

INDIAN WORLD

"THE CHOICE IS OURS"



UBCIC NEWS
OCTOBER 1980

**CONSTITUTION
EMERGENCY
Aboriginal
Rights
on the
Line**

CELEBRATION

Elmer and Fay were one of the many who have endured the ill fortune of struggling with an identity crisis. The great Creator of all good things had brought them into the world to live a good life, the way their people once had. But they carried no hope because their people, the Homalco people, had been forced by the white man and his religion to live as a second rate white man. No one knew any songs or dances. Very few knew about the Indian way but they were too ashamed to talk about it. In desperation the Homalco people abused their bodies, minds, spirits, and hearts.

When the corruption of the white man's world had driven Elmer and Fay apart and all respect was gone the Great Creator spoke to them through other people. The message was simple: "Your culture is there if you want it."

From this point onward life has been wonderful for Elmer and Fay. After a bit of searching, they've discovered their culture wasn't completely lost. Now they're walking on the Indian path and they walk hand in hand. The new happiness that they now live in has led to their traditional marriage. On October 16, 1980 Fay and Elmer were married in the Indian way for all Indian nations to see, and this union was blessed by the Great Creator.

There are no words to express the happiness that Elmer and Fay have found in living the way their forefathers had. They know that their marriage is a strong one because their spirits, minds, hearts and bodies have been joined by the Great Creator. They feel that any other form of marriage would not have allowed a bond as they now have. They only wish they will find the words to tell the Homalco people and all other Indian nations that the Indian way is the best way of life.



The Wedding

When an Indian loses his cultural identity, he faces the forlorn existence of wandering in No-man's land. His chances of attaining equality alongside the white man range from nil to very slim. Almost all Indians have had to wrestle with this form of alienation at one time or another.

The Animal Kingdom

After the wedding ceremony the Kwicksutaineuk people presented the dances of the Animal Kingdom.

"We have given names as we have shown these, and these names have been passed on, rightfully, from generation

to generation. We do this to show that, indeed, our culture is alive and also in the hope that you will follow suit and practise yours. For it is in the practise that, we become again a strong healthy people."



INDIAN WORLD

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Selina Timoykin of Penticton on Parliament Hill in Ottawa last April. B.C. Bands are now taking Trudeau to court for pushing his new Constitution without our participation, request or consent. Bands across Canada are joining the court action.

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OUR COVER: The Indian Child Caravan was started to protect the Spallumcheen Band's children and they added meaning and energy to the caravan. Their testimony at the beginning of the General Assembly added new urgency to the theme of Implementing Indian Government.

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.

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The Constitution sets down the general rules by which all people in Canada live and which all Canadian Governments have to follow.

The problem is not that Trudeau is taking jurisdiction over the Constitution back from the British to the Canadian Government. The problem is that, in the process, the Indian people stand to lose all the rights we have fought so fiercely to defend over the last century. All the Proclamations, Agreements, Treaties and contracts which ensure that our Aboriginal Rights are written into the most powerful laws of the land stand to be wiped out in the edited version of the Constitution that he wants to bring back to Canada.

Termination: Long Standing Liberal Goal

The history of the Liberal Government's dealings with us leaves no doubt that this is deliberate. In 1947 it was proposed to the Liberal Party that the only solution to the "Indian Problem" was total assimilation, Termination of all Aboriginal Rights. The infamous White Paper of 1969 proposed the same: Termination of Indian Nations.

Only the total and united refusal of all Indian Nations to accept such legislation was able to put off the Liberal Party from their course.

One of the architects of the White Paper is now the present Deputy Minister of Indian Affairs. Liberal Documents, correspondence and action over the last twelve years prove that the Termination Policy was never abandoned, merely put into action by more subtle programs. The Patriation of the Constitution provides a convenient way to carry that policy through to the final extinguishment of all the lands and rights we have as the Aboriginal people

New Constitution would not Guarantee our "Rights and Freedoms"

The Minister of Indian Affairs glibly tells us that there is no problem because Section 24 of the proposed New Constitution guarantees us all the "rights and freedoms that exist", the status quo. We know what the status quo is: broken Treaties, broken Agreements, oppressive legislation, rights ignored, negligence and mismanagement in nearly every Indian reserve. He says we can negotiate once the Constitution is in Canada. By then the Liberals would have terminated those agreements on which our negotiations would be based.

Legal Basis for these "Rights and Freedoms" Would be Left Out of Constitution

When Trudeau talks of repatriating the Constitution, he is only talking about the British North America Act. He does not include as part of the Constitution all the other documents of Agreement and Treaties made between the Indian Nations and the Imperial Crown. Without the Royal Proclamation, the Treaties, the Peace and Friendship Agreements that bind Great Britain to fulfill its promises made to Indian Nations, Section 24 of the B.N.A. Act will not protect us. So even the status quo that Munro talks about is not guaranteed.

Once the Constitution is back in Canada, those rights and freedoms could be legislated out of existence in three years.

One of the first ways we see this as possible is through Section 15 of the proposed new constitution. This is the Charter of Rights and Freedoms that would give every individual in Canada equal rights. It does not recognize the collective rights of any group. So any non-Indian could go to Court arguing that Indian Reserve lands are something special: why can't he have reserve lands? Without the Royal Proclamation and other legal documentation to uphold Indian Reserve Lands in law, a Court could find this a discriminatory situation—and wipe out all our reserve lands.

New Constitution Would Give Provinces Authority and Jurisdiction over Reserves

The Indian Act is merely an administrative legislation. The new Constitution would overrule it. The Charter of Rights and Freedoms does not recognize that our political and legal ties are with Great Britain and not with Canada. Under this Section the Provinces would be compelled to extend their authority and jurisdiction into our reserve lands.

This arrangement destroys every possibility for a future Indian Government. The "traditional Rights and Freedoms" of the new Section 24 would become cultural rights only.

Amendment to end Indian Right to Participate in Constitutional Decisions

Indian Nations would be completely at the mercy of governments which have never in the past tried to fulfill the promises and commitments of the Crown, or of the general public which has no understanding of Indian rights or aspirations.

CONSTITUTION EXPRESS

There is no time to develop lengthy strategies. The battle is right upon us. Our survival as Indian Nations, Governments, Tribes, as Indian people, will be determined in the next few months.

What We Are Up Against

We are fighting a Government with an unbreakable Parliamentary majority, determined to bring in a new Constitution by December 9, 1980. It reckons that by June 1981, all legal ties with Great Britain will have been severed. Any Agreement or Treaty signed between Great Britain and Indian Nations would no longer have any meaning or force. It would take just three years after that to undo all the legislation that guaranteed any special rights or agreements with any group or individual in Canada. This would include special funding arrangements through the DIA or any other funding arrangement. It could include our food fishing and hunting



rights. In 1984, with the Charter of Rights and Freedoms in place, we would be legally and politically assimilated into the white society. Extinguished. Terminated—unless we can stop Trudeau in December.

Railroading the Constitution

The Indian Nations have never been consulted. Trudeau has acted all along as if our aboriginal rights are already extinguished. He is railroading his Constitution through, a steam locomotive that won't stop until it

reaches its final destination. He rushed the motion through Parliament, stopping neither for the combined forces of the opposition parties or for the Provincial Premiers. He has established the proper cabinet committee to review the Constitution, but it cannot stop him. It can only make recommendations. It is also quite stationary: if anyone wants to make any objection or amendment they should go to Ottawa and talk to this committee. You will have to talk very loudly to be heard.

Our Own Constitution Express

Only another locomotive can stop this ruthless machine he has set in motion. Indian Nations across Canada are mobilizing our own Constitution Express: whole trains full of Indians, all arriving in Ottawa November 26th, to stop Trudeau in his tracks.

Massive Demonstrations to Protect Aboriginal Rights

From October 30th, organizers will be visiting in every community to mobilize our Indian warriors, our Elders, our mothers and young people. In three weeks we have to get thousands of our people to Ottawa to block Trudeau. The trains leave Vancouver on November 23rd. We pick up more forces at Kamloops, Penticton, the Dene Nation will meet us in Edmonton, people will be joining through Alberta, Saskatchewan, Manitoba and Ontario. Another train will come from Nova Scotia, New Brunswick and Quebec. For three days there will be huge demonstrations, mass lobbying and strategy sessions to show the Canadian Government and the Canadian people that we will never accept the extinguishment of our Aboriginal rights.

Demonstrating to United Nations that Canada Has No Regard for Rights or Laws at Home

The Constitution Express will tie in with the All Chiefs Conference November 30th-December 2nd. If we do not win in Ottawa, organization is well ahead to send and accommodate our people in New York. Trudeau pretends to international greatness in matters of human rights: we will demonstrate to the United Nations of the world that he has little regard for the rights and laws of the people in his own country.

TERMINATION OR SELF-DETERMINATION

B.C. Bands Take Trudeau to Court

Indian Nations are also fighting back through the courts. We say that Trudeau is bound, by all the Treaties and Agreements signed in the past, to have the consent of the Indian people before he can patriate any part of the Constitution that affects us. He has never even consulted with us. On September 25, 1980, George Manuel and nine Chiefs and their Bands launched an action in federal court declaring that the Canadian Parliament does not have the authority to alter the unique relationship of Indian Nations and the Imperial Crown, unless it is with our consent. The Neskainlith, Bella Coola, Bridge River, Spallumcheen, Hope, Campbell River, St. Mary's, Doig and Blueberry River Bands initiated this action just before the UBCIC General Assembly.

National Momentum as Bands Join Court Action

A resolution was passed on the first day of the assembly, that all the Bands of B.C. be urged to join this action. Across Canada, Indian Chiefs, on behalf of their Bands, are adding their names to this Court action. Information will be going out to the Bands on how to get involved in the action. The greater the number of Bands that act through the Courts here, the greater the effect will be at the international courts.

Aboriginal People All Over the World Could Add Strength to International Court Action

Not only Canada, but the British Parliament is bound by the promises and is bound by its European Convention or Civil Rights. We say Britain must refuse to allow Trudeau to repatriate the British North America Act unless the terms of the Agreements and Treaties specifying our Aboriginal Rights are safeguarded. Otherwise the Imperial Crown would be violating every Agreement she ever signed with the Indian Nations and all Aboriginal people. All other Aboriginal people with whom Britain has signed such treaties and agreements

would join with us in such a court battle.

National Action

The massive amount of action, lobbying and organization that has to be undertaken in this, the most important battle of our survival, has been distributed through the Provincial/Territorial organizations. The UBCIC is responsible for all the legal action, both national and international. We are also responsible for organizing the Constitution Express.

The Federation of Saskatchewan Indians is responsible for directing and co-ordinating an Indian Bill of Rights to put through Parliament, the Senate and each Provincial Legislature. The people of the Treaty 3 territory are responsible for lobbying to get an amendment to Trudeau's proposed constitution which would recognize our Aboriginal Rights, Treaty rights and Indian Governments. The leaders of the Treaty 9 Territories have the responsibility to have our case heard at the Lord Russell Tribunal in Europe, an international court set up to deal with wrongs that national courts have ignored.

The National Indian Brotherhood has started action for Chiefs to work with the British Parliament on the protection of the Proclamation, Treaties and Agreements made with the Imperial Crown. An office is being opened in London in preparation for a second visit of Chiefs.

WHAT CAN A BAND DO TO ADD STRENGTH TO THIS MOST CRUCIAL BATTLE?

First of all the Chief and Council can add the Band's name to the national court action against the Federal Government. Secondly, you can help organize as many Band members to join the Constitution Express as possible. It is a very expensive battle that we have: fundraising of every kind has to be done. Funds must be raised and collected to help send Chiefs and Councillors and Band members to New York. Funds have to be raised to send thousands of our people to Ottawa and New York.

RAISING FUNDS FOR CONSTITUTION EXPRESS



Northwest Coast Carving with inlaid abalone by Bruce Boles
Draw Date: December 15, 1980.
Union of B.C. Indian Chiefs

All the battles we have fought, the battles others have fought before us, and the gains made through those battles, will be of little consequence if we cannot entrench our rights in the Constitution now.

The issue before us is beyond consultation, beyond administrative battles with government, beyond petty politics. It is hitting to the very root of our existence. We must collectively exert all our energies and all our will as a people to ensure the continuance of our Indian Lands, our Aboriginal and Treaty Rights, our Sovereignty, our Self-determination, our Nationhood and our First Nations Governments.

INDIAN CHILD CARAVAN



Thanksgiving Day rally at Oppenheimer Park, Vancouver.

*A victory for our people—
the implementation of
Indian Government.*

Why the Indian Child Caravan?

In B.C., forty percent of the children in the care of the Superintendent of Child Welfare are Indian. Indian people account for only five percent of the population. The number of Indian children in care by March this year was about 2,800 or forty percent of the total number of children in care in B.C.

The people of the Spallumcheen Band, where the Caravan action began, has only 300 people. Since the mid 1950's, over 100 children have been taken away. They were usually placed in white foster homes. It was these stark realities that brought together the Indian people of British Columbia, not only in mind and spirit, but in body as well, to unite as one, in the Indian Child Caravan. The Child Caravan, under the leadership of Chief Wayne Christian and the Spallumcheen Band, was organized with three goals in mind: to stop the needless apprehension of Indian children by the Ministry of Human Resources; to return these children to their homes and to promote Indian Government control of child welfare.

Band Law to Guard Children

The first step the Spallumcheen Band took in organizing their fight against child apprehension was to introduce Indian Government legislation based on tradition and custom that would give the people complete control over child welfare.

This legislation was also defence against the new Family and Child Services Act, Bill 45, which allows for only token involvement in the welfare of our own children.

The Band will also challenge the province in the B.C. Supreme Court over the placing of Indian children in white foster homes. The date has been set for December, in the B.C. Supreme Court. But since the action of the Caravan, there is some indication that the province might change their position in the up-coming case.

Planning the Caravan

In the actual organizing of the Indian Child Caravan, regional

coordinators and fieldworkers were appointed in the North Coast, Central Interior, South Island, Fraser Valley and Vancouver. Arrangements had to be made for information, transportation, rallies, traditional feasts and accommodations.

Elders, women and the children played a prominent role in the staging of the caravan. As is custom, at each gathering the Elders spoke and each expressed the hope that our children be allowed to grow up and live in the Indian way. Many of the Elders had experienced the sorrow of apprehension and they knew that if it was allowed to continue that they could be the last to practice the traditions of our nations.

photo: Richard Manuel



Neskainlith Band members show togetherness while waiting for the Prince George Caravan in Lillooet.

Response and Support

The support the caravan received in its travels illustrated the strong belief that child apprehension was robbing our Indian nations of life.

The Indian Child Caravan Moves

October 9th—A feast and rally were held at the Neskainlith Indian Government Hall for the people from the Kootenays and Kamloops area. It was a very powerful gathering. Many of the Neskainlith Band members said that the tiny hall had never been so packed for any other occasion. Many of the Shuswap and Kootenay people who had met before in different surroundings were together again, rekindling old friendships under the banner of the Indian Child Caravan. Although many of the 200 who were in attendance at the Neskainlith rally would travel no further, their prayers for a safe and successful journey went with the caravan.

300 miles away in Prince George, similar activities were being held at the Indian Friendship Centre. The rally there was 200 strong.

October 10th—Nearly 100 people leave Bella Coola this morning. There are hardly any cars or trucks left in the community! People from the Kootenays and Central Interior met at the Thunderbird Hall in Lillooet. After a feast and rally the caravan people joined with the Lillooet drum

in traditional song and dance while awaiting the arrival of the people from the Central Interior.

The caravans from the north and the Bella Coola area met and rested at the Caribou Student Residence in Williams Lake. The North Island people staged a rally in Port Hardy in preparation for their trip to Nanaimo.

October 11th—Caravans from the Kootenays, Central Interior and northern regions were greeted at the entrance of the Mt. Currie Reserve by Councillor Albert Nelson, on horseback and carrying the Indian Government flag. As the caravan from each

region arrived they were escorted to the Mt. Currie campgrounds where they were fed and sheltered until the evening rally in the gymnasium. The Mt. Currie rally was to be the last gathering before merging with the Island people on the last leg of the trip to Vancouver. Many strong words were spoken and emotions ran high as the caravan, perhaps 350 strong, prepared for the next day's journey.

October 12th—The Caravan at the Mt. Currie stop had gained in momentum and in number. The 55 cars, trucks and buses that now made up the Indian Child Caravan slowly



Young supporter expresses her concern.



Caravan plans final descent into Vancouver.

PRESIDENT'S MESSAGE



The strength of our Indian nations down through history has always been our cultural values. The cultural Indian values are rooted in the integrity of cooperation with each family in an Indian tribal community. The art of sharing by our various Indian families within our tribes provided the strength and authority to our Indian Governments so that it can administer the use of our territorial lands to fully benefit all our Indian families within our Indian tribes.

The Indian sharing values of Indian communities were fully and actively controlled by the Indian people, until the Indian parents were compelled by the white man's laws in Canada to surrender their Indian children to Indian residential schools. In these schools the Indian children were forbidden to speak their Indian languages. Whenever they were caught speaking their own language they were severely punished by white disciplinarians and teachers. The Indian students were compelled to renounce their language, their cultural values of sharing and were literally forced to learn and accept the European values of individualism.

I can remember very clearly when the values of white schools took root in our Indian villages. It happened when a man of our village refused to share the deer he had killed and salmon he had caught. That same man was the first person on our reserve to own a bicycle, a radio and a car for himself. He was the pioneer in introducing the European value into our Indian nation.

This was at a time when it was still possible for Indian people to believe that the government and the church could teach us new ways that would make us strong. Not too many people worried about losing their culture: our cultural values were just naturally a part of us. We could learn the white man's ways and still retain our own ways and values.

Our people were not wrong: we were betrayed. If the government had allowed our people of that time to explore the different paths of life, Indian nations would have found ways to retain the best of our own culture, while at the same time adopting the best of the European cultures had to offer. That moment of discovery was never allowed to happen. As a matter of fact, it was outlawed by the white man's regime.

Our traditional forms of Indian Government were not overthrown. Our Indian nations continued to govern themselves while European and other cultures grew up around us. So long as we could actively possess and use our land base, we were capable of strengths and survival. Our traditional political and religious systems were attacked, because they regulated and celebrated a certain kind of economic stature, which the European powers in Canada wanted to destroy.

The land is ours by every natural right and every principle of international law, recognized in relations among European powers. The land that is ours by every natural right, was stolen by the European powers. Seizure of our lands for the use of their own people could not be justified by the law of nations, or the principles of international law that regulated relations among European powers.

As Indian Governments of British Columbia, we must stop talking and begin organizing ourselves on two fronts:

1. Legal action;
2. Political action to recover our aboriginal rights to our lands, to our fish, to our wildlife, and to our right to govern ourselves and our reserves.

The Spallumcheen Indian Government has propelled the implementation of Indian Government into a forward motion. Let's keep the momentum rolling ahead, by implementing Indian Government on other Indian reserve communities throughout British Columbia.

Yours in Indian Strength,

George Manuel

OUR WORLD



photo: Barb Bob

POLE RAISING AT THE NEW VANCOUVER INDIAN CENTRE

by Derek Wilson

The pole was carried by Mr. Henry Robertson and his family and was donated to the Indian Centre. One of our Elders, Katie Adams, blessed the totem pole. She used Eagle Down; she blew it on the totem pole to bless it. Just like sage or sweet grass to other Indian people, eagle down is like that to us on the north west coast. She also put eagle down on each head of the person that had our traditional clothes on. It puts our mind to the one who gave us life. When the eagle flies so high in the air, he is close to the one who gave us life, the Creator of all good.

We had all the people pick up the pole and when everybody lifted it up, they made a great sound. That is supposed to wake up all the animal spirits that were in the pole. And that drum beat was to continue to awaken all the spirits until it stood up straight. My grandfather sang a song when it was finished, standing upright. The dance was a happy dance, where a story was completed. From the life that has been before us, our ancestors' story has been handed down from generation to generation. Now it is up to our generation to carry on that story.

They had a feast that night to share our wealth with everybody. The food and the things that were given out, were to thank the people for assisting us and to witness the story that was behind that pole.

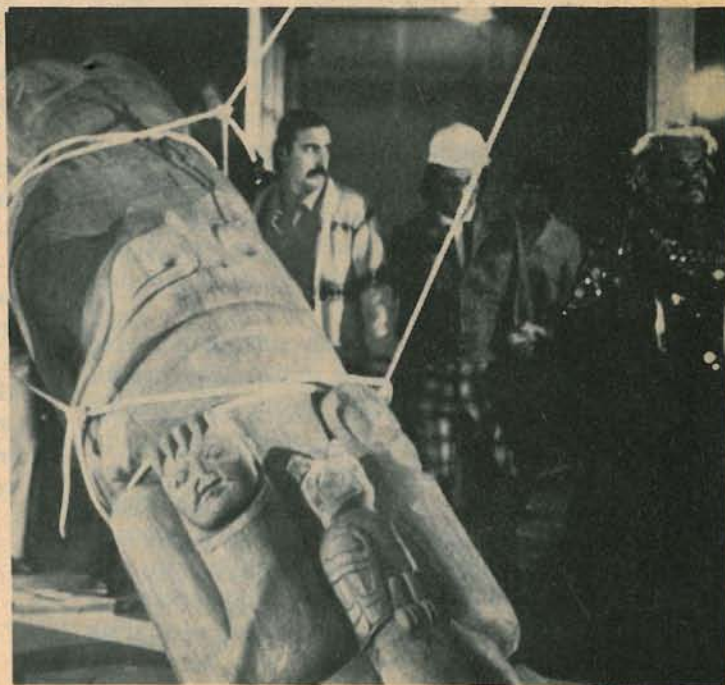
The story dates to the great flood of our people. Some canoes were tied up on the highest mountain near the Haisla territory, and when the waters started to go down the canoes broke off. One canoe went down to the Kitlope Valley. That's where they landed, and that is where my people traditionally come from. There were the first animals that they saw: there was the grizzly bear, the black bear, the frog, the owl, and that man in the middle, with the hat on, he was the head of the family that landed there: this is what you call my ancestors.

Barbara Bobb won the Photo Contest with her picture of drying fish by the Fraser River.



- 1st Prize—35 mm camera
- 2nd Prize—Cassette Tape Recorder
- Winner—David Adolph of Lillooet Band
- 3rd Prize—AM/FM Radio
- Winner—Steve Basil, Bonaparte Band
- 5 Honourable Mentions for \$20 each:
Debbie Hoggan Dana Williams
Della Owens Dean Louis John Sparrow.

That story is just a very short story right now. If we sat and told you the whole story, it would take four or five hours to tell you. It's really hard to tell a story in English because in the translation we lose the meaning and it loses a lot of the feeling behind it. Why my uncle agreed to do this pole was to encourage our young people to look at our own form of art, look at our own form of history writing. That is what our poles are.



For the best in entertainment it is hard to beat the annual UBCIC Talent Show! As in past years, the show was a good five hours of laughter, wonder, foot-tapping and pride in the high quality and variety of our entertainers.



Gus Pierre of Penticton thrilled young and old with a disciplined display of Martial Arts exercises. He won an Indian Drum. Second prize for the youths went to comedian Joe Pierre of St. Mary's Band. Third prize went to Sandy Wilson, Connie Milton, Alice Pierre and Esther Whate who sang their traditional Gitskan Carrier songs.



Harold and Gerry Moore won a carved copper bracelet for their singing in the contemporary section. Rosalee Tizya's song will be continued at the next assembly but won her second prize anyway, and country and western singer Ray Williams won third prize.



Amos, George and Thomas Tallio of Bella Coola told the story of the Loon and the Old Man. The pure note of the loon called by Ian Billy made us all still to wonder. Ian is half Squamish and in this tradition his gift predicts a great warrior. They won an Indian Bone Game. Abel Joe's strong singing in his beautiful voice won an Indian print. George Manuel came third in the Traditional section with a dramatic reciting of a Pauline Johnson poem and a song.



Ronnie Solomon admirers were so happy to hear his country and western singing again and were glad that he took a tipi back to the Chilcotin. Fans of entertainer Stanley Stump also had an enjoyable evening and cheered his winning a silver bracelet and ear-rings. Twelve-year-old Peter Leech sang a song for the children in the Caravan and took an Indian print back to Lillooet as his prize for second runner-up in the over-all section.

Jack Kruger of Penticton kept the show rolling as the M.C. for the evening.

NEWS NEWS NEWS

COWICHAN BAY PROPOSED AS OIL DEPOT

The Chevron Company wants to build an oil depot and possibly a small refinery in the Cowichan Bay. The company wants to buy a privately owned farm there for the site. At the first reading of the Town Council proposal to rezone the farm land to industrial land for this purpose, a number of groups were there to protest. The Cowichan Band is especially alarmed because of their heavy reliance on their fish. Cowichan Bay is very rich in marine life and an oil spill would be devastating. The Saanich Band would also be seriously affected by such a project.

JAY TREATY: KINCOLITH FISHING TRIAL

Three members of the House of Mountain Indian Band in Kincolith were charged last July with fishing illegally as aliens in the Portland Canal in Alaska.

Fred Lincoln, William Lincoln and George Nelson were prepared to use as their defence the 1794 Jay Treaty and an 1888 agreement signed by one Charles Thomas, the captain of a steamer doing work for the United States government and Fred Lincoln's great-great grandfather Chief Alfred Mountain.

The agreement stated that after Chief Mountain moved his Band to the American side of Portland Canal "the chief will not be disturbed in his position by any United States authorities."

Since the charges were first laid, the boat owned by B.C. Packers has been under arrest while the original charges were adjusted in order to lessen the legal ramifications of such a court action.

The case could have affected land claims and fishing rights for B.C. Indians.

Lawyer for the defendants, Clifford Smith of Ketchikan, Alaska stated, "They were issues no one wanted to take on."

The charges have been changed to: fishing without a proper gear license and without an entry permit to U.S. waters. Maximum penalties for these are a \$10,000 fine and one year in jail.

B.C. Packers was charged with illegal use of a vessel.

Smith said that the new charges should not bring up the treaty issue.

Tommy Dennis, a spokesman for the Nishga Tribal Council, stated that the Council is "very interested" in pursuing the legal implications of the treaty as well as the agreement of 1888.

NISHGA TRIBAL COUNCIL PROTECTION OF ALICE ARM

The Nishga Tribal Council has been visiting other Indian organizations, environmental groups and talking to the media, organizing support for their fight against the reopening of the molybdenum mine in Alice Arm. The area that would be affected is part of the Nishga Land Claim.

Right now the Nishga Tribal Council wants a public hearing on pollution standards allowed the Amax Molybdenum mine at Alice Arm.

LOCAL SERVICES AGREEMENTS

Although Band administrative requirements introduced or imposed by the Local Services Agreement were quashed by the decision of the Minister of the Department of Indian Affairs in late Spring, it has been reported to this office that certain Departmental representatives are still trying to enforce such requirements before transfer of contribution funds in various parts of the Province.

This is contrary to the direction from the Ministry and results in needless delays in fund transfers. Band administrative personnel are urged to be mindful of this, especially when dealing with the more crucial Band programs.

All that is needed for a contribution agreement with the Department is a Band Council Resolution inclusive of the four essential requirements, namely a budget, a cash flow projection, quarterly financial reports and arrangements for an annual audit.

HOPE BAND GRAVEL PIT

By DIA negligence, a piece of Hope Band land that was leased to the CPR for gravel pit purposes was allowed to pass into CPR title (ownership). The real estate branch of the CPR now wants to develop this piece of very attractive land. Hope Band has threatened to take the matter to court unless the DIA can negotiate a return of the land to the Band.

The DIA has now appraised the value of the land in question at \$68,000 and is deciding whether they are prepared to buy the land at this or a negotiated price or whether they are going to let the Band take the department to court.

NOT GUILTY

Ron Adolph,
William Adolph,
Vic Adolph Jr. and
Jim Bob.



On October 9, 1980 His Honour Judge T.W. Shupe brought down his decision in the Fountain Fishing Cases. Councillor Ron Adolph, William Adolph, Victor Adolph Jr., and Jim Bob had all been charged with illegal fishing in August of 1979. On the day they were charged there had been no special closure put in place. It was a regular closure imposed by Fisheries through the operation of the fishing permit. Permits allowed fishing from Sunday to Thursday and these fishermen were fishing on Friday, outside the rules of any permit.

The Judge found that the Fountain people enjoyed an exclusive right to fish and followed the same reasoning and decision in the case of Bradley Bob. This case marks the third case where a Canadian judge has recognized our exclusive right to fish.

Largest Salmon Run Expanded for Commercial Fishing and Closed to Indian Fishing

We raised the issue of conservation. The Lummi tribe loaned us the expertise of Paul Hage, a biologist who works for them. He is somewhat familiar with the Fraser runs because the Lummi fishermen fish from the Fraser runs as the fish pass through the American waters.

The biologist testified that the particular run in question was one of the largest runs since the turn of the century. In fact the run was so large that the commercial fishing time was increased by 200% and 300%. More than adequate amounts of fish reached the spawning grounds. And still the Indian food fishery was shut in.

Traditional Fishing Aid to Conservation

The biologist stressed the fact that fishing by dip net was itself a conservation method. Given these facts, he said the closure was not reasonable and necessary, and that the Indian food fishery could and should have been open on that day.

Judge Shupe found that the closure was not in the interest of conservation and was not reasonable nor necessary under the circumstances. He found all of the Accused Not Guilty.

Judge Sees Indian Fishing is Our Culture

He further commented from the bench "that the evidence adduced during this trial and in the case of *Regina vs. Bradley Bob* makes it very clear indeed that salmon fishing is of vital importance to the Indian people, not just because salmon is a staple in the Indian diet, but also because the gatherings at the fishing stations are used for the teaching of traditional Indian ways and for transmitting the culture from one generation to the next. Such communication is of critical importance to a people whose history is not reduced to writing, but rather is passed on verbally.

Indian Expertise Could Help Fisheries

It was made apparent by the defence witness George Manuel, president of the Union of B.C. Indian Chiefs, that given the resources they have unsuccessfully striven to secure (particularly funding with which to employ a trained biologist), the Indian people could add significantly to

the overall management of the salmon fishery and, in my view, should be encouraged in this endeavour. Clearly, the spirit of cooperation which would be attendant upon such participation would do much to allay the confrontations which have been the pattern to date.

Federal Fisheries Don't Have Total Control

This case is important because it's the first time in Canadian history that any court has said that Fisheries does not have absolute control over the resource. In this particular case, Fisheries passed the regulation which was valid but the court said that the regulation did not apply to Indian people because Fisheries had not regulated in the interests of conservation. The Judge affirmed that Fisheries' priorities were conservation first and Indian fishing second. If, as in this

case, it can be shown that the regulation is not in the interests of conservation, then Indian people can fish, regulation or not.

This case gives Indian people a substantial political argument. It's the third time in court in Lillooet where a Judge has directed that Fisheries enter into a co-management scheme with the Indians. Now, it will be particularly difficult for Fisheries to regulate without the cooperation of the Indians given that the Indian people can challenge their regulations as the Indian fishermen did in this case.

A Three-Year Battle But We Won

After the court case, the Fountain people held a huge dinner. Of course, there was delicious fish served. The leaders thanked the Accused, the Accused thanked the Elders, the Elders thanked the lawyers, the lawyers thanked the people. Everybody really had worked together for over three years now creating this victory. We all went away knowing that when Indian people keep fighting for their fishing rights, sooner or later they win.

IN THE NEWS...

WHAT IS PRIDE?

from Redstone Newsletter

A person can have pride in many things—his home, car, job, clothes; but first of all he must have pride in himself!

We work to build, furnish and improve our home. We work to buy a car, keep it looking nice and running well. We work to please our employer and advance in our job.

These things are all selfish, but what about ourselves? Can we be proud if we spend any money we can get our hands on for liquor—to the extent that our children are left on their own with hardly any food in the house—to the extent that our actions and appearance offend people we come in contact with—to the extent that we hurt our friends and damage property?

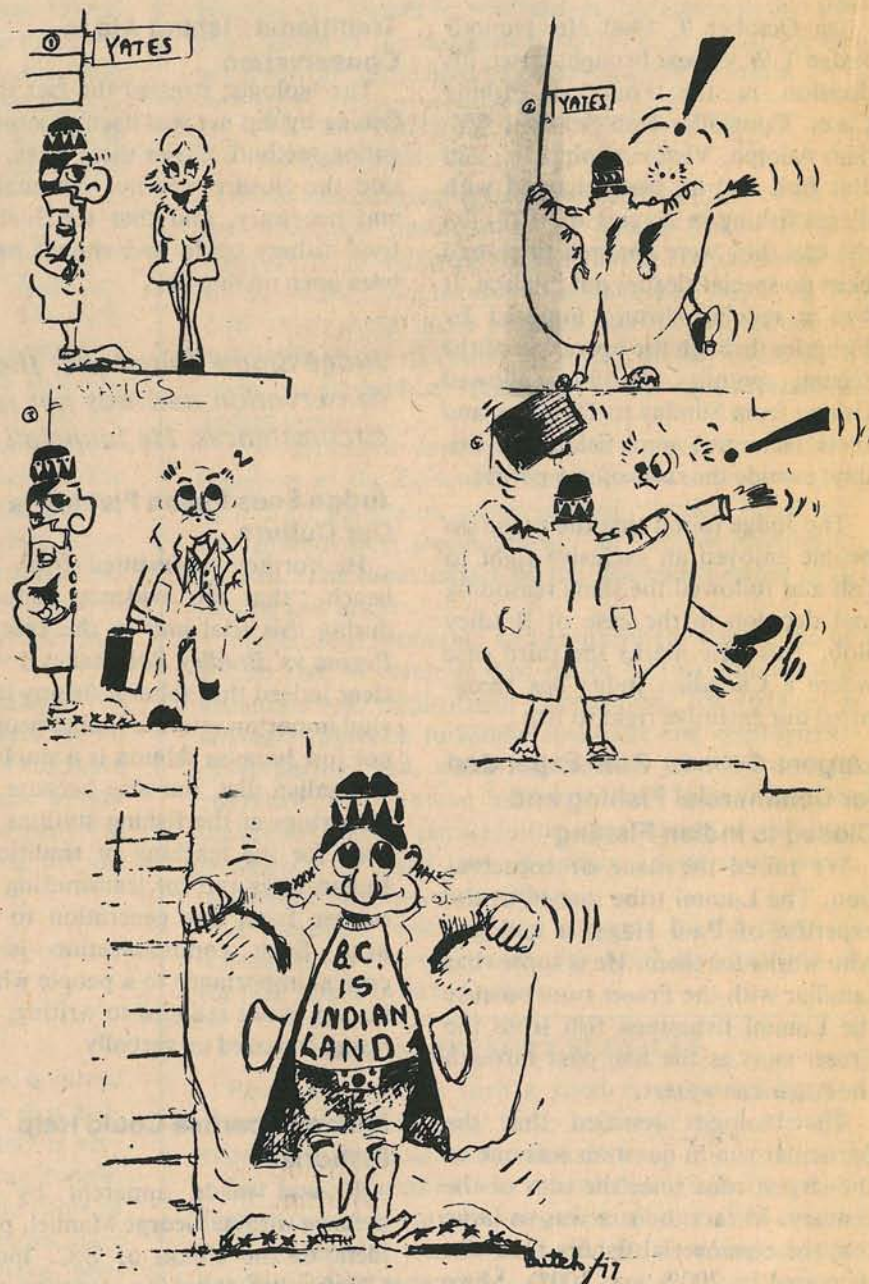
Can we have pride in ourselves if we steal? Can we be proud if we are with people who steal and don't try to stop them? We are just as guilty as they are if we don't try to stop them! Lie, steal and cheat and there can be no pride in us!

Can we look at people when we talk to them and be proud of the way we live and of the things we do? Can we look in the mirror and be proud of the reflection we see?

If we are proud of ourselves we can teach our children to be a part of the pride of our people, the heritage and tradition of our nation from which we come.

The above article came in the mail with no name of the sender on it. Therefore we don't know if it was original with the sender or copied from someone else. We will use it because its message is a good one.

—From the Staff in the Redstone Band Office



from Victoria Native Friendship Centre Newsletter
illustration Butch Dick



From Lillooet (top) to Grace McCarthy's house, the caravan rolled on.

(from page 8)

wound its way to Vancouver. All caravans converged on Vancouver and rallied briefly at Oppenheimer Park in preparation for the main gathering, which was to be held on Thanksgiving Day. In the evening caravan members rested, were fed and entertained at the Carnegie Centre in downtown Vancouver.

October 13th—The main rally was held in Oppenheimer Park. The Caravan then travelled through Vancouver, with a police escort, to the Shaughnessy home of Human Resources Minister Grace McCarthy. Although the car was in the driveway, McCarthy, it appeared, had left home on Thanksgiving Day.

McCarthy Agrees

Chief Wayne Christian stressed that the rally, march and the events leading up to the Thanksgiving Day protest were aimed at making Grace McCarthy listen to the concerns and demands of the Indian Child Caravan.

On Thursday, October 16th,

Wayne Christian and UBCIC representatives met McCarthy. The demands of the Spallumcheen Band were presented to her and she finally recognized the concerns of the Spallumcheen Band. An agreement was worked out whereby the Band can reclaim the children now in non-Indian foster homes as long as the children wanted to return to the reserve.

McCarthy stated that this agreement now opens the door for other Bands who want to reclaim their children from foster homes. Wayne Christian, in looking at the agreement stated, "This agreement will allow us, as Indian people, to have more control over our own lives. Our hard work has paid off."

Practising Indian Government

Grace McCarthy, by agreeing to "respect the authority of the Spallumcheen Band Council to take responsibility and control of their own children" has strengthened recognition of the fact that Indian



Governments are responsible and valid governments.

At the UBCIC conference, with Indian Affairs Minister John Munro in attendance, Chief Wayne Christian read the agreement between the Spallumcheen Indian Government and the Ministry of Human Resources.

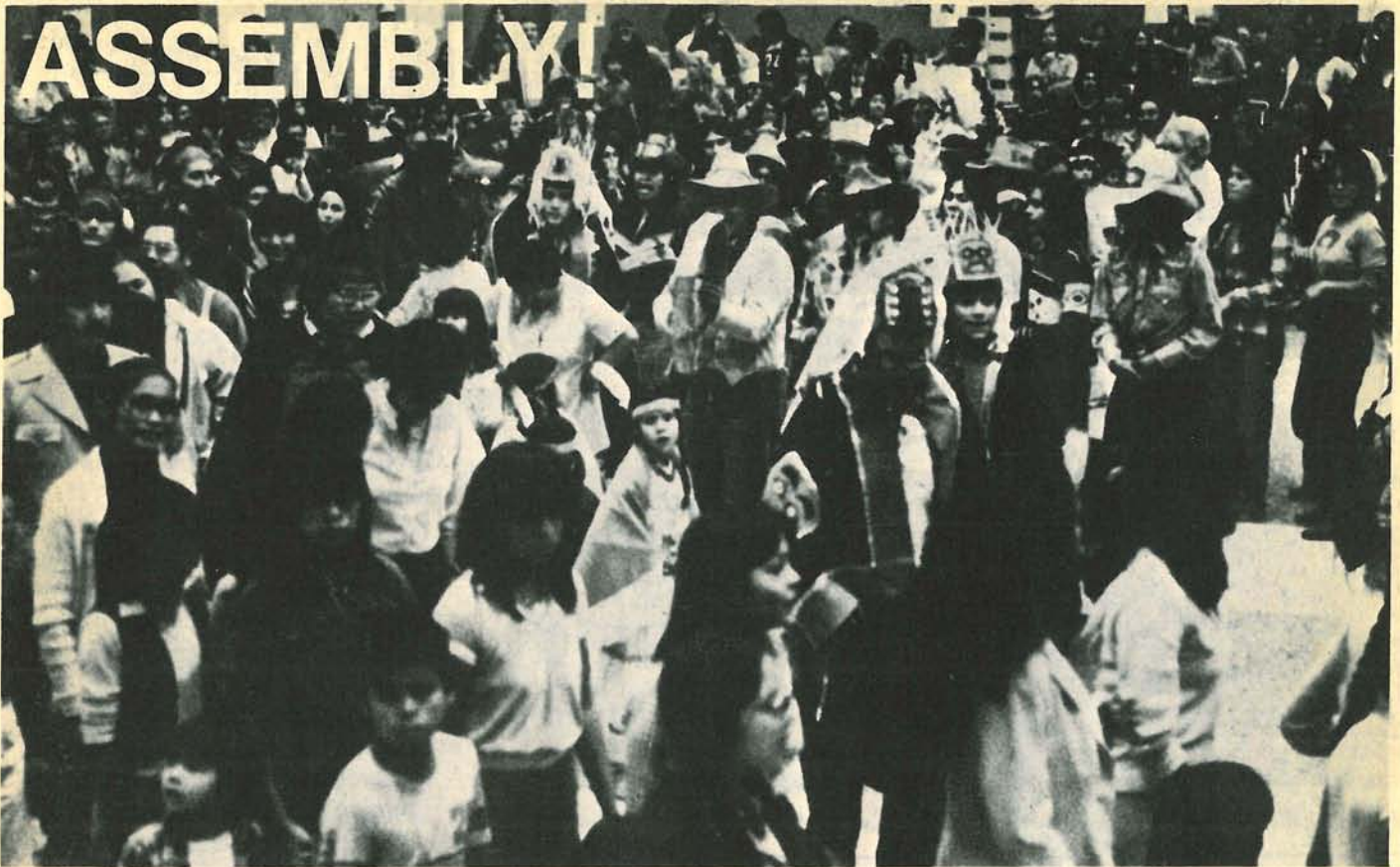
"Both parties agree to work out an appropriate plan in the best interest of each child presently in care, assuming that the Spallumcheen Band will develop the necessary resources in negotiations with the federal government."

When the question was put directly to the DIA Minister, if he did recognize Indian Government and if the funds going to Human Resources for "Indian child care" would be transferred to the Band, he offered no straight answer.

The goals of the Indian Child Caravan have been achieved in principle. The agreement with the province is there. The mechanism is now in place for the implementation of Indian Government in the area of child welfare.



ASSEMBLY!



Indian Child Caravan Starts Assembly With Determination

The assembly started on a high note as the Chiefs and delegates registered, confident with the great show of Indian strength and determination during the Indian Child caravan. What this had meant for the parents, grandparents and the children was the immediate topic of the assembly, and the implementation of Band laws to take back responsibility for our children in need was the focus.

There was no time for celebration, however. A political victory had been secured by our action, but delegates were sobered by the idea of a new Canadian constitution that could terminate all those rights for which we've fought so fiercely during the last 113 years. The survival of our Indian Nations is at stake and the position and plans for entrenching our special rights into the constitution dominated the first day and a half of the conference (see page 4).

Indian Education Begins in our Homes

The education portfolio presented

the ideas and experiences of their fieldwork in a discussion paper meant for people at the Band level. After Band members discuss the paper and decide how, if needed, it should be



Abel Joe and other south Vancouver Island drummers lead the opening procession into the assembly

revised, the paper may be used as a basis for a permanent education policy paper which could be presented to the government in a year or two. All delegates stressed the importance of retaining Indian values and culture in education. The right to do so was no longer the issue: it was how to make this a daily reality that occupied our minds.

Lorna Bob, a young person from the Nanoose Band said, "I keep hearing people say, 'Why can't you speak your language?' Well, how can we speak our language when nobody will talk to us in the language. They talk to us in English. What we need is help at home to learn our language. We need help. And we need both systems. We can't just throw the provincial system out, but we need our old ways too. Education at home is important and we all have to work together."

Phillip Paul, UBCIC Vice-President, said that Bands have to decide what their goals are when educating the young people. "Once there's gen-



As the evening events began each night, the conference hall remained full. The people enjoyed singing and dancing from all over B.C.



The children played an important part in the assembly.

eral agreement within a community to establish solid goals founded on cultural retention, half of the job is done. But, there's really no solid cultural goals in communities, even though we've been talking about retention of culture. Because of this, there are sometimes different people working at cross purposes."

Political Protection for Trapping Rights Called For

There were a number of Indian people at the assembly who came from areas which depend heavily on



The Mount Currie Band dancers got a lot of laughs while performing their Wedding Dance, in which the men try to coax the women into marrying

trapping for their livelihood. A few months ago these trappers met at Williams Lake to discuss their problems and how to solve them. There was no Indian association of trappers formed, which was one idea they came up with in Williams Lake. However, there was some discussion by concerned trappers. In the north, where most traplines are located, economic development is once again taking its toll.

The major concern of Indian

trappers is the government's attempt to put forward legislation which would impose a "use it, or lose it" policy. The government seems to think that Indian trappers don't use the traplines enough. However, the government doesn't really understand that Indian people trap only for what we need and keep conservation in mind. On the other hand, non-Indian trappers trap to get as many furs as possible and don't think about whether or not there will be animals left for the future.



The dancers' energy and enthusiasm kept the people happy late into the nights.

Taking our Place in Salmon Management

Fishing caught the interest of many people, because of the amount of people directly affected by it. There were several people who spoke strongly on implementing Indian government as far as fishing goes.



Chief Bill Roberts introduces the Kwakwaka'wakw dancers. Some of their people sit in the background.

There seemed to be general agreement that the best way to gain control of fishing is for Indian people to just go fishing and ignore the fisheries regulations. The Chiefs expressed dissatisfaction with the poor conservation and management of the fish stocks by the Federal Fisheries. Chief Saul Terry of the Bridge River Band stressed that the next step that should be taken by Indian people is to set up a sound conservation management

scheme. To accomplish this, he said we should develop and use our own Indian biologists and other technicians needed for this conservation management scheme. Saul strengthened this idea when he told the Chiefs of the help given by Indian fishing specialists from Washington State. They gave evidence which may have been the greatest argument for the victory of the recent major fishing case in Lillooet (see page 12).

Walchli Working Deliberately Against Indian Government Aims

One highlight of the assembly was when DIA Minister John Munro and his provincial counterpart, Fred Walchli came to the assembly. The united feelings of the people came out very strongly during that time that Fred Walchli should resign.

Chief Wayne Christian of the Spallumcheen Band said of Walchli, "He has not even taken the courtesy to back us in terms of the legal action in the Child Care issue. He is a servant of the people, but he doesn't work for the people, he works against us. That man is chairing a Regional Forum which is dividing our people, it's killing our people. Get that man out of B.C."

Chief Archie Pootlass of Bella Coola said that Walchli isn't even representing our people, since he is

appointed, not elected. Archie then proposed a resolution, which was unanimously passed by the assembly, calling for Walchli's immediate firing by Munro. The assembly roared with approval.

Phillip Paul backed this up by saying, "We have seen Fred Walchli doing counter things to what the Union has been doing. We see what our people are put through as far as the governments are concerned, and the kinds of bureaucratic plays that are going on in B.C., all moving toward extinguishing our aboriginal rights. We know this is a plan of the government and this is what Walchli is moving. I think we should get rid of him, not only from the department, but from any dealings with Indian people through government sources."



To close the assembly, a food auction allowed people to buy food from other people's areas.



Bella Coola's Supernatural Clown brought roars of laughter as he teased the crowd.

Overall, the 12th annual General Assembly was an exciting one. The great amount of community input should give the Union of B.C. Indian Chiefs an excellent indication of the direction that should be taken throughout the next year. A great deal of information was shared, and much strength was shown.



RESOLUTIONS



Whereas the purpose of the Union of British Columbia Indian Chiefs is to provide a central organization for uniting together the Indian peoples of British Columbia and,
Whereas Indian people recognize that there is a strength in unity,

Therefore be it resolved that all member Bands of the Union of B.C. Indian Chiefs unite and join in the legal action taken by George Manuel and the nine Indian Bands to prevent patriation of the B.N.A. Act unless Indian Nations are fully involved and consulted.

Moved by: Chief Wilson Bob
 Seconded by: Chief Tom Sampson

I so move that this convention of the Union of B.C. Indian Chiefs give a full mandate to take the necessary steps to ensure that Indian Governments, Indian Lands, Aboriginal and Treaty Rights are entrenched in the Canadian Constitution.

Moved by: Chief Howard Wale
 Seconded by: Chief Wilson Bob



Whereas the Indian way of life demands that the future generation will continue to exist through the protection of the Indian Nations and,
Whereas there have been reports of Indian women having been sterilized by the medical profession without their consent and/or knowledge,

Therefore be it resolved that the Health and Social Development Portfolio of the Union of B.C. Indian Chiefs fully investigate these allegations and report their findings to the Chief and Council within the next year.

Be it resolved that the Union of British Columbia Indian Chiefs be mandated to find as many ways as possible to ensure that hunters and trappers can use their land and traplines as extensively as possible, and look for legal means to protect and also extend the hunters' and trappers' right to use these lands.



This assembly of the Union of B.C. Indian Chiefs moves that the Honourable John Munro remove the senior bureaucrat Fred Walchli immediately from all dealings with Indian people.



CHILDREN OUR FUTURE

Whereas the Minister of Human Resources has agreed to respect the authority of the Spallumcheen Indian Government (Band Council) to assume responsibility and control over their own children and,

Whereas the Minister of Human Resources further agrees to the desirability of returning the children of the Spallumcheen Band presently in care of the Ministry of Human Resources to the authority of the Spallumcheen Indian Government and,

Whereas both parties agree to work out an appropriate plan in the best interests of each child presently in care and,

Whereas the Minister of Indian Affairs has agreed to transfer the financial resources over to the Spallumcheen Indian Government and not to the Provincial Government,

Therefore be it resolved that the Union of B.C. Indian Chiefs support the Indian Governments of B.C. to develop their own legislation for the care of their children and that the Union of B.C. Indian Chiefs support the transfer of the financial resources from the Department of Indian Affairs directly to the Indian Governments of B.C. that desire control over child care.

Be it further resolved that the Union of B.C. Indian Chiefs assist the Indian Governments that take control of child care to design preventative programs to suit the needs of that Indian community.



Be it resolved that Indian children presently apprehended by the Provincial government *not* be placed for adoption, and

That the provincial government immediately stop the apprehension of Indian children unless requested to do so by Indian Governments (Chiefs and Councils), and

That at the initiative of the Indian Governments of British Columbia, negotiations commence immediately with the Provincial government for the return of Indian children presently apprehended to their respective communities, and

That the Provincial government recognize and respect current and future Indian Government legislation deal-

FISHING

Whereas the Indian people of British Columbia prior to European invasion had under their authority and jurisdiction the control and management of the Fisheries Resources and,

Whereas during that time there was an abundance of fish due to the good and proper management of all Fish Resources and,

Whereas the Federal Government, since European invasion, through their Department of Fisheries have assumed control over the Fisheries Resources of British Columbia and,

Whereas under their management Fisheries stocks have been depleted to such a degree that many species of fish are being threatened with extinction,

Therefore be it resolved that the Union of British Columbia Indian Chiefs Fisheries Portfolio be directed to assist Indian Governments to reestablish jurisdiction and authority over the Indian Fisheries Resources in British Columbia by:

1. Putting together a comprehensive background paper that illustrates clearly all those things that affect the reduction of our fisheries stocks, such as pipelines, roadways, industrial pollution and sewage pollution, etc.
2. Developing from the background paper, a comprehensive *Indian Fishing Rights Conservation and Management Policy* that considers non-Indian technical methods, traditional methods, economic and cultural/spiritual realities.

ing with the care and well being of Indian children, and

That the Provincial government shelve Bill 45 (Family and Children Services Act) until such time as appropriate negotiations and relationships can be worked out between the Indian Governments of British Columbia and the Provincial Government.

ENERGY RESOURCES

Whereas Multi National Oil Companies keep pushing their products for the almighty dollar and,

Whereas one of their transportation methods is by water and,

Whereas oil spills have been devastating to sea life such as salmon, shellfish, ducks, etc. and,

Whereas there are all important traditional foods for our people and,

Whereas the Cowichan and Koksilah Rivers are the best salmon rivers on Vancouver Island and,

Whereas an oil spill would literally wipe out these stocks,

Therefore be it resolved that the Union of B.C. Indian Chiefs put political pressure on the federal government to stop the development of a depot at Hatch Point and at Cowichan Bay by the Chevron Company.

Whereas the Atlin Indian Band wishes the Union of British Columbia Indian Chiefs' support and representation in negotiations with the United States;

Therefore be it resolved that the Union of British Columbia Indian Chiefs Fishing Portfolio, participate wherever possible in any negotiations between the American and Canadian Fishery Departments; in regards to the following terms:

- (a) Any limitation of catch poundage
- (b) Boundaries and restricted areas
- (c) The opening and closing dates
- (d) In any matter which may have a detrimental effect on the Band's bid for more control of the fishing on Taku River area and;

Further that the Union of British Columbia Indian Chiefs assist the Atlin Band in their fight regarding the raising of the Atlin Lake by Northern Canada Power Commission, any compensation plan proposed, any major changes in any field that may affect the livelihood, environmental or land that we are living on.

Whereas Alcan is proposing to proceed with the completion of the Kemano Project and,

Whereas there has been no redress of the harm caused to the Cheslatta Band by the initial Kemano Development and,

Whereas there will be further destruction of the lands and waters of British Columbia by the completion of the Kemano Project and,

Whereas the hunting, fishing and trapping of the Indian people of the Lakes District and the North Coast will be directly affected by the completion of the Kemano Project;

Therefore be it resolved that the Energy and Resources Portfolio of the Union of British Columbia Indian Chiefs be directed to continue developing research and strategies to stop the project and further that they assist the bands in their efforts to stop the project.

Whereas B.C. Hydro is proposing a large number of energy projects in British Columbia including dams on the Stikine and Liard Rivers and a thermal power plant at Hat Creek and,

Whereas all of the proposed projects will directly affect the lives and land and waters of the Indian people of British Columbia and,

Whereas there is a complete disregard of the people of British Columbia in planning of these projects,

Therefore be it resolved that there be a complete moratorium on energy development in British Columbia until such time as a Royal Commission of Inquiry is held to examine energy development in British Columbia and,

Be it further resolved that the Energy and Resources Portfolio of the Union of British Columbia Indian Chiefs be directed to develop research and strategies that will promote a moratorium on energy development and will encourage the holding of a Royal Commission of Inquiry. On terms and conditions agreeable to the Indian people of British Columbia.



EDUCATION



Whereas Cultural Education Centres have not been the priority for Indian Affairs and political leaders and,
Whereas cultural survival is important to our people and,
Whereas increased funding has not been made available and,
Whereas evaluation has been done by Department of Indian Affairs—the outcome being that more funding is needed for Cultural Education Centres and,
Whereas British Columbia has not received sufficient funding compared to the other Provinces and,
Therefore be it resolved that the Union of British Columbia Indian Chiefs request and support as an organization more Cultural Education Centres funding for British Columbia under Indian Governments.

Whereas the Union of B.C. Indian Chiefs adopted the Indian Control of Indian Education Policy and,
Whereas many Indian communities in B.C. wish to continue the development and use of B.C. Indian languages for the education of Band members,
Therefore be it resolved that the Indian Education Portfolio co-ordinate a B.C. Indian Language Conference for all member Bands to participate and share their concerns and developmental experience.

Whereas Indian control of Indian education is the policy of the Indian Governments of the Union of B.C. Indian Chiefs and,
Whereas many children in the area bounded by the Fraser Valley up to Bella Coola and Inland to Lillooet and Lytton and south following the Fraser River need a home to live in while attending school and are living at St. Mary's Student Residence in Mission, B.C. and,

Whereas the education of these children, and their healthy training is subject to the parents' responsibility and local control under Indian Government and,
Whereas St. Mary's Residence is now under the operation of the Vancouver District of the Department of Indian Affairs whose policy is to close St. Mary's and at this time to send all children to public schools in the Mission School District and,

Whereas St. Mary's land was donated by Indian people before Confederation for the education of Indian Children, this land being cleared and developed by the labour of Indian children, and,

Whereas the Fraser East District Council of Indian Chiefs requested the Union of B.C. Indian Chiefs to do a feasibility study of the future use that St. Mary's could be used for,
Therefore be it resolved that this 12th Annual General Assembly of the Union of B.C. Indian Chiefs endorse the policy that St. Mary's Residence at Mission, B.C. remain under the continual use of the Indian children under the direction of those Indian Governments that have a direct interest in the land, location and educational use of St. Mary's.

And further that Indian Governments begin developing the educational program for these children right in the residence to meet their Indian educational needs and academic training needs.

And further that the funding for the Indian education schooling of these children be reclaimed from tuition funds currently claimed by the Public Schools according to the Master Tuition Agreement and any other development funding necessary for the successful education of these children.



Blueberry and Doig Bands prepare evidence for surrender suit

The Blueberry and Doig Bands used to live on the Montney reserve which was also known as Fort St. John I.R.# 172. The reserve consisted of 18,168 acres of prime agricultural land which the Bands used as their summer home. In winter they lived on their hunting and winter trapping grounds.

Breach of Treaty

In 1948 the Department of Indian Affairs sold I.R.# 172 to the Department of Veterans Affairs. In replacement the DIA bought three small parcels of land totalling 6,194 acres. In 1978 the two Bands took legal action against the Department of Indian Affairs for Breach of Treaty, Breach of Trust, mismanagement and Fraud. The case is now in the stage where both parties of the suit are collecting and documenting evidence. We were up there to document the evidence of those elders present at the "surrender" of IR 172.

Taping the Evidence

On September 21, members of the UBCIC Legal Department flew to Ft. St. John to video tape the evidence of the Elders. Usually in this kind of action the Discoveries are held in the Federal Court House in Vancouver,



Mr. and Mrs. Alex Cheekyass, from Blueberry reserve, at evidence taping.

but we were successful in getting the permission of the court to video tape the examinations on the Blueberry and Doig Indian Reserves and enter the tapes as evidence, if and when the case goes to trial. This is the first time ever that the court has allowed that examinations could be video taped on Indian Reserves.

Health Clinics Become Courtrooms

The examinations were held in the health clinics at each reserve which were set up to look like a court room. A large table was at the far end of the room for witnesses and the examining lawyers.

The language barrier between Cree or Beaver witnesses and the lawyers created a lot of frustration and laughs during and after the examinations. Every new witness had to be sworn in by the official court reporter through the translator. "Do you swear to tell the whole truth and nothing but the truth so help you God?" "I don't swear" and "I don't tell lies, since I was a boy I don't tell lies," replied another Elder indignantly.

The Elders who were examined from the Blueberry Reserve were:

Edward Apsassin, Alex and Theresa Cheekyass, Nora Apsassin and John Yahey, the translators were: Joyce Apsassin (who also provided everyone with a welcomed lunch), Clarence Apsassin and Chief Sandi Yahey. The Elders examined at the Doig reserve were: John Davis, Charlie Dominique and Thomas Wilde, a non Indian Rancher who was present at the surrender meeting, the translators at Doig were: Barbara Davis and Chief Kelvin Davis.

Evidence on the Surrender of Indian Reserve 172.

Some of the witnesses were present at the surrender meeting in 1945 and all gave their evidence of what they personally knew about the actual surrender. The evidence will be used to support the Band's claim that it's people did not agree to sell IR 172 and did not agree to it's 3 new reserves set up for the Band. The old reserve was sold in 1948 to the Department of Veterans Affairs and then granted to soldiers returning from World War II.

The evidence collected on tape and pictures of the procedure remain confidential until the trial. ●

UP-DATE

BLUEBERRY RELOCATION

In the early 1960's, the people of Blueberry Band were pressured into moving into a small village, a different way of living for them. They were promised a school, new houses, a sewage system and running water. Twenty years later the population has expanded a lot, but they are living in the same few houses. The sewage system broke down years ago, water pipes froze, burst and were never fixed, people have to haul drinking water from other creeks. The village site is a bowl that can trap the poisonous gases emitted by the Kildonan wells at the top of the hill which are tapping into the gas the people consider their own.

Forced to look at the intolerable living conditions after a poisonous gas cloud was trapped over the village last year, the DIA agreed to pay relocation costs. The wells were shut down temporarily, and a Band community planner was hired. It was in June of 1980 that the Minister telexed the Band saying he would try to put through the appropriate budget as soon as possible. A couple of months later, his assistant wrote to say that the DIA was not going to support the relocation, either temporary or permanent. At the General Assembly, Clarence Apsassin, Band Manager, told John Munro that he had broken his commitment. Munro restated he would support the Band and would find the money. But that might not be until next summer at the earliest.

Court injunctions and negotiations have delayed the reopening of the gas wells until December. There are no guarantees for the people's safety after that, but the Band has negotiated with the company to buy vehicles so that the people can escape in an emergency. The company will also make sure that a secondary road leading off the reserve will be kept clear during this winter.

SPOTTED LAKE

Negotiations for the return of Spotted Lake, a sacred medicine lake, to the Indian people have come to a halt. The previous owner recently died and his family is very bitter about this and are blaming it on the Indian people. The government officials sent in to appraise the value of the property to be transferred back to our people, have not been allowed on the property and have been repeatedly kicked off. The Minister has now been asked to consider expropriation with fair compensation because it seems that the negotiations are frustrated. A legal brief is being prepared for the expropriation.

1036: MOSES VERSUS THE QUEEN

The case has been lost in B.C. Courts, but the Chiefs Council of the UBCIC has decided to continue to challenge the right of the Province to take Indian reserve lands for road building, etc. The Legal Task Force has now filed an application for leave to appeal at the highest court in the land. The application will be heard on November 17th and we will learn at that time whether the case can go to the Supreme Court of Canada. If so, we will know within 30 days when the case will be heard.

NEW APPROACH TO SOCIO-ECONOMIC DEVELOPMENT

Some encouraging developments in the field of social and economic development of Indian Bands and/or reserves have occurred recently. The Department of Indian Affairs has submitted a discussion paper to the NIB which shows some evidence that the Department is becoming more receptive to Indian ideas. There is, it seems, a recognition that there must be considerable Indian input.

This optimistic development was exposed to the NIB members of the Economic Development sub-committee in a draft discussion paper entitled "Indian Economic and Employment Development" at a recent meeting in Ottawa. The main object of the discussion paper is to outline and assess:

The current economic and employment conditions of Indian reserve communities; major factors determining economic and employment development for Indians; a **strategic approach to Indian economic and employment development; and, some implications of this strategic approach.** Since Indian leaders in B.C. insist that only maximum Indian participation can determine the best strategy, it is urged that all Indian governments make immediate submissions to Ottawa.

A thorough review of the contents of the paper is scheduled for November 4th, 5th & 6th at a meeting at the NIB boardroom in Ottawa.

BAND ADVISORY SERVICES

Because there was such a good response by Bands, especially smaller ones, there seems to be a need to expand the Band advisory services.

The Union executive sees this need and is in favour of further developments, but any expansion or even continued extensive service depends on our receiving enough funding for the program.

However, despite the lack of funds, the Union will continue to offer these services. We will do so with the existing field workers already established in various areas of the Province.

First Annual Indian Fall Fair

Kamloops Residential School

October 10-11, 1980

by Gordon Antoine

They came from long distances and they came from local areas: Minneapolis, Minnesota, South Vancouver Island, Vanderhoof, Lytton, Mt. Currie, the Okanagan, Kamloops, Grasmere, and the Nicola. They were Ojibway, Shuswap, Okanagan, Carrier, Coast Salish, Interior Salish, Stalo, Lillooet, Kootenay and Thompson. They came to show each other their treasures and the results of hard work.

There were 100-year-old baskets and buckskin clothing. There were carvings, baskets and the makings of baskets, buckskin gloves, moccasins, jackets and shirts. There were raw wool sweaters, homemade clothing, and a fashion show, special educational displays and photographs. There was the handiwork of children (Stoney 4H Club) in birch bark baskets, leather and traditional Indian foods. People came with produce and livestock. Fall fairs & expositions: the people that came showed their prowess as Indian people.

Stoney Creek 4-H Club



Alkali Lake 4H Club, display winning ribbons.



This showing was an additional exposure to promote the development of the young in that the first All Indian 4H Clubs in B.C. came to share the results of their efforts with each other and to learn from each other.

The 4H Clubs are from Stoney Creek Band and Alkali Lake Band.

Alkali Beef Club is sponsored by Alkali Lake Agricultural Co-op.

Mike Paul—Club Leader

Robert Chelsea—President

Eddy Johnson—Vice-President

Stoney Creek Beef Club is sponsored by Hugh Millard.

Hazel Alexis—Club Leader

Dixon Alexis—President

Dee Dee Alexis—Vice-President

Stoney Creek Trapper Club is sponsored by Alex Johnny.

Alex Johnny—Club Leader

Victor Alexis—President

Clarence Johnny—Vice-President

Stoney Creek Indian 4H Craft Club:

Madeline Johnny—Club Leader & Sponsor

Sally Patrick—President

Charlene Patrick—Vice-President



Eileen Harry of Alkali showing Eddy Johnson's Reserve Grand Champion Steer (925 lbs.) and Sally Patrick of Stoney with her 885 lb. Grand Champion.



Bob Pasco, Chief of the Oregon Jack Creek Band and President of the Western Indian Agricultural Corporation shows his determined stride in leading WIAC Fieldworker Dan Gravelle to work harder at the Fall Fair.



Mildred Gottfriedson at the display table of the B.C. Native Women's Society showing Indian fashion and traditional buckskin work.



The Mission Native Knitters' display with a treadle yarn spinner in the lower right of the picture.



Lena Charlie and Chief Nathan Spinks of Lytton displaying examples of Thompson Basketry

BELOW

Adelina Williams of Mt. Currie listens to two people discuss her display of basketry.



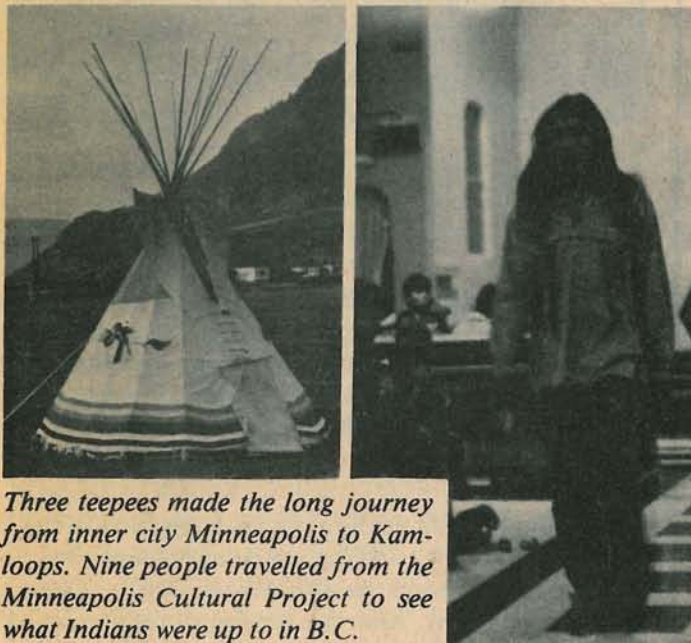
Dennis Sam, Lower Nicola Councilor, rancher, and Director for WIAC shows George Saddleman, Chief of the Upper Nicola Band, and Chester Douglas, WIAC Fieldworker the finer points of Joseph Jules' winning entry to the Fall Fair.





Wally Henry of the Coqualeetza Cultural Centre showing cedar clothing as part of an educational display.

Simon Charlie of Duncan brought his work along with a number of other South Island carvers' work.



Three teepees made the long journey from inner city Minneapolis to Kamloops. Nine people travelled from the Minneapolis Cultural Project to see what Indians were up to in B.C.

The fashion show with ribbon shirts being modeled. Molly Bonneau organized and announced the Fashion Show.

I.C.G.

An Indian-owned general development consulting group

(Indian Consulting Group) Ltd.

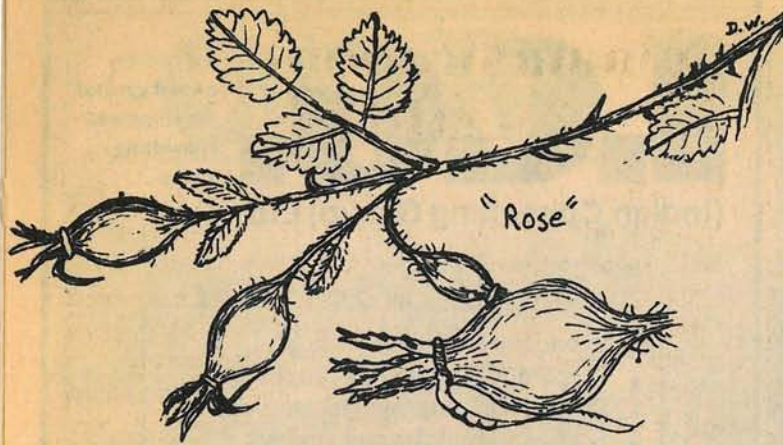
- Economic feasibility studies
- Preparation of funding proposals
- Project planning/implementation
- Socio-economic impact analysis
- Negotiations with government/industry
- Band organization and training

225-744 West Hastings Street
Vancouver V6C 1A5
(604) 682-7615

WIAC WORKSHOPS

Date	Place	Type of Workshop	Fieldman
Nov. 5-6	Keremeos	Calving Problems & Management—Pregnant Animals	Cecil Louis
Nov. 5-6	Burns Lake	Training Management, Land Clearing, 4H Club	Jimmy Quaw
Nov. 12-13	Oliver	Preg Testing	Cecil Louis
Nov. 12	Kamloops	Nutrition	George Saddleman
Nov. 13	Chase	Nutrition	George Saddleman
Nov. 13-14	Alkali	Mechanics	Clarence Walkem
Nov. 17	Anaham	Preg Testing	Clarence Walkem
Nov. 18	Dog Creek	Cow Management	Clarence Walkem
Nov. 29	Dog Creek	Land Clearing	Clarence Walkem
Nov. 19	Lytton	Nutrition	George Saddleman
Nov. 20	Merritt	Nutrition	George Saddleman
Nov. 25	Oliver Band Hall	General Ranch Management Practices	Cecil Louis
Nov. 26-27	Columbia Lake	Production & Management (beef cattle, swine, poultry)	Dan Gravelle
Nov. 26-27	Stoney Creek	Financial Management, 4H Club	Jimmy Quaw
Dec. 5	Nanaimo		Gabe Bartleman
Dec. 9	Kamloops	Irrigation	George Saddleman
Dec. 10-11	Stuart-Trembleur	Financial Management, Hay Ranching, 4H Club	Jimmy Quaw
Dec. 18	Shuswap	Beef Cattle Health	Dan Gravelle

A lot of people have asked about another All-Indian Fall Fair next year. The Western Indian Agricultural Corporation was so pleased with the results that they will surely be considering it. ●



Nowadays, a lot of our young people aren't used to just sitting down and listening to a person talk; they don't have the patience to wait, listen and understand an elder who will talk about different forms of medicine which we can use for our bodies and to help other people. So the Health Portfolio is starting work on a booklet which will be geared to the ways of thinking of our young people who are used to reading and researching through books, and also through TV and radio. Many of our young people are geared to learning and listening to these things instead of our old people who have this knowledge. But we want to encourage our young people, to begin to learn more about our sacred ways and medicines. The different ceremonies that we have, the different dances we have, different songs we have from different parts of the Province, different forms of healing ceremonies; many different roots, barks, and leaves.

Hopefully in the future, after some of our young people have read this, they will take the time off from what they're doing and go and learn from an old person, or somebody who has knowledge about the different medicines or different ceremonies that we have.

It's a Lifetime Process

We could tell the young people that learning about medicine, especially traditional Indian medicine, is not just a subject that will last only two or three months. It's a learning process that will take a lifetime: if we do get 100 years old we would only learn a little more than half of what has been given to us. Like, myself, I only understand a little more than a quarter of what my grandfather knows about medicine because there's many involved things that a person has to go through to prepare himself to learn and understand about our sacred medicines.

In a booklet, we'd be able to work on the illustrations, drawing a picture of what the medicine looks like when it's still alive on the ground, and also different stages of pictures showing you what has to be done to prepare medicine, the instructions on how to prepare it and when to pick it.

Continued page 29.

TO HELP A SICK FRIEND

"We are going out to get medicine today," she told me as she wrapped a red faded hankie around her head and tied it at the back. She always did this when it was time to work. I think it was because of the sweat and she didn't want it to run down her face.

She then picked up the basket where the medicine would be placed. We proceeded out to the woods where it was a peaceful silence. The only sound that could be heard was the cry of an eagle and sounds of small animals.

There were very few words exchanged between the two of us. The only thing she said was, "This is a very important job that we are doing. These plants and roots we are gathering is to help our sick friend. Keep your mind clear of all ill thoughts and just ask and thank the medicine for its strength. If you are like that then maybe the medicine will help our friend."



She always said these words when we went out to get medicine. But, she never repeated the instructions she gave me the very first time I went to gather medicine with her. That was how to ask the sun and the earth and the sky also for strength. This she has just expected of me.

So naturally I held up the medicine to the sun and the sky and I looked over and she was doing the same. It made me feel so good to be with this elderly lady. I felt so secure and happy. After this occasion together she knew I was ready to do these sort of things on my own. When she was older I was happy I was able to help her and collect the plants and roots for her in her time of weakness. I asked the medicine to please help my friend... my loving grandmother.

by Lorna B..L

HEALTH WORKERS START CONSULTATIONS

The Health and Social Development Portfolio has received the first quarter of our consultations funds and has hired four fieldworkers to do Consultations throughout the Province. Each fieldworker will visit the Bands in the zones they have been assigned to cover. If they haven't already visited your Band, they will be contacting the Chief and Council of your Band to make arrangements to consult with them or whomever they may assign. They may spend a few days in order to cover all the issues they need to address.

The purpose of the Consultations is:

- to determine the health care needs of the Indian Bands in B.C.;
- to provide an information base for future health care planning;
- to identify redundancies and critical shortages in the current medical care systems.

The fieldworkers are Theresa Thorne from Duncan, working in the Vancouver Island zone, Laura McCoy from Tobacco Plains, working in the South Mainland Zone, Romeo Edwards from the Spallumcheen Band, working in the North East Zone, and Herb Russell from the Kitsegukla Band working in the North West Zone.

The fieldworkers will need all the support they can get from the Bands in order to do complete consultations, so please give them your full cooperation. The material they collect is extremely important for the future of our total health care.



Continued from page 28.

There are other people who are more interested in the white man's form of medicine and we also can encourage them to learn in the field they're interested in cause we also need that part of our life, but at the same time, we are interested in encouraging our young people to understand more about our traditional form of medicine.

Healing in the Indian Way Would Help More of Our People

I believe that we'll need this more in the future because the whiteman's form of medicine has no feeling behind it. When you do something in the Indian way, the person who is helping you, puts his whole heart, his whole body and spirit into helping a certain person or a group of people because he or she has to suffer for that person that he/she is going to help. We need more people like this because a lot of our own people aren't being treated well in the non-Indian system. We should start encouraging a lot of our young people to learn more about our traditional form of medicine. It takes a special person who will understand, and will have that certain gift to learn about the traditional medicine. ●

Communications Our Way

Editor:

Writing to let you know how much our family enjoy Indian World. Recently you had an article on alcoholism, and various letters from people of how change came about their lives. I'm certain many lives were touched through this. It's like giving hope. I went through a spiritual conversion, and haven't a need for alcohol.

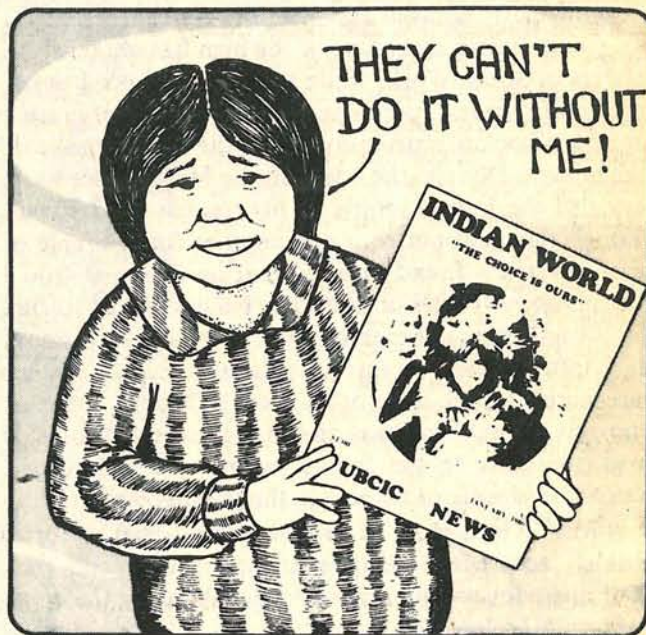
Also you had a picture of The Late Ellie Prince and an article on her past life. Proud to say I knew her. She was very great in her Indian ways.

I also would like to do an article of late Mrs. Josephine Lowie, who was also a great figure in our community of the Sams. If it's all right with you, I can work on it. So let me know.

Thanks again. Keep up the good work!

Say Hello! to Tache Tlazten.

—from Mrs. Lillian Sam



Dear Lillian,

I would like to say thank-you on behalf of the Bands in B.C. for your compliments on the "Indian World."

Indian World is your paper and with the support of people like you it has been successful. So I feel most of the credit should go to the Bands for sharing with one another their stories.

Our mandate from the people is to provide a way for Indian people to share experiences and ideas, to share stories of our Elders and leaders who give us guidance and strength to make the right decisions to keep Indian Government alive.

Hoping to hear from you again real soon.

—Editor

George Kenny

Indians Don't Cry

Book Review by Bess Brown

Indians don't cry is a collection of short stories and poems written by George Kenny. It is about the Ojibway people of Ontario and their struggle to adjust to their rapidly changing culture. The problems which they were confronted with, are in fact ones which many other Indian people have faced throughout Canada.

I found that the short stories were more enjoyable than the poems. A number of the poems were quite good but the stories had much more feeling to them. I felt that the stories were easier to relate to therefore more meaningful.

I particularly enjoyed **Just Another Bureaucrat**, about two young Indian men. One of the men has obtained his masters in Social Work, while the other has not been as successful. The less successful one has a dream of putting together a book of native prose, with the help of the other Indian man. Donnie, the one with the MSW, is seen as a savior of the Indian people by his less educated friend. Though they had not seen one another for a couple of years, Donnie's friend believed that he (Donnie) would not change his values or attitudes. He is shocked to find that Donnie does not even recognize him and he is not at all helpful to him; in fact Donnie has become quite a bureaucrat. I think most of us know a Donnie, someone who gets a good education and then is expected to be of great assistance to the Indian people and their cause. Instead he/she are of no help to the Indian people nor do they wish to be associated with our cause. They are often unfairly accused of being interested in only one goal, their quest for social and financial stability in the dominant white society.

My favorite poem in the book is **The Bull-Frogs Got Theirs (as now I do)**. Kenny compares the killing of a bull-frog by a young Indian boy who shows no feelings or respect to the animal, to people who cut the same young man down years later. Instead of using spears they cut him down with words. The young man realizes now that he was wrong to kill animals just to prove to himself and others that he was a warrior; just as he realizes that the people who put him down are wrong in their attempt to raise their own self-esteem by killing his spirit.

The most enjoyable story in the book is **Indians Don't Cry**. It deals with the frustrations a man encounters as he tries to keep his family together. Each September his three children are shipped off to residential school and he



and his wife are left alone throughout the school year. For a number of years he tried to find employment in the city in order to keep his family together. This, however, proved to be impossible, he could not get jobs, find decent housing, his English was poor and his wife was fighting a losing battle against alcoholism. He finally gave up and returned to the reserve alone. The problems faced by him have undoubtedly been experienced by others trying to better their lives, only to return to the reserve because they had not anticipated the problems of living in an urban environment.

Indians don't cry is an excellent book. It presents many of the difficulties faced by Indian people attempting to adjust to and live with the attitudes and values of the larger and more dominant white society. Some of the areas covered are education, where a student finds herself in a "damned if you do and damned if you don't" situation. She was encouraged to go to school by her people and then when she decides she likes living in the city she is not uncommon to be asked by a prospective employer criticized by her family for abandoning her culture. It is why she is not working for her people. It also touches on such topics as stereotyping of Indians, death, and the attitudes and feelings one experiences when passing the 'drunken Indian' on Main Street.

Indians don't cry is a very powerful and emotional book which provokes much thought and feelings.



Kenny George, **Indians Don't Cry**. Chimo Publishing, 1977.

HELP WANTED

POSITION: ASSISTANT EDITOR

The Assistant Editor of the "Indian World" magazine is responsible to the Band members for the production of the magazine and other publications by the Print section of the Communications Portfolio.

Related Duties:

- taking photographs and writing articles
- travelling to Bands, on request, to hold print workshops
- sending staff out in the field to cover stories
- editing

POSITION: PRODUCTION MANAGER

Production Manager of the "Indian World" is in charge of arranging production schedule and ensuring that schedule is followed.

Related Duties:

- ensure that all suggestions from line-up meeting are followed through on time, including scheduling submissions of articles, photographs, art work, etc.
- assist in writing, editing and photography
- liaison with typesetters and printers

Preference will be given to a Band member who has working experience for his or her Band. Should be willing to travel and be willing to work longer than average hours.

Starting Date: As soon as possible.

Salary: Negotiable.

Write to or phone: Communications Portfolio, Union of B.C. Indian Chiefs, 440 West Hastings St., Vancouver, B.C. V6B 1L1. Phone (604) 684-0231.

HOME SCHOOL CO-ORDINATOR

To work out of Vancouver for the Bella Coola Band students attending school in the Lower Mainland in the boarding home program.

Related duties: Liaison work between the students, their boarding home, the school and the Bella Coola Band Administration. Direction will come from the Education Administrator in Bella Coola. This is a quarter-time position: 35-40 hours per month.

Salary: Negotiable.

Deadline: November 20th, 1980; job to start immediately.

Send applications to:

Chief Councillor Archie Pootlass,
c/o Union of B.C. Indian Chiefs,
440 West Hastings St.,
Vancouver, B.C.

For further information, call Gert Mack, 799-5453.

RESOURCE CENTRE CO-ORDINATOR

The main responsibility of the coordinator is to establish a centre for the collection, processing and dissemination of information of the fifteen Bands of the Cariboo, which includes the Carrier, Chilcotin and Shuswap nations.

The coordinator will be in charge of audio visual, photography, and have a responsibility to the monthly newspaper, the Coyote Prints.

The person will be responsible for initiating cultural programs, spiritual programs, language workshops, alcohol awareness workshops and native dance groups.

Travel and business allowance provided.

To live at Fish Lake—unfurnished house is provided with job.

Sober, industrious and self-directed

Own vehicle is desired—must be free to travel.

Salary negotiable.

Deadline for application is November 30, 1980. Send resume to Fish Lake Centre, Box 6000, Williams Lake. Personal interview will take place at 4:30, December 3 at the Cariboo Tribal Council office, 150B Oliver Street, Williams Lake. Telephone (604) 398-8933 for additional information.

MANAGER: BUSINESS DEVELOPMENT AND OPERATIONS

To promote native employment by assessing, developing and monitoring profitable business opportunities in a small but growing community in north central British Columbia.

- Creative in identifying potential enterprises.
- Practical in investigating those potential enterprises.
- Adaptable in dealing with people of diverse backgrounds.
- Experienced, at management level, in business and government relationships.

This position holds the responsibility for the origin of development proposal and for much of the preparation of feasibility studies. The ultimate success or failure of this entire program therefore rests heavily upon the incumbent, and requires an extremely high degree of commitment and expertise.

Salary will be commensurate with experience and will include a broad benefits package.

Submit to:

Ms. Nancy Plasway, President
Burns Lake Native Development Corporation
P.O. Box 1030
Burns Lake, B.C. V0J 1E0

Applications close December 31, 1980.

Our Way is to Share

I was orphaned when I was very small. I didn't really know what had happened. I was too small to understand. Now what I see is something that has also happened to many other people. My heart really goes out to those young people now who feel lonely and don't know where they belong.

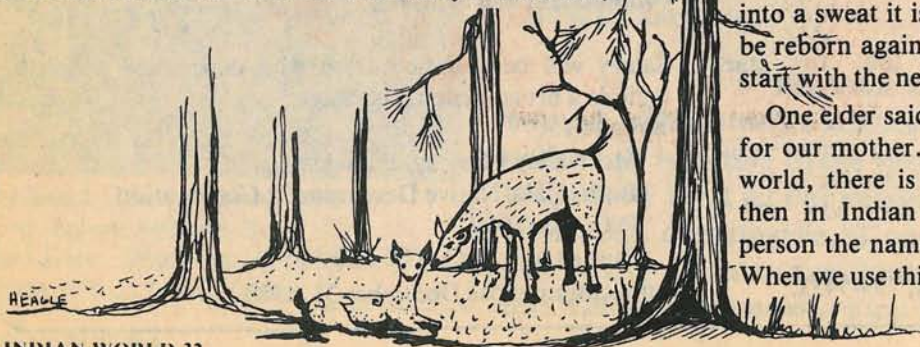
During the time that I was really small and I lived with my relatives, I felt really out of place. I felt like an extra person. I could see the warmth and the love between my aunties and uncles for their little children. I would wish so strongly that someone would love me like that. What I liked was to play in a big group with all of my cousins, cause then I would be just one of the kids, then I felt like I didn't stand out as not belonging.

Walking Alone

There is a real sorrow and longing to belong somewhere when you grow up without parents. I see some of our Indian kids now, who have one non-Indian parent, who are fair and who have very strong feelings of not belonging. These people if not treated warmly and not accepted by other Indian people, can spend the rest of their lives not knowing where they belong. They can feel anger because nobody understands them, nobody loves them, they feel like they walk alone. When this happens, when a person doesn't know how to approach anybody, when they hold themselves back, they are hurting, crying inside, and desperately calling out—silently, for your warmth. These people, are also born with an Indian spirit inside them. Remember they are somebody's grandchild, they can grow up to help our people if guided and accepted.

The Warmth of Sharing

It is so easy, such a small thing to respond to these silent pleas. Everybody needs to belong, to feel warmth from another person, to experience the beauty of love. To express this love has nothing to do with material things, it comes from inside of you and is giving of yourself, your time, your ears to listen, your thoughts when you talk, your food as you nourish, your stories when you help a person understand where they come from.



INDIAN LANGUAGES IN TRAINING

From the words and wisdom of an Elder, "Indian languages should be taught to the child from the day he/she is born, and should become all-inclusive in everything that we do in our culture. Words and songs of love for the newborn are just as important as all of the other primary needs are, if not more important. Soothing and commanding words and songs give the child a feeling of security and belonging and these are his/her first learning experience in the Indian languages.

The spirit is forever present in languages through the way we express ourselves, images, songs and dance, etc. It is present in our everyday activities of fishing and hunting, trapping, gardening, chores like cooking, chopping wood, carrying water, cleaning house, going to the store or doing some other kinds of business.

The spiritual aspect of Indian languages is prevalent in the way we think and feel in the Indian way of life. Some of us may not be able to think in our own language because we have not yet learned by listening and by practice of actually speaking the language. But the spirit of feeling things in the Indian way is so very real and is the key to our sincere desire to learn our language for survival and the Indian law of happiness.

This desire to learn and to teach the Indian languages in our own tribal nations has been and is so strong in our Indian Bands with the Elders and Cultural Education Centres playing a strong part in the revival of our sacred languages. With the guidance and direction of our Elders and the hard work of all Indian language programs in B.C., we can seek all the good things of the true meaning of our languages by sharing at a workshop in Cache Creek on November 27-28, 1980. More information will be mailed out and meetings will be set up with individual Bands as needs are stated by all concerned people.

Our Mother Earth Cares and Heals

This is one of the things that we all pray for, in our own Indian way. When we are in sweat lodges, wherever they are held, we pray for the strengthening of our Indian people; we pray for those people who are suffering, lost or lonely. When we pray, we remember and learn that we are all children of the Creator. We have our mother, Mother Earth, who cares for and heals all of us. All strength and healing are provided for us. When we go into a sweat it is like returning to our mother's womb to be reborn again, to come out strong and to make a new start with the new strength that we gain.

One elder said, "In our language there is lots of words for our mother. When our real mother goes to the spirit world, there is always another relative to replace her, then in Indian we have another word that gives this person the name of mother replacing our real mother." When we use this way we have everything to gain.

by Maxine Pape

OUR SPIRIT IS IN OUR LANGUAGES



"A new Indian Education system has to teach our children their language or they won't survive."

(P. Paul, Tsartlip)



"The Indians never wrote anything down before, they had no paper. Everything was recorded in the mind."

(Pat Charlie, Cowichan)



"Our grandchildren... I am so thankful our ancestors' ways are back; they speak through and to you." *(Selina Timoykin, Lim Lempt)*



"Indian languages are sacred and shall be treated as such. The Legislature's proper role would be to recognize in law the freedom of Indians to develop the language... as we choose... (and) to protect and preserve for Indians the sovereignty of our languages."

(Confederation of Indians of Quebec)



"The language is really important to the whole Indian education program if there is going to be any kind of a program our language has to be a part of it. The language is the vehicle of our whole culture."

(Lorna Williams, Mt. Currie)

EDITORIAL

Working for the "Indian World" has been a great learning experience, knowing that my responsibility was to help our people. It is each individual's responsibility to work for the betterment of Indian People.

My mother is a paraplegic, paralyzed from the chest down. She has been in hospitals for 2 years now and they have not and cannot help her. Again I had let the doctors convince me that to send her to a nursing home was the best alternative we had.

When I decided to take the responsibility I really had to think what is more important in my life, the love for my mother or the materialistic world (cars, nice clothes, artificial things). So that is why I am leaving the "Indian World" to take my mother back home where she belongs and where we all care.

When I really began thinking about my mother's situation, I thought of how, for so long now, I have listened to the white man's ways, had more respect for them than my own people's ways that our Elders have kept so strong. All these government agents, Department of Indian Affairs, doctors, nurses, church people, the white society generally, have always been telling me what was the right thing to do. Little did I know I was becoming an "assimilated Indian." But I

thank the Elders for having strong minds to keep our Indian values alive.

So in this way I thank all the people who helped me to the right direction, who made me realize I am capable of making my own decisions and that keeping my Indian values was not wrong. When I

would go and visit my mother in that nursing home, I would leave feeling

hurt and feeling so selfish, wondering, what

am I doing? I was always feeling that we

were taking the easy way out of not taking the responsibility that

was ours. We as Indian Nations

have to take on the responsibility of keeping our Indian values alive

and not make use of the nursing homes they offer for our Elders and

handicapped. The love for our own people is stronger than letting

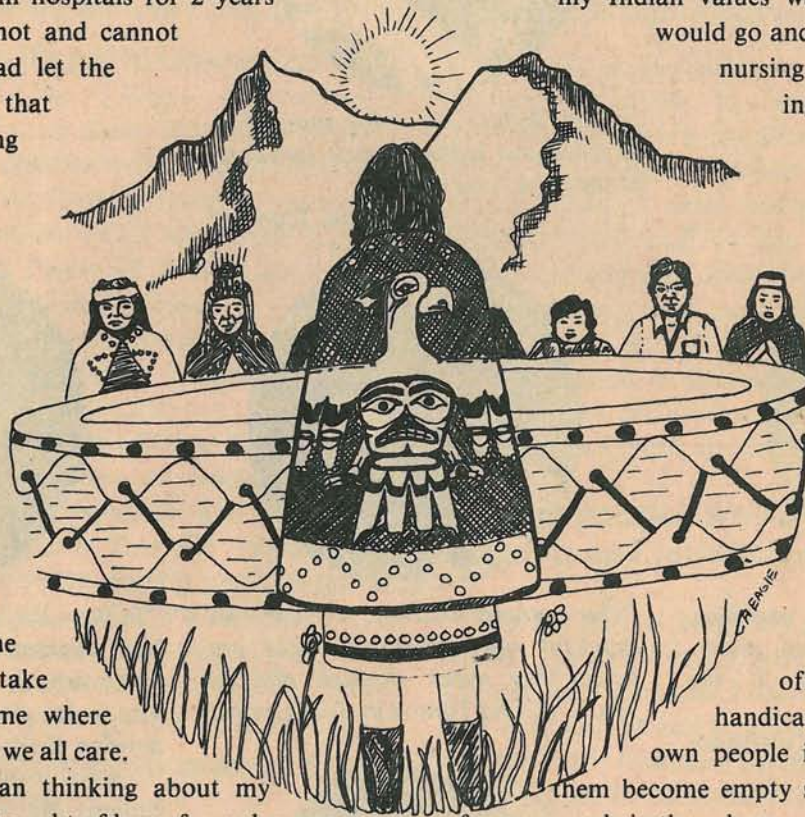
them become empty shells. There is no love for our people in those homes. That's because only we

can as Indian people help our people totally, spiritually as well.

We were gifted by the Great Spirit with our Indian spirit that dances to the beat of the drum and the songs of our people. And before the white man came we had

our own ways, so let's keep our Indian spirits strong, and keep on dancing to the beat of the drum for the

love of our people.



by Faye Edgar, Co-Editor

INDIAN GOVERNMENT FOUNDERS HONOURED

Indian people in B.C. have been very fortunate in the past to have had such great leaders to guide us in our struggle to control our own lives. These men and women have, by their example, given us the strength and courage to carry on and continue their life's work. Our leaders have given up a great deal for us, and have never sought praise.

During the annual General Assembly, Indian people from all over B.C. honored Jacob Kruger, Bill Roberts, Wilfred Sylvester and the late Jim Morrison for unselfishly devoting much of their lives to our people. At the same time, their families were honored, for they gave up their men for our cause.

As a token of the people's respect and appreciation, gifts were given and dances were performed for these leaders, who are now models for our people to try and follow. It is our responsibility to them to follow their guidance and to continue their work.



Jacob Kruger is considered to be the founder of the concept of Indian government. Many of our present leaders have travelled with and gone to him to learn. Jacob has taught many of them what they use today as the basis of their work. A sculpture by Chief Saul Terry was presented to Jacob. The frog represents our people coming out, or breaking away, from the

dependency on the non-Indian society and bureaucracy, which is represented by the snake.

Chief Roger Jimmie spoke about the great respect his people have had for the late Jim Morrison. He said Jim Morrison guided their people in the past and to honour him, the Kluskus people have named their school after him.

Wilfred Sylvester, an Elder from the Cowichan Band, was honoured by his people for his volunteer work in collecting and organizing collectors of money for funerals in the south Vancouver Island area. He has also gained respect as one of the main speakers for the Elders in the Longhouse.

Bill Roberts was presented with traditional garments of the Kwawkwalth people. He has been called one of our most 'radical' leaders. Phillip Paul joked that some of Bill's ideas for implementing Indian Government 'even made me shudder.' George Manuel told the people that he could always call on Bill during times of emergency concerning Indian Government.



**FROM: UNION OF B.C. INDIAN CHIEFS
440 WEST HASTINGS ST.
VANCOUVER, B.C. V6B 1L1**

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

THIS MONTH:

For some people October is called the month of the migrating moon and certainly there was a massive movement of people in B.C. this month. The Indian Child Caravan came from all over the Province: grandparents, parents and children mobilised to demonstrate the strong feeling we have that the only way for our children to grow up strong and happy is in our own Indian homes. The Provincial Government was forced to agree to Indian Governments' control over what happens to our children. It was a great victory for the people of the Spallumcheen Band. We join our thanks to all those communities who hosted the caravan, look-

ing after our writers and photographers along the way, and also to the **Neskainlith Band** for sending in their photographs of the Caravan events there (pp. 6-8).

The movement of people continued the following week as more people came from all parts of the Province to the Twelfth Annual Assembly of the Union of B.C. Indian Chiefs in Vancouver. The supplement this month reports on the decisions and discussions of that exciting week. One of the most heartwarming events to take place during that time was an Indian Wedding. **Fay Wilson of the Herring People** writes about why she felt it was important that they should be married in their traditional way (p. 2). The victory we won for the future of our children and the decisions taken by our leaders to implement Indian Government will mean nothing, however, if we do not win the most crucial and fiercest battle of all: entrenching our special status and rights as the aboriginal people of this land in the Constitution before it is brought back to Ottawa. Our main issue this month deals with the Constitutional Emergency (p. 9).

Our Aboriginal Rights are on the line. Join the most important battle we face: demonstrate to the Canadian Government and to the United Nations of the world that the Indian Nations in this country refuse to let our rights be terminated. We will survive.