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Ministère des Affaires indiennes et du Nord Canadien

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Indian
news

Vol. Twelve, No. Four

Ottawa, Canada

July, 1969

Federal Farm Loans Available to Indians

Although the Farm Credit Act was amended more than six months ago to permit Indians to obtain farm loans, few have done so. The main reason, it now seems clear, is that many Indian farmers are unaware of the amendment to the Act and do not know that loans are available.

The amendment was completed through an agreement with the Minister of Indian Affairs and Northern Development. Now that the agreement has been approved, the Corporation can accept applications for loans from Indians farming on reserves.

The Farm Credit Act supplies long-term credit to Canadians on the security of their land, livestock and equipment. Loans are available to Indian farmers living on reserves who have the ability to operate a farm and who have secure right to the use and occupation of sufficient farmland to establish a sound farm business. The agreement provides that loans made to Indians on reserves under this Act can be guaranteed by the Minister of Indian Affairs, since reserve Indians cannot mortgage their land like non-Indians.

According to the Loan Contract, an Indian farmer must repay his loan in equal, annual or semi-annual payments over an agreed number of years, depending on the purpose of the loan. Also, the ade-

quate care of livestock and equipment is a must, as well as the use of proper farming methods.

If the borrower fails to make

Northern Development. However, the Corporation gives every consideration to the reason why a borrower might not have met his pay-

CORPORATION, phone or write to the Corporation's Credit Advisor serving your area. He will be more than pleased to explain the loans available through the Corporation to you and your fellow reserve farmers or to your Band Council.

FARM CREDIT CORPORATION

Head Office

Sir John Carling Building,
930 Carling Avenue,
P.O. Box 4209, Postal Station E,
Ottawa 1.

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P.O. Box 249,
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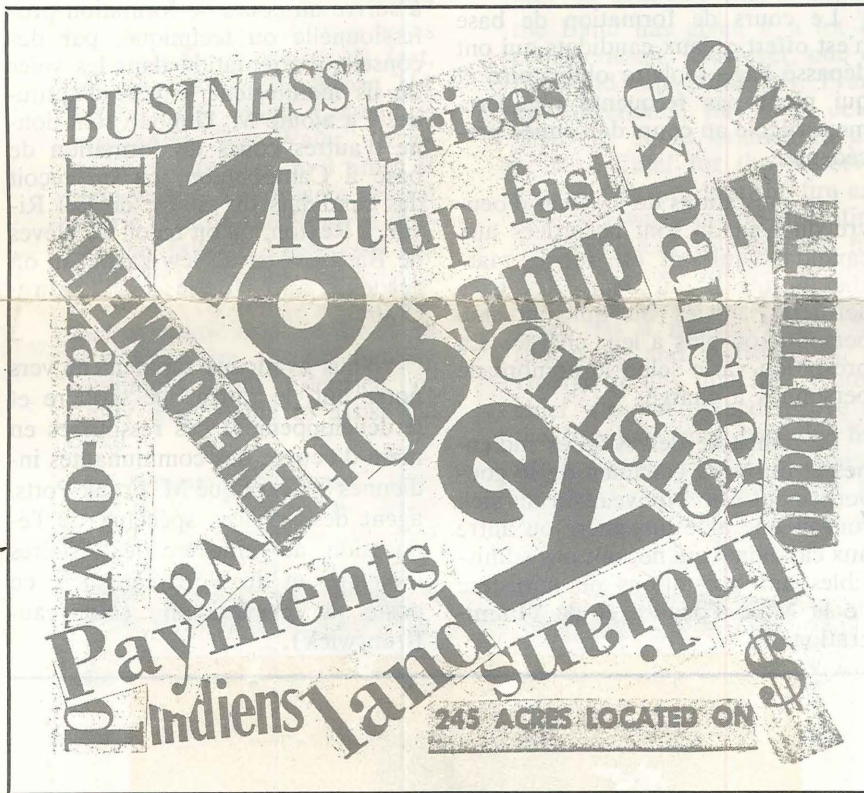
701 Midtown Tower,
11th Avenue & Hamilton Street,
REGINA, Saskatchewan.

267 Edmonton Street,
WINNIPEG, Manitoba.

20 Eglinton Avenue East,
TORONTO, Ontario.

2700 Laurier Blvd.,
STE-FOY, Quebec 10, P.Q.

Lounsbury Building,
Alma Street,
MONCTON, N.B.



his payments on the loan, or if he does not operate the farm as he should, he is required to relinquish the right to use the land to the Minister of Indian Affairs and

ments and gives advice and counselling to help borrowers in the successful operation of their farms.

If you wish to know more about loans from the FARM CREDIT

First Treaty Indian Becomes Magistrate

A 56-year-old Cree has become the first Indian to be appointed a magistrate and family court judge in Manitoba.

The appointment of George Kenneth Maxwell Paupanekis took place in April. He succeeds 73-year-old Magistrate D. A. McIvor who is retiring, but who still intends to undertake relief work. The new magistrate will preside in Norway House. His circuit includes Cross Lake, Oxford Lake, God's Lake, Island Lake, Poplar River, and Red Sucker Lake. His duties will be on a part-time basis.

The new magistrate will sit with Magistrate McIvor for the first few weeks to gain experience. Afterwards Manitoba's chief magistrate, Harold Gyles, will travel the circuit with Magistrate Paupanekis to familiarize him with the routine.

Mr. Paupanekis is married and has eight children. One is a nurse and another a teacher.

American Indian Wins Pulitzer Prize

The 1969 Pulitzer Prize for Fiction has been won by a Kiowa Indian, Mr. N. Scott Momaday, for his novel entitled "House Made of Dawn".

The Pulitzer Prize is an endowment by Joseph Pulitzer, a Hungarian who emigrated to the United States during the American Civil War and later made a fortune in the newspaper field.

The prize is awarded annually by Trustees of Columbia University in New York on the recommendation of the Pulitzer Prize Advisory Board for work done during the preceding year.

FOR CIRCULATION

Excellent travail d'équipe

Des conseillers de deux ministères fédéraux et des éducateurs du ministère de l'Éducation du Nouveau-Brunswick ont conjugué leurs efforts pour aider au rattrapage scolaire et au développement du niveau d'éducation et des aptitudes des Indiens de toutes les communautés indiennes du Nouveau-Brunswick.

Plus de cent Indiens, venant de sept communautés des régions de Perth, Campbellton, Newcastle, Woodstock, Fredericton et Moncton se sont inscrits à des cours de formation de base en vue de développer leurs aptitudes.

Le choix des candidats parmi les Indiens se fait conjointement par le Centre de la main-d'oeuvre du Canada, la communauté indienne concernée et le ministère des Affaires indiennes et du Nord canadien. Dans le cadre de son programme de formation professionnelle des adultes, le ministère de la Main-d'oeuvre et de l'Immigration prend en charge tous les frais de formation, y compris le traitement des enseignants et le coût du matériel didactique.

Le ministère provincial de l'Éducation pourvoit aux enseignants, aux programmes, aux horaires et au matériel didactique et il veille aussi à l'organisation et au fonctionnement de tous les cours de formation du programme.

"Nous avons accompli un progrès immense en ce domaine jusqu'à maintenant" a déclaré M. W.B. Thompson, directeur de l'enseignement professionnel du Nouveau-Brunswick, "grâce à la collaboration de toutes les parties concernées. Je suis sûr que les efforts déployés en équipe remporteront encore plus de succès à l'avenir".

Un Indien des États-Unis remporte le prix Pulitzer

M. N. Scott Momaday, Indien Kiowa, a remporté le prix Pulitzer de 1969, catégorie des ouvrages d'imagination, avec son roman intitulé *House Made of Dawn*.

Le prix Pulitzer est une fondation créée par Joseph Pulitzer, Américain d'origine hongroise, qui immigra aux États-Unis pendant la guerre de Sécession et fit fortune dans le journalisme. Le prix est accordé annuellement par les administrateurs de l'Université Columbia, sur l'avis de la Commission consultative du prix Pulitzer, pour des ouvrages de l'année précédente.

A Fredericton, un groupe d'Indiens de Kingsclear, Mary's et de Oromocto suit un cours de formation de base de 12 semaines en vue du développement de leurs aptitudes.

"Ce groupe progresse très bien," a déclaré M. A.B. MacRae, directeur du Centre de la main-d'oeuvre du Canada à Fredericton, "et on relève peu d'absences, sauf pour maladie ou d'autres raisons valables. Nous sommes enchantés de l'intérêt manifesté et des progrès réalisés à ce jour."

Le programme de formation de base porte essentiellement sur des disciplines comme l'anglais, les mathématiques et les sciences et est destiné à amener les candidats au niveau de connaissances nécessaires pour leur permettre de suivre un cours de formation professionnelle.

Le cours de formation de base n'est offert qu'aux candidats qui ont dépassé l'âge scolaire obligatoire et qui n'ont pas fréquenté régulièrement l'école au cours de l'année précédente.

Les prestations de la Main-d'oeuvre du Canada sont accordées aux candidats qui ont été sur le marché du travail au cours des trois dernières années ou qui ont une personne ou plus à leur charge. La prestation varie selon le nombre de personnes à charge.

Le ministère des Affaires indiennes et du Nord canadien ou le gouvernement du Nouveau-Brunswick fournit une aide financière ou autre aux candidats qui ne sont pas admissibles aux prestations du ministère de la Main-d'oeuvre et de l'Immigration.

Le cours de formation de base donné à Maliseet, près de Perth, est suivi par 10 élèves de Maliseet et par 10 autres qui viennent de la région avoisinante.

"La communauté de Maliseet a été choisie pour sa position centrale," a déclaré M. Donald Dunbar, directeur du Centre de la Main-d'oeuvre du Canada, à Woodstock. "Tous les élèves demeurent à Maliseet ou dans la périphérie. Ceux qui sont trop éloignés prennent pension à Maliseet, afin d'éviter des va-et-vient continuels."

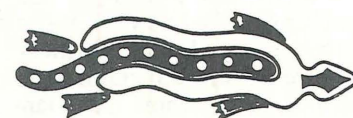
"Nous avons connu plusieurs élèves qui ont obtenu leur certificat de formation de base et qui ont continué à se perfectionner en suivant des cours de menuiserie, d'ébénisterie, de secrétariat et d'autres cours de formation professionnelle. Tous les candidats sont encouragés à suivre un cours de formation professionnelle ou technique, par des conseils d'orientation dans les voies où ils manifestent le plus d'aptitudes", a ajouté M. Dunbar. On donne d'autres cours de formation de base à Campbellton, où on reçoit des candidats du village de Eel River, à Rexton, où on reçoit 15 élèves de Big Cove et à New castle où on accueille 25 élèves de Burnt Church.

"Nous avançons rapidement vers notre but, le rattrapage scolaire et le développement des ressources en main-d'oeuvre des communautés indiennes", a expliqué M. Frank Potts, agent des services spéciaux de l'éducation, au ministère des Affaires indiennes et du Nord canadien, en poste à Fredericton (Nouveau-Brunswick).

CASTORS, PRENEZ GARDE!

Madame Nancy Jones, de la réserve indienne de la baie Redgut, recevait dernièrement une jolie plaque attestant son titre de meilleure écorcheuse de castor du Nord de l'Ontario.

Elle prenait part au concours des écorcheurs de castor à l'encan de fourrures qui avait lieu à Fort Francis. Mme Jones remporta la victoire par vingt-neuf points sur trente. On lui accorda dix points pour la rapidité, dix points pour la qualité et neuf points pour l'apparence soignée de la fourrure. C'est M. Cam Currie, du ministère des Terres et des Forêts, qui remit la plaque à l'heureuse gagnante, au cours d'une fête qui couronna le concours.



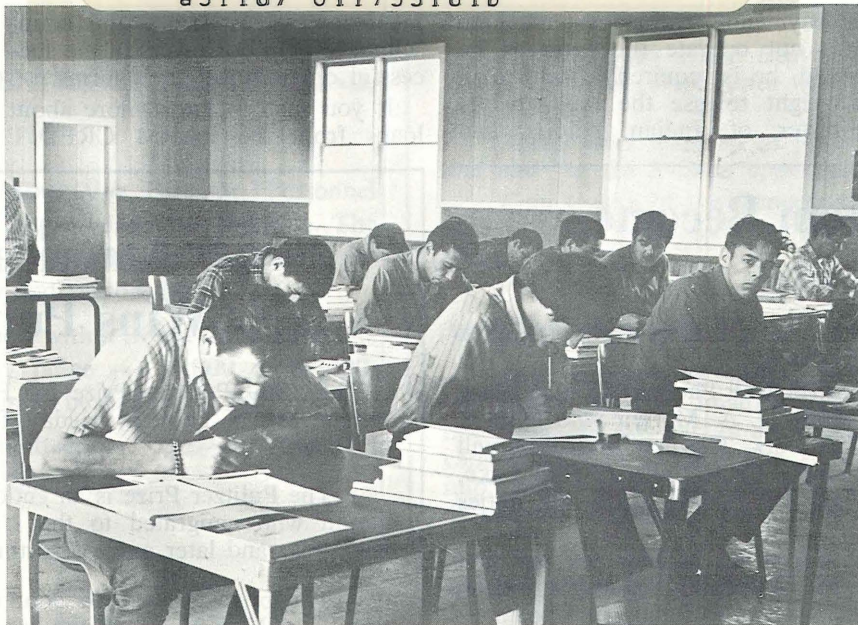
"Le désir manifesté par un grand nombre d'Indiens, après leurs cours de formation de base, de suivre des cours de formation professionnelle ou technique est un indice du grand intérêt que portent les Indiens à ces programmes," a-t-il ajouté. Le succès remporté par l'application de ce programme découle de l'effort collectif de tous les intéressés. Tout spécialement, il faut féliciter les personnes qui se sont présentées aux cours et ont obtenu des résultats si encourageants. Leur réussite entraînera sans aucun doute d'autres Indiens à suivre leur exemple.

HOMMAGE À NOTRE MÈRE OÙ LES OISEAUX DORMENT

Regent Sioui 17 ans

Souvent, les oiseaux, pour dormir se cachent dans les lupins,
Parfois, sous les basses branches des sapins
Quand le vent souffle un petit brin,
Et même, dans le creux des arbres si bien
Nichés dans leurs plumes de satin.
Avant le jour, ils gazouillent avec entrain
Et, encore au nid; s'étirent les ailes le matin
Les oisillons paresseux s'éveillent avec faim
Ils cherchent, leur mère qui revient
Partie, avant leur réveil vers les foins
Elle apporte à sa nichée criarde des croûtes de pain.
Mais, la pauvresse, repart, et ne se garde rien.

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L'éducation n'est pas toujours pour les jeunes.

THE Indian news

Editor — KEITH R. MILLER (Tuscarora)
Editorial Assistant — DAVID MONTURE (Mohawk)

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SEWID'S BOOK IN NATIONAL LIBRARY

An autobiographical book, "Guests Never Leave Hungry", by Chief James Sewid of the Nimkish Band from Alert Bay, British Columbia, has been officially lodged in the National Library in Ottawa. On behalf of the publishers, McGill Press Ltd., the Honourable

though Chief Sewid's marriage was an arranged one which took place when he was 13 years of age, it proved to be a happy union. Very few men can boast of 43 years of married life at the age of only 56. The marriage linked together two ancient families.



GUESTS NEVER LEAVE HUNGRY was the title of the book presented to The National Library recently. (L-R) Mrs. James Sewid, Mr. James Sewid, author of the book, Jean Chrétien, Minister of Indian Affairs and Northern Development and Mr. Guy Sylvestre, National Librarian. Mr. and Mrs. Sewid dressed in their traditional costume for the presentation.

Photo—Andrews-Hunt, Ottawa.

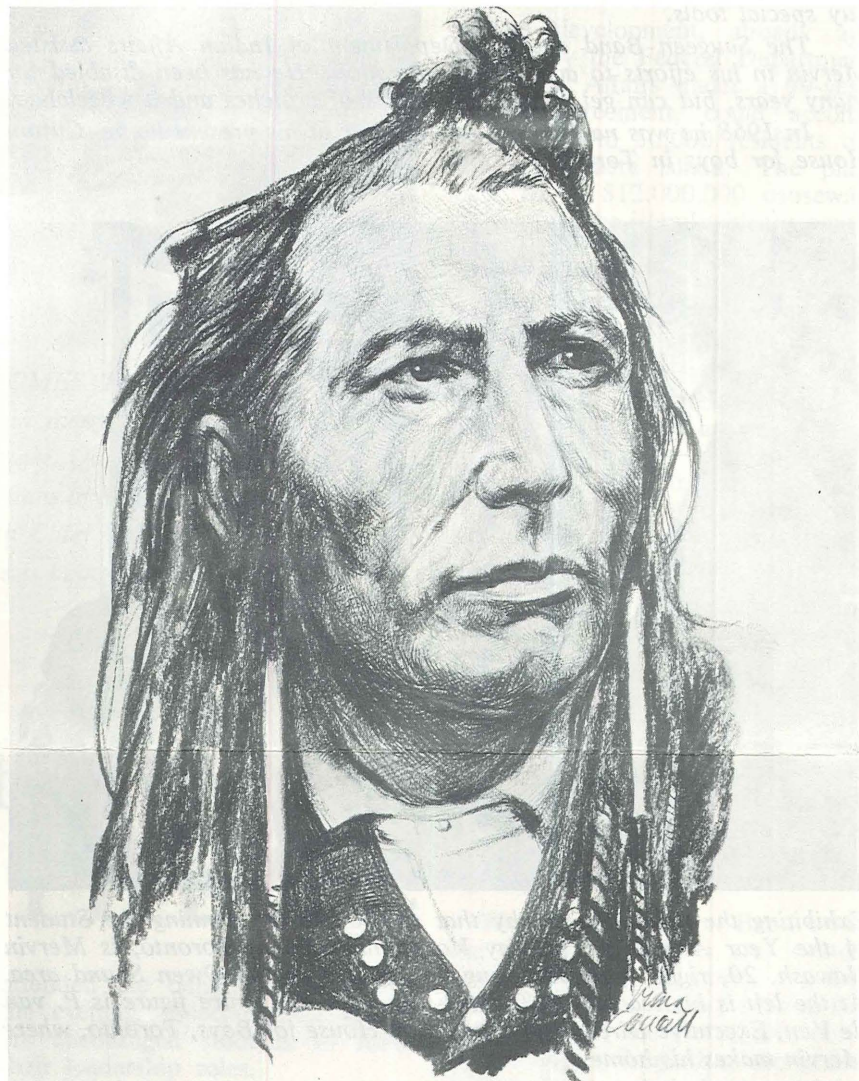
Jean Chrétien, Minister of Indian Affairs and Northern Development, presented the book to Mr. Guy Sylvestre, National Librarian.

Chief Sewid was born on December 31, 1913 in a tent at Village Island, British Columbia. Just before he was born, he lost his father who was killed in a logging accident. As a child, he moved to the Nimkish Reserve in Alert Bay. Chief Sewid had only three years of schooling, but his school master taught him more than just the usual three "R's". The author's memories of his teacher is one of the most touching passages in his book. Al-

Chief Sewid is the first elected chief of the Nimkish Reserve. Formerly, the Band was served by hereditary chiefs. The name Sewid means "The Paddling Toward the Chief". This refers to the giving of the "Potlatch" — which was an exchange of gifts between chiefs. Potlatch means "giving" or the "giving of gifts. A Potlatch was convened upon the invitation of a chief, who, together with his clan, acted as host to other chiefs and their retinues.

(Continued on Page Six)

THE INDIAN HALL OF FAME



POUNDMAKER was born in 1841, the son of Seki Kingyen, an Assiniboine Medicine Man, and a Cree mother. In his youth, Poundmaker became known for his skill in the buffalo hunts. When the leader of the Blackfoot Confederacy, Crowfoot, lost his only son, he adopted Poundmaker to take his son's place. Treaties were being concluded in the west at this time and Poundmaker and his adopted father realized that the Indians would have to unite in order to speak with one voice. During the Northwest Rebellion led by Louis Riel, these same treaties were ignored and broken. Poundmaker and Crowfoot tried to keep all Indians from joining the Rebellion, but individual acts of violence occurred which involved all Indians. At the conclusion of the Rebellion, Poundmaker was sentenced to three years in the Stoney Mountain Penitentiary after being accused of insurrection and convicted of treason. Crowfoot, his adopted father, was angered at this punishment and secured Poundmaker's release after seven months. Poundmaker returned to Blackfoot Crossing, his adopted father's country, where he died shortly after.

His people say of him, "He was a good man".

CORRECTION

In the May issue of this paper we stated on Page 4 under the heading Manpower Appointment, "It is believed Mr. Ahenakew's position of Councillor is the first of its kind in the whole of Canada." This statement is incorrect. Mr. William Louttit of Moose Factory was the first appointee as Councillor by Canada Manpower.

The Editor.

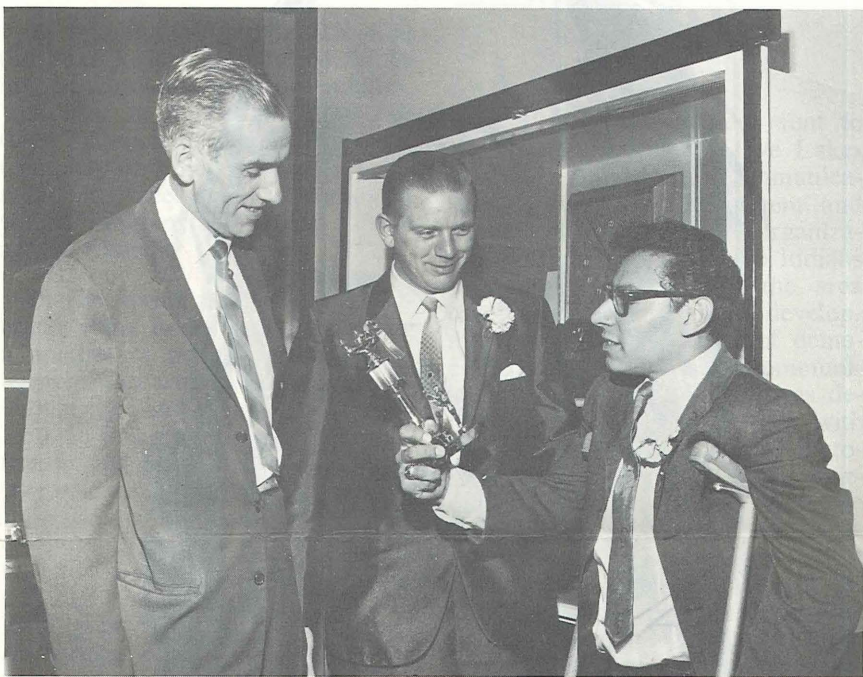
Toronto School Honours Paraplegic Indian Youth

An Indian from the Saugeen Reserve in the Owen Sound area has been elected Student of the Year at Parkway Vocational School, Toronto. Mervin Nawash, 20, received the award on crutches. He is a paraplegic.

The award was presented at the school commencement exercises in April. Mervin is an expert craftsman in leather, with plans for going into business for himself. He will receive a \$100 scholarship to help him to buy special tools.

The Saugeen Band and the Department of Indian Affairs assisted Mervin in his efforts to acquire an education. He has been disabled for many years, but can get around by means of crutches and a wheelchair.

In 1968 he was named Boy of the Year at his present home, Clifton House for boys in Toronto.



Exhibiting the individual trophy that symbolizes his winning the Student of the Year Award at Parkway Vocational School, Toronto, is Mervin Nawash, 20, right, from the Saugeen Reserve in the Owen Sound area. At the left is his teacher, J. D. McEwan, and the centre figure is P. van de Ven, Executive Director of the Clifton House for Boys, Toronto, where Mervin makes his home.

Kinussisipi

By Walter Nanowin

(Written during "Up-Grading at Norway House", July 10, 1966)

Out where the long silence of the nights
Holds magic in its brilliant Aurora
As the crescent moon settles o'er the swamps
You could hear the distant coyote cry.
For as I paddle, under the starry night
My love is softly singing to me,
"I love you always Mistahi Ki Sak-i-hi-tin
When you are with me in Kinussisipi".
Hear the warm northern winds sigh
O'er the tall poplar and evergreen
Hear the fish splash for joy
Listen to the call and the night birds cry
Listen to the voice of my love calling me
"Come back, come back to Kinussisipi".
Where the ancient place called "the Fort"
We used to wander 'round the landmark there
How I've tried to seek the long trails short
Looking for a spot where the "Cree Lingo" came to be.
For names as Rossville and James Evans are true
So when I leave, I will think of the history
I have trod, like the old timers used to do
Just in and around old Kinussisipi.

Lacrosse Season Opens

By Miss Nan Lefebvre

What promises to be another exciting Lacrosse season has recently opened in the town of Kanawake near Caughnawaga.

Under the direction of the Mohawk Recreational Association, young lacrosse enthusiasts begin their training at the age of six and progress through the Six-League Farm System until, at the age of 20, they have reached senior level. Progressively each league brings the players one step closer to the senior status.

The coach of the senior team "Caughnawaga Indians" is Mr. Jean Brisebois, who is a Vocational Councillor at the Indian Agency. Some players in the junior section have shown such stamina and improvement, that they have been drafted directly into the senior section, without playing the prescribed number of years as juniors. Excellent examples of this are Walter Goodleaf, Joe Curotte and Louis Delisle, who recently opened their season with the senior team. The fans are looking forward to another exciting year with these great players. We must not forget the seasoned performers such as George (Pidgie) Norton, Barry Delisle, and Jean and Peter Brisebois who have more than proved their ability in past years.

Even though the "Caughnawaga Indians" are the oldest team in the league's history, it was not until five years ago that they ceased playing only exhibition games and joined the newly formed Quebec Lacrosse League. This year they are entering the Interprovincial Amateur League which promises stiffer competition. This league includes Cornwall, Valleyfield and Caughnawaga in the east, and Toronto, St. Catharines, Oshawa, Kitchener, and Mississauga in the west. All teams will play interlocking games in competition for the President's Cup, which is the Canadian Senior "B" Championship trophy. All are welcome to the games and all home games will be played at the Chateaugay Arena on Maple Avenue.

"Hello, Red"

I walk along in a land empty
corridor. I feel happy today
"Lord," I say to myself, "thanks
for being so loving to me and
giving me all I need, especially
your love."

But like the striking of a sword into
the flesh, my world of happiness
was shattered to pieces.

"Hello Red." It keeps coming
to me.
Like a child I cry in anguish, "O
Lord,
drive this hatefulness away from me.
You taught me how to love and
to love my enemy.
Stand by me and lead me to the
road of forgiveness."

But how can I forgive now, when
it is almost too late?
Please give me the strength to
forgive and not to hate.

I am not a red man and there is
no one on this earth that is red.
People call me a red man, which
I am not.

But Lord, why do my people have
to suffer so much.
We want to be friends, but no one
will accept us. I cannot bear it any
longer,
and Lord, please help me to forgive.

Eli Jacko, 19
Manitoulin Island.

Artists Complete Course

A group of four Indian artists from Island Lake, Manitoba who were enrolled in the Rankin Inlet Art Centre in the Northwest Territories, have completed a two-week course in ceramics (pottery) and stone sculpturing.

The first week was spent making ceramic plates and various forms of vases, and modeling figurines from clay. They also learned how to prepare clay and all about its different textures.

During the second week the artists familiarized themselves with stone sculpturing. Under the guidance of the experts, the group did some sculpture work. Using their Indian ideas they produced very good sculptures.

Members of the group were Nelson Flett, Ananias Little, Abraham McPherson and James Keno.

"I accept the Challenge"

By Viola Haywahe

"I am an Indian. How wonderful it is to belong to this race, in this day and age, when my people are finally coming into their own. Within my veins the blood of Israel and this land, the land of my forefathers, offers today more opportunities than ever before for my development.

"My opportunities are not without challenge. Forever there will be injustices, inequalities . . . Prejudice has existed in some form throughout all time. It will always be so.

"I am young and I am strong. I am proud of my heritage. Today I am preparing myself for a future full of hope and promise. I am climbing the ladder, learning all I can and taking every opportunity for my development. Education is my strongest tool against discouragement, my best weapon against ignorance, my shield against apathy.

"I accept the challenge of Indian leadership. I will help myself and my people. I have a part to play in the destiny of my nation."



WHEN THE PRIME MINISTER COMES TO VISIT that is literally what it means. This photo appeared in many leading newspapers when Prime Minister Trudeau visited Maniwaki, Quebec on a tour earlier this summer. Mr. Trudeau met with the Indians of Maniwaki for several hours. Here he shares his plate of beans with Chief William Commanda of the Reserve while Chief Commanda's plate is being readied.

Photo—United Press International

INDIAN LEADERSHIP CONFERENCE THEME

"INDIAN LEADERSHIP: OUR CHALLENGE" provided the theme for the first annual Spring Indian Youth Conference in Lethbridge, Alberta. The theme, originated by the students themselves, pervaded the activities of the two-day conference. Student delegates from 10 geographic districts in Alberta, British Columbia and Saskatchewan planned and directed the conference.

Amelia Crowfoot, a Blackfoot Indian student living in Edmonton, Alberta, was elected president with Charlotte Allen, an Okanagan student living in Lethbridge, Alberta, and Sheldon First Rider, a Blood Indian student living in Calgary, Alberta, as vice-presidents. Prior to the Regional Youth Conference, students in each local area held an activity day and competed in speech, essay, talent and handicraft competitions. The winners among the nearly 180 students who took part, were sent to the Conference.

Conference activities began with a general assembly, in which all students were introduced. The theme of the Conference was introduced and highlighted by Lauretta Weasel Moccasin, Amelia Crowfoot, Charlotte Allen, Reanna Sayers and Fritzie Crowfoot, who gave the

sign language to the words of the Indian-created song, "Go My Son".

A public speaking contest followed. Most of the students who spoke stressed the importance of preparing themselves so that they may adequately serve their people and help them with their problems in the future. An open group discussion followed and the group realized that there are many barriers in the way of the Indian who seeks real fulfillment. However, they agreed that the barriers will come down and the Indian will begin to take over his own affairs as he becomes educated and acquires leadership skills.

Another question they explored was leadership on their own reserves. "What better place to start being a leader?" they asked themselves. They considered the social pressures on the Indian on the reserves and the lack of encouragement to improve his lot. In the words of Brian Yellowhorn, "The Indian student's role could well be to give them the desire to improve."

A talent show was held next and approximately 20 different high quality numbers were presented on the stage in the cultural hall. Reanna Sayers was master of ceremonies. More than 180 persons

attended the banquet held during the evening. Special guest speakers encouraged students to fulfill their leadership roles.

Winners of the various contests, held during the day, also participated on the program. Amelia Crowfoot presented her award winning speech. Marilyn Crowshoe read her award winning essay. Viola Haywahe, Beverly Crowshoe and Pat Pruden rendered a beautiful musical number. A dance for all students concluded the evening's events.

The following morning a devotional period was held, after which each group participated in a mock Olympic tournament. All the students took part in the activities and had a wonderful time.

An awards assembly followed in which winners of the public speaking, essay, talent and handicraft contests were honoured.

At the final meeting students were given the opportunity to express their feelings to the group. It was obvious that they had accepted the challenge of Indian leadership as proposed by the planning committee. As the conference ended, the students returned home with a strong determination to follow their

Chippewas Hope for Development

The Chippewas of Georgina Island are hoping to begin a multi-million dollar development of their island reserve.

The development, already approved by the Federal Department of Indian Affairs under a 99-year leasing agreement, could accommodate up to 50,000 residents on the 3,300 acre island. The plan calls for a \$12,000,000 causeway connecting the island with the south shore of Lake Simcoe, 60 miles from Toronto. A model Indian community on Georgina Island is part of the project.

Indians claim that only the Ontario Government's recent veto and present inaction are holding up the project. They have decided to present their case to the people in the hope that public pressure will persuade provincial authorities to cooperate.

"Indians are told to take the initiative, to help themselves," said Chief Andrew Big Canoe at a press conference called by the Georgina Island Band Council in Toronto recently. "That is just what we are trying to do. This project will mean wealth for our people and progress for Ontario. How many governments must we persuade before the development gets under way?"

The Georgina Island Band owns the island, on which are located homes of band members. A few subdivisions are leased to non-Indian cottagers on the island's perimeter. Apart from this, the island is not developed and its potential is untapped.

The project would be carried out by Rice Brothers, developers from Brampton, Ontario, and others who have already invested \$10,000 for the option.



educational pursuits, to become well informed, well educated, so that they might use their leadership abilities to instill among their people a greater understanding and appreciation of their way of life.

Indians Become Movie-Makers

In the past there have been films on Indians produced by the National Film Board. All of them have been by non-Indians looking in from the outside on the Indian situation. Last year the Challenge for Change Program (A CBC program designed to improve communications, create greater understanding, promote new ideas and provoke social change) made three more films about Indians. They were not sponsored by any particular government department with a specific message but yet these films still lacked a real Indian point of view.

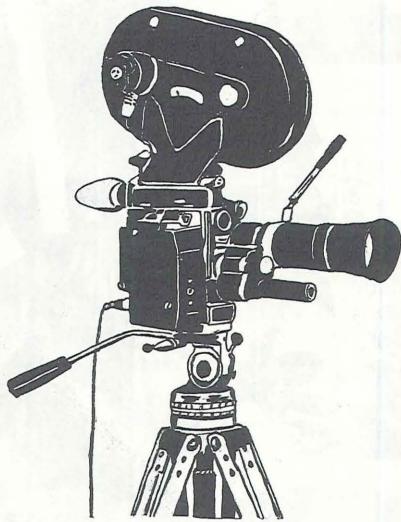
A number of people felt that the next logical step would be to involve Indians as film makers. With this in mind, Jerry Gambill (then Associate Director of the Company of Young Canadians) was asked to seek and recommend young Indian volunteers from across Canada.

In the spring of 1968, the National Film Board started training a number of people from the Extension Department of Memorial University, St. John's, Newfoundland. In order to speed up administration and avoid further tie-ups of professional personnel, the National Film Board proposed that the Indian crew, selected by Gambill, be sent to Montreal to undertake the training simultaneously. The original plan was a crash course of six weeks, during which time the potential, capability and aptitude of the crew could be felt out.

The National Film Board had anticipated selecting three or four people out of the original seven, but after the initial six weeks it was felt that all the crew merited further training. At the same time, the crew felt that this was the first time the knowledge, opinions and feelings of Indians were being sought, encouraged and appreciated by any kind of government agency.

In one phase of their training, the crew shot a film at St. Regis Reserve, Cornwall, Ontario. Each member of the crew serving in turn as cameraman, director, and interviewer. There was no script for the film, and each member of the crew expressed his own feelings as the work progressed, so that the end result was a collaborative effort in terms of the choice of subjects and how each was handled.

As a result of the individual interest and performance on this location, the members of the crew progressed to more specialized training in each field: Barbara Wilson and Tom O'Connor (camera), Tom has now left the film crew. Noel StarBlanket and Roy Daniels (sound and editing); Morris Isaac took editing, but has left the film crew. Willie Dunn and Mike Mitchell (direction and production).



In 1968 the film crew went to the Lesser and Great Slave Lakes area to help develop communication between the government and people. A representative organization was set up among the Indians to discuss the needs of the area that is, human resource development. But the machinery of democracy creaked to a halt, communication broke down, action was deferred and people were left with their own definition of participatory democracy. Social protest marches and demonstrations were the only alternatives left to these people. The Indian Film Crew felt it would be valuable if they got involved in this struggle. The purpose being to facilitate communication between the people and the government to help the concerned Indian community.

Originally the Indian film crew project was a joint undertaking between the National Film Board

and the Company of Young Canadians: NFB providing training, production material and facilities, and the Company of Young Canadians providing minimal living expenses both in Montreal and on location.

The most discouraging limitation to the Indian crew was the dissatisfaction with the CYC-NFB arrangement. There was discontent about the lack of funds for location expenses, though the crew were becoming semi-professional filmmakers they existed on the barest of living expenses.

The Indian film crew has come up with a film called "THE BAL-LAD OF CROWFOOT". The film is produced and directed with music composed by Willie Dunn. The film is centered around CrowFoot, an Indian Chief of the Blackfoot Tribe, who was born on Bow River, Nmarkan, near the Blackfoot Crossing. As a young man CrowFoot shared in excursions against hostile enemies. He restrained his people from joining the Riel rebellion and was rewarded by the Government with gifts of cattle, sheep and implements. With other loyal chiefs he visited some of the cities in Ontario and Quebec in 1886 and was present at the unveiling of the memorial to Joseph Brant at Brantford.

He died on the 25th of April 1890, at the age of 69 years. CrowFoot died beloved by his people, feared by his foes, esteemed by all. His portrait is in the Indian Hall of Fame, Toronto.

(Special thanks to Noel StarBlanket — Director, Sound-man and Editor, and also to the NFB Newsletter, Challenge for Change).

Legend

By Antoinette Williams

Age 11 — Grade 5

Kuper Island Indian Residential School, Tsawout Band

One day the Indians had no light. It was pitchblack. There was this chief who had three carved and beautiful boxes. In these boxes were the stars, moon and sun.

Wojet was like a god. He could change into anything he wanted to. So the magic man changed himself into a little boy. The chief and his wife always wanted a grandson.

Now Wojet started to cry, and as he was crying, he was pointing at the three beautiful boxes. The chief told the servant to give him the box with the stars in it. Wojet now knew he had a chance to open the box and let the stars out. The chief told his grandson not to open the box, but the boy disobeyed the chief. He opened the box and let the stars out.

The next day Wojet began to cry again and he pointed to the box with the moon in it. The chief told the servant to give the box to him. Wojet opened the box and let the moon out. Two days later Wojet cried again and he pointed to the box. He allowed the sun to come out of the opening.

The Indian people were glad they had a friend like Wojet. As a result of this story we have the stars, moon and the sun.

Sewid . . .

(Continued from Page Three)

Chief Sewid has many important achievements to his credit — among them the forming, at the grass roots level, of a building committee to construct a genuine Kwakiutl Big House in the old tradition. The Kwakiutl are skilled carvers and boat builders. These skills are characteristic of this tribe. The totem poles which depict family history, the elaborately carved doors, posts and beams, are the distinctive marks of the Pacific culture. In order to restore their culture, they had to restore the image of the Kwakiutl Big House.

Chief Sewid's book deals mainly with the life story of one man — himself, and the dreams of the Kwakiutl people. The Kwakiutl nation is a union of tribes which follow the village clan system. Their language is of the Wakashan linguistic group and is shared by many in the Pacific northwest.

Aggressiveness Marks Indian Leader

Noll Derriksan, Chief of the West Bank Band at Kelowna, B.C., is typical of the young reserve Indian today. At 28, Mr. Derriksan is involved in community affairs as well as the task of running the band council business.

He has been associated with the council for the past five years, first as band spokesman, then councillor and finally as chief of the 174 member band.

The West Bank Band broke away from the Okanagan Band five years ago to become masters of their own destiny. Until then, their business had been handled by the band council at Vernon.

Their small reserve is situated in the heart of some of the finest fruit producing land in Canada.

Noll is a symbol of the aggressive young Indian, something which is needed in many parts of Canada, he owns a car racetrack and handicraft shop, both of which do a roaring business during the summer months.

In explaining the operation he said, "The first year we began operation of the racetrack, we went into considerable debt, but last summer we managed to put some money in the bank as well as make payments on our equipment". The money in the bank will be plowed back into the raceway.

Not only is the raceway starting to produce positive results but his handicraft shop, a cabin built by his grandfather 80 years ago, and hauled 30 miles to its present site, cannot keep up with the tourist demand. He produces his own pottery which is never enough for the tourists.

Lucille, his wife, and he designed and built their own modern home on the reserve and for vacations they like to go either to Reno, Nevada or California.

Blackfeet Take Action on Reserve Fires

In the October, '68 issue of this paper we featured several hundred words on the causes of fires on Indian reserves. Since then a report has just been completed about the Blackfoot Reserve at Gleichen, Alta. We thought you would be interested in knowing what steps have been taken by this progressive Band to prevent future fires from occurring.

☆ ☆ ☆ ☆

1. *House Inspection* — A monthly inspection of all houses on the Blackfoot Reserve was made by members of the Housing Committee and the Welfare Officer. The Council invited Inspector Lawton from the Fire Commissioner's Office in Edmonton to attend their meeting and outline the various fire hazards they should watch for in making inspections of homes. Following their monthly inspections, the Housing Committee would initiate corrective action where necessary to eliminate fire hazards. The Welfare Officer took into account the general conditions, overcrowding, neglect of children where this existed, etc. Monthly inspections were carried out for the first four or five months and it was then determined that such frequent inspections were no longer required. The Council decided that house inspections should be made on a quarterly basis. This practice is being followed and I have been advised by the Welfare Officer, Mr. Phil Many Guns, that the next inspection is due at the end of March.

2. *Committees* — The Blackfoot Band Council administers the total welfare program, including housing repairs and primary road maintenance. Therefore, by having a member of the Housing Committee on these house inspections, makes it possible for the Housing Committee to give priority to correcting situations where fire hazards exist. There is no Committee whose duties would be to deal strictly with fire prevention.

3. *Band Fire Engine* — The Blackfoot Band received their Fire Engine on Friday, April 20, 1968, after it was totally equipped by Saskatoon Fire Engine in Calgary, Alberta. This unit is a new one ton Dodge Power Wagon and is equipped with a 500 gallon water tank, siren, flasher, winch, rear mounted pump, hoses and nozzles, tool box for nozzles, hydrant wrenches etc., four wheel drive, low and high range transmission, and overload springs. The fire pump will deliver from a 10



foot lift 140 U.S. gallons per minute with a pressure of 60 lbs. P.S.I. It provides two fire streams through 1½ inch hoses to a height of about 40 feet, through 1½ inch C. Akron 711 nozzles. The Band Council is purchasing "Wet Water" to increase effectiveness to 3 times of plain water. There were several prairie fires on the Reserve during the fall of 1968 and this Band Fire Engine has proven to be very effective for suppression of prairie fires. In the event of a house fire, the fire fighting equipment from Gleichen or Cluny is available to assist the Band.

Last summer a "Quonset" type building was built by the Band to house the Band grader and fire engine. This building is heated and the fire engine is available for duty on a few minutes notice even during cold winter weather.

4. *Volunteer Fire Brigade* — This has not really been organized into an effective unit although the Band has given it a lot of consideration. However, one of the band constables, Mr. Francis Waterchief, has been delegated by Band Council to act as Fire Chief for the Reserve. He is to ensure that the fire engine is always in top operating condition and to man the fire truck in event of fire. Experience has shown that Mr. Waterchief has a natural ability for this work and Assistant A. J. George recalls that Mr. Waterchief was out of bed, drove to the fire hall, and had the fire truck on the road in a matter of about five minutes after he called him at 5:00 a.m. to put out a prairie fire last fall. Ed Axe is Francis Waterchief's assistant and can operate the fire truck in the absence of Mr. Waterchief. Any additional

help is made up by Band staff, Agency Assistants or whoever else is available.

The Band Council is giving consideration to installing a large fire sounding alarm at the fire hall which could be sounded from the fire hall or by remote control from the Band office. This will be done sometime after April 1st when funds are available.

5. *Band Constables* — Two Band Constables have been hired now; Roger Many Guns as of April 1, 1968 and Francis Waterchief as of September 1, 1968. As explained previously, Francis Waterchief is actively involved in fire fighting and if time permits, one of the constables assists with house inspections. There has been a marked improvement in decrease of juvenile delinquency on the Reserve and a decrease in cases of parental neglect of their children. The R.C.M.P. report that Roger Many Guns is doing exceptionally well and Francis Waterchief is also doing well.

Mr. Waterchief attended a "fire-fighting" training session in New Westminster last fall. He reported that some of the training in climbing ladders to roof tops of high buildings etc. did not really benefit him since he will not have occasion to use such training on the Reserve. However, other training in the use of different types of fire fighting equipment was interesting and useful. He has apparently learned a lot more from the course and is putting it into practice now.

The Band Council will be encouraged to organize their volunteer fire brigade and to install the fire alarm system which they proposed last fall.

Who Was Nanabozho?

Many of my paintings portray some incident in the legendary life of one called Nanabozho. As a child I was at times delighted, and sometimes very disappointed over the inconsistent behaviour of my hero. Indeed, some of his acts were so outrageous that I've not yet felt free to portray the stranger aspects of his adventurous life. Whatever he did, he did with his might and I am satisfied that the good he accomplished far outweighed the less desirable traits that kept cropping up from time to time. Sometimes through no apparent fault of his own, his best intentions backfired miserably and at other times everything went well. He was so human in his successes and failures, his generosity and harshness. And he was always hungry!

Nanabozho was both man and spirit. He was the son of the West Wind and the great-grandson of the moon. Since his ancestry was rather unusual, this explains his supernatural powers which increased as he grew older.

The hundreds of legends revolving around Nanabozho are about as inconsistent as the spirit man himself.

The Cree Indians have many legends also which involve a spirit-being which they call Wesukachak. Nanabozho is the Ojibwa-Odawa name with which I became familiar. Nanabozho and Wesukachak are one and the same.

— Daphne Odjig



Kamloops Students Design Stamps



Mary Jane Sterling and Tracy Charters display stamp designs the Kamloops Indian Student Residence is sending to the Postmaster General. The designs, created with the help of Brothr John Hysel, o.m.i. at the Residence, are to bring greater public attention to the role of the native people in Canadian History. The 10 cent stamp has written on it the names of all the tribes across Canada. The 6 cent design includes the names of prominent chiefs in Canada.

THE INDIAN FRIENDSHIP CENTRE OF PARRY SOUND, ONTARIO INVITES:

Applications for the position of Executive Director. Personnel qualifications will be stressed in selecting a person for this role. The person selected should have some experience in administration while displaying characteristics of maturity and responsibility.

Part of his job will be to work closely with a Board of 15 Directors and several Sub-Committees. Salary range — \$5,000 to \$7,000. Open to negotiation. All applications to be addressed to:

Chairman, Personnel Committee,
Parry Sound Indian Friendship Centre,
Box 142,
Parry Sound, Ontario.

Deadline for applications — August 31, 1969.

Delaware Indian Thanksgiving Prayer

By Big White Owl

O, Thou Great and Good Spirit, Thou Supreme and Infinite One, in whom Earth and all things in it, may be seen and heard. A Great and Mighty "Kitche Manitou" art Thou, clothed with the day, yea, with the brightest day, a day of many summers and winters, yea, a day of everlasting continuance.

We give thanks to Thee on this day, for all "nature", for its wonderful and mysterious way of life development.

We give thanks for being able to hear, and to understand, the sweet music emanating from the trees, swaying and singing in the gentle breeze.

We give thanks for the beautiful flowers, the medicinal roots and herbs.

We give thanks for the winds, the fleecy clouds, the rain and snow.

We give thanks for being able to appreciate the beauty of the rippling streams, leisurely flowing along winding trails and shady nooks.

We give thanks for having learned how to stand in silent salute as "Wild Geese" pass overhead in wondrous formation and majestic flight.

We give thanks for the awe inspiring, deep blue waters, the great lakes and the seas, and all the life therein.

We give thanks to "Our Creator" for abundantly supplying us with corn, beans, tobacco, pumpkins, squashes, potatoes, tomatoes, nuts and berries, for the beavers and fishes in our rivers, for the deer and elk in our forests.

We give thanks for our good health. We are, indeed, happy to see the leaves of the trees, red, gold, brown, and purple . . . falling, gliding, drifting, sailing down to Earth again.

We give thanks for having lived another year, for having enjoyed the seasons of winter, spring, summer, and autumn.

We give thanks to "the great shining sun", to the pale moon, to the numberless stars, to Our Mother the Earth, whom we claim as our mother because "the good earth" carries all the people of the world, and everything they need. Indeed, when we look around, we cannot help but realize that "Kitche Manitou" (Great Spirit) provides all of the important necessities of life for us. For all these, and countless other blessings, we thank Thee from our hearts . . . O, Thou Great and Good Spirit, Creator of All Things . . . Hear Us!

I Have Spoken!

NEWS... Here and There

BEAVERS, BEWARE!

Mrs. Nancy Jones, a member of the Redgut Bay Reserve, was the recent winner of an attractive plaque for being the best beaver skinner in Northern Ontario.

She took part in the Beaver Skinning Competition at a fur auction in Fort Francis. Mrs. Jones won by scoring 29 out of 30 points in the competition.

Points were awarded as follows: 10 points for time, 10 for quality, and nine for the finished appearance of the pelt.

Cam Currie of the Department of Lands and Forests presented the plaque to the proud recipient at a ceremony that followed the competition.

AFRICAN INDIAN?

Jack Kurtness, a young Montagnais from Pointe Bleue, Quebec, has become the first Canadian Indian to take part in the Carrefour Afrique operation. He was part of a group of 80 other Canadians and 225 Americans which left in May for Africa. There, they will help Africans to implement various projects such as bridge building and the setting up of schools. Jacques is the son of the Chief of the Pointe Bleue Band.

REASON TO BE PROUD

Mrs. Philomene Gamble of the Beardy Indian Reserve at Duck Lake Saskatchewan, has 11 married children and is the proud grandmother of 72 grandchildren. She's still only 62 years of age!