

INDIAN ♀ WORLD

SPECIAL FALL ISSUE 1981

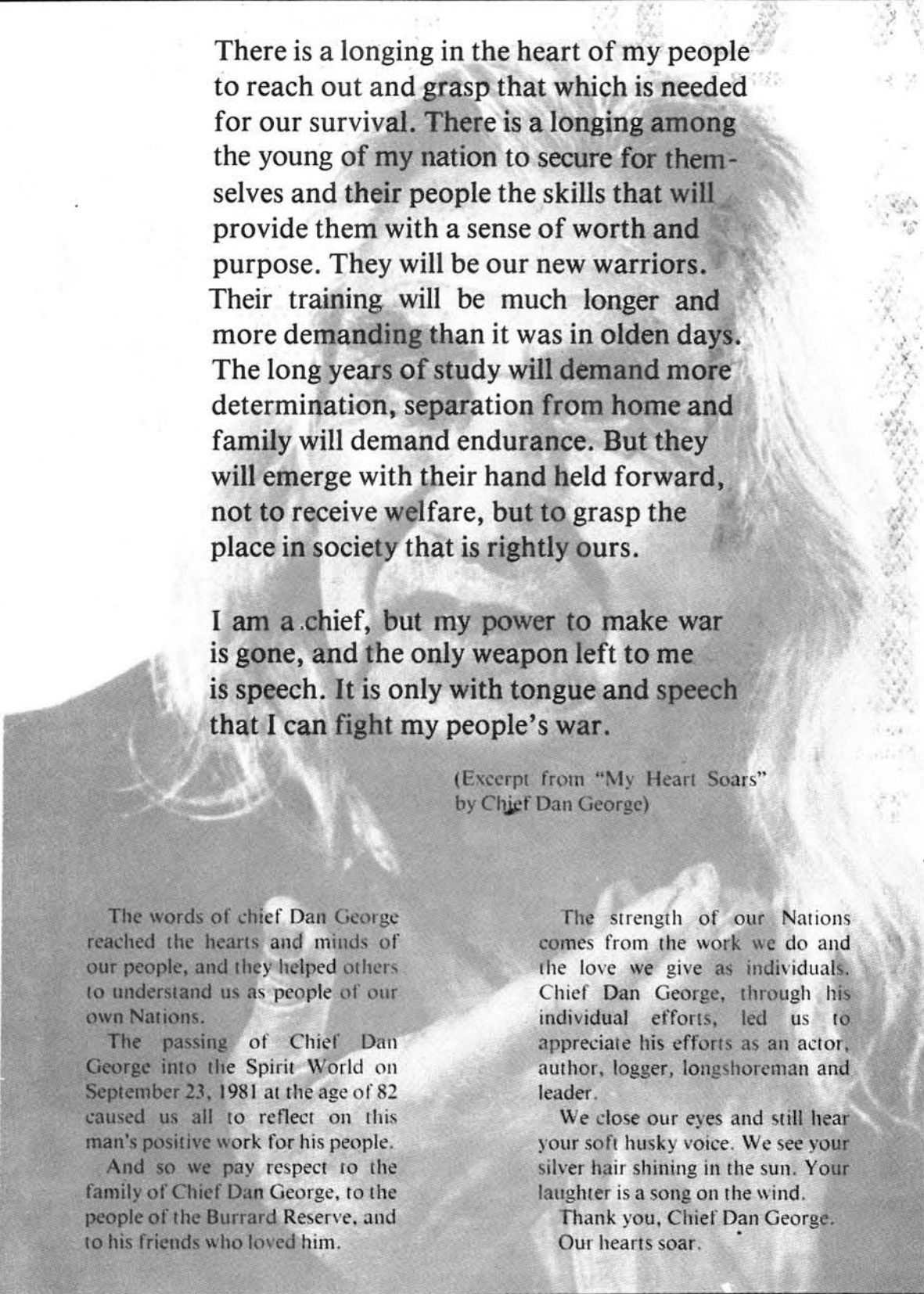
"THE CHOICE IS OURS"

ONE DOLLAR



Aboriginal Women's Occupation
fight until we win!"
resources

OUR WORLD



There is a longing in the heart of my people to reach out and grasp that which is needed for our survival. There is a longing among the young of my nation to secure for themselves and their people the skills that will provide them with a sense of worth and purpose. They will be our new warriors. Their training will be much longer and more demanding than it was in olden days. The long years of study will demand more determination, separation from home and family will demand endurance. But they will emerge with their hand held forward, not to receive welfare, but to grasp the place in society that is rightly ours.

I am a chief, but my power to make war is gone, and the only weapon left to me is speech. It is only with tongue and speech that I can fight my people's war.

(Excerpt from "My Heart Soars"
by Chief Dan George)

The words of chief Dan George reached the hearts and minds of our people, and they helped others to understand us as people of our own Nations.

The passing of Chief Dan George into the Spirit World on September 23, 1981 at the age of 82 caused us all to reflect on this man's positive work for his people.

And so we pay respect to the family of Chief Dan George, to the people of the Burrard Reserve, and to his friends who loved him.

The strength of our Nations comes from the work we do and the love we give as individuals. Chief Dan George, through his individual efforts, led us to appreciate his efforts as an actor, author, logger, longshoreman and leader.

We close our eyes and still hear your soft husky voice. We see your silver hair shining in the sun. Your laughter is a song on the wind.

Thank you, Chief Dan George.
Our hearts soar.

INDIAN WORLD

VOLUME FOUR NUMBER THREE

INDIAN WORLD is the official voice of the Union of British Columbia Indian Chiefs.

It is dedicated to building a strong foundation for Indian Government by providing an awareness of the political and social issues affecting the Indians of British Columbia.

Signed articles, and opinions are the views of the individuals concerned and not necessarily those of the UBCIC.



Before we begin our important diplomatic journey, we must look deep inside ourselves, and touch our strength and truth. From this Great Circle we will draw on the power of our ancestors.

Contributors

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To Our Readers: The people from the Indian World would like to apologize for the delays in publishing the magazine. It was delayed because of the recent postal strike and lack of funding commitments.

Table of Contents

Tribute to Chief Dan George	2
Indian Legal Case on the Constitution	4, 5
Updates	6
President's Message	7
Constitution Express Potlatches 88888888888888888888	
I Think, Debbie Nyce	9
Indian Fall Fair	10
Our Resources	11
Concerned Aboriginal Women's Occupation	12
Book Review by Bess Brown	13
Editorial	14
Brother Bear	15

OUR COVER: The symbol of the Constitution Express is what is going to help keep our people strong. It holds within the spirit power of our ancestors.

SUMMARY OF THE LEGAL ARGUMENT

For over 100 years now, the Indian Nations have persisted in asking for a reference to the Judicial Committee of the Privy Council to settle the question of Crown obligations to the Indian Nations. The Canadian Government persisted in blocking the representation of the petitions to the Imperial Crown, to the extent that, in 1927, the Canadian Indian Act was amended to ban the raising of money in defense of Indian land claims, making it an offense punishable by imprisonment.

The Indian Nations of British Columbia, Alberta and Manitoba presented a Memorandum of Law to the offices of Sir Michael Havers, Attorney-General, stating that the Judicial Committee of the Privy Council, finally, examine the question of Crown obligations.

The occasion is made especially urgent today because the Trudeau resolution to patriate a new Canadian constitution will eliminate those Crown obligations that protect the integrity, indentity and the very survival of the Indian Nations.

The Crown obligations arise from the initial compacts in the 16th, 17th, and 18th centuries where Britain, as a matter of law, was required to obtain the consent of the Indian Nations to the alienation of Indian territory or to the change of Indian institutions

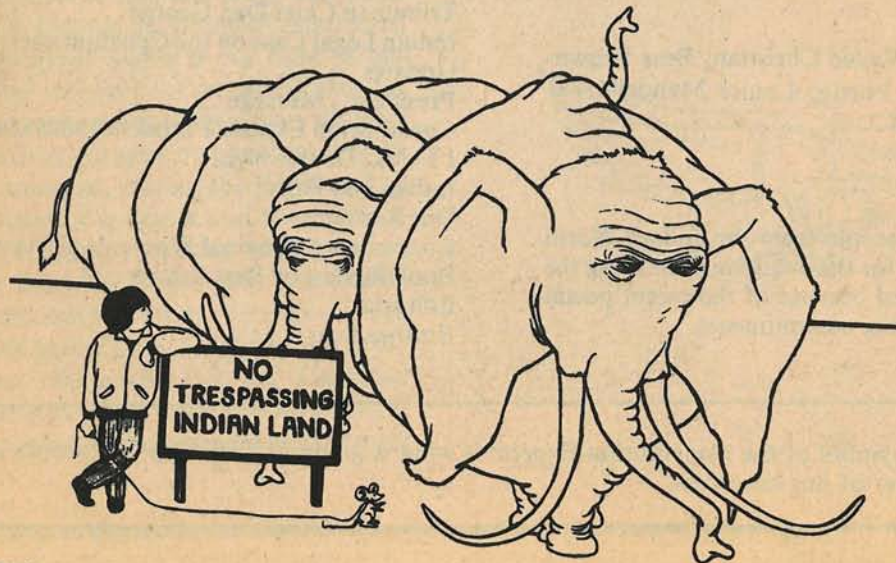
within their territory. This principal was enacted in the Royal Proclamation of 1763, which was the first constitutional instrument of Canada. The proclamation has been held to have the force of law in Canada and has never been repealed. Pursuant to the proclamation, over 100 treaties were concluded between various Indian Nations and the Crown. They created binding obligations which were to endure the passage of time, and exist notwithstanding the development of Canada into full statehood.

Now the Canadian government is asking Great Britain to ignore those Crown obligations and give total power to Canada to redefine those obligations without Indian consent and to eliminate them without Indian consent.

This has been Canadian practice in administering Crown obligations to the Indian Nations throughout the last 100 years. It is because of this that the Indian Nations have relied upon the British Parliament to enforce the protection promised by the treaties and by the Royal Proclamation.

The British government has supervisory jurisdiction to protect Crown obligations within Canadian federalism through its power to amend the British North America Act. Trudeau proposes that the supervisory jurisdiction be transferred to the federal and provincial governments. The Memorandum of Law that was presented documents the legal position of the Indian Nations that by allowing such a move, Great Britain's decision would amount to an unprincipled breach of Crown obligations to the Indian lands. The position of the Indian Nations is thus very clear; that the Canadian constitution cannot be patriated until the Crown obligations have been further protected; the Indian Nations of British Columbia, Alberta and Manitoba are asking in our memorandum that the British Government not undermine the Imperial Crown and that can be done through not patriating Prime Minister Trudeau's Canada Act until our most sacred Crown obligations be fulfilled; finally, that the Indian Nations are prepared to facilitate the fulfillment of Crown obligations through trilateral talks with the British and Canadian governments to negotiate the mechanism by which this can be achieved.

Such an agreement could then be placed in the Canadian constitution and Westminster could, then, legally and in good conscience, grant to Canada the independent status that it seeks.



FISH DEPLETION: WHO'S TO BLAME?

It seems ridiculous that the government and the general public always blame the Indians for the depletion of the salmon. Our people only take enough fish to feed their families. But, the fisheries who are supposed to be taking care of the fish have twisted priorities. Just as we find in many other departments of the government. Money is always the key problem to the breakdown in our food supplies. It is not food to the government—each salmon means dollars. Look at the licenced fisherman—these licences are under the control of the Federal fisheries who issue them and buy and sell the fish to other countries. Just as the government does with our great cedars and other trees.

All these things that have been food and shelter to our people are dollar bills to the government. Everything is disappearing but the government doesn't mind as long as the dollars keep rolling in. Our people are just a scapegoat for the government and the general public. Naturally, they don't want to blame themselves so they find someone else to blame and that is us. But, do they ever realize that before they ever set food on these lands it was a land of plenty. A land of plenty that our generous and caring ancestors were willing to share with these lost souls.

These people who take thousand dollar vacation trips so they can see the nice landscape and clean waters—do they realize that this is how our lands all looked before the arrival of foreigners? Foreigners who plastered and suffocated our mother earth with their concrete. We are lucky that these lands are not wholly cold and concrete. This is always what our people are fighting for. Fighting for our life. Our right to live as we always have in our own homelands. This is what the whole constitutional fight

is about.

Look at our brothers in Restigouche, Quebec being beaten and clubbed for just going out and getting their food as they always have. Just as our grandparents taught us, to fish and to appreciate the salmon for giving up its life in order for other beings to live. There were even headlines in newspapers saying that Indians were turning into savages again. Is it being savage to go down to a river or lake to get food for your family? Or is it being savage to club and hit other human beings with huge sticks—other human beings who don't even have weapons to defend themselves? Any human that can actually hit other humans so brutally is the savage. This must mean the fisheries warden and the police who took part in these beatings are the savages. These are the representatives of the government? Trudeau's representatives!

Look at the sports fishermen who take salmon just for the sport of it. I have heard some of these

people complain because they caught a salmon. They complain because they don't want to clean the salmon and they don't want to eat the salmon. They just wanted to catch it for the sake of catching so they can have a fish tale to tell around the campfire as they drink their beer. We never hear the fisheries talking about these people who fish in this fashion. Of course, they have money to spend, these rich sports fishermen, that explains the silence in recognizing this problem.

Look at all the money poured into sports fishing. Companies spend a lot of money reinforcing these people to go out sports fishing. You can bet the government is getting some cut out of this action diminishing the fish stocks. Yet this government has the nerve to try and blame our people for the depletion of salmon.

We can be thankful for those people like the Restigouche Indians who are standing up against this government. Standing for our aboriginal rights. We cannot let them take our food away or our right to gather our food. For if we let this happen we are sayin they can have our life and our children's lives.



Arrests made at Fountain Band's Fishing Grounds.

UP-DATE

CONSTITUTION EXPRESS

The Advance Team left on October 8th, at 5:10 p.m. for London, England and the four European Countries we are planning to travel through on November 1, 1981 through till November 17, 1981.

Friends and family all gathered at the Vancouver International Airport to send them off in good spirits but tears were shed after the drumming and singing started for we realized that they are going into unknown countries to do the groundwork for the Indian people of Canada and that whatever they do will be for our future generations to follow.

The Main Express group will leave on November 1, 1981 after the U.B.C.I.C. 15th General Assembly which will be held on October 18, 29, and 30th.

the departure time is yet to be worked out but the whole Express will be leaving from the Vancouver International Airport. Our destination is Hannover, Germany, where we will be met by one of the Advance Team with buses ready to drive the people to the first stop in Germany. We will then travel to Holland, France and Belgium. One of the main events will be a Ceremony to be held in Bruxelles, Belgium on November 11, for the Indian Men and Women who died in the Second World War.

On November 13th the Express will cross the English Channel over to London, England, where again a member of the Advance Team will have set up meetings and Conferences with the British MPs and Lords. A Potlatch will be organized so as the Indian people can share the Indian Culture with Europeans to show how proud we are of our Country and Culture.

THE CEDAR

Our people have always highly respected our grandfather the Cedar. It is used to medicine us, house us, warm us and transport us around from village to village, fishing grounds to fishing grounds or hunting grounds to hunting grounds.

Today our history lives on through our close relationship to the Cedar. Our traditional, spiritual and mythical masks and carvings are still carved from this. The dug out and war canoes still skirt our waterways, whether it is in recreation or work.

This shows our close relationship to all living things on our Mother Earth. If these start to disappear and die so does our culture and we as a people. This is why we are taught from childhood to respect all things. This is why our people struggle to keep our ties with the land and all things that were handed down to us by the creator.

These are only a few reasons for the fight against the Canadian government's proposal to patriate the Canadian Constitution. It is not only a political fight. It is a fight to save our cultural, spiritual and traditional ways. As one of our elders said, "The government has been civilizing us for too long. What good has their civilizing done us? It has only taught a lot of our people to drink their poisonous alcohol. Is this what they call being civilized? We were happy before they started to try and run our lives."

This patriation package is just another strategy on the Canadian government, Trudeau to take away our rights to Self Determination and to live as we always have as Indian Nations. With the strength handed down from our ancestors and our Elders of today we will not let this happen to us. There will be no compromise because as our political leaders say, 'Our ancestors never compromise and we are not about to begin compromising our culture and lives away or of those yet unborn.'

CHIEF COUNCIL MEETING

The Chiefs Council of the Union of B.C. Indian Chiefs met in Vancouver on June 23rd to discuss the Constitution, the UBCIC Audit, the Annual General Assembly, and Fishing and Hunting.

The Chiefs' Council was provided with reports on the legal and political actions regarding the patriation of the Canadian Constitution. What is happening now is the Legal Task Force has sent a Memorandum addressed to Sir Michael Havers, the British Attorney-General, by the UBCIC and the Indian Association of Alberta concerning the Canadian Constitutional crises as it relates to the British Government. Chief Ray Hance, who had been in London, England gave a report on his findings and left some recommendations to the Chiefs Council. One was for Chiefs to participate by going to London and assisting in Lobbying.

An up-date was given regarding the Hunting Permits which are in the form of a lottery-system this year. Indian people reject the new hunting regulations because Indian people should not have to fill in any forms to hunt for food-gathering purposes.

PRESIDENT'S MESSAGE



A powerful message was brought to Ottawa and New York last year by the people of the Constitution Express. A message of truth which stated and is maintained that an immoral and illegal action is once again being perpetrated upon Indian Nations in Canada. Our message was and still is strong. These injustices were brought before the Russell Tribunal which recognized and ratifies our argument. The findings of the Russel Tribunal have not been ceased upon across by the public media or else they have been muzzled. We have to go forward ourselves and impress upon all who would listen and understand that Great Britain has Crown obligations through Treaties and the Royal Proclamation of 1763 to Indian Nations and that these obligations through convention and law have never been repealed by the British Crown.

The Royal Proclamation of 1763 confirmed that all Indian lands were reserved for Indians, until we were willing to surrender our lands as Indian Nations, to her majesty, the Queen of England. The BNA Act under section 91 (24) gave the Federal Government the responsibilities to administer the Trust. Under section 109 the Provinces were given the resources, subject to the Indians Aboriginal Rights in surrendered Indian Territory. Under Article 13 of the terms of the union between British Columbia and the Federal Government, in respect to Indian lands in British Columbia, "In case of disagreement, between the two Government's respecting the quantity of such tracts of land, to be so granted, the matter shall be referred, for

the decisions of the Secretary of State for the Colonies." This means that her Majesty the Queen still has a legal obligation to the Indians.

The British Parliament has many obligations to the Indians, that have to be discharged, before it can patriate the Canadian Constitution. The fact that 40% of Canada's land base is Indian lands illegally held and were lands stolen from us, suggests that we have serious problems that must be concluded with Great Britain before the Indian part of the patriation can take place. Our people must go to Britain to force her to fulfill her obligation to the Indian Nations. We do not consent to the Trust being forgotten, as Canada proposes or delegated to Canada as Britain suggests.

'We demand that the Trust be discharged on terms, that will restore our political authority to our Indian Nations. We do not consent to patriation of the Constitution, until Canada acknowledges our Aboriginal Rights position as defined in our "Aboriginal Rights Positions Paper".'

Indian rights to land, resources, language, culture, a livelihood and our right to self-government are not something conferred by Treaties or offered to Indians, as concessions by a beneficent government. These are the rights, which Indian Nations enjoyed from time immemorial. These rights are pre-existing and are sacred values of the Indian Nations. A Canadian Constitution can accomodate Indian rights, it cannot decrease, alter or eliminate this Indian tradition.

Therefore, as successful as we were in Ottawa and New York, our mandate now take our people to other lands. For, despite the ruling brought down by the Supreme Court of Canada the Trudeau government is determined to pursue patriation of his constitutional package which spells impending genocidal doom. It is more important now that we clearly deliver our message to Great Britain and have it understand that to comply with the patriation package it would certainly pull Great Britain in as an accomplice in this atrocious act on the Indian Nations.

The message of truth has been developed by us and Ian Bronnley, a professor of International Law in England. Furthermore, this truth has been strengthened by the Supreme Court decision of September 28, 1981. Now it must be delivered. The truth, not only to be delivered to the government in Great Britain, Canada and other Nations, but to citizens of those countries, that is our job. A job only begun to be carried out at the international, national and local levels. No one will do it but us, for it is our responsibility to our uncompromising forefathers of yesterday, our children of today and for their children of tomorrow.

Yours in the struggle for our Indian Nations
Saul Terry, VicePresident

CONSTITUTION EXPRESS POTLATCHES

There have been many Constitution Express Potlatches held at different nations : Kamloops, Port Hardy, Lytton, Williams Lake, and Bella Coola. Through these potlatches the strength of our nations grows.

Our people are reminded that our right to self-determination is being threatened. That Pierre's patriation package is a higher-scale white paper policy that he tried to implement in 1969. As George Manuel said at Kamloops, "The Constitutional fight is on and the showdown is coming. The Canadian government wants to break their relations with Great Britain so they can run this country the way they want to and that includes us."



The heartbeat of our Nations can be heard at the potlatches through the beat of the drums. We are all reminded that we have to be of one mind and work together. Similar to the potlatches held in the past by our ancestors, our strength grows more and more by our unity.

Our ancestors values shines through by the sharing that takes place at the potlatches. The sharing of words, food, shelter and most of all love, caring and friend-

ship. Indian Law is practiced by having the men take the responsibility of being security and watching the people so that no harm would come to them. The meetings are opened up with prayers by our Elders and Spiritual Leaders. Other spiritual ceremonies take place; the people are taught to be disciplined; no drugs or alcohol are allowed at the gatherings. The young people are reminded of their responsibilities to their people; the responsibilities of caring for the children and the elders, helping in the preparation of meals, clean-up, and most of all, the responsibility of learning our ways and Indian values by the example of our Elders.

The Constitution Express Pot-

latch in Lytton was a camp-out gathering with a good number of tents and teepees set up. It rained a lot but that didn't wet our people's spirits. There was much traditional food cooked and served here

The people were reminded again that our rights were on the line and that another attempt was being made by the government to terminate us as independent nations.

In Williams Lake the Constitution Express gained a

greater strength with the Concerned Aboriginal Women joining in their fight. The Express had the opportunity to hear from some of the Chiefs from the Caribou who had already made a trip to England. The people were informed on some of the differences in that country.

The Constitution Express Potlatch followed immediately after a traditional Potlatch held in Bella Coola by the hereditary Chief of Nuhalk Nation, Lawrence Pootlass. For most of the visitors, it was their first time in Nuhalk Nation territory. The hospitality was once again warm and welcoming. The importance of having the people stand and support the leaders was stressed. There was lots of traditional coastal food; salmon, oolichan, herring eggs, and of course, Indian steak (balogna). Nuhalk Nation peoples' homes were open to all the visitors. The final plans for the trip to England leaving November 1st were discussed. The spirit of the Constitution Express was once again strong.

At Tsulquate Nation in Port Hardy Chief Paddy Walkus spoke on the encouragement he gained through the Constitution Express Potlatch held in his community. He explained, "What we are fighting for is our nationhood, our land and ourselves as Indian people." He warned that as we go along the government is going to try to discourage us in every way they can. An Elder at that same gathering, Louise Roberts, said, "I admire these young people who have guts enough to stand up to the government and say nobody is going to take our rights away. Young as our leaders may be, they may know a lot more than you or I."

I THINK...

By: Debbie Nyce

Recently, the Amax mine began dumping 90 million tons of waste into the Kitsault inlet. Minerals which are included in the dumping are mercury, radium, lead, cadmium, and several others. The Nishga people found this to be a major threat to them, because the minerals will eventually poison the fish that they depend on. How does the company get away with it?

In May 1979 the Liberal party approved the permit just six weeks before the election was won by the Conservatives. I think there should have been a public inquiry, because this not only affects the Nishga people but also the entire west coast fishing industry. The main reason the Nishga people have been against the dumping is because of what happened to the Indian people in Northern Ontario. They suffered from Minimata disease after eating mercury-poisoned fish.

At the time the permit was issued, the Fisheries Minister Romeo LeBlanc kept insisting that he couldn't revoke the permit without "just cause". What does he mean by "just cause"? Aren't the lives of the Nishga people good enough? Is the money so important to them? Why can't they understand that in the long run it will be the Nishga people who will suffer the most?

The Nishga representative was not allowed to attend the meeting when the Amax mining company sought permission to dump waste into Kitsault. Why was this so? Don't they think that the president should at least have attended the meeting. They say it was because of the confidential nature of business. What is so confidential when the tailings may affect a major community? After all, it is

as important to the Nishga people, as it is to the Amax Mining Company.

The fisheries officials claim that the mine's by-products like arsenic and radium will sink to the bottom of the inlet, sending marine life such as halibut, and king crabs searching for new homes. That has happened already. The king crab can now be caught at the point of Kincolith, where it has *never* been caught before. They also catch more halibut than usual. Doesn't this explain something to the company? Don't they know that sea creatures know when the area is contaminated and that they have already fled to a safer environment? They also state that the minerals will not affect the salmon. How do we know that? It is their word against our lives. How would like the company if they were in our position? I am sure they would put up a fight to try and stop what will happen to them.

A scientist was also quoted as saying, "who ever heard of such a thing as a safe level of radium?" The company must know that minerals intensify as they traverse the food chain from plants to fish to people. It is the most carcinogenic substance known.

I think that the government and company have taken advantage of the Native Indians and, as usual, they are having their own way. Why is it so difficult for them to understand that the waste will affect the four communities along the Nass River? Fishing has always been a way of life for the Native people. The Nishga people have not given up hope for fair justice. They will continue to fight for their rights.



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NEWS NEWS NEWS

2ND ANNUAL INDIAN FALL FAIR A GREAT SUCCESS

The 2nd Annual Indian Fall Fair in Kamloops is behind us and it can be called nothing but a SUCCESS.

From a small beginning in 1980 at the Kamloops Residential School, it grew into a beautiful show held during September 26 and 27, 1981 at the KXA grounds.

More than 4,000 people visited Arts & Crafts exhibits and cheered when the dancers from Alkali Lake or the musicians from the Mission All Boys Drum and Bugle Corps entertained.

The Fashion Show featured traditional and contemporary clothing modelled by various people attracted well over 300 people. Especially traditional cedarbark and buckskin garments aroused great interest.

There were 68 exhibitors in categories such as wood carving, weaving, beadwork and buckskin, jewellery, basketweaving, and others.

While all this took place in the auditorium, the barn was humming with 4H activity. In 1980, only two 4H Clubs took part in the fair and it is with pride that this year nearly 140 youngsters from various 4H Clubs were present.

Most of these young people had only been in 4H for one year and it was a pleasure to see how interested everyone was in learning new skills and methods to show their project.

There were five 4H Beef Clubs represented from all over the province — Alkali Lake, Nicola Native, Westside, Sookinchute, Barriere, and Cheam.

Activities started with stabling and weighting of calves on Friday

night. Saturday, early morning 4H'ers were washing and grooming their calves in preparation for judging and achievement.

David Moses was the exhibitor of the Reserve Grand Champion steer and already is aiming for #1 spot in 1982.

In the Heifer class, Lance Marchard and Chris Goble led their heifers out to be winners.

All the first and second place winners then competed on Sunday afternoon for the Grand Champion Steer Trophy and a cheque for \$250 donated by Don Moses Herefords of Merritt.

All the 4H Beef Clubs are competing in the Provincial Winter Fair this week, September 28 to October 2 and lets wish them lots of luck.

GRANDFATHER KILLER WHALE

See our grandfather plunge
through the big waters
Along with the porpoise
seal and the otters

Someday, maybe we will be
lucky enough
to enter the sea that can
be so calm and yet so rough

In the form of our grandfather
the whale
To travel in the sea wind
gale

Our cries for survival will continue through
this new life
In the sound of the
whales chilling strife.



OUR RESOURCES

By: Lillian Basil



For 100 years we have been stating, declaring and demonstrating that B.C. is Indian Land. During that time Europeans have been exploring, expropriating and exploiting our lands, waters and resources such as in the fishery, marine resources, gold, copper, silver, coal, molybdenum, uranium, oil and gas and freshwater for dams. Today, Indian people are still fighting to protect our lands, water and resources and ourselves as Indian Nations from Government and corporate genocide as they try and get absolute control of our resources.

We are laughed at and mocked for stating B.C. is our land and for maintaining the position that we are sovereign nations. As Nations, we still have our language, laws, religion, culture and tradition—the basic foundation of a nation. The governments and its parallel powers are still trying to destroy the basic foundation of our nations. This is what the constitutional issue is all about.

As a result of the Federal and Provincial Government policies in preventing Indian people from achieving self-determination we are the poorest people in Canada. And with the massive projects taking place in our traditional lands and waters, our way of life is attacked the most. We will not give up our great reliance on hunting, fishing, trapping, food and root gathering, which all require protection of the land and water.

Trans Mountain Pipeline

The National Energy Board on June 3 approved Trans Mountain's application to build a pipeline from Sumas, Washington to Edmonton, to carry oil shipped by tanker from Alaska down the B.C. Coast to Low Point, Washington.

Alaska Highway Gas Pipeline:

The Federal Government on May 21 approved the construction of the Pipeline. The Northeast Bands are working hard to put in place their alternatives and mechanisms to protect their way of life before heavy construction takes place in the pipeline, coal and Site C developments.

Off-Shore Resources:

One June 2, the Provincial Government claimed jurisdiction over off-shore oil and gas exploration and is inviting exploration companies to begin oil exploration. However, the Federal and Provincial Governments are in a fight over who has jurisdiction of off-shore resources. Indian Nations along the B.C. Coast also claim their off-shore. Bill C-48, the Canada Oil and Gas Act is to be debated in the House of Commons in early July.

Unfortunately, Governments and Corporations have become the highest power in resource development. When projects are approved where Indian Bands have declared opposition, it is crucial for Bands to maintain firm opposition in order to avoid watered down compensation or nothing at all for the destruction of their lands and resources.

In the Northeast, the Indian Bands are still faced with large scale project construction after three and a half years of total opposition. Rather than to allow themselves to become victims of genocide, Indian people put the onus on the Federal Government Northern Pipeline Act

The UBCIC and the Northeast Bands have been meeting with government agencies for the past three years on the basis that the

Governments have responsibility to assist the Bands in fulfilling their plans in securing a guaranteed hunting and trapping territory and developing an economy based on their traditional lifestyle.

The UBCIC has agreed to prepare a Compensation Plan, and come up with a plan to protect Indian Harvesting areas and also to participate in consultation with Foothills Pipeline Company Ltd. and the Northern Pipeline Agency on route alignment.

The DIA has responsibility for dealing with the impact of pipeline construction by assisting the Bands financially. Bands have been seriously handicapped as a result of the department's inability to follow up on its financial commitment.

For the past year we have met several times with the Ministry of Secretary of State for Economic Development in following up on a commitment Senator Bud Olsen made to contract the Union to prepare a paper on traditional economy, based on the principle of parallel development in the Northeast.

Despite the shut out, the Indian people in the north are determined to avoid genocide. The government cannot ignore George Manuel's statement when he told them, "it is the basis of the Indian economy and the survival of a valuable but dangerously threatened way of life. In the past, Indian people have coped with development by moving away from it. Logging, agricultural settlement, oil and gas and other forms of development in the northeast, have left the people no place to move. When you corner a grizzly bear, you have a fight. The Beaver, Slavey and Cree of the northeast have been backed into that corner.

CONCERNED ABORIGINAL WOMEN'S OCCUPATION

The whole idea of occupying the DIA Regional office in Vancouver became a reality when the women had a casual meeting at the Lytton Constitution Express Potlatch. It was a dull, cool day in July. The fire was aflame and the women sat around the fire discussing different happenings in their communities. Pretty soon the women started talking about deep historical problems of our people. Then the womens' hearts were aflame with anger and frustration.

Many of them had stories of their children dying by suicide because of the injustices done upon our people. Others talked of parents, grandparents and children dying in house fires because of DIA poor quality houses. Others talked of the boarding schools and their experiences there. Some talked of alcoholism and the paternalistic attitude of the government.

The next day it was announced over the news that the DIA had been taken over by a bunch of angry, frustrated Indian women. The women went up to the 15th floor and went directly to Walchi's-the director general's office.

The women informed Walchi to tell his employees to clear out. At first he would not listen —instead, he wanted to take 2 or 3 women in one office to sit down and discuss the grievances. The women would not agree because this would make a division in the group and the government's tactics are always divide-and-conquer.

The women told Walchli what they felt about him and that they would stay in the office and wait it out until Munro came directly to B.C. to talk to them. Walchli asked what organization they were from or if the women had

permission from their band councils to take this action. He could not accept the fact that this was a group of independent women making a stand and not an organization, but the actual people those organizations, band councils and tribal councils are supposed to represent. If these women didn't belong to an organization or weren't representing band councils or tribal councils there were no purse strings he could pull. He couldn't blackmail these women into backing down because there was nothing he could take away or threaten to take away from them. These people were the band level people who had nothing so they had nothing to lose.

As more women came pouring in Walchli paced the floor ner-

vously, all the while being counselled by another beauracrat. The women began hanging their Indian Government flag on the window in Walchli's office. The other bureaucrat got very upset at this point. He grabbed the scotch tape from one of the women and said very business-like, "We don't issue tape here." The girl grabbed it back and it became very humorous because he grabbed it away from her furiously and a tug of war took place. He finally got it and went running out to the secretary's desk and threw it at her and told her to put it away. It looked funny to see the stuffy old bureaucrat pretending he was playing football with a spool of scotch tape, making a right-hand pass in his three-piece suit.



NO COURT HAS HEARD OUR LEGAL ARGUMENTS.

TRADITIONS OF THE GITSKAN

Gathering What the Great Nature Provided: Food Traditions of the Gitksan

Vancouver: Douglas and McIntyre, 1980, 127 p: 111.

By: Bess Brown

This book is the second in a series that the 'Ksan have written, the first being *We-Gyet Wanders On: Legends of the Northwest*. The purpose of this series is to ensure that their "young people can know the stature of their heritage and share it with the world." *Gathering what the Great Nature Provided* encompasses many aspects of the food gathering, preservation and preparation techniques of the Gitksan people. Through the examination of food gathering techniques we get an excellent over view of the Gitksan culture.

During the pre-contact period food was so plentiful that it was not necessary for them to have either gardens or farms. This is not to say, however, that life was easy for the Gitksan people. They worked extremely hard to store enough food to last the long winters. The only food gathering activities to take place during the winter were hunting, trapping and fishing, so the spring and summer days were spent gathering and storing the necessary amount of food.

During the winter the Gitksan people held feasts which sometimes lasted more than a month. Everyone in the village took part in this activity. No one was excluded. So, they needed a tremendous amount of food to last through not only the winter but also a feast in which they provided food for a large number of guests.

The book includes different methods of food preparation the Gitksan utilized. They include boiling, toasting, barbecuing, aging and oven baking. Bent boxes were used for boiling food. They filled the boxes with water and added heated stones to bring the water to a boil. By the early 1800's they were using iron and brass pots believed to have come from Russian explorers.

Also discussed are methods of preservation, such as smoking, drying and the use of oolichan grease as a preservative. In the latter part of the book they discuss the different kinds of foods they ate and a few hints on how to prepare such things as bannock, salted fish, roasted porcupine and many other dishes. Throughout the book the cultural importance of food is emphasized by the stories told by the Gitksan Elders.

The Gitksan people, through *Gathering What the Great Nature Provided*, have ensured that their children will have the opportunity to learn about their ancestors and culture. In the future, Bands and organizations may come to realize that by sharing information we may reach our goal of self-determination much more quickly.

cont. from pg. 12

The trezzied man seated himself on the sofa in Walchli's office trying to look very professional and businesslike after his ridiculous action of fighting over a 50¢ spool of scotch tape. One of the women picked up that scotch tape from the secretary's desk. Two of the women taped the Indian Government flag on the window in walchli's office. The old bureaucrat stayed calm this time instead of throwing a mad fit.

Walchli finally told his staff to leave. The women immediately held a meeting these were held all throughout the occupation. Our Indian Provisional Government was set up right away.

Many women felt that the Department of Indian Affairs was set up years ago to help our people, but instead things have worsened in our communities. The only ones who have prospered are the ones who accept assimilation because these are the ones the DIA can be proud of and call their successes.

OUR FIGHT IS



FOR THE FUTURE

The ones who hang on to our culture and traditional ways are the poorest because the DIA is ashamed of them. In the DIA eyes these people may seem the poorest in white society's values but in Indian values and in the Indian people's eyes they are the richest in our communities. They are the richest because they contain within them the knowledge of our ancestors which can never be bought or sold.

The Concerned Aboriginal Women are still fighting despite the legal action taken against them by the government. They don't feel like criminals because they betrayed the government for they have kept their loyalty to their people. Imprisonment for the short period of time for these mothers, grandmothers, aunts, sisters and women of the First Nations is felt to be the least to pay compared to the imprisonment of our people for the rest of their lives in the government's paternalistic system.

EDITORIAL

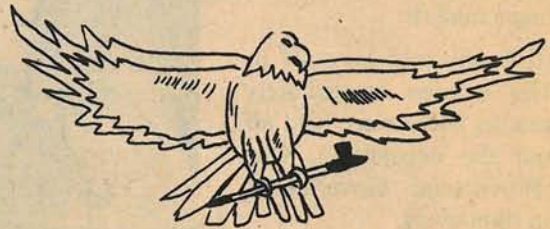
The past year has been an interesting year. It has been a time for People's movements. Our People have been taking upon themselves leadership roles. This action has helped our leaders by the people's strong support.

We have heard of the Indian Child Caravan which was protesting the apprehension of our children by the Ministry of Human Resources—how the placing of our children in non-Indian homes harms that child's life because of big cultural differences. They may love the child while he/she is small but when they become adults they don't want to be responsible anymore. Whereas in the traditional way, a child is taken in by a family member or if there is no family, he/she is taken in by a band member. This family bond is carried on all the way through the individual's life and not just while they are children.

Then there is the Constitution Express—a movement of people who are protesting Trudeau's plans to patriate the Canadian Constitution. There was the travel across to Ottawa last October and this year, the journey across the waters to England. The patriation on the Constitution is being done by the Federal government without the Indian people's consent. They have included us in the Constitution but have not consulted with us. The Constitution Express do not want this paper brought back to Canada from England until they have had their say—especially to the sections relating to our people. They are saying, 'We don't want the courts or the government to define what Aboriginal Rights are because to them Aboriginal Rights are the rights to sing and dance and make bannock. But, that is not our definition of Aboriginal Rights or title. Aboriginal Rights is our right to our livelihood; to live the way we want on our Mother the Earth. To carry on our responsibility that we were given since we were first put here by our creator to be keepers and watch over our Mother the Earth and all our brothers and sisters the plants and the animals. The Constitution Express is taking this plea to England in hopes that the Queen and the British government will listen and not hand the constitution to Canada until Canada agrees to sit down with us before entrenchment. Our relationship to the Canadian government has been one big struggle and with a high-scale move like patriation, we can even expect a greater struggle.

Another strong force joined the Indian struggle and that was the Concerned Aboriginal Women who occupied the Regional office in Vancouver in August. They publically voiced their protest to the government's paternalistic attitude towards our People. They exposed publicly that the Department of Indian Affairs was set up to work in the best interest of Indian people. Instead it is working in the best interest of the federal bureaucrats. These bureaucrats are all lining their pockets well with money from our resources. They are also doing their job well which the federal government is proud of and that is to assimilate the Indian people. Anyone who doesn't adhere to their assimilation process, like the Aboriginal Women, are treated like criminals. The Department of Indian Affairs is ashamed of them because they are standing up for their rights to keep their identity as Indian people. They are trying to humiliate the women and weaken them to keep them quiet. But, it seems the bigger the fight is for our women, the stronger they seem to get. So, bureaucrats beware because these women know they aren't criminals and are still moving ahead in their fight.

The future still holds a lot in store for us. Our people are getting strong and are taking the fight into their own hands. These people do not need big, high-paying jobs in an organization, band office, or government office in order to fight for their People. We all can learn from them and especially the Elders that counsel them.



BROTHER BEAR

Short Story by: Jeannette Fortin

A young girl shuffled through the forest towards the tent. She was carrying a bowl of stew for Light Cloud, grandfather. She had done this many times before but she didn't mind as she loved him very much and looked forward to the many stories he would tell her. She swung aside the tent flaps and ran to his side. "Grandfather," she said, "will you tell me the story of Brother Bear again.?"

It made him sad that he had to refuse her but he didn't feel in a story telling mood, so the disappointed young girl went back through the forest to her mother's fire.

As the night came, the winds blew colder. The tired old man sat on this faded, threadbare blanket, gazing at the dancing figures in the flames of his campfire. A smile broke through his wrinkled, timeworn face as he remembered his youthful days when he was highly respected by the people of his village.

He thought of the time when Mother Earth was thickly covered by a blanket of snow; the winds screamed, the wolves cried of hunger, and food was scarce.

Light Cloud, being the most capable and proficient hunter in the village, had set out in the forbidding barren land.

He had travelled for many days without seeing a trace of any wildlife when he came upon some fresh bear tracks. As he followed the tracks, he prayed to The Great Spirit of Brother Bear, asking him to understand the help him provide the meat his people so badly needed.

The bear tracks seemed to become fainter and fainter until they disappeared like a breath in the wind. He stood there in astonishment. The snow had not been falling for many hours, so he couldn't understand the way they disappeared so fast.

Suddenly a gruff voice from behind him said, "Do not be afraid my little brother, I have heard your prayers."

Light Cloud turned toward the voice and found himself face to face with the mighty form of Brother Bear. As he stared in bewilderment, the bear spoke to him once saying, "Your people have always respected the ways of Brother Bear, so I have come to help." "Go back to your people," he said, "and when the moon has passed above you three times, take four of your strongest braves and go north 'til you come to Eagle Mountain; there you will find a valley. In this valley you will find enough deer to satisfy the hunger of your people."

When Light Cloud returned to his village, he related the words of the bear to his people.

After returning from the valley with enough deer for everyone, they rejoiced and gave thanks to Brother Bear. After that, the village was always known as the bear clan, and this is how Light Cloud became highly respected by his people.

Although the fire had slowly diminished, the old man did not notice as his reminiscence of past days brought a warmth and glow to his weary body; and he was weary no more.

Speaking aloud in the darkness, he said, "I have lived a good life Brother Bear, I am now ready. Will you come and meet me?"

As the rays of sunshine burst through the early morning mist, a young girl runs happily towards the tent. In her hands she carries a blanket that she had woven for her grandfather, as the nights were getting colder. When she was nearing the tent she noticed there were bear tracks coming out of the tent.

As she buried her face in the blanket she cried, "Brother Bear, I know grandfather is with you and his restless heart is now at peace."

THIS MONTH:

Chairman, Constitution Express



Chief Wayne Christian

To all the Citizens of all the Indian Nations

The time is close for our journey across the waters to the homelands of the Europeans. We must prepare ourselves, mentally, physically and spiritually. Remember that we will be telling the world our story, through our own words, and with our voices. We must be strong.

We must tell of the danger that the patriation of the constitution holds for our future, our children's future and the future of the generations not yet born. We must become teachers to our people, for when we return our experiences must be taught to all our people. This journey is only the beginning of our people's exodus throughout the world to gain support from the nations of the international community.

The Constitution Express to Ottawa was a clear indication of the desire and the will of the community people to fight for their hereditary rights. The long and tiresome trip to Ottawa was an example of the sacrifices our people are prepared to make to fight and protect our land, our rights and all the things that our ancestors have fought for generation after generation. **Once again the people have decided to come together as one strong voice to tell the world that our struggle as a nation of people to determine our future will and shall not be legally oppressed by Trudeau's resolution to decolonize Canada from Britain. Our legal and political ties are with the British Crown, our ancestors made agreements with the great white mother that have to be honoured in international law. Our job is to educate the European people so that they understand the danger of Trudeau's plan to legally assimilate our people and to legally steal our land from us.**

For many generations now our chiefs, our leaders have been constantly blaming the non-Indian government, whether it be the federal or provincial government, for the problems that exist in our communities. I have heard time after time that the government is to blame for our problems and the government should help us solve our problems, but we must not be fooled into believing that they will solve the problems for us. We as a nation of people must create our own solutions: for there is no non-Indian government that will give us what is rightfully ours by way of our aboriginal rights. We must not be fooled into thinking that simply because we ask the governments to recognize our rights that they will. We must demand and assert our rights for we have been fooled long enough and now the people realize that our rights have not been lost but have never been exercised by the nations of people.

We must be prepared to present our solutions to our problems to the world. We must be able to answer this critical question: "what have you done to help yourself and your people?" We have to show the world that we as a nation of people are capable of caring for each other, in the Indian way. We must show that we are moving off the dependency on the state.

Our job as the ambassadors of our nations is to speak the truth of the subtle oppression of our people by the Trudeau patriation of the constitution. It should be clearly shown that the patriation resolution leaves our aboriginal and treaty rights to be defined by the Canadian court system. We all know that there is nothing in federal law or provincial law that can define our rights. How can the oppressive government agents define something that their leader, Trudeau, insisted does not exist.

Our job is immense but the creator and all our ancestors in the spirit world will be with us, for we speak the truth and our job is to protect mother earth for our children and the generations not yet born. We must remember that upon our return to our homelands we shall continue the work that has taken place in Europe and London. Our job is to be teachers to our people to explain the experiences in Europe, so that the future children may benefit from our historic journey. We must follow through on the hard work so that we can prepare our people for the struggle that will follow when we return to our communities.

We must become of one mind, one heart, one spirit and one body to be strong so that we can fight for our children and the generations not yet born.

**SECOND CLASS MAIL
REGISTRATION NUMBER 4983
VANCOUVER, B.C.**

**FROM: UNION OF B.C. Indian Chiefs
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