs and Northern Development, which produces this publication each month for free distribution to Indians and other interested persons and organizations. Articles may be reproduced providing credit is given this newspaper.*

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## Names in the news

Chief **Gordon Lathlin** of The Pas Indian Band in Manitoba charged that the band's operating funds were cut 30 per cent because federal government "bureaucrats" fear the idea of Indians' looking after themselves. He said the band's administrative budget was cut from \$59,000 to \$41,000 . . . More than 120 relatives representing five generations gathered at Musqueam Reserve community Hall in British Columbia to celebrate the 92nd birthday of Vancouver's oldest surviving native Indian, former Musqueam band chief, **James Point**. Mr. Point received birthday congratulations from Queen Elizabeth, Prime Minister Pierre Trudeau, Vancouver Mayor Art Phillips, Premier Dave Barrett and Gov.-Gen. Roland Michener . . . **Mrs. John McLeod** of Cape Crocker, Ont., who last fall became the first Indian woman to place a wreath for Canadian mothers on the national cenotaph during Remembrance Day ceremonies in Ottawa, died in Niagara Falls at age 77. Mrs. McLeod was a Bruce County Ojibway whose husband, eight sons, one daughter, and one grandson served in World War Two. Two sons, Alfred and John Jr. died in action and her husband, who served in both World wars, died 10 years ago. Surviving are five sons and three daughters . . . Two Cree women from British Columbia, **Dolly Seeds** and **Betty Thompson**, thumbed from Victoria to Montreal in six days to attend the James Bay committee public hearings organized by a group opposing the massive hydroelectric development in Northern Quebec . . . **Robert Kanatewat**, Chief of the Fort George Cree Band in northern Quebec, warned that natives might violently oppose the \$6 million James Bay project, adding that "the project could lead to a Wounded Knee type confrontation in the Quebec north." . . . **Noel Doucette**, former president of the Union of Nova Scotia Indians, announced recently he was stepping down as Chief of the Chapel Island Band effective March 21, 1973 . . . **Roger Adolph** of Vancouver, co-ordinator of the B.C. Native Amateur Sports and Recreation Federation, has filed complaints under the Human Rights Act against a motel operator in Chase, B.C. The former Canadian boxing champion in the bantam and featherweight divisions said he and two travelling companions were refused accommodation by the motel manager although there were rooms available . . . New officers elected at the 39th annual Native Brotherhood of B.C. convention were **John Clifton** of Hartley Bay — president, **George Jeffries** of Port Simpson — first vice-president, **Heber Clifton** of Prince Rupert — second vice-president, **Jimmy Sewid**, third vice-president, **Billy Cook** — secretary-treasurer. Retiring president was **Sen. Guy Williams** . . . **Harold Cardinal**, president of the Alberta Indian Association, received an award from the Canada Jaycees in Toronto. He was named one of five "Outstanding Young Canadians" . . . **Norman Grier** of Peigan Reserve, Alta., and **Wayne Wells** of the Blood Reserve, Alta., were appointed Community Development officers of their respective reserves . . . Members of the Hay River Indian Band Council of the Northwest Territories, **Chief Daniel Sonfrere**, and councillors **Teddy Buggins** and **Jimmy Lamalice** recently met with Deputy Commissioner John Parker to discuss housing and electrical power services for the Hay River Indian village . . . **Old Naedzo**, a man who was recognized by many Indian people as an Indian prophet, died in Fort Franklin, NWT, at the age of 83 . . . **Edna Douglas**, widow of the late **Chief Albert Douglas** of the Cheam Band near Rosedale, B.C., was awarded \$51,000 in damages by the British Columbia Supreme Court. Chief Douglas was killed in 1969 when the car he was driving collided with a Canadian National train . . . **Chief Charles Draney** of the Deadman Creek Indian Band, B.C., has been appointed by the provincial government to sit on the Caribou College Council. He is the third Indian appointed to governing bodies of post-secondary educational institutions. Recently **Philip Paul** was appointed to the University of Victoria Senate and **Mrs. Mattie Ferguson** to the Vancouver City College Council . . . **Mrs. Mary Ann Lavallee** of the Cowesses Indian reserve in Saskatchewan told the annual meeting of the Regina Council of Women recently that the suppression of Indian people by special legislature is tame compared to the suppression by the bureaucratic Indian organizations which Indians on reserves must live under. Mrs. Lavallee said Indians on reserves have no say in matters and recommended the introduction of a two-party system as opposed to organizations, so the people could have some voice in decision-making . . . The Union of Nova Scotia Indians held election of executive officers on the reserves in April. **Alexander Denny** of Eskasoni was elected first vice-president, **Albert Julian** of Eskasoni — second vice-president and **Clarence Smith** of Cambridge was re-elected secretary-treasurer for another term. In the first count the office of president fell to **Joe B. Marshall** of Eskasoni, but after a vote recount the tide turned in favor of **John Knockwood** of Shubenacadie, the former acting president and past first vice-president . . . Manitoba Indian Brotherhood community development workers held a four-day conference in Thompson. Representatives of northern communities included **Willy Loone**, Brochet, **Luke Dumas**, Pukatawagan, **Gilbert North**, Oxford House, **Granville Crate**, Gods Lake Narrows, **Elijah Harper**, Red Sucker Lake, **Ambrose Wood**, Ste. Theresa Point, **Saul Harper**, Shamattawa, **Ken Wastecoote**, Split Lake, **J. D. Spence**, Nelson House, **Cliff Pangman**, Shoal River, **James Cook**, Bloodvein, **Winston Keeper**, Little Grand Rapids, and **John Sioux**, community development worker for the three Sioux bands in the vicinity of Griswold.



Gov.-Gen. Roland Michener presents a graduation certificate to Bruden Cochrane, Band constable at Fisher River, upon graduation from a special fire protection course at Oo-Za-We-Kwun. Left is Ross Pollock, one of the senior training officers at the centre.

## Gov.-Gen. Michener awards certificates To 32 fire protection course graduates

by Wilf Chislett

The first graduates of fire protection courses at the Oo-Za-We-Kwun Indian Training Centre in Manitoba received their certificates from Gov.-Gen. Roland Michener, who described it as "quite a novel experience."

The governor-general, accompanied by Mrs. Michener and Lieut.-Gov. W.J. McKeag and Mrs. McKeag of Manitoba travelled from nearby Brandon on April 3 to present the graduation certificates to 32 men from various Manitoba reserves.

"My wife and I have travelled through all of the provinces of Canada and the territories, and we have met a great many Indians on those travels," Mr. Michener said in addressing graduates of the first two courses. "It has given us a great deal of pleasure to meet the original Canadians."

Oo-Za-We-Kwun was established on the former Rivers air base by the Department of Indian Affairs and the Manitoba Indian Brotherhood as a centre where Indian families may obtain both industrial and social training. In addition to the fire protection courses, one of its major activities has been the training of Indian constables for Manitoba reserves.

Nearly half the graduates were Indian band constables who earlier had received their basic police training at Oo-Za-We-Kwun.

Mr. Michener told the graduates that other Canadians are beginning to appreciate the richness of the Indian traditions — and to realize the importance of the human relationship to nature — something the Indian people have known for centuries.

The governor-general made a great many friends, among school children who watched the graduation ceremony, by giving them a holiday.

Sponsored by the Department of Indian Affairs, the two-week courses provided basic training in fire protection, which graduates take back to reserves. At home, they strive to establish special classes on fire prevention, show demonstration films, assist in the formation of fire prevention committee, and inspect homes in order to discover and eliminate hazards.

Instructors for the courses were George Swanson of Ottawa, fire protection officer with the Department of Indian Affairs, and two assistant provincial fire commissioners, Jack Carey and H.A. Thiessen.

## Community Centre Opens

**Gleichen, Alta.** — The band council of the Blackfoot Indian Reserve opened a new \$250,000 Community recreation centre. The centre was funded by a \$25,000 work opportunity program grant from the Department of Indian and Northern Affairs and a contribution of \$33,000 came from the federal depart-

ment of health and welfare. The remaining balance of the funds came from the band council, community donations and the province of Alberta.

The complex houses facilities for hockey, figure skating, basketball, volleyball, curling, track and field and other sports. There is also a cafeteria, games room, and meeting room with a spectator capacity of 1,000.

# Dear Editor...

Dear Editor:

I have seen a copy of your newsletter and would very much like to have a copy sent to my home.

I am an Indian originally from Musqueam Indian Reserve, Vancouver, B.C. My husband comes from Hazelton, B.C.

We feel that receiving a copy of this paper would help in some way to keep up on Indian News.

*Mrs. Ralph Harris,*  
Vancouver, B.C.

## ARTISTIC INTEREST

Dear Editor:

My name is Gail Sam, eight-year-old in grade three.

We live in Kamloops, but we belong to the Lower Nicola Band of Indians, a tribe from the Merritt area, about 60 miles south of here.

I enjoy looking at your paper and especially liked the recent drawings sent in by other children. So I am enclosing my drawing of an Easter Bunny, hope it will be good enough to be put into your paper.

Thank-you.

*Gail Sam,*  
Kamloops, B.C.

*Editor's Note:*

We regret that we received Gail's drawing too late for publication in our April Easter issue, however we have published her letter as an expression of our appreciation. The Indian News enjoys hearing from our young readers and thanks each and every one that has taken the time and consideration to submit letters, poetry or drawings. In our desire to interest and attract both young and adult readers we invite any and all comments and opinions on articles in this paper or issues affecting Canadian Indians.

## WRITERS WANTED

Editors:

(We would greatly appreciate as much running of this brief announcement as you can give us. We sincerely are trying to create a national all-Indian publication. *Dean Chavers*, Managing Editor).

### ATTENTION INDIAN WRITERS!! INDIAN VOICE MAGAZINE WANTS YOUR MATERIAL!!

The Trail of Broken Treaties. The occupation of Wounded Knee. Shake-ups in the Department of the Interior. Coal mining on the Montana reservations. What do they all mean?

Indian Voice, an all-Indian monthly news and commentary magazine, tries to provide some of the answers. It is a big job, and we need help from Indian people all over the country.

We publish, in addition to current events, Indian poetry, fiction, recipes, history, and a schedule of powwows and

other events. We need new material all the time, and are looking for Indian writers. If you are a writer, even if you have never been published, contact us with your material. We need photos, art and written material.

Each month we feature an Indian artist in the centrefold; previous artists featured have been Al Whiteman, Ann Hansen, Bob Maldonado, Joe Waanogano, Jean Shaw, Paul War Cloud, Oneoda, and others. We feature several pieces of poetry each month also.

**If you want to write, contact us!** Or send your material to us directly. This is your chance to tell the world about your experiences as an Indian.

Send or write to: Indian Voice Magazine, P.O. Box 2033, Santa Clare, California, 95051.

## SISTERS SUBSCRIBE

Dear Editor:

Both myself and another teacher who lives in the same convent as I would like to receive monthly a copy each of "The Indian News". They would help us greatly in teaching our units on The Indian. Keep up the good work! Please send to above address copies to Sister Jo-Anne and Sister Mary Ann.

*Sister Jo-Anne,*  
Loretto College School,  
Toronto, Ont.

## CO-OP CONDEMNED

Dear Editor:

I am writing in reference to an article that appeared in the April issue of The Indian News concerning the activities of the Southern Plains Handicraft Co-op. In the article it was stated that the Co-op is engaged in selling such items as "modern flop hats, mini skirts, hot pants, leather coats, rugs . . . lamps, work with horns, slippers and every type of medalion, jewelery and hair fasteners." Since when have such trivia been considered as traditional native handicrafts? It seems readily apparent to me that those involved in the Co-op are exploiting and deriding the already crumbling native culture in quest of the all-powerful dollar of the white society. In so doing, they merely herald the perdition of the culture that they, paradoxically, are seeking to preserve.

Thank you.

*Archie Gillis,*  
Downsview, Ont.

## SEEKS OVERSEAS PEN PAL

Dear Editor:

I would like to correspond with a girl or boy between 15 and 20 years of age who lives in Ireland, Japan or Czechoslovakia. I'm 15 years of age and I'm a Cree Indian.

*Bonnie Hamilton,*

Box 494,  
La Ronge, Sask.  
Canada S0J 1L0

on this page or any articles in our newspaper.

*Editor's Note:*

In the April, 1973 issue of The Indian News were two letters from young Europeans who wanted Indian penpals. You may write to 20-year-old *Miss Denis McCormack*, 22 Hillsbrook Ave., Perrystown, Dublin 12, Ireland, or to 27-year-old *Vojtech Gajda*, Ramova 4, 110 00 Praha 1, Czechoslovakia. Good luck with your new friends.

## WHO IS AN INDIAN?

Dear Editor:

Free expression of viewpoint and opinion invited . . . on Indian News of March 1973, on page three, it is said, Who Is An Indian in Canada?

To be an Indian an individual has to have a Certificate of Indian Status with a band number.

Also registered Indians were recognized as Indians no doubt.

Here in Caughnawaga we have a lot like Jeanette Corbiere Lavell holding a title of equal rights. They're dreaming and anybody can dream, but sometimes or a lot of times it is an impossible dream.

This Lavell case reaches Canada Supreme Court. Now this woman lost her rights automatically. A non Indian made her say "I do". Why don't she try her luck to a red skin and her troubles are over. That goes to all widows that are holding the title of Equal Rights — instead of being or acting like Simpletons.

Please put this in the next issue. Thank you.

*M. K. W. M.,*  
Caughnawaga, Que.

*Editor's Note:*

During the past few months The Indian News has received many interesting and informative letters to the editor and viewpoints which we have not been able to publish because they were not signed. We invite, request, and desire all opinions and comments, however it will be the policy of this newspaper that in future letters will not be published unless we have the writer's full name and address. If you wish to submit any comment to The Indian News, but do not wish to have your name published, please sign the letter anyway and ask us not to use your name. We will honor your request. Indian people right across the country can read your mail in this newspaper, learn from what you have written, and therefore can make better-informed opinions and decisions of their own. But this can happen only if you sign your letters. The Indian News thanks all our readers who have written in the past and invites your comments on any letters

## DROP-IN AT MISSION

Dear Editor:

Could you please put us on your mailing list for the "Indian News" as we have started a Native Friendship Drop-In Centre here in Mission. We understand this paper is free on request.

Thank you very much for your cooperation and interest.

*Donna Aubin,*  
Native Intercultural Co-ordinator,  
Mission Community Services,  
Mission, B.C.

## YOUTH CENTRE FORMED

Dear Editor:

We have established a youth centre on the Round Valley Indian Reservation of Northeastern California and would like to bring into this very isolated area news and ideas of what is happening in the "outside world".

To better inform us of our needs to compete in the non-Indian society plus evaluate what we are being taught we can use your publication.

At the present time we cannot afford to pay or give any monies for material sent for our betterment. With this in mind we ask for contributions of news letters or written material, and thank you for your concern and attention.

*Tom Gorbet, Director,*  
Youth Activities Project,  
P.O. Box 125,  
Covelo, California 95428

## NON-STATUS INTEREST

Dear Editor:

I am a Non-Status Indian, have been interested in all articles in The Indian News when I can get a copy, which is very far and inbetween. I would very much like to be put on your mailing list. Thank-you. Hope to hear from you.

*Mrs. Yvonne Kirkland,*  
Minden, Ont.

## REQUEST REPEATED

Dear Editor:

I have had a few letters from trappers who wanted prices on furs and you must have put my name in the magazine.

Please put my name and address again in the monthly issue and repeat. I want deer horns, old and new, all shapes and condition, broken or otherwise and will pay \$1 per pound for them, also want wild sasparella roots.

Can you send me the magazine every time it is issued? I would like to get it.

*Eli Ansara*  
Kirkland Lake, Ont.

E. Ansara, Fur Buyer, P.O. Box 373, Kirkland Lake, Ont.

## FURS WANTED

Also all kinds of Deer Horns. Would also like Wild Sasparella roots in any quantity.

# Manitou Arts Foundation assists youth Develops the person, then the artist

by Gretchen Bozak

It was called Time Before Time. And if you didn't know before you went to the exhibit that Ontario was producing some good Indian artists, you certainly knew after.

Most of the paintings reflected the relationship between spirits and animals and the cosmos — that time before man and industry and civilization. Most of the subject matter dwelt upon serpents, muskrats, frogs, birds, storm spirits, buffalo, bears, porcupines, hunters and fish.

Almost a one-man show, the majority of paintings on display — and for purchase — were done by a young Ontario artist, Blake Debassige. Other works — not for sale — included paintings by Isidore Wadow, Abraham Stevens, Les Rogers, and soapstone sculptures by Dan Commanda.

The fortnight-long exhibit at the Ontario Institute of Studies in Education at Toronto was presented by the Manitou Arts Foundation, a non-profit organization assisting and encouraging young Indian artists through its summer art program on Schreiber Island.

A charitable, chartered, organization, the Foundation assists young Indian artists between ages 16-24 who are seriously interested in the fine arts — painting, sculpture, drama, films, poetry

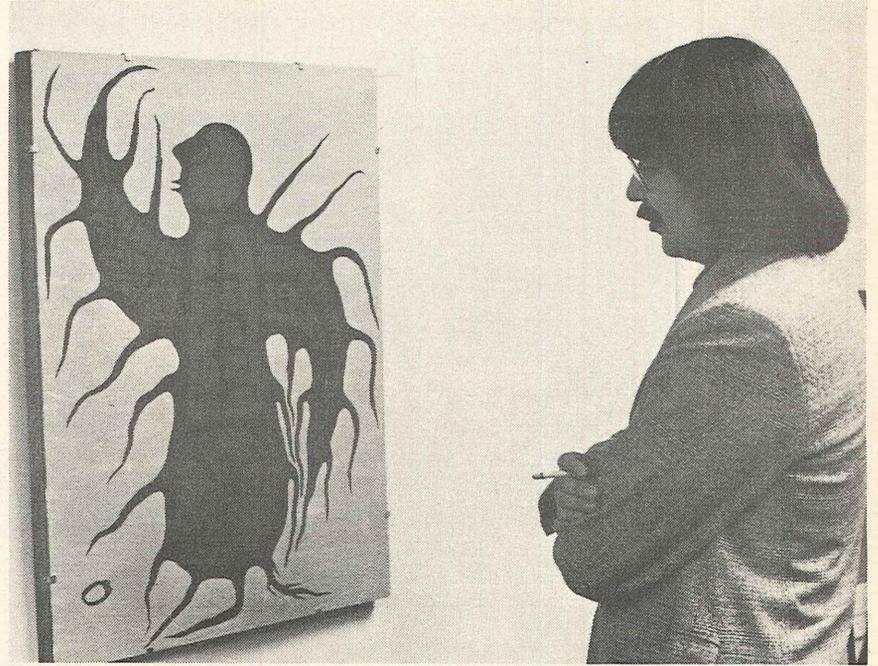
and writing. Through the summer camp near Manitoulin Island, it tries to develop both the artist and the person.

"We don't deal in crafts," says Managing Director of the Foundation, Tom Peltier. "There's already a lot being done for crafts today so there's no sense in duplication. There are also art schools in Ontario, but there's nothing else similar to the Foundation."

The difference in the work done by the Foundation, maintains Mr. Peltier, is that it concentrates first on developing the artist's self-esteem, then turns to developing the artist's talent itself.

"We've found that in the school system there are a number of basic needs that have to be met before the actual learning process can work. We set up a three-year demonstration with the Foundation to test its abilities and objectives in this area and we are trying to demonstrate the need that these basic concepts must be met."

Now entering its third year, the Foundation's summer camp will be receiving some 15 returning young artists this season. The camp can accommodate up to 35 students — usually college students in May and June and secondary students through July and August. There is no cost to the students although the instructors — all independent artists —



Bob Churlie from the National Film Board studies "Thunderbird" by Abraham Stevens.

are paid.

"We have more applications than we can accept so we must select certain people. Our basic criteria is "Don't apply unless you are seriously interested in the arts." Our students have to provide evidence that they can benefit by the camp. It isn't a holiday."

The camp is non-structured, non-academic, and doesn't teach in the formal sense of the word. Mr. Peltier noted they try to develop creativity, but don't teach technique. They work at getting students to express themselves in a meaningful way.

"We have no rules at the camp except one about swimming at night, because we don't have lifeguards. If you are going to be an artist you have to discipline yourself — rules won't do it for you. Classes are held whenever students want them, whether it's 4 p.m. or 2 a.m. And if a student isn't committed we tell him to go home."

The Time Before Time exhibit is the first public exhibition by the Foundation, although it has had two previous private

ones. It's success was apparent opening night — an attendance of more than 300 and the sale of 24 of the 35 Debassige paintings on display.

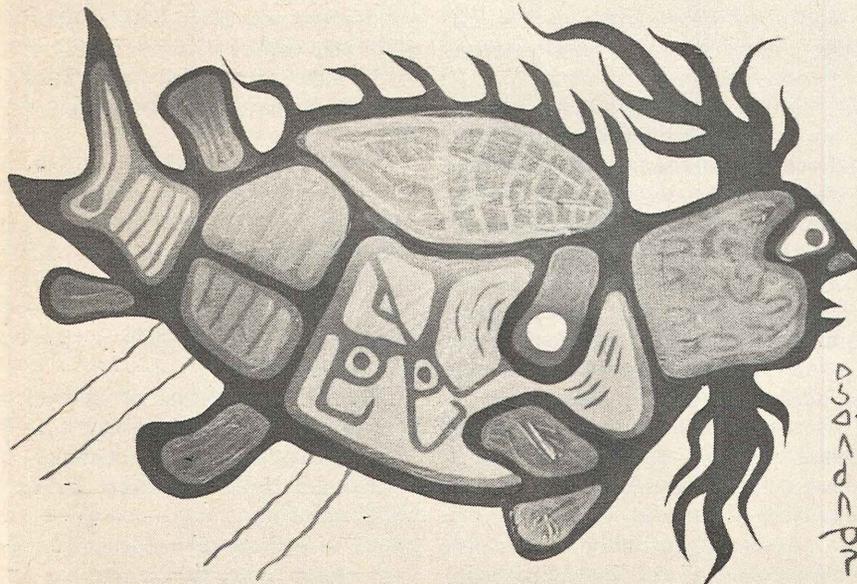
The remainder of the 50 works on display were also done by students during the summer camp and purchased by the Foundation.

"It's all up to the student. We can't make an artist of him and we don't push him. We simply try to facilitate him. After the camp closes in the fall we keep in touch with the students, maybe supply them with leftover materials, or try to get them into other programs. And now that we have third-year students coming up we are, and can, create our own resource people. Two of our students are now instructors."

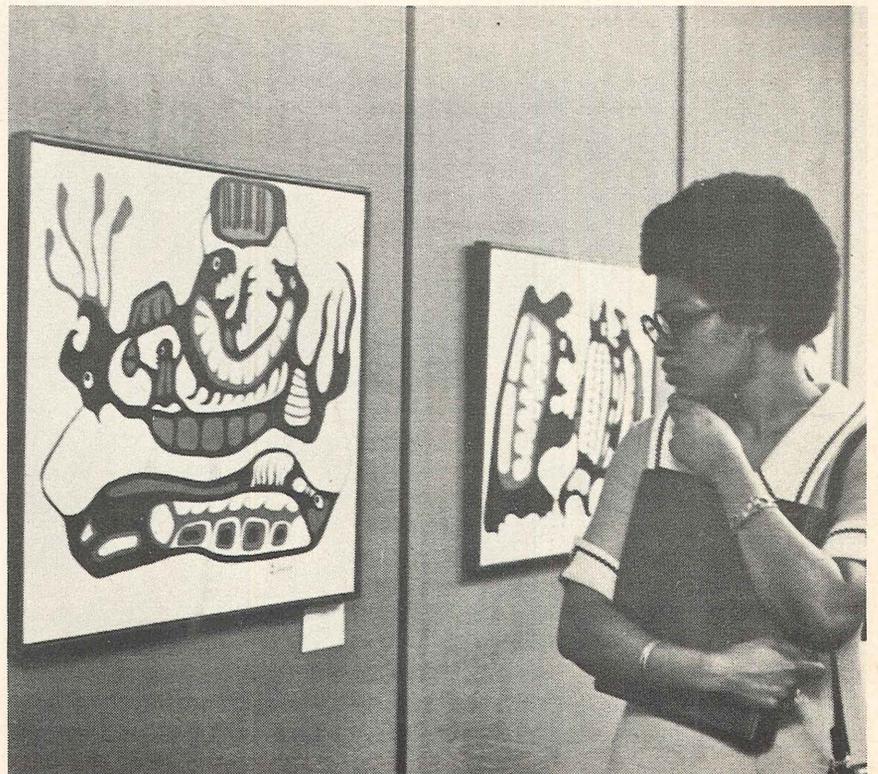
An example of established artists who attend the camp as instructors include Gerald Dokis who teaches visual arts, Bernard Assiniwi — drama, and Duke Redbird — poetry and creative writing, as well as many other well known Canadian Indian artists who either instruct at the camp or give guest lectures.



A visitor admires "Untitled", left, and "Two-headed Snake", both by Isidore Wadow.



Nearby at the Pollock Gallery, a host of paintings by Norval Morriseau were on display.



One of hundreds of spectators admires the many paintings of Blake Debassige.



A cross section of Indian and Inuit traditions and cultures from across Canada was displayed during the festival week. The festival was held from April 9 to 15.

## James Bay Festival

(continued from page one)

hide a number of sticks in either his right or left hands or under some garment he is wearing, with the other contestants trying to guess where it is. With the drumming and the various movements of the players, the game is fast and exciting to watch. This is a gambling game that the Dogrib hunters play during their autumn search for the caribou. In the past some of these games provided a living for Native people who travelled from camp to camp as professional gamblers.

The Prairie Dancers performing at Bonaventure attracted the attention of many passers-by with their colourful costumes, the whooping and the shrill chants, and the persistent pounding of the drums.

Gerry Saddleback, performing the hoop dance, mystified those who watched as he arranged and rearranged the hoops of various sizes in symmetrical design over his body. Spectators, who at first were merely the curious, gradually came to realize that they were watching the traditional ways of another culture and applauded it as such.

The Six Nations Reserve Dancers, traditional singer and drummer Gordon Tootoosis and Sarain Stump, flute player, poet and artist, played at the various theatres and halls throughout Montreal and were greeted enthusiastically wherever they performed. The world-famous Inuvik drum dancing group led by Billy Day also performed. The youngest member of this group is 56 and one of the drummers is 84.

Alanis Obomsawin treated the various audiences to traditional story and song in addition to her duties as hostess of the festival.

Five Inuit women exercised musical talents characteristic of their region. Two couples performed throat chanting — sounds made only by using the throat — which creates a unique earthy sound, yet expresses a subtle musical quality. This form of musical expression illustrates the close ties that these people have with their natural environment.

Another Inuit woman displayed her talent on her juice harp. This musical instrument produces eerie rhythmic sounds. The reaction of this performer to the crowd's applause again indicated

the naturalness and simplicity of the way of life she lives.

Panel discussions were held throughout the week for those wishing to learn more of the contemporary and the traditional way of life. These discussions focused on Native culture, religion, contemporary Indian problems and on the James Bay Issue in particular and its effects on the native residents of that area. Leading the discussions were such Indian thinkers and philosophers as Wilfred Pelletier of Toronto and Ernest Tootoosis of Poundmaker Reserve in Saskatchewan.

These were some of the traditional native artists that performed during the festival week. By their performances the artists added much to changing the line of thought the public has on native traditions and culture.

Contemporary artists, both native and non-native, added their performances to the show of talent on the program. The Metis dancers from Alberta, mostly drawn from the fishing community of Lac La Biche, performed the Red River Jig. Although different from traditional native arts, it is still authentically part of the Canadian cultural heritage. Folk singers Willie Dunn, Paul Ritchie, Tom Jackson and poet

Duke Redbird staged solid performances at the places they played.

Among the non-native talent that donated their time and energies to the festival were Ian and Sylvia, Joni Mitchell, Gilles Vigneault, Yvon Deschamps, Peter Yarrow and Louise Forrester. Their performances illustrate that support of native people is growing and reaching far circles.

The highlight of the week was the All Native Peoples Program which took place at Place Des Arts in Theatre Maisonneuve. Here was a very enjoyable and informative mixture of both contemporary and traditional Native art.

Another facet of the festival was a display of Native arts and crafts at Place Bonaventure. This display was sponsored by the Department of Indian and Northern Affairs' cultural department.

The film, *Job's Garden*, by Boyce Richardson was screened at the festival. The James Bay Cree Indians have acclaimed this film their personal statement on the James Bay Project.

The James Bay Festival showed the richness and the diversity of Indian and Inuit culture, both to the native people themselves and to the hundreds of non-native spectators who attended the performances.



The Dogrib hand game players and dancers from the Northwest Territories exhibited traditions of the north. Here they do chants at Place Bonaventure.

In April, 1971, Premier Robert Bourassa of Quebec announced plans for the James Bay Hydro-Electric Power Development Project. The massive undertaking, at an estimated cost of ten billion dollars, was hailed as North America's Development project of the century.

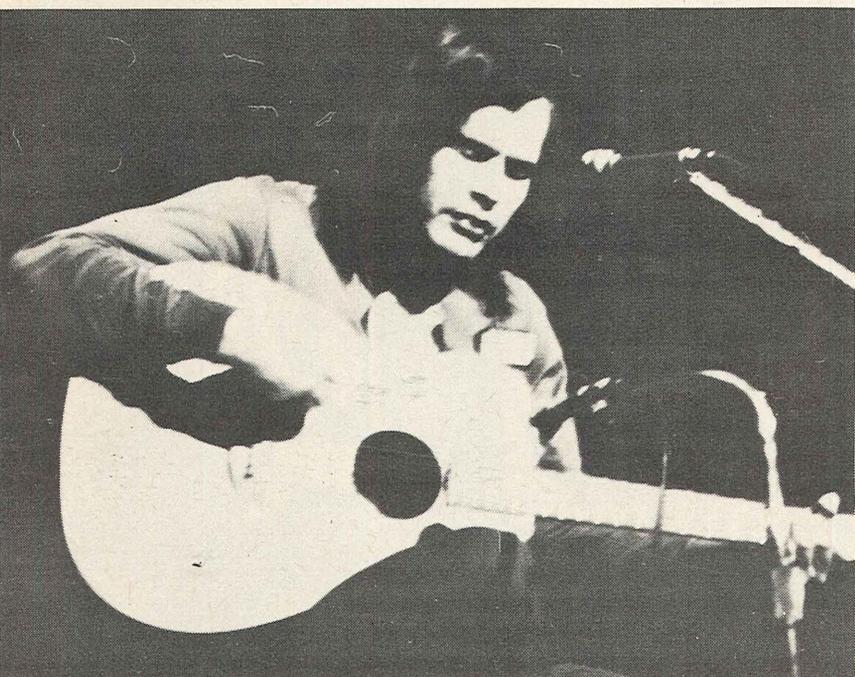
The plans call for the damming of six, and possibly seven, rivers in the Quebec wilderness lying some 600 miles north of Montreal. Some rivers would be totally blocked off one hundred miles inland and their water diverted into neighboring rivers and then sent through giant turbines of huge power stations. There are as many as eleven of these power stations in the planning stage. If constructed they would produce twelve million kilowatts of power, presently one-third of the hydro capacity of Canada.

Accompanying this giant development would be the flooding of some 6,000 square miles of land in northern

Quebec. Occupying this area are some 6,000 Cree and Inuit people whose lands and traditional ways are threatened by the project. Another consideration are the long-range environmental side-effects the flooding of the land might produce, in addition to the direct loss of that land which currently supports human and animal life.

Three months after the project was announced — and continuing until May, 1972 — James Bay Chiefs held meetings to discuss all the facets of the development project. As work began on the project — and in their battle against time — they took their case to the courts.

The Indians and Inuit of Quebec have petitioned the Superior Court in Montreal seeking an interlocutory injunction to halt the project. Still before the Court, a decision is expected in mid-summer. Meanwhile, work on the James Bay Project continues.



Folk singer, Willie Dunn, a MicMac from Restigouche Reserve in Quebec played at the Theatre Maisonneuve. He and other performers received near-capacity crowds.

## NEW FUND . . .

## A Helping Hand for Indians

Near Thunder Bay, at the head of the Great Lakes, a limited company operates an all-season resort . . .

In Southern Alberta, a joint venture has been organized to manufacture pre-fabricated homes . . .

On the Upper Saint John River in New Brunswick, a community-owned school bus service provides transportation for children and residents . . .

In the Kenora-Dryden area of North-western Ontario, a co-operative is engaged in harvesting and marketing the region's valuable crops of wild rice . . .

At Curve Lake near Peterborough, Ontario, a third generation family-owned grocery business expanded to include cottage-industry manufacture and the marketing of hand-crafted souvenirs . . .

There are many more like them, large and small, in all parts of the country. But wide ranging as they are, all were established as the result of initiative and are for the most part wholly-owned by Canadian Indians.

Each obtained at least a portion of its financing from the \$50 million Economic Development Fund, a new fund that was established to replace the rather limited Indian Revolving Loan Fund. It has the potential to change the entire economic status of Canadian Indians — more employment for Indians on and off reserves and greater participation in the Canadian business world.

More flexible than the direct lending program it replaced, the new Fund is designed to furnish not only direct loans, but also to guarantee loans from regular sources such as Canada's chartered banks. In addition, one can obtain outright grants for operating capital and for costs of planning, consulting and on-going advisory services. The Fund's grants for such services may be given both before the enterprise is launched and during the first critical months when the Indian businessman may literally be learning the rules in a game he hadn't had the opportunity to play in the past.

The Indian businessman faces all the problems which confront a small business operator attempting to establish his own enterprise. They alone are considerable. This is borne out by the fact that on an average only one in seven of all new small businesses (under \$50 thousand) manage to survive as successful operations.

Lack of planning, little knowledge of sound operating techniques, insufficient capital all take their toll among beginning businessmen. How much more vulnerable is the Indian businessman who more often than not begins only with a good idea, the ambition to make it work, and minimum money.

The Indian businessman's lack of any previous experience in business creates two problems — he is short on working knowledge of business techniques and he has no financial record to substantiate his request for loans or credit. Add to that the limitations which The Indian

Act place on the use of Indian lands and possessions as security for credit and it's not surprising all the Indian businessman has been likely to get in response to his request for financing are a few discouraging words.

In the new approach beginning businessmen are encouraged to seek financing from normal sources or under the auspices of other government industrial incentive programs such as DREE (Department of Regional and Economic Expansion) or ARDA (Agricultural and Rural Development Act). However failure to get one of these is no longer the end of the line. Indian businessmen may now turn to the Indian Economic Development Fund as a source of last resort.

Fund administrators are instructed to insist that any proposal be backed by detailed advance assessment, careful planning, and more continued counsel during the first months of operation.

For example, officers of Ojibway Resorts Limited, an Indian-owned company which recently held a grand opening of its redesigned ski resort near Thunder Bay, receive continuing advice from the former Board of Directors of the company from which they bought the business. Directors of Anishinabeg Man-O-Min, a co-operative through which some 300 members under the Grand Council of Treaty No. 3 in Kenora, Fort Frances, Dryden and Sioux Lookout regions last fall harvested and marketed bumper crops of wild rice, received on-the-spot direction from a senior official of the Ontario Co-operative Credit Society during organization and early months of operation.

The Agreement, under which bank loans may be guaranteed by the Fund, was established through the Economic Development Branch and The Canadian Bankers' Association which acted on behalf of all Canadian banks. The arrangement became official in July, 1972 and by the end of January, this year, a total of 60 applications for Fund-guaranteed bank financing had put an additional \$2,980,555 at the disposal of Indian businessmen. Since the agreement came into effect only two applications for guaranteed bank loan financing have failed to win approval.

While chartered banks are the first into the field, arrangements are now being completed to provide Indian businessmen similar access to financing through trust companies, credit unions, insurance companies, and caisses populaires. Eventual aim is to place the Indian businessman on the same footing as anyone else wishing to launch a business or expand an existing one.

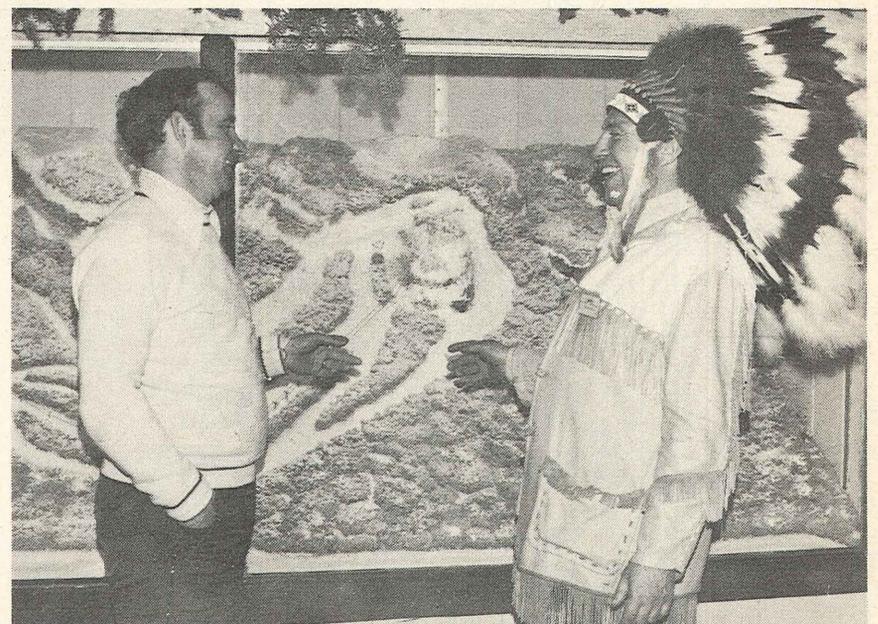
Although the new Fund is geared primarily to needs of Indian entrepreneurs — individuals, groups or an entire band — there is also provision for guaranteed loans to non-Indians if the proposed activity contributes to the economic development of Indian people.



(photo courtesy of the Bank of Montreal)

The Band Council of Maliseet Tobique Indians on the upper Saint John River in New Brunswick obtained funds through a guaranteed loan through the Bank of Montreal and purchased two buses capable of carrying 124 children. Above a proud group of the 700-member band pose in front of one new bus.

This article was digested from one entitled "A Helping Hand for Indians", which appeared in the 1973, number 2, issue of The Canadian Banker magazine. The article was written by E. J. Hemphill, a Toronto freelance writer. The Indian News thanks Mr. Hemphill, The Canadian Banker, and the Bank of Montreal for their permission to reproduce both articles and pictures.



(photo by Don Konrad)

An entirely Indian-owned enterprise, Ojibway Resorts Limited, recently held an official opening of expanded ski facilities near Thunder Bay. Financial assistance for the project was arranged through a guaranteed loan from the Toronto Dominion Bank. Above, Peter Lesaux, Director of the Indian-Eskimo Economic Development Branch discusses future plans for an all-season resort with Ojibway Resorts Manager Howard Bannon, right.

# NATIVE NEWS

All Indian bands and members are invited to contribute to this new column in THE INDIAN NEWS. Write: The Editor, THE INDIAN NEWS, Room 351 — 400 Laurier Avenue W., Ottawa, Ont. K1A 0H4.

**Ottawa, Ont.** — Indian Affairs Minister Jean Chretien in a statement to the Commons Indians Affairs Committee stated that the federal government has no intention of renegotiating treaties signed with Indian bands. But he said the government is committed to making good any treaty promises broken or not fulfilled.

In a reply to Flora MacDonald (PC Kingston and the Islands) Mr. Chretien said he accepts the Royal Proclamation of 1763 and the obligation it imposes on the Crown to compensate Indians for any lands taken from them. He also said that the proclamation applied only to lands then under British jurisdiction. This would exclude British Columbia and other parts of Canada.

Mr. Chretien expressed that the government used the words "Indian Title" or "Indian Rights" rather than aboriginal rights to make clear that only non-treaty Indians still have a claim to land.

**Yellowknife, NWT.** — A temporary restraining order has imposed a land freeze on 400,000 square miles of the Northwest Territories. The freeze was imposed when Mr. Justice William Morrow of the Northwest Territories Supreme Court adjourned an application for a caveat by the chiefs and band councils of 7,000 treaty Indians.

The caveat, filed with registrar of land titles, requested that no titles be issued on land described by two federal government treaties because signatories to the treaties have not settled their land claims.

The area in dispute includes nearly all the heavily populated Mackenzie Valley, the Great Slave Lake region and the oil-rich Western Arctic. Indian Brotherhood lawyer Gerald Sutton said the caveat does not apply to land for which title has already been issued. He called the temporary restraining order a "psychological victory".

This application for the caveat is the first major courtroom skirmish between treaty Indians of the Northwest Territories and the federal government.

**Moncton, N.B.** — The federal government has ordered a New Brunswick man to give up a 26 acre parcel of land on the Little Mirimichi River, claiming it is part of the Red Bank Indian Reserve.

Gilbert Smith, who has owned the land for twenty years, was told that if he does not vacate the property, the Department of Indian and Northern Affairs will take the case to the Federal Court of Canada.

The government is acting at the request of the Red Bank Indian Band which wants the title of this and other pieces of land clarified. John Ciaccia, Assistant Deputy Minister in the department of Indian and Northern Affairs, said the government does not consider this a test case, but admitted that other sites may be affected by the outcome of it.



Last spring some 15 grade-seven students at the Pukatawagan Reserve School in Manitoba embroidered these individual burlap squares as an art class project in the hope that their teacher, Mrs. Nancy Bottoms, could get them published. Mrs. Bottoms sewed the squares together and brought her burlap mural to The Indian News. The Cree children — all from the Mathias Colomb Band — who contributed to this mural were Sarah Caribou, Ovide Colomb, Bernadette Bigetty, Melanie Bigetty, Robert Castel, John François, Martial Bigetty, Diane Caribou, Loreena Caribou, Gladys Castel and Eli Bigetty. Pukatawagan Reserve lies between The Pas and Lynn Lake, Manitoba.

**British Columbia** — At Alert Bay, on tiny Cormorant Island in northern British Columbia, 60 per cent of the 2,000 residents are native Indians.

The most talked about subject in this fishing community is a totem pole which could be the tallest in the world if the town can find the money to put it up. The beautiful piece of work, sculpted over the past two years by Canadian carver James Dick, lies on the ground near the Nimpkish Indian band's longhouse. The totem pole, paid for with a \$15,000 provincial

first citizens' grant, is 160 feet long and weighs 30 tons. It will take at least \$1,000 to raise it.

The carved Indian art depicts the Nimpkish Indian band's journey north to Cormorant Island from Kingcome Inlet many years ago. They came by dug-out canoe and settled at Alert Bay. Local officials hope that the totem pole will be erected by June, the month of Indian celebrations.

(by Alyn Edwards, Western correspondent Canadian Scene)

**Ottawa, Ont.** — A delegation of nine Indians from the Williams Lake district presented Indian Affairs Minister Jean Chretien with a proposal which would allow local Indians to operate the Chilcotin Forest Indian Training Centre. The centre would be used for training and development of "relevant light skills".

The proposal, turned over to the department for further study, calls for the reopening and operation of the centre with the aid of funds from the federal government's cultural and educational program allowances.

**Calgary, Alta.** — As part of a three week summer course on Contemporary Indian Issues the Stoney Indian Band, Morley, will open their teepee village for one week to students from across Canada. The course is being offered at the University of Calgary, July 2-20.

The first segment of the course, Contemporary Indians in Canada, will be instructed by Chief John Snow, and other Stoney Indian people at the Morley reserve.

Issues relating to current band programs and developments, local history, ecology and cultural traditions will be the theme throughout the week. As guests of the Stoney Indian Band students will have opportunity to enjoy hiking, swimming, fishing and to pursue other leisure activities.

**Victoria, B.C.** — The B.C. government has extended its Home Acquisition Grant Act to cover Reserve Indians. Indian spokesman Philip Paul said that by this action the government has shown that it intends to tackle one of the "most crucial problems" of the Indian people.

Mr. Paul, along with 20 other Indian leaders met with Premier David Barrett and changes were introduced in the act that will make its full benefits available to native people living on reserves throughout B.C.

Mr. Paul stated that the current federal housing subsidy program — which provides \$8,500 for the building of an Indian Home — is "very inadequate" because available funds can't keep up with the demand. He also said that \$8,500 is not enough for an Indian to complete a home, especially since "his earning ability is so dependent on seasonal labour."

**Ottawa, Ont.** — Indian Affairs Minister Jean Chretien says the question of aboriginal rights must be settled from region to region because of implications rising from various treaties. The Minister said no national policy on aboriginal rights could be adopted unless the government chooses to ignore all treaties and the federal government has not taken this view.

For Indians not covered by treaties, he said, the government does bear a responsibility for reaching a settlement and negotiations have already started with some groups.

## POETRY CORNER

### THE WONDERING MIND

The soft wind is blowing  
gently over,  
the glittering but thin ice,  
In the distance I can  
hear the crows  
Calling over the glamorous  
river with  
The morning shadows  
fading away  
And the bright afternoon  
sun shines over the land.  
As I lift my eyes over  
the river I can see  
Sparkling water starting  
to flow  
And branches popping out  
from the unknown  
The tall trees are dark  
and lonely  
With the dark bitter  
world around me  
I wonder if my ancestors  
Seen the world as I do  
No longer teepees standing  
tall  
No longer free land  
to run about  
I wonder if they sat  
in the same spot  
That I today sit in  
And watch the world  
make great changes.  
*Debbie McDonnell, age 16,  
Thunder Bay, Ont.*

### SEA GULL

White and silver, white and soaring,  
High above the sands and mooring,  
Through a rosy sunset flush,  
To a muted twilight hush;  
Sailing still, on shredded light,  
Before the night! Before the night!  
*Jack Pine,  
Sombra, Ontario.*

### THUNDER AND LIGHTNING

As the storm comes,  
lightning strikes,  
thunder cries.  
And as lightning reached  
for the ground, it seemed  
to stand on one shiny  
golden foot.  
The thunder breathed outloud,  
in a random shout.  
I welcomed it with stillness  
and fright.  
The thunder and lightning,  
have come to share their  
happiness with us.  
The sound of thunder,  
and the sight of lightning  
are messages from the holy ones,  
of long ago.  
Thunder shouts outloud,  
Lightning lights the world.  
Thunder and lightning,  
have left,  
yes left in peace.

And again someday  
they will return.

*Diana Spence,  
grade nine,  
Sandy Bay School,  
Marius, Manitoba.*

### My Grandfather

My Grandfather is old  
He knows of stories of which many have  
not been told  
Although his hair is not yet gray  
He has seen many changes from his day  
My Grandfather is old  
To tradition he steadfastly holds  
His grandchildren's ways he cannot  
understand  
And to me he tells me proudly "This is  
our Land"  
My Grandfather is old  
He is a Chief and his value cannot be  
measured in gold  
He makes his own snowshoes for hunting  
when the snow gets deep  
And for the laces, the moose hide he'll  
keep  
My Grandfather is old  
He'll tell legends which will fascinate  
you as they slowly unfold  
Of his Heritage he is very proud  
His wisdom is heard and everyone listens  
though his voice isn't loud  
My Grandfather is Old  
Wrinkled yet spry, quiet yet bold  
He is a Hunter, Trapper, and Fisherman  
Can you surpass him? See if you can!

This poem is dedicated to my Grand-  
father "TITUS NISYOK"  
*Margaret Woods,  
NISGHA from Aiyansh Nass River,  
B.C.*

### I AM AN INDIAN

I am an Indian though my complexion  
is fair  
My peoples problems I gladly share  
My father a Fisherman and of this I  
am proud  
He was a trapper till in the forest was  
such a crowd  
I am an Indian please hear my plea  
Of injustice and prejudice let us be free.  
Everyone in this world strives for  
happiness  
We struggle for our rights we'd like to  
progress.  
I am an Indian I don't use headbands and  
braids  
Symbolizing that through the years our  
colorful culture rapidly fades  
But all is not lost so we try to regain  
Our natural heritage, let it not be in vain.  
I am an Indian, born on a reserve  
Our customs and rituals we are trying to  
preserve  
Let the decisions pertaining to our lives  
be our own  
There is power in unity, let us not be  
alone.

*Margaret Woods,  
Nass River, B.C.*

## Montagnais trapper winters on reserve For the first time in his 73 years

by Adéodat Ross

*Pointe-Bleue* — It was only to avoid disappointing his ten-year-old grandson that Malech Raphaël, now 73, gave up his hunting grounds, this year, for the first time in his life, in order to spend Christmas and the winter season on the Montagnais reserve of Pointe-Bleue.

This sturdy man and earnest Christian, whose face has been withered by time, had the joy of attending a chanted midnight mass in church. These colourful celebrations, which he had heard about since childhood, will have enabled him, so it seems, to bear this premature retirement more easily.

It was not without some regret, however, that Malech Raphaël agreed to make this sacrifice. He had trouble disguising his disappointment with having to "spend winter on the reserve" when he recalled with enthusiasm the "Kouchoun" in which he participated, only last winter, near a lake lost somewhere in between James Bay and Lake Saint-Jean.

"During these feast-days," stated Mr. Raphaël, "families that had left their reserve in August, gathered together in order to celebrate. December 24 is a day of great festivities during which moose and beaver meat are very popular. Flat cakes and a few pies filled with raisins, preciously preserved for the occasion, add the crowning touch to these gastro-nomic meals."

"Throughout the entire night, up until dawn the next day, we dance merrily to the beat of the drums left in the expert hands of the older members. These dances express the joy which fills the heart of all Christians on this great feast-day of Christmas, when Jesus our Saviour was born."

### A Break

Since last June, at which time Malech came back from his last hunting trip, young Jean-René has been his confidant and his constant companion. The youngster does not disguise his boundless admiration for his grandfather who knows so many beautiful stories and who tells them so patiently.

Throughout the entire summer, the young Montagnais multiplied his efforts, trying to get from his old friend the promise that he would stay on the reserve this winter. With the arrival of August,

several families left their summer residences in order to reach their hunting grounds.

Malech had decided not to accompany the family of his brother, Jim. For the first time in his life, he who had been born in the middle of the woods in 1899, would not be spending Christmas in his tent.

"I owed at least that much to my protégé. He is a good student. He is doing well in school and I was afraid that he would lose interest in his studies if I left for ten months again this winter," stated the old man.

Malech Raphaël came to this decision last summer, when, for over four weeks, he lived in the woods with Jean-René to gather blueberries. "I found out that the lad would not let me leave unless he could come along", explained Mr. Raphaël to justify his decision.

### Hunting

Malech Raphaël has lived for hunting all his life. He still clearly remembers his first catch as a child. Later on, he became head of a family and every year, with his wife and seven children, he hunted on his grounds. The bank-notes he got in exchange for his beaver pelts from White men who called themselves traders made up the most precious returns.

To ensure their survival, a moose was killed periodically, "but only according to needs", added the Montagnais.

### Witchdoctor

He also remembers very well a demonstration given by the only witchdoctor he ever met. This phenomenon of a man, recalled Malech, was the only person capable of "making the wabano walk".

This instrument of witchcraft was made up of a little ground hut from which emerged sticks that were driven solidly into the ground. "No Christian could make these sticks move, but the witchdoctor made them dance the way he wanted them to as soon as he settled himself in the hut," explained the old man.

The break he took this winter does not mark the end of all activity, however, "Next winter, if the lad is more reasonable, or later on, when he is able to come along with me, I will return to my hunting grounds", stated Malech Raphaël.

## Tax exemption bid successful

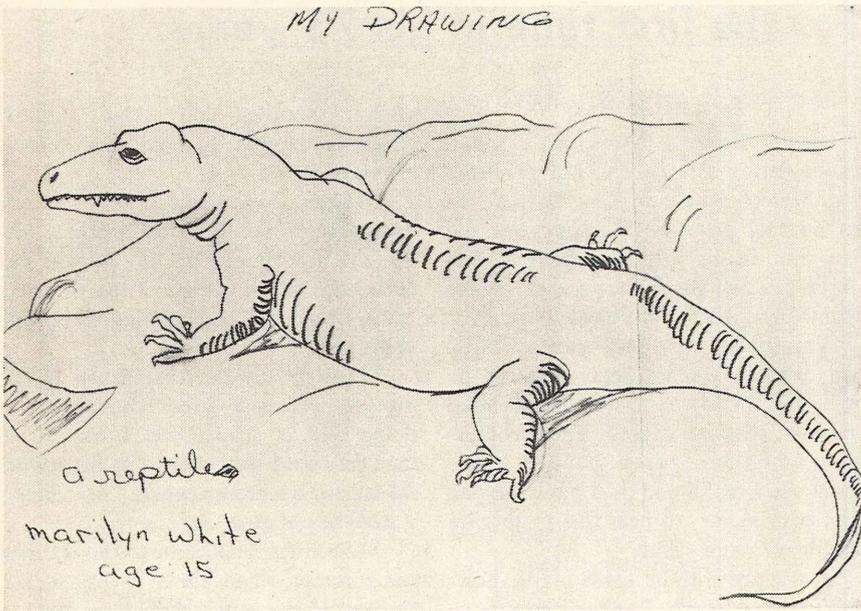
*Halifax, N.S.* — All Micmac Indians in Nova Scotia have been exempted from the 7 per cent Provincial Health Services Tax. The change came as a result of amendments in the Health Services Tax Act by the Law Amendments Committee of Nova Scotia.

This exemption will include all items including automobiles, snowmobiles and their accessories.

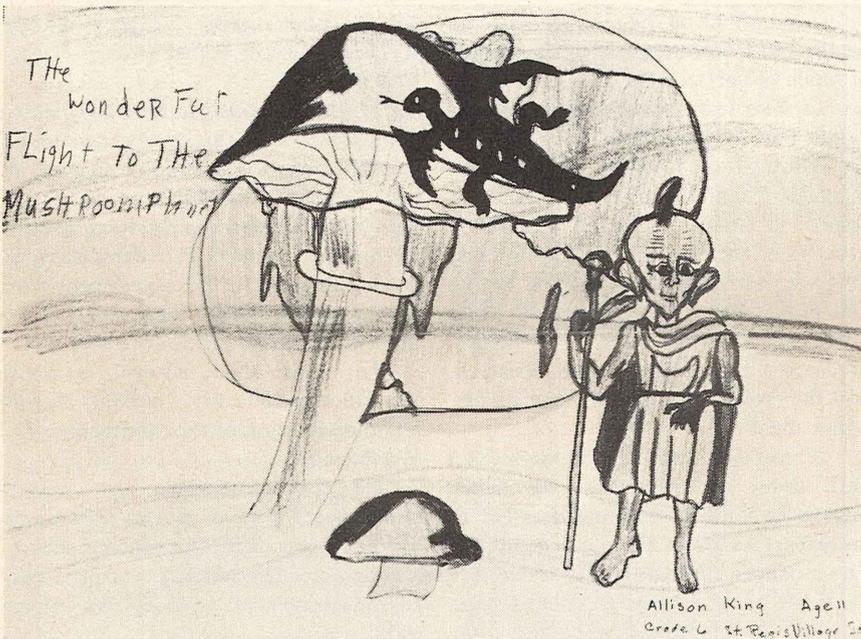
As a result of a motion made at the first annual meeting in February 1971,

the Union of Nova Scotia Indians presented a brief to the Premier of Nova Scotia on March 8 1971 which requested a full exemption of provincial taxation for Micmac Indians of Nova Scotia. From that date Union members held meetings through the Tripartite Committee with the Minister of Finance and have worked out the tax exemption theory and exemption forms which will be issued to all Micmac Indians in the province.

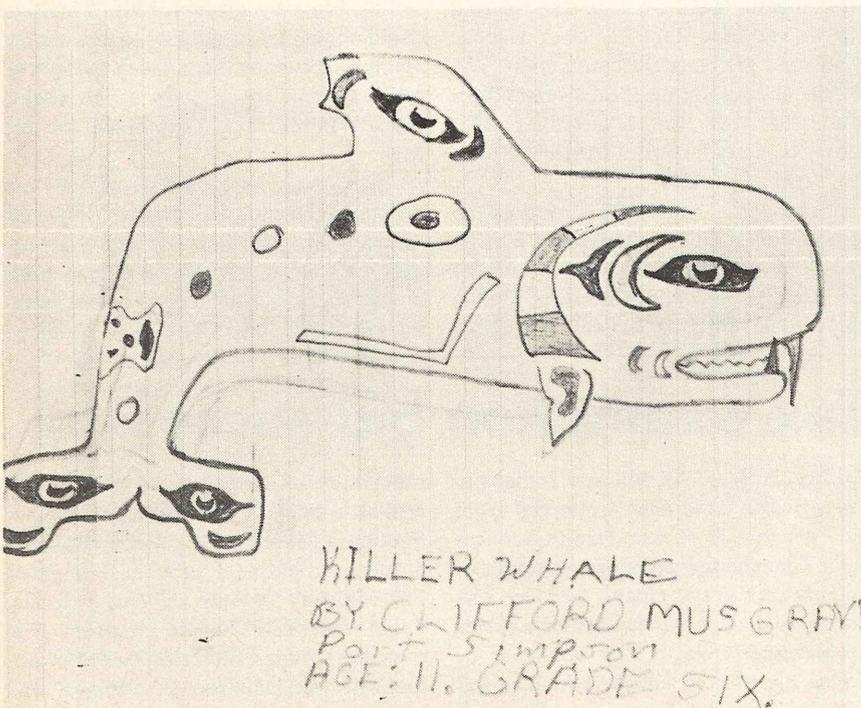
### Entries Submitted to "The Indian News" Art Page



"A Reptile", by Marilyn White, age 15.



"The Wonderful Flight to the Mushroom Planet", by Allison King, age 11, grade 6, St. Regis Village School, Que.

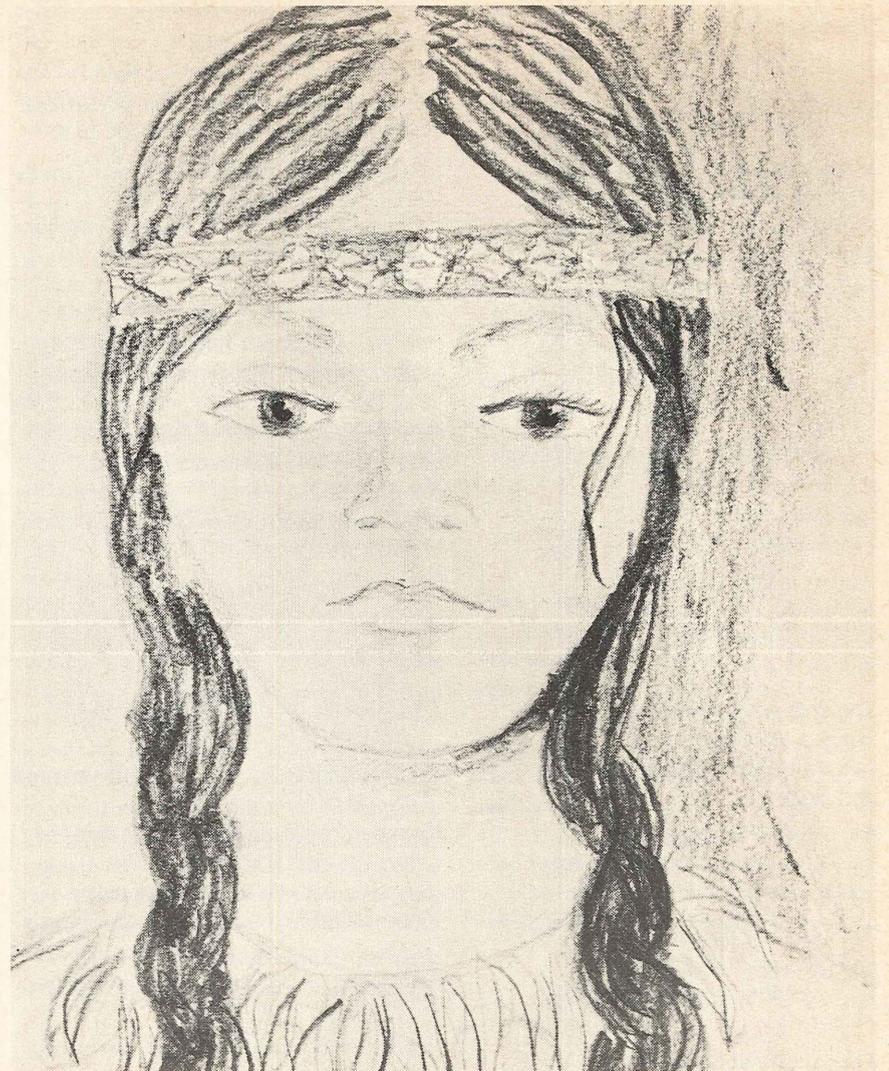


"Killer Whale", by Clifford Musgrave, age 11, grade six, Port Simpson, B.C.



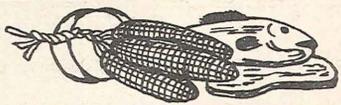
An Indian getting prepared for winter  
Anthony Melvin Bear - age 17 - 1955, grade 9  
Fr: Witchiken Lake.

"An Indian getting prepared for winter", by Anthony Melvin Bear, age 17, grade 9, from Witchiken Lake, Sask.



"An Indian is known for her determination and willpower", by Carol O'Laney, age 15, from Fort Alexander, Man.

## The Cooking Pot



### QUICK CARROT SOUP

2 tablespoons grated onion  
2 tablespoons fat  
2 tablespoons flour  
2 cups water  
1 cup grated raw carrots  
½ teaspoon salt  
¼ teaspoon pepper  
1 can milk  
2 tablespoons butter

Cook the grated onion in 2 tablespoons fat for a few minutes.

Stir in 2 tablespoons flour.

Add the water, stirring well, then put in the grated raw carrots.

Season with salt and pepper and cook about ten minutes or until the carrots are tender.

Add the milk and butter, reheat and serve.

### JERKY

Jerky is a quick and practical way of preserving caribou, moose or other game meat. It can be carried along on trips to eat uncooked, or it can be cut into paper-thin slices and boiled, or added to a milk sauce and served on hot biscuits.

### SUN DRIED JERKY

Cut fresh meat into long thin strips, one inch wide. Rub strips with garlic or salt if desired. Dry in the sun as quickly as possible by hanging over a line. Do not let the strips touch. Store in a dry place in clean jars or sacks.

### COLD BRINED JERKY

Cut muscle meat lengthwise of the grain into strips an inch thick and about 1½ inches wide, and as long as you can make them. Put the strips into a wooden barrel or non-metallic container and cover with a sweet pickle or corning solution for three days. Hang the meat over a cord line or string to drip for 24 hours and continue to hang it in a room or other dry place. Keep the strips from touching each other and protect them from dirt and insects with a light cloth covering, if necessary. The jerky will continue to dry as long as it is exposed to air, therefore it should be taken down and put away in an air-tight container as soon as it is dried to your liking. A light smoke will add to the flavor and help preserve the meat.

**THE INDIAN NEWS extends an invitation to all its native readers to share with others their special recipes. If you would like to contribute to this new column, please address your recipes along with a few words about yourself to: The Editor, THE INDIAN NEWS, Room 351D, 400 Laurier Avenue West, Ottawa K1A 0H4, Ontario.**

These recipes were edited and compiled into a book, *Northern Cookbook*, by Eleanor A. Ellis, and published through the Department of Indian and Northern Affairs. Material and recipes were gathered from housewives, homemakers and individuals residing in Canada's northern areas and from various Canadian and American organizations, schools, companies, and government departments.

### HOT BRINED JERKY

Hot brined jerky is made in much the same way, except that the meat is cut into finer strips like shoe-string potatoes, and salted in a hot brine. The hot solution is made by adding salt to boiling water until no more can be dissolved. Dip strips into the hot brine until they turn white, which will take about five minutes. Then string them up to dry and handle the same way as cold brined jerky.

### FROZEN DEER LIVER

1 deer liver  
4 tablespoons butter  
flour for dredging  
salt and pepper

Soak liver for two hours in salted water, then drain and pat dry.

Quick freeze whole liver.

Slice frozen liver in thin slices, without thawing the whole liver.

Dredge each slice in seasoned flour.

Pan fry in butter over medium heat until tender.

### FRIED MUSKRAT

1 muskrat  
1 tablespoon salt  
1 quart water  
1 egg yolk  
½ cup milk  
1 teaspoon salt  
½ cup flour  
4 tablespoons cooking fat

Skin and clean muskrat, remove fat, scent glands and white tissue inside each leg.

Soak muskrat overnight in a weak brine solution of 1 tablespoon salt to 1 quart water. Disjoint and cut muskrat into desired pieces.

Parboil for 20 minutes, drain and wipe with a damp cloth.

Make a smooth batter by beating the egg yolk and milk, then add salt and flour.

Heat the fat in a heavy fry pan.

Dip the meat in the batter then sauté in the hot fat until brown.

When brown, reduce the heat, cover and cook slowly for about 1½ hours. Serves four.

## Alberta's Stoney Reserve to host Fourth Indian Ecumenical Conference

The Steering Committee of the Indian Ecumenical Conference would like to announce that the fourth Indian Ecumenical Conference will be held July 30th to August 5th on the Stoney Indian Reserve in Morley, Alberta. It is a gathering of Native people which arose out of the concern for our Indian way of life and the ecology of the Americas. The Steering Committee once again most earnestly invites all North American Native religious leaders of all religious faiths to attend the Conference. Last year over 150 Native religious leaders — Indian Priests, ceremonial leaders, medicine men, Native ministers, Native doctors, and chiefs attended the Conference.

There was also in attendance about 1000 Native people from various tribes ranging from Florida to California, Nova Scotia to British Columbia, the Northwest Territories, Yukon, and Alaska.

This is also an open invitation to all Native people. In our experience we know that all Native people in the Americas have contributions in relation to their personal experiences. As you

know this gathering grew out of a concern about the pollution of the Americas. As we have observed, the influence of the technological age has polluted our waters and our air, has raped the land, has destroyed our brothers the animals, and it appears now that all life is in danger. When our old wise men chose to come together it was hoped that maybe once again we will have to make a contribution for the preservation of all life on this Island. The Great Spirit placed the Native people here to be the keepers of this Island and we are failing in carrying out our mission.

The gathering officially starts on July 30th but it is hoped that most people can be there on camping day July 29th.

Bring your costumes as there is a Pow-Wow each evening.

Anyone wishing further information, contact:

Nishnawbe Institute,  
11½ Spadina Road,  
Toronto, Ontario. M5R 2S9

or

Chief John Snow,  
Box 30,  
Morley, Alberta.

## BOOK REVIEW . . .

### A strangely uninspiring autobiography

by Bill Badcock

#### HALFBREED

by Maria Campbell

McClelland and Stewart, 157 pp.

Maria Campbell (whose real name, according to *McLean's Magazine*, is June Stifle), a 33-year-old Métis woman (or Halfbreed, as she prefers) from near Prince Albert, Saskatchewan, has written a strangely uninspiring autobiography.

Her purpose, she says, "... to tell you what it is like to be a Halfbreed woman in our country.", but after finishing the book one has the feeling that Indian, Irish, Polish or any other label could replace Halfbreed with no great loss. In other words, she seems to be relating what it feels like to be oppressed more than what it's like to be a Halfbreed. Her experiences, while being harsh and often devoid of hope, are neither profound nor exclusive. Indians from many reserves and white people from many cities will identify with her experiences as surely as if they'd been born Halfbreed themselves.

She says that she is not bitter, but her "more-put-upon-than-thou" attitude and her statements such as "... poverty is not ours alone. Your people have it too, but in those earlier days you at least had dreams, you had a tomorrow." smack of a reverse one-upmanship that underlines a deep-seated bitterness.

On the positive side, however, the writing is unpretentious, the story is straight-forward, and the characters are believable. Both her father and mother are shadowy figures who take up a good portion of the book without intruding, but her Cree great-grandmother, Chee-

chum, is the dominant character even when she isn't present.

Cheechum, who lived to be 104 years old, was the predominant influence of the author's life and, as such, is responsible to a great extent, for the book. It would be interesting to know her reaction if she could have read it.

After a two-page introduction, the book opens back in the 1860's. The Halfbreeds' background is given, and their history is carried up to the Battle of Batoche in 1884, and the dispersal of the Halfbreeds throughout Saskatchewan. After this, she begins her autobiography in earnest, telling of her family tree back to her Great Granpa Campbell. From this point on, the story unfolds in a conventional biographical manner, bringing in relatives, friends, places, events and observations. However, after her marriage, in Chapter 14, she loses her sense of continuity. In the next 53 pages, she wraps up 18 years of her life, whereas she devotes the first 104 pages to her first 15 years. This seems a rather strange proportion for a book supposedly telling us "... what it is like to be a Halfbreed woman ...". Not only do we get more childhood reminiscences than womanly insights, but this last third of the book doesn't even treat the reported experiences in depth. It's as though she had second thoughts about writing at this point and so decided to rush on to the end as quickly as possible. Whatever her reasons, the book turns out disjointed and disturbingly sketchy.

All in all, the book isn't bad, but it doesn't seem to be a very important addition to writings on native people.

## How the Crow fooled the Old Lady

WRITTEN BY JAMES McNEILL

ILLUSTRATIONS BY BENJAMIN CHEE CHEE

There was once an old lady who had a beautiful daughter. In order to protect her daughter from the attentions of unsuitable suitors, the old woman lived away from the main camp down the river. Many of the young men wanted to marry the girl but none of them pleased her mother. From the place where her camp was, she could see every canoe that came along the river and if she did not like the appearance of the person paddling, she would let her dog loose. No one dared put ashore because of the dangerous dog.

Finally, when all the young men in the main camp had taken a turn at seeking the girl for a wife without success, they held a meeting. The young men were very angry and they went to see Crow. They told Crow their problem and he was very pleased to be their confidant.

Crow turned into a man and dressed himself very carefully. With a borrowed canoe he paddled up the river. The woman had a very small grandson and his job was to watch for people coming. He saw Crow coming up the river and ran in to tell his grandmother that there was a good-looking man coming who would make a fine uncle.

"Ah, there is the man for my daughter," said the old woman, when she had looked out and saw the handsome young man. She ran down to the landing with a long mat of woven birch bark and spread it out for the visitor to walk on.

She welcomed him ashore and bade him rest himself in her tent. She put pillows under him and gave him dried whitefish to chew on.

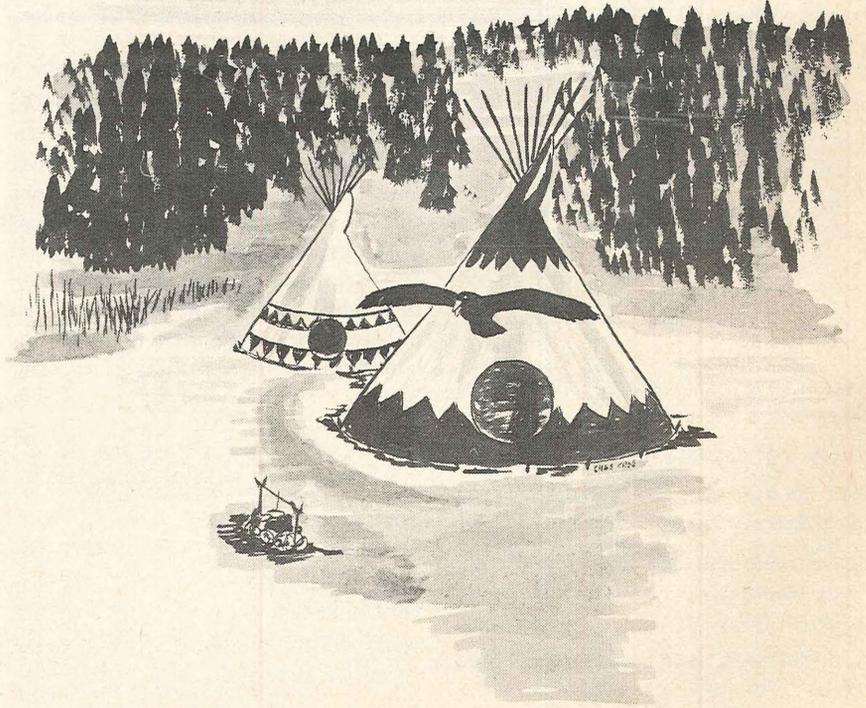
She rushed to her daughter's tent (unmarried women lived apart in those days) to prepare her for her approved husband. She rubbed her daughter's skin with the finest bone grease and brushed her hair with a fragrant spruce bough. Meanwhile Crow was enjoying himself and as he ate, he put little pieces of fish in his pockets to hide his crow-smell.

When the old woman returned for him he asked her to take the dog out in the bush and tie him up securely, because he could not eat when the dog was looking at him and growling.

In the morning the old lady arose early and went to feed her dog who was tied in the bush. She found him dead with his eyes picked out. Everywhere she saw fresh crow tracks. She went to her daughter's tent and found her daughter dead and her eyes pecked out. Weeping, she hurried back to her own tent and found the young man, calmly eating dried fish.

"Why do you weep, old woman?" he asked.

"Because I was fooled by a Crow who pretended to be a man," she said. She seized a sharp knife and would have killed him, but he quickly turned himself into a bird and flew laughing out of the tent.



## Saskatchewan Cree Indian Wins Tom Longboat trophy

by Don Konrad

OTTAWA — Howard Anderson, a 48-year-old Cree Indian from the Gordon's Band near Punnichy, Saskatchewan, has been awarded the Tom Longboat Memorial Trophy, it was announced by the Honourable Jean Chrétien, Minister of Indian and Northern Affairs.

In addition, he has received the Tom Longboat medal, also given to six other Indians across the country.

The trophy and the medals are awarded each year to Canadian Indians who make a significant contribution toward the betterment of sport and recreation in Canada. The winners are selected by the Sports Federation of Canada.

Other recipients of the medal this year are: Collette Cimon, 19, a Malecite from the Edmundston Band, New Brunswick; Sally Jacob, 15, a Cree from Nemiscau, Quebec; Arnold Wesley Antone, 37, an Oneida from Oneida-of-the-Thames Band near London, Ontario; Lawrence Crate, 20, a Cree from Norway House, Manitoba; Tony Sparvier, 25, a Cree from the Cowessess Band, Saskatchewan; and Dwayne Johnson, 18, a Cree from the Samson Band, Alberta.

Mr. Anderson, a widower with eight children, is employed as Chief Engineer at the Pelican Lake Student Residence in northwestern Ontario. He is active in minor hockey, track and field and curling

programs for young people in the community of Sioux Lookout.

He is currently president of the Legion minor hockey and director for northwestern Ontario in the Thunder Bay Amateur Hockey Association.

In his spare time he coaches the Town of Sioux Lookout peewee and bantam all-star hockey teams as well as teams in Pelican Lake. For three consecutive seasons his coaching abilities have enabled a Sioux Lookout team to enter the Ontario Provincial Police tournament.

His main interest continues to be working with Indian youth in sports and recreation for which he has won the admiration of many in the Sioux Lookout area.

Tom Longboat, in whose memory the award is dedicated, was an Onondaga Indian from the Six Nations Reserve noted for his outstanding ability as a long-distance runner. He gained international recognition as an athlete when he won the gruelling 26-mile Boston marathon in 1907 over a field of 62 competitors. He also represented Canada at a number of other important athletic events including the 1908 Olympics in London, England. At the height of his career, he was regarded by many as the finest athlete this country had produced.

During World War I, he served as a dispatch bearer in the Canadian Forces at Flanders. He died January 9, 1949.

## Flood-ruined homes Will be replaced

Eskasoni, N.S. — Five families which were affected by the recent flooding at Eskasoni near Indian Brook were given \$1,642.44 in federal funds by the Department of Indian and Northern Affairs.

Len Marchand, Parliamentary Secretary to the Minister of Indian and North-

ern Affairs stated that the flooding was due to indiscriminate excavation and removal of gravel from Indian Brook.

Six families comprising twenty-nine people were directly affected by the flooding. The Council at Eskasoni indicated that four houses will be replaced in the 1973-74 housing program and two others will relocate to another area in the same year.

