

INDIAN ♀ WORLD

MARCH 1981

"THE CHOICE IS OURS"

ONE DOLLAR



*The furious battle for Aboriginal Rights:
it could be the final one.
Our marine resources:
our legacy.*



Mt. Currie Gathering

The Mt. Currie people saw the need and cry of our young people and the Elders: the need to be with one another and the cry to learn the values of our people. The young girls were gathered in a circle and told by the Elder

ladies how a young girl should take care of herself and how to be until she gets married.

The Elders expressed their happiness to see their people working towards hanging on to our traditions. They appreciated the opportunity to have the time to speak to the people.

(The Mount Currie people will be writing a full report).



INDIAN WORLD

VOLUME 3 NUMBER 11



Terry Aleck, trainee at Indian World, paying up his subscription for Indian World at student rates. Thanks to subscribers who paid last month helping us come closer to self-sufficiency.

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

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

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

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OUR COVER: Our right to our resources in all aspects: air, sea and land. Artist Carmen Maracle will be leaving Indian World after this issue to return to Tyendinaga, on Lake Ontario. We will miss his sharp political cartoons and the beautiful artwork. Good luck Carmen!



They won't be dumped on anymore.

Skway Band Blockade:

Ever since 1948, Skway Indian Band has seen some of its land flooded over because of a dyke and roadway built on the reserve without the consent of the Band. Then garbage began to be dumped on the reserve. This all happened while they were negotiating over the land. The negotiations the municipality of Chilliwack and Skway Band are trying to resolve concern payment to the Band for all past damage done to the land.

The Band wants this settled straight across the table, so they won't always have to rely on the courts to settle something that shouldn't have happened in the first place.

Skway Band has strong support from around the area. The Band sees this as protection for their children because it concerns the health of the whole community and the surrounding area.

Chief Ben James has tried since 1975 to resolve this case with three Mayors of Chilliwack and right up to date the case still hasn't been resolved.



Chief Ben James, from Skway Band is holding Skway Band rights against municipality.

So, in protest, the Skway Band has put up a blockade and it will stay up until further notice. The blockade is being watched 24 hours a day. The people know where they stand and they will hold their ground for as long as this carries on.

Negotiating over land damages.

In March 1980 Mayor Welch

signed a Statement of Principle with Chief Ben James, and stated that there would be no more garbage dumping on Indian land. This agreement was reaffirmed in April and July of last year. In this statement the Mayor told Chief Ben James the Band would be compensated for the flooded and destroyed land. The Band is now considering the offer on the compensation part of that statement and that is where they now stand with the municipality of Chilliwack.

"We are fighting for recognition and justice. This is where we as Indians should centre our own areas as a People so we can approach the future with integrity and be able to communicate with people around us and be treated with respect instead of being treated with criticism from people," said Chief Ben James. "They not only abused the land but they also abused us as people of this land. They just don't want to recognise our rights as a nation."



B.C. DENTICARE PLAN FEDS IGNORE ROT

The B.C. Dental Care Plan has upset a number of Bands. These concerns were examined by the UBCIC Chiefs Council on March 18th, and the Plan was rejected as it applies to on-reserve status Indian people. Chiefs Council insist that the responsibility for Indian Health Care lies with the Federal government, not with the provincial government. Indian people were not consulted before the Dental Plan was announced, let alone implemented, and because of this negligence, our dental needs are not adequately covered.

Our natural resources have been, and still are being used to develop and pay for these services. Therefore an obligation still exists to provide full benefits for the aboriginal inhabitants of this country. Our member Bands have been requested to re-adjust their funds designated for other social services to cover the additional dental cost of this plan.

Under the terms of the Plan the province would take the primary role in the status Indians' dental care. The province is to pay the first \$700 while the federal government pays the rest. This is another example of the federal government's attempt to stray from their responsibility to the Indian people.

Did they learn nothing from protests on health care in 1978?

The federal government has tried to shed its responsibility onto the provincial governments ever since 1978. In October of that year Monique Begin, then Minister of Health, announced that the National Health and Welfare was to set up, and put into effect, new guidelines for uninsured health services. At that time all the Indian people across Canada joined in protesting the new guidelines.

As a result of the protest by Indian people, the P.C. government's Minister of Health, David Crombie,

adopted a new Indian Health Policy. The main thrust of this new policy was increased participation by Indian people on the management of their health care.

All health enquiries recommend consultation

In February 1980 Thomas Berger's report on Health recommended increased participation by Indian people on any discussions that may affect their health care. In his report he also identified Indian Health Care as the sole responsibility of the federal government.

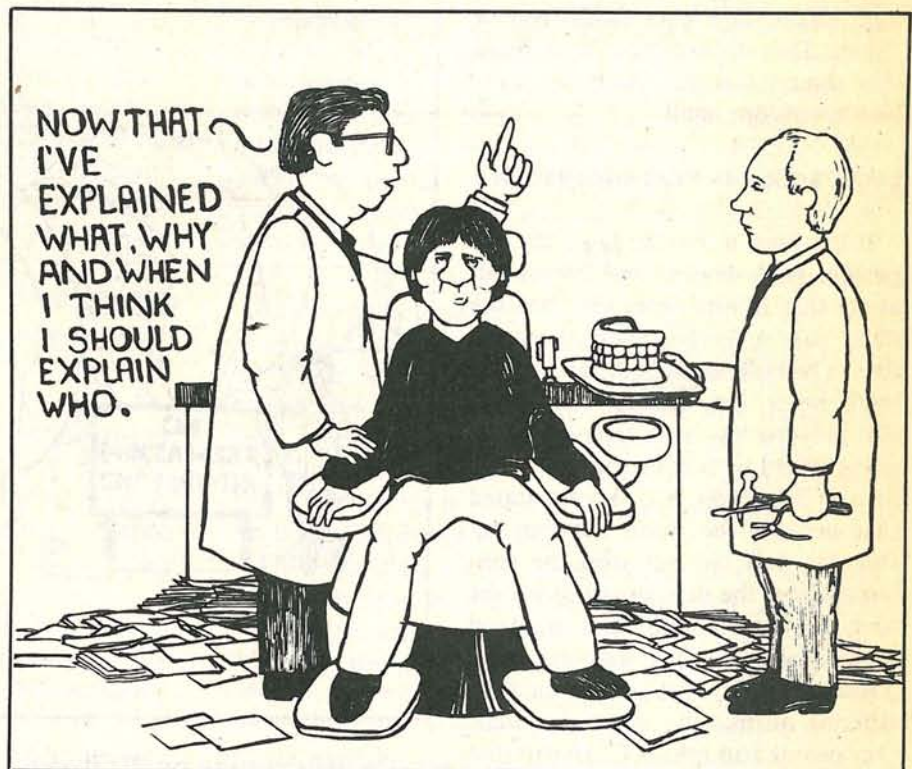
The present terms of the B.C. Dental Care Plan do not comply with the recommendations of either the former P.C. government's guidelines or those of Thomas Berger's.

Once again, we are seeing the

This kind of paternal action by the Federal/Provincial Government has been the main reason for apathy and non-cooperation from any Indian people towards programs that the Federal Government provides to the Indian Reserve communities through the Province.

Health care—a question of respect

We have made representation many times that if services are going to be purchased by the Provincial Government from the Federal Government on behalf of Indian people then Indian people must be involved in the negotiations of these services. We have insisted on many occasions that the Federal lines be provided directly to Band Councils, so they can enjoy the benefit of experience of negotiating for these services themselves. This is called human resource development. Our people need this very badly at the Indian Reserve level. That provides the initiative, the pride, the dignity and all other ingredients



policy of "might is right" by not involving our people in a consultation process to transfer the responsibility of providing this service to the Indian people in the Indian communities.

of self-respect. This has been the basic missing link in the goodwill; the Governments have failed in trying to upgrade the health standards of our people.



The court decision over the Mowachaht Band vs. B.C. Hydro case could set the pace for future negotiations of our people with corporations and governments. On March 10, the Mowachaht Band was awarded a \$42,000 cash settlement along with a court order forcing B.C. Hydro to remove its transmission lines off the reserve by the end of June. This decision could not have been reached without the support and determination of the Band members.

MOWACHAHT WINS!

B.C. Hydro must pay and move

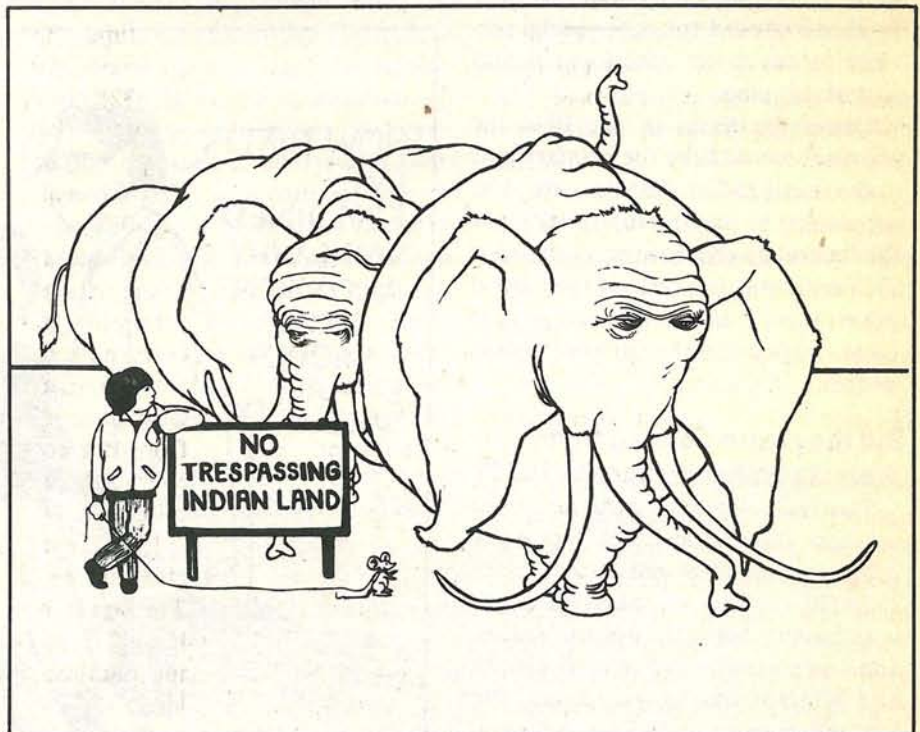
By Mary Johnson

Our dispute with B.C. Hydro goes back to 1971. We heard that a power transmission line was to be built across one of our reserves. B.C. Hydro had a contract with Tahsis Company for the construction of a transmission line from Gold River to Tahsis. They did not consult the Band even though this line was going to be built across our land.

Legal action proves successful

It has been a long struggle for our people. B.C. Hydro had known all along that it was necessary that the Band pass a resolution to allow the line to be built across our land. Since there never was such a resolution, B.C. Hydro has been trespassing by going ahead with construction of the line. In July 1980, B.C. Hydro stated that because the Band had not responded and did not stop the construction of the line, or cut down the line, they had assumed that the Band had consented. This was the same argument B.C. Hydro used as their defence during the court hearings. Our people had told B.C. Hydro that if the reserve got free power then the line could be built across reserve land. As of today we still have no power on the Tahsis reserve. After several attempts at negotiating a settlement with B.C. Hydro had failed, we took

legal action. A date was set for the court hearings. The original two days of court dragged on to five days. Later a decision was reached in our favour.



Decision tough on BC Hydro

The settlement is fine now. It totals \$42,500. The judge made his decision by considering how much it would have cost B.C. Hydro to build a distribution line to the reserve, and

on how much it would have cost for free power for a period of ten years. Another aspect of the decision forces B.C. Hydro to move the transmission line by the end of June.

They may try to meet the deadline but at one point it was mentioned that they couldn't. If they don't then they will have to go to court or they will be forced to negotiate with us. A corporation like that will choose the cheapest way. It is going to cost them a whole lot more money to move the line than it would through negotiations with the Band. As yet they have not approached us for negotiations.

People's support important to long struggle

I would like to thank and congratulate our members who were able to attend and sit in on the hearings. If it was not for the support and determination of these people we may never have won. We still have a long struggle ahead of us but we now know we

have the power and authority to take this kind of action. During the course of the negotiations B.C. Hydro had the nerve to offer us \$8,000 as a "once and for all" settlement. This was a big insult to my people and we let them know that.

PRESIDENT'S MESSAGE



Alaskan author Charles "Itok" Edwards paid a visit last month. He strongly opposed the Alaskan Land Settlement.

The dilemma of Indian Governments is their traditional funding ties with the Department of Indian Affairs. These funding ties compel the Indian Band Councils to be extensions of the Federal Government, by having to be agents of the Crown to enable them to have an administrative staff to provide educational, health, social, and other services to its Band members on one hand. And on the other hand, their goal is to determine their own goals in the future, through an Indian Government authority mechanism.

Government Favours Incorporating Bands

The Indian Government goals of the Band Councils are often met with a Federal Government regulation that compels them to incorporate into a legal entity before they can qualify for funds. Because a corporation is an entity that comes under a Provincial or Federal Government law, the Indian Government is surrendering its authority to the law that brings into existence the corporation. The corporation then becomes an extension of the Provincial or Federal Government. Corporations are a tool of the white man to centralize business activities and money. It benefits a very few people, often at the expense and on the backs of the masses of poor people.

The intention of establishing Indian Governments is to bring a greater degree of governing authority to the elected Indian leadership in our Indian reserve communities so our transfer payments should be received directly from the Federal Treasury, for the same reason and in the

same way that poor provinces receive these payments. That reason is to develop the use of the land, forestry, housing, water, roads, wildlife, fishing and tourism. In other words, Indian reserve community planning and implementation for the purpose of creating an employment income for our unemployed Band members of our Indian reserve communities.

The goal of the Union of B.C. Indian Chiefs is home rule for our Indian Governments. In our dialogue with the Federal Government and in the resolution to patriate the Canadian Constitution, they refuse to recognize and affirm Indian Governments as our Treaty and Aboriginal Rights within the framework of Constitution. From this experience, we can see that the Department of Indian Affairs insists on controlling a tutelage relationship with the Indians of British Columbia. They enjoy playing the role of being our boss and watching us perform their duties as extensions of their agencies and their department.

DIA shows a poor record

The majority of our people have lost confidence in the Department of Indian Affairs. We know that they have governed us for over a hundred years. In that period of time let's examine their governing record:

- Indians have a life expectancy ten years less than the Canadian average;
- Indians experience violent deaths at more than three times the national average;
- 60% of our people are on social assistance;
- 32% of our working age Indians are employed;
- Less than 50% of our Indian homes are properly serviced;
- We represent 3% of the Canadian population, yet 9% of our people make up the jail population in Canada.

These data give us every reason to fight for the right to determine our own future through our own Indian Governments. Can we do worse than the department, with our people for our people? No way! The Federal Government, with our money from our resources and from our country, taught us and are still teaching our children that the French and English found us and found our land.

I believe it is our responsibility and our duty to tell our children the truth about our history with our homeland. The fact is, no French or English found my people or our land. The truth is, by their own Christian religious teaching and their own usufructary law B.C. land is still Indian land.

They stole our lands but we shall fight to recover our lands and our Indian sovereignty over our lives, our lands and our resources.

Yours in Indian Strength,

OUR WORLD



K.H.A. AT WRESTLING CHAMPIONSHIPS

Between 300 and 400 competitors from all over B.C. participated in the 1981 Provincial Secondary School wrestling championships.

Some of the wrestlers had already toured Japan with a Canadian high school team. The high calibre of coaching, facilities, and competition in the lower mainland produces the top wrestlers in the province. Because of this, the K.H.A. team expected no miracles. But they represented Chetwynd well.

Both Winston Gauthier and Dino Napoleon were eliminated early in the tournament. Ted Calliou won two matches, then lost two matches. He managed to finish 15th out of 26 wrestlers in his division.

In the 154-lb. division, Elvis Paquette suffered a quick pin in his first match. Facing elimination, he could not lose another match. With strength and determination, he won his next three matches. Elvis then had to beat a Prince George opponent to enter the semi-finals. Losing on points, his final standing out of 22 wrestlers was about seventh.

For all the K.H.A. wrestlers it was their first real season of wrestling. Their success has been noteworthy and the promise for next year looks bright.

Kelvin White, K.H.A. Coach

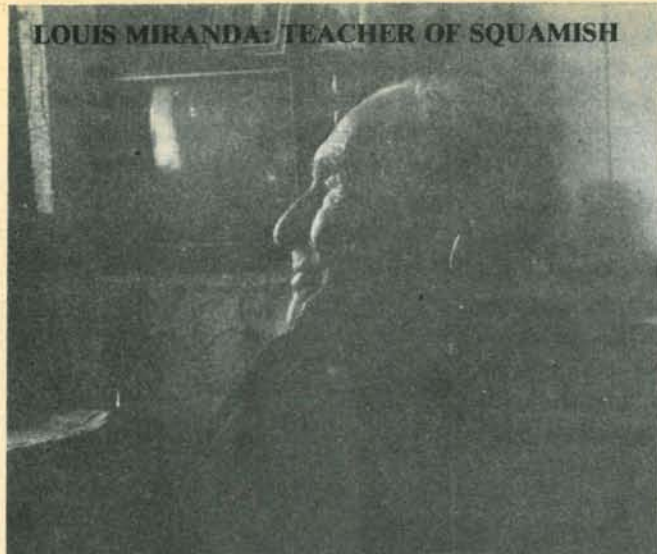


MT. CURRIE HEAVY DUTY OPERATORS

Top: Troy and Gigg Bikadi, Dino Nelson, Ben Sam and Ronnie Lester. Bottom: Joey Williams, Lisa Nelson, Stan Lester, Lloyd and John Williams. (Ryan Pascal, Trudi Williams and the late Doc Pascal also received their certificates.)

The Mount Currie Heavy Duty Operators Course that was held in November was unique for several reasons: the course was held on the Mount Currie Reserve; the class members were all from there; it was the first time such a course was held on reserve; it was a joint venture by Canada Manpower, Finning Equipment and the Mount Currie Band. The certificates were presented in February by Chief Leonard Andrews at the Tazil High School. Most of the students said it was a good course and they had a lot of fun too.

LOUIS MIRANDA: TEACHER OF SQUAMISH



Louis Miranda is known as "Uncle Louis" by all the children and adults who have been taught the Squamish language by him. Indian people everywhere in British Columbia refer to the 88-year-old Louis as "Uncle." In 1967, he began teaching the Squamish language to his people. Then, in 1972, he began working with a linguist to develop an English written form of the Squamish language.

Uncle Louis says that the language is the foundation of a culture, and he wants the Squamish language to remain the foundation of the Squamish culture. He continues to teach Squamish in North Vancouver schools, and to work with the teachers he has taught. In June of this year, Uncle Louis will receive an honorary doctorate of laws degree from Simon Fraser University. He says this is an honour because the Squamish people are enthusiastic for him to receive the degree.

TOTEM POLE RAFFLE

This beautiful pole is 24½ inches high with a wing span of 17½ inches; it was carved by Roy Speck. He hails from a family of artists, headed by Chief Henry Speck of the Tlawitsis tribe of Turnour Island.

Roy learned from his famous dad who is internationally known as a Kwakiutl artist.

Raffle tickets are available at UBCIC, 684-0231.



Sneak preview on Dora Licks' 100th birthday gathering. This event happens at Lytton Memorial Native Hall. Starting Friday April 10 in the evening with Drum & Dance warm-ups. April 11 will be the main celebration, supper will be at 5:00 p.m. The closing day will be April 12 for half a day. Everyone is WELCOME.

WESTERN INDIAN RODEO AND EXHIBITION ASSOCIATION

The newly formed rodeo association is off to a good start with strong leadership. Bob Pasco of Oregon Jack Creek is President and Scotty Holmes of Spahoman is Vice-President; Directors are Joan Gentles of Williams Lake, Charlene Belleau of Lower Similkameen. The Manager is George Saddleman of Spahoman.

The purpose of the Association is to assist in putting on rodeos and associated functions. The priority is to put good management in place. The Board wants to find out what people want their rodeos to be and to help put those ideas in place efficiently. Many rodeos could be put on at considerably less expense. They are also interested in branching out to social functions around rodeos to encourage more people to go.

The Association will help with rodeos no matter who sanctions them. It will also be able to sanction and approve rodeos. They have fifteen rodeos planned already. 3,500 Programs are being printed and advertising is being sold now at \$200 per page for one year.

Advertising and enquiries should be addressed to the Manager or Directors of WIREA at 345 Yellowhead Highway, Kamloops.



The all new Vancouver Indian Centre located at 1607 East Hastings will open May 8-9. You will be seeing 44,000 sq.ft. of an all-Indian run office. The projects they have will be vast compared to what they had at the centre at Kitsilano.

Where does the valley of green
pastures go?
Where the great waters once did flow,
Where the buffalo and deer once did
roam;
In the valley they once called their
home.
Where are the tipis which did stand,
So proudly on this sacred land?
It seemed like just yesterday,
They said they were here to stay.
But where are they today?
Where are the wide open spaces?
Where our people once did roam,
on the land we call our home.
To see all the tipis standing,
Proudly on the wide open spaces,
and to see many happy faces on our
Indian Land... **by Delores Webster**

UBCIC HAS TO REJECT PATRIATION No Protection for B.C. Nations

Under the terms of the present amendments to the proposed constitution, the people of B.C. could lose our Aboriginal Rights within two years of patriation.

According to the proposed Amending Formula, the province of B.C. and the federal government could agree to remove Aboriginal Rights in B.C. and, according to their laws, there wouldn't be a thing we could do about it.

The Royal Proclamation, the Sacred Trust of Nations, the courts—nothing could stop them. No matter how they protest that our Aboriginal Rights are protected in the Charter of Rights and Freedoms, no matter how they protest that they respect our status as the Aboriginal people of this land, the fact remains that in as little as two years, we could have nothing left.

No government of B.C. has ever recognised our Aboriginal Rights. Most governments have, in fact, bitterly denied them. Yet under the Amending Formula, the provincial government, not the Indian people, has the power to determine or deny these rights. B.C. is rich in natural resources. The Federal Government is weak in the west. Is it so impossible that the Federal Government could not be pressured into negotiating our Aboriginal Rights with the Province?

No matter what the Government tells us, Section 33 of the Charter of Rights and Freedoms recognises no more than our "right to use and enjoy land at the pleasure of the government." That is all the protection we get in B.C.

Section 33 says the Federal Government recognises and affirms Aboriginal

and Treaty Rights. It sounds fine until you ask who interprets "Aboriginal and Treaty Rights"? The Minister of Justice says the courts will interpret it. The Minister of DIA says the fundamental law of the country will interpret it. The fundamental law of the country has already determined that Aboriginal Rights means no more than the rights to use and enjoy land at the pleasure of the government (see box). Where does that leave us?

The other section that is supposed to protect us is Section 25 of the Charter of Rights and Freedoms. This is the section that guarantees that the "rights and freedoms we had in the past will apply." Those are the ones guaranteed by the Royal Proclamation of 1763. However, the courts have found that the Royal Proclamation does not apply in B.C. because in 1763, the British didn't know that B.C. existed.

This is the deal that the Minister of Indian Affairs was so happy to accept on behalf of the Indian People. This is why our President had no alternative but to reject it vehemently. This is why our Chiefs Council says we have nothing to lose by continuing to oppose it with every last bit of our strength.

Indian Nations in B.C. will only negotiate our relationship with the Federal Government of Canada when three basic issues are agreed upon:

- **that the Royal Proclamation applies all across the country;**
- **that we have a say in the Amending Formula as it affects us; and**
- **that the Aboriginal Rights entrenched in the Constitution are those defined in our Aboriginal Rights Position Paper.**

This issue has caused some division among the Provincial organisations across the country. The NIB, the Dene Nation, the ITC, the Council of Yukon Indians and the Federation of Saskatchewan Indians have supported the amendments. They feel they have enough power at provincial and territorial levels that the Amending Formula is no danger to them.

All the other Indian organisations are opposing patriation. The Indian Association of Alberta has gone so far as to withdraw from the NIB to protect its position of opposing patriation. at time of going to Press, the Prime Minister was threatening to close the debate and take his resolution to the British Parliament by Easter. ♦

The Courts

Non-Indian courts have already defined Aboriginal Rights in such a way that, by the definition alone, Indian peoples' land, resources, and Government have been taken over by non-Indian law. In the *St. Catherine's Milling Case*, a case taken to the Privy Council in England in the late 1800's, the question of Aboriginal Rights was brought before the courts by the Governments of Ontario and Canada. No Indian person was invited to assist the court in defining Aboriginal Rights even though the definition which the court was about to give was absolutely crucial to Indian people's survival.

The court decided that Indian people who traditionally used and occupied their land had a right to continue to use and occupy their land. However, the Crown possessed the underlying title to the land as well as the right to extinguish Indian peoples' Aboriginal Rights by legislation.

In other words Indian people held their Aboriginal Right to the land at the pleasure of the Crown.

How could the court come to this conclusion when Indian people used the land since time immemorial and the Europeans had only been settling on the land for less than one hundred years? The court based its reasoning on the Doctrine of Discovery which

SACRED TRUST OF NATIONS:

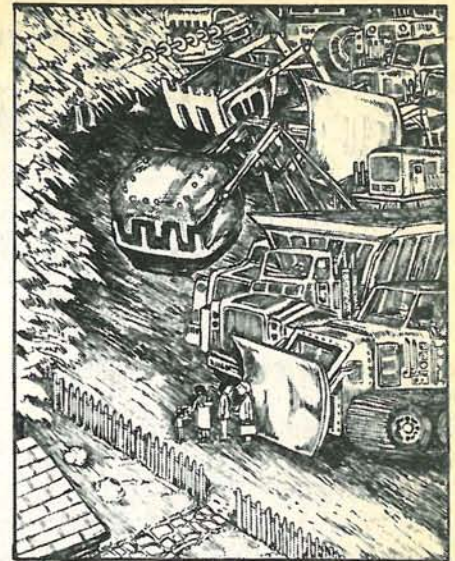
Great Britain owes a trust to the Indian Nations which has its roots in international and constitutional law.

When Britain colonized Canada, she was bound by the rules of international law which permitted Britain to take land and assert sovereignty over the area, **only if the land was unoccupied**. If the land was inhabited, Britain was under an obligation, legally, to conquer the people or get the people to consent to British rule and ownership of land through treaty. As Great Britain continued to pass laws and make treaties affecting Indian people, she was bound by the Sacred Trust of Nations to ensure that Indian Nations ceded their land and chose their government through an

exercise of their own free will.

It was in this vein that the Royal Proclamation of 1763 was passed and Treaties were negotiated with various Indian Nations between 1763 and 1867. The Royal Proclamation stated that Indian lands were reserved for them until voluntarily surrendered by Indian Nations. British law reinforced this trust.

In 1867, Great Britain incorporated this trust into the BNA Act, making the Sacred Trust part of our constitutional law. Under Section 91(24) Britain delegated the administration of the Trust to the federal government. Under Section 109, the provinces were given the resources of the province, **subject to the Indian people's Aboriginal Rights**. Finally Britain



SO YOU SEE, IT IS NOW THE CANADIAN GOVERNMENT'S PLEASURE...!

Limit Aboriginal Rights

characterizes Indian people as savages and infidels, incapable of sustaining a government, laws, religion, or political structures. The Crown therefore had a right to acquire the title to the land by discovering the land before other Nations noticed it. In effect, the courts decided, without hearing evidence, and contrary to international law, that the American Indians had been conquered.

In those cases where the Indian Nations entered into treaties with Great Britain, the Court said that the Indian peoples' aboriginal right to use and occupy the land was sold to the Crown and Indian people could only rely upon the terms of their treaty for any rights in the future.

Full Aboriginal Title denied to Nishgas

In the early 1970's, the Nishga people asked the Canadian courts to declare that they possessed Aboriginal title to this land in British Columbia. The Supreme Court of Canada split on the question whether aboriginal rights existed for those Indian Nations in British Columbia. Half of the court held that if there were aboriginal rights they had been extinguished by land legislation passed by the Government. Half of the court held that aboriginal rights existed and that the Royal Proclama-

tion, still in force, gave Indian people rights to their lands today. However, the aboriginal rights which the Calder case upheld were the same very limited rights as were defined by the court in the St. Catherine's Milling Case.

Courts deny Inuit "non-traditional resources"

More recently the people of Baker Lake went to court, saying that their aboriginal rights prevented mining companies from interfering with their resources. Although the courts found aboriginal rights, they used the same definition as in *St. Catherine's Milling*. The Court found that their Aboriginal Rights were not sufficiently strong to prevent the exploration of mining. The court also, in a very damaging way, said that Indian people only had the right to those resources which they traditionally use and occupy. By such a definition, Indian people's claims to oil and gas, and offshore resources may be lost because we may not be able to prove that Indian people traditionally used and occupied those resources.

What is to be done? We are planning a case to take to the courts in Canada, the courts in Britain, and the World Courts. We do not know how long it will take to bring this case through the legal route.

kept the power to amend the BNA Act, thereby holding the balance of power in check, making it impossible for either of the federal or provincial governments to terminate the Trust and leave the Indian Nations unprotected by law. Also, when Rupert's Land and B.C. entered into Confederation, Britain reserved for herself the power to arbitrate disputes which may arise between the Federal, Provincial and Indian Governments over the settlement of Indian land questions.

Now the federal government is asking Britain to patriate the constitution and perfect the ability of the federal and provincial governments to legislate as they please over Canada.

The Indian Nations have the right to choose if their land is transferred and to choose the form of government which rules them. This right is part of the Canadian Constitution.

Trudeau asks for our support by entrenching Aboriginal and Treaty Rights. Yet, he says, the definition of Aboriginal Rights is to be left to the courts, and the courts have not protected us at all.

Indian Nations have proposed to the British Government, the Canadian Government and the United Nations to set up internationally supervised discussions to settle the position of our Indian Nations in Canada, once and for all. With our consent the Trust can then be discharged, and the constitution patriated.

We are still in a State of Emergency

Constitution Express Potlatch

A few months ago Indian people witnessed the birth of a new and powerful movement. Because of the threat of total destruction of Aboriginal and Treaty Rights of the Indian Nations within Canada by Prime Minister Trudeau's proposed Constitution, Indian people in B.C. united.

at the Kamloops Band Residential School March 27-29 to reaffirm that the Constitution Express is still alive and growing, both in strength and numbers. At the Constitution Express Potlatch many people who went on the Express were joined by others to discuss the crisis we face and what

Canada. Many of the people at the gathering said that the people must back up the Chiefs' position on the constitution by accompanying them to England. They also said that the Union of B.C. Indian Chiefs should pursue the position with whatever means it can. This is the same man-



When this state of emergency was declared, the people pulled together, formed the Constitution Express and travelled to Ottawa and New York to inform the people of Canada and the world that Indian people will not allow the Canadian government to wipe out our rights. The Express quickly transformed from a one-time protest event to a political movement in itself. The power of the Express was felt world-wide, from the people of Canada, to their government, to the people and governments of the world.

900 call for emergency action

About 900 Indian people gathered

our next move should be. The urgency of the situation is getting more and more immediate and the people could easily see that. The people stated over and over again during the gathering that action must be taken within a short period of time.

That means going to Britain

The gathering's major decision was to send at least 1,000 and possibly as many as 2,000 Indian people to England to stop patriation of the Canadian Constitution in its present form and to again bring the world's focus on the criminal injustice being done the Indigenous Nations in

date passed in a resolution at the UBCIC 11th Annual General Assembly and strengthened at the meeting of the Chiefs Council last month.

Loss of rights affects every part of our lives

Many people spoke during the gathering. Although not all spoke only about the threat of patriation, the discussion always came back to that subject. The people saw the connection between every part of their lives and how the constitution, as it's now worded, would affect them. Spiritual, educational and political speaking blended together as one and they could not be distinguished from

each other. It seemed that because everyone was thinking the same thoughts, all the discussions fitted together whether they were about the constitution, education, alcohol, health or spirituality.

George Manuel, president of the UBCIC, explained to the people exactly the situation and what the Constitution Express means.

"I have lost confidence in the white government in governing us. I want our own Indian people to govern us and the Canadian Government don't want that. So the showdown is coming."

"You [the people of the Express] are a political movement. As a small group you educated the whole of Canada about Indians. You changed the image of Indians in Canada. Now, we need to take at least 1,000 people to England to educate the Europeans."

Once the idea of going to England got into the people, many spoke in favour of it. Stanley Stump, from the Chilcotin Nation:

"Because of the Chilcotin War of the 1800s, five Chilcotin Chiefs were hung. I'm not going to let them die in vain. We're behind you [the Express] all the way to England."

Chief Wayne Christian of the Shuswap Nation:

"This is the final attempt of Prime Minister Trudeau to get rid of us, but he can't do it. Each and every one of us must turn our minds to the east once again. We have to prepare ourselves mentally, spiritually and physically to cross the waters. I strongly believe that this may be our last battle with the Canadian government."

Chief Nathan Spinks of the Nl'ekpms Nation:

"We shouldn't try for anything less than a seat in the United Nations. We have to get recognised as a Nation. Now, we have to go to England."

Once the decision was made to go to England, with the possibility of delegations also lobbying other nations of Europe, the people dis-

cussed ways to raise money for the journey. No one wanted to use government funds and many people said they would begin fund-raising as soon as they got home.

When there's an emergency, we find the money

There are no estimates of how much it will cost for a person to travel

to England, but it will be much more than to Ottawa. And again the time frame is short. If Trudeau tries to patriate quickly, the bill could be in England within two or three months. However, most people weren't very worried about the finances. When there's an emergency, Indian people always find a way.



NEWSFLASH!!

Our lawyers were in England last week to scout out the tasks of bringing a legal action in Britain. Ian Brownlie, a leading international lawyer, has agreed to work for us in preparing our legal argument for presentation to the Government. Many people are supportive of our work and agreed to help us find accommo-

dation and food when we go over. The Provinces are lobbying hard and the Canadian government appears to want to have Canada deal with the problems with the Provinces at home. No one is expecting the Indians to raise our concerns over the issue at this time. Our presence will come as a surprise and cause enormous impact.

TIME IS RUNNING OUT

Indian Language Training

By Glen C. Williams

"The Saanich language is so close to being a forgotten language. A lost language—forever; your language, the language of our home here in Saanich. With the loss of our language goes our culture and our Saanich way of life. It almost seems impossible, doesn't it? The end of our very own language, gone forever. There are not many people who can speak Saanich fluently. What would we be without our own language and the knowledge of our past?"

These are the words of a Saanich Elder whose name is Dave Elliott Sr. and who is now 71 years old, born in 1910. Dave states that he was born right on the reserve and comes right from the main core of the Saanich people. He is very proud of the Saanich Nation. *"This is where my people come from. Lots of people originated from this place."*

Dave Elliott's background . . .

Dave started school when he was 10 years old, made it to Grade 7 and then left school when he was 15 years old to become a commercial fisherman until his retirement some 5-6 years ago. Dave became interested in modern technology during the last days of his fishing career in the use of C.B. communications. He says he can reach quite long distances with the C.B. in the evenings during his leisure hours. This could probably explain Dave's modern approach to teaching Indian languages with a truly innovative writing system and a traditional approach to training.

We are never too old to learn

"We must preserve our language and understand our past. We must take the shortest way to teach our language to our children." This was the motive that initiated the Saanich Indian Language Training Program being taught by Elder Dave Elliott Sr. Six people were chosen to learn the Saanich language in its complete form: Mr. Sammy Sam, Mr. Earl Claxton, Mr. Mansen Pelkey, Ms. Lavinia Charles, Ms. Philomena James, and Ms. Linda Underwood. These people were the initial students of the SENCO-TEN alphabet, and they attended classes at the "little old school house" at WJOLELP, for three nights a week.

INDIAN WORLD 14



SENCOTEN alphabet—history

Dave Elliott Sr., Elder of the SENCOTEN Nation, devised the SENCOTEN writing system that took him four years of work until he became satisfied with his own SENCOTEN writing system. It is based on an ordinary typewriter and there is a single symbol for every sound in the SENCOTEN language. It is easily taught and easily learned.

The teacher trainees are now able to read this alphabet and are beginning to write with it on their own. Dave as the teacher decides when the teachers are ready to teach in the schools. Dave and the trainees are working hard together on saving the SENCOTEN language. Through their work together they realize more and more the importance of their job. It's a big job, and they have done a lot of work in the short time they have spent together.



Trainees

"We know and understand the importance of teaching the SENCOTEN language to our children. We know that they are anxiously waiting in Mt. Newton School, and in Tsartlip (WJOŁŁP) school to receive the language that is rightfully theirs. And this is the purpose of training teachers before training students."

SENCOTEN today



At Tsartlip (WJOŁŁP) school today there are over one hundred elementary students from Nursery to Grade 7 that are learning the SENCOTEN language with the two very dedicated teacher trainees Mr. Earl Claxton and Mr. Mansen Pelkey. Mr. Mansen Pelkey teaches Nursery and Kindergarten with over 50 students involved in this beginning of the renewal of saving the SENCOTEN language.

Mr. Earl Claxton teaches grade one to seven and with over a hundred students enrolled allows for only several 15-minute classes per week for all grades to get equal and sufficient time. Earl and Mansen are of the STAUTW tribe of the SENCOTEN Nation. Another important person of the SENCOTEN team is Mr. John Elliott of the Tsartlip (WJOŁŁP) Band, who is involved in the development of curriculum materials, teaching

Union of B.C. Indian Chiefs Indian Education Portfolio is proud to sponsor our first all Indian Traditional Indian Language Gathering

Models of Indian Language Training Programs

- Spiritual Camp—Owl Rock Camp
- Family Model—Families in Action Learning Indian Languages
- Motherhood—We learn the right from the day we are born
- Oral Training—Our Languages were never written
- Oral and Written Indian Language Training—The Challenge
- In School—Facing the Academic Challenge

Teaching Methods used in Indian Language Training

- Indian medicines & health
- Prayers as a Teaching Method
- Lands, names & meaning

- Traditional
- Play as a teaching method
- Classroom

Indian Language Training—Trainers

- Saanich Language Development
- Coqualeetza: Halkomelem Language training

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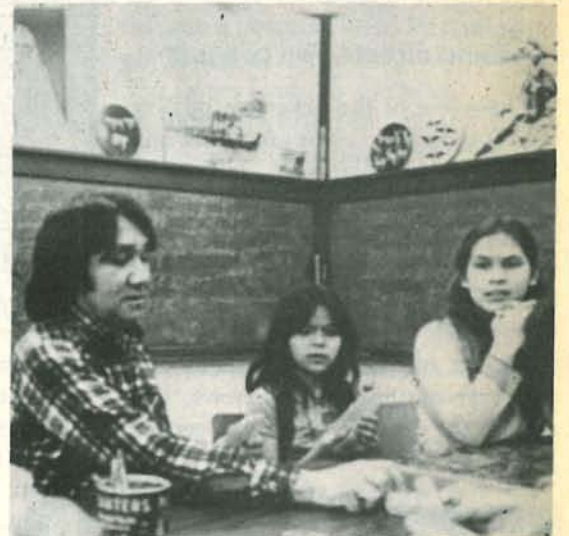
Williams Lake, B.C.

April 13-16, 1981

For more information, contact:

Your Band office or UBCIC

**Indian Control of our
Sacred Languages**



aids, and in the use of audio-visual media equipment for teaching and learning the SENCOTEN language.

Mr. Sammy Sam, who was one of the trainees and is now able to write the language, is working as a drug and alcohol counsellor and so carries his work training into other fields. Sammy has been instrumental in working with the youths of the SENCOTEN Nation and also in training sessions all over this great land. The three ladies involved in the training program left for specific reasons, maternity leave, etc. Ms. Linda Underwood is now back to training and hopefully will become a part of the SENCOTEN Indian language teaching team in the very near future.

We give thanks to the Creator who has given us much inspiration through this Elder Mr. Dave Elliott Sr. and his trainees of the SENCOTEN Nation.



DON'T WAIT FOR DIA!

Oweekeno Land Use Plan

Frank Johnson, Chief of the Oweekeno Band, presented a report of his Band's Forest Management Program to the Chiefs Council meeting held March 17 and 18.

"My main purpose for this report," he said, "is to prove that economic development of this type can be carried out successfully on reserves without the help of DIA." The Band told DIA that they did not need its help after they found that an independent forestry consultant was willing to work with the Band. With the help of this consultant and monies acquired through the Local Employment Assistance Program (LEAP), the Band is well into phase two of their Forest Management Program.

Band directs own program

Phase one of the program, dealing with increasing community awareness, land use planning, and forest assessment, was accepted for funding in July, 1980. The planning aspect of phase one was centred around the creation of a Land Use Planning Committee. This body, formally made up of Band Councillors and members of the forestry crews, discussed the setting aside of certain

areas of the reserve from logging for protection as settled sites, cultural sites, or environmentally sensitive areas. A land use plan was drafted from these discussions and adopted



Chief Frank Johnson explains the Oweekeno Land Use Plan map at the Chiefs Council meeting.

by Council as the basis of future land management decisions.

reserve forest as the school.

In business by June

Phase two of the program, centering on skill development and putting projects in place which will use those skills, will begin the revenue-creating process. A specific program goal of phase two is to turn over the supervisory and more technical jobs to the participants. Phase two is expected by Chief Johnson to be completed by June. At that time the program will be incorporated as a business. They will be ready, then, to take on contracts as part of phase three.

"We are prepared to give workshops for those Bands who are interested in doing what we have done," said Chief Johnson. "Don't wait for DIA's help. Just go ahead and do it. We did."



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MARINE LEGACY UNDER ASSAULT

By Clifford Hanuse, Oweekeno Nation.

The paternal assimilation. The dependence by subjection to the Canadian Government's control. An Indian society forced to appear existent on the authority of the Canadian Government's constitution and domestic laws. These conditions continue our fight to retain our right to exist as a sovereign Indian Nation.

The Oweekeno people once witnessed a self-determined, independent and sovereign Oweekeno Nation. They held exclusive aboriginal rights to their traditional tribal territory. The lands and resources provided for the Oweekeno people's social and economic base. Their self-reliance and self-sufficiency provided for the potlatch. The tradi-

tional cultural values provided for the system of Indian Government. The unwritten laws were enforced by the Oweekeno people.

The McKenna-McBride Commission visited the Oweekeno people in Rivers Inlet from August 16th to September 5th, 1913. The people still thought of themselves as owners of their traditional tribal territory. Through their spokesman Chief Joseph Chamberlain they made it quite clear that their land was not for sale. In transcripts of his testimony Chief Joseph Chamberlain declared:

"We want to get the whole of Rivers Inlet, from Quay to the lake—Oweekeno Lake. The white man wants to (continued page 18)



Powerless review of poison dumping

NISHGA PROTEST

The Nishga Tribal Council demonstration against AMAX at Robson square brought together many organizations throughout B.C. on March 27. Jim Manly, representative in Parliament for Nishga people spoke on behalf of the Nishga Band against the review board that was formed by the Minister of Fisheries. The Nishga and other organizations say that this review panel has no obligation to make findings public, that it has no power to subpoena witnesses, or to stop Amax. It can only make recommendations.

The Nishga want a full public inquiry and the provincial and federal governments to present a reassessment package stating what the impact will be on Alice Arm by the Amax Corporation. Also the Nishga and other organizations want the dumping permits halted now. They ask us to voice our concerns by writing to our MLA and MP, stating our full support.

This whole ordeal concerns the livelihood of the Nishga people survival from the watershed at Nass River into Alice Arm, not only now, but for generations ahead.

KEEPING THE KELP

The minister of Environment has recently granted a license to the Enmar Company as an experiment to see if there is any money to be made in the collection and processing of kelp for food or as a manufacturing substance.

The experiment is planned to last five years; seaweed will be collected in the area of Pocher Island and Dolphin Island.

This encroachment of seaweed gathering concerns and upsets about five hundred Tsimshian Indians in Kitkatla. It directly affects and interferes with their natural traditional gathering and food supply.

Deputy Chief Johnson Gordon says "The government brushed aside Native concerns in an effort to find something new to turn a profit."

With the high cost of living and food prices in particular soaring, the Indian people are depending more and more on our traditional food sources and Johnson Gordon says, "Like the old saying, Native people will be the last to starve, but by the looks of things our traditional foods are in great threat and will be the first to go."

"The herring use the kelp to lay their eggs and we have three Band members who have licences to collect roe. If this company is allowed to harvest, it could upset nature's cycle."

The Kitkatla Band needs time to prepare their course of action but they are determined to stop the company harvest and what Johnson Gordon calls the government destruction of their food source.

take all our land and we are in the position of men who have been pushed half way to the water off our land, and it would not take much to push us off the land into the water altogether."

"I think that all this is our land and we should not be afraid to take logs anywhere. In the old time the Lord put our fathers here among these mountains and trees. He also put the salmon there for their food."

"This land is ours and we want to preserve it for our children."

"The reason we want to get this land from Quay to

Smith's Inlet is to make our food supplies secure, and so that we will be able to keep the fish for ourselves."

"There may be encroachments on the land. That is what we are afraid of."

Why does the Canadian Government claim ownership to the Oweekeno Nation's lands and resources? It has been said that the Government administers the responsibilities of "Indians, and lands reserved for the Indians" because the Indian people were believed to be disorganized. The Oweekeno people have always been very capable of managing the lands and resources just as well

OOLICHANS LAST VICTIM TO COMMERCE: NUXALT ELDERS ANGERED

When word reached Bella Coola that the oolichans run off the Fraser River was to be opened to commercial fishing, the Elders reacted quickly. At a meeting on Sunday, March 1st, they expressed fear that the Bella Coola

River may go the same way. They spoke of strong action, even "Greenpeace" type action (going out and getting in front of commercial fishing boats which take the oolichans).

The result of this and other meetings was a telex to Romeo Leblanc and a petition passed around by the students to support the Elders. Following are some articles by the students.

To: Ministry of Fisheries Romeo Leblanc

The Nuxalt Nation strongly opposes the commercial fisheries of any oolichans for the following reasons:

1. That it is the only remaining resource unaffected by the commercial fishing industry.
2. That if it becomes commercialized it would suffer the same fate of the herring and the herring roe, and its near depletion.
3. That it would increase the existing hardships created by the food fish licensing and other regulations (hunting and fishing) which are restricting our people and that the same would apply to the oolichans. As of now the people are freely harvesting the oolichans without any of these problems.
4. That if restrictions are imposed, that is a direct threat to the survival of our people, present and future. The oolichan fisheries have been a traditional food source necessary to the survival of our people and cannot be disputed because it has contributed not only to the nutritional value of our diet, but also the medicinal purposes as well.

The above concern is so crucial to the Nuxalt Nation that the Elders are prepared to fight in every way they must to protect this right, to ensure that the protection and harvest of oolichans remain the sole responsibility of our people. Up to now the people have been reasonable and have worked to operate within the guidelines and regulations laid out by the Commission of Hunting and Fishing, accepted the treatment and the negative attitudes of some officials and harassments without reacting violently or negatively. The Elders feel that this is the extent of their limitations and a line must be drawn. This fishery poses a definite threat to the survival of the last remaining and untouched resource by the commercial greed. The fear is that it too will disappear like all other resources.

We demand that the commercial fishery of oolichans be stopped. The basis on which we make this demand is that it is an aboriginal right of our people, not to be surrendered. Also in the declaration stating our ownership of all lands and resources (in this district and traditional lands and territories of the Nuxalt Nation) as drafted December 24, 1975.

On behalf of our Elders and Members, The Bella Coola Council.

GREASE

Ooligan grease is "just like butter to Indians" says Willie Hans. "Just like bread doesn't taste good without butter, well, grease was something like that for the old people long ago."

You can see by this statement that the ooligan is still very important to the Bella Coola people.

Edwards, in *The Beaver* (Autumn, 1978:32) says that "Grease is still used as a condiment of seafood, dried meat, stew, potatoes, and it is used in the baking of bread and cakes. Excepting the winter months, the seasons were very kind to the Bella Coola food-gatherers. In the late winter dried food and grease were relief upon for nourishment."

As a medicine, ooligan grease is used to prevent illness or sickness. If poison is suspected or a laxative needed ooligan grease is administered. The oil is used on dry skin and midwives used it as a lubricant (the first smell to reach a baby's nose). In fact it is also used in our culture much like cod-liver oil or castor oil is used in other cultures.

This is an important part of our culture and should not be taken away from us.

as other Indian Nations along the coast.

In the "Interim Report From The Commission For The Codification of Traditional Laws" there is a good example of traditional fishing laws.

"Around Terrace, an Elder talked about the way in which the first salmon were taken each year."

"There were two people appointed from the village as salmon watchers. They were posted at a point in the river to watch for the first salmon to come up the stream. When the salmon came past the point, there was a two-week waiting period. This time was to allow the salmon

to spawn for the next year. The salmon watchers were also responsible for making sure no one fished the salmon during this period. After the two-week waiting period, the fishing people came down to fish."

"Now this law has been interfered with by non-Indian law. The Fisheries now state the Indian must fish at a certain place below the place where the salmon watchers sat. Now if the Indian person does not fish at this point their rights are to be taken away."

"Not only is the Indian not allowed to fish at the traditional spot, but the non-Indian fisherman is allowed in

OOLICHAN CEREMONY

At the height of the ooligan run, there was so many of them that they could be taken in large purse nets. However, they do not come at the same time, and fishermen keep watching for their arrival and catching the straggling forerunners in hand dip-nets. The ooligan they catch must not be eaten immediately. Each fisherman arranges a box in the front part of his house in which he puts them, as taken; if several men are doing the ooligans a box for each is set near the front door.

Whenever a dance is held, eagle down is blown over the box to satisfy the ooligan and to prevent them from being disturbed by the noise of the dancers. As soon as one of the men has caught enough for a feast, he invites all his fellows to his house and the fish are distributed.

It is taboo for any woman to share this meal, and it is most improper for a man to summon his neighbors until he has enough ooligans to allow each guest to carry home a plentiful supply for his family. In former times, there used to be a number of meals of this kind, since each fisherman provided one when his box was filled.

No one was allowed to drink water immediately after eating the first ooligan of the spring. If someone did, it would cause a flood. It is considered most improper for a child to cry soon after partaking of this food: if he does so, he is quieted by having nettles stuffed into his mouth. If a person dies before the first fish have passed through his bowels, a shaman



must wipe his lips with cedar bark.

After the first meal of ooligan, poles for the nets can be driven into the river bed. The restrictions become less exacting. Women weren't allowed to assist in the fishing. An

abundant supply of ooligan is a source of joy, and all listen eagerly for the singing of the thrush, which signifies that the nets are full to bursting.



Left to right: Students *Rita Svisdahl, Barry Andy, Sarah Saunders, Jenni Andy, Greg Hans, Elise Andy, Aaron Hans*, and teaching assistant *Amelia Pootlass*.

We, the students of this school, wish to go on the records as supporting our Elders in their opposition to the commercial fishing of oolichans.

We see this fish as part of our diet and also of our culture. We cannot see the oolichans becoming a part of the pet food or any other business. It is food for our tables and serves medicinal needs as well.

Therefore, we wanted you to know we will support you in this struggle as you support us in this and other struggles.

the area prior to the two-week period being up."

The Indian law protected, enhanced, preserved and conserved the salmon for succeeding generations. The Oweekeno people had a similar respect for the salmon as well as other resources. The rights to certain fishing and hunting grounds were owned by individual Oweekeno people. They did not own them as private property, but rather they supervised or controlled the hunting or fishing activities there. For instance, a hunting party would be made up of many Oweekeno men, led by the owner, or if he could not go they would obtain his permission and

everyone would share in the catch. The hunting and fishing grounds were guarded against trespass by outside tribes.

Once again, the Oweekeno people must assume and retain a more significant role in the conservation, management, protection and development of the Oweekeno Nation's lands and resources, especially the natural fisheries and marine resources.

Our land is our culture! We have survived! Our lands and resources must survive! Long live our Oweekeno people's legacy!

1981 ROE HERRING

Back to Normal

This year under the B.C. Fisheries 1981 roe herring management plan three areas of the coast were identified as separate fishing areas: north of Cape Caution, the Gulf of Georgia and West Coast Vancouver Island.

The total catch for the Gulf area was 9,050 tons; for the West Coast, 11,000 tons and in the northern area, to date it is estimated at 9,000 tons.

The United Fishermen and Allied Workers Union and the Native Brotherhood of B.C. estimates the total catch, native and non-native, at about 30,000 tons.

The herring gear under the UFAWU this year was 46 seiners and 400 gillnetters, this out of a total of 249 seiners and 1301 gillnet licences for B.C.

This year the Department of Fisheries' rough guidelines for the allocation of herring catch was designated at 55% seine and 45% gillnet.

The guaranteed minimum price for this year's catch was \$760 per ton for gillnetters and \$411 per ton for seiners. This price was negotiated jointly by the Native Brotherhood of B.C. and the UFAWU.

The Central Native Fishermen's Co-operative had a total of 16 seiners and 50 gillnetters out this season. The total catch to date has been 1,800 tons. The projected goal for the co-operative was between 2000 and 2500 tons.

At press time fishing in the northern area was still going on with several days remaining in the season.

VICTORY AT HATCHPOINT

Two south Vancouver Island Bands have stopped Chevron from building a refinery at Hatchpoint, near the Bands' land.

Chief Dennis Alphonse of Cowichan Band and Chief Norman Williams of Pauquachin Band, both sent letters to Minister of Municipalities Bill Vander Zalm opposing the development.

They also had a demonstration at the Parliament buildings, but the response by government was poor. On March 8, they received a letter stating that Vander Zalm wanted a more detailed environmental study done of the possible impact on the very rich marine resources at Hatch Point.

The Minister still hasn't met with the two Chiefs and they are worried that the halt may not be permanent.

Informal community meetings explain Indian fishing

PEARSE COMMISSION PUBLIC HEARINGS

The public hearing of the Pearse Commission is scheduled to start in April and will continue until June 1981. Pearse is expected to complete his final report in December 1981. It will then be presented to Minister of Fisheries Romeo LeBlanc.

In addition to the public hearings in larger centres, suggestions were made by individuals that less formal meetings be held in the smaller communities where fishing is important. This would make the Commission more accessible and is an opportunity for people to discuss their views on fishing problems without having to prepare in advance written submissions or cope with

cross-examinations and other procedures, as in the case of formal hearings. Pearse is willing to arrange these meetings if there are sufficient demands for them.

We think this is a good idea IF the Commission includes the recommendations put forth by the smaller communities in his final report. This would give the people a chance to voice their opinions and concerns of the fishing problems at the local level. This would also give the Commission a first hand look at the communities, its people, the economy, and why fishing is so important to the Indian people.

The Commission has confirmed UBCIC's participation at the public hearings. They are in the process of planning their schedules of locations and dates in the larger centres. If you have any ideas, suggestions, etc., please let us know in writing or by calling the Fishing Portfolio. We'll keep you posted on future developments.

NEWS NEWS NEWS

INDIAN GOVERNMENT BILL

In spite of all that we've said about our Aboriginal Rights, the Indian Government Bill will be read in the House of Commons by John Munro on March 31. If the Bill is passed the government's version of Indian Government will be implemented.

KITSILANO RESERVE SOLD WITHOUT CONSENT: DIA CHARGED

A representative action was started in the Federal Court of Canada by the Squamish Band over Kitsilano Indian Reserve #6. They are charging the DIA, Department of Public Works and other ministries with alienating two parcels of land within Kitsilano Indian Reserve #6 to the CPR without providing proper compensation and without Band consent.

Between 1910 and 1964, DIA conspired with National Defense and Public Works and the Province of B.C. to eliminate Indian land in IR#6 and to gain those lands for Federal and public purposes by allowing individual purchase of Kitsilano I.R.#6.

HUNGER STRIKE STOPS DAM

The Indigenous Sami people of Norway have been successful in their struggle to preserve their Indigenous rights and freedoms by forcing the Norwegian Government to stop the construction of a hydro electric dam. This proposed hydro electric project at Stilla site of Alta Kautokeino River would have destroyed the environment necessary for the Sami's traditional lifestyle.

In January 1981, they protested in Alta in order to stop the hydro project and also to strengthen their demands for a basic review of the rights of themselves as Indigenous people.

They were strongly supported by equal numbers of Norwegian protestors. These protestors lived in tents on the banks of the Alta with temperatures ranging in the minus thirties. Sixty of them chained themselves to the mountain side and went on a hunger strike, refusing to be removed by the police.

As a result of their actions, the Norwegian Government have placed a temporary moratorium on the hydro electric project and negotiations are currently being held between Sami leaders and Norwegian Government officials.

DIA SIT-IN BY WINNIPEG INDIANS

The Winnipeg Indian Council (WIC), with the support of the Four Nations Confederacy, staged a four day sit-in at the DIA Regional office in Winnipeg.

The sit-in, which started March 2nd, was initiated by WIC president John James.

The WIC is a recognized urban tribal council representing Winnipeg's 10,000 status and treaty Indians.

James stated that "the WIC has been in existence since the early 1970's. We had been, up until about a year ago, a volunteer organization. But the need of Winnipeg's Indian community surpassed the services we could provide as a volunteer group. Last December we had a commitment from the Minister of Indian Affairs for funding which the regional office in Winnipeg later reneged on."

What started as a one man protest in Regional Director Brian Vano's office became a peaceful sit-in by members of the Indian community, when DIA officials threatened to forcibly remove John James from the premises.

On March 6th the police were called in to remove the protesters on the request of Deputy Minister Paul Tellier.

Since the incident there have been several meetings with DIA officers and John James said that "the original commitment for funds has come through. We feel we have opened a lot of doors for off-Reserve status and treaty Indians."

AHOUSAHT FIRE

Even though the Ahousaht Band had a brand new fire truck, the truck didn't serve its purpose early Wednesday morning March 18. Ahousaht Band never had trouble with the truck up until a fire broke out.

When they tried starting the truck, the battery was dead; they tried jump-starting the truck, but nothing happened.

While this was going on, James Swan's father, his daughter and her boy and girl got out of the house with only the clothes on their backs.

The community reacted quickly and formed bucket brigades from two fire hydrants and the shoreline, passing buckets of water and whatever was usable to put out the fire. It took them two hours to put it out. However, even with all the effort by the community, the Swan family lost everything.

Investigation is still going on about the fire and also why the truck couldn't get started that day.

GENOCIDE IN EL SALVADOR

Indian People Caught in the Middle

"What we see in Central America isn't just a conflict between the right and the left," says George Manuel, President of the Canadian-based World Council of Indigenous Peoples (WCIP). "Entire groups of people who are not on the right or the left have been forgotten, and that includes the Indian people."

Indigenous peoples being played off against each other by foreign powers

The powerful nations of the east and the west are competing for domination and control in that region, while thousands of Indigenous Peoples are being slaughtered by both sides. The Indigenous communities are not direct parties to the conflicts raging throughout Central America. What on the surface appears to be a civil war is a war of genocide and ethnocide against Indigenous Peoples, committed by European descendants who are seeking control over Central America.

Countries such as Brazil, the United States, Vietnam, Israel, the Soviet Union and Canada are shipping deadly weapons and armaments or are encouraging mercenary gun runners to increase the death and carnage of Indigenous Peoples.

Large multi-national corporations are taking advantage of the situation by infusing money to support the left or right. It is these corporations and

the European middleman who will take from Indigenous lands the many valuable resources and a convenient shipping base for these resources. As a result of this genocidal war, the survivors will be exploited as cheap labour to support multi-national goals.

Government leaders and media in East and West mislead people

Government leaders from both the east and the west are intentionally misleading the ordinary people by portraying conflicts in Central America as merely a struggle between the left and the right, between communism and capitalism. Such diversions from the realities serve to hide the destruction of whole races of people.

WCIP release principles of peace proposal

On 20 March 1981, the WCIP released the principles of the peace proposal which offers a practical means for reducing tensions while establish-

ing a method for bringing peace in Central America. The WCIP initiative is focussed upon the need to secure a regional solution to a regional problem. In general terms, the peace proposal is based on the following principles:

- the WCIP believes that countries outside the region are only fueling the conflict and that they should all withdraw immediately.
- The WCIP believes that eastern and western nations must immediately impose domestic restraints on representatives of multi-national corporations to prevent their further subversion of the Central American Region.
- The WCIP believes that a settlement of conflicts in Central America is only possible if the national leaders of each Central American country and the leaders of the left and right political factions accept Indigenous leaders as formal participants in an internationally supervised peace settlement.
- The WCIP believes that Indigenous Peoples should be guaranteed absolute protection from intimidation and threats from either the left or right or from the governments.
- Finally, the World Council of Indigenous Peoples was offered as a direct aid to facilitate the establishment of a peaceful resolution of conflicts in Central America.

Details of the proposals will be released after various government officials have had a chance to respond.

WCIP GENERAL ASSEMBLY

The 3rd General Assembly of the World Council of Indigenous Peoples will be held in Canberra, Australia, from 26 April-2 May 1981.

the major topics will be:

- National issues—each delegation will be submitting a written Summary of their critical issues for WCIP action. The constitution will probably be one of the issues brought forward by the Canadian delegation.
- Indigenous ideology and philosophy.
- Economic, Political and/or Economic Imperialism—

focussing on multi-national activities and how to deal with them.

- Draft convention on Indigenous Peoples Rights—to lobby in the United Nations for its adoption.
- WCIP Plan of Operation.

Nominations for the WCIP Executive will be on 30th April with ballots being cast May 1st.

The program also involves an arts and crafts display throughout the week, a welcoming dance by the aborigine cultural dancers, cultural films and cultural performances. Over forty people from B.C. have made reservations to be there. We look forward to hearing from them when they get back!

COPE... A BAD DEAL TAKES A TURN FOR THE WORSE

The Committee of Original Peoples Entitlement agreement in principle was never regarded as being a good deal for the establishment of aboriginal title in the Western Arctic.

The agreement signed in 1978 by COPE president, Sam Raddi and former DIA Minister Hugh Faulkner was done so in the long shadow of northern resource development.

COPE and DIA officials at the time called the agreement historical and cited it as being the perfect example of a fair and reasonable negotiation between the federal government and a native organization.

That, however, was four long years ago and the deal which was supposed to be finalized a year after the signing is still unsettled and the principle of fair negotiation has been buried like tundra under the arctic snow.

Leaked documents show government deceit

Internal documents released to COPE officials and the press reveal that, while COPE was getting assurances from chief negotiator Senator David Steuart that the original agreement would stand, his officials were receiving contradictory briefing notes calling for Inuvialut compromise in a number of areas. These memos between Senator Steuart and DIA Minister John Munro show government double-dealing during much of the latter stages of negotiations.

The exploitation of northern resources seemed the prime motive for possible government deceit. The original agreement had called for the establishment of a wilderness park that would run the length of the Yukon's northern border. The Yukon Territorial Government has strongly opposed the existence of such a park

because it would then be cut off from the oil-rich Beaufort Sea. They made known their concerns to negotiator Steuart.

The DIA memo said that Inuvialut "compromises are essential" and was quite explicit in telling government negotiators to reserve "the right to establish transportation corridors and onshore facilities on King Point without parliamentary consent."

Munro had stated that his concern with the COPE agreement was that he could not present it to cabinet in its present form. But cabinet had already given consent to the agreement in principle in 1978.

The 1978 agreement stated that if any area of the park were expropriated the remaining lands would return to Inuvialut ownership.

Bob Deleury, COPE negotiator, stated, "to reach the agreement in principle we compromised a lot. Now they tell us we have to compromise more. Compromise should come from both sides, not just ours. The agreement was designed to make the Inuvialut of the Western Arctic independent and self-reliant. This would have little effect nationally. The only people it would affect are the Indian Affairs bureaucracy, who are supposed to be responsible for the Inuvialut with their \$1.1 billion budget. They are all protecting their jobs."

Government officials act like bad little boys caught in the act

Senator Steuart's gut reaction to the COPE accusations was that he would not send Munro any more memos until the "snitch or mole" in northern affairs was exposed or fired. "Until this process is over anything I have to say to the minister I'll say personally," he said.

DIA Minister Munro stated, "there are no holds barred in this type of thing. If this is a type of psychological warfare as part of the negotiating process to attribute evil motives either to my officials or to myself... I'm prepared to accept that."


As DIA officials tried to downplay the obvious intent of the leaked memos COPE president Sam Raddi stated that Munro had effectively broken the agreement in principle by questioning it and has since broken off all further land claims talks.

COPE views the letter as an ultimatum which breaks Munro's long standing promise not to change the agenda without mutual consent. Munro says that it is merely a list of concerns.

Governments have to be watched in future negotiations

The bitter feelings that now surround the COPE issue could also have an effect on other northern native claims. Several northern leaders have expressed a concern over the value of an agreement in principle if the government can back down or rearrange the terms at any time.

COPE president Raddi in response to the letter said, "although we strongly suspected we were being deceived, we attempted unsuccessfully to deal with our fears through the negotiation process. Still, only after we were fortunate enough to obtain leaked documents were we able to see the deceit in dealing with us."

"Never have the officials been prepared to argue their case on merit. Instead civil servants, whose concerns cannot meet the test of open debate, seek to defeat us by going behind our backs and trying to create a framework for negotiations whereby the commitment made to the Inuvialut by Canada is defeated." 

Note: The Council of Yukon Indians and the Dene Nation of the Northwest Territories are close to entering land claim negotiations with the Federal Government of Canada.

Coal Under Treaty 8 Land

Indian People Not Consulted

Indian people of Treaty 8 will be affected by increased activity in their area when the Teck Corporation and Denison Mines begin the process of exporting coal to Japan. The development of new roads, new mines, and new railways will destroy the traditional hunting and fishing areas of the north-eastern Indian people. The people have not been consulted; no negotiations have taken place about this development on Treaty 8 Land and on the two registered Indian trap-lines.

The B.C. Northeastern Coal reserves have excellent coking qualities which have caused a renewed interest from Japanese developers to export more coking coal. The major demand for coal comes from the main consuming sectors, the domestic thermal electric generating industry, and the steel industry. Thermal coal is used for the electric utilities while the metallurgical coal is used in the steel industry. It is the huge amount of coking coal in the northeast that aroused the Japanese interests.

The companies that have made deals with Japan are Teck Corporation and Denison Mines who have agreed to sell 7.7 million tons of coal for a fifteen year period.

Corporations, Governments hold only say on coal deal

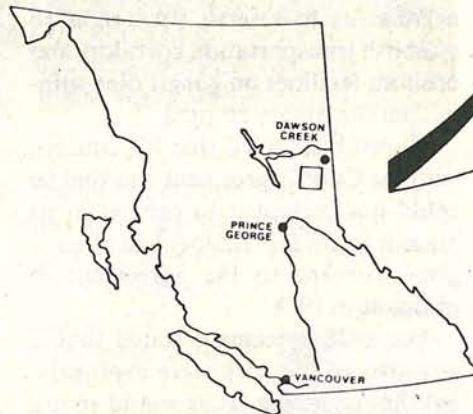
Although this coal deal is between the coal companies and Japan, the companies still have to make a deal with the Canadian federal and B.C. provincial governments. It is these governments that have control of the necessary townsites and the transportation network for shipping the coal.

Because of the proposed northeast coal developments there will be direct

and indirect environmental impacts from the following activities.

Proposed townsite would destroy wildlife habitat

The proposed townsite of Tumbler

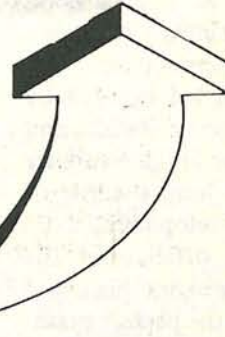
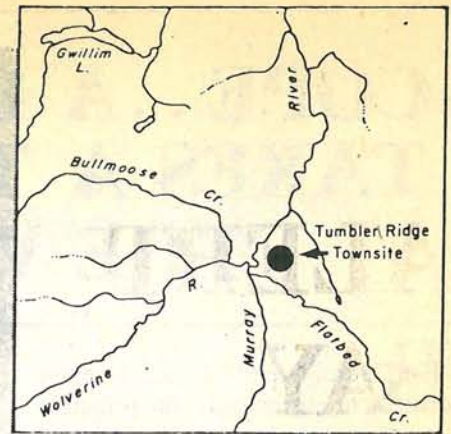


Ridge will cover about 15 square kilometers, for a population of 10-12,000. It is to be located within the Murray River Valley and on the east side of Murray River. The main townsite core area is an important winter range for moose, elk, deer, as well as a habitat for a variety of other wildlife. This flood plain is important for the wildlife and fish resources.

New roads and rail bridges will be built to mines that will be on either side of Murray River. Bridges could damage the important spawning and rearing stream for whitefish and arctic grayling.

Increased roads and railways will result in much wildlife being hurt by vehicles. The roads will create an easy access for hunters, fishermen and poachers that will result in overhunting and overfishing.

Coal is one of the dirtiest substances that man deals with. If the



coal sediment gets into the water, it can coat the gravel and choke up the spawning grounds. There is a disease called "Black Lung" that is caused by breathing in too much coal dust.

Secondary development also a threat

Socio-economic and community impacts as well as the environmental disruptions will be caused by exploration, excavation, overburdening of waste disposal, processing of coal, and transmission lines. These impacts on the environment do not include agriculture development, small scale developments, and the big mega-projects that are already happening in the area.

All of these socio-economic and environmental impacts cannot be measured in monetary terms. There are no appropriate compensation or mitigation measures that can ever recover the losses that will be created from northeast coal development. There will also be no proper compensation to cover the Indian people who will feel these impacts.



ALERT BAY WINS

By Debbie Williams

The Senior Women's Basketball Championships were held at Cowichan High School on March 27 to 29. In all there were 18 games played with ten teams participating. Teams came from Kitimat, Williams Lake, Vernon, Shuswap, Musqueam, North Van, Cowichan, Nanaimo, and Alert Bay.

Alert Bay captured the championship, beating Cowichan 55-54.



Second place went to Cowichan, third to Nanaimo, and fourth to Kitimat. The most sportsmanlike prize was awarded to the Vernon Vulcanettes.

Awards

There were individual prize categories for the participants. The people that made the second all-star team were Dottie Denault from Shuswap, Debbie White from Nanaimo, Sherri Jacobs from North Van, Cindy Sparrow from Musqueam, and Deb-

bie Williams from Cowichan. The First All Stars were Lori Elliott and Michelle Williams from Cowichan, Corri Alfred and Diane Jacobson from Alert Bay, and Karen Williams from Nanaimo. The most inspirational player award went to Lorri Elliott, Best Defensive Player was Diane Jacobson, and Barb Kranmer of Alert Bay was named the Most Valuable Player.

Spectator turnout was excellent for the three-day event.

INDIAN WORLD ADVERTISING RATES AND DATA

Black plus colour: \$75 for each additional colour.

Camera-ready copy preferred—25% surcharge for artwork and typesetting.

Four colour process extra—colour separations must be supplied: \$475.00.

Payment to be made within 30 days of billing.

Deadline: All advertising material must be submitted by the 15th of each month for insertion in the following issue.

Black and White:

Full outside back cover	\$400.00
Full inside covers	350.00
Full page	300.00
2/3 page	260.00
1/2 page	200.00
1/3 page	160.00
1/4 page	115.00
1/8 page	75.00

March 12, 1981

— We wish to inform your readers of the upcoming reunion of former students and staff of the Shingwauk Residential School, located in Sault Ste. Marie, Ontario. This school was in operation from 1875 till 1970, with students attending from everywhere.

The reunion will take place July 3-5, 1981. Activities will include a feast, open house in Shingwauk Hall, art displays by former students and staff, a banquet, dance and much more.

In order to make this reunion a success, we would like to get in touch with as many former students and staff as possible. So if anyone has knowledge of the names and addresses of either students or staff, would he or she please contact us at the following address? Florence Gray or Joy Agawa, Co-ordinators Shingwauk Project, 1520 Queen Street East, Sault Ste. Marie, Ontario P6A 2G4.

Thank you for your time and consideration.

Yours truly,
Florence Gray, Joy Agawa
Co-ordinators, Shingwauk Project

INDIAN WORLD 25



Dear Mr. Wonderful

*Is there something bothering you?
Looking for an answer? Write to
Mr. W. at the Indian World!*

Dear Mr. Wonderful:

I work in an all Indian logging camp. My girlfriend works in Vancouver. She used to come and see me every weekend at the camp and cook, clean, launder my clothes, and keep me company in the traditional manner of an Indian woman. Recently she hasn't come up to see me, she stays in the city.

I think my girlfriend is being attracted to urban Indians by means of a SECRET LOVE POTION.

Can these people do that? What sort of potions do they have? What can I do?
—Logged Out

Dear Bushed,

If you work harder maybe you may earn yourself another wife!

Dear Mr. Wonderful,

I am an Ojibway Indian from Ontario and have just recently moved to Vancouver. I have a skin rash on my neck but medicine the doctor gave me didn't work. A friend from the West Coast gave an Indian remedy called Oolichan Grease which I am faithfully applying three times a day. The problem is that whenever I go into a restaurant or public place everyone around me moves away. My wife sleeps with the kids saying I need to be alone to heal properly. This grease is working well at clearing my rash but I am losing popularity with my friends. What can be done to make me smell better? Is there any other remedy available?
—Greased Out

Now you know who your friends are! I still think grease is the best for everything. It does not smell bad. You have to fix your nose because it smells good to me!

Remember

Remember when

You were a child?

You remember the hard times

When you got in trouble for something you didn't do
nobody wanted to listen to you

nobody cares

eating foods you hated

getting in trouble for making too much noise

—you thought you were just having fun...

and when everyone seemed to forget

that your legs were shorter than theirs

Then you remember the good times

going on outings

when relatives got to your house

you got lots of hugs & kisses

and maybe a whole dollar!

When your mom or dad listened to your story

Even when they didn't understand what

you were talking about.

and especially when they all of a sudden

picked you up

or bent down to give you a nice

warm hug

and said, "I love you so much,

even though it doesn't seem like

it sometimes."

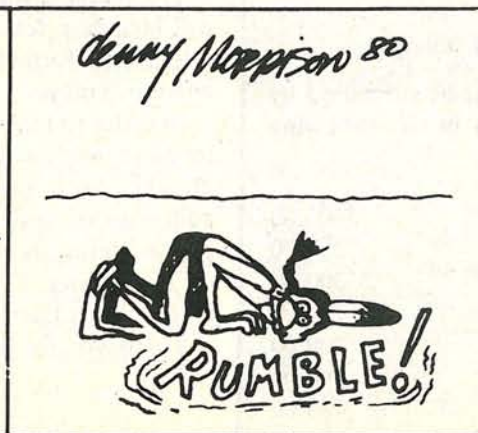
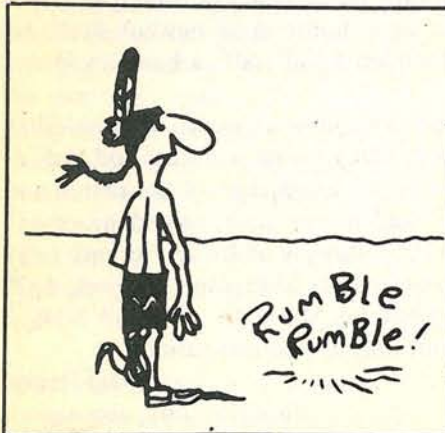
You wondered why you saw tears.

Just remember that you

were a child once

Now that you have a child.

By Kat Norris



WE ARE METIS



A Metis View Of the Development of A Native Canadian People

by

DUKE REDBIRD

Book Review by Bess Brown

Redbird, Duke.

We are Metis: a Metis view of the development of a native Canadian people. Willowdale, Ontario: Ontario Metis and Non-Status Indian Association, 1980. 76 p.

Duke Redbird claims *We are Metis* is the first book on Metis history that has been written by a Metis. In his

book *Redbird* attempts to prove that the white historians were wrong in their assessment of the Metis. The historians felt that "the Metis people were doomed to extinction because they were a static, primitive society, unable to face the changes of an advancing, sophisticated, white civilization." It is difficult to say whether *Redbird* succeeds or not.

Must we believe everything we read?

All *Redbird's* evidence comes from reading between the lines of primary sources and viewing events from a native perspective. I have a difficult time accepting or believing his interpretations are any more "right" than the white historian's version. The reluctance on my part may be attributed to the successful teachings of my predominantly white educators. One simply does not make a statement that cannot be supported by at least one or two primary sources.

According to *Redbird* the Metis had the ability to respond to the rapidly changing world in which they found themselves. In fact in some areas they were far more advanced than the "civilized" white population, in their economic development and political structure for example. At a very early stage in their history the Metis were talking about provisional governments and nationhood, concepts we are talking about today.

Redbird also examines the present state of the Metis people. He discusses subjects such as aboriginal rights, land claims and the unwillingness of the Canadian government to provide funding to Metis people. Despite the enormous problems his people are faced with *Redbird* is confident they will overcome them, whether they be social or economic ones.

Just another history book?

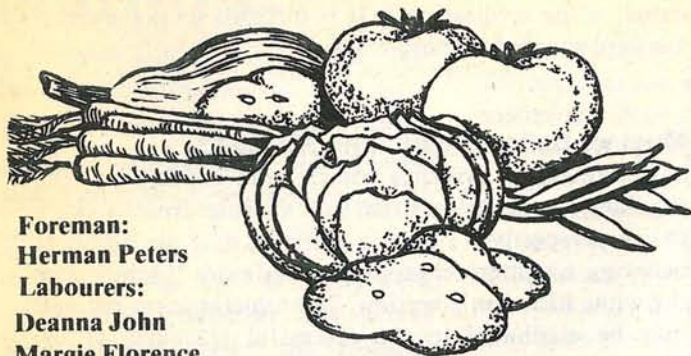
Though *We are Metis* was written by a Metis, it is difficult to say with certainty that it was written for Metis or native people. The style in which it is written is very similar to that of the white historian. Probably the major complaint from native people about history books is that they are difficult to read and sometimes boring. Though *We are Metis* is quite interesting, there are parts that are somewhat dry and others that are downright boring. There would appear to be very little difference between books written by white historians and Indian historians.

But perhaps this is due to our oral tradition

It is also possible that Indian people will reject any history book for the simple reason that our culture has traditionally been passed to the younger generations orally. The written material lacks the warmth and enthusiasm of the Elders passing on their knowledge to their children and grandchildren. It just doesn't seem "right" to learn about our culture from reading the works of a white historian, when we have available to us the enormous wealth of knowledge of the Elders of our communities.

IN THE NEWS

FROM CHAWATHIL NEWSLETTER
HOPE BAND TRUCK FARM



Foreman:
Herman Peters
Labourers:
Deanna John
Margie Florence
Wilma Jack

Since the last Newsletter, it's been pretty much the same, lots of slash and burning. The next steps are stick and root picking, fence line, loads of fence posts to do.

Then comes land preparation, limeing, plowing, discing and harrowing, fertilizers also.

In the last few months, we had a few workshops in Agriculture and Farm Management. It will help me personally, since this is my first year ever to do with farming. Last year we started a 3-acre farm, this year it will be 20 acres; wow man, it's going to be unreal.

Also I would like to give thanks to my fellow workers, Deanna our tractor operator, tree faller and power saw operator, Wilma and Margie, chokerwoman and brush burners.

More work to come would be building of the cole-frames to start our seedlings. It's going to be a good year or my name isn't Redenbouker. **by HERMAN**

Would you believe it if I said working out at the back was fun!!! We've managed to get a lot of work done. Every day there was something to look forward to. Last year I learned the basics of running the tractor (getting it from here to there, sort of basics!). I had my chance at running the power saw, and I have all of my toes and fingers yet too!! Pretty good if you ask me. . . .

Hauling logs from the slew as from nearby bush: I've been the choker setter, now that can get to be fun! Even if it got real cold out there, that was okay because of the fires we built.

It gets tough out there sometimes, but I believe the only reason we've seen it through is because we stuck together as one. I hope we stay that way!

Yes, we've been clearing land getting ready for our garden this year as we will go into a wider variety of vegetables. I know our garden will do well as it did last year. The best part was when the vegetable stand went up. There were a lot of people buying from us and coming back saying they'll watch for us this year. We'll be there all right!
by MARGIE

INDIAN WORLD 28

FROM "ALKALI SPEAKS". TRAINING ON THE JOB

As some of you may know, Canim Lake will be opening their own Store on the reserve. In order to get the store in operation we needed a store keeper. I was sent to Alkali Lake to learn how to operate a store.

So far I have learned how to price items from different companies, how to arrange different products on shelves, how to communicate with the Board of Directors of a Co-op store and how to shop around for not so expensive products for the store.

Also, I have learned how to socialize with many different people, I have learned many things through them and this will help me in my new life. I will be leaving in a few days so, I would like to thank you for CARING AND SHARING.

Nelson Thomas, Store Trainee for Canim Lake.



FROM KILOWNA
NEWSLETTER

Indians from many Nations meet here, Nations of pride and beauty, strong and young.

They walk in the path of togetherness, struggling to gain freedom.

Freedom from the chains of anger, breaking the endless hours of pain and sorrow.

They are building a path of Love, Beauty, and Unity.

So we can see stronger nations of Tomorrow.

They came from Nations of the OKANAGAN, SHUSWAP, CREE, THOMPSON, SALISH, and many other nations from far north.

We call each other Brother and Sister for we know this land is one land of Truth and Kindness for each other.

For within our Hearts we know, that we must STRUGGLE to reach our goals and feel the FREEDOM of Beauty.

Gain the freedom of tomorrow, feel the freedom of understanding the INDIAN ACT.

KNOWING our ABORIGINAL RIGHTS.

Living our HUNTING and FISHING RIGHTS.

Looking after our lands, care for our Elders, and teach our young about the Wonders of Tomorrow.

Never stop fighting for rights, because our CHILDREN are the leaders of TOMORROW.

For the nations of today are awake. 200 years of Pain is the Past.

For today we stand as "One Nation."

Strong and Pride of Beauty.

By Saul Basil

(Saul is now in hospital in Vancouver, after being seriously injured in a car crash. Our best wishes to him.)

UP-DATE

FINDLAY VS. SQUAMISH BAND

The Squamish Indian band brought a trespassing charge against a Band member because that person broke a Band zoning by-law. However, when the court of appeal made its decision, it did so only on the grounds of trespassing and ignored the Band by-law.

The court said that Findlay should have the Band's consent before settling on Band land and that there should be an agreement for the allotment of that land, with approval from the minister.

Therefore, the strength of the Squamish Indian Band zoning by-law was not tested in this case.

SPOTTED LAKE

Negotiations over Spotted Lake have again started between the Okanagan Nation and the Smith family. DIA is to negotiate on behalf of the Indian people. It has gotten in touch with the lawyer for the Smith family. Meanwhile, legal action against the Smith family is still pending.

If no agreement is reached in the negotiations, the Okanagan Indian Nation will ask Spotted Lake be expropriated with adequate compensation to the Smith family. This action will be taken only as a last resort.

GITWANGAK

For several years now the dispute between Gitwangak Band and CMHC/DIA has continued unresolved (see *Indian World* Aug. 79 and Oct. 79). The dispute centres around the \$481,000 paid out by DIA to CMHC in 1978. The money was to cover the payments of 14 homeowners who had fallen behind on their payments to CMHC.

In their attempts to get the money back from the Band, DIA tried, in 1978, to withhold the Band's housing money. Since DIA and the Band were in negotiations over these funds the Band was allowed to get their housing subsidy funds each year since 1978.

Last year DIA claimed the \$61,000 the Gitwangak Band had made through their logging operation. The Band managed to get the money back when they identified, in a BCR, that this money was to be used for the building of a recreation complex.

Since last June, DIA extracted \$23,000 from the Band's consolidated trust fund. The Band is at present trying to get a reimbursement of this money. They are awaiting a reply from the federal office of the DIA. The Band is thinking of legal action if DIA's reply is negative.

Chief Larry Moore of the Gitwangak Band has asked all of the original 22 homeowners to withhold payments to CMHC. He said that "the interest rates are too high. Also the resale value of the houses is practically nil."

ALKALI LAKE/CANOE CREEK HUNTING & FISHING CASE

In May 1980, Arthur Dick, Ricky Dick, John Johnson, Pat Johnson and Augustine Tenale, from the Alkali Lake and Canoe Creek Bands, were charged with hunting and fishing out of season.

The case went to court in January and again last month, March 16 and 17, with the lawyers arguing the legal aspects of the case. The major defence argument of the Indian people was that the provincial regulations cannot apply as long as they limit the Indianness of these Shuswaps. The defence said, therefore, constitutionally the province has no right to regulate in the area. Only the federal government has jurisdiction concerning Indians.

The judge's decision is expected in early April.

CONFISCATED FISH RETURNED

Ralph George and four Band members from the Hope Band have won their court case against the Fisheries Department.

This case has carried on since 1979 up to now and that's just about long enough for the next generation of fish to go up river.

Ralph George wants everyone to know that he is very happy that the court case is over and he wants everyone to know that this shouldn't happen to any one of us as Band members. The right is ours and we should be the ones to settle this at Band level.

He will be getting all his fish back; he has been assured the fish is edible and it is fresh fish.

BATES COMMISSION REPORTS ON URANIUM MINING

In the recent publication of its report, the Royal Commission Into Uranium Mining recommended that uranium mining could proceed in this province. We cannot accept that conclusion.

During the course of the hearings, the UBCIC and many Bands which would be affected by uranium exploration and mining strongly opposed the development of the uranium industry in B.C. We were joined in that opposition by many other groups. Nothing we heard convinced us that it was certain that uranium exploration and mining could proceed without risk to our health, our land, and our way of life.

We reject the Commission's conclusions, especially as only half of the evidence was heard and the special interests of Indian people were not dealt with at all. Fortunately, the strong opposition of Indian people and others has convinced the government that no exploration or mining should occur for at least seven years.

Child Welfare Laws?

The Canadian Indian Lawyers Association sponsored a workshop on Indian Child Welfare in Regina, Saskatchewan from March 18th-20th.

USA Indian Child Welfare Act not backed by dollars

A focus of the workshops was the American Indian Child Welfare Act of 1978 which is a federal statute encompassing many aspects and recognition of self-determination of Indian Nations within the boundaries of the United States. Nancy Tuthill, who is an Indian lawyer and the deputy director of the American Indian Law Centre in Albuquerque, New Mexico, called the Act "an instrument of self-determination." Indeed, many provisions in the Act recognize the validity of Indian customary law, tribal jurisdiction (i.e. Band jurisdiction), cultural differences between Indian and non-Indian communities and the realities of Indian life such as the extended family structure. However, she also stated that the Act was only effective when the Indian communities were behind it and used it. She pointed out that, thus far, the dollars for effective use of the law were not being provided. Sound familiar?

Band laws to protect children

In contrast, the Spallumcheen Child Welfare legislation was a focus of attention. Chief Wayne Christian pointed out the advantage of such a law having been developed at

the Indian Community level as an exercise of Indian Government and therefore avoiding some of the problems which are possible when another government passes laws for Indians without input from Indian communities. Indian Government laws have the advantage of being sensitive and relevant to the particular culture in the community.

A question of priorities

It was pointed out, however, that most Indian Governments don't place Child Welfare very high in their priorities. This has made it possible for the non-Indian government agencies to apprehend our children, remove them from our people, thus decimating Indian families and communities and creating enormous problems of alienation for the Indian child. Thus the very basic resource of Indian Governments, the people, are left unprotected.

The very basic question addressed by the workshop was: should there be, in Canada, legislation similar to that passed in the United States, or should there be an approach in the nature of the Spallumcheen legislation by individual Indian Governments. The immediate task is for each province to form a Child Welfare committee at the initiative of the Indian people directly concerned with Child Welfare, and for these committees to have representation in a national steering committee.

HELP WANTED

SOCIAL WORKER FOR NESKAINLITH BAND

Qualifications:

Practical knowledge of Social Working (on an Indian Reserve). Valid driver's licence. Knowledge of book-keeping and typing skills would be an asset.

Duties:

Under the direct responsibility of the Administrator or Chief and Council, the Social Worker will be responsible for the following duties:

1. Assisting the Band Council to develop Social Assistance policies.
2. Interpreting Social Assistance policies.
3. To attend staff meetings and conferences related to Social Assistance.
4. Administering the Social Assistance Program.
5. Working with resource people such as Canada Manpower, Drug and Alcohol Treatment Centres, Court workers, etc.
6. Be personally suited to do field work in the community.

Salary: Negotiable.

Applications: Will be accepted until April 6, 1981. Neskainlith Indian Band, P.O. Box 608, Chase, British Columbia, V0E 1M0, 679-3295 or 679-3296

INDIAN WORLD 30

INDIAN CHILD CARAVAN

By Chief Wayne Christian

On behalf of the Spallumcheen grandparents, parents, and little people, I would like to extend a very warm thank you for all the people who supported and took active participation in organizing the Indian Child Caravan.

There was much sharing of anger, love, humour, emotion, and hope. The people who were a part of the walk to Grace's should hold their heads high and be proud of the fact that rather than talking about what they should do, these people took direct action to protect the little people and those generations yet unborn.

The Indian Child Caravan was a major victory in asserting a right that we have been brainwashed into thinking was lost and out of our control. I personally feel bad about having no follow-up on what has happened to the agreement between Grace McCarthy and the Spallumcheen Indian Band.

The Constitutional war was upon us too quickly for an effective follow-up on the Indian Child Caravan. We are presently in the process of concluding an agreement with the DIA for the transfer of the monies directly to our authority rather than to the Ministry of Human Resources. Once we have concluded this agreement, we will meet with Grace McCarthy to conclude our agreement with her.

There is a proposed gathering to be co-hosted between the Spallumcheen people and the UBCIC as follow-up to the Indian Child Caravan. Hopefully this gathering will be some time in June. Dates have not been set yet.

YEAR OF THE HANDICAPPED

The National Indian Brotherhood presented a brief to the Special Committee on Disabled and the Handicapped on August 30, 1980.

No figures available on handicapped Indians

The brief confirmed that there were no true figures of Indian handicapped people in Canada because they are included in the regular social service funding and because most handicapped people move off reserve for better services. Only recently have there been any special pensions allowed for the handicapped persons on reserve.

Family or friends cared for handicapped

In the past, it was our tradition to take in and look after any relative who was handicapped, whether it was physically, mentally, or materially. We looked after each other. The handicapped person was taught in the very same way as any other person, to the best of their abilities, the tasks that were expected of them for the daily living rituals of the community.

True, the sometimes cruel sense of humour of Indian people at times made it trying for a disabled person but it is a lesson in itself that no one is treated special and that everyone must learn to deal with the hardships of life. For many years many of us have been led to believe from the European social and history books that many Indian people were born "handicapped." This was always confusing because I can only remember maybe one in a village of two hundred people. I am sure if anyone took a tour of an institution there would be very few Indian patients. This is yet

NNAAP: The Play Remains the Same, Scripted and Directed by Government Year of the Handicapped

The National Native Alcohol Abuse Program will be decentralized effective April 1, 1981, with authority and responsibility being transferred to the Regional Director, Medical Services and the Regional Director General, Indian and Inuit Affairs Programs, each being accountable to his/her Assistant Deputy Minister.

An interdepartmental Transitional Planning Group has been established to plan the decentralization of the administration of the Program, to establish parameters for consultation and overseeing the development of a program information system. Members of this group will be visiting each Region to meet with the two Departments to interpret and clarify the guidelines in an attempt to anticipate and forestall problems. These meetings may include members of the Regional Advisory Boards and other groups such as Provincial and Territorial Organizations, Native Women's Associations, etc.

another tactic to undermine a people who are strong and intelligent.

Will this "Year of the Handicapped" be another farce?

1981 is the Year of the Handicapped. I seem to remember the "Year of the Child" going by with very little incident or change. Will this "Year of the Handicapped" also fly by with little or no change?

It is up to each and every one of us to take a closer look at our relative who is disabled and evaluate whether or not we are truly looking out for their health and welfare in the way of our grandfathers, or are we subjecting our brothers and sisters into uncaring hands?

By Violet Birdstone

LOOKING AT CONSULTATION REPORT

The consultation fieldworkers have filed all their reports to their Co-ordinator. These reports, now being compiled into a Preliminary Report, will be presented to the Chief's Council for their approval. Their comments and recommendations will be included in the assembling of the Final Report that will be submitted to the National Commission Inquiry of the National Indian Brotherhood.

Also reviewing the Preliminary Report will be a small group of Indian Government representatives from different areas of the province. Based on the recommendations of the health consultations fieldworkers, a few selected Bands will be invited to participate in an information exchange session, with the main purpose being to analyse and make recommendations on the Preliminary Report. This session, to be held at the Union of B.C. Indian Chiefs Office, is scheduled to take place before the end of this fiscal year.

Under this proposed decentralization process, the Regional Director and Regional Director General are to work with the Regional Advisory Board to develop an action plan to ensure that consultation with Indian and Inuit people will be conducted for the long term planning of NNAAP as a permanent on-going program. This consultation is scheduled to be conducted between April and September 30, 1981.

Although there are proposed changes in the structure and administration of the Program, it is not comparable with the principles of self-determination and the work beginning on Indian control of Indian health. In the final analysis, authority is still vested with the Medical Service Branch and the Department of Indian Affairs, with the Indian people having to conform with regulations and directives set by these departments. As well, the necessary time and resources have not been made available for a carefully planned and executed community based consultation to ensure Indian input into the proposed changes. One can only conclude that the script will be slightly altered, but the play still remains basically the same.



CHIEFS COUNCIL

The Union's position on the proposed Constitution was again the main concern of the Chiefs Council meeting, March 17th and 18th. The first report was on what was happening nationally.

In spite of a National Executive decision by Indian leaders not to support patriation of the Constitution as it now stands, the Minister of Indian Affairs spoke in favour of the Government's position in the House of Commons at the end of February. Though only a few provincial/territorial organizations supported him, he told the House of Commons that Indian people should be delighted with amendments to the proposal. They would leave us worse off than before, especially in B.C.

Pressure on the Indian leaders to support the Government's position has become intense. Funds are suddenly drying up for those who continue to press for our own definition of Treaty and Aboriginal Rights. Familiar divide and rule tactics are becoming more blatant. The Government is even trying to trap leaders into positions that could be called supportive.

Indian leaders were pressured to be in the Liberal gallery to hear Munro's speech and to attend the Press Conference later. The speech didn't reflect our Aboriginal Rights Position Paper in any way. While Munro delivered his speech, George Manuel was giving a press conference next door, explaining just how the Government was betraying its sacred trust to protect Indian Nations.

The DIA minister was furious at not having George Manuel in the Gallery and looking like he supported the government's stand. He publicly

called George's actions "reprehensible." However, the UBCIC President is not responsible to the Minister of Indian Affairs. Only the Chiefs and the people of B.C. have the right to reprimand their leader; he is responsible only to them.

The UBCIC Chiefs Council commended the actions of President George Manuel in Ottawa. They resolved that the mandate of the last General Assembly to oppose patriation until our Nations are recognised and protected was still in force.

George Manuel reported how DIA lawyers were unable to prove the Minister's statements that we have no legal basis for our stand on Nationhood. UBCIC lawyers confirmed that until we are proven to be a conquered people or until our Nations make formal treaties or agreement with the Canadian government, B.C. remains Indian land. But, they warned, assimilation can be counted as conquest. The Forum, chaired by DIA, would be one example of being willingly absorbed into the Canadian Government institutions. Chiefs Council's position was that those who wished to

assimilate are free to do so, but that the Council represents Indian Nations who want self-determination on their Indian lands. The Constitution as it stands now was seen as a final assault on everything we have fought to protect in the past.

Other main topics included the B.C. Dental Care Plan, Indian Child Welfare, The Pearse Commission and the Oweekeno Forest Management Program (see associated stories).

Education:

Maxine Pape reported on the planning for the Indian languages gathering to be held in April. One of the issues will be the protection of our languages and stories from linguists and anthropologists who copyright them in their own names. Government attempts to close down funds for established cultural centres and refusal to release funds for new centres were also discussed.

Waste of time

In February 1981 the UBCIC received a letter from Indian Affairs Regional Director Fred Walchli requesting the Union to sit on his Federal Inter-departmental Co-ordinating Committee on Indian programs in B.C.

After looking at the letter with the Committee's objectives and terms of reference, the Chiefs Council decided not to become a member of the Inter-departmental Committee. The Chiefs Council felt that the Committee had no power and it would be a waste of our time and energy.



Prayers, Laws, and Language

Many Indian people are discussing the possibility of getting our nationhood recognised by the peoples of the world. However, some people don't believe Indian people can still regain that nationhood status. One race who went through a similar history, in some ways, is the Jewish people.

About 2,000 years ago the Jewish tribe was driven from its lands by neighboring tribes. After this, they scattered all around the world. With

them they took their laws, their languages and their prayers, the basics of their culture. They never forgot who they were and always expected to return to their former position, as a nation in the eyes of the world.

After the second world war, the Jewish people moved politically towards nationhood and eventually saw it become a reality. Our people have kept our culture alive as well. And we also have a land base, our laws, religion, languages, and the other requirements for nationhood. Is it so far-fetched for Indian Nations to strive for recognition?

TRADITIONAL LAWS FOR HUNTERS

Indian law is the basis for the development of Indian Government. Without Indian law the development at the community level will be based on the rules and structures of the non-Indian Government.

Indian law lives in the community. It is the basis of all our inter-reactions. It is a law we understand. It is a law developed by our ancestors. It is our laws on hunting that are outlined here. (Taken from Codification of Traditional Indian Law by Sharon Venne, Indian Government Portfolio, UBCIC.)

Although a hunter sometimes hunted alone, he shared his kill. He made his own weapon, his wife made the clothing.

Boys in all areas were given weapons to play with until they were old enough to hunt small game. Each received constant instruction from an older relative, usually his father, in the habits of game, the use of weapons, the making of weapons and traps and in the ever present religious aspects of hunting. The average Indian boy progresses through a series of stages of learning, beginning first with birds and small game and then gradually working to the more elusive, more dangerous, but also more valuable large animals such as the seal, caribou, deer, and buffalo.

Each time the Indian boy killed his first of a new species, he had to carry his game back to camp and stand by while the others of the family or Band cooked it and ate it. He was not allowed to eat a single bite. His reward came in the form of the direct praise and social recognition of his enhanced status in the community. It was not until after he had demonstrated his ability to obtain a major game animal that he could even consider getting married. Where hunting was the mainstay of survival there was usually a ceremony for the youth's first game.

When a full-fledged hunter went out alone and brought home game unassisted, he shared it with other families in the community if they were in need. While such families were often related by blood or marriage, unrelated members of the community were treated the same way.

For a group of hunters going out together, there was a series of rules governing the disposition of meat. The one who killed the game usually got the largest share, but he who was first to touch the fallen animal often got a sizable portion.



Showing respect to animals very important

The belief in animal souls was universal among Indians. This, along with the parallel belief in human souls, showed that animals and human beings were spiritually equated by Indians. Every animal then, since it had a soul which survived after its death, was able to report on the manner in which it had been killed. If the hunter did not follow the proper procedure, he offended the spirit of the slain animal, which did not hesitate to inform other animal souls of its indecent treatment. Souls of living game as well as dead ones heard of such cases and refused to allow their bodies to be slain by such an unkind hunter, who therefore failed to get any new game.

Social behavior centres around hunting

The prohibitions surrounding hunting have never been catalogued but it is certain that they run into the hundreds. Some were shared by many and others by only a few. One of the most widespread beliefs concerned menstruating women. When a hunter's wife was menstruating, he must not hunt at all, or he must at least take care that she did not touch any of his hunting gear.

Any one who was ill or associated with illness was thought to be potentially dangerous to hunting luck and was required to refrain from eating meat, particularly fresh meat. This applied to menstruating women, medicine men acquiring power, warriors who had slain an enemy, and mourners for a recently deceased relative. In some areas, a hunter who had killed a major animal, such as a whale, had to go into mourning the same as he would for a dead relative.

EDITORIAL

"I want to declare here that the Indian people are the owners and have jurisdiction over marine resources in the West Coast and hence claim our rights to manage, control and protect these and other resources."

—George Manuel, President, UBCIC

"For thousands of years, we have depended on the powers of the waters to provide food to Indian people along the river systems and the coastal areas. Abalone, clams, crabs, oysters, seaweed, kelp, whale, sea-lion, sea-urchins, cockles, mussels, sea-prunes and many species of fish have been very important to our Indian way of life throughout the centuries... History shows that we have never surrendered our lands and resources... Indian people consistently face extremely hard struggles in determining means and ways of protecting our fishing rights."

—Lillian Basil, Mowachaht Band

"What we sell out now we are stealing from our children."

—Randy Chipps, Cheanuh Band

Eighty years ago, at the turn of the century, non-Indians with money on their minds looked at our people, at our diet and traditions of salmon, and a new kind of opportunism was born. In just a few years, canneries were everywhere on the coast, processing tons of salmon. And our people began to face new restrictions on our food fishing, and later were even in danger of being completely pushed out of the commercial fishing industry (some say this still looms as a possibility).

The eyes of greed, of making money at any cost, are becoming restless with the salmon and are looking at a new victim: kelp.

It seems sometimes that we only become involved in trying to protect one part of our lives when another part is threatened. And sometimes it is so difficult to keep going, to continue protecting what has been left us by our ancestors, that occasionally we don't struggle hard enough and then we lose control of another part of our lives.

That levels of non-Indian governments continue to treat us as non-existent, non-important, is a sign that we can't stop being protective and assertive over what we see as things vital and central to us as a people.

To someone unfamiliar with our ways, commercial kelp harvesting without our consent or participation may not seem a monumental decision for the non-Indian government to have made. But we know that the kelp, like the seaweed, like the salmon, like the cedar, like the wild-berries, are parts of our lives that go beyond food or shelter or carving materials: they are part of our history, our quiet private choice as a people, our heartbeat and our drumbeat.

Look back to the early 1900's, to what happened to the richness of our salmon.

How we handle this issue is up to us as a people and as individuals. Perhaps we would be more responsible as leaders, as Band members, as Elders, as young people, if we remember that those people who have power and money and want more do not care who we are or what our history is. So the responsibility is left to us; to inform them of our history, our rights, our determination to achieve Indian Government. And to tell them that we will fight them with every weapon at our disposal until we are at least a part of the decision-making process.

It's interesting that news of this "experiment" with commercial kelp harvesting comes at a traditional time of laying kelp to catch herring and spawn for delicious eating. The herring spawn weather has started; this is when the weather changes rapidly and unpredictably from snow to rain to sunshine to wind. This is a signal that the herring are spawning, and the people go out from the village to gather the kelp, thick with the hundreds of small white eggs of the herring. Herring spawn is a happy time, a good time, when we are grateful for the richness that our ocean provides us with and warm in the company of our families and friends, working together as we always have to gather our food.

Close your eyes, and see a different picture: fast boats with licenses, non-Indians going to our traditional "spots" to greedily take every bit of kelp the ocean has grown, Indians charged and arrested for "illegal fishing."

Open your eyes, and our people still have control of our kelp life, and take strength to do what you can to keep what we have, so that when you close your eyes there never have to be ugly pictures for the future.

We can still keep the beauty of our ways.

*by Val Dudoward
(Communications Co-ordinator)*

Song of Cedar

by Theresa Neel

Yesterday your music sang of
potlach feasts and grave poles
dignified in winter snow.
I didn't know.

You would whisper of nights
long ago,
Of freedom, pride and brotherly love.
I didn't know.

Cedar tree, sing to me.
It is time again to observe the
moon,
his wax and his wane.
Pattern, tune and story — there
to see.
I'll close my eyes to hear the
truths you sing to me.
Cedar Tree.

I smell your fires and watch your
smoke melt into dark azure skies
and what you sing about are
truths — not lies.
Funding proposals, travel vouchers
and DIA priorities do not make us
strong.
And to make these a corner
stone of Indian Government is wrong.

Yesterday your music sang of
peace in our Nation and love for
our brother.
Not a "society for the preservation of
bureaucracy,"
where the worst insult is
"You, mother?!".

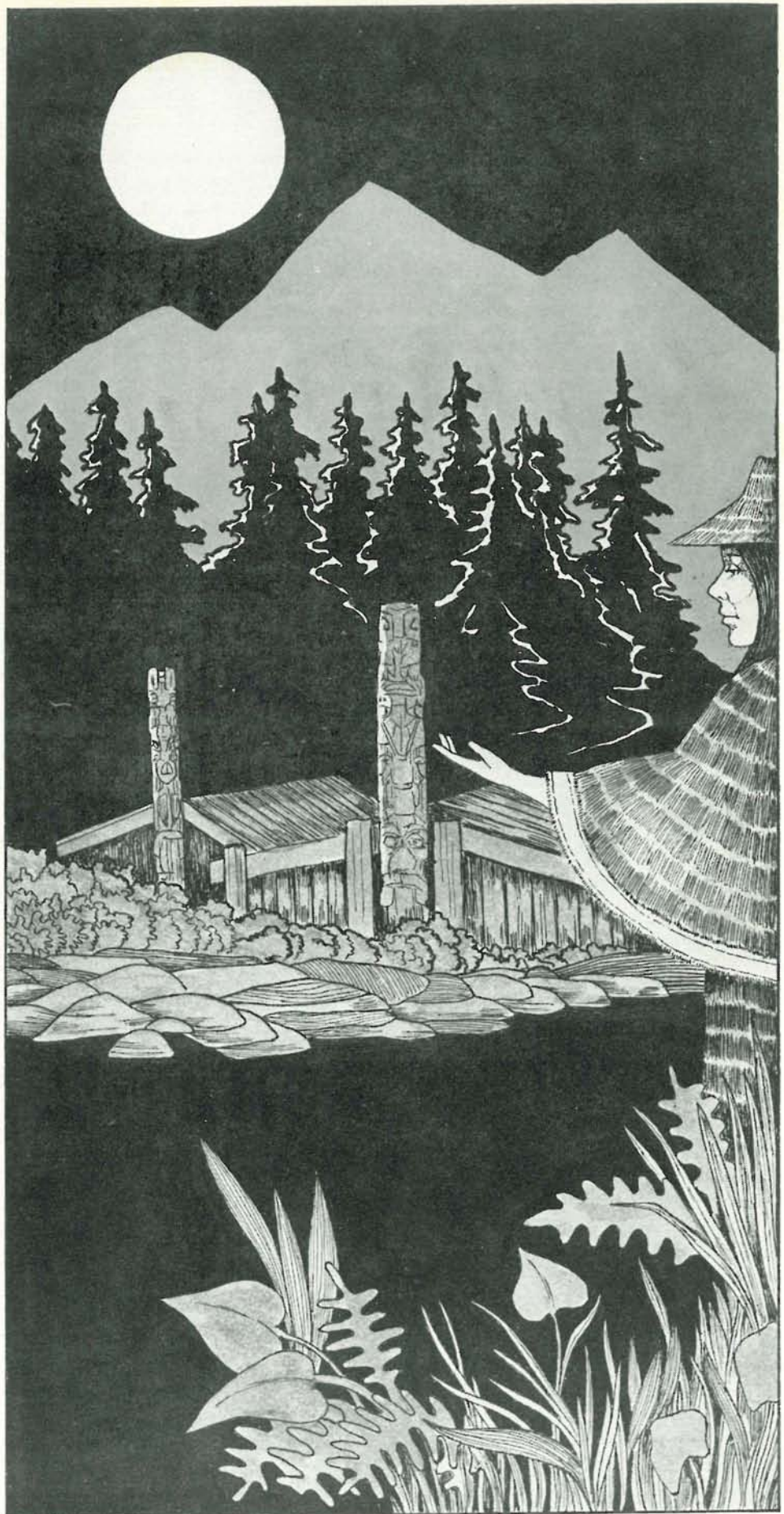
One time we feasted upon crab,
oyster and sturgeon roe.
I didn't know.
Now my people eat rice and
winers and Kraft dinners.
It's time to stop being losers
and start being winners.

For decades we fought the woes
of alcohol, discrimination and waste.
Cedar tree, today your boughs
gently babble of the United Indian Front.
My friends — take warning — make haste.
For soon we shall hear the roar
of the cedar tree.

For all things pass, gain and loss, wax
and wane.
From this point on we have nothing more to lose.
And everything to gain.

People of my Mother, stand
together — be strong.
Friendship, trust and understanding
can't be wrong.
With friend and foe.

Cedar tree.
I didn't know.
I couldn't see.
These are the truths you sing
to me.



THIS MONTH:



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

We are fighting our last battle for our Aboriginal rights. Our leaders are now mapping out the battlefield (pages 10-13). On the home front we are winning.

*Skway
Band
Blockade*

Some Bands are asserting their rights: **Oweekeno Band** started a program aimed at economic self-sufficiency (16); **Chief Council Mary Johnson** tells of how Mowachaht won their case (6); **Skway Band** put up a blockade to protest a trespass on their land. But the rape of Indian lands and resources continues; the **North-East** coal development is only one example (24).



Our supplement deals with Government interference in our marine resources (17-20). The **Bella Coola Band Council and Elders** sent a telex to Romeo LeBlanc to protest licensing oolichan fishing. Thanks to the **students of Bella Coola** who wrote the articles on oolichans.

*Dave
Elliott
on
Language*

Other contributors that made this issue possible reflect a variety of concerns. The **people from Mount Currie** told us about their heavy duty operators (8). **Chief Wayne Christian** sent us an update on the **Indian Child Caravan** (29). **Kat Norris** dropped by to tell us she comes from **Lyackson** not **Nanoose**. She left us a poem "Remember" (26). "Song of Cedar" by **Theresa Neel of Coquileetza** ends this issue of **Indian World** in a note of renewed strength and hope (35).

*Abel John and
Morris Mclean
of Mowachaht Band*



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