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Happy New Year

ANISHINABEK



NEWS

Volume 5 Issue 1

January 1993

Saugeen Ojibway demand control of burial ground restoration

On Dec 3, at first light, members of the Saugeen Ojibway, principally from the Nawash Band at Neyaashiinigmiing (Cape Croker), occupied their old grounds in Owen Sound. Four members of the band lit a sacred fire in the yards of the people who began squatting on reserve lands at 6th Avenue West. More band members were encamped at another burial ground at the mouth of the Indian River.

For all the desecration these grounds have suffered, they are still sacred to us.

The Nawash ended their vigil after a lengthy community meeting with Canadian government officials on Dec. 8.

The occupation was the latest shot in a lengthy battle to have certain reserve lands in Owen Sound respected and preserved as burial grounds.

"These reserve lands contain the remains of our dead," said Chief Ralph Akiwenzie of the Chippewas of Nawash. "They were reserved as Indian graveyards in the

modern houses. For all the desecration these grounds have suffered, they are still sacred to us. They are still Indian land."

The Chippewas of

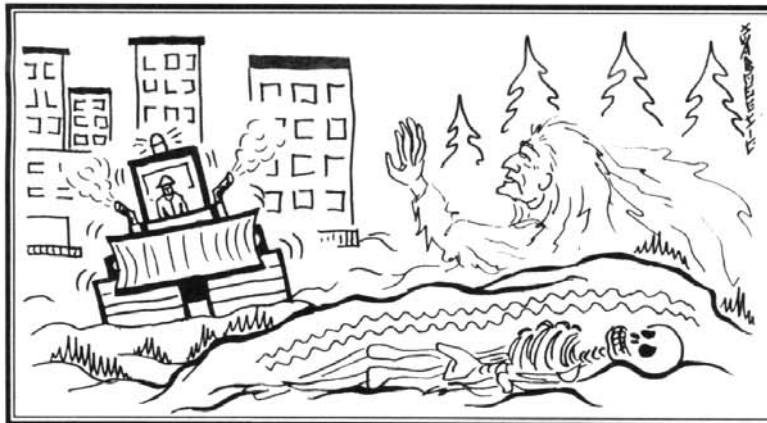
most prosperous Nawash settlement, and the First Nation had laid out farms for band members. Much of the land was cultivated.

Over the years, the supposedly "protected"

a Professor of Law at Ottawa University. She is also a Land Claims Research Coordinator for the Saugeen Ojibway and a member of the Chippewas of Nawash. "We told the Department of Indian Affairs the way we wanted these lands dealt with. Since the federal government allowed the sale to happen in the first place, it is the federal government's responsibility to correct the harm that has been done."

The DIA has known of the Saugeen Ojibway concerns for over a year and of the band's six-point plan for correcting the situation. The plan includes a full and proper apology from Canada; a survey to confirm that these lands identified by the bands are those reserved in the 1857 treaty; the restoration of the land to its original state; fair compensation to the present occupants of the land; provision of a fund to restore, protect, and maintain the burial grounds; and the erection of a monument recognizing these lands as Saugeen Ojibway burial grounds.

"The Department, after all this time, has accomplished only the survey," says Chief Akiwenzie.



Treaty of 1857, but were never protected by the Department of Indian Affairs (DIA). As a result, they were illegally sold by the Department in 1903 and are now the sites of

Nawash ceded the land (the Township of Sarawak) to the Crown after the Treaty of 1857, except for the burial grounds. The land was the site of the largest and

burial grounds at the mouth of the Indian River and on 6th Avenue West in Owen Sound have been disturbed in a most sacrilegious way. Graves were looted, artifacts (including a corpse) were sent to museums, and the soil from the 6th Avenue West site was used to make bricks for construction in Owen Sound.

It is the federal government's responsibility to correct the harm that has been done.

Darlene Johnston is

**See Burial grounds
Page 3**

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Nipissing First Nation
P.O. Box 711
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Wisdom of the Elders

**Oliver Deleary, Cape Croker First Nation
(Now at Wiarton Retirement Lodge)**

I was the youngest of three boys, born at Muncy Indian Reservation, on August 24, 1915. We lived in a two-storey log house with three rooms downstairs and two rooms upstairs. My elder brothers occupied the upstairs rooms, while I slept in my own little bed in my parent's room.

The River Settlement School was two miles from home. We walked to school; and on stormy days, it sure felt like more than two miles! The school was a one-room building that housed grades one to eight. In the winter, both boys and girls carried wood to keep the woodstove hot.

When I was about seven years old, my father died of pneumonia. The year of grade eight, my mother dies of pneumonia as well. I can't remember her being sick for many days. She went to sleep and died.

My mother's sister and her husband took me in to live with them. My

older brothers were on their own by this time. Things were hard, so my uncle decided I should work rather than continue with school. I cut wood, helped with the haying with the local farmers, and cared for the family vegetable garden.

My aunt and uncle (who lived on the reserve) were very good people; and they were very good to me. They were Christians and we attended church every Sunday.

In 1935, my brother brought me to Cape Croker. Here, I went to the local dances, did odd jobs, and fished. I also saw my first pow-wow.

In 1940, I joined the army in London, Ontario. I went to Kitchener and then to Camp Borden for training. After the initial training, we were shipped to England where we trained night and day. I became a corporal in the rifle ranges where I taught the boys how to use rifles and handle live ammunition.

tion.

We landed in France the day after D-Day. I was in the infantry and the only Native person; also the only Ontarian in my outfit. We walked to Oldenburg, Germany, and we were involved in a lot of fighting. I would like to forget it.

I was wounded in the leg with shrapnel. All the wounded were shipped back to England. After a three-week stay in the hospital, I was sent to Holland and from there back to Germany.

I went to England and got leave and was finally shipped home in 1946. Halifax sure looked good from our ship!

I've had a good life. I did some living it up in my younger days and wasn't always a good person. None of us are perfect. I enjoy the way I'm living now.

I went through life, got along good, and I'm here now so that says something. I enjoy three meals a day and a bed at night, so what more could a fellow ask?

Access to Aboriginal History in Archives

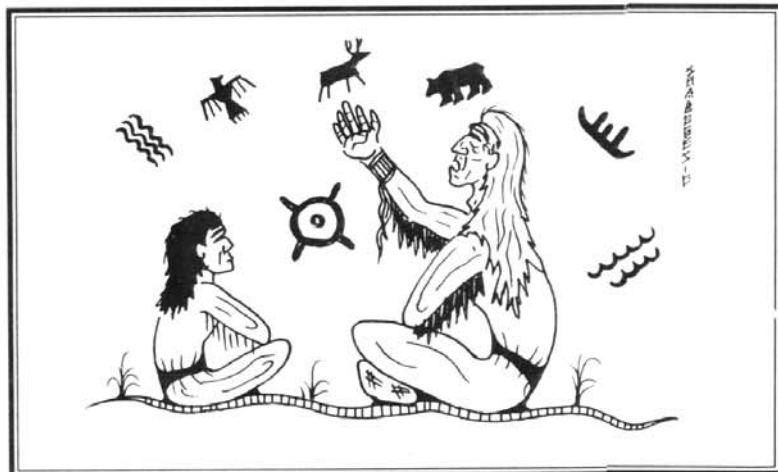
A new thematic guide will help researchers gain access to a substantial number of records on Aboriginal history through the Ontario archives. Ontario Culture and Communications Minister Karen Haslam launched "Aboriginal Peoples in the Archives: A Guide to Sources in the Archives in Ontario" at a reception hosted by His Honour, Henry N.R. Jackman, Lieutenant Governor of Ontario, in October.

"Now researchers have direct and easy access to Ontario's records of Aboriginal history," said Haslam. "It allows them quick access to a large body of legal and historical documents dating back to the 1700s. They can use this previously hard-to-find data for land claims and for constitutional and other research."

The guide notes related collections at other institutions, especially inter-relationships with the Department of Indian Affairs and Northern Development records at the National Archives of Canada in Ottawa. As well, it includes a detailed subject index, a short bibliography of Ontario's Aboriginal histories, a treaty map, and a reference list of recognized Aboriginal communities and Indian agencies in 1844, 1914, and 1986.

The guide was written by Jim Morrison, an expert on ethnohistorical matters involving First Nations. The guide summarizes the content and research use of each entry, the available inventory, microformat versions and any access restrictions that may apply.

Interested users should write to the Publications Clerk, Public Service Section, Archives of Ontario, 77 Grenville Street, Toronto, Ontario, M7A 2R9.



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REASONABLE RATES

Burial grounds... *Continued from Page 1*

"The lands we identified in our research are indeed the reserved burial grounds set aside in the treaty. We know the Department has offered the occupants a lot of money — above fair market value, but the homeowners are holding out for more. It is offensive to us that greed should so taint a process of restoration and healing."

It's time that we, as a First Nation, stand up and defend our lands ourselves

DIA has offered the present homeowners \$500,000 as a settlement. The homeowners, through their lawyers, have demanded over \$1-million.

It's time that we, as a First Nation, stand up and defend our lands ourselves

Darlene Johnston added, "The Department of Indian Affairs has agreed to prosecute the current occupants as trespassers if they cannot reach a negotiated settlement. However, we feel we can no longer trust their efforts to protect our burial grounds. It's time that we, as a First Nation, stand up and defend our lands ourselves, for the sake of our ancestors and our children."

Chief Richard Kahgee of the Saugeen First Nation near Southampton said, "We support the actions of the Nawash First Nation. It's like the straw that broke the camel's back. So many of our experiences with government have soured as of late — Ontario has banned the sale of our fish, Canada is making it hard for us to negotiate our land

claims as equals. The burial grounds are seen as one more, particularly gruesome, frustration."

In appointing Ms. Arlene Wright to resume negotiations with the homeowners, the Saugeen Ojibway believed that DIA was acting against the express wishes of the Saugeen Ojibway and, therefore, they demanded the following: immediate control of the process of restoring the burial grounds; and a commitment that no settlement will be implemented without the consent of the Saugeen Ojibway.

At a nine-hour community meeting at the Chippewas of Nawash First Nation on December 8, band members decided to end their vigil at Indian River and 6th Av. West.

Negotiators for the band briefed the community on the results of negotiations with the government; negotiations that went on well into the night. Chief Akiwenzie and Darlene Johnston were the main spokespeople for the Nawash. Canada was represented by Ross Reid, MP and Parliamentary Secretary for Minister of Indian Affairs Thomas Siddon, and Dr. Gus Mitges, MP for Grey-Bruce.

It is time for non-Native governments to truly recognize our right to self-government

"It is time for non-Native governments to truly recognize our right to self-government."

A letter was drafted by both sides, and was signed by Thomas Siddon.

In the letter, the Minister gave his commitment to the following four points: no decision or agreement concerning the First Nation's burial ground reserves will be concluded without the consent of the Chippewas of Nawash; the nature of the process for resolving the concerns of the Chippewas of Nawash will be fair and equitable, non-adversarial, and timely, and will not be part of the specific claims process; an independent facilitator acceptable to both Canada and the First Nation will be appointed to assist in a settlement of all issues concerning the band's burial ground reserves, and the negotiations will begin as soon as a facilitator is appointed; and Canada recognizes that the lots on 6th Avenue West are unceded reserve lands and the Chippewas of Nawash are now part of the negotiations to resolve this issue.

We have an agreement that recognizes our lands and our authority on those lands.

Darlene Johnston said, "Maybe, just maybe, this is a sign that Canada is finally taking seriously First Nations' desires and rights to manage their own affairs. The Department of Indian Affairs sparked this confrontation by imposing a solution on us that would have been completely unsatisfactory to us. Tonight we have an agreement that recognizes our lands and our authority on those lands."

Native Culinary Team Wins Gold

Canada's first-ever Native culinary team has returned from the 1992 World Culinary Olympics in Frankfurt, Germany with nine gold medals, two silver medals, and two bronze medals. The competition was held from Oct. 11-15, with five team members from various Canadian Aboriginal nations. Traditional Native ingredients and cooking methods were employed, to guarantee authenticity.

The team was led by former Culinary Olympic gold medallist Georges Chauvet, and included David Wolfman, Andrew George, Arnold Olson, Bertha Skye, and Brian Sappier. First Cook David Wolfman is currently Head Chef with Marriott Management Services in Toronto. He began his career in 1978, after graduating from George Brown College, and has honed his skills in a variety of positions, such as Chef at the Toronto Island Yacht Club and the Top of Toronto CN Tower Restaurant. Wolfman is also a fund-raiser and events coordinator at the Native Canadian Centre.

Second Cook Andrew George owns the Toody-Ni Grill and Catering Company in Vancouver, which provides both Canadian and Native fare to its customers. He is a graduate of the British Columbia Institute of Technology and the Vancouver Vocational Cooks Training Program. George was also a member of the team at the First Nations Restaurant at Expo '86 in Vancouver.

Third Cook Arnold Olson is currently catering in Toronto, where he has worked for the past ten years. After studying commercial cooking in Saskatchewan, Olson was Chef at the Sheraton Prince Albert.

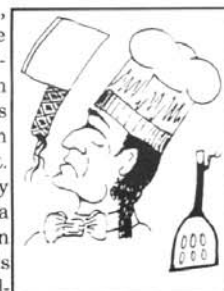
Pastry Chef Bertha Skye runs a business in Ontario. Skye is and is a cultural interpreter. She conducts tours of the Native museum in Oshweken, develops educational learning materials, teaches Native arts and crafts, and performs with the Skye Dance Troupe.

Back-up team member Brian Sappier is currently studying for his Bachelor's degree in culinary arts at Johnson Wales University in Charleston, South Carolina. He is a graduate of the Eastern Maine Technical College in Food Technology, and has worked in various Maine restaurants.

Georges Chauvet, team leader, has been a major influence in the Canadian haute cuisine movement. He earned his diploma at the Academie Culinaire, in Nice, France. He has also studied at the University of Lyon. After an impressive career in France, Chauvet moved to Canada in 1956.

One of the gold medals was awarded to the Canadian team in the category of "Presenting a Meal for Eight People". The meal included smoked pickerel, Atlantic salmon, scallops, halibut, cod, quail eggs, rabbit, and venison.

When Chauvet accepted the challenge of managing the new Native Canadian culinary team, he promised that "by the time we're through competing, my fellow Chefs around the world will know what the term 'Native-born talent' really means." The fact that the Canadian team won nine gold medals proves that traditional Native food and cooking methods stand the test of time and palate.



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The Native Training and Development of North Bay, Ontario would like to thank: Jim Couchie of Nipissing First Nation for an excellent instruction job on our 20-week plumbers course held at Fort Severn First Nation.

**Yours very truly,
Larry Stewart, First Nation Training Consultant**

Discrimination case results in guilty verdict

A Native woman's allegation against a Sudbury Regional Police Officer of racially discriminatory conduct has resulted in a guilty decision by a civilian Board of Inquiry.

The hearing was ordered by Police Complaints Commissioner Clare Lewis into allegations made by Christine Bressette.

Burns guilty of discreditable conduct

In an oral decision made December 4, 1992, Board Chair

Barbara Wellard found Constable David Burns guilty of discreditable conduct while attempting to discourage Ms. Bressette's request that an alleged assault on her son be investigated. Evidence presented at the two-day hearing indicated that Constable Burns made inappropriate comments during his investigation of the alleged assault on the eight-year-old boy on a school bus in January 1991.

Comments made by the officer were to the effect that Ms. Bressette "shouldn't make waves"

and that "it [was] unfortunate who and what her son is", in reference to the child's Native background. The Board held that the comments constituted discreditable conduct by falling below the standard expected from police officers in the community.

Concerning a further charge of neglect of duty, the board found Constable Burns not guilty.

The three-member board, taking into account Constable Burns' previous "good conduct" during his seven years on the force, issued a formal reprimand against the officer.

Minister addresses students fears about OSAP

Representatives of the Ontario Federation of Students met with Richard Allen, Minister of Colleges and Universities, on December 3, 1992. The topic of discussion was last week's announcement about changes to the Ontario Student Assistance Program.

There will be forgivable loans for students who need help

I understand the anxiety that some students have felt about the announcement," Allen said. "Unfortunately, some of the media picked up the wrong message and announced that OSAP is

becoming a loans-only program. This is not the case, and a lot of students were worried needlessly."

There will be forgivable loans for students who need help the most. For example, a single mother with two children who decided to go to university might qualify for a loan of \$12,070 for a two-term program, plus \$5,440 for child-care costs. Over a four-year period, this student would receive \$31,570 in forgivable loans and \$21,760 in non-repayable bursaries for child care. That's \$53,330 in assistance that wouldn't have to be paid back.

It is expected that more than half of OSAP

recipients will have a portion of their loans forgiven. As well, there will be \$800-million available in loans, forgivable loans, and bursaries next year. That is 20% more assistance than in 1992-93.

There will also be \$11-million available in bursaries that do not have to be paid back. They are for disabled students and for single parents and married students with child-care costs.

"I was glad to be able to discuss this issue with the student representatives," said Allen. "We are making post-secondary education more accessible by providing more assistance to more students."

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January 8, 9, 10, 1993

Sturgeon Falls Recreation Complex

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* team must consist of half Pee-wee and Bantam ages

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Entry fee for Boy's is Division \$100.00 Prizes are to be determined.

Please make cheque payable to NIPISSING BAND OF OJIBWAYS and addressed to R.R. #1 Sturgeon Falls, Ontario P0H 2G0, c/o Marilyn Beaucage. Deadline is Jan. 4, 1993.

Teams are allowed 18 players and two goalies and they must be registered Natives. Each team is guaranteed 3 games. A social will be held on Saturday, Jan. 9 at the Sturgeon Falls Complex.

For further information, please contact:
Marilyn Beaucage at (705)753-2030.

Impaired driver's plea deal outrages brain damaged victim

by John Deverell
Toronto Star

The impaired driver who hit Darrell McGregor has cut a proposed deal—a guilty plea in exchange for eight months in jail and 25 hours of community service.

McGregor, his life in ruins, says it's not justice.

On April 21, 1991, Anna Mozzone, 19, was driving south on Keele Street near Eglinton Avenue when her car struck McGregor. She carried him 35 metres (115 feet) before he fell to the pavement.

McGregor's legs were smashed. His head hit the road hard and he suffered brain damage.

The former construction worker is unable to walk and talks haltingly. He told the Star he lives on a \$1,500-a-month Canada disability pension with a full-time attendant supplied by Mozzone's insurance company.

McGregor, once a stalwart of the Espanola Eagles, liked to play in hockey tournaments in Toronto and back up north where his parents still live on the Birch Island territory of the Whitefish River First Nation.

"Now I can't do even simple things, like cook," said McGregor. "I can't do anything but crab and bitch to my friends. I'm very bitter."

Leslie McGregor, director of the Native Skills Centre, said her brother sees little of his former friends, former fiancé and 3-year-old son, Zane. "We haven't changed, but Darrell's not the same person. It's very hard, very sad," she said.

The Crown's plea bargain with Mozzone was arranged by the third prosecutor assigned to the case. The McGregor family was told there was an evidentiary weakness—an awkward gap between the time Mozzone stopped the car two blocks from the point of collision and when she blew into the breathalyzer.

The defence was also arguing that McGregor was drunk and contributed to his own misfortune.

Sentencing is set for March 23.

Mozzone, reached by telephone, had no comment.

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—The Toronto Star
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Clarifications and Corrections

There had been an error on the election results for Lake Helen First Nation. The election date was September 15, 1992 and councillor Mona Cormier's name was incorrectly printed.

We would also like to mention that the Honorary Councillor is Simone Person.

NDP Critic Assails Federal Handling of U.N. Inauguration

by Suzanne Methôt

Ottawa should send Aboriginal leaders, not federal bureaucrats, to the inauguration of the International Year of Indigenous Peoples at the United Nations, says NDP Aboriginal Affairs Spokesperson Robert Skelly.

Skelly, in a House debate in December, charged that Canadian government officials have been working against indigenous peoples' rights behind the scenes in New York for weeks, while trying to preserve Canada's international image.

Only one Aboriginal person has been asked to join the federal team attending the U.N. inauguration, and federal funds are not being made available to send Aboriginal leaders to participate in the event in New York.

Skelly also criticized the federal government for failing to include Aboriginal people in making its plans for marking the International Year of Indigenous Peoples. Federal efforts to date have consisted of no more than a poster competition.

In his speech, Skelly said that "1992 has been marked as the 500th anniversary of Columbus landing in America: the beginning of the colonial era, which saw the annihilation of Aboriginal people by disease, war, and starvation."

"More recently," Skelly said, "governments have followed a more subtle process of cultural genocide via annihilation of self-esteem, the extermination of [indigenous] people's roots, or their contact with the land."

"Around the world, this has resulted in social problems such as chemical abuse, suicide, and dependency on welfare; problems that colonial powers could easily argue are self-inflicted, or based on character flaws of the oppressed."

As a result, "there were many people who

hoped that 1993 could mark the end of the era of idolizing colonizers, and the beginning of a period during which the injustices of the colonial period would be recognized and redressed."

Skelly asked the federal government several distinct questions about Aboriginal involvement in the U.N. celebration.

"There are some 300 million indigenous people in the world, but how many will be represented at the United Nations during the inauguration? How many will Canada be assisting to travel to New York to participate in the deliberations?"

More importantly, "How many [Aboriginal people] is Canada consulting on the drafting of the resolution which Canada has lobbied to present, proclaiming the official beginning of the year? Indeed, how many have been involved in planning with the government of Canada its activities at home and abroad during the International Year?"

In 1990, Canada formed an unofficial committee composed of Indian Affairs and External Affairs officials, who travelled around Europe and sanitized the Oka crisis. Skelly says that this same committee "has been put in charge of Canada's participation in the International Year of Indigenous Peoples, which is turning into a 'whitewash' of Canada's record on Aboriginal people, while trying to maintain an international image of sanctimony."

Canada says that it has no money to assist Canadian Aboriginal organizations to send their own representatives to New York. Canada has also asked that any speeches written by Aboriginal people for presentation at the U.N. inauguration be approved prior to the inauguration.

The draft resolution proclaiming the International Year, which Canada is going to present, has

never been worked on in consultation with Canadian Aboriginal organizations.

Skelly charges that "Canada has used the International Year as another opportunity to play divide and conquer amongst the Aboriginal political organizations" in Canada. "Rather than setting up a consultative process to advise the government, it has played one organization against an-

other, particularly in the selection of speakers at the U.N. inauguration ceremonies."

Skelly believes that Canada had better deal with Aboriginal organizations as equals during this International Year, otherwise it should be called "the International Year for White Bureaucrats working on Indigenous Peoples."

Skelly, in closing his House of Commons

speech, called on the federal government to "re-allocate some of the funds it has identified to send federal bureaucrats and political aides to the U.N., so that the duly selected Aboriginal leadership of the country can attend the inauguration, without any prior federal muzzle."

As well, he also called on the government "to establish a joint federal-Aboriginal coordinating committee to salvage the International Year at home."

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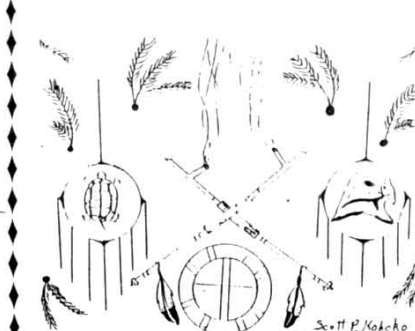
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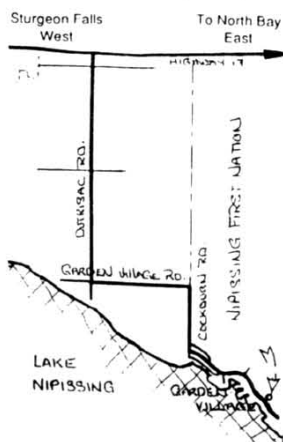


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Anishinabek assert Treaty Right of free movement

by Laurie McLeod

It was as if the pulsating beat of the Three Fires drum rhythmically echoed the heartbeat of one's very soul.

Guided by the ceremonial drum and four sacred pipes, over 1,200 North American Indians, from both sides of the Canada-U.S. border, united on August 18, 1992, in a demonstration to assert their treaty right of free movement between the two countries.

Aboriginal people have not boundaries

Informed of the demonstration beforehand, Sault Ste. Marie customs officials scrambled to control the traffic nightmare caused by the three-hour caravan.

As the clouds formed a protective circle over the demonstrators and the sun shone brightly from above, one could sense the Creator smiling down upon the Nations who, once again, were asserting the pride of their grandfathers and

After crossing the bridge, hundreds of Natives abandoned their cars and proceeded to cross the Sault Ste. Marie, Michigan border on foot. Elders, men, women, and children danced and sang to the beat of the ceremonial drum as they carried placards and banners which depicted the theme that Aboriginal people have no boundaries. Native lead-

ers took part in a pipe ceremony on American soil, thanking the Creator for

to," he said. "If we are clearly identified by our hair or our clothing as In-

Crown who signed the treaty, and that they will not accept the responsi-

spite his objections.

"We made concessions when our ancestors signed the treaties," he said. "We have held our part. Yet, whenever we try to exercise some rights in that treaty, we come across stumbling blocks."

The Jay Treaty guarantees free movement for Native people without interference

"If we are going to exercise self-government, we must be free to practice our rights. There is no need for our treaty rights to be victimized."

Although the demonstration drew racist comments from a small handful of irate motorists, the majority of the truckers and vacationers seemed to take the three hour delay in stride. In true tourist style, many hopped out of their cars, thrilled at the opportunity to capture the event on film.

Kenneth Pellow, of Sheridan, Michigan, just laughed when he found himself inching toward the border. "Hell, I'm on holidays anyway," he said.

The demonstration was part of the Gathering of the Anishinabe, a gathering to reunite the Ojibway, Odawa, and Potawatomi Nations, founders of the Three Fires Confederacy, the oldest confederacy in North America.



Led by the Three Fires Confederacy Drum a group of Natives from both sides of the Canada-U.S. borders exercised their rights of free movement according to the 1794 Jay Treaty, in Sault Ste. Marie, Ontario.

his guidance and praying that their people would have a safe return.

"All we want is free access to our relatives across the border and not to be treated as immigrants in our own homeland," said Midewiwin Grand Chief Eddie Benton-Banai. Despite provisions under the 1794 Jay Treaty, he informed reporters of the difficulty Natives have simply trying to cross the border.

Although the convoy was well taken care of by bridge and customs officials, "this is not the treatment we are accustomed

dian people, we are almost always searched. If we have religious articles, they are violated."

The Grand Chief stated that the Canadian border station in particular was known for its harassment of Native people. Union of Ontario Indians Deputy Grand Chief Vernon Roote attributed this problem to the Canadian government.

"The Jay Treaty guarantees free movement for Native people without interference," he said. "The U.S. government has ratified and recognized the agreement but the British

bilities of the old government."

"Essentially, what we are saying as indigenous people," said Benton-Banai, "is that this border does not exist for us. This is a political border that still regulates us one step at a time."

Roger King, former Chief of Gull Bay First Nation, has personally experienced the wrath of over-zealous border officials. It was only a few months ago, while Mr. King was helping to prepare for the Three Fires Gathering, that his sacred bundle was invaded, de-

Announcement

UOI is looking to hear from communities about your outstanding students. This information will be put students profiles and placed in the Anishinabek News on a monthly basis. It will be aimed at students in elementary school, high school, and post-secondary institutions. Please submit your students profiles to the attention of the Education program, UOI Head Office.
Thank you for your information

The Anishinabek News needs you!

Do you know of any special things that are going on in your First Nation? Any special groups that are meeting? Tell us about it! Perhaps you've always dreamed of seeing your name in print. Why not submit that article, commentary piece, or story to the Anishinabek News? We'd love to hear from you.

Writers that submit articles will be paid for their efforts.

Summary of events concerning

February 9, 1857: The Chiefs and warriors, on behalf of the Nawash Band of Chippewa Indians living at Owen Sound, surrender a large portion of their reserve to Queen Victoria. However, the Nawash people refuse to surrender the lands where their relations were buried. As a condition of the treaty, the Crown promised "that their old burying ground be respected and reserved accordingly."

July 1857: The Nawash people begin the painful process of relocation to their reserve at Cape Croker, more than 50 kilometres up the coast of the peninsula. The surrendered tract is surveyed and designated as Sarawak Township and includes the Township of Brooke. The surveyor's inspection report indicates that three separate burial grounds were reserved, including one half-acre graveyard on lots 97 and 99 Amelia Street in the Townplot of Brooke.

1873: The Department of Indian Affairs is notified that whites had been buried in the Indian graveyard in Brooke and that the graveyard was "exposed to injury by horses and cattle." The Township of Sarawak offers to purchase adjacent ground for a white cemetery and fence and protect both graveyards. The Department replies that the adjacent lots are under lease and not disposable. There is no response to the information about the state of the Indian burial ground.

1876: Lots 97 and 99 are excluded from a large sale of surrounding lots to Charles Lethbridge.

1888: Letters Patent No. 8821 is issued to Charles Lethbridge for the surrounding lands, but lots 97 and 99 are not included in this patent.

February 1902: The Township of Sarawak attempts to obtain the Indian graveyard and proposes that bodies be removed and reburied at the newly established Mount Pleasant Cemetery.

March 3, 1902: The Nawash Indians meet to discuss the Sarawak proposal, "a number of them who are now old men having their fathers and mothers buried there. Peter Jones, the old Chief, said there must have been fully one hundred and fifty Indians buried there."

April 30, 1903: A departmental official reports to the Deputy Minister of Indian Affairs that "no satisfactory arrangement has been come to between the Indians and the Municipality" concerning the Indian burial ground in Brooke.

May 4, 1903: The Secretary of Indian Affairs informs the Clerk of Sarawak Township that "the Department is disposed to allow the Municipality to acquire these lots at the upset price of \$75.00, it undertaking the removal of bodies at its own expense."

May 7, 1903: The Township of Sarawak purchases lots 97 and 99 Amelia Street for \$75.00. The condition of sale is that "Corporation to remove bodies from old burying ground...at its own expense before Pat. can issue." The Nawash Indians did not consent to or participate in this transaction. According to the Royal Proclamation of 1763 and the Indian Act, no Indian reserve can be sold without first having been surrendered. The Indian burial ground reserve in Brooke has never been surrendered by the Nawash Indians.

July 1903: Residents of Brooke complain

to the Indian Department about the manner in which bodies are being removed from the Indian graveyard. One letter to the Superintendent General of Indian Affairs reports that "the cemetery is the resting place of very many Indians and it is surely a desecration to disturb their remains, since as they were buried without being coffined, their remains have become practically a part of the soil and it is impossible to remove them. The writer, Mr. Tucker, was told this morning by an old and respected resident of Brooke that some of the bodies had already been used in the manufacture of bricks. In other words, the bodies have become part of the soil and this soil is being used for the manufacture of bricks and no effort is being made whatever to protect any portion of the remains where the bodies are in this condition, and only where the bodies are well defined has anything in the nature of coffining been attempted. The Township never should have been given any right whatever."

January 1911: The Municipality of Owen Sound, having annexed the Townplot of Brooke, applies to the Indian Department for a patent for lots 97 and 99 Amelia Street. The Department states that the patent could issue if Owen Sound furnished proof that all the bodies had been removed to new burying grounds. There is no record of the proof being supplied. No patents have ever been issued.

June 1956: The City of Owen Sound transfers lot 99 to an adjoining landowner for \$75.00.

October 1966: The City of Owen Sound transfers lot 97 for \$50.00.

July 1986: In response to a property development proposal, the Cemeteries Inspector for Grey County conducts topsoil stripping

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The Union of Ontario Indians requires a Health Director

Location: Branch Office (Toronto)

Responsibilities:

- analysis of legislation, policy programs, papers, and activities of the federal and provincial governments
- consulting with First Nations to develop political positions
- making recommendations to improve the delivery of health services to First Nations
- providing support for First Nations' efforts to control health services at the community level
- maintaining a working knowledge of current health delivery systems
- other responsibilities as they relate to self-government

Qualifications:

- graduate of community college/university in administration or five years experience in related field
- DEMONSTRATED ABILITY IN A MANAGEMENT POSITION
- working knowledge of the Anishinabek Nation
- ability to work irregular hours
- valid Ontario driver's license

Salary:

\$35,000 - \$50,000

Deadline for applications:

January 3, 1993

Submit applications to:

Nora Bothwell, Program Manager
Union of Ontario Indians
Nipissing First Nation
P.O. Box 711
North Bay, Ontario P1B 8J8

Nawash burial ground reserves

of portions of lots 97 and 99 and reports that "no evidence of graves was found. One small piece of a lead coffin ornament was all that turned up." (It should be noted that, as early as 1903, witnesses reported that the Indian remains had become part of the soil.) An archaeologist employed by the Ontario government reports that "there is no longer any legal encumbrance on the property relating to the Cemeteries Act." (Of course, this has no bearing on the legal encumbrances imposed by the treaty and the Indian Act.)

February 1987: The solicitor for a prospective developer is informed by the Indian Lands Registrar that no Letters Patent have been issued for lots 97 and 99 Amelia Street.

March 1987: An internal memorandum concerning the purchase of lots 97 and 99 suggests that the burial ground reference should be investigated "if time permits." The matter was never pursued by the Department of Indian Affairs.

April 1987: Lots 97 and 99 are purchased by a developer and houses are constructed.

July 1987: Lots 97 and 99 are purchased by the current homeowners.

August 1991: A researcher for the Saugeen Ojibway uncovers documentation concerning the burial ground in Brooke and initiates an investigation.

November 1991: Preliminary findings are presented to officials from the Department of Indian Affairs and the Ontario Native Affairs Secretariat. Further research is undertaken.

April 16, 1992: On the basis of a research report provided by the Department of Indian Affairs, the Chiefs of the Saugeen Ojibway write to Indian Affairs Minister Tom Siddon, demanding a full and proper apology from Canada; a survey to confirm the lands identified are those reserved in the Treaty of 1857; the restoration of the land to its original state; fair compensation to the present occupants of the land; provision of a fund to restore, protect, and maintain the burial ground; and the erection of a monument.

June 23, 1992: Minister Tom Siddon responds to the Chiefs' letter and indicates that he has appointed a senior official "to work with the Chippewas of Nawash to resolve this unfortunate situation." The Department notifies the homeowners that lots 97 and 99 (now 2245 and 2255 6th Avenue West) "was set apart as an Indian reserve and has never been surrendered by the Chippewas of Nawash... In this regard, we must seek vacant possession of these lands. The First Nation has requested, however, that any person residing on these lands be dealt with in a fair and equitable manner and this would certainly be our intention."

October 1992: On the basis of appraisals conducted by Public Works Canada, the Department of Indian Affairs makes settlement offers to the homeowners which exceed the appraised value of the houses. The homeowners reject the offers, demanding more than twice the market value of the houses. The Nawash representatives are distressed that the restoration process is being thwarted. They are also uncomfortable with the Department's proposal to fund the settlement out of the budget for specific land claims, a limited

fund, which essentially means the money to settle the government's mistake would come out of the pockets of other First Nations. Believing that it is time to assume responsibility for their burial grounds, the First Nation states that it is willing to take the homeowners to court if necessary. However, the Department of Indian Affairs reneges on an earlier commitment to fund the band's litigation costs. Without financial resources, the First Nation's role is limited.

November 20, 1992: Nawash representatives meet with Deputy Minister Goodleaf and request that no further settlement offers be made without their consent, and that the government commit to funding their legal action to restore the burial grounds. The government's response a few days later completely ignores the band's wishes.

November 28, 1992: Minister Siddon appoints Arlene Wright, a resident of Owen Sound and an employee of the Grey County Board of Education, to resume negotiations with the homeowners. The Chippewas of Nawash are not involved in the selection process and there is no commitment that their approval will be required for any settlement that is negotiated.

December 3, 1992: Members of the Saugeen Ojibway Nations occupy the burial grounds at Indian River and 6th Avenue to assert their authority over their own burial grounds, and to protest the Department of Indian Affairs' handling of the restoration.

December 8, 1992: The vigil is called off by Nawash band members, after a community meeting with Canadian government officials at the First Nation.

JOB OPPORTUNITY-Pathways To Success First Nations Media Development

Job Title: First Nations Media Analyst

Salary: \$426.00 per week

Location: CKWR-FM 56 Regina St. N., Waterloo, Ontario N2J 3A3

Terms: 52 weeks

Start: To start tentatively at end of January 1993.

Deadline for application: January 15, 1993

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2. To analyze survey results, and determine community priorities for effective dissemination of information through media-related resources.

Qualifications:

1. Writing and computer skills will be considered an asset.
2. Oral and written communications skills will be considered an asset.
3. If the above qualifications exempt you from applying, a sincere willingness to learn will be taken into serious consideration.

Please note: This position is open to persons of Native ancestry only. Knowledge of First Nations culture and/or familiarity with any Aboriginal language will be considered an asset. This position of offered under the "Pathways To Success" initiative through the U.I. Section 25 grants. Only persons eligible for Unemployment Insurance need apply. Forward your resume to: Eric Gabriel, CKWR-FM 56 Regina St. N. Waterloo, Ontario N2J 3A3, or call (519) 886-9870 for more information.

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The following Union of Ontario Indians communities stand to benefit from the Jobs Ontario Capital Native Community Infrastructure Program:

Garden River First Nation (416 work weeks): upgrading of Ojibway Tent and Trailer Park, four community buildings, and road right-of-way to spiritual grounds.

Michipicoten First Nation (416 work weeks): building of water storage system for increased fire protection; installation of heating system in utility building; extension of community roads and services.

Mississauga First Nation (241 work weeks): improvements to ball field; drywalling of three homes; renovations to eight homes.

Thessalon First Nation (400 work weeks): improvements to water system, community centre, and recreational facilities; installation of street lighting.

Cockburn Island First Nation (300 work weeks): construction of maintenance garage and housing subdivision.

Ojibways of Sucker Creek (200 work weeks): expansion of administration/community centre; construction of aquaculture buildings; improvements to dock.

Sagamok Anishnawbek First Nation (200 work weeks): upgrading of Beaudryville water system.

Serpent River First Nation (395 work weeks): construction of daycare centre and office complex.

Sheshegwaning First Nation (144 work weeks): repairs to community housing and renovations to community hall.

West Bay First Nation (350 work weeks): improvements to community centre, baseball park, pow-wow grounds, hiking trail, dock, and arena; construction of new facilities at youth camp.

Whitefish River First Nation (410 work weeks): renovations to office; repairs to road, and water and sewer systems; construction of six band houses.

Wikwemikong Unceded First Nation (400 work weeks): installation of basic water and sewer systems to 15 homes.

Wahnapitae First Nation (440 work weeks): provision of year-round road access; construction of maintenance building; renovations to band administration building; and completion of community plan.

Whitefish Lake First Nation (328 work weeks): housing renovations; completion of chalet, gate house, shelter; construction of park furniture and landscaping, and repairs to tool shed.

Nipissing First Nation (200 work weeks): renovations to band office; upgrading water supply to Duchesnay Village.

Dokis First Nation (104 work weeks): repairs to two bridges, fire hall,

library, band office, and craft shop.

Henvey Inlet First Nation (257 work weeks): construction of public works building and meeting area.

Magnetawan First Nation (254 work weeks): expansion of band office; renovations to houses and septic fields; paving of skating rink; street lighting; beach and park improvements; repairs to community wells.

The First Nations of the Ojibway 1850 Treaty Council (Pays Plat, Rocky Bay, Whitesand, Pic Mobert, and Fort William) will work on projects such as improvements to community centres, fire halls, band offices, and renovations to 72 homes. The work will encompass 825 work weeks in total. (Pays Plat, Pic Mobert, and Fort William are also members of UOI.)

In addition, the following Ontario First Nations will also benefit from job creation and infrastructure improvements: Batchewana, Brunswick House, Cat Lake, Chapleau Cree, Constance Lake, Fort Severn, Ginoogaming, Kasabonika, Matachewan, Marten Falls, Mattagami, MoCreebec, Moose Factory, New Post, Sachigo Lake, Shawanaga, Shoal Lake #39, Shoal Lake #40, Teme-Augama Anishnab, Wapakeka, and Wauzhushk Onigam.

Anishinabek News

The Anishinabek News is a monthly publication of the Union of Ontario Indians. Views expressed are not necessarily the opinion or political position of the Union. Readers are invited to submit letters, articles, or pictures for publication. All submissions will be reviewed for compliance to the libel laws of Canada. All submissions will also be subject to editing for space, clarity of thought, and taste.

Editor: Suzanne Methôt

Subscriptions and Advertisements: Bernadette Wassengeso

Computer Lay-Out: Mike St. Amour

Anishinabek News
Nipissing First Nation
P.O. Box 711
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P1B 8J8



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Here is my \$20 for the next 12 issues of the Anishinabek News!

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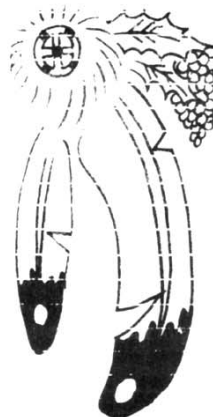



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Union employee finalist in video contest

by Suzanne Methôt

Union of Ontario Indians employee Scott Sunday has recently been selected as a finalist in "The Canadian Video Challenge" for his video, *Child of This Land*.

The contest was sponsored by the Land Canada 125 Council and was advertised across Canada last spring. The videos were submitted to the Canada 125 Council, and were then played inside selected retail stores across the country. Mem-

bers of the public then voted for the video that they thought best reflected a Native perspective on life in Canada today.

The video, which is a lyrical narrative, provides a modern reflective look back at Canada's Native heritage. It was shot in

and around the recreated 18th century Native village at the Crawford Lake conservation area, near Burlington, Ontario.

The video is narrated by Mr. Sunday. He was aided in its production by Douglas Davies, Daniel Dando, and Paul Sweeney.

The video is joined by two other regional finalists from other areas of Canada. During a gala weekend celebration December 11 to 13, a winning video will be chosen in each of six categories. The video chosen as overall best in all categories at the gala will be awarded a \$10,000 cash prize.

Mr. Sunday says that, at first, he didn't take the call for video submissions seriously. "It seemed like we would never be able to win something like that." Then, "the more we thought about it, the more we thought 'well, why not?

Somebody has to win."

The video team worked from July to September on the video, and submitted it on September 30, 1992. Mr. Sunday was notified that the video was a finalist on Friday, November 27.

Mr. Sunday is looking forward to the gala celebration and is happy that the video has come this far. "Even if we don't win first place, I feel like we've accomplished a great deal. There were hundreds of submissions in Ontario alone."

Mr. Sunday is Ojibwe, and is from Beausoleil First Nation on Christian Island. He has lived in Toronto for the past two years.

The awards ceremony and the videos will be broadcast on CBC television on December 19, 1992.



Baloney and Bannock By Perry McLeod-Shabogesic



SOUPBONE AND SKAWNDAWG

by Ken Syrette





The Struggle to Share Mother Earth

Regional Aboriginal Anti-Racism Consultation

The Union of Ontario Indians in cooperation with the other political Aboriginal organizations will be holding forums to discuss and explore the meaning and impact of racism on Aboriginal peoples throughout Ontario.

Notification of confirmed dates and times will follow.

Location

Approximate date

Sault Ste. Marie
Wausauksing First Nation
Sioux Lookout
Fort Francis
Curve Lake First Nation
Thunder Bay
Kenora
Sudbury
Ottawa
London
Hamilton
Timmins

January 7
January 14
week of January 18-22
week of January 25-29
February 4
week of February 8-12
week of February 15-19
week of February 22-26
week of March 1-5
week of March 8-12
week of March 15-19
week of March 22-26