

INDIAN RECORD

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Respect and promotion of social justice, human rights and cultural values.

Native Council seeks public support

by Fred Miller, O.M.I.

The First Ministers Conference (FMC) in March of this year failed to achieve concrete progress toward the enshrining of Aboriginal rights in the Constitution, but the Native Council of Canada (NCC) still had positive things to say about it. The NCC represents a large proportion of the Metis people of Canada.

In briefing notes on FMC '84, the NCC noted the high degree of unanimity on the importance of ensuring equality between the sexes.

What pleased the NCC even more was that, "equality of rights between Aboriginal peoples finally achieved a higher profile" in the talks. It is important to the NCC to achieve equality with Indian and Inuit peoples at the conference table. They expect that such equality will become a priority item in the next round of talks.

What most seriously threatens the recognition of Aboriginal rights for all groups is the fear provincial governments have that if they recognize native rights they will have to pay a high price in terms of land and money. As a result the majority of the Provinces are stonewalling the natives at the talks.

A big complaint of the NCC is that they are also being starved out of the process of the talks by lack of sufficient funding. They contrast their staff of two full-time employees to the dozens of staffers at the Assembly of First Nations (AFN) and the Inuit headquarters in Ottawa.

Another fear of the NCC is that the Federal government will short circuit the FMC process by settling piecemeal with Indian and Inuit groups regarding lands and self government, leaving the Metis hanging, with no Constitutional guarantees.

The NCC briefing paper recommends that political, social and religious groups be made aware of the

Native Council see p. 19



(Oblate Missions photo)

Louis "Smokey" Bruyere, president of the Native Council of Canada, addressing the First Ministers Conference.

Pope to visit Fort Simpson

The leaders of the four National organizations, the Assembly of First Nations, the Native Council of Canada, the Inuit Committee on National Issues and the Metis National Council, together with the Canadian Con-

ference of Catholic Bishops, have announced that Pope John Paul II will visit the Native Canadians at Fort Simpson September 17th.

One day has been added to the papal tour so that the Pope can participate in a Native celebration hosted by the Dene Nation and Chief Jim Antoine of the Fort Simpson Dene Band.

The Pope had indicated to the Canadian organizers his interest in meeting with Native people in their own homeland and on their terms. Unlike the rest of the tour, which is being organized by Church officials, the CCCB has asked the Native leaders to take the lead role in organizing the celebration.

(see Fort Simpson, p. 20)

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"Let us make man in our own image"

Although many of us do not consider the matter, education is a process which is fundamental to our very existence as humans. In a general sense, it is the means by which we ensure the continuity of our lifestyles — that is, "cultures" — by attempting to program or to indoctrinate the younger generation with our ideas, attitudes, beliefs, values and consequently with our version of "normal" behaviors. When the infant arrives in our household with all the human potential to speak *any* language, to contemplate *any* range of ideas, to adapt to *any* range of attitudes, to commit to *any* one of a diversity of belief systems, and above all, to submit to the deep internalization of *any* combination of values, we attempt to indoctrinate the child into only one specific way of being human — our way. Even though it never seems to work with one hundred percent success, we all try to preserve our own culture by molding our children in our own cultural image. Naturally, we want them to be like us. After all, we neither know nor value alien ways of life. Nobody wants their child to be a stranger.

The tools and techniques employed by a society to educate an individual into any particular version of being human are encapsulated in a process generally referred to as "socialization". Our more narrow concept of "education" (in the sense of schooling) is just one formalized part of the broader process of education or socialization which in all societies begins at least at birth and continues through until death.

Two points are immediately noteworthy. First, we who are part of the Larger Society in Canada often talk as though cultural minorities which do not accept or aspire to our system of formal schooling do not "educate" their young. Not true! Every human community attempts to educate or to socialize its members into the roles of

functioning adults according to the image of humanity defined as desirable in that society.

Second, when two cultures come into conflict with each other over the issue of differing ways of being human, "education" frequently is used as a tool in resolving the discord by the more politically and economically powerful society. Bluntly, the dominant Larger Society will mobilize its control over processes of education as a means of assimilating persons of other cultures into our way of being human.

Realistically, members of cultural minorities should expect this to be an almost automatic and favored response of the Larger Society to what are perceived to be "intercultural problems". Because changing the lifestyles of adult human beings is so difficult, "get to the children" has been the assimilationist doctrine of "the most expedient solution" since the beginning of time.

But with equal realism, the Larger Society ought not expect that members of cultural minorities willingly would deliver their children to strangers to be molded into the graven images of aliens. Would you?

Control over educational processes of any kind is linked directly to perpetuation of one's ideas, beliefs, attitudes, values and behaviors. In one sense, to be human means to have an inbuilt preference for, and desire to, perpetuate one's own way of being human.

Perhaps one of the most basic differences between the Larger Society and cultural minorities in Canada is that members of the former *assume* their right to control over the process of education which gives direction to their children's destinies; the latter often have to fight for that right. Not to have control means simply to die as a distinctive group of people. Maybe that is a prospect which will always remain inconceivable to members of the Larger Society whose way of life seldom has been threatened seriously.

And even though our vision of cultural immortality may be a temporary illusion, we will do all we can to make it a certainty. Would we expect less of others? Can we at least understand their predicament? □

Edward W. Van Dyke, Ph.D.
Cultural Anthropologist
Creston, B.C.

LETTER TO THE EDITOR

Survivalist or casualty?

The article "Simon-Paul Dene-Survivalist" by Connie Wright in your April issue should have been headed: "Simon-Paul Dene: Casualty."

Consider the facts as presented: influenced by a grandfather who was a candidate for excommunication from his Church, his life taken over by drugs and alcohol, taught to "find himself" by members of AIM and now shackled up in Toronto with a white girl. All typical ingredients of the Indian loser.

It is particularly ironic that the pages of INDIAN RECORD, founded by the Oblates to help Indians, should be used now

to castigate them . . . "Dene is now tormented by the ways the Oblates sought to destroy his mind." Is there any reader of INDIAN RECORD who would believe this charge?

Either Dene or his interviewer is a very bitter anti-Catholic. Let's pray that some young would-be Indian artists who have read this article are not influenced to believe that to be a successful artist one must attack the Church and flaunt the Ten Commandments.

Bern Will Brown
Colville Lake, N.W.T.
May 1, 1984

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To stop discrimination against Indian women

OTTAWA, Ontario — The Prime Minister announced March 8 the government's intention to introduce legislation shortly to remove discrimination on the basis of sex from the Indian Act.

The announcement was made on the first day of the First Ministers' Conference on Aboriginal Constitutional Matters in Ottawa.

The proposed legislation will change the Indian Act along the following lines:

In the future, no Indian will lose his or her Indian status or band membership as a result of marriage to a non-Indian. Conversely, no non-Indian will gain status or band membership through marriage to an Indian.

For the future also, within certain limits to be specified in the amendments, the children and grandchildren of marriages between Indians and non-Indians will enjoy Indian status and band membership.

Non-Indian spouses of registered Indians will have the right to reside on reserve with their Indian partners.

Those who lost status and band membership as a result of the discriminatory provisions of the Act will be reinstated, if they so wish, as will their children.

The Prime Minister pointed out that the planned legislation will bring justice to many Indian women who have long sought rights equal to those enjoyed by Indian men. The government's action will also fulfill a commitment made in last December's Speech from the Throne, and in the 1979 National Plan of Action on the Status of Women.

Because of the close relationship between this legislation and that for Indian self-government, it will be important to consider both items of legislation in relationship to each other.

The federal government will provide the funding required to extend services to those who regain or retain Indian status and band membership as a result of the planned amendments.

There are several sections of the Indian Act which discriminate on the basis of sex. Section 12 (1) (b), for example, deprives a registered Indian woman of status and band membership if she marries a man who is not a registered Indian. On the other

hand, an Indian man who marries a non-Indian woman retains his status and band membership, and his spouse acquires them.

These sections of the Indian Act conflict with the sexual equality provisions in the Canadian Charter of Rights and Freedoms which will come into effect on April 17, 1985. Government action is also required to repeal this section if Canada is to fulfill its obligations under the U.N. Covenant on Civil and Political Rights and the Convention on the Elimination of all Forms of Discrimination Against Women.

In August 1982, the government, with all-party agreement, asked the Standing Committee on Indian Affairs and Northern Development to hold public hearings and report on how best to amend the Indian Act to remove sexual discrimination. A Subcommittee on Indian Women and the Indian Act reported in September 1982. It recommended repeal or amendment of various sections to abolish discrimination for the future, as well as a program of reinstatement to undo past injustices. The government has accepted these basic recommendations. □

Millie Redmond: Loving friend to her people

by Connie Wright



(Berkeley Studio photo, United Church of Canada)
Mrs. Mildred Redmond

Millie Redmond, of the Potawatomi tribe, was born on the Walpole Island Reserve in the Lake St. Clair district of southern Ontario in 1918. In her 34 years of social work Millie has gained a reputation for herself as sincere, warm, loving and reliable.

When asked whether she thinks she deserved the honours recently bestowed upon her, Millie answered in her sweet way: "I enjoyed my work, lets put it that way. Its just that I've been consistent and I've been here when I'm needed. I think it tells a tale of any work that you're doing. You get to be known by what you do."

Indeed, Millie has stood out as a native woman in our society. In 1981 the Y awarded her its Award of Distinction. She was chosen from 67 nominated for that honour. She remembers the moment as exciting: "We had a big dinner at the Royal York. They had spent hours with me taking pictures of me at work, then they later showed the pictures on a big screen." In her own humble and quiet way Millie explains how she shed a few tears when the hall was in darkness as her photos were presented before family, friends, and a large group of admirers.

In the small cramped office she shares with her secretary, Millie also keeps her Order of Canada medal which was presented to her by Gov. General Schreyer on Oct. 5th 1983. Millie acknowledged the honour as one she shares with other Indian people. As she puts it: "With me I feel it has been a great honour, and I accept it on behalf of Indian people who will never win an award for their work."

Her last trophy to be shown was the Bull Dog award given to her by the people of East York, where she lives. It is a heavy set statue of a bulldog, which has been awarded to people like John Diefenbaker for their contributions to Canadian society.

Millie began her work with Indian people after a tragic event in her own life. In 1951 she gave birth to a still-born baby girl and she knew she had to find a way out of the depressing thoughts which plagued her then. Unfulfilled in her work with Peak

Freans in Toronto, she started the North American Indian club where native people could meet, talk with friends, play cards, and prepare boxes to be sent to native tubercular patients in a local sanatorium. Although the YMCA was instrumental in getting this club started, Millie kept it running for ten years. "It was the beginning of getting Indian people together," she says.

The club was the forerunner of the Native Canadian Centre of Toronto where she worked as a court worker between 1965-1972. The President of the Centre had heard about her work and asked her to come on board and help deal with drug overdoses, alcoholism, arrests, and family break-ups.

As Millie describes it: "There were times when I just 'shook' . . . when I'd get before a judge or lawyer who might be too strict. If your work wasn't up to par, they would let you know it in front of all the people."

But she always seemed to have someone there helping her over the rough times. She mentions a Major Worthylake of the Salvation Army who encouraged her to think of the individuals rather than of the lawyers and judges as it just might be the day when they would change their ways.

In 1978 Millie began "*Council Fire*", a drop-in located in a former gym at the back of All Saints Anglican church. The centre serves those native people on the fringe of society. It is about the only place in Toronto, next to a bar, where young native people can mix in the evening. It is a large room with tables, chairs and a colour TV set. Once a week, Thursdays at 6:00 p.m., they have a meal where anyone is welcome. No distinctions are made between Indian and non-Indian.

In 1982 the budget was \$45,000; but this year they are hoping for more money from concerned individuals and organizations which support their work. They now have a secretary and bookkeeper who assist Millie in the heavy workload. She has gone through many secretaries and bookkeepers in the past, which has been a strain, but she is coming to the light at the end of the tunnel, as the Board of Directors of Council Fire are seeking to pay them a decent wage.

One of her more recent projects has been to take some of the young men to a ten-acre farm owned by a retired school teacher. Last year they planted potatoes and Indian corn but the raccoons got there before they did and ate up all the profits. This year they plan on continuing it. "It is a beauti-

ful experience," says Millie, "to get out of the city, hear the birds sing . . . it's like a picnic really!"

Although Millie was born on the Walpole Island Reserve she only lived there four years. She stayed with her aunt and grandparents who spoke to her in their native tongue. She had a frugal existence but one without want.

It was also the beginning of her training in Christian-Indian spirituality. Although her slight, quiet grandfather would burn balsam fir to ward off evil spirits, he also took out the Bible every Sunday to teach his grandchildren. Millie, orphaned at four, came with five of her seven brothers and sisters to an orphanage west of Toronto, run by the Independent Order of Foresters. There she was raised as an Anglican but has since come to value native spirituality. She doesn't see a great difference in them.

In a seminar attended on drug overdose and alcoholism, Millie found

native spirituality being used to give back to her people a spiritual base. So, as she says: "I think it has helped a lot of native people, to maybe bring them closer to their former life in the past . . . I feel that Indian people have lost so much in the past by being called "heathens" because of the way they worship. Christian ways were not good. I think that many people are having second thoughts about that."

Millie is a unique blend of Christian and traditional native ways. She best describes herself and her life work in these words: "You live it by sharing with what you've got, by living, and loving and sharing, and showing a bit of kindness." After all isn't this what Indian people have traditionally believed? And isn't this what Christ was teaching when he arrived 2,000 years ago?"

We need more Millie Redmonds to set an example for both native and non-native alike. □

Deacon Fiddler meets tragic death

SANDY LAKE, Ont. — Tragedy struck this community April 5 when 62-year-old Nahum Fiddler was struck by a truck as he was attempting to cross a dry gravel road on snowmobile. The truck hit Fiddler on the right side. He was taken to the Sandy Lake Nursing Station and died there later the same morning.

Nahum was born December 18, 1921 in Favourable Lake. He married

Jemima Meekis October 12, 1940. Fiddler worked in the Madsen Mine in Red Lake. He was an excellent hunter and trapper. In 1978 he was ordained a deacon in the Roman Catholic Church.

Nahum is survived by his wife and children John, Timothy, David, Wally and two adoptive sons, Johnny Meekis and John Fiddler, all of Sandy Lake. R.I.P.

Manitoba schools closed in protest

WINNIPEG — Four Indian bands in Manitoba pulled 2,400 children out of schools on their reserves recently in an attempt to force the federal Indian Affairs Department to renegotiate financing of the schools. Band members also protested outside the Indian Affairs office in Winnipeg.

The reserves, which have a total of six schools, are Fort Alexander, Nelson House, Peguis and Sandy Bay. Chief Kenneth Courchene of the Fort Alexander Band said the 2,400 children represent half the native student population attending federally financed schools in Manitoba.

The schools are unsafe, overcrowded and in need of considerable upgrad-

ing, he said. The four bands took over operation of the schools about 10 years ago in what was proclaimed as "local control and local administration." But, he said, it became apparent that Ottawa was continuing to run the schools with budgets that were inadequate.

Three chiefs agreed to re-open their schools after Indian Affairs Minister John Munro promised he would personally appeal for more education funds for the schools. Members of the Peguis reserve continued to protest. A week after the first protest, they held a sit-in at the Indian Affairs Department office here. □

The Sept.-Oct. 1970 — Volume 33 — Nos. 9 & 10 issue of the INDIAN RECORD is missing in our files.
\$1.00 will be paid to the first person who sends us this missing issue.
Thank you!

Cyril Keeper has needs of the people in mind

by Beatrice Fines

Cyril Keeper, Member of Parliament for Winnipeg-St. James, says his childhood experiences created in him a desire to meet people's needs in the most effective way he could. Ultimately he decided he could best do this as a democratic socialist, so he joined the New Democratic Party. He was elected to the City Council in Winnipeg in 1977 and to the House of Commons in 1980.

Mr. Keeper's heritage is Cree-Metis. His father was a commercial fisherman on Lake Winnipeg, who, when Cyril's birth was imminent, 'put into the nearest port', which happened to be Berens River. Though thus born in Berens River, Cyril's early childhood was spent on Matheson Island.

"It was pretty remote in those days," he says. "We had no electricity, carried our water from the lake and lived in a log house."

Cyril's mother was often ill during his growing up years which resulted in much moving about for Cyril, his older brother Sylvester, younger brother Lorne and sister Lorraine. They were often placed in foster homes temporarily. Cyril has lived in Selkirk and Lorette, Manitoba as well as Winnipeg.

For about a year, he lived as a foster child in the home of John and Elizabeth Schreyer, parents of former Governor-General, Edward Schreyer, on a farm just outside Beausejour, Manitoba. When his mother was well enough the family would be re-united on Matheson Island. Thus Cyril grew up well acquainted with life both in the north and in southern, urban centres, a circumstance that gave him a wide perspective of the needs of the people living in both milieus.

Cyril received his high school education in Winnipeg and Selkirk, attending Selkirk Collegiate, Daniel McIntyre Collegiate and St. Paul's College in Winnipeg. To finance his education, he worked at a variety of jobs during the summer.

He served as deckhand on the S. S. Kenora on Lake Winnipeg, shovelling coal to fire the steam engines the ship had at that time. It was hard work, but he says, "I got toughened into it." When Manitoba's Grand Rapids power project was underway, he went up there and was lucky enough to get a job the next day. He has also been a clerk for the Unemployment Insur-

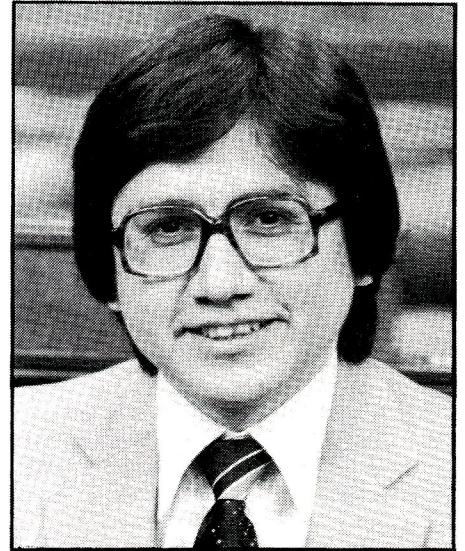
ance Commission, worked on a dragline, clerked in a shoe store, taught school on a permit and been a door-to-door salesman.

When the student loan program came into effect in 1965 it meant the doors of the University of Winnipeg were open to Cyril. He received his Bachelor of Arts degree there, majoring in political science and sociology. From 1971 to 1973 he was employed by the Citizenship Branch of the Secretary of State in Ottawa, and while there, entered Carleton University to work on his Master's degree. The government was just then beginning to fund native groups such as the Indian Brotherhood and the Friendship Centres and Mr. Keeper was involved in setting up some of the funding programs.

From 1973 to 1974 he was employed by the Manitoba Department of Northern Affairs, then became Executive Director of the Native Family Life Counselling Program until he was elected to the Winnipeg City Council.

During his term as a Councillor, Cyril concentrated on securing adequate housing in his constituency and supported those who were trying to have the Canadian Pacific Railway yards re-located on the outskirts of Winnipeg. The yards occupy a large area in central Winnipeg and whether to build an extensive overpass to accommodate traffic, or get them to move, has been a contentious issue in Winnipeg for a number of years. In Cyril's view, the overpass would have a deleterious effect on the neighbourhood. Much existing housing and some community services would disappear. There is also concern over the possibility of a serious rail accident spewing poisonous chemicals over the heart of the city. So far, the CPR has steadfastly refused to move.

As a City Councillor and later as a Member of Parliament, Cyril Keeper worked on a number of committees concerned with the rights of individuals. He has been a member of the Manitoba Association of Rights and Liberties, the Social Planning Council of Winnipeg, The United Way, the Board of Winnipeg's Health Sciences Centre and of the Municipal Hospitals run by the City. He is presently NDP critic for Employment, Unemployment Insurance, and the Public Services Commission.



(Photo Features Ltd.)

Cyril Keeper, MP

His concerns continue to be 'the needs of the people'. Members of Parliament are permitted to send four mailings a year to their constituents. Cyril Keeper uses this means to keep his constituents aware of the services available to them from government and from community organizations. One such pamphlet sent from his office, lists over eighty agencies and services, classified under such headings as 'Hassle Helpers', 'Guide for the Unemployed', 'For the Disabled', 'For Women', 'Personal and Family Supports', 'Health Services' and 'Services to Seniors'. Sixteen of those mentioned are specifically geared to help the native community.

When asked if this plethora of agencies did not tend to create an overlapping of services, Mr. Keeper said the problem was that each was trying to meet a human need, but each could offer only band-aid help. He sees a need to re-structure society along democratic socialistic lines. Providing so-called 'equal opportunity' does not work when many people are disadvantaged from birth.

Natives, he feels, must participate fully in society, while maintaining their own unique institutions, their culture and identity. He fears, that unless care is taken, they may become 'ghettoized', separated from the rest of society. They need to share in political powers.

"There are," says Keeper, "sprouts in the garden, evidence of the ability of natives to achieve self-determination. But there are enormous problems along with signs of hope — things are both better and worse."

He feels for natives to re-emerge from under the cloak of colonialism

and to prosper, they must maintain a spiritual base; their spiritual development is crucial.

Cyril Keeper leads a very busy life. After being elected to Parliament, he

moved his family — wife Lynne, and children, David, who is six, Edward, four and Elizabeth, two, to Ottawa so he could spend more time with them. However he still finds it necessary

to travel to Winnipeg almost every weekend in the interests of his constituents and puts in very long hours both there and in Ottawa. □

“ACCESS” promises brighter future

by Beatrice Fines

“I would recommend the Access program of the Red River Community College in Winnipeg to anyone,” says Bill Guiboche, of Camperville, Manitoba.

Mr. Guiboche is one of 45 students who were enrolled in the College's special pre-college course, a part of the Access program, last fall. The course is for students who, because of social, economic or cultural factors, residence in remote areas or lack of formal education, are not prepared for college entrance. It is a stepping stone into the regular courses given at the College. Bill Guiboche is typical of those selected to benefit from it.

Bill dropped out of school after Grade six and later worked as a miner for Inco and the Hudson's Bay Mining and Smelting Company in northern Manitoba. A motorcycle accident put an end to that kind of physical labour for him and he realized that to make a living he had to have more education. In 1982, he took up-grading classes in Dauphin and achieved his Grade 10 standing. When he heard about “Access” he decided to apply and was “very pleased to be accepted.” He plans to enter the College's Business Administration Course in September.

Various courses offered

A variety of courses are available to Access students, but the program stresses Industrial Arts, Teacher Education, Business Administration, Business Teacher Education, Industrial Pre-trades training, Technology courses, Secretarial Science and other Business Education courses.

Diane Lavallee is a single parent from The Pas, and she also realized that she needed a better education if she was to support her five children in the kind of home she wanted to provide for them. She managed to up-grade her Grade 8 standing to Grade 10 and learned about Access from Manpower when she was job hunting. Diane's next step will be to enter

the College's Computer Technology course.

Before the students were accepted for the pre-college program they had to fill out an extensive application form and meet certain criteria. Priority is given to Status Indians, non-Status Indians and Metis, and up until this year was limited to 45 living in northern and isolated areas of the province. It is now being extended to people living in communities in southern Manitoba and the number in the program will increase to 55.

The selection process

The written applications are screened by the Access program staff and a selected group is then invited to attend a week-long selection process. They must write a paper describing their goals for the future and indicating their understanding of the Access program. At the end of the week they are interviewed by representatives from Indian Counselling Services, the Manitoba Metis Federation, the Red River Community College, Post Secondary Career Development, the University of Manitoba's Access program, the Winnipeg Education Centre and Access staff and students. Diane confesses that this experience was somewhat frightening. The College admits that the selection process is ‘rigorous’.

However, once the students have been accepted, the program provides them with a number of supports, helping them to find suitable living accommodation, counselling them on financial matters and, if necessary, personal concerns, even helping them shop in the strange new environment of the city. Red River Community College has a Day Care facility for children aged two and over, but Diane preferred to arrange for a sitter for her youngest child. Her older children are in school. Most of the students are over twenty-one and the majority are married or are single parents, so along with having to learn and study, they have other responsibilities.

Access began in 1977 as a special program for fifteen native students

from northern Manitoba and was funded by the Department of Indian Affairs. Students were put on the full program of courses and their up-grading was given ‘along side’ the regular classes.

“It was an impossible task, both from the student standpoint and from the view of our small staff of three,” says Wayne Bemister, the present director of Access. “From this the pre-college program evolved and has become a very successful venture. Last year 87% of our students finished the program, a retention rate that is high by any standards.”

The staff now consists of two Academic Co-ordinators, an Administration Officer, a Counsellor, a Secretary, two part-time teachers and tutors as required as well as Mr. Bemister.

Information on Access is mailed out to all Native organizations in the Province, to Indian Band Chiefs and Councils, Home and School Co-ordinators, Canada Manpower Outreach Workers, and a number of individuals, in the fall. As well, throughout the year, representatives from the program visit clubs, organizations, schools and conferences in many areas of the province. Last year visits were made to about fifteen communities where potential candidates lived, and students at the Kirkness Learning Centre (*Indian Record*, April, 1984), were also advised of the program.

Bill Guiboche and Diane Lavallee are only two of the students for whom the future seems much brighter, thanks to the Access program. They, and others, have expressed their gratitude. They, and others, are also working hard to achieve their goals. □

*Deadline for the
October 1984 issue is
Monday, August 20th.*

“Kaka natuck mawachetewin” . . . — a weekend at Bloodvein

by Margaret Knott

As the car moved steadily forward toward Bloodvein Indian Reserve, I was filled with a sense of excitement and perhaps a lot of unease. I had never been to an Indian reserve before.

Not everyone would be a stranger to me. Martina Fisher, a member of the Bloodvein Band Council, had communicated with me by mail; Margaret Exner, a pastoral worker at Bloodvein, and I had become friends; Father Noel Boulanger, pastor at Bloodvein, and I had met on other occasions.

Enthusiastic companion

There really was no need for me to be concerned. Father Guy Lavallee, OMI, a member of the Oblate Fathers Native Pastoral Team, was an enthusiastic companion and driver on the long ride to the reserve. He prepared me with facts and stories about what I might expect.

It was a crisp day heavy with cloud. The trees were decked out with a light coat of frost creating a winter wonderland. Soon it was time to turn off the highway onto a winter road of ice across the lake. In the distance I could see the church steeple. Privately I was thinking about St. Peter and his attempts at walking on water.

The church was in view. So were a closed-down hall, a number of temporary classrooms being used as the school since the school burned down, the medical station, the RCMP, the teachers' residences and the homes of the people scattered here and there throughout the community and the mission.

Long wide boats were tied up along the frozen shoreline in readiness for the spring breakup. Travel in the summer months is only by air and water.

We stopped at the mission house. Father Boulanger and Margaret Exner were there to greet us as was Sister Irene Charbonneau, new to the reserve from Ottawa.

There was a sense of excitement in the air. The kitchen counters were filled with food; great planks of bannock were in readiness, along with cakes, cookies and numerous other dishes. The women of the community, I learned later, had joined with Mar-

garet and Sister Irene in preparing the menu.

The evening began in the hall where Yvonne Young, a native organizer, and Valerie Green welcomed us, registered our names and presented us with name tags that said: “All in God’s Family.”

John and Vera Funk, Neil and Edith Von Gunten, Henry and Elna Neufeld, Malcolm and Ester Wenger and Neil Unrau from the Mennonite Native Ministry Team arrived greeting old friends and new, sharing stories of other days. Boniface Guimond, members of the Guimond family, the Courchenes, the Franklins, Ray and Sophia Sinclair, the Martins arrived from Fort Alexander and Berens River for this first ecumenical event at Bloodvein.

More people from the community began to trickle in. They were quiet and shy, but eager to join in; and all the children were there.

Later in the school gym, Martina Fisher, chairperson for the weekend, introduced Father Noel Boulanger, and welcomed us all, as did Antoine Green in the name of the Bloodvein Band Council.

Through prayer, song and Scripture, we spent time getting to know each other, joyfully praising the Lord in English and *Saulteaux*. A sign of peace, enthusiastically shared, ended my first evening on an Indian reserve. Already I had a sense of belonging.

Saturday was bright and clear. Once more I was struck by the stillness, but now I began to notice the cars that must have been brought onto the reserve across the highway made of ice. More people had arrived during the night, teachers, nurses, men, women and children from Paungassi, Hollow Water and other northern reserves.

General theme

The general theme for the day was “Supporting a Christian Family.” Discussion points for the small groups included: disciplining my children; reaching out and caring for someone else’s children; learning together as we teach our children; the presence of alcohol in the family and in the community; the problem of alcohol on the reserve.

Many spoke of alcohol abuse; several gave testimonials of the help they had received through A.A. A tired but enthusiastic group tramped out for supper. The talks, the questions, and the group sharing had brought us all to a time of reflection. The truth that alcohol was creating daily heartache and pain in Bloodvein could not be hidden, but in this warm and caring environment it could at least be talked about.

A new focus, a new perspective of the life we are called to live by God who loves us began to emerge. An Indian reserve is a complex society.

There is much that hinders a full life there: the complexities of lost tradition, the availability of jobs for only a select few, a faith that has been weakened by despair, loss of pride, the welfare system. Often on the reserve money does not solve problems, but creates them. Alcohol takes over the will of the people.

All agreed that there were many factors that caused destruction, not only to individuals but to their children and to the whole community.

Ecumenical tradition

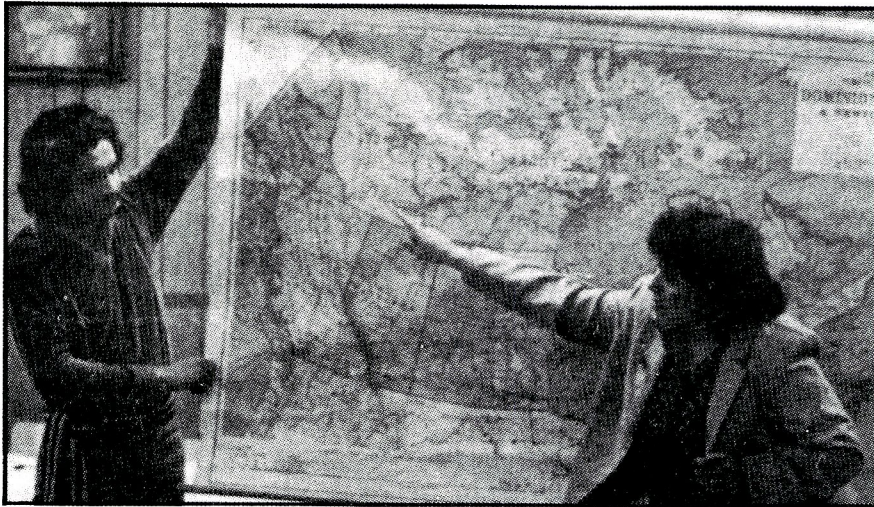
With renewed vigor they resolved that this time with the help of God and their own inner strength an AA group would soon become a reality in Bloodvein.

Following the reading of Scripture by Father Noel, and Henry Neufeld in *Saulteaux*, the *pow-wow* began. As the gym filled with other members of the reserve who came to share in at least this part of the weekend, Yvonne Young with her children around her began the soft shoe motion of the dance. Young and old followed.

A young native girl resplendent in traditional costume, the medicine man, and many others began to move in harmony to the drum’s beat. Present too were the strong sounds of native song which brought to this Christian ecumenical weekend a sense of tradition that did not seem out of place but strengthened the people’s resolve for change. One could sense the new rootedness, the new growth.

The Sunday service began early and involved members of the different

(See *Bloodvein*, p. 23)



(Nap. Milesjo photo)

NATIVE AWARENESS: Julie Pitzel and Ron Quintal from the Saskatchewan Urban Native Teachers Education Program (SUNTEP), Prince Albert, were guest speakers Feb. 26 at a native awareness presentation in Foam Lake, Sask. During the presentation, sponsored by the Knights of Columbus, they spoke about growing up native in Saskatchewan and they answered questions on native rights, the constitution, discrimination, and the need for native curricula in schools.

Fr. Laviolette marks 50 years of priesthood

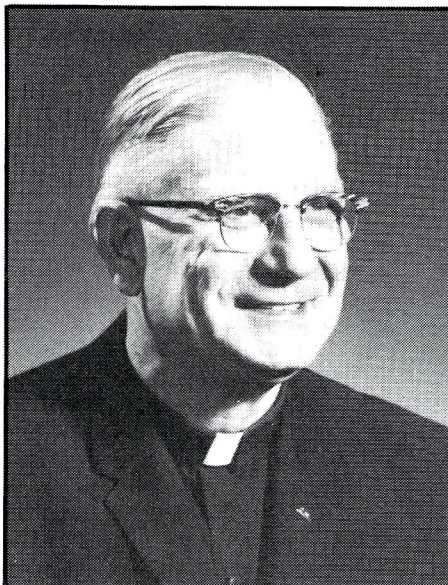
FORT QU'APPELLE, Sask. — The Standing Buffalo Dakota marked the 50th year of priesthood of Fr. Gontran Laviolette, OMI, Sunday May 27, with a solemn Mass celebrated at Our Lady of Lights Reserve chapel, followed by the annual blessing of the graveyard and an open air dinner.

John Goodwill led the choir. Over one hundred people attended, including delegates from Carry-the-Kettle and Wood Mountain Reserves.

Sister Elaine Weisgerber, OSU, missionary at the Qu'Appelle Valley organized the celebration with the ladies of the Reserve who presented Fr. Laviolette with a traditional star design quilt, a blue shawl and a pair of fur-trimmed leather moccasins.

The hymns and readings of the Mass were in the Dakota language. Fr. Laviolette preached and offered prayers in Dakota at the graveyard.

From 1935-1947 Father Laviolette was missionary at the Standing Buffalo Reserve. During the same period of time he was responsible for Carry-the-Kettle, White Bear and Wood Mountain Reserves in southern Saskatchewan, and of the Oak River (Sioux Valley) and Oak Lake (Pipestone) Reserves in southwestern Manitoba. □



(Nap. Milesjo photo)

Fr. Laviolette, OMI, is the founder and editor of the **INDIAN RECORD** since 1938.

Qu'Appelle school marks 100 years

LEBRET, Sask. — The Qu'Appelle Indian Residential School is celebrating its 100th birthday August 5th to 12th, beginning with the Saskatchewan Indian Summer Games, a reunion of former students and staff, and with three days of traditional celebrations including a pow wow at Standing Buffalo Reserve, August 10 to 12.

During the last century, more than 5,500 students have been educated at the school. Many of them excelled in drama, band and in competitive sports.

The reunion celebrations, scheduled for August 9 and 10, include viewings of a 30-minute video production, "A Proud and Noble Century", which tells the story of Indian people through song and dance; a wild game barbeque; games and family activities; an old time dance and presentations to former staff and students. A museum is being set up in the school chapel to display photos, journals, newspaper accounts and artifacts from the past 100 years.

For more information please contact Joanne Reilly, Qu'Appelle Indian Residential School, Lebet, Saskatchewan, S0G 2Y0 - Phone (304) 332-5628.

Wider autonomy for Sask. Indians

REGINA — Indian and Native Affairs Minister Sid Dutchak recently told his federal counterpart, John Munro, that the province expects the federal government to give a commitment to full discussion of the federal government's recent response to the recommendations to the House of Commons Special Committee on Indian Self-Government.

"The government of Saskatchewan, for its part, supports the need for Indian people to exercise wider autonomy and decision-making, particularly at the community level," Dutchak said. "I have urged Mr. Munro to establish a clear structure and agenda for provinces and Indian people to meet and build agreement on aspects of the federal proposal before that proposal is introduced as legislation . . . I have proposed that he begin meaningful dialogue by sharing with Saskatchewan the federal draft of the legislation; in turn, I am sharing with him an extensive series of questions on the federal proposal which arise from my review."

Winnipeg Sun settles with Indians

WINNIPEG — The Winnipeg Sun has reached an agreement with Indian leaders who filed complaints over articles written last March by Sun columnist Peter Warren.

The accord calls for the paper to distribute guidelines in racial content to its staff, publish three articles on status Indians, hire Indian reporters and establish a \$2,500 bursary for Indian students to study journalism at Red River Community College.

Indian spokesmen had complained the columns contained racist
ents. PM

Churches support Lubicon Band

by Lydia Misiewicz

The destruction of the traditional lifestyle of a band of Cree Indians 60 miles northeast of Peace River by the encroachment of oil companies into their area is only the latest example of a history of serious injustices perpetrated on that band.

That conclusion was drawn by an ecumenical fact-finding mission which visited the Lubicon Lake Indian Band March 27 and 28.

The church leaders said they found the traditional lifestyle of the Lubicon Indians in serious jeopardy because of oil and gas development which is taking place without their consent.

About 200 people make up the band of Cree Indians which is located at Little Buffalo Lake. The Indians rely on hunting and trapping for both income and food, the church leaders reported at a March 29 news conference in Edmonton.

The band's situation is complicated because no treaty has ever been negotiated with it.

"Traditional hunting and trapping trails are criss-crossed by private oil company roads protected by gates and no-trespassing signs," the church leaders said. "Pumpjacks, huge trucks and storage tanks crowd in upon the community."

The result has been the virtual destruction of native traplines and the driving away of game and fur-bearing animals which earlier inhabited the area, the church leaders said. This has led to a significant drop in the yearly income and food supply of the Lubicon Indians.

Four Churches visit band

Members of the delegation which visited the band were Archbishop Ted Scott, primate of the Anglican Church of Canada; Anglican Bishop Gary Woolsey of Athabasca; Catholic Archbishop Henri Legare of Grouard-McLennan; Bill Cantelon, chairperson of the Church and Society Committee of the Alberta Conference of the United Church; and Bishop Don Sjoberg of the Western Canada Synod of the Lutheran Church in America (Canada Section).

The Lubicon Band was first identified in 1940. Land for a reserve was set aside, but the promise was somehow lost in a bureaucratic shuffle.

In the mid-1970s the province began to grant leases for oil and gas exploration

and development in the area. But no provision was made to pay royalties to the natives at Lubicon Lake.

The band then joined forces with six other isolated communities in north-central Alberta, none of which have treaties or reserve lands, to press a joint land claim over a 25,000 square mile area which includes significant tar-sand, oil and gas deposits.

The fight for a land base has continued since and the presence of the oil companies had made the issue even more urgent.

In addition, the Lubicon band reports incidents of harassment by oil company crews.

Bishop Sjoberg said the church leaders themselves experienced a close call when their vehicle was almost forced off the road by an oil company truck.

The delegation stressed legal responsibility for the Lubicon Band lies with the federal government and it urged the government to begin negotiations to ensure the band's aboriginal rights are respected.

It also wants the government to provide financial resources for the band to pursue its case through the legal system.

"We support the federal government's proposal to provide a promised land base since we feel the band should have at least the protection afforded native people under treaty," they stated.

"We support the position of the Lubicon Lake people that there be no further resource development without their consent until their claims are justly settled."

The group said it is prepared to arrange meetings between federal, provincial and band representatives if requested by the native people. It will also ensure the matter is discussed at the upcoming Alberta Church Leaders Consultation with the provincial caucus.

The Lubicon natives also made a presentation to the World Council of Churches assembly in Vancouver last summer.

Acting on that presentation, the WCC's Commission on the Program to Combat Racism wrote a letter to Prime Minister Pierre Trudeau, bringing his attention to the plight of the band.

A submission has also been made to the Human Rights Commission of the United Nations on behalf of the Lubicon Lake Band.

(Western Catholic Reporter)

Native religious practices aid in alcohol treatment

ST. PAUL, Minn. (RNS) — Alcohol treatment programs are leading a growing number of native Americans to return to their traditional religious practices, including sweat lodges and peace pipes.

Those practices are helping Indian alcoholics rediscover their traditional values, says Herbert Sam, executive director of the American Indian Chemical Dependency Diversion Project.

He said Indian alcoholic problems often result from loss of cultural identity. Indians "try to live in a society that isn't molded for Indian values," he explained. "They get lost and they aren't accepted by the society. I feel the most important thing is that they need to go back to the traditional culture and religious teachings."

Mr. Sam, who is 40, said he discovered the source of his problem after

unsuccessful treatments in "white" centres for alcoholics.

"I went through treatment twice," he said, "and after the second time I went to my grandfather for advice. He said I had to go back to Indian culture and values. And that's how I maintain my sobriety, by living my own cultural and spiritual values."

"It used to be that Indians went through white treatment centres and there was nothing for them. Today we help them find their identity as Indians, including their religious identity, and that has made an impact. □

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INDIAN RECORD**

Rates on p. 2



(Sr. Jeanne de Moissac photo)

Frog Lake Cree gathered in Mother of Good Counsel church to organize fund-raising drive to rebuild new church.

Frog Lake Cree parishioners seek help to build new church

by Roma de Robertis

Residents of the Frog Lake Indian reserve in the St. Paul Diocese can't fit in their cramped church and hope to build a new one, says Dominican Sister Jeannette de Moissac.

"More than half the population must stand outside Mother of Good Counsel Church during Christmas, Easter and funeral celebrations.

The 90-year-old church has a capacity of about 90. There are about 1,000 Cree Indians on the reserve, 60 miles north of Lloydminster, who hope to build a new church to seat 250.

About \$10,000 has been collected to date, far short of the \$200,000 goal.

Chief Raymond Quinney, chairman of Frog Lake's fundraising committee, has issued a challenge to residents to donate \$50 each or livestock to be auctioned for the project.

The reserve is served by a diocesan priest who comes every second Sunday to celebrate Mass.

The present church was moved to the site about 30 years ago from Heinsburg, about 18 miles away on the Saskatchewan River.

The original log church, built in 1883, was burnt in 1885 during the

Frog Lake rebellion, which also took the lives of two priests.

Some Cree bands who did not wish to live on the reserve or sign a treaty with the government officials were ineligible for rations, the Dominican sister related. On Holy Thursday, 1885, they rebelled.

A diocesan priest from St. Boniface, Man., first reached the site in 1843. Frog Lake was later established as a reservation and in 1883, an Oblate missionary lived at the site as well as serving two other missions.

After the original log church was burnt, Frog Lake was served by Oblate missionaries residing at Onion Lake, and later by priests based at the Fishing Lake Metis colony.

Sister de Moissac adds: "The committee realizes they cannot build this church by themselves. We need support and encouragement from Catholics across Canada. We know this type of project has been done before and we would like to hear from other churches. The latest development is that we are hoping it will become an ecumenical venture, including other denominations present in Frog Lake: Anglican and Pentecostal." (WCR)

Blackfoot band paid \$1.675M

GLEICHEN, Alberta — Indian and Northern Affairs Minister John Munro and the Chief and Council of the Blackfoot Indian Band of Alberta today signed a settlement agreement for 1.675 million dollars in financial compensation for cattle promised to the Indians who adhered to Treaty 7 in 1877.

"We are here today in order to fulfill an outstanding obligation," Mr. Munro said. "It's an old promise made by the Government of Canada to provide cattle to the Blackfoot Indians. Although this promise is taking a new form of fulfillment, I am pleased to be able to ensure that it is kept. There is no longstanding grievance between the Band and Canada on this matter, just a long passage of time. Treaty 7 stipulates that the Indians are to be provided with cattle after making due application. The Blackfoot Band has only recently made its application, I have accepted it and now we are fulfilling it."

The settlement was ratified by members of the Blackfoot Band in a referendum on March 22. □

No discipline problem

MORINVILLE, Alta. — Principal Allen Murray of the Kipohtakaw School on the Alexander Reserve says he keeps the black leather strap in his desk drawer as a "historical specimen."

The strap hasn't been used to discipline students on the reserve near this community, 20 kilometres north of Edmonton, since the Indian band took control of education from the Indian Affairs Department.

When discipline problems threatened the project in its first year, band elders were enlisted to help. The elders keep the students in line and advise the teachers on problems because they know the family history. School absenteeism on the reserve has dropped to less than five per cent from more than 50 per cent since the band took control.

Students on the reserve, which could claim just six high-school graduates in the last 20 years, now plan optimistically for what they would like to be when they grow up.

The Alexander project was recently selected as the Canadian education exhibit to be taken to the United Nations-sponsored International Exposition of Rural Development to be held in New Delhi, India, in February. PM



Sr. Jeanne Brady

Sr. Brady served 34 years in northern Alberta

Her mother, a Metis, died when Jeanne was only 7.

She attended school in St. Paul and St. Albert and entered the Grey Nuns at age 16. She continued studies in Saskatoon and also obtained her Bachelor's degree in education from the University of Alberta.

Sister Brady served as a missionary in the northern Saskatchewan communities of Beauval, Ile-a-la-Crosse and La Loche. In 1951, she went to Fort Chipewyan, where she lived until her death.

The Grey Nun served as teacher and principal in Fort Chipewyan until her "retirement" in 1977. But she continued as a catechist and counselor until her death, says Sister Marguerite-Marie Cote, superior at Edmonton's Grey Nuns' Regional Centre.

When she retired, she was made honorary Chief Anah-kasakihat-awassissa — "one who loves children" — by the Cree and Chipewyan native band councils.

In 1982, the Native Women's Association of Alberta named Sister Brady an honorary elder. The Grey Nun was also active in the Metis Association of Alberta, which her brother Jim co-founded in 1928.

In 1982, sister Brady also completed the **History of Fort Chipewyan**, proceeds from the sale of which will further education in northern Alberta.

Sister Cote, who knew Sister Brady since 1926, said the missionary "inherited a great deal of Irish wit" from her Dublin-born father. At the

same time, she was quiet, unassuming, "very prayerful" and a "very good religious," said the Grey Nun superior.

"She was a very beautiful writer. She was proficient in French, English and Cree," she remembered.

Oblate Brother Garry La Boucane of St. Albert Parish, who worked as a lay teacher in Fort Chipewyan where she was principal, said Sister Brady was "very gentle with the children."

"She always had time to listen to each one. It didn't matter who they were or what the problem was."

"She was a lamp burning in the darkness, but she always pointed to the Lord," said the Oblate deacon who will soon be ordained a priest.

The sister with a good "Irish sense of humor" inspired him to his vocation in Religious life, said Brother La Boucane.

"She was always a quiet person. She was behind the scenes supporting the native people."

Oblate Father Maurice Beauregard presided at the recent funeral Mass at the Grey Nuns' Centre in Edmonton. The federal department of Indian affairs chartered a plane to fly the body to Fort Chipewyan the same day for a Mass there at which Mackenzie-Fort Smith Bishop Paul Piche presided.

Sister Brady was buried April 9 at the Grey Nuns cemetery in St. Albert. She is survived by three sisters and two brothers.

(Western Catholic)

"We have lost our mother."

That reaction to the recent death of Sister Archange Jeanne Brady was voiced by many Fort Chipewyan native people among whom the Grey Nun had spent 34 years, says the Fort's pastor, Oblate Father Lucien Casterman.

Funeral services for Sister Brady were held in both Edmonton and Fort Chipewyan April 7. The Grey Nun died April 3 at age 72.

"She certainly has been a great missionary and a very great influence among the whole population in the native community," said Father Casterman.

"There is no doubt" the native people loved well the sister who taught many of them and continued teaching their children with kindness and understanding, said the Oblate.

Sister Brady was born one of eight children to James and Archange Brady in St. Paul on Aug. 19, 1911.

Cursillo gains strength on Blood Reserve

by Rebecca Many Grey Horses

The Seed is planted and growing well

The Blood Reserve in Alberta will be ever grateful to the people of Browning who introduced the cursillo movement to the reserve, said Father Regnier, priest of the Blood Reserve.

Cursillo is a short intense course in Christianity. It is based on Catholic doctrine. The first Cursillo was held in Spain in the 1930's, since then it has spread to different parts of the world.

"Many thanks to Phil "Papoose" Rattler, Tom Connell, Isabella White Grass, and to many others who spent hours and days sharing the good thing that the Lord has done with the Browning community. They took it upon themselves to help spread the Cursillo to the reserve," said Father Regnier.

Making friends, renewing friendships, and praying together, has strengthened the relationship between the Blood and Blackfoot people. Bound-

aries are overlooked, and no longer separate the two. As a result the two tribe's have become united.

Father Regnier said, "It is a good feeling to go to Browning to feel at home and be loved. It's nice to see the Blackfoot people come to the reserve, and feel at home and feel loved."

To date, four cursillos have been held on the Blood reserve, two for men, and two for women. Approximately 200 people on the Blood reserve have taken part in a cursillo,

and have experienced the joy of being renewed in Christianity.

"Since the cursillo movement was introduced to the community many beautiful, good things have taken place," said Fr. Regnier. Cursillista's have found Love — what love really means, the love of God, and the loving of one another.

Acceptance of one another, as Father Regnier says, "To accept people the way they are; just as God loves us the way we are."

The willingness to forgive one another. We have realized how weak we are as humans, which makes us more willing to forgive, said Fr. Regnier.

Sharing of love, happiness, even sadness, has been a result of the cursillo.

It has taught people to respect one another, regardless of who and what they are. It has made people discover beauty that is in all people, and in their surroundings, which was sometimes taken for granted.

The cursillo has given individuals and the community, as a whole . . . Hope! "We know that even if things in the world look grim, God who sees

all gives us the joy of knowing that when He is with us, we need never be afraid," says Fr. Regnier.

Cursillistas have one night to look forward to every week, to sing, pray, and share, in a prayer meeting. Groups from the different areas of the reserve have prayer meetings every night of the week. Lavern's group meets on Monday, the St. Mary's group meets Tuesdays, the Moses Lake group meets Wednesdays and the Standoff group meets Thursday. Anyone wishing to attend may do so.

Once a month all the groups meet together at a thing called an Ultreya, which is a part of the Cursillo movement. (KAINAI NEWS)

Grandfather's prayer

The life of prayer for natives has been handed down from generation to generation. This prayer signifies a way of life. It was given to Kainai News from Father Regnier, who received it at one of the cursillos held on the Blood Reserve. The author is unknown.

In the life of the Indian there was only one inevitable duty, — the duty

of prayer — the daily recognition of the Unseen and Eternal. His daily devotions were more necessary to him than daily food.

He wakes at daybreak, puts on his moccasins, and steps down to the water's edge. Here he throws handfuls of clear, cold water into his face, or plunges in bodily. After the bath, he stands erect before the advancing dawn, facing the sun as it dances upon the horizon, and offers his unspoken orison.

His mate may precede or follow him in his devotions, but never accompanies him. Each soul must meet the morning sun, the new sweet earth and the Great-Silence alone!

Whenever, in the course of the daily hunt the hunter comes upon a scene that is strikingly beautiful or sublime, a black thundercloud with the rainbow's glowing arch above the mountain, a white waterfall in the heart of a green gorge, a vast prairie tinged with the blood-red of sunset, he pauses for an instant in the attitude of worship.

He sees no need for setting apart one day in seven as a holy day, since to him all days are God's. □

Native American flute music

by R. Carlos Nakai

R. Carlos Nakai, an American Indian of Mavajo-Ute descent, has captured the haunting and timeless sounds of the Native American flute in his first album, called "Changes".

"Changes" is a collection of fourteen songs composed and arranged by Nakai. All songs are performed on a wooden, hand-crafted Native American flute by Nakai without accompaniment. The songs reflect a diversity of sources and inspiration, ranging from arrangements of traditional Lakota Sioux, Blood and Zuni melodies to impressionistic original compositions that remain true to the traditions of Native American music.

"'Changes' has been generating strong interest across the country," remarked Raymond Boley of Canyon Records, the prime distributor of Nakai's album. "People are drawn to the haunting, natural quality and distinctive American Indian sound of Nakai's music. Museums, art galleries and craft shops from Boston to Los Angeles are selling 'Changes' by playing it for visitors and customers as they browse. The reaction is quickly favorable. We expect the response in Europe to be similar."

R. Carlos Nakai, who has studied and played the Native American flute

for the past ten years, currently teaches and demonstrates various aspects of American Indian traditions for museums, civic groups and schools throughout Arizona. His lectures and demonstrations cover such topics as crafts and herbology to spiritual values and music to culture and lifestyle.

Nakai holds a degree in education from Northern Arizona University



Flutist Carlos Nakai

and is a veteran of service in the U.S. Navy. Nakai broadened his understanding of the Native American culture by living, studying and working with members of different tribes. He studied beadwork, featherwork, crafts and Southern style singing and dancing with the Kiowa, leatherwork and beadwork with the Cheyenne, and Northern style singing and dancing with the Blood Indians of Canada.

As a performer and composer, Nakai strives to retain traditional sounds and styles of the Native American flute while exploring the creative possibilities. Thus, "Changes" is authentically American Indian yet original and personal, modern yet within the rich heritage of American Indian music.

"Changes", an album of Native American flute music created and performed by R. Carlos Nakai, is available on cassette and is distributed in Canada by *Prairie Crafts, 215 Wall Street, Saskatoon, Saskatchewan S7K 1N5.* □

Read, in our next issue,
Connie Wright's
"The Yellow Dahlia".

Chief Stewart Phillip has far-reaching plans

by Barbara Etter

On May 11, 1982, Stewart Phillip, a quiet-spoken, 32-year-old Okanagan Indian, was elected Chief of the Penticton Indian Band, located on a 19,105 hectare Reserve in British Columbia's southern interior.

Two months prior to Phillip's election, on March 8, the Band had agreed to accept a cash settlement of \$14,217,118.55 from the Federal and Provincial government. The settlement, awarded as compensation for earlier cutoffs of Indian land, also included the return of 5,200 hectares of land.

By late Spring, each Band member had received a cash settlement of \$10,000 from the allotted total; two funds, a heritage and a community works fund, had been set-up and a unique situation had been created for the new Chief as he now had the economic means to work towards his goal of self-sufficiency and independence for the Band.

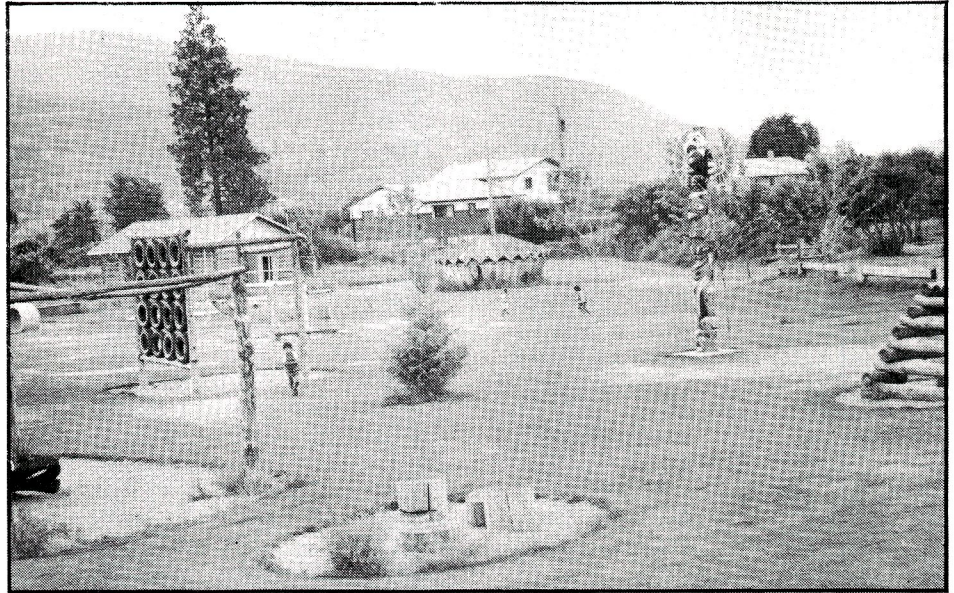
Phillip's numerous and far-reaching plans for the Penticton Band include a Forestry Development and Management Plan; modernization of the Mill; two housing projects; a comprehensive education program; utilization of the Reserve's gravel and agricultural improvements.

Cautious by nature and realizing the need for a strong economic base, Phillip is determined that only the revenue generated from combined Band assets be used to pursue his plans.

Phillip also realizes the need for professional expertise and government support. Consequently he is working closely with the Department of Indian Affairs who are, he says, "incredibly supportive." He is also relying upon government training programs and funding to supplement Band money.

When Phillip speaks of his plans for the Penticton Band, and his ultimate goal to make it a "progressive Band," one senses a strong personal commitment which is both surprising and understandable in light of his early history.

Stewart Phillip was born in Penticton on November 17, 1949. At the age of nine months he was apprehended from his home by the then Department of Health and Welfare and didn't have any contact with his family or birth place for the next twenty-two years.



(Stan Etter photo)

Penticton Indian Reserve School playground

Stewart spent his early youth in a foster home in nearby Hedley before moving further north with his foster family to Quesnel.

"My foster mother provided a good home and I received a decent education," says Phillip, however, he remembers always feeling set apart from his peers and was often singled out by Health and Welfare officials as an example of a "good Indian."

Phillip completed grade 12 in Quesnel, married, had two children and worked in the local saw mill until, at the age of 22, he was unexpectedly reunited with his father and returned to the Penticton Indian Reserve and a new life.

His employment record during the next eleven years shows a variety of experiences which helped prepare him for the position of Chief of the Penticton Band.

In particular, Phillip worked as an education counsellor before serving two years as Chairman of the executive of the Provincial Indian Education Committee of B.C. He became involved in politics in the mid 70's, serving two terms on the Band Council. He later became a Band Planner and then Manager before he was elected Chief in '82 to complete the balance of a four-year term.

The Penticton Reserve has close to 30,000 hectares of timber and it is in this area, one which represents both revenue and employment, that Phillip first began to implement his far-reaching plans.

Working on the premise that, "We'll only be successful on the open market if we properly attend to our own resources," Phillip hired a Victoria firm, T.M. Thompson and Associates, to provide the Band with a comprehensive timber inventory.

As a result of the inventory Phillip hopes to be able to promote another logging operation on the Reserve, a Christmas tree business and a nursery.

A government-sponsored silviculture training program and a Federal employment bridging assistance grant, have enabled the Band to employ a total of twenty-six Okanagan Indians in their forestry program.

T.M. Thompson & Assocs. will also provide the Band with a management plan for the Saw Mill which, until a few years ago, was owned by the Band.

Although plans for the Mill will not get underway until next Spring, Phillip is talking in terms of redesigning and updating the present structure with a management office on the site.

At the same time as work began in the hills, Phillip began decisively addressing the Band's housing problems. Consequently, two housing projects, a renovation and a development project, are currently underway on the Reserve. Both projects are funded by a combination of government and settlement funds and both, "are long overdue," according to Phillip.

Renovation of approximately 40 houses began earlier this year and

when completed, by the end of October, will have cost approximately \$750,000. The cost of the 40-unit housing development project, which has an anticipated completion date of early January '84, will be substantially higher at \$2.6 million.

Phillip, who envisages a multi-purpose community centre which will house a multitude of Band-run education facilities, speaks of, "Bringing education back to the community and making it relevant to where we are going."

At present there is a fully-equipped pre-school on the Reserve. As well, an Okanagan Indian Curriculum Project, begun in 1979 with the intent of incorporating Okanagan Indian history into the social studies curriculum at both the elementary and secondary levels throughout the Okanagan Valley, has just been completed.

However, Phillip and many like him, feel that although, "the curriculum project is a step in the right direction, it is not the answer."

Development of the Reserve's gravel and improvement of agriculture are also part of Phillip's long-range plans.

There is virtually an unlimited supply of very high quality gravel on the Reserve and although Phillip has no immediate plans to tap this resource, the fact that it is available gives the Band economic credibility.

Many years ago the Reserve boasted huge cattle ranches, horses, fields of hay and fruit trees. Today much of the land is barren or leased for commercial purposes. Phillip acknowledges that a sophisticated irrigation system is necessary before agriculture can once again become a viable source

of income for Band members. However, except for upgrading the domestic water system last year, the Band has put irrigation plans on hold as they concentrate on housing and forestry projects which can create immediate employment and revenue.

One very real problem which Phillip faces is scepticism from Band members, some of whom would rather the settlement money be divided equally among all Band members; others of whom feel his plans are too bold and will not work.

However, Phillip, whose term of office ends in May 1984, is convinced of "the tremendous developmental potential of the Pentiction Reserve if approached properly," and the necessity of tapping this potential if the Pentiction Band is to become a "progressive Band." □

Canada's first Indian-owned publishing house

by Barbara Etter

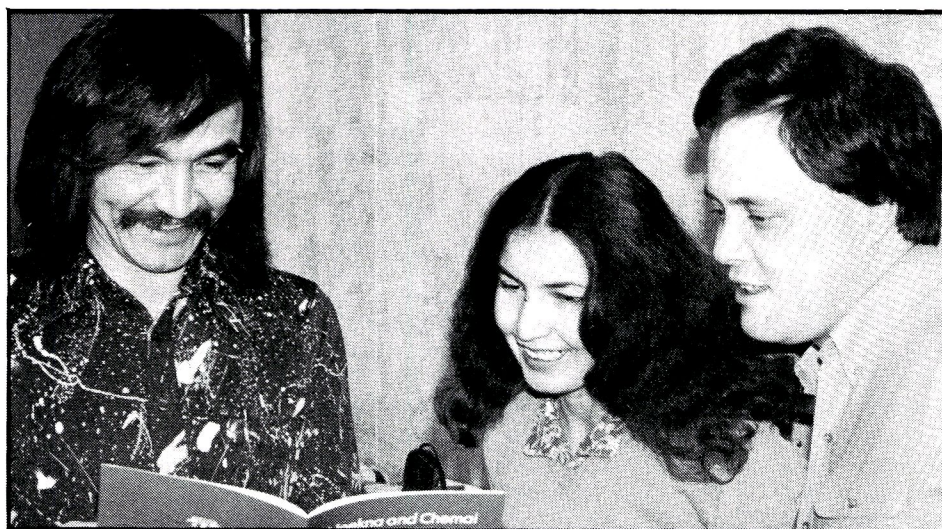
Theytus Books Publishing Company was started in 1979 by a young Tseshaht Indian, Randy Fred, in Nanaimo, B.C. Fred's purpose was to provide an outlet for books written by and about native Indians. Two years later Theytus was in grave danger of going under due to lack of funding. Today, with the financial backing of the Okanagan Tribal Council and the Nicola Valley Indian Administration, Theytus is a viable business, relocated in the south Okanagan city of Pentiction.

To date, Theytus Books, which has the distinction of being Canada's only Indian owned and operated publishing house, has eleven titles to its credit and expects to publish nine more by the end of 1984.

James Elder Publishing Services Limited markets Theytus Books in B.C. and Alberta. A contract has recently been signed with Marvin Melnyck Distributors in Queenston, Ontario and Theytus is currently setting up its own distribution outlet, ACCESS, in Pentiction.

"Kou-Skelowh: We Are the People" (reviewed here) is the title series of four Okanagan children's stories released in February 1984 by Theytus Books. □

These four books are reviewed by Barbara Etter on pages 23 and 24.



(Stan Etter photo)
Theytus Book Publishing staff: l. to r.: Randy Fred, publisher, Jeannette Armstrong, author and Jeff Smith, former director, Okanagan Indian Curriculum Project.

B.C. Indians do not seek entrenchment

ANAHIM LAKE, B.C. — In a letter to the editor of the INDIAN RECORD Brian Mayne, manager of the Ulkatcho Indian Band writes on behalf of its Council:

"The indigenous nations of British Columbia, who have never signed treaties with colonists, do not seek the entrenchment of new constitutional rights; we seek recognition and respect for the international laws that are and always have been at the very heart of the Constitution of Canada, laws which protect the sovereignty of the indigenous nations and their traditional territories.

"The amendment of the Canadian constitution in 1982 rendered that protection vulnerable to change or

deletion by the federal Parliament and the provincial Legislatures by a majority decision without the consent of the indigenous nations affected.

"The principle of consent is fundamental to the relationship between Canada and the indigenous nations and there is a need to amend the constitution so as to recognize that fact.

"The indigenous nations are not seeking 'new constitutional rights'; we merely ask for the recognition of those constitutional principles that have always governed our relationship with the federal Parliament, which is charged with the responsibility of administering the 'sacred trust of civilization' by the Constitution of Canada."

Faith in Kateri fulfills missionary's hope

by John J. Brioux, OMI

While visiting a family in Ottawa on July 1, 1981, I came to the realization that I definitely needed some assistance to answer new needs and to add a new dimension in the spiritual lives of the Shuswaps here in the Cariboo district of British Columbia. In a quandary, I decided to make a pilgrimage to the shrine of Blessed Kateri Tekakwitha in Kahnawake, Quebec, in view that through her intercession God might be persuaded to act. Together with my parents and a dear friend of the family, we prayed earnestly to Kateri and celebrated the Eucharist in her honour.

Unknown to me, God was already at work preparing the groundwork in answer to our prayers. I still felt that His arm needed a little twisting and so I decided to return to the shrine in August, 1982 with my parents and Sister Devlin to petition Him once again through the influence of Blessed Kateri.

Having returned to the Cariboo and feeling even more convinced that I absolutely must have help, I wrote both the C.N.Ds. who were already present in Williams Lake; and the Sisters of the Child Jesus, who had come to this area in 1895, and had just closed their last remaining house

in Williams Lake. Realizing that both communities, like most, were short of woman power, I was still hopeful that some good fortune might come my way.

In March, while travelling with Rev. Jules Goulet, O.M.I. to Anaham, B.C., things began to evolve. Father Jules had mentioned that Sister Dorothy Bob, S.S.A., a Lillooet Indian, who had been with the diocese of Kamloops in Lillooet for the past nine years, had returned from her Sabbatical and was looking for work. I couldn't believe it! I phoned Sister Dorothy at Cambridge House in Victoria without hesitation. However, I had to act quickly as she had the opportunity to work in Bishop Doyle's diocese in Nelson.

As events unfolded, I learned that Bishop Sabatini was to arrive in Williams Lake that coming weekend and was also anticipating a visit with us at St. Joseph Oblate House. When the Bishop arrived he had Msgr. Roy Carey of Church Extension with him. The Bishop and I discussed the question of Sisters and an agreement was to be presented to the Diocesan Consultants. Msgr. Carey consented to finance one or two sisters with funds from Church Extension.

As God continued to disclose His plan, I contacted Sister Dorothy once again on March 19th and informed her of the 'glad tidings'. However, she cautioned me that her community required that she have a companion. She had heard that there was an Indian sister in the East who was planning to come West and work. The sister's name is Sr. Kateri Mitchell, S.S.A. As it turned out she was indeed an Indian Sister, A Mohawk from Akwesasne (St. Regis), a reservation seventy-five miles west of Kahnawake along the St. Lawrence River.

I was on the line to her in minutes, and related my proposal of an apostolate in the Williams Lake Indian Missions. She was very surprised and was intrigued by my offer.

Meanwhile, I had received word that both Sisters Dorothy and Kateri would be visiting with me on April 16th. The shocking thing about this time sequence was that the next day was the feast day for Blessed Kateri Tekakwitha, April 17th. That Sunday was a memorable one for me! It was a warm, sunny day but, what made it



extra special was that we were able to bless the people and ask for healing with a first class relic of Blessed Kateri which was given to Sister Kateri. Even more significant for the two sisters was that on the following day, April 18, the Sisters of St. Ann celebrated a community feast in honour of their foundress, Mother Mary Ann.

At the end of April, I received a letter from Sr. Kathleen Cyr, Provincial Superior, indicating that the Provincial Council had 'responded favourably' and that both Sisters Dorothy Bob and Kateri Mitchell were given permission to explore possibilities. She added that Sr. Kateri would return to eastern Canada and discuss the situation with her Superior General, Sr. Colette Dube and her Provincial, Sr. Helen Massari.

I received a phone call from Sr. Kateri at the end of May confirming that she would be joining us by the end of August. Sr. Dorothy had made her decision to accept my offer while visiting in April.

The Sisters of St. Ann will be returning to the Cariboo after an absence of nearly one hundred years. They first came to the Canadian West in 1858 where they opened a school on Vancouver Island. After a great deal of persuasion at the invitation of both Bishop P. Durieu and Father J. McGucken, O.M.I., the Sisters came to St. Joseph's Mission in the Cariboo in September, 1876, to carry on the education for girls at the mission. They taught for twelve years but were forced to close their school due to a shortage of children and financial problems.

On September 6, 1983, here we are gathered together to celebrate the historic arrival of two Sisters of St. Ann: Sisters Dorothy Bob and Kateri Mitchell once again to the Interior. □



(Brioux photo)

Fr. John J. Brioux, OMI, with Srs. of St. Ann, Dorothy Bob and Kateri Mitchell

**Forgotten historic
prairie chieftains**

Inkpaduta joins Sitting Bull to fight Custer

(second in series of eight articles)

by Dr. Peter Lorenz Neufeld

When the fiery Wahpekute-Santee Sioux chief Inkpaduta crossed the border into the Turtle Mountains about ten miles west of the International Peace Garden today, he had been battling American whites for over a decade.

Many Sioux and whites were blaming Inkpaduta for prolonging and escalating the Minnesota conflict. General Sibley and powerful but then still peaceful Chief Standing Buffalo had been negotiating peace on behalf of both sides when Inkpaduta plotted to have the General assassinated during those negotiations.

It happened that Dr. Joseph Weiser of Minnesota Rangers was mistaken for Sibley by sniper Little Fish and killed instead. Cavalrymen responded

CORRECTION

We regret that a few lines were left out in Dr. Neufeld's first article on Inkpaduta (Indian Record — April 1984, pp. 18 and 19).

In the middle of paragraph 8, from line 7 should read:

Many years and much bloodshed later he was completely exonerated of that crime. When the brothers were deliberately ignored during the 1861 treaty negotiations (some of which occurred along the Manitoba-North Dakota border) and medicine man Umpashota asked to sign on behalf of the tribe, the two became deeply alienated.

Paragraph 18, from line 5 should read:

Only Inkpaduta's belief that a war dance should precede every battle saved the 'pony soldiers' from complete annihilation.

Paragraph 19, from line 5 on should read:

Red Cloud II and Inkpaduta, and, likely, Sitting Bull. Many stayed in Canada to become valuable citizens, including Standing Buffalo and Red Cloud II. Sitting Bull apparently lived with Standing Buffalo's band a while, then returned to America to fight again. □



Verna Neufeld Sawabe

by mistakenly attacking Standing Buffalo's people, and the war flared anew.

Chiefs Gall and Black Moon took the warpath, joining Inkpaduta and others to fight Sibley's army at Buffalo Lake, Stoney Lake and Stone Hill.

The fighting dragged on in to 1864. In July a major battle took place at Kildeer Mountain on the Little Missouri in which Inkpaduta's force joined one of other Sioux (likely including Sitting Bull) to fight General Sully. War chief Old Bull later praised Inkpaduta as "one of the bravest warriors". During the next two years, except for the odd Red Top guerrilla strike across the line, general fighting between Sioux warriors and U.S. soldiers was almost at a standstill.

In 1866, two battles took place in which Inkpaduta's band participated. One was a fierce raid on Fort Buford led by Sitting Bull. So vicious was the fighting that the wife of the fort's commander persuaded her husband to kill her. The other was the famous hand-to-hand battle between Colonel William Fetterman's force of 76 men and that led by Chief Red Cloud in which the former was completely wiped out. For months the Sioux continued to battle American soldiers with phenomenal success before many of them signed a peace treaty, Red Cloud never to fight again.

Inkpaduta continued raiding from his Turtle Mountain stronghold. Despite getting old and going blind, he emerged a hero in several skirmishes. Undoubtedly initiated by him, there took place in 1868, in the Turtles, an international meeting of Indians in which the great Sioux war

chief Crazy Horse tried unsuccessfully to unite all North American Indians against the Whites.

Inkpaduta's people fully supported the plan, and moved southwestward into the Dakotas and Montana to participate. By 1871, Sitting Bull, who by then had risen to be more like a war minister rather than general in the field, was uniting all the Sioux willing to fight the Whites. Inkpaduta, veteran leader and hero of more battles against American soldiers than any other Sioux, became an invaluable advisor to his superior.

Sitting Bull's war against the American army culminated in June 1876 in what was the Sioux's last major military victory when General George Custer with his entire force of 265 men were annihilated at Little Big Horn. All of us have read or seen movies of that great battle.

In 1930, Black Elk, a relative of Crazy Horse, credited Inkpaduta with leading all the Santee and Yankton Sioux warriors in that battle. Crazy Horse himself, in a much earlier interview with a *Chicago Times* reporter, had made the same claim.

Some sources maintain that a son of Inkpaduta personally killed Custer. Certainly one of them did later own the general's horse, and the western Sioux "had high regard for the bravery of Inkpaduta's sons in the battle." After Little Big Horn, Sitting Bull and Inkpaduta led several thousand Sioux across the border into Canada. Sitting Bull eventually returned to the United States of America, surrendered at Fort Buford, and was later murdered. Inkpaduta with 25 families returned to the Turtle Mountain. Two or three years later, with some followers, he moved into a temporary encampment on the Souris River.

Historians do not agree on where exactly Inkpaduta spent his final days. Charles Eastman, who knew the chief well, claims he settled on the Oak Lake reserve where "he took up farming and was actually quite successful at it." Another writer indicates he died there about 1879; a third that he died on a reserve near Batoche, Saskatchewan.

Because they are considered non-treaty Indians in Canada, accurate records on the early Sioux here are quite fragmentary when compared to those of other prairie tribes, such as the Saukteaux and Cree.

Inkpaduta had fathered a dozen sons and many daughters. Red Hand, in 1878, at Fort Walsh in Alberta, was mentioned by N.W.M.P. commissioner Macleod as wanting to meet a U.S. governor about negotiating a treaty to return and commence farming.

Napahota (James Gray) long lived on Birdtail reserve in Manitoba, and spent his last years in Minnedosa. As a four-year-old youngster, he had watched the impressive Custer battle and his father's and older brothers' role in it. He liked to tell of his father's father possessing a saucer-sized medal from King George III for fighting for the British in the Ameri-

can Revolution. Napahota fought in the 1885 Rebellion as a young teenager at Batoche and he was wounded. He died in Minnedosa in 1951. He was probably the last Manitoba witness to the historic Little Big Horn battle.

Bear Bull, believed by some to have killed Custer, became embroiled in a near uprising in the Turtle Mountain area in 1888. Three years later, during a drunken spree near Boissevain, just north of those mountains, he fought a violent night-time shotgun battle with a Saulteaux, Standing Cloud, and his sister Mary, for which he served two years in Stony Mountain Penitentiary. Soon after his release, he made news for beating up his wife; then he faded into oblivion. Most of Inkpaduta's children and followers eventually returned to America.

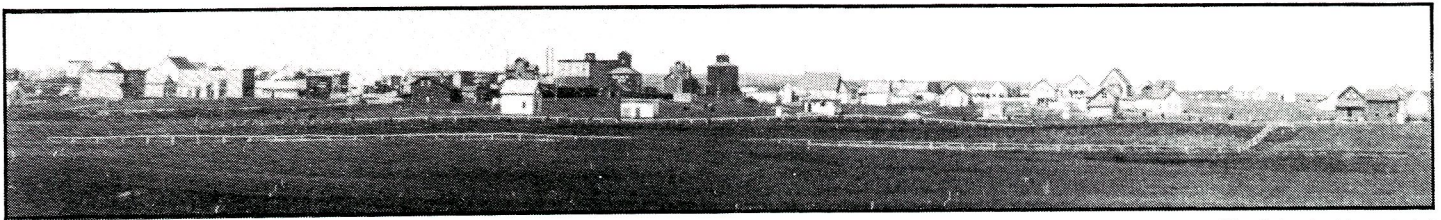
During the years that Inkpaduta with his sons and warriors fought the U.S. Army from what is now Manitoba, there is no evidence a single Canadian was attacked; this, despite the fact that there were no soldiers stationed in the Canadian West yet, and that the Mounties had not yet been created.

Boissevain and Deloraine settlers learned to know a few Sioux during the 1880's. On the other hand, North Dakota residents were terrified (justi-

fiably, of course) of the "Red Top" remnant in the Turtles and, as late as 1891, complete panic reigned when a band of horsemen was seen crossing the border southward. Bottineau sheriff Gardiner wired the Mounties, quickly raised a posse and galloped to meet the riders. Mounties were rushed to Deloraine to follow the band and try to prevent bloodshed. To the deep mortification of the posse and huge enjoyment of Boissevain and Deloraine settlers, the "invaders" turned out to be "riding-to-the-hounds" Englishmen hunting rabbits.

Inkpaduta was anything but a total villain. Many Indians highly respected him and considered him a man of "considerable mental gift and force." Certainly he compared favorably with most white war heroes who battled the Sioux. Today, those Indians who sided with Whites then are no longer considered necessarily noble, nor those who fought them automatically notorious. Inkpaduta was most definitely a product of his time.

Perhaps historian Larson summarizes it best when she says: "His defiance takes on a more noble nature when viewed as a refusal to accept the white man's inevitable takeover." □



(Manitoba Archives photo)

Boissevain, Manitoba, near the Turtles in 1890. Home of Canada's annual turtle derby, it was well known to those of Chief Inkpaduta's band who hadn't returned to America as a place to buy supplies and obtain work.

Indians of Mexico: from glory to poverty

by Francis Bahyrycz

Manzanillo, MEXICO — The Aztec and Mayan empires encountered by the Spanish in their conquest of the New World enjoyed wealthy and advanced civilizations; they lived in peace with their own social order, political systems and culture. But the indigenous population of Mexico now finds itself in a state of poverty, misery, malnutrition and exploitation.

Among the Mayan Indians, in the State of Yucatan, malnutrition is the cause of a stunted growth rate and of a 50 percent infant mortality rate, according to anthropologists from the University of Yucatan. They report

also that the Mayas spend 40 percent of their income on alcohol and that suicides, usually related to alcohol, have increased.

Throughout the history of Mexico since the Spanish conquest, the Indians have been repressed by the whites and the mestizo. Only sporadic Indian movements have defended the rights of the country's indigenous population.

In the latter part of the 18th century a Mexican Jesuit missionary forced to leave the country for his religious beliefs, sought refuge in Italy where

he began to reflect on the richness of the Indian culture in his country. His writings re-evaluated the ancient Indians of Mexico causing the people to recognize Indian culture.

After many years of political revolutions and "democratizations," there is no significant change for the better in the Indians' life. Nevertheless their culture is proudly displayed in Mexico City's Museum. The pyramids built by the Aztecs are one of the star attractions for tourists to Mexico.

Indian crafts also are popular consumer items with the Mexican population as well as the tourists, but

commercial success has not improved the economic position of the Indian. It's just become one of the ways the Indian is exploited, according to Candido Coheto, director of indigenous education in the Ministry of Public Education. He explains that "ladinos", or middlemen, do not pay fair prices to Indians for hand-made goods which the ladinos later sell in the cities at inflated prices.

As for those who have found work on ranches, Coheto says they are paid very low wages and are provided living quarters which he describes as "pig pens." The exploitation does not

stop there. Businessmen take advantage of the Indians by using alcohol and other drugs to urge them to give up their lands, Coheto says. Coheto is the first person of indigenous origin to direct an Indian Education Program in Mexico.

He says that previous administrations failed to educate the Indian because they wrongly approached the challenge with the intention of abolishing the Native language, culture and philosophy and by imposing integration into the Spanish and Western way of life.

For the first time today the Fed-

eral Government of Mexico has proposed that policies be directed to, and carried out by, the Indians, without destroying their culture but to support their economical development. The Ministry of Public Education has now about 27,000 "promotores" or field teachers who must be members of the tribe where they teach. These teachers know how to introduce new ideas and the importance of retaining the old. They have courage and the responsibility of educating the Indian population in their 56 communities (not reserves) throughout the country. This is a great challenge. □

Pope's visit will have significant impact

The Pope's special visit to the native people of Fort Simpson will have a significant impact on the Church in Canada. Not only will it focus attention on a developing native Church but also on the existence of a local Church deeply concerned with social justice and human dignity.

As Msgr. R.A. Carey, president of Canada's Catholic Church Extension Society, says: "Canadians are generally unfamiliar with the North, an area which is foreign and unknown." The same can be said about the Northern church. It is really an "unknown" Church to the rest of the Catholic Church in Canada. However, it is not difficult to see why Canada still has home missions despite being a developed, industrial country.

Msgr. Carey defines a mission as any community that either needs outside help to come to a knowledge of Christ and his redeeming life, or a community that needs help to develop its knowledge and appreciation of the Christian faith.

Recognition

By meeting with the aboriginal people in their homeland the Pope will be recognizing them as well as their native Church, says Msgr. Carey.

He notes that the native Church has to be distinguished from the Church in the rest of Canada because of its own specific needs.

"It's a good thing for the Pope to be made aware of the native Church in Canada because of its aspirations, because of the ferment that is going on within it, and because of its great potential for development," says Msgr. Carey.

He further adds that the native people have been experiencing a turmoil, trying to find their own identity, and trying to find a form of worship which expresses their own culture and their own religious experience.

Native initiative

The initiative for the papal visit to the native Church came from the native people themselves. It was they who made the submissions directly to the Canadian Conference of Catholic Bishops and to the Pope asking for some recognition during his visit to Canada.

"It is very significant that they wanted this, that they see what this kind of recognition can mean: making people aware of them and their needs," says Msgr. Carey. "It also shows their respect for the Holy Father and for the influence he could have for good in their lives." □



(Canapress photo)

Canadian gift — Pope John Paul II is presented with a pair of snowshoes by Billy Diamond, leader of the Cree Indians in Quebec, during a recent private audience at the Vatican. Billy Diamond headed a delegation of Canadian Indians who presented the Pope with a document that deplored the living conditions of native North American tribes.

Fort Simpson land given back to Dene

Bishop Paul Piche of Mackenzie-Fort Smith has returned to the Dene the land on which Pope John Paul will meet native people during his Sept. 18 stop in Fort Simpson.

The seven acres on the bank of the Mackenzie River is part of the land where the Dene from the surrounding area used to congregate to trade and socialize. The people lived in teepees which would be set up on the low-lying land they call The Flats.

In more recent times many families lived permanently in the area and built log houses. But in 1963 a flood forced them to move. The Catholic Church which had a nearby mission on higher ground traded some farm land with these families.

The people then moved to the centre of the island of Fort Simpson where many are now living.

Chief Jim Antoine accepted the deed for the Dene. He told Bishop Piche the land will be used for the pope's visit and then be kept as a cultural and historical area for native people and will be the site of future celebrations.

Amerindian meeting

BALCARRES, Sask. — The 1984 Regional Amerindian Conference will be held July 23 - 27 at Camp O'Neil, located on Highway 247, in Qu'Appelle Valley, east of Marieval, Sask. Guest speakers are: Fr. John Hascall, OFM, and Chief Harold Cardinal, of Enilda, Alberta. Topics will include Indian culture, family customs and traditions, lay ministry, community life and education.

For further information contact: Valley Amerindian Conference '84, Box 681, Balcarres, Sask. S0G 0C0.

Native Council . . . (from p. 1)

NCC perspective on the issues and public support be sought for their cause.

In an interview with Marty Dunn at NCC headquarters in Ottawa I asked about some of these issues.

Interviewer: When you talk about equality between aboriginal peoples you mean status and non-status Indians, and Metis?

Dunn: Metis, Indian and Inuit.

Interviewer: Who is a Metis? How do you define him/her? Where's the cut off point?

Dunn: Well, why should there be a cut off point, for starters? Every citizen of Canada should have, I would assume, even under international law, the right to associate him or herself with whatever element of their ethnic heritage they choose. If they choose to associate themselves with the aboriginal aspect of their heritage, even if this happens to be quite small — Riel himself was only 1/16th! He would not today, qualify as a Metis by the kinds of criteria, many of the criteria, that are being passed around at the Conference table. Nobody says, 'when do you stop being French,' or 'when do you stop being English!' So why should anybody say, 'when do you stop being Metis?' You don't, as long as you want to.

Interviewer: The only thing here is that as a Metis or any other group, when you make demands on the rest of society . . .

Dunn: Who is making demands, except for justice? What kind of demands are being made except for the equality that's been denied them for 200 years? Except for what every other Canadian takes for granted.

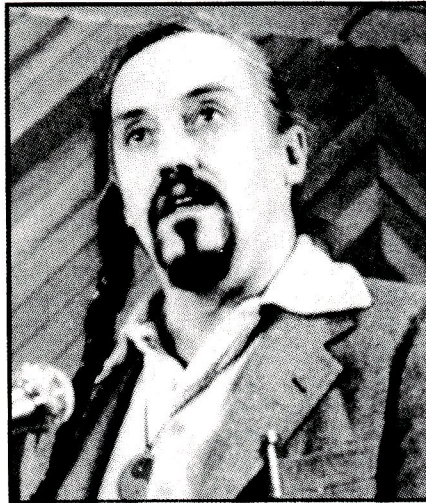
Interviewer: Well, if it's just what every other Canadian gets, then it's okay.

Dunn: Which is the right to educate their own children in their own culture: which is the right to speak their own languages; this is the right to have their validity as a culture recognized.

Interviewer: Now, does it come down to millions of dollars?

Dunn: Okay, one of the other elements that is going to become a factor this time around — and I hope we can make a better penetration with it than we have so far — and that is that there has to be a distinction drawn between *rights* and *benefits*. They are not necessarily co-existent.

Interviewer: Not the same thing?



Martin Dunn

Dunn: No! They are not related on a one-to-one basis. Because you have a right does not mean you get a benefit.

The difficulty is that because many governments, particularly the hard nosed ones: B.C., Saskatchewan and Alberta, are assuming that rights and benefits are equated, so that for every right that's entrenched in the Constitution there will be a cost factor to Provincial or Federal governments. They make that assumption. That's step one.

So of course, given the bureaucratic mentality and their assumed responsibility to keep down governmental costs, they want to delimit costs by delimiting the rights. Well that's insane! If they did that, none of us would have any rights. What has to be established is a distinction between a right to identify and live as a people, and the eligibility to apply for benefit from those rights.

Interviewer: But the right is the ground for it.

Dunn: Yes, but it's not automatic. We're saying, the place to put the bottleneck is not where you define the right or the people, but when you define eligibility for benefit — two entirely different mechanisms.

Interviewer: Okay, well supposing you are a Metis and your children want to be Metis, and here we are living in Ottawa, but no one is teaching us in our own language and that's an injustice. We should be taught in our own language.

Dunn: Well, then they can try to negotiate on a regional basis the right to be taught in their own language. If sufficient numbers of people get together to make it viable, governments will respond. If they don't have that many people in the area, then it's their problem.

Interviewer: How are you going to assure the governments that they can meet the demands that are going to be placed upon them in the future?

Dunn: I don't understand why we should be given the responsibility of making that assurance. No one else does. Why should the cost factor be applied so specifically to native people and not to anyone else when, in fact, the standard of living that is enjoyed here is at the expense of native people?

Interviewer: The way I see it the country is made up of its peoples and it can only do its job to the extent that it has the resources.

Dunn: It has the responsibility to do the job to the extent that it has failed. And where it has failed is in relation to its aboriginal people. If the aboriginal people of Canada today enjoyed the same access to rights and benefits as the rest of the population, there would be no issue. But in fact they were legislated against. They were specifically and consciously deprived of those rights. Up until '60 they couldn't even vote! Even now they can't use their land base to raise money.

Interviewer: Were the Metis not allowed to vote?

Dunn: I was thinking more of Indians in that context. In fact, in 1885, three Metis could not meet in the street without being arrested in the west because they were afraid they were going to generate another uprising. So there were specific laws passed against them in that context.

But the real point is that I, for example, as a descendant of a Red River Metis, part of whose family also came from Moose Factory, part of whose family also came from East James Bay, did rather well for themselves. They worked for the Hudson Bay Company and they were medium-to-high on the totem pole in the Hudson Bay Company. Although I claim my right to identify myself as a Metis and to provide access to that right for my children, I have absolutely no claim to benefit whatever.

I haven't got 160 acres coming to me because I wasn't in the historical situation where my family was deprived of that 160 acres. So if I'm going to the government and say, 'Hey, I'm a Metis, give me 160 acres,' that's the point at which they say to me, 'On what basis do you make that claim?' I don't make that claim purely on the basis that I now have the Constitutional right to identify myself as Metis.

I can only make it on the basis that my family was deprived of 160 acres

historically. So, if I can demonstrate that my great grandfather took script — which he didn't — but suppose he did, and then was deprived of the benefits of that 160 acres somehow, then, perhaps, I have a claim.

And people are afraid that if you make the definition of Metis too broad three million Canadians might apply for definition under the term 'Metis'. That may well be true, but no more or less than have the right to benefit will claim that benefit because there's no basis on which they can claim that benefit.

You first have the right to establish yourself as recognized under the Constitution as an Aboriginal person under whichever of the three terms best suits your historical heritage. After that the benefits flowing from these rights will be negotiated on a regional and local basis — that's our proposal. But as long as we make a one-to-one tie between rights and benefits, then you're never going to get B.C. to agree to anything because they run the risk of losing their whole Province under that circumstance, because there are no treaties out there so Aboriginal title has never been surrendered.

Interviewer: How do the native people feel about that in B.C.?

Dunn: They think they own the Province, and they do.

Interviewer: So the B.C. government has grounds for being afraid.

Dunn: Oh, certainly. Sure they do. So as long as there is a one-to-one relationship between the rights and benefits you can be sure B.C. is going to fight tooth and nail to keep rights out of the Constitution, because they are afraid of the cost.

Interviewer: So the attitude you express — the separation between benefits and rights is not the way the B.C. native people might look at it?

Dunn: Oh, well, not necessarily. It's just that it happens that because of the historical circumstances of B.C., the bulk of the native population there have the right to claim greater benefit than some of us in southern Ontario who were involved in treaty making.

Interviewer: Because there were no treaties, or few treaties?

Dunn: There's only one in the north-east as I understand it. So virtually the whole Province, if aboriginal title exists intact, and of course the Indian

people of British Columbia claim it does, then they still, by international law, own B.C. It has never been surrendered to the Crown.

Interviewer: I suppose that one of the difficulties there would be that the people of B.C. are not one people. They are many.

Dunn: They were many then. They were many two hundred years ago. But each of them still have the delineation of who was associated with which territory, very specifically. That's what the whole potlatch thing was all about. And that's why it was forbidden — not because it was the wasteful giving away of goods, but because it was a mechanism for the transfer of title from one generation to the next. That's what they (governments) wanted to break, because if they didn't break it, some day it was likely that somebody was going to come along and claim their rightful heritage. Which, of course, is exactly what has happened.

These people are all now coming forward and resinging their songs which are litanies of delineation of lineage, of heritage, of transfer of ownership, of leadership. □

FORT SIMPSON (from p. 1)

Chief Antoine says the visit of the Pope will be part of a three-day spiritual celebration. The Chief says: "It is an important event in all the lives of Dene and Native people. We expect the Pope will give a message to the world about the struggle of Native peoples in Canada and in North Central and South America. We are confident that he will speak on behalf of Native peoples struggles."

Native elder Wallace Labillois, who represents the four major associations on the papal committee, was deeply touched: "As I was flying over the land, the forest, the creeks and the mighty rivers, I had a sense of how long the Dene have been travelling through this land, hunting, trapping and fishing. I feel we made the right decision by choosing Fort Simpson as the site for the Pope's visit with the native people."

The local Dene Council intends to develop Ehdaa (the Flats) as a cultural site for future assemblies and for recreational activities. The Pope's visit first of all, "is a spiritual event," said Wallace. "Native people will come especially to receive spiritual blessings. It will be remembered forever as the site visited by Pope John Paul and will continue to have deep religious and spiritual significance."

"According to native tradition, the ceremony will involve an exchange of gifts with the Holy Father and the native peoples," said chief Jim Antoine of Fort Simpson. "It is anticipated that this site will become a heritage park and remain a permanent memorial of this historical encounter between Pope John Paul and the native people of Canada."

The president of the Dene Nation, Steve Kakfwi, supported a proposal from the "Deh Cho" region for Fort Simpson because of its central location. It is linked to the Yukon, northern British Columbia and northern Alberta by the Liard and the MacKenzie highways. For the people in the MacKenzie valley and delta, the river provides a natural transportation route.

Mr. Kakfwi says, "the Dene, most of whom are members of the Catholic church are prepared to host an assembly at which the aboriginal peoples would directly express to the Pope our hopes, fears and aspirations."

Sacred Heart Mission in Fort Simpson was founded by Oblates 90 years ago. As early as 1863, this meeting-place where the Liard flows into the Mackenzie was visited by Father Henri GROLLIER and Bishop Vital GRANDIN; in 1867, by Bishop Henri FARAUD and Father Emile GROUARD.

Steve Kakfwi told the Deh Cho Regional Council in Hay River, March 21, that there is nothing in the history of the Dene to compare what the impact will be. He said, "If you could condense the whole experience of the Berger inquiry into two hours you might begin to have an idea."

Mr. Kakfwi said that the Dene Nation was hosting the visit of the Pope on behalf of all aboriginal people in Canada. Both the N.W.T. Metis Association and the Government of the N.W.T. have pledged their support.

Chief Jim Antoine, co-ordinator for the Dene Nation said the Pope's visit is a great honour for the Dene. He recommended that each community make their own preparations to come to Fort Simpson. He said that camping areas will be designated for each group.

Chief Jim Thom, of Fort Providence, said a buffalo hunt was planned to provide food.

During the visit, the Pope will meet privately with the leaders of the four National Organizations and address the gathering. Chief Antoine said, "The leaders are confident that Pope John Paul will speak about the issue of Aboriginal Rights. Through media coverage the world will know about our struggle and our way of life."

The papal visit will be part of a two or three day native spiritual celebration.

Fort Simpson

Fort Simpson is a Dene community of about 1,000 people in the heart of Denendeh (Western NWT) located at the confluence of the MacKenzie and the Liard rivers, at the crossroads of the Nelson-Liard and the MacKenzie highways.

Established as a trading post by the Northwest Company in 1804 Fort Simpson is the oldest continuously occupied trading post on the "Deh Cho" (Big River). It was once the district headquarters for the Hudson's Bay Company.

In the Slavey dialect the community is called "Where Two Rivers Meet."

Until 1821, when the Northwest Company merged with the Hudson Bay Company, the island community was called Fort of the Forks. It was renamed after George Simpson, the first governor of the combined companies.

Fort Simpson has been a noted fur trading centre, beaver and marten being the main varieties. Moose and woodland caribou and fish are the main sources of food.

More recently Simpson has become the regional government and service centre for the region.

While trapping and transportation are the major economic activities, the pressures of developers in non-renewable resources are having an impact. Extensive exploration is occurring and the oil pipeline from Norman Wells to Zema, Alberta, is

being constructed by Inter-Provincial Pipelines. The pipeline will be crossing the "Deh Cho" (MacKenzie) river about six miles upstream from Fort Simpson.

The Fort Simpson Dene Band, under the leadership of Chief Jim Antoine, has formed a community based company, Nogha Enterprises, to enable the Dene to participate in the economic activity.

There are three political organizations in Fort Simpson: the Dene Band Council, the Village Council and the Metis Association. The community and the region are represented in the Territorial Legislative Assembly by Nick Sibbeston, who is also Minister of Local Governments. The Mayor, Jim Villeneuve, is the speaker of the Deh Cho Regional Council.

In 1958, St. David's Anglican Mission was established. The same year, Father H. Grollier, OMI, opened the Roman Catholic Mission. Both churches established educational and medical services. Schools and hostels were built so that children could remain in town while their parents were out hunting and trapping. In 1916, the Catholic Church built the first hospital.

Because of the influence of the Church leaders many of the children learned French as their second language.

There are five Dene dialects spoken: Slavey, in the lower MacKenzie region; Chipewyan, south of the Great Slave Lake; there is a small group who speak Cree. North of the Great Slave Lake, Dogrib predominates. In the Great Bear Lake region, Hareskin Slavey is the language and, in the

MacKenzie delta region, Loucheux is spoken. All these dialects are of the Athabaskan language group. □

Monuments erected to honour Pope

By the time Pope John Paul II arrives in Canada this September, two monuments will be erected in the archdiocese to commemorate his historic pastoral visit.

In Toronto, the Polish community has commissioned a life-size bronze statue of the pontiff while officials at Martyrs' Shrine in Midland, Ontario are planning to erect a pink Canadian granite monument symbolizing the holy trinity.

Designed by the Sanderson Monument Co. of Orillia, Ontario, the monument will consist of three pieces of granite plus a 14-foot high cross.

Part of the design concept was to incorporate the monument into the shrine setting in a way that would draw attention to the artwork as well as the surrounding background. The purpose of the monument is to provide not only a permanent record of the pope's visit, but to also symbolize the visit's spiritual aspects.

The monument will be placed on the highest ground at the shrine, which looks out onto Georgian Bay and down to where an altar will be constructed for the pope's visit. As part of his Huronia tour, the pontiff will be driven up to the look-out point to bless the monument on the morning of Saturday, Sept. 15.

(Catholic Register)

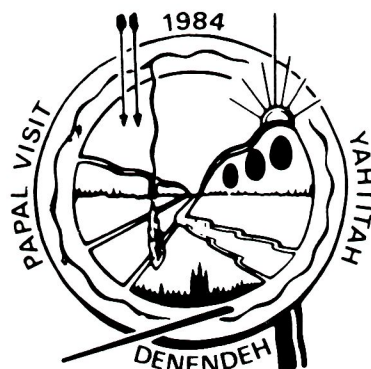
Native leaders invited Pope to Canada

VATICAN CITY — Three Cree Indians from Quebec, led by the Cree grand chief, 34-year-old Billy Diamond, met with the Pope last December and presented him with a 14-page paper on the plight of the Cree Indians in Canada.

Following the day's general audience, the Pope met privately with Diamond and his associates, 33-year-old Chief Ted Moses, of the Eastmain Cree, and 34-year-old Philip Awashish, vice-chairman of Quebec's Grand Council of Cree.

The Cree leaders presented the Pope with a tamarack goose decoy and snowshoes during their private audience.

"The Pope is a great man," Diamond said, visibly impressed after his



visit. "Even if I'm not Catholic I recognize and respect him as a man of God, a spiritual leader."

In Ottawa, Jean Charpentier, responsible for public relations for the Papal visit, said "it had been his (Pope's) intention all along" to meet with and speak about native people.

"There will be many native people present at the Pope's first stop, the Shrine at Ste. Anne de Beaupre, Que., which is traditionally the site of a pilgrimage for native people," he noted.

"And at the Martyrs' Shrine at Midland, Ont., which Pope John Paul will also visit, there will also be many native people." □

The Adventure of Jake and his dog Yokum

by Connie Wright

One day Jake and Yokum were out walking. Now, Yokum was a small spaniel with great aspirations to be a bird dog when he grew up; and Jake was a dawdly sort of fellow who loved to indulge Yokum in these fantasies. Sometimes the two would race out of the house where Jake's grandparents lived and go deep in the forest where they would be alone with the squirrels and trees.

It was there that they hunted ferocious lynx and foxes. Jake sometimes cut down the branches and, while Yokum watched with impatient brown eyes, he would knowingly fasten the branches into a long bow. He'd take a string out of his back pocket and tie it tight around the ends so there'd be plenty of tension when he shot the arrows.

"How'd you like that bow, Yokum?" he asked. "Mighty fine work if you ask me . . . you know our ancestors used to live in these woods, but that was a long time ago." Yokum wagged his tail in acknowledgement.

"Yep, I'll bet these woods were full of them. Grandpa says they used to hunt rabbits and beaver here too." Jake whittled away at the arrows making the ends of long twigs into sharp points. The two sat in a clearing in the woods. Jake leaned against a big rock where the sun poured down between the branches, making his black straight hair shine.

Alone in the clearing, he worked with a sureness and confidence that made him look older. The woods held the cool freshness of spring; the twigs of the trees' full ripe buds were ready to break into leaf.

Yokum crouched uncomfortably on the cold ground. Sitting made him nervous. He thought of himself as a hunter and warrior and he needed to be back on the trail doing more important things, like hunting for bears. Jake loved Yokum and could sense his anxiety to be on the move. "Okay, fella! We've plenty of time to be racing through the woods. You know there are really no bears in this forest. We're the only two living beings for miles around."

Jake put his bow and arrow together and the two wandered off down the well worn and well loved path. It

went down to a craggy inlet near the sea. Even from the wood's depths they could smell the salty brine of the sea water splashing against the rocks. The forest ended abruptly. Jake and Yokum strode out into the sunfilled and rock covered beach. There they spent the afternoon chasing little moles and squirrels who entered it looking for food.

The sun shone all afternoon with the brisk ocean breeze steadily blowing towards shore. It was getting late when they finally rested on a cliff that jutted out. Yokum circled around and around looking for a comfortable place to collapse and finding one, settled onto two front paws and faced the sea.

Jake stroked the back of his dog feeling the soft golden fur in his hands. Yokum, he thought, would never make a good hunting dog — he was too soft-hearted when it came to chasing squirrels. He always got scared at the last minute, and if one ever snarled at him he'd come yelping right back as if someone had bit the pants off him. Thinking about his dog made Jake feel happy because he felt they were so much alike.

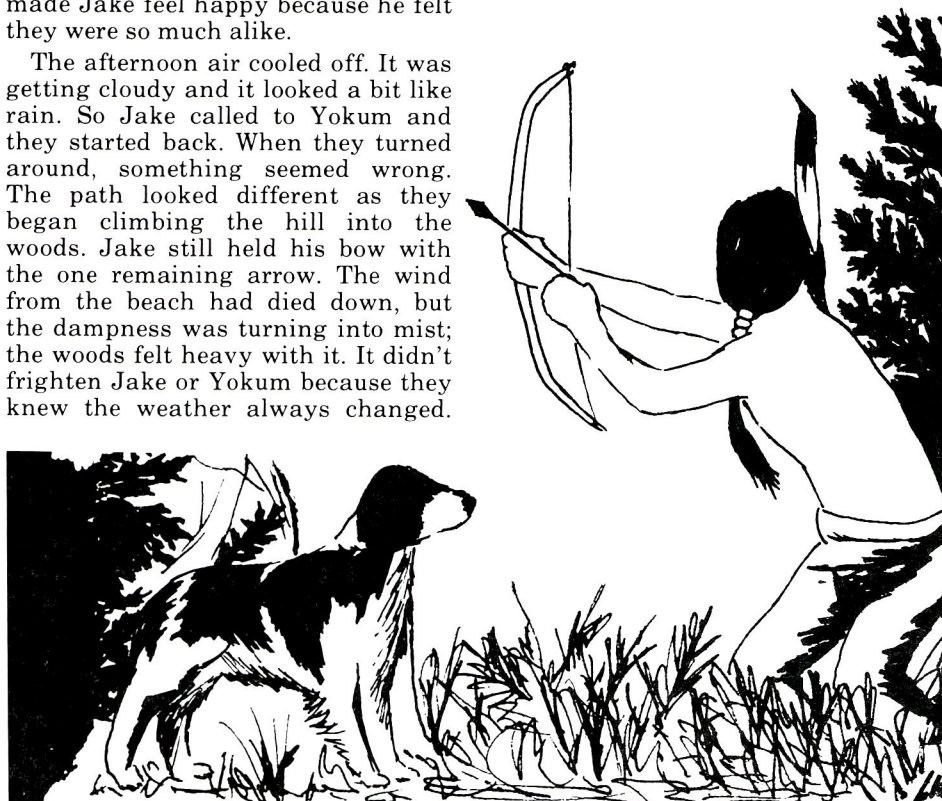
The afternoon air cooled off. It was getting cloudy and it looked a bit like rain. So Jake called to Yokum and they started back. When they turned around, something seemed wrong. The path looked different as they began climbing the hill into the woods. Jake still held his bow with the one remaining arrow. The wind from the beach had died down, but the dampness was turning into mist; the woods felt heavy with it. It didn't frighten Jake or Yokum because they knew the weather always changed.

On they walked, anxious to be back home and in the warmth of Jake's grandparents' place. It was taking a very long time to get there. The woods were thickening with mist and getting darker.

After a while they came to a point where many paths came together. Jake turned his head this way, then the other. "We must be lost, Yokum. This does not look like the forest we were in this afternoon. I just don't recognize the place."

Even the great bird dog seemed deflated at this discovery; he was counting on a home cooked meal. All that chasing around had worked up a powerful appetite in his belly. Although Jake stood in the darkness wondering where to go, Yokum had his own ideas and started off down one path.

Yokum might not have been a good bird dog but he did have an instinct for survival, and what made him choose that direction was the faint whiff of something in the air. Was it



(Gordon Korne)

bacon? venison? or beef stew? The thought of food egged him on. Jake sensed his dog's eagerness and began to pick up his pace. His spirits brightened as he imagined a warm kitchen with grandma fixing dinner.

He was happy to be almost home but when he turned a corner a strange thing happened. He found himself in a clearing, a large space with odd shaped buildings that reminded him of bee hives. There were people dressed in brown buckskin sitting on the ground. Jake couldn't believe his eyes.

Where did all these Indians come from? Yokum could believe it and did believe it. He knew that food was real and these people had lots of it. He made a beeline for the nearest soup pot and crouched expectantly, putting on one of the most pleading and sad faces imaginable. Jake, being a person, wanted to consider things before getting into them. This village didn't exactly fit into his scheme of things.

As he stood watching, a young girl walked up to him, stretched her hand in greeting and welcomed him into the circle. She smiled warmly as she led him to where the others were standing. The other Indians crowded around but no one spoke. They waited while he ate and said nothing. They would nod one to the other from time to time but remained silent.

Bloodvein

(from p. 7)

denominations present. Father Boulanger led the service. A feeling of peace prevailed.

Yvonne Young, a driving force in making the weekend happen, came with her daughter, Raven, and sons, Jason and Delmar. A closing friendship circle formed around the elders, and each person moved through the circle offering a sign of peace and reconciliation.

God had revealed himself in many special ways. We had stopped in our business to listen, to share and to observe. Many had found some inspiration, some new resolve, a new motivation to follow the way of the Lord.

Returning to the mission I too resolved that I must come back to this place and come to know these brothers and sisters better. I resolved that I must somehow step into their moccasins and see the world as they see it.

The fruits of the weekend were a transformation of the heart, a new sense of vision, a sense of hope for the future. "I will give you a new heart, and place a new spirit within you" when you *gather in love* — *kaka natuck mawachetiwin*. □

"These folks sure have been kind to us, eh, Yokum? Sure wish we could do something for them in return."

After the meal the rejoicing began. Jake watched intensely as men and women danced around the fire making war whoops and cries he couldn't hear. Everyone was tired when a man came up from the beach pointing to the river. Someone had found a cariboo. The men raced to the boats with spears and clubs to track it down. Jake accepted the invitation and excitedly joined the men wondering where this new adventure would lead him.

The boats pushed out into the river caught up to the animal and the men started spearing it. As soon as a spear hit the animal, it dissolved. Jake saw the men getting more angry and frustrated. No one could kill it. Jake considered his own bow and arrow. It seemed a bit silly to even try but he went ahead anyway. All watched as he stood up, a small man among the others. He pulled back the bow, aimed and shot. The first shot went right through as if it were a long spear. The men laughed with joy, and smiled thanks to Jake so they might understand how pleased they were.

BOOK REVIEWS

"Kou-Skelowh: We Are the People". 4 Okanagan legends: "How Food Was Given" \$3.95; "How Names Were Given" \$4.50; "How Turtle Set The Animals Free" \$3.95; "Neekna and Chemai" by Jeanette Armstrong, \$4.95. Theytus Books. Series \$15.00

by Barbara Etter

"Kou-Skelowh: We Are the People" is a series of four Okanagan legends written for children.

The first three legends, "How Food Was Given"; "How Names Were Given" and "How Turtle Set The Animals Free", all portray life when "there were only animal people on this earth." The animal people, who were enduringly human in thought and action — "They could laugh and talk and play just like you and I do." — are preparing for the arrival of the "people-to-be".

The fourth legend, "Neekna and Chemai" tells the story of two young Okanagan girls who lived in the Valley before the arrival of the white man.

Each legend can be appreciated independently of the other. However, the reader is better able to appreciate the traditional life of the Okanagan

Back at the village the people were preparing for bed. Jake watched the young girl settling down and wondered whether she would be fun to play with. She seemed to love the woods as much as he did. She saw him staring at her from across the fire, rose and went as if to speak with him. He liked the brown color of her face. It was gentle. She giggled silently, took off her beaded necklace to give to him. He took it gingerly, put it on, and felt the magic of this world come into his soul.

Feeling at peace with these people he fell into a deep slumber.

When he awoke the ground was cold, and the houses were gone. He felt cramped as he got up and discovered he was still on the beach. Yokum seemed puzzled too. Where were they? What had really happened last night?

Quickly he remembered the necklace; it would prove they existed. There on his breast it lay — a real necklace made of brown beads. They existed. It wasn't just a dream. He touched Yokum's head and they started for home. As they ran he thought: "I really did kill a cariboo last night." □

Indians as portrayed in "Neekna and Chemai" if the series is read in chronological order.

This is particularly true of the first legend "How Food Was Given" which tells us that, according to Okanagan legend, Bear, "the wisest and oldest" Chief made the decision to "give myself and all animals that I am Chief over to be food for the people-to-be. The other three Chiefs, Salmon, Saskatoon Berry and Bitterroot, then followed suit and pledged themselves and that over which they ruled as food for the people-to-be.

The importance of the four main food sources is illustrated throughout "Neekna and Chemai" as the reader follows the girls through the seasonal cycle preparing during the Winter months for Spring when the tribe dig for roots; Summer, when they pick berries and Fall, when they hunt and fish.

They are told by their Chief, "We will be having a feast for thanks for all the foods we have gathered. We will thank the four food Chiefs who gave their bodies up to feed us." He tells them that Chief Bear is "the greatest Chief of all, because he laid down first to make all the other Chiefs become food." Because of this, "A special song of honour is sung each time a black bear is killed."

(Concluded on p. 24)

Rev H Bechard sj
 Kateri Tekakwitha
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ADDRESSEE

Native nurses invite membership

OTTAWA — Founded ten years ago, the Indian & Inuit Nurses of Canada now number about 200. The association invites all native practising nurses to join.

The main objectives are to develop health programs in the native communities to organize courses in nursing and health care, to foster an awareness of the special health needs of the native people, to encourage native involvement and decision-making in health care and to recruit more native people in the health professions.

Please contact:
 Indian & Inuit Nurses of Canada
 5th Floor, 222 Queen St.,
 OTTAWA, Ontario K1P 5V9

Books . . . (from p. 23)

They are also reminded by their Chief of what will happen if they do not honour the plants, animals and fish. "If we do not honour them and we forget how important they are to us, we begin to destroy them. If their lives are in danger, so is ours, that is the Law of the giver of Life."

The Kou-Skelowh series is published by Theytus Books, Canada's only Indian owned and operated publishing house located in the south Okanagan city of Penticton. Theytus, which initially opened its door in Nanaimo in 1979 and later moved to Penticton, has close ties with the Okanagan Indian Curriculum Project in that city.

All four legends were originally written as part of the curriculum project and as such they are designed to accompany social studies curriculum material in the elementary schools in the Okanagan. They have since been repackaged as trade books and have been available to the public since mid-February.

Theytus, a coast Salish word which means "preserving for the purpose of handing down" shares with the curriculum project a common desire to promote the heritage of native people.

In keeping with this desire the Kou-Skelowh legends give the reader insight into the Okanagan culture, its traditions, customs and value system.

For instance, in the legend "How Names Were Given" we learn that it is very important that everything on this earth be given a purpose. In the legend "How Turtle Set The Animals Free" we learn the importance of

dreams. And in the legend "How Food Was Given" we learn the values of sharing and respect.

Neekna and Chemai are taught these values (as well as the importance of traditional customs) as they travel from camp to camp listening to the stories told by Tupa, their great-grandparent who, it is rumored, has seen over one hundred snows.

The first three legends were compiled by several curriculum writers and credit is given to no one individual. "Neekna and Chemai" however, is written by Jeanette Armstrong, an Okanagan Indian who was raised in the traditional Indian ways on the Penticton Reserve where she currently makes her home.

Armstrong, who is the recipient of several literary awards, is also a poet and a competent artist. "Neekna and Chemai" is her second book in print — another, a contemporary novel, will be available later this year.

All four books are illustrated by Ken Edwards, a writer and artist from the Colville Confederated Tribes of Washington State. Edwards' detailed pen and ink drawings are simple, the animals' expressions full of child-appeal. As well, the brightly coloured, glossy book jackets are attractive and the size manageable for the primary market for which they are intended.

The Kou-Skelowh series is however, not restricted to the youth market. The fact that there is very little written Okanagan history as well as the timelessness of legends, makes the series interesting and valuable reading for all ages. □

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