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

THE Indian news

Vol. Thirteen, No. Eleven Ottawa, Canada February, 1971

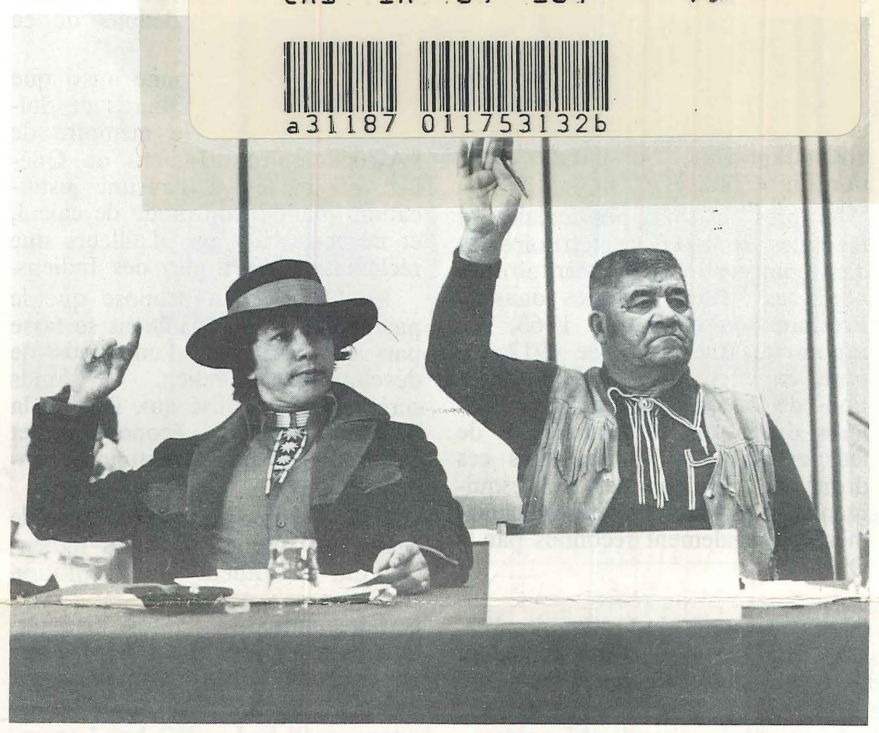
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MUST HAVE INDIAN PARTICIPATION IN CONSTITUTIONAL DELIBERATIONS - N.I.B.

Indian people must be given full opportunity to participate in all future federal-provincial deliberations on amending the constitution of Canada, states a draft of a constitutional position paper adopted in principle for further study by a general assembly of the National Indian Brotherhood. "Aware of the principle that they themselves must forge their destiny, the Indian people must be given the time to assess not only in legal terms, but in social and modern terms, who they are, what they have and where they want to go before any action which will dramatically affect these considerations, including constitutional change, is taken" the brief reads. It is section 91 (24) of the British North America Act which sanctions that the Parliament of Canada shall have special responsibility for "Indians and lands reserved for Indians." Canadian Indians are adamant that this constitutional tie with the federal government must never be weakened or undermined. It is the very source of their status as citizens plus.

The N.I.B. general assembly, hosted by the Union of New Brunswick Indians, was held in Fredericton in early March and drew delegates from across Canada. The three-day conference also heard charged discussion on the proposed Ministerial Committee, which is to remove high level bargaining concerning Indians from the auspices of the Department of Indian Affairs to the Cabinet level. The Jay Treaty question, sponsored by Ontario delegate Mike Mitchell will again be brought forward, this time with the backing of a national assembly resolution. Native people affected by pollution of the environment, mainly hunters, trappers and fisherman, will receive compensation for their losses if the federal government will act on another resolution. Also discussed and dismissed as totally inadequate were the Department's policies on providing economic development incentives to reserves and a proposal which would turn the Indian housing program over to the Central Mortgage and Housing Corporation.



From left — Ontario delegates Mike Mitchell and Richard Pine cast votes at Fredericton assembly of National Indian Brotherhood (Photo—D. Monture, Ottawa)

No to Province: Indians of Quebec Association

The Province of Quebec is bound under the Quebec Boundaries Extension Act of 1912 to recognize the territorial rights of its native inhabitants, Indian and Eskimo, to literally the whole of the province, north of the boundary drawn by the Royal Proclamation of 1763. The province must obtain surrenders and is to satisfy all claims and expenditures arising out of any agreements. No surrenders are to be obtained or agreements made, without the approval of the federal parliament which has special constitutional responsibility for Indians and Eskimos under section 91 (24) of the British North America Act. (Eskimos were declared to have the same status as Indians in Quebec in a 1939 ruling of the Supreme Court of Canada).

Report makes some 33 recommendations, some of which are of a legal nature, and some of which are political and oriented strongly towards the federal government's Indian policy proposal of June 1969.

The Indians of Quebec Association met in Ste-Foy, March 16th to the 19th along with Eskimo delegates to discuss the recommendation of the Dorion report and whether the Eskimo or Inuit, as they prefer to be called, will be joining the Association. There are 11 Inuit settlements in Nouveau Quebec. In all there are 27,000 status Indians and 3,200 Inuit in Quebec.

Briefly, the Dorion report does recognize that Indians and Inuit have the right to hunt and fish and exercise other activities for their subsistence. It does not ascertain as to who shall determine what is an acceptable level of subsistence. The report concludes that the legal purchase of Indian claims to the land and natural resources can be

So concedes the 432 page report of the Dorion Commission established in November of 1966 to recommend to the government of Quebec, means of dealing with land claims put forward by the Indians of Quebec Association. The Dorion

N.W.T. Indian Brotherhood Tours

James Washie, president of the Indian Brotherhood of the Northwest Territories, accompanied by six chiefs from the Great Slave Lake area recently went on a 16 day consultation trip of the MacKenzie River Delta and the Lower MacKenzie areas of the N.W.T. Mr. Washie and the chiefs spoke to local leaders and conducted public meetings to generate support for the Indian Brotherhood and learn what concerns their people in these areas.

near the Delta undertook the tour to encourage solidarity of the Indian people behind the Brotherhood in Canada's North. "We must speak with one voice or our children will suffer," was the consensus opinion voiced at the first meeting of the tour at the Roman Catholic church hall at Inuvik.

The subject of the proposed oil pipeline was of prime concern at all towns visited. One chief opposed oil development because he feared it would destroy the traditional way of life of his people. "The Indian will not be helped one bit by the oil. Those whose traplines and way of life will be affected most are

Councillors Antoine Liske (Yellowknife), Alce Charlo (Rae), Batiste Cazon (Fort Simpson), Edward Fabian (Hay River), Vital Bonnetrouge (Fort Providence) as well as Chief Jim Kow from Inuvik

(Continued on Page Five)

(Continued on Page Four)

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Rapport de la Commission Dorion sur le domaine Indien

Établie en 1966 pour étudier les titres des Indiens à certaines terres et à certains droits dans la province de Québec, la Commission Dorion a remis, le mois dernier, ses recommandations au gouvernement provincial.

Le rapport reconnaît que les Indiens et les Esquimaux ont le droit de chasser, de pêcher et d'exercer d'autres activités pour leur subsistance, mais il ne précise pas ce qui détermine le niveau acceptable de subsistance. Le rapport reconnaît aussi pour les Indiens l'existence d'un "territoire indien", bien que leur titre à celui-ci ne puisse pas être considéré comme un titre de propriété ni de souveraineté, car il s'agit de droits de la nature d'un usufruit, droits acquis par la fréquentation plutôt que par l'occupation du territoire.

D'après les lois provinciales et fédérales de 1912, le territoire indien comprend tout le territoire au nord des limites stipulées dans la Proclamation royale de 1763. Le rapport dit que la Loi de 1912 impose, en effet, au Québec l'obligation de reconnaître aux Indiens leurs droits sur ce territoire et de leur en faire la remise, mais ces droits des Indiens (et des esquimaux) n'ont jamais été officiellement ou légalement reconnus par le Québec.

La Commission recommande que le gouvernement du Québec honore, sans délai, ses obligations découlant de cette Loi de 1912, en recourant

à une entente, sous forme de loi provinciale signée par le gouvernement du Québec et les Indiens, et ratifiée par le gouvernement fédéral.

La Commission estime que selon un calcul des dons et rentes fait sur une hypothèse maximale, les droits des aborigènes de la province représenteraient une valeur approximative de \$34,000,000, un montant que la Commission ne considère nullement comme une "dette" du Québec à l'égard des Amérindiens. En outre, les divers services mis à la disposition de la communauté amérindienne par le gouvernement provincial, seraient déduits de ce montant.

Le rapport mentionne aussi que le chiffre de cinq milliards de dollars, avancé dans le mémoire de l'Association des Indiens du Québec, n'a été étayé d'aucune justification quant à son mode de calcul, et ne constituait pas d'ailleurs une réclamation de la part des Indiens.

La Commission propose que le paiement des droits indiens se fasse par le truchement d'un fonds de développement indien. Ce fonds serait créé et utilisé aux fins de la promotion sociale, économique et culturelle de la communauté indienne.

La Commission recommande également que les réserves indiennes, qui constituent "une institution anachronique correspondant à une certaine attitude à la fois discriminatoire et paternaliste à l'égard des aborigènes," soient remplacées par

des municipalités indiennes. Ce changement comprendrait l'abolition des quelques privilèges fiscaux (l'exemption de l'impôt provincial) tels qu'actuellement consentis aux Indiens aux termes de la Loi sur les Indiens, privilèges qui, selon le rapport, ne font que causer des tracasseries administratives inutiles. Mais en pleine contradiction, la Commission donne l'assurance que cette 'politique globale' sera mise en oeuvre "tout en garantissant aux Indiens que leurs privilèges n'en seront pas diminués."

Le rapport ajoute que les Indiens et les Esquimaux auront des permis spéciaux de chasse et de pêche "sur les terres non concédées". Les Amérindiens qui pratiquent encore le nomadisme se verront garantir "le droit de s'installer temporairement à quelque endroit des terres non concédées et d'y pratiquer la chasse et la pêche et autres activités liées à leur subsistance". Ils auront un permis spécial de circulation en forêt, mais ils seront toujours assujettis aux règlements de sécurité en forêt et aux lois d'application générale.

Les réserves ou municipalités indiennes seraient détenues individuellement ou collectivement en vertu de lettres patentes, et la Province tiendrait un registre spécial des terres possédées par les Amérindiens. En plus de leurs privilèges spéciaux, les Amérindiens bénéficieraient de toutes les lois de sécurité sociale dont jouissent tous les autres

citoyens du Québec.

La Commission suggère aussi la création d'un district électoral spécial, formé des municipalités amérindiennes afin qu'elles puissent élire un député à l'Assemblée nationale du Québec.

Tous ces changements suivraient le transfert de juridiction sur les Indiens au gouvernement provincial. Comme l'admet la Commission, ce serait là l'application d'une des propositions du Livre Blanc de juin 1969. La Commission constate que nonobstant certaines réactions négatives de la part des Indiens sur ce projet, un bon nombre des principes directeurs de ce Livre Blanc apparaissent valables et réalistes. On doit noter à ce sujet que même le ministre fédéral des Affaires indiennes considère actuellement comme définites ces propositions.

En conclusion, la Commission stipule "qu'aucune loi modifiant substantiellement la législation amérindienne ne puisse être adoptée sans l'accord du député amérindien (lequel nécessiterait l'exécution des changements suggérés) ou, alternativement, qu'après la tenue d'un référendum dans la circonscription électorale amérindienne."

Mais le rapport conclut en suggérant que parmi toutes les modifications proposées, "celles qui peuvent être appliquées sans délai le soient sans attendre le résultat des négociations" entre les Amérindiens et les gouvernements.

Les Esquimaux se joignent aux Indiens du Québec

En 1939, la Cour suprême du Canada décidait que les Esquimaux du Québec doivent être considérés comme ayant le même statut que les Indiens. C'est-à-dire que le gouvernement fédéral devenait responsable des Esquimaux aussi bien que des Indiens en vertu de la Section 91 (24) de l'Acte de l'Amérique du Nord britannique.

Les recommandations du rapport de la Commission Dorion, si elles sont adoptées, s'appliqueraient donc aux Esquimaux, ou Inuits, comme ils préfèrent s'appeler. Il y a présentement 11 communautés inuites dans le Nouveau-Québec. Dans toute la province, il y a 3,200 Inuits; les Indiens inscrits atteignent les 27,000.

Àu milieu de mars, l'Association des Indiens du Québec et 24 représentants du peuple inuit se sont rassemblés à Ste-Foy pour discuter des recommandations du rapport et de la possibilité que les Inuits se joignent à l'Association.

Le 1^{er} mars, M. Robert Bourassa, premier ministre du Québec, a assuré l'Association que le gouvernement ne donnerait suite à aucune recommandation du rapport Dorion sans avoir au préalable consulté les Indiens. L'Association a déjà réfuté la plupart des suggestions comprises

dans le rapport, surtout celles proposées dans le Livre Blanc du gouvernement fédéral: le transfert de juridiction sur les autochtones au gouvernement provincial, l'abolition des réserves en faveur des municipalités indiennes et l'abolition de l'exemption de l'impôt provincial. Ils rejettent le programme de développement social et économique mis de l'avant, et au lieu des permis spéciaux de chasse et de pêche suggérés par la Commission, ils veulent qu'on reconnaisse leurs droits naturels qui les exemptent de tous les règlements de chasse et de pêche auxquels les autres citoyens du Québec sont assujettis.

Il va sans dire que la recommandation à l'effet de mettre en oeuvre certaines mesures sans attendre le consentement des Amérindiens, les a vivement contrariés.

L'Assemblée des Indiens et des Inuits a résolu formellement de confier à l'Association le mandat d'analyser le rapport Dorion et de continuer les discussions auprès du gouvernement provincial, en appuyant les recommandations qu'elle juge favorables, surtout celles qui reconnaissent les droits des Indiens dans la province du Québec.

Un communiqué émis le 22 février par la Fédération des Coopé-

ratives du Nouveau Québec (qui, dans le communiqué, déclare appartenir aux autochtones pour leur développement économique) a annoncé qu'au cours d'une réunion à Lévis, des délégués esquimaux de 11 communautés ont accepté à l'unanimité un gouvernement régional sous une législation provinciale. Le communiqué a spécifié également que les conseils esquimaux ont l'intention de continuer leur alliance avec l'Association des Indiens du Québec.

Les délégués esquimaux, lors de l'assemblée de l'Association, ont nié avoir sanctionné ce communiqué, bien que quelques-uns d'entre eux soient des directeurs de la Fédération. Joe Kumarluk, un Inuit de Poste-de-la-Baleine et directeur régional de l'Association des Indiens du Québec, a confirmé qu'à la réunion de Lévis, les Inuits ont décidé de s'inscrire à l'Association. Mais ils refusent clairement d'accepter la juridiction provinciale. Les Inuits ont indiqué leur déplaisir à l'égard du communiqué et ont demandé à deux spectateurs esquimaux, apparemment employés de la Fédération, de quitter l'assemblée. Vers la fin du congrès, les délégués inuits ont envoyé un télégramme de leurs demandes au premier ministre du Canada.

Un autre télégramme, adressé au ministre des Affaires indiennes et signé par Joe Kumarluk et Andrew Delisle, président de l'Association, exprimait une vive inquiétude au sujet de l'établissement de compagnies minières sur les terrains appartenant aux Indiens, de l'exploitation des ressources naturelles et de la pollution du milieu qu'elle provoque. Les auteurs du télégramme confirmèrent l'intention des Inuits de s'unir à l'Association et demandèrent pourquoi des agents des gouvernements fédéral et provincial et des compagnies privées conseillent discrètement les Inuits de s'allier au gouvernement provincial.

Un traité de solidarité entre l'Association des Indiens du Québec et toutes les communautés indigènes a été proposé à l'assemblée. Si, après avoir été étudié à fond par les peuples indien et inuit, le traité est ratifié, les deux groupes ne pourront signer des ententes au sujet de leurs droits ou de transfert de juridiction, sans l'approbation de l'Association.

Les Inuits discuteront ces questions plus en détail lors d'un congrès des conseils communautaires qui aura lieu prochainement à Port Harrison.

THE Indian news

Editor — DAVID MONTURE

Editorial Assistant — MICHÈLE TÊTU

The Indian News is a publication devoted to news about Indians and Indian communities in Canada and is a vehicle for the free expression of viewpoints and opinions held by Indian people. The opinions and statements contained in its pages are not necessarily those of the Department of Indian Affairs and Northern Development, which produces this publication each month for free distribution to Indians and other interested persons and organizations. Any article may be reproduced provided credit is given the author or this paper.

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

Letters to the Editor

A copy of the December "Indian News" has finally found its way to the Union of B.C. Indian Chiefs' office.

We were glad to see your review of Mr. Alan Fry's lousy book. And, believe me the Union of B.C. Indian Chiefs has been very angry over this book since last October. However, this matter has been handled by the Kwakwewlth District Council, as this "fictional" village is in the Kwakwewlth district and Fry is their superintendent. What the Kwakwewlth District Council decides will be brought up at our All-Chiefs' Conference in Prince George this month.

Could you please ensure that we receive a number of copies of your publication as it is being passed from staff member to staff member right now and I haven't even had a chance to finish reading it.

Again, I would like to commend your article on our November Conference. We were very impressed with the article, the pictures and presentation were very strong and well done. I did mean to write long ago and to tell you this.

Donna Tyndall,

Publications Director

UNION OF B.C. INDIAN CHIEFS

* * *

That was a damned good review.

It's been a book out of which people have been able to find almost any message they want — or the message that who they are compels them to find. The positive responses have been widely divided between support and opposition but have had in common this one element: that you cannot turn away. Or if you do that, you will never justify it to yourself.

Thanks for the thought you gave to the review.

Alan Fry

Quathiaski Cove, B.C.

* * *

Would it be possible to have this advertisement in The Indian News, as follows: Fieldworker wanted for Northern Ontario homemakers clubs; must be free to travel; to be-

gin training the end of June. Please apply stating qualifications.

Mrs. Ruth Couchie

P.O. Box 312

North Bay, Ontario

* * *

Sirs,

I am amazed that Indian Fred "Express" Kelly, the famous cross-country skier, member of the national team of Canada, Canadian junior champion '69, U.S.A. junior champion '69 and '70, first Canadian to win a F.I.S. sanctioned cross-country race in Europe, has never won the Tom Longboat trophy.

I am trying to point this out to the committee but do not know the address. Please do something.

Paul Leroux

Inuvik, N.W.T.

Winners of the Tom Longboat trophy are chosen by the Amateur Athletic Union of Canada. Comments or suggestions should be addressed to the Committee, c/o Maurice Allan at 765 Laurier in Sept-Îles, Québec or Bob Lucas at 627 Seattle Drive S.W. in Calgary 13, Alberta.

* * *

Until recently, the general status of the Indian community as regards its communications with the federal government never interested me very much, since my Indian upbringing was such that the government was a world apart, something that really had no immediate bearing on the way I thought or the way I wanted to live. But now I know that no matter what I want to do the government can be either my best ally or my worst enemy and therefore it dismays me to hear Mr. Chrétien and his representatives saying the things they have been saying. I am referring to their comments that since no one is really happy with what the Indian Affairs Department in Ottawa has been doing over the years and is doing now, there should really be no displeasure if the Department were to be dissolved in the next five years, or at least reduced to a staff of three hundred or two hundred.

Historical Notes

GOVERNMENT HOUSE

SILVER HEIGHTS, July 22nd, 1871

SIR,—I have the honor to enclose you copy of a proclamation I have caused to be issued, with a view to prevent the danger arising from intoxicating drinks being given to the Indians, on the occasion of the meeting to negotiate a treaty.

I look upon the proceedings we are now initiating, as important in their bearing upon our relations to the Indians of the whole continent. In fact, the terms we now agree upon will probably shape the arrangements we shall have to make with all the Indians between the Red River and the Rocky Mountains. It will therefore be well to neglect nothing that is within our power to enable us to start fairly with the negotiations.

With that view, I have, amongst other things, asked Major Irvine to detail a few of his troops to be present at the opening of the treaty. Military display has always a great effect on savages, and the presence, even of a few troops, will have a good tendency.

I fear we shall have to incur a considerable expenditure for presents of food, etc., during the negotiations; but any cost for that purpose I shall deem a matter of minor consequence. The real burden to be considered is that which has to be borne in each recurring year.

I doubt if it will be found practicable to make arrangements upon so favorable a basis as that prescribed by His Excellency the Governor-General, as the maximum to be allowed, in case of a treaty with the Lake Indians.

Nor indeed would it be right, if we look to what we receive, to measure the benefits we derive from coming into possession of the magnificent territory we are appropriating here, by what would be fair to allow for the rocks and swamps and muskegs of the lake country east of this Province.

But to this subject I shall probably take occasion to call your attention at an early day.

ADAMS G. ARCHIBALD

The Honorable, The Secretary of State for the Provinces, Ottawa

This is petty thinking in my estimation and I must say that my inherent respect for the good sense of Canadian government has been jarred somewhat, although it certainly reveals the government's ultimate humanity. This very humanity leads me to think of the similarity of the government/Indian situation to the parent/child relationship. A child who throughout his life has been directed and taught to take care of himself through the attentions of his parents will eventually reach adolescence and begin to feel that he now has enough ability and maturity to use what he has learned for the directing of his own life. Then comes the painful time when the parent must realize that part of his job is done and, despite all understandable impulses to the contrary or doubts of the child's capability, he must allow the soon-to-be adult to govern his own affairs, or at least to try to do this.

This process is normal in the family and applies also to teachers and pupils, and to the government and the Indians, yet you seldom see a parent resigning from his position because of a normal incident or evolutionary rebellion, or a teacher quitting his job because the student left public school and went on to high school. Not everyone will agree with my analogy, but I have yet to find an aspect of organizational growth that is not similar to personal growth in some immediately understandable way.

Assertion of personality is both a search for identity and an attempt at establishment of an irrefutable claim to self-respect, of personal sovereignty, and all this is essential to the healthy existence of the human being. He must know who or what he is, or have an avenue along which he can find these things or he becomes upset — and, sometimes, dangerous. I cite the F.L.Q.

This search for identity is definitely a large part of the educational motivation, yet few educators will realize this, and this search for identity is a definite factor in national stability, yet few governors will admit it. We all know that a man who is happy with his position, and himself, is less apt to blow up bridges or cause educational disruption, yet we do little to make the process of self-identification more efficient and what we already do is ineffective.

Ask an Indian how much he has learned about his heritage while attending a provincial public school and the answer will preclude any possible argument.

Puerto Rico is seeking independence from the United States for this very same reason, a desire for self-identification. Peoples in all parts of the world are fighting for the right to develop a cultural self as they want to, to direct their own evolution, to find a place or create

(See A Letter Page Six)

Indians of Quebec . . .

(Continued From Page One)

done by treaty or by law and that the province should enter into one agreement only to extinguish all aboriginal claims. All the native people of Québec would benefit equally from such a proposed agreement.

It is significant that this is the first recognition ever (or potentially, in that the report is only advisory and needn't be followed) of a native claim to most of Québec territory. However the report suggests that native rights are more limited in Rupert's Land (former Hudson's Bay Co. territory) and proceeds to put a value of \$34,000,000 on all Indian and Eskimo rights for the whole of Québec. The report also states that from this amount would be deducted the cost of services rendered to the people by the province under future schemes which it goes on to describe. One chief's reaction before the assembly to the monetary amounts discussed and the political intent of the report was a strong "fuddle duddle", that now well known parliamentary exclamation. The term was especially effective when translated and explained in the Eskimo language.

As for the political overtones of the Dorion report: it is recommended that jurisdiction over the Indians should be transferred from the federal to the provincial government and that the special tax privileges of Indians living on reserves should be abolished. Indian reserves would be replaced by Indian municipalities which would enjoy a certain measure of protection under a provincial Indian Act. It goes on to suggest that the setting up of reserves or Indian municipalities would be carried out with the boundaries being proportionate to the needs of the people. (Again, it does not say who shall determine what the needs of the people are). A registry of Indian lands would be maintained by the province. Indians will have the right to elect a member to the provincial parliament. And so on.

On March first, 1971, Andrew Delisle, president of the Indians of Quebec Association and Chief Max Gros-Louis, secretary-treasurer, met with the Premier of Quebec, Robert Bourassa, and were assured that there would be no further moves made on the Dorion report without the Indians being fully consulted.

The Indians of Quebec Association has already rejected most of the political recommendations expressed in the Dorion Commission report, which very much parallel the federal government's Indian policy proposal. It might be noted that the Minister of Indian Affairs, in a speech given at Queen's University on March 17th, termed the policy proposal as "now defunct".

A formal resolution passed at the assembly gave the research committee of the Association the mandate to proceed with a detailed analysis of the Dorion report and to make detailed recommendations to



From left — George Manuel, N.I.B. president, Max Gros-Louis, Andrew Delisle and Mike Mackenzie and in the background — the largest area of unceded territory in Canada.

the Association supporting the report's favourable findings, particularly those recognizing Indian land rights. The research committee was also authorized to meet with the provincial government concerning the Dorion report and to continue discussions on the establishment of reserves, medicare, hunting and fishing and jurisdiction of Eskimos in Nouveau Québec.

Eskimos Join Indians of Quebec Association

A press statement released February 22nd through the facilities of la Fédération des Coopératives du Nouveau Québec (named in the release as a native-owned agency for economic development) read that at a meeting in Levis, Eskimo delegates representing 11 community councils had arrived at a unanimous decision to accept regional government under provincial legislation. The statement also said that the "Eskimo Councils have expressed their intention of continued involvement with the Indian Association of Quebec". A Toronto Globe and Mail Québec City correspondent's story dated March 25th also reported the pro province decision from a Laval University press conference and suggested January 1972 as being the target date for the regional government set up among the Eskimos.

There were 24 Eskimo delegates at the Indians of Quebec meeting. It was mentioned to the assembly through their own translators that a few of the delegates were direc-

tors of the cooperative as well as being community council leaders. But it was clear that they had never seen the above mentioned press statement released by the cooperative. Inuit Joe Kumarluk of Great Whale River, a regional chief of the Indians of Quebec Association was able to report to an Association executive meeting earlier that the Inuit had decided at the Levis meeting to join the Association. That part seems to be clear. But of course the Indian Association is adamant — as evidenced in its opposition to the political recommendations of the Dorion Commission — that it will not accept provincial jurisdiction. As the Ste-Foy meeting moved along it became increasingly obvious that the Inuit dele-

gates were not pleased with the cooperative's press release. At one point a vote was taken and two Eskimo observers, apparently employees of the cooperative, were asked to leave the meeting by their own people. As the meeting came to a close, a telegram had been sent to the Prime Minister by the Inuit delegates emphasizing that Québec Eskimos definitely do not want to come under provincial jurisdiction. A later telegram sent to the Minister of Indian Affairs co-signed by regional Eskimo chief Joe Kumarluk and Andrew Delisle, Association president, expressed concern about white mining companies coming on to native lands without permission, to exploit the natural resources.

(Continued on Page Five)

The Invisible Indian

mother of my brown skin,

dark father:

i think i've lost your parents

somewhere in the filing system

i looked around among the books

and old license plates

and couldn't find them anywhere

erickson '71

Indians of Quebec . . .

(Continued From Page Four)

Mention was made of the affects of the resultant pollution of the environment which already the native people are beginning to feel. It seems the white man can put a man on the moon but he has yet to be able to extract mercury from a seal's flipper.

The telegram went on to state that because of these developments the Eskimo people will be joining the Indians of Quebec Association. Furthermore, it bluntly asked "why federal government and provincial government and private company officials are going around and quietly telling our people to go over to the provincial government?" Is it a federal-provincial conspiracy, or possibly the Federation of Cooperatives of Nouveau Quebec has been mixing its business with its politics? These are some of the questions native people are now asking in Quebec.

In any event, local government

among the Eskimos under federal jurisdiction will be one topic that will receive a thorough going over at an upcoming meeting of Inuit community councils at Port Harrison. In attendance will be representatives of the Indians of Quebec Association to discuss future relationships between the Inuit and Indians in the province. Already discussed at the Ste-Foy meeting was a Treaty of Solidarity between the Indians of Quebec Association and all native communities. The treaty now goes back to the people, Indian and Eskimo, for discussion and it is hoped, ratification, as soon as possible. The treaty, if signed, will effectively put a stop to any native group perhaps unknowingly signing any treaty or agreement respecting native rights or transfer of services without approval by resolution of a majority of the directors of the Indians of Quebec Association. It is expected the treaty will be signed in the presence of federal observers.



Leaders of the Sarcee tribe, on the southwest boundary of Calgary, recently celebrated the opening of an industry on their reserve. Alberta Panel Bldg. Ltd. will employ Indians to produce pre-fabricated cottages and garages at the rate of one complete unit daily. Dancing over the new deal are, left to right, Dick Big Plume, chief who signed the agreement; Gordon Crowchild, current chief; Dave Greyeyes, Alberta Director of Indian Affairs, and David Crowchild, life-chief. The \$200,000 complex was officially opened when Mr. Greyeyes stapled two panels together.

(Photo by Michael Burn, Calgary Herald)

Another Perspective

by Butch Smitheram

How a People Die

Having just read a copy of Alan Fry's "How a People Die", I will attempt to criticize this novel as fairly as an Indian can, while at the same time admitting some prejudice based on previous knowledge of the author's history with the Indian Affairs Branch.

At the outset, allow me to pay tribute to Fry for good literary style in a difficult field. The book shows Fry as a promising writer of novels, even though it proves beyond a doubt that he knows very little about Indian people, or for that matter, people — period. Why it took Fry fifteen years to come to the conclusion that he didn't understand Indians, and had failed miserably in trying to teach them to be reasonable facsimiles of himself, is another question — almost as deep as, "How do you talk to a man who doesn't share your notions about work or money or wife or kids—?"

In the novel Fry portrays himself as Arne Saunders, the great white benefactor of a group of degenerate and ungrateful people. Fry likens himself to the priest who walks bravely into a leper colony. He also doubles as the R.C.M.P. Corporal, another character of high ideals in the novel, because secretly perhaps he now wishes he had joined the R.C.M.P. instead of the Indian Affairs Branch. In his mind the R.C.M.P. in the remote areas of B.C. and the Yukon are still the glamorous boys who are the beginning and the end of all that smells like government and authority, justice and protection of the weak and the oppressed, with nostalgic reruns of the days of Queen Victoria.

One of the biggest mysteries to Fry is why Indians choose their own

way of living when they could so easily adopt the pattern he has set for them. He did set an example of "the good life" complete with green lawn and white picket fence — working, of course, from a base of a \$12,000 annual salary, Grade 12 education, and a background of three thousand years of trial and error — to his present state of superiority in the village of down-trodden people who are only three generations removed from their stone-age culture.

Does Fry really believe he is the Messiah of the Redskins, and that the nails of self-pity he uses to hang himself to the cross are forged from the ignorance of the Indian people? The book reads that way, and I think the "agonizing dilemmas that confront the white men who seek to help them," as described in the novel, would have the reader believe that Fry has given the best years of his life for a lost cause.

As a study, the cultural clash and psychological difference between Canada's white upper-middle class and her lower class is enough of a social problem for most social scientists to tackle. Upward social mobility and its expected improvement in morality is not easy for white Anglo-Saxon Christians.

Fry could have broadened his scope and made comparisons with the ghetto-life of London, New York, Glasgow, Belfast, and Naples. He chose, however, to look through the reverse end of the telescope at a handful of people debauched by civilization.

He could have redeemed himself if he had said that Indians were "the hardest god damned people on earth to help" — second only to the

white race who turned their backs on their Christian principles and were bent on destroying themselves through atomic and biological warfare, exploitation and waste of their natural resources, and constant political and religious strife.

I found myself asking Fry if it is easier to forgive the killing of five million Jews, or the bombing of Irish Catholics by Irish Protestants, than it is to forgive people for living in filth?

How can a balanced person criticize people for urinating in a bucket until it overflows on the floor and at the same time condone the actions of organized groups of educated people who release thousands of tons of human excrement and other wastes into our rivers, lakes, and tidewater that border our beautiful beaches?

How can one focus his thoughts on the death of a single child when people are dying every day from neglect? Nature will maintain the proper balance of life and death if given the chance. Ethnic groups with high birth rates have high infant mortality rates. The white man is the only animal that artificially preserves lives, at all costs, of all deformed, retarded, and chronic patients while at the same time exterminating his most healthy and intelligent specimens by wars, nervous tension, hard labor, and drugs.

The author of the novel has lost his perspective of life as it really is on a grand scale.

Could it be that the author of "How a People Die" is singing the Swan Song of frustration for the Indian Affairs Branch that was planning to phase out in 1975?

Is this the new Christian method of rationalizing matters for which there is no logical explanation?

Whatever his motive, his book will go down in history as a contribution to racism, and another kick in the face for the drunken Indian escapist who finds it difficult to cope in America's industrial society. Such a book may help the Indian Affairs Branch off the hook, but it will not help those, both brown and white, who are trying to nurture the growing feeling of brotherhood and understanding between two races that have such widely divergent cultures.

N.W.T. TOUR

(Continued From Page One)

those who cannot speak the English or do not have the basic formal education which would have otherwise allowed them to be eligible for training for the pipeline jobs. All we will end up with is white man's garbage." Local people were particularly worried about the interruption of the caribou trails, fishing and muskratting caused by the pipeline.

Voicing a moderating opinion, President James Washie suggested further studies of the danger of the pipeline to the environment. If it is found to be safe, then it would be a stimulus of local employment, he said. However, he cautioned that the construction work would last only a couple of years and that more permanent local industries must be established. Mr. Washie said he favours a financial settlement with the oil companies for rights to the land occupied by the pipe and a certain amount of money per gallon of oil that flows through the pipe. He also stated that the entire land question has yet to be settled regarding Treaties Eight and Eleven, and the group took a stern view of the present onslaught of plans concerning

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A Letter . . .*(Continued from Page Three)*

a place, or to win back the place where they belong.

The drive for self-identification is an attempt to utilize oneself to the optimum and this utilization can only be enduring if the individual is directing the program of use. Very few people can deliver a good piece of work if they are treated like machines who must deliver and only deliver. The individual must be given some respect for what he is or he will not contribute at all, and, in context, no one can expect the Canadian Indian to be fully Canadian, shouldering equal responsibilities, if he has to give up being Indian to do it. Differences between races do exist. We are not all the same and it is a fallacy to think that order can be brought about and stabilized by creating an arbitrary central standard to which all must adhere. We want order and unity, global as well as national, but why can we not establish this order and unity by rubbing with the fur instead of against it? We continually try to create a central standard by pressuring everyone to follow similar lines of education, to nullify their differences. This is psychological manslaughter. An individual must feel worthy as himself, or he will never be able to face up to the demands the world makes on him and will be labelled as under-achiever, a quitter or a lazy, spiritless blight on society. He might then feel bitter, robbed, maligned and proceed to organize a rebellion against the powers that be, and it could be avoided if the establishment were to enlarge its concept of the people it is trying to govern, and if the general mind were to

broaden itself to encompass the uniqueness of any particular individual and grant him a position of respect within the order.

Yes, we can have order and unity in the country just as Mr. Trudeau wants, as everybody wants, but no one really has to give up anything as important to individual existence as self-respect and self-knowledge to do it. We must broaden our minds to surround this basic idea of difference and what it actually means to life in this human realm. We must meet with the idea and we must learn to accept it. We may have to restructure our educational system, our governmental system and our very mode of thought to do it, but it must be done and once done we will have a solid example for the world showing that one country with as diverse elements as Canada has within its boundaries can still function as a unified segment of the world population with its national goals so broadened and so universal that no one can do anything but agree.

Perhaps it is premature to suggest it, but I think that this is Canada's role in world politics — to show through its own example what can be done to create and maintain order in a world where order and stability are at a premium, and if Canada could do this while continuing its role as moderator and seeker of peace between the great powers, I know that this contribution would stand out as many times more worthy than the world's fastest ski-run, the world's biggest shipment of wheat, or one hundred per cent of the world's uranium.

J. W. Moses

Vineland Station, Ontario

WHITE POLICY PROPOSAL

It is hereby suggested that we create a Department of White Affairs for a trial period of 100 years. This department will be run strictly by Indians selected on the basis of their political affiliations and their incompetence in the business world.

White people will be looked on as white savages unless they adopt the Indian religion and the Indian way of life. White religious holidays such as Easter and Christmas will be outlawed and all religious statues, medals, and musical instruments shall be confiscated by a newly created Indian mounted police force. It will be unlawful to wear a shamrock, eat haggis, fish and chips, pea soup or wieners and sauerkraut.

If a white wants to sell, lease or bequeath property, the Department of White Affairs will make the final decision. At no time will a white be able to develop his land without the consent of the Department of White Affairs.

From time to time advisors will be brought in from the Congo, Indonesia and India to fill top civil service jobs and teach the whites religion and culture.

It is quite conceivable that white lands will be expropriated for Indian interests in conserving the environment. It is recommended that a series of treaties be undertaken with the white nations for the ceding of their interests in crown lands. They may keep the cities.

—from an original idea by James Powless



Master Corporal Bernard Field climbs into a "deuce and a half" truck before driving off on a road test.

Stony Bernard Field a Travelling Man

There was a time when a Canadian Armed Forces recruiting poster read, "Be a world traveller at 21." For Master Corporal Bernard Field the promise was fulfilled. By the time he was 21, Bernard, a member of the Canadian Armed Forces, had travelled through 11 countries ranging as far north as Norway to as far south as Italy. And, since he is still overseas, there will be more countries added to the ever-growing list of places he has seen.

Bernard, whose father is a Stony Indian and mother a Canadian of German descent, proudly identifies himself as a Stony Indian. Bernard's father, who is a veteran of the Second World War, was also the inspiration for Bernard to enlist in the Canadian Armed Forces. However, what really convinced Bernard that the military was for him was a two-week training period that he had one summer with the Army. Bernard left the family farm in Pelly, Saskatchewan, in 1962, and journeyed to Regina to enlist. He was sent to the recruit school at Camp Borden, Ontario, for basic training and then to the armoured corps school to become a tank gunner.

When he was fully trained as a crew member of a tank, he was posted to Petawawa, Ontario, where he joined the Fort Garry Horse, an armoured regiment. With that

unit he was posted for three years of duty to Iserholm, Germany. He returned to Canada in 1965, but eight months later Master Corporal Field was posted to Cyprus to serve a tour of duty with the Canadian Forces supporting the UN peace-keeping mission.

Bernard returned to Canada in April 1967. In July 1968, he was sent overseas for the third time and he reported to the 8th Canadian Hussars in Soest, Germany. When the Canadian bases in northern Germany were closed, Bernard and his fellow soldiers moved south to Lahr, Germany, where they are now members of the Royal Canadian Dragoons.

Bernard and his wife Dorothy make good use of their free time. So far they have journeyed to Norway, Sweden, Denmark, Holland, Belgium, Luxemburg, France, Germany, Switzerland and Italy. In fact, it is this opportunity for travel that Bernard considers to be one of the prime attractions of service life. Another benefit of service life is the opportunity to learn a trade. "But", cautions Bernard, "a man should look ahead. Don't just pick a trade that seems glamorous or exciting. Join the Armed Forces but select a trade that will be of use to you in civilian life after you have completed your military career".

GABRIEL DUMONT AND FRIENDS MEET DR. GATLING'S TRAVELLING SALESMAN OR PLAINSMAN VERSUS MECHANICAL MAN

By Robert Whelan

If you should ever take a bus from Saskatoon to Prince Albert you'll see Duck Lake on the left just a few miles after the prairies have been taken over by the scrub pine, white birch and poplars of the North. In that village the encounter of two cultures came to a head when a pistol shot was fired there on March 26, 1885. "Gentleman Joe" McKay fired that shot. But the man who had to take charge of the situation was a half-breed Cree, known as the "Prince of the Prairies".

He was Gabriel Dumont and he was proud to be called a "Métis", that mixture of the vitality of the Cree and the French traders and explorers who had opened up the West.

He was born at Red River in 1838. Both his parents — Isidore Dumont and Louise Laframboise — were Métis. When he was ten he was hunting buffalo in the Red River area. At 13, when his father was leading a band of half-breeds into North Dakota, he killed his first man — a Sioux warrior attacking the circle of Red River carts of the little band.

What he loved above all things was to hunt the buffalo, a passion shared by all of Indian blood on the prairies. All his military exploits against Indian or European invader sprang from this wild love of movement and individual freedom on which the way of life of the people of the plains was based.

Here's the style of the man: The deadly Blackfoot are but 20 miles from his Métis encampment in southern Alberta. Steal away to safety? Not this man. He and six others ride to the Blackfoot and Dumont breaks in on the Sun Dance, runs through the dancers, drives his hunting knife into the pole and announces: "I am Gabriel Dumont and I have killed 20 Blackfoot." Dumb-founded, the warriors can only accept his friendship with the tobacco he offers them. They feasted together for days.

In the 1870's a few Métis settled down at Batoche Crossing on the east bank of the South Saskatchewan River, not far from Duck Lake, making a community with laws and penalties for slander and theft and the starting of prairie fires. It was a half-way place between civilization and the old life of the plains. The portable teepees had given way to the permanent structures of European man — at Batoche Crossing they were log houses chinked with mud and grass — but they were really only home bases for the buffalo hunt. And Gabriel Dumont was already known as the "Prince of the Prairies", the greatest of the buffalo hunters. He got that title because he rode better, shot better and knew more about the ways of the buffalo than anyone else on the

plains. To know the buffalo was to know the ways of nature, the trees and hills and rivers that conceal and protect, how to thrive within that world instead of defying it as European man was doing. This responsiveness to his environment joined with skill in the use of European fire arms would give him the advantages of both worlds when the conflict of cultures would explode a few years later. But knowledge and understanding are possessed by many people; far fewer can use them effectively. Gabriel Dumont could; he was a man of action and his legend and his title were earned by the success of his accomplishments as a leader of men on the plains in the hunt and in battle. His clarity of mind was increased by an advantage retained by those half-way people, the Métis: worship of the machines of a technological civilization had not crippled their judgement. Fire arms were a tool to him; for the commander of the Canadian army he was finally to face they would be a driving obsession. The natural men of the plains would meet the machine men and their latest machine, the ultimate weapon of the day, The Gatling Gun.

But that is all in the future. Now in the 1870's the same fear of losing their lands that led to the trouble in Manitoba created a situation in what is now Saskatchewan that would culminate in the Riel Rebellion of 1885. Most of the half-breeds in Saskatchewan had moved there — as Dumont's parents had — to get away from the uncertainty in Manitoba over ownership of their land. (A word here is in order about the term "half-breed". "Métis" referred to people of native and French blood; "half-breed" to people of native and English, Scottish and Irish blood. Many half-breeds and Métis were among the most distinguished and valuable citizens of early settlements, where human competence ensures survival. In the buffalo hunt the half-breed was supreme; he combined the skills of the native with the business savvy of the settler. It was not all expediency of the business world, though; some white children had Indian cousins and the inevitable intermarriage of native and settler for a while increased the acceptance of both cultures. They diverged with the Riel Rebellion, but that is what this article is all about. Trying to get a view from the inside.) Several petitions from half-breeds and white were made to the Canadian Government to formalize the land rights of the half-breeds. The Factor of the Hudson Bay Company in Prince Albert, Lawrence Clarke, was involved in these pleas. But no effective action resulted. In 1881 a large meeting in Prince Albert demanded



Gabriel Dumont

—Public Archives

land rights and scrip in commutation of the half-breed Indian title. The same petition was sent to Ottawa in 1882, 1883 and 1884, all to no avail, even though a Government Land Office had been opened in Prince Albert in 1881. The source of the trouble lay in the fact that many settlers, both white and half-breed, were "squatting" on lands reserved for schools or allotted to the Hudson's Bay Company. Others had clear title to their lands but the climate of uncertainty over the school lands began to breed fears and uncertainties among them too. Perhaps their land was not really theirs. And for many the \$10 registration fee to get title was beyond their means. Their only real wealth was the land.

In the spring of 1884 Gabriel Dumont and four half-breeds, one English and the other three French, set out for Montana to try to get Louis Riel, who was teaching school there, to come north and try to settle the situation as he had in Manitoba 14 years earlier. Riel rode back 600 miles with them.

At the request of 84 citizens of Prince Albert — only six of them half-breeds — Riel addressed a meeting there on July 9, 1884 and hopes rose that he would be able to resolve the situation. Riel stressed that only peaceful means should be considered and advocated the formation of responsible government as the ideal to aim at to resolve the uncertainties.

The Indian people had now been on reserves for seven to 13 years and were bitterly disappointed with the change that had taken place in

their way of life. They had been led to believe they would be able to continue to move about freely. Now they were enclosed on reserves and being instructed in farming. It was nothing like hunting buffalo. And Big Bear, Piapot, Lucky Man and Little Pine were still "visiting friends" instead of settling on reserves, although Big Bear was the real holdout. He hung on to his way of life with the persistence of a burr despite annual invitations from the Government to sign an adhesion to Treaty Number 6 which in 1876 ended the centuries of boundless freedom of the people of the plains. To those people, looking up from the graceless ploughs and harnessed horses, the endless prairies outside the reserve must have looked like the sea to a landlocked sailor. A powder keg on the prairies was just waiting for a match. And a long way from Ottawa. The Indians met at Carlton and demanded consultation with the Government. It didn't get anywhere.

Riel's presence on the prairies was galvanizing support among white and half-breed settlers for stronger claims on Ottawa for clarification of land rights and at the same time church and state were combining to try and remove him. D. H. MacDowall, a member of the North-West Council, reported that Riel had asked for \$100,000 compensation from Canada and stated "but he will take \$35,000." MacDowall wrote, ". . . and I believe myself that \$3,000 to \$5,000 would cart the whole Riel family across the border."

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PLAINSMAN VERSUS MECHANICAL MAN

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But Riel stayed on and while living in Batoche Crossing with his family during the winter of 1884-85 he debated with himself about returning to Montana — once he told his friend Father André that for \$35,000 he would leave and carry on the fight from Montana. His sense of a divine mission grew and by March 18, 1885 he announced to a group of priests: "The Provisional Government has been declared and the old Roman woman has been broken. From now on you will be priests of the new religion — and you will obey me!"

The next day armed half-breeds assembled in the general store in Batoche and a council of the new Provisional Government was elected, Riel refusing office. He announced his name thenceforward would be David, the same as the Hebrew King's.

On March 19 a mass meeting was held in Prince Albert at 8 in the morning and at 2:30 that afternoon 80 volunteers left in sleighs for Fort Carlton.

On March 21 Riel sent two messengers to Fort Carlton, demanding surrender.

By March 24 the citizens of Prince Albert and Duck Lake were fearing the worst. In Prince Albert they were gathering provisions for a long siege and women and children were living in barricaded churches.

The next day 56 North West Mounted Police and 43 volunteers from Prince Albert marched out of Fort Carlton to Duck Lake where the storekeeper, Hilliard Mitchell, was saying the half-breeds and Indians under Gabriel Dumont were about to take up arms. Dumont sighted them two miles from Duck Lake and set his men in the shelter of the pines and poplars. No headlong charge with bugles blaring for him. Use the ways of nature, hide and wait and bide your time. He stayed near his men.

The police troops drew closer and halted a few yards away. Two men emerged. One was Superintendent L. N. F. Crozier of the N.W.M.P. and with him was his interpreter, "Gentleman Joe" McKay, a half-breed descendent of one of the founding Scottish families of Prince Albert. A half-blind Cree chief, called Falling Sand, and two counsellors came forward. Crozier said something about why are there so many half-breeds here under arms and Falling Sand asked why all the police. And so it went until Crozier realized that Riel's followers were now outflanking his small force. He mentioned this to Falling Sand and at the same time gave orders to his men to deploy.

One of the Indians grabbed McKay's rifle. In the struggle McKay whipped out his revolver, shot the Indian dead, and he and Crozier ran pell-mell to the troops.

Riel impulsively rushed forward and shouted to the force of some



Cree Camp — Big Sky Country 1871

—Public Archives

30 half-breeds and Indians that in the name of the Father, Son and Holy Ghost they should return the fire. A half-breed fired; Crozier's face was bloodied by that grazing shot.

It was Thursday morning, March 26, 1885 and the rebellion was on. Riel gave the order to fire; Gabriel Dumont, his military commander, the military initiative taken from him, now had to adapt his plans. The pattern had already emerged and throughout the campaign to follow Gabriel's military genius would be confounded by his leader's impulses.

Perhaps Dumont did not command the events of this engagement which started without his control. But its character was determined by his planning and action. The night before he had ransacked Stobart's store in Duck Lake and rations and ammunition — which was ever to be his worry — were in good supply. And already his hunter's mind had made the environment his ally; the Indian and half-breed riflemen, with muzzle-loaders and a few Winchesters, were hiding in the forest and if Riel's impetuous action had prevented him from ordering them to concentrate their fire, they were able to hazardously pick off the troops as they moved on the open ground in their tradition-bound formations. It was still rather like the old way of the plains; the individual hunter picking out a target from the herd. Of the troops 12 died and seven were wounded. Their names to this day shine in gold from a marble plaque in the Presbyterian Church in Prince Albert.

The names of the five plainsmen killed were recorded in Gabriel Dumont's memoirs. They are Jean-Baptiste Montour, Joseph Montour, Auguste Laframboise, Isidore Dumont, and an Indian, Joseph Trotter (named after his godfather.) The rebels spent the next day in prayer for the dead and the next day buried them across the river at St. Laurent.

Part II — Next Issue

N.W.T. INDIAN BROTHERHOOD . . .

(Continued from Page Five)

"the use of their land which by treaty has yet to be settled with the treaty Indian peoples of the N.W.T."

Fears were expressed by many older people in the communities all along the way that the traditional powers of their chiefs were disappearing and while it was felt that the settlement councils were the proper group to handle municipal affairs, there was nobody to represent them in other matters since the decline of their chiefs, which was brought on by the news systems of government introduced by the white government. They felt that the Territorial Government was not helping them and was more concerned with white people and white people's values.

The question of land settlement relating to the Indian Treaty of 1921 interested many people who wanted to know what the Indian Brotherhood intended to ask for in negotiations. While no final decisions had been made, the President indicated that he expected a large cash settlement and land that would be set aside in tribal trust for native people. Special rights would be retained by Indians, Eskimos and Metis so that they could continue to earn their livelihood in the traditional fields of fishing, hunting and trapping if they so choose.

Chief Jim Kow expressed strong feeling for the MacKenzie Delta area where his people live and felt that they could make a good living off the land. "This is God's country up here and we are people of the land." When questioned at Fort MacPherson about the hunting around his area, Yellowknife's Antoine Liske complained bitterly that his area was poor for game now and that in ten years he expected the caribou to be gone completely due to the large number of licences given to white hunters. "Why should the white people come and shoot off the caribou for sport, when the Indian needs the meat to survive. They can afford to buy the meat in the store but we cannot . . . we live off the land and now we will lose our traditional way of life so they can play games."

Complaining about the wholesale

granting of caribou licences to sport hunters was no use. The game department was not willing to save the hunting for local people. "Instead the warden tells us to charter a plane and fly to the better hunting areas up north. He says that we can pay for the charter plane by selling some extra caribou meat on the commercial market. "This means they are asking us to further deplete the supply of caribou by killing off more than our needs in order to receive money to go hunting in the first place. How can anyone want to do that to an animal which has been our way of life for hundreds of years. There is never even an apology for disturbing our game in the first place, and now they refuse to listen to us even though we know the ways of the wild game and what they mean to us."

Commenting on the Federal Government, President Washie disagreed with those officials who say that Ottawa's increased attention to the North will help the Indian. "They are concerned only with making money up here — not with human growth, dignity or my people's cultural identity." He strongly advocated that Indian people stand up and fight for their rights and not hope that the newly arrived civil servants from the South will take care of them. "Nobody knows better what the Indian needs than the Indian himself. Why should we let strangers come in and tell us what is good for us."

Joining together and helping each other was the constant theme expressed by James Washie and the chiefs. Only if Indians speak in one loud voice will they be heard. "The politicians in Ottawa and Yellowknife cannot ignore us when making important decisions in the North if we act together . . . Indians, Eskimos and Metis are still the majority of the population in the Territories and deserve a large part of the wealth that comes out of this land." He asked if it were fair that other people should get all the good jobs and good homes as soon as they arrived in the North and also collect a special northern allowance that local people cannot collect.