

INDIAN WORLD

"THE CHOICE IS OURS"



UBCIC NEWS

SEPTEMBER 1980

**Child Welfare Apprehension
Indian Child Caravan**

\$1.00

THE CELEBRATION

As the wind chased the clouds from the sky, the sun smiled through the clearing to warm the land. It would be a fine Saturday for a man and woman to marry the Indian way.



Long ago there was a custom we had. When a man and woman decided to live together a marriage ceremony was performed. Their teepee was placed away from camp, but before they entered and lived there, the brave went to the mountain to purify his thoughts and to understand his responsibility to provide and protect. The young woman spent time in the forest watching mother nature and her ways.

Then the couple had a long talk with an old man and an old woman who told them to always be friends and to respect and take care of each other, just as they would the waters, the birds of the sky and the berries they pick in the summer. Gifts were exchanged and they entered their new home as man and wife. It was and remains a beautiful, spiritually powerful custom.

Family and guests arrived, bringing their bright colors, feathers, red blankets and dancing shawls, beaded mocassins, black braids and their wonderful brown eyes that sparkled with laughter.

It was the right moment for Dean Pelegrin and Faye Dick to be wed and for all present to witness a Traditional Indian Wedding.

Napoleon Kruger centered himself in the middle of the circle and began the ceremony. Sage and sweet grass were burnt and passed to everyone. Napoleon Kruger told

stories of Indian feelings about colors. Blue is for the water and sky, the water never totally fills up or empties one place and so life continues. The sky is freedom and the Great Spirit. Green is for the new birth of spring, new shoots in the corn field, Indian babies, ponies, and the salmon who spawn upstream. White is for the wisdom of the elders and the purity of truth. Red is for the sun that warms all life and for the campfire that cooks our food. Yellow is for the place where the sun comes up and smiles on our day. Black is for the darkness when we can pray that all the bad things go away.

Napoleon Kruger then put a blanket around Dean and Faye and spoke many private words to them. He passed a bird wing around their shoulders to bond them and give them strength. He gave them special Indian medicine and asked them to carry their responsibility in the union. They smoked the pipe with Napoleon Kruger and the witnesses. Napoleon Kruger then declared from that afternoon forward Dean and Faye would be known as Man and Wife.

They lead the dance and everyone joined following their footsteps and the rythum of the drum. The singers dancers and drummers continued the constant beat of life. There was time for visiting. Even a mother bear and her cubs climbed up in a tree to see the special occasion on T-Bird Heights.



The circle was complete, Dean and Faye were born Indian, they wed Indian. They have chosen to live Indian. And so the circle begins and continues for as long as the stars give light to the night.

INDIAN WORLD

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Credit Peter Von Puttkamer

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OUR COVER: The Indian Child Caravan is to protect our Indian children and assure them the benefit of learning wisdom from their grandmother. Some of Mrs. Gertrude Schooner's 38 grandchildren, 90 great grandchildren, 65 great, great grandchildren proudly celebrated their grandmother's 96th birthday on May 28, 1979.

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.

Table of Contents

Traditional Wedding	2
Interview W. Christian	4
Child Caravan	4
Cultural Awareness.....	7
Mt. Currie Curriculum/Cultural Centre.....	8
President's Message	9
In the News.....	10
Lake Babine Indian Days	11
Khowutzun Youth Project	13
Haisla Revives Traditional Ways	14
Pow-wow Dancer	15
Up-Dates	16
Owekeno Profile	18
Squamish Band By-law.....	20
Lillooet Fight.....	21
Penticton Band Farm	22
Our World	23
Support Homes	25
Chehalis	26
Resource	28
Rodeo.....	29
Ads	30
Poem: Understand, Old One	31
Health	32
Letter to the Editor	33
Editorial.....	34
General Assembly	35

INTERVIEW Chief Wayne Christian- Leader of the Indian Child Caravan

The following is excerpted from an interview with Chief Wayne Christian of the Spallumcheen Band, leader of the Indian Child Caravan. This interview was conducted by Sadie Worn-Staff of the Union of B.C. Indian Chiefs.

Q: What is the most valuable resource to Indian people?

A: The most valuable resource in the communities now is the children because the children are the mainstay in the foundation for building stronger communities in future.

Q: What do you feel the biggest threat to their well-being is at this point in history?

A: You know, at this point the threat is and always has been non-Indian agencies taking children from families, and that agency is the Ministry of Human Resources.

Q: What has the Spallumcheen Band decided to do about having their children apprehended?

A: We are a very small population about 300 Indian people and actually 100 of those people have been apprehended, and placed in non-Indian homes.

We wanted to put a stop to this, we're tired of the non-Indian governments telling us how we should live and actually taking our children and forcing them to live in another world. What happened in this case is a mother came to us about 8 months ago, she was quite concerned about her children—the Human Resources was going to apprehend them. She

A CALL TO INDIAN PEOPLE TO JOIN OR SUPPORT OUR B.C. PROVINCE-WIDE INDIAN CHILD CARE-A-VAN.

Here's why and here's how.

Why are children apprehended or taken by the Government? Through neglect, abuse, orphaning or abandonment by their parents.

What is then done with the children? They are put in child care.

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What is then done with the children? They are put in child care.

INDIAN CHILD CARE CULTURAL ASPECTS

Indian children have been and are today being taken from their people and their culture and put mostly into white homes through apprehension. In 1978 in B.C. alone 1,786 Indian children were apprehended and evidence shows they weren't put in Indian homes.

What is the effect on the Indian child in this situation? Confusion, then loss or change of identity.

The loss of this child is usually harshly felt by relatives and surrounding tribal members.

LEGAL ASPECTS

Jurisdiction or control of Indian child care is in question. The B.C. Provincial Government has had control through their Department of Human Resources under the Protection of Children Act and later the Family and Child Services Act because the Federal Government Indian Act doesn't have an Indian Child apprehension process written into it.

However, the Indian Act does give Indian Governments the right to make certain By-laws. The Spallumcheen Band

wrote the first ever By-law on Indian Child Care and the By-law was approved by the Minister of Indian Affairs in July 1980. This gave control of child care to the Spallumcheen Band and opened the door for other Bands in Canada to make similar By-laws. The conflict between the Spallumcheen Band By-law and the Family and Child Services Act will have to be settled in a court of law.

POLITICAL ASPECTS

The money given for Indian Child Care Programmes now goes from Department of Indian Affairs directly to the Provinces in a lump sum. The B.C. Provincial Government today receives approximately eight million dollars a year for Indian Child Care.

INDIAN CHILD CARAVAN

Our Indian children have been stolen and must be returned. This stealing must stop. The legal aspect is in question and the Spallumcheen By-law must be supported. Indian Governments have no control and Indian children get no benefit from the money given for Indian Child Care. This situation is unbearable and the Spallumcheen Band is calling on all Indian people to support them on the Caravan they are planning for Thanksgiving weekend, October 9th to 13th. The Caravan will give an opportunity to share information and unite Indian people on the Child Care issue. It will also show everyone else we are serious about taking control of our children's care.

Cars will travel in a line together picking up more Indian people as the caravan makes its way through B.C. It will start in Prince George, advance to Williams Lake, merge with Okanagan Indians and have a stopover at Mount Currie. After Mount Currie, it will merge with Interior Kootenay, Fraser Valley and Vancouver Island Indians, and arrive in Vancouver on Sunday, October 13th. A rally will be held in Vancouver. The Caravan will make its way through the city.

Support the Caravan by joining and travelling with it, helping to organize and run it, participating in the stopovers, selling raffle tickets, and getting a Band Council Resolution from your Council to support the Caravan. Let other Indian people know about it.

OUR CHILDREN FOR OUR SURVIVAL IS OUR RESPONSIBILITY.

came to me as chief, and to our Council, and asked for our support and our help. We decided we had to fight this as many different ways as possible, we had to assume the authority to re-build the families.

Q: What is the detrimental effect that the Indian children suffer when they are taken away from their traditional upbringing?

A: I guess the main thing that happens is a real identity crisis. I can really identify with that because my brother was apprehended. It was about 2 years ago and he came back to the community, he was back for about 8 months and he went through hell, he was staying with me and he went through a lot of emotional things that I couldn't help him with. He had reached the point of total helplessness and desperation from not knowing who he was, until eventually on December 10th, he committed suicide. I remember that day, it was really snowing hard and I walked outside and he had shot himself. Suicide is a direct result of not being in control of your own world. Those are the types of things that happen and that's a very direct thing. I feel that, and it hurts. There are other things, like alcoholism. When our young people come back to the communities, they don't know their own family. They just don't know with whom they belong. Alcohol is the first thing they turn to, because alcohol gives them some sense of false security.

Q: Why do you think the province of B.C. would want to fight over who takes care of Indian children, when the Indian people are saying "they are ours", we will take care of them?

A: What it really boils down to is money. The province right now receives 8.5 million dollars to look after Indian children. Out of that, only one third of what they receive per month goes to the foster parents. The other two-thirds is absorbed into their administration. They provide no services to Indian people on reserves. So what it really boils down to is money.

Q: What has the Spallumcheen Band done to draw public attention to the

fact that the Indian people will not stand still for the needless apprehension of their children?

A: We've instituted what we term as Spallumcheen Indian Government Legislation or Law. We went through a series of meeting and the people decided that we had to codify our traditional way of looking after our children in terms of a written law. That legislation is now in place, and the Minister of Indian Affairs has made it valid. With that we have also initiated a court action against the provincial government which is slated to take place some time in October. We are not yet sure of the dates. We are saying that the province has no jurisdiction over Indian children in child welfare matters. It's a child welfare matters. It's a constitutional issue.

But the biggest and the most important action that we are taking is

the direct political action that is being demonstrated in the Children's Caravan. What we want to accomplish with the caravan is three primary goals. One is to stop the needless apprehension of our children. Two is to have those children returned or re-united with their families. And the third is to promote and tell the people that there has to be Indian Government control of child welfare.

Q: What have the Elders said in Council to the Spallumcheen Band about what they are doing?

A: Every time we have had a meeting with the people in our community, we had an interpreter present. The Elders were the first to speak in favour of our actions. Many of them said it's about time we did something. Our Elders look after our children. We have a woman that's 80 years old and looks after 4 of her grandchildren, and they are very close. We have

another woman that's about the same age that's looking after her two grandchildren. She was one of the women that actually chased off the Ministry of Human Resources worker with a rifle. She said you're not taking my grandchildren, get the hell out of here, and she took the gun after the person, and she still has her kids.

Q: So the Indian people can and will look after their own blood?

A: That's the reality that the non-Indians have to realize. We want to control and maintain our own destiny. In this area especially because like I said earlier, there is no more vital resource in our community than our children. The children are the foundation. They are the people that we have to fight for, and it's bloody time we stopped talking about it and did something! ●



NATIVE CULTURAL AWARENESS WEEK



By Denise Birdstone

On August 24, 1980 until August 30, 1980, four of the five Bands that make up the Kootenay district (Columbia Lake, Tobacco Plains, Lower Kootenay, and St. Mary's) participated in their first ever Native Cultural Awareness Week.

Elders from each Band volunteered their time and knowledge in the areas of Language, crafts (beading and tanning), dancing, singing, and the art of making frybread and dried meat.

The children were broken into three major groups: Juniors, ages 5 to 8 years; Intermediates, ages 9 to 12 years; and Seniors, ages 13 to 18 years.

Classes began at nine each morning and lasted until either 4 or 4:30 p.m., depending on the level of learning. As well as their scheduled classes, the children enjoyed various recreation activities such as canoeing, swimming, volleyball, tetherball, or if weather permitted, sunbathing.

A camp fire was made every night, where the camp workers and our seniors delighted in scaring the children with tales of ghosts and an infamous 'hermit'. Hot chocolate was served before it was time for bed. Seniors were often awakened in the night to comfort homesick juniors.

Hiking was another side activity. The juniors packed a lunch and hiked two miles to nearby Whitetail Lake, where they enjoyed their meal and swimming. The intermediate hiked 3 miles to the top of the nearest mountain. They spent the night and survived a night of early snow. A hike 7 miles up and down a mountain in rain was a new experience for many seniors,

least they spent the night dry.

All 55 children have gone home and Blue Lake is a quiet and lonely place without them. Many of them have promised to meet me here next year. Hopefully, we will all meet again for another Native Cultural Awareness Week. Special thanks go to the primary organizers, Lillian Ignatius and Liz Adrian.



although some of them barely made it. Thinking a cozy cabin awaited them, many were dismayed to find rats. With the help of Bruno (a dog), they succeeded in chasing the rats out. At

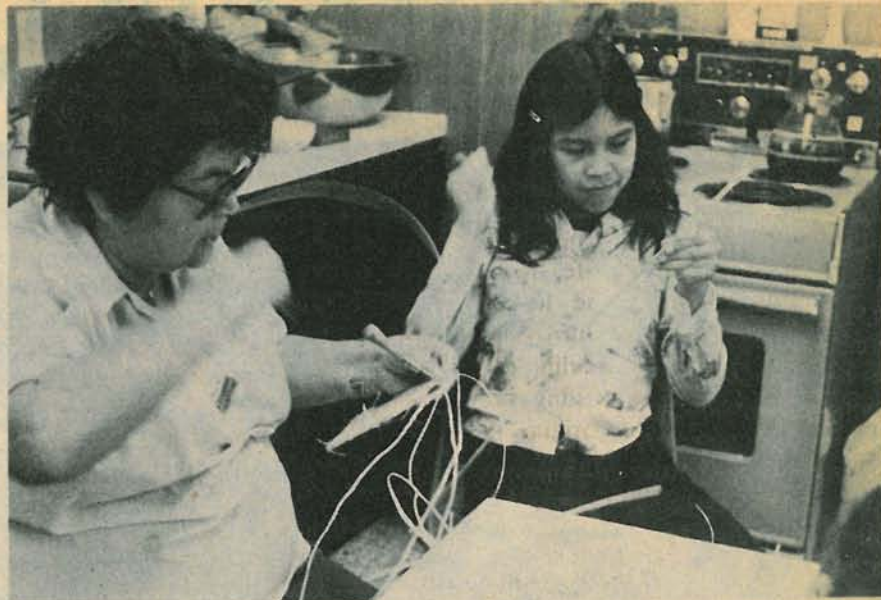
the funds to have the camp were from the National Native Alcohol Abuse Program and we would especially like to thank them for helping us become Aware.

The Mount Currie Curricu- lum/ Cultural Centre

Curriculum development and cultural education have been ongoing processes at Mount Currie since the local Band took control. Native dance and native art have been central to school programs since 1973, as has the teaching of activities related to fishing, basketmaking and hunting. The local Indian language has been taught to students at all grade levels since the Ts'zil Board began to decide policy.

In 1977, DIA officially accepted the Ts'zil Board's position that teachers developing curriculum materials needed extensive out-of-classroom time to do so. DIA came through with curriculum enrichment funds, and thus, two trained native teachers who could also speak and write the local language were hired to develop curriculum materials. They were joined by an outsider who was responsible for the English language component and a linguist who was to oversee the development of local Indian language materials.

In 1978, the Ts'zil Board became aware of the possibility of obtaining funding from the Cultural Centres Program in Ottawa. Primarily, these



funds were sought to set up a specific Centre in Mount Currie and to branch out into other areas such as community programs. The grants for these programs are initially tied to a per capita allotment. The only criticism that could be levelled at the Cultural Centres Program in Ottawa is that a great deal of paperwork is required (quarterly reports and financial statements) for so little money.

The Mount Currie Curriculum/Cultural Centre projects fall into three areas. Their major interest is in the preparation and publication of books, booklets and teaching kits for the local school and community. These materials are generally in the fields of language enhancement, legends/stories, and native studies.

This kind of work requires much time interviewing Elders and other community members who know the information that is being sought. The second area of endeavour is what has been labelled "cultural reclamation".

This is a community-based program, and involves regular sessions and specific workshops in several aspects of culture such as basketry, singing/dancing, and netmaking. One of the tasks during the coming year will be

the identification and reclamation of several traditional hunting and berrypicking trails in the immediate region. The Cultural Centre will hire local people to do this work, but will follow up on this project by making maps and information booklets of the various trails.

The third area of work is support servicing of the local Mount Currie Community School and its mainly-native teaching staff. Materials are prepared by Cultural Centre staff to aid teachers in their work. Cultural Centre personnel consider the laminating, chart-making, poster-production, retaping, binding, writing, and consulting as central to their jobs. The Mount Currie Community School's essential function is to further the integrity of local native persons, and it is the Cultural Centre's duty to help the School reach its goals.

The Cultural Centre staff has noted two problems: inadequate working and storage space, and inaccessibility to research facilities. In general, though, these problems have not hindered the Cultural Centre from completing many projects and moving on to new areas of need. ●

— PRESIDENT'S — MESSAGE

The Federal Government of Canada has a long range strategy for dealing with the Comprehensive Claims of the Dene in the Northwest Territories, the Indians in the Yukon and in British Columbia. Their plan is to extinguish the right of our people to govern our own lands, forests, hunting, wildlife, fishing, trapping, etc. In plain English it means the Federal Government is forbidding us to determine our own future by using our Indian traditional form of livelihood and survival. Their unconditional criteria for settling our land claims is the extinguishment of our Aboriginal Rights ending our hereditary link with our country in exchange for a cash settlement.



Their plan is that any political power or authorities transferred to Indians must be consistent with the white European political institutions. This means that Indian Governments must become Municipal Governments on their Indian Reserves under the B.C. Provincial Government. The concept of "Indian Government" as a way of confirming our Aboriginal Rights is explicitly rejected by both the Federal and Provincial Governments.

Negotiations with Indians is to be on a practical basis and must be initiated with those Indian tribes, groups or associations which are willing to trade off their Aboriginal Rights title, Indian Band Government title, etc. for cash settlements. Existing National and Provincial organizations that are demanding Indian Aboriginal Rights to be entrenched into law or the Canadian Constitution are to be avoided and ignored in any negotiating settlements.

The Federal Government's strategy to use Indians against Indians so it can succeed in purchasing our Aboriginal birth-right over our lands and resources for a cash settlement is clearly in motion among our people in British Columbia today. Our forefathers before us refused to surrender our Aboriginal Rights in spite of the suffering they endured of sweat, blood, cold and hunger. Their strength, wisdom, and determination not to

compromise and sell us out is the very reason that today we still have Aboriginal Rights. That right belongs to our children yet unborn. Do we have the right to sell them out now? I say we do not have that right. That is why the Union of B.C. Indian Chiefs has taken the position that we must strengthen our Indian Governments so they can legally, politically, and constitutionally control our hunting, fishing, trapping, lands and other resources for us and our future generations. We have seen from past experience that Indian Aboriginal Rights, under the political control of white governments, is of no benefit to the Indian people. We now know from our experience that the only people that benefit from our Aboriginal Rights is the white people. That is why we must bring the control of our aboriginal rights under our own Indian Governments. So that our people can enjoy the benefits of their Aboriginal Rights.

The Union of B.C. Indian Chiefs has completed the first phase of its mandate from its membership, when it completed the Aboriginal Rights Position Paper. It completed the second phase of its work when it officially presented the Aboriginal Rights Position Paper to the Honourable John Munro, Minister of Indian Affairs and Northern Development, the Prime Minister, other Cabinet Ministers and the National Indian Brotherhood and the First Nations Conference this year in Ottawa, Ontario. We have served notice to all the Chiefs of Canada, the National Indian Brotherhood and the Federal Government on where we came from as Aborigines of this country and where we intend to go in developing our future with this country. The third phase of our work is the most challenging part of our manifesto. And that is the Implementation of our Aboriginal Rights Position Paper. The first phase of our implementation work has begun, when Mowachaht Band in Gold River, B.C. brought into being the first in Canada, anti-pollution by-law and compelled the Tahsis Company to cooperate with the Indian Government law. The Spallumcheen Indian Government by-law No. 3, The Care of our Indian Children, provides exclusive jurisdiction over any child custody proceeding involving an Indian child, notwithstanding the residence of the child. This law will bring home the responsibility of Indian children to its rightful place. But it will not heal the emotional pain, heartaches or restore the cultural genocidal destruction of the number of children stolen by the archaic Protection of Children Act that has recently been replaced by The Family and Child Service Act. Taking away children from their parents is the cruelest punishment, that leaves lasting painful scars, to the Indian children, the parents, the Indian community. It wipes out the cultural ties of the Indian child to his traditional culture.

Yours in the true spirit of Brotherhood,

George Manuel

IN THE NEWS...

John H. Wilson
From Khowutzun Newsletter



We can look back many snows and see what we once had and can't even look at tomorrow and see what is coming. We have hope and we have our Elders, with the help of our Elders we can learn to live not as we once did but for a future of needed freedom: to teach our children that they are our future, a future that can be changed with the help that can only come with Unity:

We have hope, that the dreams of tomorrow can be realized and become reality.

We as Indians have been described as Indians by prominent people as the most deprived and isolated minority in our nation by virtually every scale of measurement.

But the story of the Indians is something more than the record of the white man's frequent aggression, broken agreements, intermittent remorse, and prolonged failure. It is also a record of endurance, of survival, of adaptation and creativity in the face of overwhelming obstacles. It is a record of enormous contributions to this country—by our arts and culture, to its strength and spirit to its sense of history.

The special relationship between Indians and the Canadian Govern-

ment is the result instead of solemn obligations which have been entered into by the Government. Down through the years, through written treaties and through formal and informal agreements, our government has made specific commitments to the Indian people. For their part, the Indians have often surrendered claims of vast tracts of land and have accepted life on reservations in exchange for government-provided services such as health, education and public safety. Services that would presumably allow Indian communities to enjoy a standard of living comparable to that of other Canadians. This goal was never achieved.

The right to maintain a separate way of life is a basic treaty obligation of the Government towards the Indian. But the right to preserve one's identity as people should be viewed as a basic human right. For many groups in Canada this Freedom can be exercised.

Indian people have a choice of many alternatives for coping with the problems brought about by the cultural clash. Some have maintained a tenacious sense of belonging—to a land, to a people. We remain on our reservation, form tribal government

and work through a myriad of government agencies to solve legal, economic and social problems, and find ourselves in frequent conflict. We can clearly see the inequities, the number of jobless, the under-educated and often cold and hungry people. And what appears to be the best solution involves a valued traditional loss. Those who have never let themselves be influenced by society, who still practice old ways, know their language and customs, are slowly and faintly speaking out against progress. Our young people are going to Elders, begging to be taught traditional ways and how better to survive independent from governmental restrictions.

It is little wonder that with our people this inner conflict is revealed in alcoholism and sometimes even in an alarming suicide rate that was never known before. Others may turn their frustrations inward and embrace poverty.

We must change our philosophy and co-ordinate our activities to help our people to preserve our dignity and maintain our revive our culture, our traditions, hold onto our land, and legal rights. To allow us as Indians to choose our own destiny. ●

from Skookum Jim Friendship Centre Newsletter.

A STORY ABOUT FOUR PEOPLE

This is a story about four people named everybody, somebody, anybody and nobody, There was an important job to be done and everybody was asked to do it. Everybody was sure that somebody would do it, anybody could have done it, but nobody did it. Somebody got angry about that, because it was everybody's job. Everybody thought anybody could do it, but nobody realized that everybody blamed somebody when actually nobody accused anybody.

Now there's something to think about!!!!

LAKE BABINE INDIAN DAYS

By Les Casimir

Not long ago, a group of concerned people got together in hopes of raising funds to aid in the construction of sadly needed recreational facilities at Lake Babine Band.

The first couple of meetings were small, but a lot of ideas and suggestions were explored in detail. Everyone, both the youth and the Elders, agreed that the members of the Lake Babine Band, especially the children, "have gone without proper facilities and equipment long enough." The people involved realized that a lot of planning and hard work was ahead. But they stuck together.

All other neighbouring villages (many are smaller) in the area have ball parks, camp sites, playgrounds. This Band, one of the largest in population in B.C., has no facilities. The Elders praised the young people for their dedication and support expressed at these recreation meetings. One Elder put it, "Everyone in this room, we all share the same concerns, we all want our children to grow up healthy and wise. We must work together and push toward a common goal. Ten years from now, our children will thank you—maybe sooner. Before departing from the

return to the next talks." It was emphasized that we must all pull together and provide our young with facilities and programs to train and develop their minds and bodies.

After only a few discussions the group was ready for a first project, Indian Days. There were lots of discussions, plans, debates, preparations and an outdoor pow-wow at Augier Lake—lots of good food and fresh air.

Along with an excellent turnout came a sunset that nestles in the towering trees to the west. Before the fire was put out, all final preparations and organizing was pretty well completed for the Indian Days that were held from August 29 to September 1.

On Friday, August 29, the opening ceremonies were held. Speeches and an opening prayer in our Carrier Language were said. Band manager Wilf Adam and Chief councillor Ted Lowley cut the ribbon to officially open "Indian Days 1980" sponsored by the Lake Babine Band Recreation Committee. A host of our local dancers, both the youth and Elders performed for the growing audience. Then our young Queen, Gail Lowley, was crowned. The bingo later was well attended with the New Cultural Centre decorated in readiness.



Dancers representing several of the area Bands performed with their varying traditional style, helping to keep the atmosphere lively.

More meetings were necessary and more people came. The new members were brought up to date, and were quick to agree that our children deserve better. The children should not have to play hockey or ball on the road. It's just not safe. Why should they sleigh down road ways? The people in government just have to understand that our children deserve the right to be able to grow up and pursue the sport of his or her choice. A lot of our children and young people display talent, potential and desire. It's up to us as leaders to do our best to provide them with adequate facilities and equipment.

gathering, an Elder said, "Everyone here should make every effort to



During the opening ceremonies, Gail Lowley was crowned Queen of the first Lake Babine Indian Days.

Saturday, August 30, the sun managed throughout the day to peek from behind threatening clouds. The tourney was underway promptly. The pancake breakfast was happening and the coffee was ready.

The parade made its way through the winding streets and concluded at the ball park. The groups that entered were excellent and deserve a lot of



Young and old came together to enjoy the fun and festivities of the Lake Babine Indian Days.

credit, for they made a good showing on our behalf.

The games were all going well with lots of good skill and talent displayed on the playing field. The crowd grew larger, the salmon steaks went fast. In the concessions the pressure was on, but the service and quality persisted. The food was superb.

Saturday evening was the scene of cultural dancing by twenty-five time Grand Champion in competitive fancy dancing. This man is in top physical condition and radiates his identity well. Of course, I'm talking about Ernie Phillips.

After that, the Cultural Centre was packed for a 'modern' dance with music by Todaze Image. It was well attended and everyone enjoyed hours of dancing.

Sunday morning wasn't a bad day, with the sun breaking through now
INDIAN WORLD 12

and then. The games continued, the food was prepared and the smell of salmon and other foods filled the air.

One last huge performance by the visiting dance groups and local dancers was on Sunday evening. The Prince George Cultural Dance groups entertained the crowd for the first hour or so. Then the local singers and dancers performed. Later, each team

The rest of the evening was completed with another rock-n-roll dance. Then came the rain!

Monday, September 1, lots of rain, for most of the night. With dampened spirits the committee managed to fix the mud-covered field and start the breakfast. The water and mud delayed the finals by a couple of hours. Finally, about 11 a.m. or so, the games continued—still in the muck. Although it showered, on and off, the crowd was back, strong for the finals. Which were played in a fair bit of soupy mud.

The tourney concluded with the Moricetown "Cubs" taking top spot, along with \$1,000.00 cash, then a strong second place, Stoney Creek "Tigers" with \$600.00 cash, Takla Kumbias took third place and \$400.00 cash. The "Bayers" placed fourth, while the Babine "Barkers" took fifth position. Many thanks to all the teams and their fans. ●

in the tournament sent out dancers to represent their people's dance style.



The Indian Days at Lake Babine Band helped bring the people together. The Indian Days featured a parade, dancing, a ball tournament and good food.

Khowutzun Youth Project

By Lorna Bob

In May 1980 about twenty students from around British Columbia worked on a summer youth project sponsored by the Union of B.C. Indian Chiefs. It was a research project covering different aspects of our Indian culture and it provided the young workers with the opportunity to help preserve their culture while learning about it. The students worked out of their own areas, interviewing people and learning about their culture.

So many young people are not fortunate enough to have elders such as grandparents to guide them along in life. Also, throughout the years, young Indian children have been taken away from their homes and put into boarding schools where they are in an environment totally different from their homes. This has been happening for years, from our grandparents' generation to the present. Now we're struggling to hang on to what we've got before we lose our culture altogether.

I am from Vancouver Island and live at Duncan. This is where most of my research has taken place. The people are known as the Cowichans. Some of my research has also taken me out to the surrounding areas.

I was one of the unfortunate ones to be sent out to boarding schools. But I was also fortunate because I would always come home to my grandmother, who would give me the guidance and teachings that I needed. She used to resent the fact that I was going to school and slowly becoming ignorant of my own culture. But she never gave up on trying to teach me the Indian ways. Her guidance has always kept my heart eager to learn more about our people's way of life.

This was an ideal job for the young people because it gave them a chance to go out and collect information that is useful to each person's community and to our Indian nations as a whole.



Michael David, with a few of his grandchildren.

It was also a good learning experience for the students.

I find it sad though that more young people don't take the time to sit down and speak to the elders. I personally have loved sitting down and talking with old people ever since I was a little girl. I feel that there is so much to learn from them. Even if we are young people with all the education in the world it still isn't complete without the teachings of our elders.

Most of the elders that I have interviewed expressed the desire to have more young people talk to them, even if it is only to say hello. We cannot be like the other society which places its old people in special homes.

Learning our old ways is one of the most important educations our native people can get. It is so important for them to have these interactions with the elders, not only during a research job like mine, but all the time. The elders are our teachers and they are slowly leaving us, taking a lot of valuable information that's so important for us. We need it to carry on our Indian culture. The white society's schools and teachers will be in existence for a long time but our elders will not be here for long. They are not replaceable. When the elders speak and scold us, we cannot think

that they are just being old fashioned because there is nothing old fashioned about our culture. It is our culture.

Every elder that I spoke with told me that our people were never a dependent nation. We were always independent and never needed the white government's assistance. We helped one another. But the young people turn further away from their own culture and take on more of the other society's culture and values.

Some of us working on the project had the opportunity to attend a youth conference held near Penticton at Owl Rock Camp. It wasn't the usual conference. It was a camp-out conference. There were about fifty adults and one hundred young people. Everyone took part in the teaching and learning. Around the camp, the fires were alit, people were gathering and chopping firewood, carrying water for cooking, carving, preparing meals, while others brought food from their homes for the kitchen. The children were helping with the chores, out enjoying the lake, hiking around the area, listening to the elders stories, learning how to drum and sing Indian songs or doing a number of other activities. The children weren't being told to help, they volunteered by themselves. They saw the need to do something and they did it for their tribe.



*Angus August and Lorna Bob
"We need guidance"*

The camp is a spiritual camp where no junk food, drugs, alcohol or non-Indians are allowed. It was really nice to see our people being able to speak and relate to one another without the help of drugs or alcohol. The young people learned to appreciate the outdoors and to be occupied without the help of artificial entertainment such as television or pool halls.

One man from whom I have had a lot of help and guidance is Angus August, an Elder from the Cowichan Reserve. He has talked with me about marriage, death, chiefdom, food gathering, history, the long house, and the teachings that have been passed down for generations. There are many other elders who have helped me along and who have also spoken on those subjects. They are Mr. and Mrs. Bill Thorne, Mrs. M.G. Pat Charlie, and Lucy Charlie. They are all from Cowichan. Mr. and Mrs. W. Bob from Nanoose Bay and Micheal David from Chemainus Bay helped me as well.

I have also learned that we have got to start talking to one another as our old people did in the past. The more we talk to one another and exchange ideas or share one another's knowledge, the stronger we as Indian people will be. We cannot get like the other society in which there are only certain people trained or qualified to be teachers. We are all teachers and we are all learners. It is an endless cycle.

Haisla Revives Traditional Ways

Mary Green

Early in February 1980, applications for Student Summer Employment were submitted to the Job Creation Branch of Canada Employment and Immigration for funding of the Fishing Preservation Project and the Firewood Energy and Conservation Project. They were designed to supply the following Elders, disabled, widows and single parents with a winter supply of salmon and firewood.

The purpose of the projects were to teach the young people of our community first hand the Haisla traditional ways of processing fish. The firewood program would be to give the young people close contact with the Elders of our community. Actually, these have been the first programmes of their kind to be carried on in our village.

There are very few young people in our community who know how to process and cure salmon, therefore these projects would give them experience and the know-how to cure salmon in our traditional style.

The programmes got underway June 30th and were completed August 29, 1980. The students were selected according to their desire to work on the Fish Project, of which ten students were hired. First of all, we approached B.C. Packers of Port Edward, to supply us with a fish net to use throughout the summer.

The first day of the project dealt with an all-day session on First Aid, and the second day Fire Prevention and Water Safety. Then, the students on the fish project started hanging the fish net that was to be used (that is, putting the corks and lead line together with the web). This was certainly an interesting part of the fishing project, because it gave the students the knowledge of how to prepare the fish net.

The students had a listing of 26 families to fish for. They also did

various chores such as filleting and cleaning of the fish, drying, smoking, canning, freezing and salting.

It was a learning experience for the students, because they enjoyed doing this type of work and because the majority of our Elders were very willing and cooperative in the teaching of the young students the ways of filleting and preparing for the various ways of preserving.

Our findings, as the Adult supervisors, were that the students were very eager to learn. They also were able to relate very well with our Elders. They made their project fun along with working hard.

Quite a few of the families that the students worked for were able to preserve the fish needed for winter use that they weren't able before. Overall, the people in need of salmon were happy, the students enjoyed themselves, the Job Creation Branch people were satisfied, and the Kitamaat Village Council approved wholeheartedly. The Council would like to see similar programmes in future for other young people.

At the end of the programme the students hosted a Feast, using salmon that they prepared themselves.

The food supplied for this feast was prepared by the students themselves, with the help of their mothers. Our Project Leader for the Fish Project did the honours of being the master of ceremonies.

The event proved to be an enjoyable evening. The parents were very pleased with what their children had learned throughout the summer.

On the last week of their project, the students wrote their experiences during the summer and their recommendations for the next summer project. Their general feeling was that this programme be continued for the younger students coming up. They found it very enjoyable and a good way to learn.

POW- WOW DANCER

By Marshall Goulet

To become a dancer is to make a statement that you are a part of a tradition that has survived for centuries in Native North America.

To dance is to become one with your ancestors who danced a thousand years before and to dance is to create a strong spiritual link to our children who will dance a thousand years to come.

I believe that one is born to become a dancer. It is a learning process that requires strength, desire, patience and a conviction in one's own belief in his culture.

To me dancing is a way of keeping our culture alive and vital.

Today in much of North America the pow-wow style has been derived from the Plains Indians. The fancy or power dancing came from the Plains Cree and is performed at all pow-wows by men and women.

Dance costumes vary in design and concept and it usually based on the individual's own taste and tribal affiliations.

The outfit usually consists of a beaded headband or head-dress decorated with turkey or eagle feathers depending on their availability.

Hair brooches are generally beaded or made from porcupine quills sewn together with horsehair.

Historically shirts were not worn by pow-wow dancers. It was not until the arrival of the white man with cotton and synthetic material that the ribbon shirt became popular. They are now a standard for any dancer and are usually decorated with elaborate floral and geometric designs.

Leather leggings and bead clothes or aprons were sometimes worn and were often decorated with bead work or porcupine quills. Fur leggings occasionally were worn just below the



knee and were designed to cover the tops of the moccasins. Traditionally these were made from wolf or bear skin but today many use sheep or goat hide.

Wide cuffs of leather or cloth were decorated with beadwork or hand painted designs. This is another item that is now in general use that was adapted from the Plains tribes.

Armbands and anklets were either made of leather decorated with beadwork or engraved metals such as copper or brass.

The bustle that is worn at the back of the dancer was considered a high battle honor and was traditionally worn by warriors who were known as "dog soldiers".

Bells-which today are made of

metal-years ago were carved from animal hooves.

In fancy dancing there isn't really any basic steps but dance movements that are timed to the beat of the drum. These movements depend on the speed and rhythm of the drum and the timing of the individual dancer.

In dancing there is identity. You know who your are and you know why you are there dancing to the drum. You are secure in the knowledge that the dance is not a fleeting thing but is something that has been long and widely practiced by our people. From this knowledge and this very real sense of identity comes the strength to live from day to day the the will to continue to dance. ●



UP-DATE

GOVERNMENTS AGREE TO PROCEED WITH GREASE TRAIL

The four Chiefs representing Bella Coola, Kluskus, Anahim Lake and Ulchatcho held a meeting at Anahim Lake on the 15th of September to discuss with the Band members the implications of the development of the Grease trail.

The proposed Federal/Provincial Agreement for Recreation and Conservation (A.R.C.), which will enable the development of the Grease Trail, is now in the final stages. The Agreement Document has been agreed to by both Governments and is awaiting Treasury Board funding approval. The Document will then be signed by the Ministers representing the two Governments.

The two Ministers are now writing to the four Chiefs, outlining their Governments' commitment to involve the Bands in the planning and development of the Grease Trail. These letters are expected to be in the mail at this time.

The four Chiefs will be meeting with the Provincial Minister responsible for the Agreement in the next few weeks.

CHIEFS COUNCIL MEETING

The Chiefs Council met September 9, 1980 to discuss the 12th Annual General Assembly and "Implementing Indian Government". Chief Wayne Christian explained the goals and mechanism of the Caravan to take place on October 9-12 to draw attention to Child Welfare Apprehension. With the statement to the Provincial Government that "There is no room for negotiations we are talking about lives of our children."

Chief Wayne Christian sought the support of Chiefs Council for the Caravan to liberate the children lost to the Department of Human Resources. Also discussed by Chiefs Council were the UBCIC Annual Audit, Food Fishing, Education, and First Nations Conference.

GVRD OFFICIALS CHARGED

The Union of B.C. Indian Chiefs has filed charges against the Greater Vancouver Regional District on the grounds that the effluent from its Iona Island Sewage plant has contaminated fish protected by the Federal Fisheries Act.

Jim Brisbois, Union environmental consultant stated that the charges were based on a federal study by Dr. Ian Birtwell who found that fish were suffocating due to the high rate of oxygen consumption by decomposing sewage.

Dr. Birtwell, head regional habitat protection researcher for Federal Fisheries, found hundreds of dead fish and thousands of others in an "apparently stressful situation" near the mouth of the Fraser.

The plant was granted a permit in 1971 to operate "until average flow exceeded 70 million gallons per day," a limit of the plant surpassed on March 25th, thereby invalidating their license.

Iona, the area's largest treatment facility, handles most of the area's industrial sewage.

Two GVRD officials, chairman Alan Emmot and commissioner Frank Bunnell, are co-defendants in the action. The trial has since been remanded until January.

ENDERBY BRIDGE NEGOTIATIONS

Recently, a meeting regarding the Enderby Bridge took place between the Minister of Highways and the Spallumcheen Band Council. The Band has taken the position that they will not negotiate over the approximately 1.3 acres of land required for the bridge without the government also negotiating about the 63 acres of land they have taken without compensation.

The bridge is in a serious state of disrepair and thus the community is anxious that it be repaired immediately. As a result, the Band has passed a BCR allowing the government to begin construction of the new bridge, on the basis that they negotiate the matter of the outstanding 63 acres. Although the government is fully aware of the seriousness of the state of the bridge, they have taken the position that they will not begin construction, even to the temporary bridge, before settling the question of compensation for the 63 acres. However, the government takes the position that they only owe compensation for five of the 63 acres.

FOUNTAIN BAND FISHERMEN GO TO TRIAL

After being charged with fishing during a closure during a raid by Federal Fisheries and RCMP officers last summer, the last of the accused Fountain Band members went to trial September 8-11, 1980.

The first day of the trial posed the first problem. The judge was the same one who had found Roger Adolph guilty of similar charges last March. The defence brought their concern that the judge may not be unbiased, to the court and Judge Gilmore finally agreed to turn the case over to Judge Shoupe. The case was then put off until the next day.

Each of the accused took the stand and explained to the court that they fished because they need the winter supply and because they have a hereditary right to fish for food, as was recognised in the Bradley Bob decision last August, 1979.

Several witnesses spoke to the court, explaining why they fished and why it is so important to Indian people, not only of Fountain Band, but to Indians all over B.C. As well, Elders gave background information on the history of Indian people in that area. George Manuel, president of the UBCIC and Saul Terry, Vice-president, also gave evidence to support the Fountain Band fishermen's case.

After all was said, the trial was adjourned until October 9, 1980 at which time the judge would give his decision.

HAT CREEK PROJECT GETS GO-AHEAD

B.C. Hydro's recent announcement that they would proceed with the \$2.6 billion Hat Creek thermal power station has again sparked the concern of UBCIC leaders.

Rosalee Tizya, administrator of the Union, stated that "the Union of B.C. Indian Chiefs, working with local Indian Bands will not allow the project to be built. We have no choice, our very lives and livelihoods will be destroyed."

The coal-fired power plant will produce a minimum of 400 tons of sulphur dioxide per day, which is 7.5 times the total present emissions throughout the whole Lower Mainland. This, say environmentalists, represents a serious threat to the environment.

The Hat Creek project had previously been delayed for 16 months because of preductions of slow growth in energy demands and uncertainty of air quality standards.

However, B.C. Hydro's latest statement indicated that Pollution Control Board guidelines and revised 1989 electricity predictions had prompted it to undertake further development plans.

Bob McClelland, provincial energy minister, stated that Hydro's announcement did not mean an immediate go-ahead on their coal fired plant.

"We're a fair way down the road before anything happens," said McClelland. "Hydro hasn't announced

that it's going to go ahead, just that it's part of their long range plan, and always has been."

This has done little to reassure UBCIC leaders and other groups, who note that B.C. Hydro, in their renewed plans for Hat Creek, have given no indication that the air emission problem has been solved.

GOVERNMENT MORATORIUM RELAXED

An amendment to the B.C. Mines Act has given the chief mines inspector discretionary powers over future uranium mining and exploration.

This points to a softening of the seven-year moratorium imposed by the B.C. Government in February. Until that time there had been widespread exploration but no working mines in B.C.

The moratorium had been seen as a victory by the Indian people of B.C. who have struggled to prevent uranium mining in the province.

The amendment states that, when exploration or development is prohibited or a mining operation is closed by regulation the chief inspector "may consent, on conditions ordered by him, to the recommencement of exploration or development or the opening of a mining operation that has been closed under that regulation."

While this effectively allows the government to exempt a mine from the exploration and mining moratorium, Energy Minister Bob McClelland denied that it would mean the opening of any uranium mines.

The amendment to the Mines Act also gives the mines inspector the right to allow certain works to be done around uranium deposits. This has led to speculation by the Scientific Pollution and Environmental Control Society that the amendment could allow mining firms to explore for and stockpile uranium, under the guise of developing a different mineral ore.

The provincial mines branch regulation would appear to give the go-ahead to Placer Development Ltd. planned molybdenum mine near Atlin. Placer's Atlin property also contains trace quantities of uranium.

There have been fears expressed by local residents that a molybdenum mine would cause a problem because of radioactive tailings.

FISHING RAFFLE

The winners of the Fishing Portfolio raffle were:

First—Stan Napoleon, Moberly
Buckskin Jacket

Second—Steve Basil, Bonaparte
Indian Sweater and Hat

Third—Ton John, Hope
Indian Sweater and Hat

Congratulations. Thank you all who participated by purchasing and selling tickets.

Herman Thomas Fishing Co-ordinator

by Karen Walkus
Oweekeno Community Health Rep.

We are a young village, economically poor, but rich in the love we have for one another. Still, without some sound economic development in the near future, our village will die a slow death and our young adults will continue to move away from here.

The cultural and economic changes we have undergone have taken their toll. We are now a people classed as dependent wage earners. Our old way of life is practically non-existent.

Alcohol is one of our strongest enemies. It too has brought about many changes within our lives, helping to create enemies among friends, friction between families, and despair for some.

Without the support of our elderly leaders the battle may be long and weary. What will we leave our children? We may talk about natural resources and it's potential for creating dollars, but in our small isolated village, our main concern is the children and the generations to come.

With so few people and even fewer Elders, we have to rely on one another to teach our children respect for the Indian way. If we allow alcohol and his friend apathy to have the majority vote, our village will soon die. What then?

The missionaries, school teachers and DIA have all played a part in helping to destroy our way of life. Let us show them that the battle is not over. The bitter fruits we have eaten in the past need no longer make us feel inadequate and angry with ourselves. For, together, as a people united in our Indianess, we can conquer the destructive legacy of the past and pave the way for our children to live once more in harmony and peace. Only then will we see our village grow and our people return home.

INDIAN WORLD 18

Oweekeno—Don't let



Credit Peter Von Puttkamer

At the Oweekeno Lake first narrows there is this huge rock standing on the edge of a bluff. It is called the "Lone Eagle."

At one time there were four rocks standing at the edge of this same bluff. Each stood for an Oweekeno Village. Each time a rock fell a village would die.

Now there is only the "Lone Eagle." Now there is only the "Oweekeno Village."

"A Rye Illusion"

She asked me to quit
I told her I'd try
But I knew in my heart
That it was only a lie
Right from the start
I could see the list
Beginning to grow
The many excuses
That I had made
To go crawling on back
To that blind old Charade
To keep some guessing
At the meaning of my existence
And this life that I lead
And laying in a bed
Wondering where it's going to end
And trying to remember why the hell it
started

Dedicated to Ivy

And coming to the conclusion
That I have in my head
That the only thing left
When I run my last race
Is another blank face
And another big toe
With the tag "John Doe"
Just another lost soul
That the twenty-sixer sucked down
Another lifeless body
That the whiskey had drowned
So as the keys on this electronic
machine
Put my thoughts on paper
I think I'll just drink that last ounce
Before it turns to vapor.

by Gordon Hanuse

'LONE EAGLE' Fall.



Frank Hanuse telling the children stories relating to their talking stick.



Credit Peter Von Puttkamer



Oweekeno Village is an isolated community located on the central coast of B.C. Approximately 50 people still live at home with the majority of our band members living off reserve in larger centres. We are a rich people, measuring our wealth by what Mother Nature so generously lends us. Salmon and timber are our main resources, even though we only participate in a marginal way in the fish canning and logging industries.

But we are in a depressed Economic situation. Attempts to change this are often frustrated by the fact that most Economic Development must operate within the restriction of DIA programs, or their government agencies.

Our traditional health practices, knowledge of the land and spiritual concepts and practices have always been passed down from generation to generation either through stories, dances or by word of mouth.

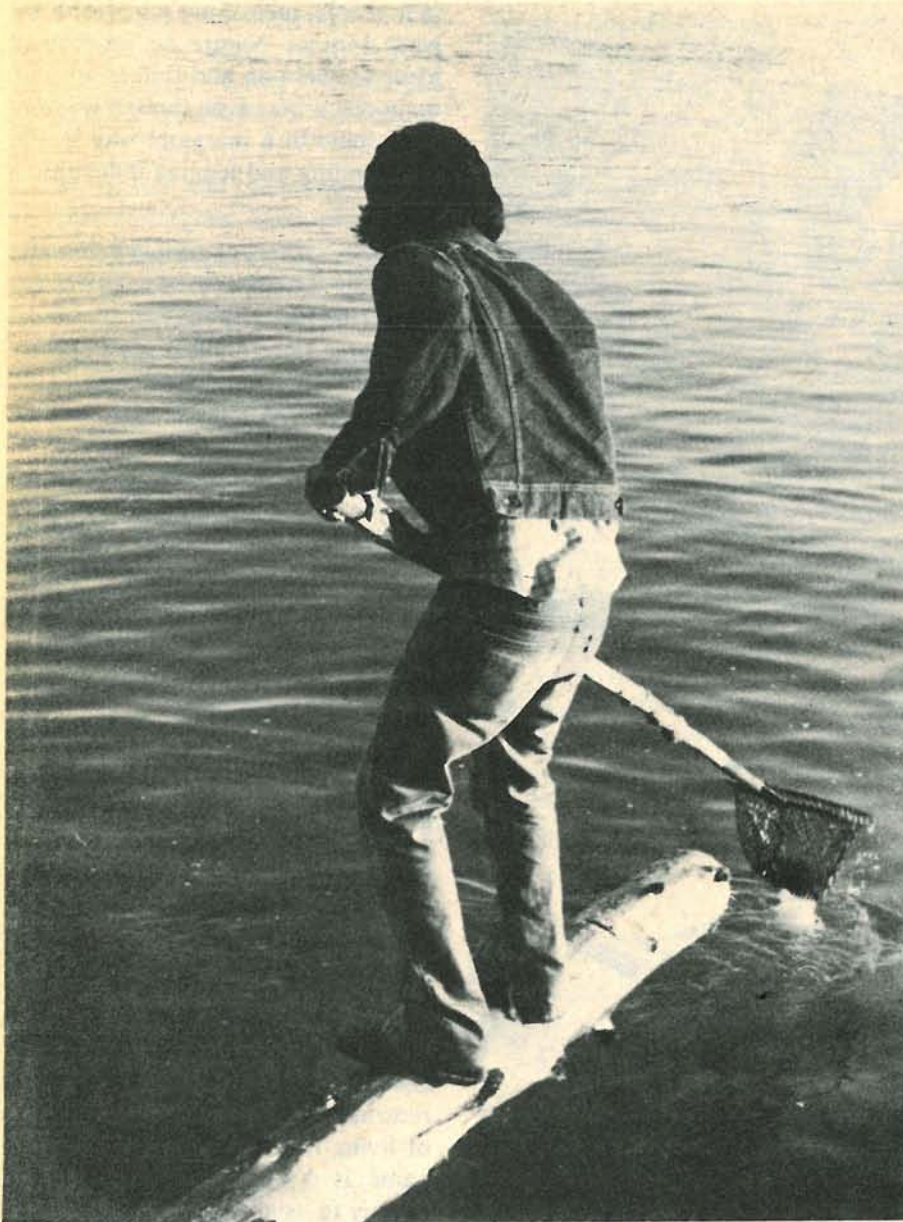
Fortunately there are some things that we can do to reverse this destructive pattern. Namely, a return to our traditional cultural roots. For Oweekeno, this means relying on our few remaining Elders.

The majority of our population is under the age of 40. We have 3 Elders, one who has just recently returned to the village after 35 years of living in a small city. Her Indian name is Yada and she is truly a mother to us all. She generously gives her spare time to teaching us our language, basket making, Indian dancing and blanket making. Our children have learned respect for her word as well as for adults. For all the money the DIA contributes to education, they have never taught our children respect for the old ways. Since Yada has returned home, people in our community are slowly becoming aware of their Indianess.

Giyanecki

INDIAN WORLD 19

BAND BY-LAW TAKES PRIORITY OVER PROVINCIAL REGULATIONS



The Band Council's power to make such a By-law is found in Section 81(0) of the Indian Act which deals with "the preservation, protection and management of fur-bearing animals, fish and other game on the Reserve." All Bands which have fishing occurring on the Reserve, or have fishing stations allotted to them, should consider passing a fishing By-law governing fishing on the Reserve. In that way, Band Council will decide

INDIAN WORLD 20

the times and places that the fishing will occur rather than an outside regulation by the Federal Government. If there are problems with a run, and Band Council is concerned that there won't be enough fish going to the spawning grounds, the Council can impose special closures.

It is time for Bands to make use of what little power they have under the Indian Act to regulate their resources and other affairs on Reserves. With-

out this, the fishing authorities will continue to charge people for fishing on their own Reserves during times when they say that the fishing should be closed.

There was an important development in Indian Fishing Rights last month. A member of the Squamish Indian Band was charged with fishing against Federal fishing regulations, but the fishing occurred in waters which were a part of the reserve. There is a Squamish Indian By-law which regulates fishing on reserve. Despite this By-law, which allowed the fishing to occur, the Indians were charged under the regulations of the Fisheries Act. However, before the case was completed, the prosecutor dropped the charges.

The reason for this was that the Department of Justice and the Federal Government now seem to agree that a Band By-law takes priority over government fisheries regulations. If there is a conflict between the Band By-law and the regulations, the By-law is stronger.

This is a very important step for Indian government. It means that a Band Council can pass a By-law and take control of this crucial element of resources on its reserve. If the Federal Fisheries officers tried to impose special closures, and the By-law allows the fishing, the By-law will win.

Other Bands in the province have passed similar By-laws, including the Bridge River Indian Band. These By-laws assert that the Indian people themselves can make decisions dealing with the conservation and preservation of fish, and can decide themselves when fishing will or will not occur. It is an exercise of responsible Indian Government, and the Federal Government, under the regulations, if there is a By-law in place, cannot deny or obstruct this exercise of Indian Government. ●

THE LILLOOET FIGHT

The Lillooet Indians continue to fight Federal Fisheries regulations using tactics equal to theirs.

The success of resolutions passed at the last general assembly, stating that we work in co-operation with our Indian brothers in U.S., is demonstrated in the Lillooet court case September 8-12.

Several attempts were made to find a biologist to testify on behalf of Indian people. There was no success because it seems Federal Fisheries employs pretty well all biologists in B.C. at some level. In fact, at the court case it was revealed Fisheries employs to date, 63 biologists.

Once it was realized that no biologist would testify, UBCIC immediately contacted Lummi Band in Washington State, requesting their assistance. Jewel James, fisheries manager and lawyer for the Lummi tribe, immediately volunteered Lummi's chief biologist Paul Hage to assist UBCIC lawyer in the fight.



At the trial, Paul Hage went through a very cruel cross-examination, when attempts were made to discredit him. The prosecutor ques-

tioning Paul, after reading messages handed to him by Fred Fraser, head of Federal Fisheries.

At the trial it was demonstrated that in this particular year of harassment, there was no need because in fact there was more than ample salmon at the spawning grounds. Not to mention how many fish derby people catch as well as the sports fishermen.

Federal Fisheries policy still hasn't changed to date as there are just as many charges being laid this year as last year. Fisheries seems to only have time to charge Indian people while industries of all kinds continue to create havoc. Cities continue to deposit pollution into the Thompson and Fraser Rivers.

Thanks to the resolution, UBCIC got Paul Hage of Lummi. This is only the beginning of how Indian people can assist each other.

Indian people pleading not guilty to illegal fishing represent victories just by that action. The result of pleading guilty is not important at the time, it is history being made. Indians are not guilty. ●

By Herman Thomas
INDIAN WORLD 21



For the Penticton Indian Band the idea to develop a relatively small acreage to grow alfalfa grew from the necessity to protect and use the existing water license.

The Band had purchased some years ago, the top half of an existing irrigation system, together with a storage lake, from the Kaledan Irrigation District. The old flume, some several miles in length, was past repairing and it was decided to replace and relocate it with a buried 12" plastic mainline from Farleigh Lake to land already developed and to land that could be developed.

The potential for development was about 100 acres. Substantial funding was obtained from the First Citizens Fund as well as the Department of Indian Affairs.

An engineering firm was retained and design work carried out. The Provincial Department of Agriculture was also consulted and a field man did an on-site examination of the land and recommended a design for the irrigation system.

Project co-ordinators found that they could purchase plastic pipe and both hand lines and wheel move irrigation systems cheaper in the State of Washington than here in B.C., even after paying exchanged freight rates.

Ernest Lezard assumed responsibility for the major part of the whole project, hiring crews, assigning work, co-ordinating the activities of men and machines and acting as time keeper.

Band machinery was used almost exclusively for all phases of the project. There were problems, due mainly to finding a viable means of separating the rocks from the soil.

The mainline went in with the usual hitches—large boulders and rocks had to be removed—leaks developed where gaskets didn't seal. The ingenuity of the pipeline workers was taxed at times to find solutions to the many problems.

It was mainly due to the hard work, patience and humour exhibited by everyone associated with the project that made it a success. Especially those sturdy souls who literally hand

Pride and Alfalfa Growing on the Penticton Indian Band Farm

Ernest Lezard and Vic Hulley

picked tons of rock from forty acres of what looked like a giant's rock garden. Never let it be said that you can't grow alfalfa in rocks. The Penticton Indian Band Farm has proved that it can be done!

The Band had heard of Thor alfalfa and decided to try it and so far haven't been sorry. It's been a prolific producer. Soil samples were taken beforehand and analyzed by the Department of Agriculture soils testing lab in Kelowna. Following their recommendations we had a special fertilizer mix made up and have applied it to the 40 acres 2 years running.

The first year's crops were late and average. The second year's were excellent and the third year's average was running two to two and a half tons to the acre.

The new irrigation line provides about 120 lbs. of working pressure gravity flow to the sprinkler systems. This services 40 acres of Band land and 30 acres of private land with

another 30 acres of private land available for development.

Farm workers have had to harrow the alfalfa field each spring to help level the ground and fill in shallow depressions. This has loosened more large rock and rock picking has become an annual spring event. The harrowing has not been detrimental to the alfalfa and has actually seemed to stimulate an even more vigorous growth.

The application of fertilizer takes place after harrowing and rock picking are complete.

The Band has also found that subsequent growth is more rapid and heavier if cut when new shoots at the base of the plant have appeared and are about two inches in length. This is done whether the plants have begun to bloom or not. Farm Managers have found that if they waited for the whole field to bloom that the new side shoots that form at the base of the plant have grown to six or seven inches. Consequently, when moving takes place these are cut off and the plant is set back and growth retarded.

In the final analysis the project fostered many new swear words, dusted off old ones, developed new skills, provided a new source of income for Band members, and protected a valuable water license.

The DIA Engineering Department was quite negative towards the Band's belief that they could complete the project for less than they estimated and without Departmental help. The Band has done both and now would like to see the DIA transfer one of their man years to the Penticton Band.

No attempt has been made here to quote costs, length of pipeline—fertilizer types, water application rates, etc. Farm managers feel that any project of this nature has its own unique qualities, problems and solutions. Anyone wishing to write and ask questions about the Penticton Indian Band Farm should write to:

**Penticton Indian Band
RR #1, Green Mountain Road
Penticton, B.C.
V2A 6J7**

OUR WORLD

INDIAN HOTEL

There's a new hotel in East End Vancouver, open since January, 1980, which caters only to Indian people.



The New World Hotel, located at 396 Powell St., came under the control of the Vancouver Indian Housing Society and now employs nine people, all Indian. Robert Romero, manager, said that all but a few of the 120 rooms have been filled, at rates ranging from \$117 to \$166 per month. Daily and weekly rates are also available.

Robert said that the hotel idea came about because of the situation in the East End. The hotel gives Indian people a place to stay where they won't have to worry about the violence in that part of the city. The New World Hotel is considered to be the safest in the area.

It is more than just a hotel, Robert explained. When people are in need of help, food or clothes, the staff tries to help out as much as possible.

SKATEBOARD CHAMPION

Trevor Adolph, 12 years old, of Vancouver (from Fountain Band), made his mark in the sports world during the Canadian Amateur Skateboard Championships, held in Burnaby and North Vancouver, August 25-29.



Although he missed the first day of the competition, he made up for it during the last four days. Trevor skateboarded his way to win three events. He took first in the half-pipe ramp riding event, second in the downhill slalom, and third in freestyle bowl riding.

Trevor has been skateboarding for three years for East Vancouver Skates. His older brother is also a skateboarder. To round out the fast moving group is Trevor's younger brother, who at the ripe old age of four years, has decided to take up the sport as well.

STONEY CREEK 4H CLUB

Stoney Creek is an Indian Reserve situated 9 miles south of Vanderhoof in the Central Interior. It has three 4 H Clubs—Beef, Crafts and Outdoor Trappers. They are the only Indian 4 H Clubs in the Northern area and were formed in May of this year with money funded through Department of Indian Affairs using District Development monies. Our Group Leaders from the Reserve work well with their groups.

The Beef Club consists of 15 members, 6 boys and 9 girls ranging in ages from 10 to 18 years. Much interest has been shown by other 4 H groups in Vanderhoof area in helping in organizing and assisting in getting our club going. The first project for the Beef Club was to make a rope halter for their animals. Each youngster also must keep records of the daily progress of the calves.

The Crafts Club has 8 girl members. They have been busy making leather vests for the Beef Club members to wear at the Fall Fair in Kamloops in October.

The third group is an Outdoor Trapping Club consisting of 8 male members. This group was formed since it takes in a wide variety of outdoor activities relating to our area such as wilderness survival, trapping, guiding and others.

The boys and girls are looking forward to attending the Fall Fair in Kamloops in October to show their skills and display their animals. A car wash was held to raise funds and a dance is also being planned to help with expenses.

As we are newly formed, we have not been able to attend 4 H functions this year, so the Fall Fair in Kamloops will be the first. We look forward to joining the rest of our 4 H groups in the province next year whenever possible. Stoney Creek hopes to double membership in our 3 clubs next year and also form a 4 H Garden Club.

INDIAN WORLD 24



POLE SITTING FOR CANCER RESEARCH

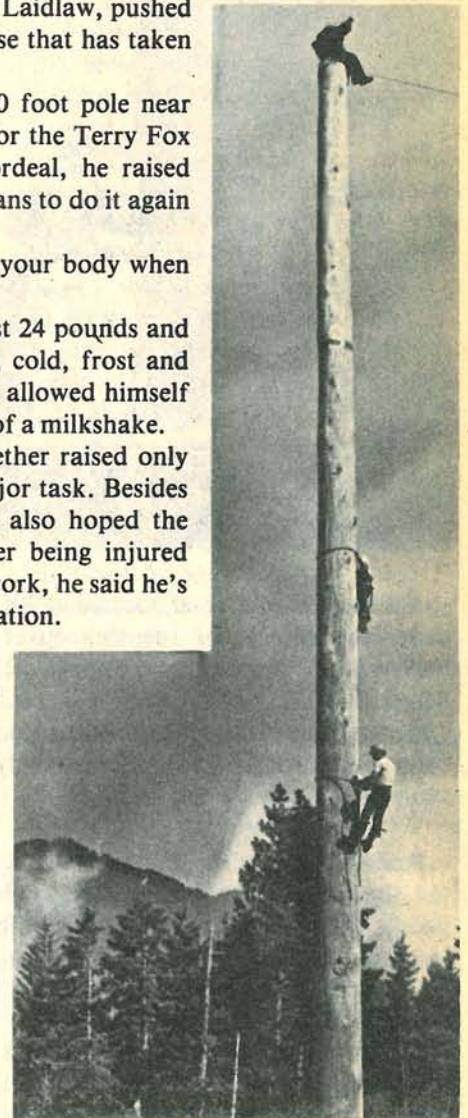
Willie Chapman, an Indian from near Laidlaw, pushed himself to the limit to help fight a disease that has taken the lives of many Indian people.

Willie sat on top of a more than 100 foot pole near Hope September 6-13, to raise money for the Terry Fox Cancer Fund. During the week-long ordeal, he raised about \$9,000 for the fund and says he plans to do it again soon.

"It just shows how far you can push your body when you want to," he said.

By the end of the week, Willie had lost 24 pounds and braved such weather conditions as rain, cold, frost and winds of 50 to 60 miles per hour. All he allowed himself to eat was the occasional candy and sips of a milkshake.

He said that the town of Hope altogether raised only about \$3,000, so his feat was quite a major task. Besides helping cancer research, Willie said he also hoped the ordeal would bring him publicity. After being injured while logging, and now being unable to work, he said he's having trouble getting workers' compensation.



OUR CHILDREN— OUR HOMES

by Fran Smith



Our Native children have been taken away from us for years. The white society, from the time the whiteman first came to Indian land, have been trying to mold us into white Indian people. A few may have succeeded, but no more. Indian people are tired of being treated as though we don't have an identity of our own. Now, with all the Indian organizations, we are starting to do something about keeping our children within our own culture.

Recently, two new homes for Native children were opened in Vancouver. One is located at 1796 West 15th in Vancouver, for children of ages from infancy to twelve years. The house is a 2 level, 4 bedroom home with a large dining room, kitchen and living room. There is also a large backyard for the children to play in. The other home is located at 1334 East Georgia St., Vancouver. Jeannie Carter, Social Worker, is supervising the home located at West 15th.

The two homes are run by Native people. By keeping it operated by only Indian people, they are kept within our culture. The children who are brought there will no longer be confused by moving from the Indian society into the white society. The homes are for Indian children who need foster homes.

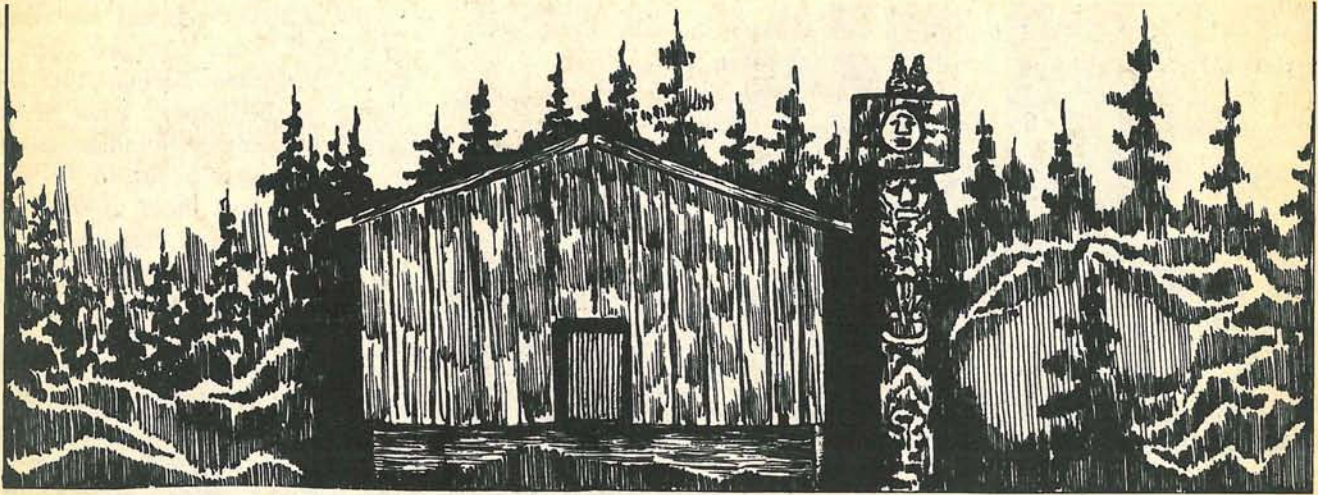


One of the new homes was visited by Chief Dan George when it officially opened. Seeing Chief Dan George at the home, I knew he was proud knowing the Indian people were not going to be lost to the white society. He was there to show the younger generation that the Elders have not given up hope on Indian people to regain our true identity. Chief Dan George's grandchildren were also there, showing their beautiful Indian dances. A couple of the dances they performed were the Eagle Dance and the Maidens Dance. The costumes were very beautiful with wooden beads hanging from the girls' dresses, making sounds to the beat of the drum as they sang and danced.

The opening of these two homes is a small event to the world, but to us, the Indian people, is a great victory. We are no longer sitting back watching and letting the white society take our children away. We will fight to keep them and show all people that we are a proud nation.

The Story of Chehalis

by Ed Leon



A long time ago, Chehalis was not an Indian "reserve". Only Indian people lived here and at that time, all the land belonged to them and they were free to live wherever they chose.

Also at that time, many of the people lived south-west of today's Chehalis reserve. The old village smokehouses were closer to the mouth of the Chehalis River and closer to the Harrison River than today's reserve.

There are several families in Chehalis today whose people originally came from up at Chehalis Lake. Alex Joseph's family were regular Chehalis people and a long time ago, they lived right at the mouth of Chehalis Creek.

Now, back then, the people whose home was at Chehalis Lake didn't know about the people who lived at the mouth of the Creek and vice versa.

One day, Alex Joseph's family, decided to build a fish-trap at the mouth of the Chehalis. Long ago, fish traps were used to catch a lot of fish, and Alex Joseph's family knew this would be good for their people. They went to work and split some cedar stakes which they stood

upright in the water. The trap looked kind of like a picket fence, except that it was shaped like a corral. The fish swam through a small opening, right into the trap.

Something else the people did which helped was to put white rocks on the bottom of the trap. That way, when the fish came along at night, they could be easily speared because they were more visible against the white rocks.

That particular season was not a good one for the salmon. All the fish that came into the creek were caught. This meant that the people who lived up at Chehalis Lake got very few fish. The people were used to having salmon and they missed the taste of it, so much so, that they felt as though they were starving, even though they had other food to eat.

They missed their salmon so much that their chief finally decided to send a footrunner down to the mouth of the creek to find out what was wrong. He wondered if maybe there had been a big slide which had stopped the fish from coming into the Lake.

These footrunners had the job of carrying messages or doing errands

which required great speed. Their training began very early in life. They would cut their legs with flint. After the cuts had healed, a shaman would put medicine on them. This strengthened their legs, they would become good runners. Alex Joseph's footrunner was so fast, he could catch a bird.

When the people up at Chehalis Lake were starving for the taste of fish, the fastest way to find out why there were none was to send a footrunner down to the mouth of the Chehalis Creek.

The runner set out while it was still daylight. It was a long journey so he took along a dried sockeye head torch. The dried fish head was stuck onto a certain kind of wood that doesn't burn. In the Indian language, this wood is called *sth'elhp*, and in English it is called mock orange. This torch made a good light.

When the footrunner reached the mouth of the creek, it was dark. He saw the fish trap in the water. As he sat quietly in the darkness, he saw men spearing the trapped fish. The footrunner was surprised, he had never heard of people living down there.

After awhile, the footrunner set out for his home. When he was far enough away from the men at the fish-trap, he lit his torch. When home, he told his chief what he had seen. The chief was surprised because he too hadn't known of the people at Chehalis Creek.

Soon after this, the footrunner returned to the mouth of the creek. He took his sockeye head torch with him. He lit the torch and hid in a hollow cedar tree. His plan was to destroy the fish-trap, and he knew that after destroying it he wouldn't have time to make another fire for his torch, so he left it burning, hidden in the tree.

He jumped into the water and split the cedar pickets that made the fish-trap. He then returned to his home at Chehalis Lake.

The fishermen at Chehalis Creek were not aware of the runner's deed, and for several days the fish swam untouched, through their trap. Finally, they checked the pickets and found where the trad had been broken. Repairs were quickly made.

Some fish did get through, and the people up at the Lake were happy to have salmon. But soon after the repairs, the fish stopped and the Lake people were hungry for fish once again.

Once more, the footrunner made the trip down to the mouth of Chehalis Creek. "I know how to do it now," he said as he jumped into the water and broke up the cedar pickets. This time however, the men sitting on the fish-trap caught a glimpse of him as he ran. But they didn't know what it was they had seen, or that the running object was related to their broken fish-trap.

The next day, they realized that the fish were again getting through the trap. The Creek fishermen remembered the quick flash they had seen by the river the day before. They called all their people together to find out if it had been one of them. None of the people had been

in the water and no one knew anything about the broken fish-trap. It was a real mystery. All the people could do was repair the trap again. It wasn't long after that the people at Chehalis Lake were starving for the taste of fish.

For the third time, the footrunner was sent to break the fish-trap. The Creek people, thought that whoever had broken it before would be back to do it again. So they had their own footrunner sitting there every night on the trap. He waited at the very same place where the Lake footrunner had been spotted.

But this time, the footrunner from Chehalis Lake took a different course. He was not seen by the watchman. Once again, he dived and broke the trap.

This time, as he climbed out of the water and ran off, the footrunner who had been watching for him, spotted him! Away he went, chasing after the Chehalis footrunner.



Now the Chehalis Lake footrunner had been trained specially to run up steep hills and mountains, while Alex Joseph's footrunner had been trained as a flat ground runner. So, by the time the Lake runner reached Pa:lexel, the steep canyon, Alex Joseph's footrunner had almost caught up with him. But once the Chehalis Lake runner got to the mountains he quickly left Alex Joseph's footrunner behind.

Much the same thing happened this time as before and the footrunner made the trip to Chehalis Creek again.

This time Alex Joseph's people were ready for him. They had him surrounded and they caught him even before he landed in the water.

When captured, the footrunner was terrified. "Oh my brothers," he said, "don't kill me! I came here because your brothers are starving. That's why I did this!"

Alex Joseph's people were surprised to hear of people living up at Chehalis Lake. They released the footrunner and the chief told him this, "Go back up to your chief and tell him that we'll meet him halfway between our two places." The chief named a day for the meeting to take place. The spot was to be what is now called Westfork. In Indian it is called 'ts'amxwelgs'.

When the meeting day came, both tribes went to ts'amxwelgs. They met at that place and it was there that each learned of the other.

Both chiefs decided that the two groups of people should join together. The people from Chehalis Lake and Alex Joseph's people all came into one. The chief from Alex Joseph's people became the chief of all the tribe. A man named Symyem, who was the richest, put up a big potlatch to celebrate the joining of the two villages.

And that is the story of how Chehalis came to be. ●

RESOURCE CENTRE

INFORMATION IS THE KEY

By Reg Percival



The term Indian Government to many non-Indian people and Indian people is a relatively new expression. It is also, unfortunately, to most people a very frightening term.

For the people who understand it not as a term of our people's movement, it is a reality. It is a reality that has existed since time immemorial. Indian tribes throughout North America have gone to war over it. For Indian Government encompasses more than land claims. It is the very root of our existence. It is the laws which govern the land, whether it is education, economic development or health. It is the ability to have foresight, the strength to fight multinational corporations and governments at all three levels; Federal, Provincial, and Municipal.

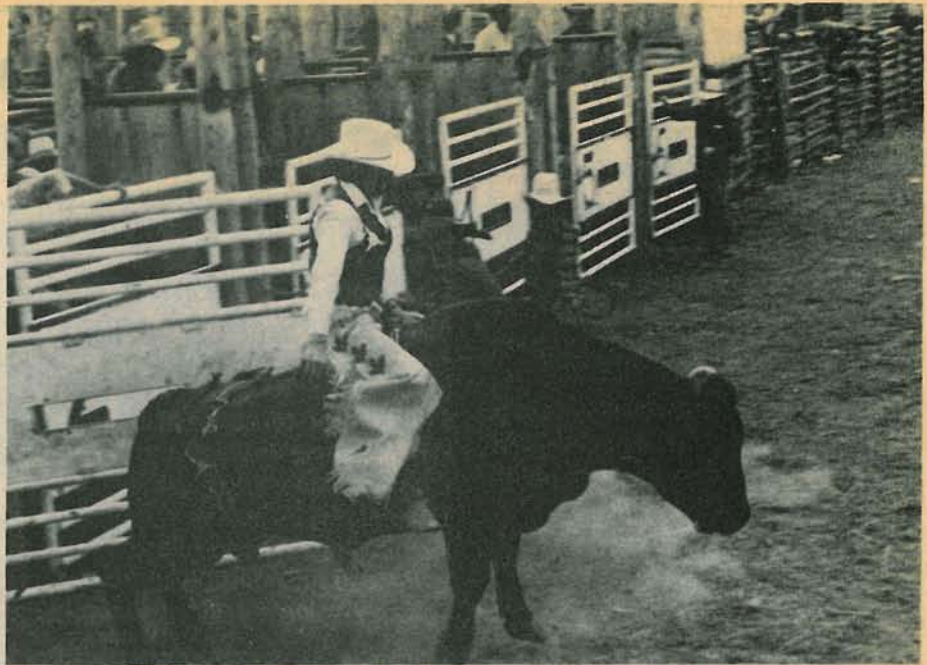
While the tasks of running and managing Indian government is monumental, the information to help keep it running is also monumental and just as important as the upkeep of Indian Government. For, information is power, power which is useless unless utilized and distributed properly. The information to the power you seek are available.

While the Resource Centre is presently well used by UBCIC staff, students, teachers and researchers for various Indian bands throughout the province, we would like to extend to the Chiefs attending their annual assembly in Vancouver to come and see first hand their Resource Centre, a tour not only of the entire office but an extensive tour of the Library, in which the Resource Centre staff would be more than willing to answer any specific questions that you may have regarding materials that may be related to your band.

The Resource Centre contains materials covering a large variety of topics relevant to the Indian people of British Columbia. They include: Indian Education, Housing, Economic Development, Aboriginal Rights, Land Claims, Government Relations, Communications, The Environment, Criminal Justice, and B.C. Indian history.

Schedules of the tours of the UBCIC office and Resource Centre will be announced throughout the conference. Transportation will also be made available from the Assembly to your office.

B.C.I.R.A. Standings as of September 5, 1980



Saddle Bronc:

1. Lawrence Elkins	\$2187.50
2. Guy Gottfriedson	1456.11
3. Oliver Louis	1201.49
4. Charley Montgomery	1162.32
5. Gus Gottfriedson	834.97
6. Wayne Andrews	784.70
7. Dave Best	690.65
8. Cecil Louis	495.90
9. Richard Louis	467.87
10. Billy Richter	323.00

Bareback Riding:

1. Dennis Sampson	\$1738.02
2. Clint Morin	1599.33
3. Richard Louis	1425.71
4. Wayne Andrews	816.53
5. Dave Best	332.02
6. Bucky Ned	316.35
7. Charlie Harry	292.60
8. Rene Larochele	209.00
9. Shawn Best	192.37
10. Casey Cawston	169.81

Bull Riding:

1. Burt Williams	\$1904.65
2. Ernie Thomas	1783.69
3. Russ Arnouse	1415.50
4. Alexis Harry	1252.80
5. Henry Johnson	963.10
6. Rene Larochele	953.37
7. Benji Buffalo	565.25
8. Calvin Nelson	547.11
9. Glenn Gottfriedson	508.82
10. Dave Best	488.15

Boys Steer Riding:

1. Troy Dan	\$464.08
2. Shane Johnson	386.65
3. Frank Antoine	380.95
4. Faron Tonasket	356.25
5. Snyder Holloway	252.22
6. Eddie Johnson	143.92
7. Hank Johnson	66.50
8. Eddie Hunt	64.60
9. Duane Christopher	27.55
10. Richard Louis Jr.	22.80

Calf Roping:

1. Chester Labelle	\$1748.96
2. Terry Rider	1506.23
3. Vern Benjamin	1026.00
4. Eugene Creighton	809.40
5. George McLean	643.15
6. Fred Mussell	420.38
7. Harvey Labelle	419.90
8. Maurice McLean	313.50
9. Andrew Hunt	297.35
10. Eldon McLean	231.80

Steer Wrestling:

1. Lawrence Elkins	\$1046.90
2. Chester Labelle	1006.60
3. Clarence Hunt	991.33
4. Clint Morin	600.88
5. Floyd Grinder	506.35

Team Roping:

1. Oliver Louis	\$1792.94
2. Blane Louis	1592.06
3. Mike Benjamin	1312.94
4. Eldon McLean	1212.77
5. Vaughn Louis	1044.86
6. Keith Johnson	1020.92

Saddle Bronc Riding:

Lawrence Elkins	70 pts.	\$210.80
Gus Gottfriedson	69 pts.	158.10
Charlie Louis	65 pts.	105.40
Oliver Louis	61 pts.	52.70

Bareback Riding:

Dennis Sampson	67 pts.	190.00
Bucky Ned	62 pts.	118.75
Richard Louis	62 pts.	118.75
Clint Morin	60 pts.	47.50

Bull Riding:

Henry Johnson	72 pts.	387.40
Ernie Thomas	69 pts.	242.12
Glenn Gottfriedson	69 pts.	242.12
Gary Houle	66 pts.	48.42
Sonny Clegg	66 pts.	48.42

Boys Steer Riding:

Troy Dan	64 pts.	129.20
Shane Johnston	63 pts.	96.90
Ed Hunt	62 pts.	64.60
Frank Antoine	61 pts.	32.30

Steer Wrestling:

Lawrence Elkins	18.67	\$159.60
Clint Morin	38.38	119.70
Clarence Hunt	1 min. 16.23	79.80
Ground Money/B.C.I.R.A.		

Calf Roping:

Andrew Hunt	12.44	\$190.00
Chester Labelle	12.50	142.50
Oliver Louis	44.81	95.00
Clarence Wesley	47.15	47.50

Ladies Barrel Racing:

Joan Perry	17.89	\$129.20
Sandy Pasco	17.90	96.90
Laurie Peters	18.18	64.60
Joan Gentles	18.25	32.30

Team Roping:

Vaughn & Frank Louis	\$287.47 ea
Willie Wilson/Gil Bowe	219.83 ea
Vaughn & Mike Louis	152.19 ea
Vern Benjamin/Terry Rider	84.55 ea
Andrew & Clarence Hunt	59.18 ea
Gil Bowe/Charlie Louis	42.27 ea

Ladies Barrel Racing:

1. Fay Nelson	\$1520.00
2. Joan Perry	1492.92
3. Sandy Pasco	1403.63
4. Joan Gentles	666.90
5. Becky Palmantier	393.78
6. Tracey Crawler	331.07
7. Carla Peirro	233.70
8. Della Perry	173.80
9. Kim Perry	116.85
10. Margaret Crawler	112.10

All Around:

1. Lawrence Elkins	\$3234.40
2. Oliver Louis	2681.93
3. Clint Morin	2608.58
4. Richard Louis	2071.58
5. Dave Best	2038.50

Rockie of the Year:

1. Darrell Eustache	745.27
2. Glenn Gottfriedson	508.82
3. Willie Johnson	380.00
4. Nick-o Andrews	121.90

NATIVE LEGAL AID CLINIC

A Legal Aid Clinic specifically for Indian people has been established by an Indian law student. The clinic deals with criminal matters, landlord and tenant problems, drafting of wills, debtor assistance, small claims, unemployment insurance, employer-employee relations and other areas.

**WHEN: TUESDAYS, 7:00
pm—9:00 pm.**

**WHERE: THE NATIVE
REFERRAL OFFICE
52 BLOOD ALLEY
VANCOUVER, B.C.**

EMPLOYMENT OPPORTUNITY

LANDS, MEMBER— SHIP and ESTATE CLERK

Okanagan Band Council is accepting applications for a Lands, Membership and Estates Clerk.

Record keeping experience is a must.

**CLOSING DATE:
OCT 15, 1980
FOR INFORMATION
CONTACT:**

Lyle Brewer, Band Man-

*ager Okanagan, Indian
Band Pr#7, Site B,
Comp. 20 Vernon B.C.
V1T 7Z3
PHONE: 542-4328
TELEX: 048-8311*



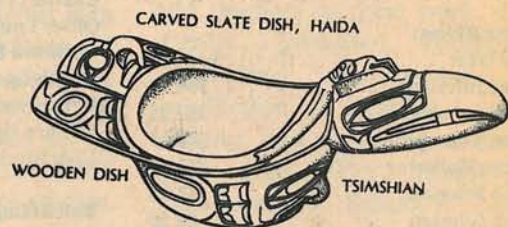
I.C.G.

(Indian Consulting Group) Ltd.

An Indian-owned general development consulting group

- 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**



UNDERSTAND, OLD ONE

This come after I had visited an old burial ground in Kisgegas. A vacated village where a tribe of Gitksan people lived before they moved to what is known as Hazelton today.

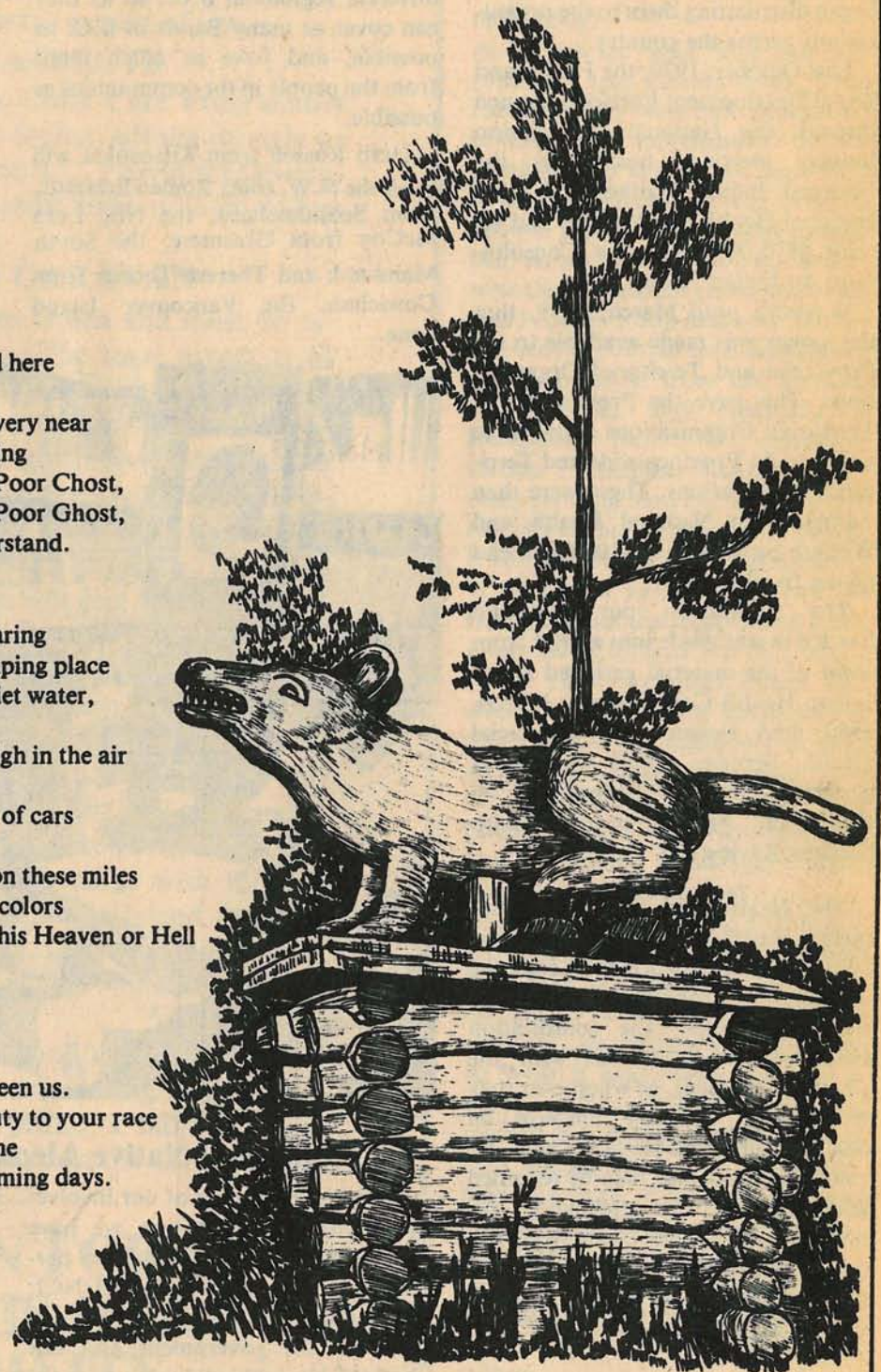
Understand, old one,
I mean no desecration
Starting here
At your grave.
Deeply moved am I.

Understand, old one,
I mean no lack of reverence
I mean no lack of reverence.
It is with love
I think of you so long ago laid here
with tears and wailing.
Strongly I feel your presence very near
Haunting the old spot, watching
As I disturb your deep sleep. Poor Chost,
As I disturb your deep sleep. Poor Ghost,
I know, I know you will understand.

What if you came back now
To our new world, the city roaring
There on the old peaceful camping place
Of your red fires along the quiet water,
How you would wonder
At towering stone buildings high in the air
Immense, incredible;
Planes in the sky over swarms of cars
Like things frantic in flight.
What if you came at night upon these miles
Of clustered neon lights of all colors
Like Christian newly come to his Heaven or Hell

And your own people gone?
Old one of the long ago,
So many generations lie between us.
But cannot estrange. Your duty to your race
Was with the simple past, mine
Lies in the present and the coming days.

by: Simon Danes



CONSULTATION FUNDS ARRIVE

Health Fieldworkers Hired

On September 3, 1980, the National Indian Brotherhood received the first quarter of the Consultation Funds for 1980 and began distributing them to the organizations across the country.

Last October, 1979, the Health and Social Development Portfolio learned through the National Commission Inquiry meetings hosted by the National Indian Brotherhood, that National Health and Welfare had set aside \$950,000 yearly for Consultations on Indian Health.

It wasn't until March, 1979, that the money was made available to the Provincial and Territorial Organizations. This gave the Provincial and Territorial Organizations a full three weeks to do Province-wide and Territorial consultations. These were then submitted to National Health and Welfare by March 31, 1980, the end of the fiscal year.

The submission our Portfolio handed in was made into a brief from some of the material gathered at the Indian Health Conference in March, 1980, and research on Provincial Health Services. This brief was presented by a delegation in Edmonton, Alberta, to the Health Services Review '79.

The Health and Social Development Portfolio has hired four consultation fieldworkers to start the consultation process with people in the communities. The consultation fieldworkers will consult with the Chief and Council, or whomever they recommend, on their concerns on health-related problems. Their recommendations will then be recorded and sent to the fieldwork coordinator. At the end of the fieldwork period, the material will be put into a report and presented to the communities for approval.

The fieldworkers spent a few days in the Union of B.C. Indian Chiefs

office for training and briefing before returning to their communities to commence their work. One fieldworker was chose from the four different regions in B.C., so as they can cover as many Bands in B.C. as possible, and have as much input from the people in the communities as possible.

Herb Russell from Kitsequkla will cover the N.W. zone; Romeo Edwards, from Spallumcheen, the NE; Lora McCoy from Grasmere, the South Mainland; and Theresa Thorne from Cowichan, the Vancouver Island zone.



National Native Alcohol Abuse Program

From the beginning of our involvement with the evaluation we have stressed the need for direct Band participation. Through the NIB/NCI, resolutions have been passed and given to the government and our portfolio has lobbied directly with the government to ensure Band involvement.

In June a 5-day meeting was held in Williams Lake to discuss the evaluation with chiefs and councilors, the NNAAP, project workers and other concerned Band members.

The meeting was originally intended to serve as the basis for the evaluation adhering to the government's July deadline.

NIB Calls for Proper Band Evaluation of Program

But a resolution passed at the NIB/NCI meeting calling for the extension of the evaluation for at least a year changed the nature of the meeting. The resolution was passed because it was felt by all the PTO's

that to conduct a proper evaluation, representative of the people's views, would require more time and coordination than the government's allotted one month. The extension would also allow the possible placement of a data system into NNAAP projects to provide statistical information for the evaluation. The resolution was supported at the meeting and an Action Plan called for the formation of a coordinating committee made up of NNAAP Zone Consultants, Tribal District Council representatives, and the UBCIC as technical supporters. Each committee member would be responsible for the evaluation in their region obtaining as much input as possible from all Band members, and resources from outside the Band such as other alcohol agencies and the RCMP, would also be called upon.

Regional Advisory Board Evaluation from Workers Only

Following the Williams Lake meeting the Regional Advisory Board

held a meeting in Vancouver to evaluate NNAAP projects. Our understanding of how this section of the evaluation was to work is that NNAAP project workers were asked to fill out a questionnaire on their projects. The questions concentrated on the administration of their projects but also touched on the effectiveness of their work on changing the alcohol abuse problem in their area. Some examples of the questions included "Is there a written financial policy manual (for your project) and "Is there a noticeable community change in visible inebriated Indians in community?"

Prior to this meeting the projects had not received any notice from the RAB on this or any aspect of the evaluation. The RAB has forwarded their report to Ottawa but so far we have not received a copy.

No True Reflection of B.C. Situation

It will be a mistake for the government to consider what the RAB's has produced to be truly representative of B.C. The RAB made no attempt to consult with Chiefs and councillors or Elders or other Band members.

Only two provincial organizations

have submitted to the government's evaluation deadline. All others have continued to reject it until an extension is granted and direct Band involvement is ensured. Some Regional Advisory Boards in other provinces have also declined the government's deadline and terms of reference.

NH & W Gives Agreement in Principle to Extension

We are continuing to press the government for the extension. The DIA has agreed to the need for an extension but so far National Health and Welfare has only agreed to it in principle. We have asked Monique Begin, Minister of NH & W, to state her opinion on the extension.

The government cannot expect Indian people to accept any changes within NNAAP without complete and open exchange of expectations between Indian governments and the Federal Government.

The threat of termination of project funds is an unfounded one as the government is fully aware of the need and importance of this program. If they had really thought that could get away with such actions they would have after NNAAP's first 3 years of funding was up. ●

LETTER TO THE EDITOR

The article by Chief Wayne Christian in the July, 1980 issue of INDIAN WORLD, reflected on Genocide; forcing our children to live in the white society, after apprehension by Social Workers employed by the Provincial Government. What about the officials employed by the Federal Government? And our elected Indian leaders? What are they doing to help lessen acts of Genocide? Indian women who marry a man of non-status automatically loses all her rights, heritage, culture and values. She is given a month at the most to leave her place of birth and live in a society totally unknown to her. her children are forced to live in the white society. How can you tell a child of Indian origin—brown eyes, dark hair and dark complexion, "you are white"? The trouble starts as soon as they become aware of their status. They are not fully accepted in the white society, and can never

be really accepted on the Reserve by their blood relatives.

The Indian Act #12 imposed on Native Indian Women, is discriminatory and against universal declaration of human rights. While it promotes status for a white woman, it will never change the color of her skin. White women can never be Indian in thought, work or deed, therefore, their children are not raised in the true Indian traditional fashion.

Indian status should not depend on a piece of paper! It should be determined through blood lines. If our leaders do not stop this act soon, within the next quarter century the majority of status Indians living on the reserve will be white status Indians. (If this isn't Genocide, I don't know what is!)

**Mrs. Irene Bryson
Osoyoos Indian Band**

EDITORIAL

We, as Indian children, elders, mothers and fathers, will soon embark on a long and difficult journey. Although it will be a journey filled with hardships and temporary setbacks, we will eventually arrive at our destination strong.

After a quick mental scan at what's happening across B.C., it becomes clear to see that we are ready for our journey. The route has been agreed upon and carefully mapped out, the preparations have been made, and our elders have given us knowledge and strength. We are ready to implement our Indian Government.

In the past, we've talked and dreamed about gaining control of our own lives once again. Since then, we've sharpened the tools we need to achieve our goal. Now that we have the skills, knowledge and determination, the time is right for action.

We are at a critical point. We must now decide whether we will stride forward or stop dead in our tracks. Personally, I cannot see any satisfactory alternative to Indian Government.

This is an exciting time for our people in B.C. and across Canada. In the homes, on the street, at gatherings, and at meetings, our people are saying, "we want to run our own lives, we want to regain our dignity we don't want to be dependent Indian Nations any longer." Although the term Indian Government is relatively new to most Indian people in B.C., the concept is not new. Indian Government was practiced for centuries before the white people came to this land. It is an old system that we are merely trying to put back into place, since the present systems and conditions are obviously not what our people either want or can tolerate.

Several years ago, the term Indian Government began to come into use, but today our people are at a point where it's almost a household word used by everyone from elders down to children. In many areas it has gone further than that: implementing Indian

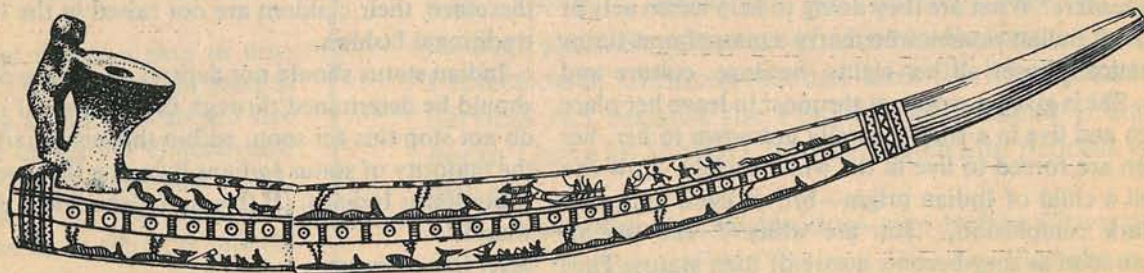
Government has become a way of life for these Bands. They didn't look for outside help to take control over various aspects of their lives, they pulled together and practiced their rights, either ignoring or fighting the obstructive and destructive laws and regulations of the larger society.

The individuals who've pushed to take over various aspects of their lives are creating a snowball effect, and other Indian people and Bands are watching their progress then following their models. During the summer of 1978, several members of the Bridge River Band were charged after fishing on days that Federal Fisheries had imposed a closure. The fishermen had implemented one portion of the Indian Government by fishing and fighting the charges. In the end, the court realized and recognized the fact that Indian people do have the right to fish in waters next to reserve land at any time of the year.

The entire issue only proves that when Indian people assume control over certain areas, the outside bodies, such as Fisheries, can do little to stop us. What it does take, though, is the courage to take this control, or power.

The governments have found an easy method in dealing with the "Indian problem", by delegating our powers to others thus creating a dependency on them. The power we once had in education, health, housing and other areas, is now in the hands of other bodies. We cannot leave the task of regaining this power to our Chiefs and Band Councils. To be successful we will have to, individually, take control of our own lives. We must regain the power we have within ourselves and our communities and utilize it.

At the moment, we are nations dependant on a foreign power. We now have the choice of either remaining dependant on others or taking the responsibility of running our own lives. It is a decision each of us alone must make.



ANNUAL GENERAL ASSEMBLY - OCTOBER 14-17

NOTICE

Due to new conference plans, we will no longer require the Robson Square Media Center. The whole conference will be held at the Italian Cultural Center, 3075 Slocan St., October 14-17, 1980.

OUR THEME

Implementing Indian Government...every Indian Band in British Columbia is a government. Every Indian Band is exercising its power in different ways. A good example is the Spallumcheen Indian Band setting up a by-law to control Child Welfare on their reserve. There will be other powerful examples during the assembly.



HIGHLIGHT OF CONFERENCE

Where Are The Children... for years the Provincial Government, through its Child Welfare Act, has taken away Indian Children from the parents, grandparents and the community. The Spallumcheen Indian Band will be making presentations at the assembly on this heartbreaking issue.



OUR CULTURE

An expression of our Indian Culture will be witnessed at the traditional form of giving on the evening of October 16th when the Union of B.C. Indian Chiefs honour those Indian Leaders who laid the foundation of Indian Government through dedication and hard work. Special Guest will be Jacob and Annie Kruger. Keynote speaker will be Del Riley, President of the National Indian Brotherhood. We will also share in the Indian Dancing program and the Traditional Indian Food Auction on October 15th and the Annual Amateur Talent Show on th 14th.



FROM: UNION OF B.C. INDIAN CHIEFS
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SECOND CLASS MAIL
REGISTRATION NUMBER 4983
VANCOUVER, B.C.

THIS MONTH:

On this, the eve of our 12th Annual General Assembly, Indian people across the province will once again make a united effort to improve the future for our children by pushing the implementation process of Indian Government.

To bring the focus to the children, **Spallumcheen Band** will spearhead an Indian Caravan just before the Assembly. It will be a caravan of Indian people from all across B.C. with the purpose of bringing attention to and stopping the apprehension of our children, which is resulting in many ending up in alien environments. **Frank Rivers** of the **Squamish Band** explained the consequences of the placing of our children in non-Indian homes. **Fran Smith** of the **Port Simpson Band** talks about Indian-operated support homes as an alternative in cases where

parents may not be able to properly raise their children.

As long as we have control of our children, we can teach them our culture. **Lorna Bob** of the **Cowichan Band** wrote in about the youth project she and 19 others in B.C. worked on, researching their cultures. From **Kitimaat Village**, **Mary Green** explained programs the Band provided for young people of the village.

Karen Walkus sent in a profile of the **Oweekeno Band**. It told of the problems her people face and how she would like to see the problems solved with the help and knowledge of the Elders. To accompany the story, **Gordon Hanuse** wrote a strong poem, which stresses a major concern—alcohol.

On the lighter side, **Les Casimir** sent a story and pictures to show all the fun that was enjoyed during the **Lake Babine Band Indian Days**. During that weekend, Indian dancing was one feature.

Marshal Goulet shared his feelings, as an Indian dancer, about dancing and why he feels so strongly about it.

For those who toil the soil, we have this month a story about the **Penticton Band** farm, which was submitted by **Ernest Lezard** and **Vic Hulley**. Along the same line is a story by **Jimmie Quaw** about the **Stoney Creek 4H Club**.

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