

UBCIC NEWS

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NORTHCOAST REGIONAL ASSEMBLY

FOOD FISH QUOTAS: THE PRESSURE IS ON AGAIN

FOOD AND HEALTH

ONE DOLLAR

EDITORIAL

For years our non-Indian friends have been teaching us to eat regular and 'well nourishing' meals with the proper amounts of carbohydrates, protein and vitamins. I'm sure you've all seen the Canada Food Posters with all the foods in their properly divided categories for easier perception. To many of us, it's been almost impossible to learn to eat this way so we've or less made up our own mixtures of modern and traditional foods.

The other day I heard a fellow worker say she craved salmon with steamed rice (and probably, chinese soya sauce). This started me thinking of all the different modern foods which have almost become traditional to us when our own foods are unavailable to us. How many of us have craved a boiled venison supper and ended up with macaroni or better still wanted a good feed of pemmican and ended up with fried balogna? These foods are nourishing and full of vitamins I'm sure, but are a poor substitute to the nutrition found in our own traditional and wholesome foods.

I recently read a history book which described the early explorers' food experiences in eastern Canada. Most interesting was when he described the Indian women grounding dried corn kernels for baking bread; this he enjoyed and found tasty. Another method was where the young girls and women half-chewed the corn kernels, dried them and then made a chunkier textured bread; this apparently was favoured by the men but he voiced his distaste for this delicacy. He went on to describe the drying, smoking and fresh cooking methods of buffalo, deer, fish, etc. He also mentioned the methods in the preparation of fresh berries and preserving them.

To me all these different foods have the ingredients of the Canada food rules except for the absence of cows milk, but our water was so full of minerals our teeth grew firm and strong.

It's apparent to me where our confusion arises when confronted with alien foods we are not familiar with. For instance roast poultry: I remember a funny story about an old Indian man having had roast chicken at a non-Indian neighbour's for supper and enjoying it immensely. He later urged his aging wife to put the whole chicken in the oven, only to find that they should have removed the innards.

Many vegetables like cauliflower and cabbage are still quite new to us and are eaten without 'proper preparation,' meaning over-cooking, or eaten raw. Ironically, with society getting back to nature and basics, eating vegetables raw is now found to be more nutritious than cooking them, the vitamins are't destroyed and you get the full fibre.

Canned vegetables, such as peas, have never been one of our favourites because they are usually prepared in a strange juice which I could never figure out whether to drink or discard. Then, to heat them, usually makes them jump out of their jackets so best not to bother with them at all. Our own wild vegetables remain to be best for us, onions, watercress, carrots and bitter-root.

I'm sure if our Canada food rules read like this; one serving of salmon, clams or venison per day plus two servings of rice or corn, and one serving of fresh saskatoons, we'd be a lot better off!

Summer Editor

OUR COVER: For three days the people of the Bella Coola Band hosted the delegates to the Coast Regional Assembly. Each day of meetings and workshops ended with traditional hospitality and celebration.

UBCIC NEWS

The UBCIC NEWS 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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TABLE OF CONTENTS

Editorial	2
Coast Regional Assembly at Bella Coola	4
President's Message	5
Lakes District Forces Catholic School Board to Negotiate	8
Uranium Mining: Pitting Jobs Against Life?	9
Up-Date	11
B.C. Wildlife Federation Calls for Food Fish Quotas	12
Lack of Understanding Breeds Racism	12
Traditional Foods Key to our Health	14
Berry Cakes and Rose Tea	14
Bella Coola's Coastal Harvest	15
John Teegee: Our Grandfather's School is in the Bush	18
The Cut-off Lands	19
Lower Kootenay Band Defines Jurisdiction	20
Hat Creek: Montana Indians Tell of Damage and Disruption	23
Okanagan Tribal Council Honours Jacob Kruger	24
Chiefs Council, May 7-9th	24
Education	26
Radio From an Indian Perspective	27
Resource Centre	28
"Help my Friend, Please..."	29
Letter to the Editor	30
Help Wanted	31

REGIONAL ASSEMBLY AT BELLA COOLA

"Indian Government is all encompassing. Aboriginal Rights are all encompassing."

This statement, made by Bobby Manuel, head of the Indian Government Portfolio, at the Mini-conference held in Bella Coola from May 23-35, is what the meeting was all about. All the concerns told by the delegates at the conference came back to that statement. All the concerns fell under the heading of Indian Government and the role of Indian Government in solving these problems.

There were many other concerns discussed by the delegates: fishing rights, Fisheries harassment, school closures, hunting rights, and the loss of language, art and other parts of our culture. These all come under the authority of Indian Government. The reason was best explained by George



The second day of the meeting was devoted to Indian Government and Fishing, and that's when everybody started to speak out. Billy Andy brought a spring salmon to the floor: "This is what we're talking about." That's Chief Archie Pootlaff speaking about our Fishing Rights.



Respect and gratitude to our Elders are shown by the Bella Coola people on the first night of the meeting, when the Band gave a big birthday party for the eldest person in Bella Coola, Mrs. Pat Schooner. She celebrated her 96th birthday with her great grandchildren and her great grandchildren—and everybody else.

Manuel, President of the UBCIC, when he said:

"Really when we're talking about Indian Government, we're talking about Indian power."

With this power, we could control our own affairs. We could develop our resources, which would give us the independence we want from the Federal

Government. With the authority Indian Government we could educate our children in a manner that would guarantee that they learn our language, history and culture.

All parts of our life are affected by Indian Government. This is because Indian Government is a form of life. It is a form in which we as Indian people would control our own destiny. We would decide how we are to meet the future, helping us staying a unique people, rather than becoming assimilated into the non-Indian society and becoming just like

PRESIDENT'S MESSAGE

Since the last issue of the UBCIC News two elections have happened: one Provincial the other Federal. I think both elections have important consequences for Indians in B.C.

The Social Credit government of Bill Bennet in B.C. won with only a small majority and were surprised at how much popular support there was for the N.D.P. Before the election it was very difficult to deal with most members of the Socred cabinet even to the point where they refused to answer our letters and telegrams. They were arrogant towards our concerns and refused to take seriously our goal of Indian Government. When we challenged their right to sell 60 million acres of B.C. they reported to the Press that we didn't understand their position. But throughout the entire election campaign the Socreds continued to pledge that they would make larger areas of Crown Land available for private sale. This is our land, our resources and yet they refuse to answer even our personal telegrams. Even Frank Calder of the Nishgas lost his seat in Atlin because of the Socred's attitude towards Indian people. According to James

Gosnell of the Nishga Tribal Council, Calder lost because Bill Bennet refused to respond to the Nishga's request for his position on their land claims. Barret responded for the N.D.P. saying his party would negotiate but nothing from Bennet.

Perhaps, the message has made it through to the Socreds that they can't continue to ignore Indian people and make decisions behind our backs without any consultation. I hope that the results will lead to better relationships in the future.

After 16 years the government in Canada will no longer be controlled by the Liberal party. When Trudeau and the Liberals went down to defeat I felt that for the first time Indian people had helped decide a Canadian election. Several seats which would normally go to the Liberals were lost to the N.D.P. on the strength of the Indian vote. Both the Minister of Indian Affairs and his parliamentary assistant were beaten on May 22.

In in the middle of May I attended an all candidates meeting in Terrace and asked each candidate his or her position on Indian Fishing and Health rights. Jim Fulton, the N.D.P. candidate gave a very strong statement supporting these rights, and Iona Campagnolo, the Liberal M.P. was unclear and not fully supportive. Based on this I publically supported Fulton. Fulton narrowly won the seat away from Iona Campagnolo.

With a new minority government in power each Band should try and meet their new M.P. and explain the situation of Indian people and obtain their clear support for Indian Government. It is a good time to educate your M.P. about Indian fishing rights and our constitutional right to adequate health care.



Yours in Indian Rights

George Manuel



The Chief Headress Dance from Gitkfan-Carrier.

(from page 4)

any other Canadian. We would remain unique by deepening our culture.

"We have to emphasize very strongly our Indianness," said Bobby Manuel. "We must bring back the proper place of our Elders, bring back our Indian music, bring back our Indian art. Indian poetry has to emerge. The Indian language is very important. It has to be brought back, otherwise we are just like non-

Indian people. That's part of what makes us unique."

What we really want is the power to run our own lives, without control by the governments of Canada. With the system of Indian Governments, the Bands would have the same status as

the Federal or Provincial Governments. We would negotiate on an equal basis with them. With this power, our Chiefs would have the

What a good feeling it was to have young people joining the Indian dancing. They made it possible to have How-Hows once again.



status of Prime Ministers or Premiers, and our people as legislators of our laws. We would have total control over our resources and lives.

At the moment we are under the jurisdiction of the Federal Government. But the Federal Government would like to see us under the power of the Provincial Government. Several

Acts have been presented by the Government aimed at destroying the special status of the Indian people and making us just like the non-



On the second night Bella Coola hosted a Cultural Exchange. Adelina Williams shared the dancing of the Mt. Currie people.

Indians. The latest Act was in 1977, when the Government put forward a plan to turn reserves into municipalities. If this were to happen, the Band Councils would be forced to

make the Indian people pay taxes to keep the reserve from going in debt. Under this system the reserves would be broken up into lots that could be

sold to anyone, including non-Indians. This would mean that anyone could live on reserves. And

with that would end the reserves. We would finally be assimilated into the

white society, just as the Government would like to see happen.

At the conference Bobby Manuel said,

"There are three things that are necessary for us to be able to direct our future. And those three things include a land base.

For most of us, we do have a reserve, but it's too small a land base. The other thing that we need is a resource base. We need

resources—timber, fish, wildlife, minerals, forestry. We need all kinds of resources to build a self-sufficient community. The other

thing that is needed is the authority to govern ourselves, to be able to make the laws ourselves. Those are very necessary

for us to be able to direct our own future."



We must all become of one mind and one spirit to overcome the forces working against our survival. The Cultural Exchange Night brought the Quesnel dancers to Bella Coala.

Through the years we have lost many of our old ways because we had

no power to stop what was happening. Now our children attend white

schools, we go to white doctors, we are judged in white courts, we get our supplies from white stores and in many ways have grown to depend on the white society. Indian Government will help us to become independent of that society. And in becoming independent of the white society, we will become stronger.

From our Elders we get our strength, our knowledge, our hope and our direction. Over and over throughout the Conference it was heard that the basis of Indian Government is our spirituality which can be found through our Elders.



Two resolutions were presented and passed at the conference. Both were presented by Oweekeno. One

was that the Union of British Columbia Indian Chiefs support the Oweekeno Village in their battle to keep

their school open.

The second resolution asked that the UBCIC support the Oweekeno

Village Council in their investigation

of the Timber Sale Harvesting Licence A-09976 of Mayo Forest Products Limited.

LAKES DISTRICT FORCES CATHOLIC SCHOOL BOARD TO NEGOTIATIONS

Indian children cannot get a good education unless Indian people are involved in a partnership to provide that education. On May 2, 1979 the Necoslie, Lake Babine, Stuart Trembleur and Fraser Lake Bands, the Department of Indian Affairs and the Catholic Public Schools signed an agreement that ensures a partnership, with Bands giving direction in order to provide their children with the best education possible. The agreement was initiated by those bands who have children in the catholic schools, and are concerned about the education their children are receiving.

In the past, the Bands were not satisfied with the education provided their children by the catholic schools in Burns Lake, Vanderhoof, Ft. St. James, and Prince George. Although an agreement exists between public schools and bands through the Master Tuition Agreement, none was in effect for students attending catholic schools. In the spring of 1978, parents decided that it was time to change the relationship between them, the DIA and the CPS. The main goal behind the action was to have more Band input in all areas of their children's education.

DISSATISFACTION WITH CATHOLIC SCHOOLS UNITES PARENTS

Several meetings were held between the Lakes District Bands to discuss what needs they felt had to be met in order for their children to receive the best education possible. Great concern was stressed over the fact that the students spend ten months of the year away from home at school and how important it is that those ten months give them a strong foundation to build their lives. Indian children have special needs in their school years, and the Lakes District Bands believe that these needs can be met by the Catholic Public Schools only with the proper direction from the Bands.

THE POINTS OF NEGOTIATION

The major areas of concern include the curriculum. Parents want their children to be instructed in the Carrier language each school day for 30 minutes. There should also be an increase of information and materials in social studies, language arts, and natural science about Indians and the contributions made to Canada. Only qualified and committed teachers should be teaching the students, with an evaluation program to check their effectiveness. The dormitories that house the students must provide safe, healthy facilities, and the staff and regulations must be designed to respect the children and help them with their problems. At the Prince George College, six Indian

UBCIC NEWS 8

house supervisors will be hired to ensure this takes place. And if a student is expelled, he has a right to a fair hearing first. The Lakes District Bands feel that these needs must be met in order for their children to gain the best education, while not losing touch with their people and their communities.



Lakes District Bands held back tuition to force negotiations with the Catholic School Board.

In all, it took over one year to get the points in the agreement together and have it signed. In the meantime, the negotiating committee, made up of representatives from each band, did a lot of documentation into the amount of money being paid to the schools for each Indian and non-Indian student. It was discovered that even though the Indian students were paying a higher tuition rate than the non-Indian, they were receiving the same amount of programs and nothing more. This unbalance was then used as a rallying point.

After submitting the proposal last August and then receiving no response from the negotiating committee of the CPS, further action was taken. Each Band withheld payment of tuition fees until as late as February of this year. They were successful in this regard since this action got the CPS negotiators to the bargaining table. After that point it was a matter of routine negotiations. Commenting on the stand taken by the Lakes District, Ed John from Stuart Treumbler said, "Not the negotiators, but other people in the CPS were very critical of our stand, saying it was a farce. But I think ultimately they will have to realize that our people are beginning to move. That other people must contend with us. Our people are not going to sit by placidly and look on as other people decide where our future is going."

URANIUM MINING: PITTING JOBS AGAINST LIFE?

As the Royal Commission into uranium mining begins Hearings next month, it is important that bands in B.C. be aware of the dangers we are facing with the prospect of uranium mining on our lands. The following is information gathered at a protest sponsored by the American Indian Environmental Council in New Mexico where more mining companies endanger the lives of Indian people there.

I think the Navajo people who are permitting the energy developers to give them money should be well aware that once they accept that money they have nothing to say about being heirs to the land or not. Once you grab for that money, it's almost a hopeless chase. We must unite to oppose a development of this nature. I was thinking as I was coming down the road, what a terrible thing it is to find that roads scar the area in many different directions. Is this the kind of life that we want to see?

Lucy Keeswood

Indian people in the Southwestern United States have witnessed uranium and coal mining companies destroy their lives for the past thirty years. In 1949, Kerr McGee, a multi-national company began mining uranium in Red Rock Valley in northeastern Arizona. Navajo people began working the mines not knowing about the danger they were exposing themselves to. According to the *Tribal People's Survival*, "The miners drilled, blasted, and hauled uranium from the mines in wheel barrels. Thirty minutes after the blasting, the miners were sent back into the mines. It took the uranium dust a long time to settle. The miners were not given any protective clothing or masks. There was no ventilation or drinking water. The miners drank water that seeped through the walls of the mines." Understanding the danger of uranium mining is difficult, since the results of being exposed to it are not visible for fifteen or thirty years.

When uranium is mined it gives off a radio-active dust called radon. When radon is breathed into the lungs it stays in the tiny air passages and gives the surrounding cells of the body a very high dose of radiation over many years. This radiation causes cancer, but it takes fifteen to thirty years for the cancer to start developing after a man has started to mine uranium. Uranium also contains another radioactive product called radium, which is easily absorbed through the stomach. When the miners swallow the dust, radium gets deposited in the bone where it can develop into bone cancer. Radium is also the cause of leukemia.



Lucy Kelswood, a powerful speaker and activist for the Coalition for Navajo Liberation.

Twenty-five Navajo miners have died of lung cancer due to their exposure to radioactivity in uranium mines. Another twenty are now dying of lung cancer. It is estimated that of the 100 Navajo miners who worked at the Red Rock uranium mines, 70 will eventually die of lung cancer and other related respiratory diseases.

After the uranium is mined it is crushed in a milling plant. The waste left over from this process is called tailings, and contains radon gas which remains active for up to one million years. There is *no* safe way to dispose of the tailings. Uranium tailings are sent by the tons into dumps, and people who live next to a uranium tailing dump have double the risk of getting lung cancer than if they actually mined the uranium. Yet, children's playgrounds are situated close to these dumps and vents that emit radon gas from the underground mines. Animals are dying because they graze next to those vents. Miners have died and their widows struggle for basic survival because they receive no compensation from the companies or government. Because they were unaware of the high risk of radiation from the waste, people built their homes out of the tailings. Now company officials come to the people and tell them they should not live in their homes. They have no place else to go. In the meantime, tailings in the dust blow across the villages, water from the mines flow into the water supply, and the people continue to be poisoned.

(continued page 10)



Grandfather David, Hopi Nation:

Don't let anyone dig anything from this sacred mountain. I heard that they'll be planning another war and if they make war, they're gonna use some of those resources to kill the people. I don't like any of the people to be killed with the things that are dugged from under our Mother Earth. We all know that mother cannot kill any of her children, and we are all her children. We must all hold hands together and fight even if other people don't like us to come together. When it comes to lives like this, we should spread our message all over the world so people will hear about it and help us.

On April 28-30, in Mt. Taylor, New Mexico, the American Indian Environmental Council brought together 2,500 people in a physical and spiritual protest to oppose the mining companies who are destroying their land and their lives. What the people had to say there has special significance for us in B.C. What happened there is very real, and as the mining companies encroach on our land, it is a very real possibility that it can happen here too. Thirty years ago the Navajo and Pueblos did not have any warning of what would happen to them if they began mining uranium on their traditional lands. For the most part, they did not have a voice in the matter since the Bureau of Indian Affairs leased their land to the mining companies without their approval. Over 55 per cent of the U.S. uranium supply is on Indian land.

Today in B.C. mining companies have been exploring for uranium on Indian land, particularly in the Okanagan. They do not have permits to actually mine the uranium, and what is happening now is the Royal Commission into uranium mining. The purpose of the

Commission is to examine the existing federal and provincial requirements in three areas: the protection of health and safety of workers associated with exploration, mining, and milling of uranium; protection of the environment; and the protection of the public.

Community hearings will be held throughout the summer with the first one being held in Kelowna on June 5. Scheduled dates for other hearings are: Clearwater June 8, Kamloops June 11, Rock Creek June 18, Grand Forks June 20, Castlegar June 21, Williams Lake June 26, Vanderhoof June 27, Ft. Nelson July 3, Altin July 4. After the community hearings are held, formal hearings in Vancouver will take place with witnesses testifying to the dangers that uranium mining will bring to the land and people.



Navajo uranium widows: they struggle for basic survival.

This uranium enquiry is for you, the people, to voice your feelings about the possibility of having a uranium mine on your land. If our interests are not protected and uranium mining is allowed to happen here as it has in the U.S., we will suffer as have the people there. Uranium mining kills all living things in the immediate environment. The radioactivity produced from the mining process is highly dangerous and will affect all of us. The uranium enquiry is one way to let the government know that you are not willing to let future generations of Indian people suffer, so that you have the jobs and money that twenty years of mining will bring. Recent history shows a pattern: after the resource is depleted, the company moves out, leaving people without jobs and poisoned by radiation.

One Navajo elder describes what the mining has done to divide his people. He said, **"When we talk about developing certain things we're talking about basically two things: life and jobs. I think these two basic feelings have pitted us against one another."**

UP-DATE

FISHING CASES

LILLOOET:

Judge DeBolt has informed the people of Lillooet that he was not ready to hand down any decision on the Bridge River Reserve Right to fish. He hopes to be ready by June 7th. A new Fishing Bulletin will be sent out to all Bands to inform everyone of this decision.

SQUAMISH:

Earl Lewis was charged by Fisheries Officers at the same time as his brother Allan (see UBCIC News, April issue). His case was due to be heard June 18th but he has been informed that he has received "a stay of proceedings" which usually means that the charge has been dropped.

KWIKSUKTAINUEUK:

The Band applied to the Court for an interim injunction to stop B.C. Forest Products from building and using a road going over their foreshore. The Band was refused the injunction because the Court felt concern that too many people would be put out of work if the logging company was made to cut down their operation in that area. However, B.C. Forest Products have agreed to renew negotiations with the Band over a cu. unit price for use of band land for transportation.

B.C. APPEALS

FRANCIS HAINES CASE:

The Province is appealing the court decision by Judge Barnett that Chilcotin Indians have a right to hunt for food during all seasons. The case comes up in the Alexis Creek Courthouse on June 13th. The people of Stone Band have asked that as many people as possible be at the court to demonstrate to the court the importance to us of our aboriginal hunting rights.

LAND RETURNED TO SODA CREEK BAND:

Chief Herman Zellers asked the UBCIC Legal Task Force to check up on a piece of the Soda Creek Reserve land that had been expropriated under Order-in-Council 1036 for a highway. The Department of Highways no longer needed this land for a highway and using it was using it just as a rest stop. Under Order-in-Council 1036, if the land is no longer used for the purpose for which it was taken away, then the Order-in-Council doesn't mean

anything any longer. The Legal Task Force wrote to the Department of Highways to remind them of this and to inform them that the Band did need the land. The Department has written to the Band promising to fix up the land and return it to the Band.

LILLIAN BROWN

In a Federal Court case last year, Lillian Brown sued B.C. Hydro on her own behalf and for all other Indians on reserves who purchase electricity or gas from B.C. Hydro and who have paid sales tax.

She was contesting paying the sales tax on the grounds that Indians on reserves are traditionally exempt from direct taxation, under Section 86 of the Federal Indian Act.

"And no Indian or land is subject to taxation in respect of the ownership, occupation, possession or use of any property mentioned in paragraph (A) or is otherwise subject to taxation in respect of any such property."

In the first hearing, April 3rd and 4th, 1978, the judge decided against Lillian, saying that electricity used in one's own home is personal property, but not the kind of personal property suggested in Section 86 of the Indian Act.

Lillian Brown appealed this decision and the case came up in the Court of Appeal, May 24, 1979. However it was adjourned once again for mid November.

Several new questions arose and neither parties were prepared to deal with them. One problem was with the definition of electricity as a possession.

The other problem dealt with is just how constitutional is that section of the Act, and nobody wanted to get into that!

SPOTTED LAKE:

On May 17th, the Okanagan Tribal Council suffered a set-back but immediately restated their commitment to see that Spotted Lake be left in its natural state, as a sacred medicine lake.

The Regional District of Okanagan and Similkameen decided in favour of the rezoning application to turn the lake into a tourist resort. The rezoning application now goes to Minister of Municipal Affairs, Bill Vander Zalm, for final consideration. The Tribal Council is angry at this development: over thirty people had spoken against the rezoning application at the Public Hearings and only about ten spoke in favour. What most upset the people however is that the Regional District so obviously ignored the main issue: the right to practice out traditional Indian religion in a sacred place. The Tribal Council will be meeting to decided on their next step.

WILDLIFE FEDERATION CALL FOR QUOTAS

At the May 1978 Convention of the B.C. Wildlife Federation, the Mission and District Rod and Gun Club submitted the two following resolutions:

FISH WASTEAGE

WHEREAS the B.C. Sportsfishermen and Federal Fisheries field officers have observed wasted fish on the river banks (especially the Fraser River) in great numbers;

THEREFORE BE IT RESOLVED that there shall be a limit according to the needs of the individual B.C. Indian food fishery permit, or permits placed upon seasonal catch of those Native people who take fish from all B.C. waters under the provisions of Section 29 of the Federal Fisheries General Regulations (provisions respecting Indians).

SUPPORTING BRIEF: This resolution is submitted with the faith that it will curtail some of the obvious wasteage of net-caught salmon by the B.C. Indians.

NETS

WHEREAS set nets have been observed sitting loaded with fish for two and three days at a time;

THEREFORE BE IT RESOLVED that Native Fishermen be obligated to attend their own individual nets while fishing under the Indian food fishery permits, at all times, all year round.

About two weeks before the convention, the UBCIC was informed of these resolutions. We were able to have our President George Manuel on as a guest speaker, and organized eighty-five Indian people to attend the BCWF convention, in order to try to defeat these two resolutions on Indian fishing.

George Manuel gave a seven-minute speech and challenged the BCWFF to explore the best ways to form a joint committee in order to enable the BCWF and the UBCIC to work effectively together on common objectives and search for creative

solutions to the problems. The most pressing problem which both parties face is the serious concern for conservation. During the convention, the challenge was accepted: we were also successful in participating in the workshops. We were successful to the extent of having the two resolutions tabled. Special thanks to all the Indian people who attended in support of protecting our fishing

—Monitor industrial pollution

—Do a study on the Salmonid Enhancement Program.

The next meeting was held on July 28th, 1978. It left us in an impossible situation because we were shocked with certain members of the BCWF's attack on Indian Fishing, stemming from the Squamish Band By Law 10.

Lack of Understanding Breeds

It is well known that the Indian people of this province have borne the brunt of criticism with regards to the depletion, wastage and illegal sale of salmon. The well-worn trails to court houses throughout the province speak for themselves.

It is quite obvious, too, that the governmental agencies—the supposed managers of the salmon fisheries—do not respect Indian people in their historic place within this country. This disrespect which stems from lack of understanding of the people and their culture influences other agencies by association. In this case I am referring especially to the B.C. Wildlife Federation.

If you look at the statistics for annual salmon catches, you can readily deduce who may be most responsible for the depletion of salmon stocks. Consider, for

example, the following:

- The Fraser River system produces about 9.9 million species fish. This total is comprised of various species of Pacific salmon.
 - Out of this lot about 2.5 million are designated for spawning escapement. Another 7.5 million are caught by the commercial fishery, with about 121,600 caught by the sports fishery and about 170,300 caught by the Indian Fishery.
 - Consider also that the Indian people of the Fraser River System have been co-operating over the last thirty years in permitting much of the Stuart Lakes species to go through. But to this day there is no apparent improvement in the population of this species. Is the fault of the Indian Fishery?
- Another point to ponder is a

rights.

A preliminary meeting was held in early June, 1978, to prepare a committee structure and identify the common concerns. On June 23rd, 1978, a committee meeting was held with three members from UBCIC and five from BCWF. Both parties identified two concerns to work co-operatively on:

It must be pointed out that the Squamish Band is *not* a member Band of the Union of B.C. Indian Chiefs and we therefore are not familiar with their Band's activities. On July 18th, we sent a letter to Bill Otway on the subject and stated that we would like to continue to focus on the objectives we have in common and begin serious efforts to understand one another's

point of view.

On July 28th, 1978. BCWF President, Dick Cole, sent us a letter agreeing "to take part in the Liaison Committee comprised of the members of the two organizations because of our strong conviction that resource and conservation groups concerns will benefit from a joint action by groups with common goals."

The letter, along with a position paper titled B.C. Wildlife Federation Indian Liaison Committee Position Paper, was hand-delivered at the July 28th meeting. At the July 28th meeting, the two areas we agreed to

cult the UBCIC was having in its fishing portfolio. However, both parties remained optimistic in a working relationship on common concerns.

In conclusion, we maintain our position that we have common concerns and can support each other on many problems both organizations face time and again. We still feel much can be gained by developing an understanding in goals and objectives in relation to conservation, and management of our resources.

Following the BCWF 1978 convention, we immediately began telling our people about the fact that the two

where our resolutions were being dealt with, UBCIC Chief Council member Rosalind Leon was not recognized at all, and was not allowed to speak her concerns. Resolution One was passed and resolution Two was put to the floor.

For workshop two they were obviously hesitant in allowing our President, George Manuel, to speak on the resolution. He did speak, and the first and second resolution were both tabled to the floor.

At the third workshop, there was again reluctance to let George speak. However, he was recognized and resolution One was defeated, and resolution Two was tabled to the floor. After the workshops we had to wait until the resolutions were to proceed to final voting at the plenary session. The two resolutions were the very last to be dealt with. They both were passed with a very small number voting for, a smaller number against and a large number abstaining from the vote. What a let-down and a horrible experience.

In registering as an observer at the cost of \$45.00, we also discovered the Native Affairs Committee Report, which totally discredited the efforts of the joint committee. Incidentally, the report was adopted, meaning dissolution of the joint committee. Because it was so badly written, we prepared our own report and distributed the report to all of the delegates. That is the situation as it stands now. We will write a further report on the National Committee on native Affairs that has been formed. We were very disappointed at the small turn-out because the B.C. Wildlife Federation, now that it has passed the resolutions at its annual convention, will begin strong lobbying in making it law or regulation of the Federal Fisheries Regulations. It makes our struggle all the harder in terms of our fishing rights.

We would like to thank those who did support our struggle at the May 1979 B.C. Wildlife Federation Convention. We need your support because all the enforced fishery regulations further erode our fishing rights.

Racism. by Saul Terry, Vice-President responsible for fishing

statement made during this past election campaign that the commercial fisheries have never had it so good. The industry has increased its earnings by some 200 percent, it has been stated.

If the maximum potential production of the Fraser River system were reached (estimated at 2½ times present production) would the Indian Fishery, along the system, benefit? The "gold rush" type exploitation of the resource leads me to believe that the Indian fishery will not see much greater benefit even if the fish stocks are substantially increased. Indeed, we may have to be more prepared to meet greater criticism and we may also have a lot more reason to ask, "what is racism?"

Following meetings such as the B.C. Wildlife Federation meeting

of May 10, 11, 12, 1979, we may indeed ask, "what is racism?"

Is racism:

—giving people incomplete information in order to meet your objectives?

—making certain allegations based on unfounded or unproven terms of reference?

—giving out portions of a written law while withholding other portions in order to discredit the law and/or the people having established the law?

—imposing or recommending laws or regulations to which no other group is subject?

—proposing rules or regulations upon a people while you refuse them permission to speak on their own behalf?

—pointing or insinuating guilt upon a people without proof?

work on were re-affirmed. At this meeting, it was also reported who would be recognized as committee members. Due to the Committee members coming from various parts of the province, meetings were difficult to schedule.

Another meeting was finally held in November, 1978. A major factor pointed out was the financial diffi-

Indian fishing resolutions would be dealt with again at the BCWF May 1979 convention. To make a long story short, after informing several people about the BCWF 1979 Convention, a disappointingly small number of Indian people showed up. Twenty Indian people, mostly from the Okanagan went through a horrible experience. At the workshops

INDIAN FOODS

At one time Indians were one of the healthiest races in the world, but now many of our people are not eating right or are undernourished and our health has suffered badly. Many factors have come together over the years that have greatly changed our eating habits. At one time we ate only the food of the land and sea, but since the non-Indians came we've begun to eat what supermarkets have on the shelves. Our children eat potato chips, chocolate bars and candy. Sometimes we eat these foods because we are forced to, that is all we can get.

Pollution, development, sport and commercial fishing, logging, pulp mills, mines and other factors have destroyed many of our sources for traditional foods. The Federal Fisheries has been placing closures and limitations of food fishing in many areas. To make up for certain important vitamins and minerals that are lost we must look for other ways of getting them.

One of the earliest blows to our nutrition and therefore

Sea Lion meat is now rare: the animals were over-hunted for furs.



BERRY CAKES

Lena Hope is a 75 year old Elder from Seabird Island. She has been involved with the Stalifito Curriculum Development program at the Coqualetza Cultural Centre. The following is part of an interview between Coqualetza and Lena about traditional foods.

Q.: Did you ever make tea with different kinds of plants?

Lena: Yeah rose bushes. The young, not the ones just growing but the young last year's wild rose bush. My mother used to make that, and salmonberry bush, and I don't know what you call that one you get up the hills swamps. Some people call it swamp tea.

Q.: Labrador tea.

Lena: I think so, yeah. The rose bushes are really nice. It's medicine at the same time. And what else? Some kind of branches—it's not hemlock, I forget the name.

Q.: Oh you mean the yew tree. It is sort of like a fir tree. It's not really as large as yew but it looks like it. It's way up the mountains.

Lena: I think I know what you mean. I don't even know the name. When we get out of tea up the mountains we use that. But down here, all I know is salmonberries and rose bushes. There is something else around here but I never use it. During the war we couldn't get no tea, War I. We were allowed just a little bit of a bag a month. My mother used to make tea out of salmonberry bushes, rose bushes, cause we didn't have to sugar it. Cause we weren't allowed much sugar, a quarter of a pound a month I think it was. I was a lucky one because I didn't use sugar in anything. Not in my porridge, not in my tea. We weren't coffee drinkers then.

Q.: Did you ever collect honey?

Lena: Oh yes, when we first come down here, wild honey. My husband used to collect it when we first come. There were a lot of cedar trees then and bush all over. He goes around and sees them bees and he doesn't cut the trees down till the end of summer. We used to get one or two buckets full, big as ice cream pails you know. Poor bees, I guess they got nothing to eat all winter. I just thought of that one time. I was talking about it one time to my sons and I said those poor bees after we cut that down.

Q.: Did you ever see those berry cakes made? Made out of fresh berries. Dried berry cakes.

Lena: Yeah, made from huckleberries, I seen it. And

SOURCE OF OUR HEALTH

AND ROSE TEA

what do you call those berries up that way?

Q.: Saskatoon.

Lena: Yeah saskatoons. I guess they used to have more sun than we do now because they used to make a rack outside, my grandmother did. Anywhere around the field and she squashes the berries with something and she just spread them on top of a mat made out of the same thing inside the maple bark. She spreads it the thickness she wants. I guess after two or three



We have to go further to gather berries and leaves since more and more lands are cleared for projects.

days, she turns it over and it's dry right through. You can just break a piece off and just eat it. It's lovely. When we kids got hungry and they'd break a piece for us, and we'd go play. You go up in the mountain and you do the same with huckleberries. You kind of squash the huckleberries a little bit and spread them on mats. They stay up there for two or three weeks drying huckleberries if they find a good patch. I don't know how many cakes. Nowadays you can't even trust the weather. One day it's raining and sunshine comes. Oh I don't think you can dry any berries. It wasn't bad when I first came down here cause I used to dry my rhubarb, dry my blackcaps, wild blackberries. Everything I picked I dried them, cause there was no sugar. Everything had to be dried. •

our health, happened in the early 1900's. This was the start of the commercial fishing and the discovery of how to can fish. Commercial fishermen now take over 95% of the salmon each year. To ensure the future runs, restrictions are put on Indian food fishing.

Abalone is a very high source of protein. Once, Indians were able to catch these in great quantity. But now abalone is considered a great delicacy all over the world. And with this high demand comes the commercial fishermen. They have depleted much of this traditional Indian food. One area that has been affected a lot is the Queen Charlotte Islands. The price of abalone has risen with the demand. This rise in price could mean restrictions of it as food fishing for Indians.

MARINE POLLUTION KILLS RIVER AND SEA LIFE

During the 1950s, DDT spraying wiped out the salmon spawning grounds of the Nimpkish Band. At one time it was the second largest spawning ground in B.C., but now it is one of the poorest. The people have tried to bring back the fish population through an enhancement program. But their efforts may have been in vain. B.C. Hydro wants to spray alder trees along the power line right-of-ways near Nimpkish Lake with 2, 4-D. Tests have shown that it causes affects on the liver, circulation and spawning times of the fish. Evidence also shows that shellfish gather 2, 4-D.

A classical case of fish being killed off by pollution took place at Nootka.

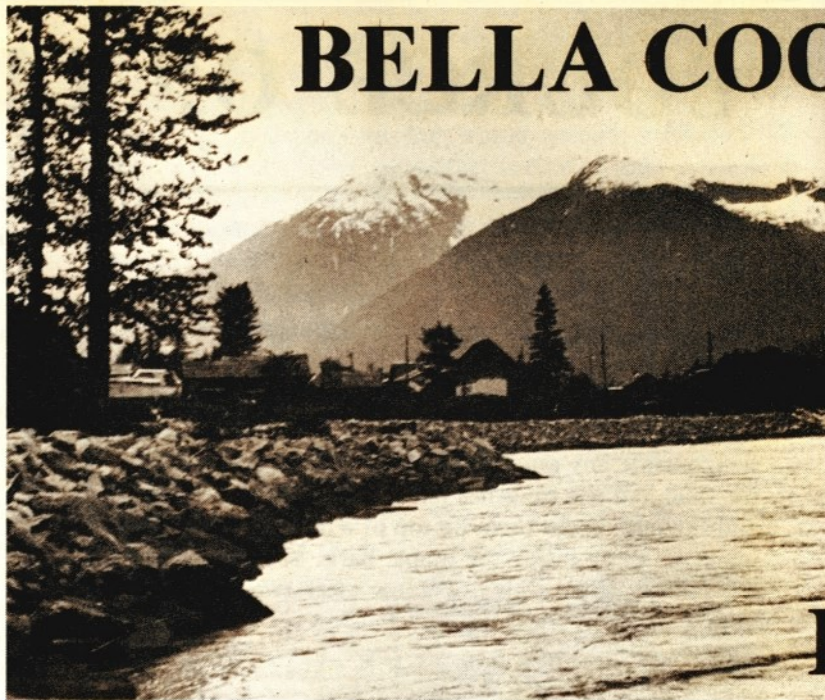
License limitation had wiped out the fishing fleet. In 1968, the Tahsis Pulp Mill started operating on Band land and the people moved to nearby for the promised jobs. The mill pumps sewage into the fishing grounds through an underwater pipe. Before 1968 the fishing was good—now there are few fish. Provincial Government ordered the company to clean up the pollution, but gave them a few years to do this.

At Quatsino, the Utah Mines Ltd. operation is depositing about 17 million gallons of tailings effluent per day into the Rupert Inlet. The effluent, which contains waste water, metals and chemicals from the process of concentrating copper, is polluting the tidal and inter-tidal zones of Rupert Inlet. These pollutants contaminate crabs, clams and other shell fish. The salmon going through these spawning and rearing grounds may

(continued page 18)

Although Bella Coola is quite isolated, the people are not very concerned about it. A quick walk around the reserve, shows that the valley is rich in natural foods. In the valley or nearby there is a great variety of foods: oolicans, herring, seaweed, salmon, sea urchins, sea prunes, clams, cherries, blackberries, soap berries, raspberries, elk, deer, moose and many other foods are within reach of the people.

Besides the Indian foods nearby, many of the Bella Coola people have gardens, trees, and berry bushes in their backyards. Some of the yards are crowded with cerry, plum and apple trees just waiting to bloom.



BELLA COO

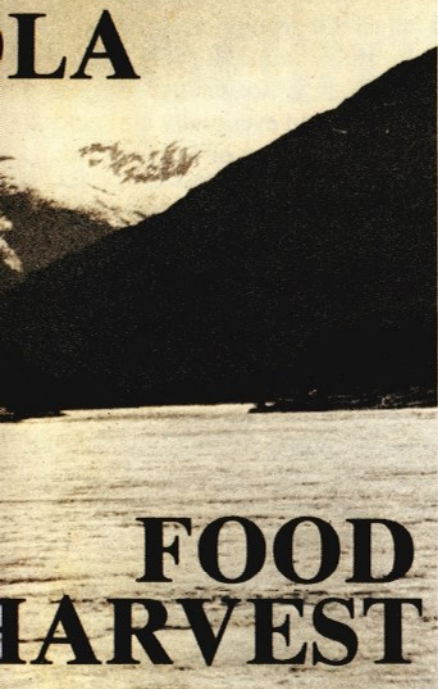


Photos from Andy Siwallace

Along the ditches in the fields and in the yards are a variety of berry bushes. Although the wild strawberries are quite small, the people make up for it by growing tame strawberries in their gardens. Berry bushes can be found almost anywhere, but Bella Coolas say that once the berries were more plentiful.

Hunting is still quite good. In the valley itself are elk, deer, ducks and other small game. Because the fresh water of the Bella Coola River meets





hunting was so big at one time that some of the people worked as guides for visiting hunters.

Although food from the land and air is quite abundant, Bella Coolans are most proud of the resources of the water.

However, their fishing rights to the river have been eroded over the years. The Elders say that when they were young they would fish all the way up and down the valley. Now their total fishing area is only four miles along their river. Food fishing is done by drifting. Although sea water is only about a mile from the reserve, Bella Coolans must travel about 10 hours to get to the best sea food grounds.

Oolican grease, a traditional Indian food, is prepared in Bella Coola, one of the few areas in B.C. where it is still made.

Though fishing has been cut down to one day per week, the Bella Coola people are very fortunate to have other food sources to fall back on.

They are fortunate compared to many other reserves that are losing their traditional food sources because of pollution, pipe lines, over-fishing, Fisheries harassment, government mismanagement, forestry and other destructive development projects. Let's hope their good fortune continues. •

with the salt water of the inlet only one mile from the reserve, there are both fresh and salt water ducks to be hunted in the fall. The people say they can get almost any kind of duck found in B.C. The abundance of big game in the area was shown to several

Union staff as we neared the reserve on their dirt road. Moose, caribou, deer, goats and a bear were spotted by the travellers. But the big game has been depleted. To hunt moose now, Bella Coolans have to go a short distance out of the valley. But



John Teegee, Trapper from Takla Landing wrote about the school year clashing with the natural cycle of the hunter's year. What he had to say has everything to do with how we have had to change our eating.



We used to be in school in summer. Around 1937 it is good. We start on June 1 to September 1, and then we go trapping in the fall and winter. We learn outdoors. Sometime 40 or 50 degrees below zero. We camp out night if we go long ways. We know that our children couldn't do that just because lazy school spoils everything.

Our grandfathers' schools are in the bush. We used to go hunting moose on September after 10. Usually go to Middle River and stay there 'til we get five bullmoose. Make lots of dry meat and grease for Winter.

October month we're making wood. After November 1, start trapping. We don't bother with moose. Christmas everybody come back from trapping. Everybody in joy, then start Indian dance and potlatch goes on 'til after New Year.

After January 15, everybody back to trapping again until March 20. Then we hunt moose again. Gets few moose and dry meat for springtime. Then we go hunting beaver after Easter Sunday around May 25 or 30. Come home and start digging the ground for planting potatoes. Around August go up the mountain for hunting.

It is very good in old days. Now I got very few timber left. Nowhere to set traps. All logged out.

(from page 15)

also be harmed. The Quatsino Band said the salmon runs have greatly declined over the years and shell life is becoming inedible.

Without the salmon and shell fish, the people of the area are forced to look elsewhere for their sources of good nutrition.

Another example of pollution that could destroy much of the salmon fishing is at the Hat Creek plant. The greatest problem by the project would be that the pollutants could be converted into an "acid rain." This occurs when pollutants such as sulphur dioxide and nitrogen

UBCIC NEWS 18

dioxide enter the clouds and form sulphuric acid and nitric acid. These would fall to the ground with the rain. When it falls into the rivers and streams, it would force the fish to the bottom. Since there is not enough oxygen for the fish at the bottom, they would eventually die. And with their death would go another source of Indian food.

PIPELINES, LOGGING, DAMS...WHERE CAN THE ANIMALS GO?

In the North hunting has been affected by new developments. Pipelines have been built which force the animals away from the area. Roads, towns, and other developments frighten away the animals that our people depend on for food.

Logging is another factor that causes a depletion of our traditional foods. Hunting is reduced because of large areas of land being cleared. The game must go elsewhere to find food and therefore so must the Indian.



Jimmy Gauthier of West Moberly Lake: his hunting grounds will soon be affected by the proposed Alaska pipeline.

The Kootenay diversion is one way that development could destroy Indians' traditional food supplies. B.C. Hydro has proposed to divert two thirds of the water from the Kootenay River to the Columbia River by damming the Kootenay near Canal Flats and using a canal to send the water to the Columbia. Hydro admits the diversion could cause problems with the environment from Golden to the U.S. border. These problems would affect the Columbia, Shuswap, St. Marys and Tobacco Plains Bands. In the north flooding would occur which could seriously threaten the natural habitat of the deer, elk, geese, beaver and other wildlife. To the south, pollution from industry and other sources would increase and affect fishing grounds. Also, the diversion would cause a drop in temperature of the Columbia and Windermere Lakes which would affect the productivity of the fish.

Without salmon, deer, moose, ducks, shellfish and other naturally nutritious foods, many of us are not receiving proper amounts of vitamins and minerals we need to be healthy.

KOMIASKET, a member of the Okanagan Band addressed the Commissioners as follows:

This land belongs to my Chief, and anything that is on top of the earth is his, therefore I tell you that this land is mine, therefore I will not sell it, and I don't want to have my land cut up. You can see that it is from my land that I am good and strong and big—That is all I have to say.

SAM PIERRE of the Okanagan Band addressed the Commissioners as follows:

I am glad to see the Royal Commissioners. I have two youngsters, and I always think how I am going to feed them young ones. This land, it is true, is my parents, and if it was not for my land here, I would not be so good and alive; therefore I cannot sell the land.

The Okanagan Band lost a further 246 acres.

For over fifty years, the Provincial Government refused to admit any doubt about the justice of the McKenna McBride Commission's cutting off 33,000 acres from Indian Lands without the consent of the Bands involved. Finally, after heavy pressure from Indian leaders in 1975, the NDP Provincial Government promised to return all the cut-off lands. Negotiations under the present government are continuing. Twenty-three Bands are involved in all: Alexandria, Beecher Bay, Chemainus, Clinton, Kincolith, Kitwanga, Lower Kootenay, Metlakatla, Nawitti, Nazko, Quatsino, Seton Lake, Sheshaht, Songhees, Squamish, Upper Similkameen and Westbank.

SQUAMISH BAND CLOSE TO SETTLEMENT

Closest to satisfactory settlement, it seems, is the Squamish Band in North Vancouver. Chief Philip Joe is positive that their land will be returned back to his people in the very near future. In 1913, the land in

THE CUT-OFF LANDS

question was valued at \$359,000.00. Today it has been estimated as being worth over three and a half million dollars. However, the Squamish people are not that concerned over the dollar value; says Chief Joe, "we want the land, all 133 acres."

THE STORY SO FAR

The story of the "Cut-Off Lands" is just one part of the larger Land Claims question. The Cut-off lands refer to those pieces of land that have been chopped away from the first reserves that were set up, and specifically to those cut off by the McKenna McBride Commission. Over the years, these first reserves have been reduced to a very small part of their original size. Land Claims deals with the fact that, outside of the Treaty areas, we have never surrendered, given away or sold our title to any B.C. lands or resources.

THE FIRST RESERVES

Before the 1850's, our people shared the land and its resources. The first reserves were set by James Douglas, the first Governor of B.C.. Douglas made some treaties but when he ran out of money and blankets, he continued to negotiate reserves, recognizing Aboriginal Rights to the land, and recognizing that Bands could choose the size of their reserves. They were set up in the South Island, Fraser Valley, Fraser Canyon and Thompson River areas.

THE FIRST BROKEN PROMISES

In 1865, Joseph Trutch became B.C.'s Commissioner of Lands and Works. He broke the promises that Douglas made. He reduced the size of the reserves already set up, refused to recognize our Aboriginal Title to land or resources and would not allow Indians to buy land outside the

Reserve. Trutch's only concern was to make way for the white settlement of B.C. Our leaders protested angrily and war nearly broke out. Trutch's policies also led to disputes with the Federal Government.

The Federal Government, responsible for "Indians and lands reserved for Indians" under the new B.N.A. Act, disputed the Province's allotments for Indian reserves. The main issue was the amount of land allowable per family. Under the Federal Treaties in the Prairies, an Indian family was allotted 160 acres. Because most B.C. Indians relied so deeply on their fishing, our forefathers were concerned in protecting all their fishing stations and full aboriginal fishing rights. With this in mind, the Federal Government proposed eighty acres of land per family with fishing rights. The Province proposed ten. Later, they finally agreed on twelve acres per family.

INDIAN RESERVE COMMISSION

Chief Paul Kladak opposed cut-offs and testified about the Gitzault Reserve:

"I am putting before you...the grievances of my land...of my village. It is a great grievance and trouble to us...there are too many white people trying to take the land from me. They have practically run all over the Indian Reserve notwithstanding the word of the government that no white man shall come. From now on I want this to cease...I want the reserve to cover the whole waterfront."

However the 202 acre reserve was cut-off because the commission said that it was: "conveniently situated near mining properties promising early development."

Indian protests against Trutch's policies forced the two Governments to form the Indian Reserve Commission in 1875. Its job was to review the size of Trutch's reserves and set up reserves in areas that had none. Over 35 years it allotted, or "re-allotted" most of the reserves in B.C. Sometimes it made them smaller by re-surveys; sometimes the Province refused to approve reserves and in other cases, the reserves were set up without any proper consultation with the Bands. Continued protests by Bands, the Province's attempts to get Indian land and the continued argument over control and management of the reserves, ended the work of the Reserve Commission in 1910.

All during this time, Indian reserves were also being reduced because of the DIA land policies: land sales, rights-of-ways, re-surveys, churches and lands taken for other "public purposes." There has been little change in these policies.

THE MCKENNA-MCBRIDE CUT-OFF LANDS

The McKenna-McBride Commission was set up to finalize the Indian land disputes. Under the terms of the Commission, any reduction in land was to be made **only with the consent of the Indians concerned**. The Commission also had the power to recommend additions to the reserves and also to cut off lands for "public purposes." From 1913 to 1916, the Commission travelled throughout B.C., hearing evidence from Chiefs, Band spokesmen, Indian Agents and also white businessmen.

In 1919, before the Royal Commission's report became official, it had to be approved by both the Federal and Provincial Governments. By passing the Federal Indian Affairs Settlement Act and the British Columbia Indian Land Settlement Act, the governments took the authority to adopt the Commission's report and to make all the changes that were recommended. **The terms of**

the Commission were altered by this legislation and the governments claimed the right to cut off lands from Indian reserves without the consent of the Bands involved.

Through the McKenna McBride Commission, the Squamish people lost six entire reserves and over one thousand acres to "corrections" and surrenders to Great Pacific Eastern Railway Company for station grounds and other railway purposes.

The UBCIC started the struggle for the return of the lands cut-off by the McKenna-McBride Commission. Then the Bands involved formed their individual committees to continue their battles. Most were confident that the land would eventually be returned. But it was always dependent on the good will of the governments of the day, especially the Provincial Government. Even though the lands were taken away in an unjust way, it was still "legal". A just settlement of the McKenna-McBride cut-off lands will be an important step towards the recognition of our aboriginal right to land title in B.C.

A number of bands refused to deal with the McKenna-McBride Commission because it had no authority to deal with the question of Title.

The position taken by some Bands was that the issue of Indian Title should be dealt with first, then questions of the size and location of Indian Reserves could be settled. Chief Joseph of Port Simpson Band said:

"We are sorry that we expected to go more fully into the land question with the Commission thinking that they had power to deal with the larger land question, but seeing that they are not empowered to do so, it would be useless...to say more."

As with other Bands Port Simpson gave NO consent to cut-offs, yet the McKenna-McBride Commission made four cut-offs totaling over 11,000 acres.

LOWER KOOTENAY BAND DEFINES JURISDICTION

by Wilf Jacobs

The Lower Kootenay Band, small in number and known as river people, occupy the lower Kootenay River banks from the Idaho border to the head of the Kootenay Lake. The nearest shopping centre is the nearby town of Creston. Fruit growing is the major industry in the area.

The river was at one time the only means of travel and it also controlled the way of life as it flooded and receded each year. Fishing for food was probably the most important factor in sustaining a livelihood. Hunting for game cannot be dismissed as there exists a great variety of wild game in the area. Travel was made possible by using the "sturgeon-nose canoe" that is of unique design, with the fore and aft shaped like the nose of a sturgeon and submerged under water. The design of the canoe has gained world-wide recognition and has been under considerable study by anthropologists.

Water travel was quite extensive, taking in areas as far as the Upper Arrows, Lower Arrows, The Columbia River System south to undetermined distances into the now state of Washington, and, of course, the Kootenay River south into the state



Alex Shopa, Manager Trainer and Chief Chris Luke, who is also the General Manager of the Lower Kootenay Band Agriculture Corporation.

of Idaho, and north into the Kootenay Lakes.

Similar to the other Indian communities, the population which was once greater, was decimated during the influenza epidemic of 1918, but once again is in a definite upswing to the present population of 85.

The early Catholic Missionaries had a lot of influence on the Native People and they had no desire to travel on the river bottom flats to visit the people along the river, so they built a church near the Great Northern Railway and what is now Highway 21. Other homes were built near the church: thus began the present St. Peter's Mission. Today, a major part of the population reside there, 3 miles south of the town of Creston, and 4 miles north of the Canada-U.S. Border on Highway 21.

Wayne Louie, Manager Trainer, Alex Shopa, and Sam Francis, ironing out a small problem.



At one time the bottom flats below the community and adjacent to highway 21 was a huge marsh which boasted a large population of muskrats which were trapped and sold by band members to supplement whatever income was available at that time. Beaver was also in great number on the Goat River and the Kootenay.

Today, a prime example of how a people have to adapt to changing times in order to survive is demonstrated by reclaiming the above mentioned marsh and developing it into agricultural land.

Without a doubt, this has been the largest project undertaking by the Lower Kootenay Band, where the whole community is involved. Like any other business undertakings, The Kutenai Agricultural Corp. expects a loss in its infant stages before it

realizes any gains. But due to the earnestness and determination of the People, success is inevitable. One of the reasons why success is anticipated is by the sincerity of the employees and the management and by the mediation of the Agriculture Committee.

The success of this project will emphasize the struggle of a band and especially one person, Chief Chris Luke, who had to hurdle obstacles created by bureaucratic red-tape and a period of eight long years before the project was recognized as a positive investment by government agencies and was finally deemed feasible.

Since the project got the green light late last fall, it has created employ-



Leona Basil and Arlene Basil, applying their techniques to the fencing part of the project.

ment for the majority of the band members. Last winter when the weather did not permit work on the flats, fence posts were prepared for an expected seven-mile fencing project. Tractors were purchased in preparation for breaking the ground after it dried up as a result of a draining system established earlier. An office building to accommodate the clerical staff was constructed. Haysheds were erected in the fields. Machine sheds, and workshops are also under construction.

The hay sheds will be used for hay that had no protection in the past.



Daycare children along with supervisor, Gary Pharness, and an older boy Bobby Jacobs.

The immediate concern of the band is to turn as much ground as possible this year. Only a small acreage will be seeded and this lot has been relatively dry in the past.

History was also made when Arlene Basil took advantage of one of the policies where it states that all Band members would be given equal opportunities on the project and was the first person of the fairer gender to be hired by the band other than in administration position. She has since been joined by Leona Basil and Mary Basil. So far any doubts, if any, of their capabilities to perform their duties have been erased.

The Lower Kootenay Band is aware of the need for Indian Government and have taken the initiative to establish certain committees that are essential to a community in order to function in an efficient manner.

First of all law and order must be maintained so the band proceeded to elect from its band members a Justice Committee. After its formation, the Committee made its existence known to the local detachment of the R.C.M.P. A working relationship was established between the R.C.M.P. and the Justice Committee. All domestic differences are to be handled by the J.C. and the more serious infractions of the law are to be taken by the R.C.M.P. At this time,

UBCIC NEWS 22

being a new venture, the Band is anxiously waiting for more programs to be established in order to define the status of the Committee and the extent of its jurisdiction.

The Education Committee is made up of Band members who have taken interest in the education of Native Children from the Daycare, Kindergarten, grades one to twelve, post-secondary and adult education.

Other committees are the Health and Welfare Committee. In this committee include the Community Health Representative, whose duties range from taking water samples to ensuring that medical cards are up to date.

The Lower Kootenay Daycare Centre, under the watchful eyes of Irene Bennellie and Gary Pharness, sees many young, happy and sometimes uncertain faces pass through its doors. The Daycare is probably the first experience the youngsters have in facing what the world has to offer. The Daycare has a wide range of books in the library. Even if a child cannot read, the books have a lot of pictures to hold a child's interest and train the youngster to take a liking to books which will be so important to them in their lives. The saying goes, "Daycare today, the world tomorrow." It is here the child prepares for

Kindergarten, grade school, high school, post-secondary and the child's chosen profession.

The present location of the Daycare is being renovated to accommodate a group home. This necessitates the establishing of another Daycare at a different location.

"All work and no play makes everyone gray." Sports has a high preference in the community and hockey has a number one spot among participants and spectators.

The L.K.B. Eagles Hockey Club has taken part in several tournaments since its inception three years ago. The most recent being this past winter in Kaslo, B.C., Oliver, B.C. and Windermere, B.C. The standing of the club is not the most impressive, but the spirit is forever present.

Softball has its session during the summer months. It is the hope of the Lower Kootenay Band to expand its Annual Sports Day by inviting more teams to the tournament.

The younger fellows have been taking interest in baseball. The main purpose, of course, is to teach sportsmanship and to learn to play as a team.

Indian craft is much alive in the community where some of the ladies do beadwork.

Isaac Basil, Agatha Jacobs and their mother, Charlotte Basil are the only persons left that know the art of building the famous Kootenay Canoe that was mentioned earlier.



Typical of other bands throughout B.C., the Lower Kootenay Band is still fighting for cut-off lands. They also support the concepts of Aboriginal Rights that all B.C. Indians have.

MONTANA INDIANS TELL OF DISRUPTION AND DAMAGE



Northern Cheyenne people told our film crew about the instant town that sprang up around the Colstrip Mine near their Reservation.

As part of our public education efforts, the Hat Creek Committee and UBCIC are making a film which documents the concerns that people have about the project. It also involves people who have already been affected by coal mining in other places. The filming took our cameraman and fieldworker to Colstrip, Montana where there is a 700 megawatt coal fired power plant, and a proposal for adding another 1,400 megawatt plant.

COLSTRIP MINE DISRUPTED WAY OF LIFE

Some fifteen miles south of the Colstrip mine is the Northern Cheyenne Indian Reservation. We visited the Northern Cheyenne and interviewed some people who told us that they had had no consultation with the Montana Power Company until the project was already underway. Then, almost overnight, some 2,000 people with construction expertise and other technical skills moved into the area, and a new instant town was created. Along with this came overcrowding in schools and homes, and of course with that, the inevitable high alcohol and drug abuse. These factors together led to an increase in family

problems and crime.

The Indian people could see from the beginning the kinds of problems they would have, such as disruption of their culture and their way of life, and destruction of their hunting and their environment. The ranchers in the area also opposed the project because of the effect it would have on the environment and on their ranching livelihood. But despite Indian and white opposition to the plant in Colstrip, it went ahead anyways because the plans were already made and the construction already underway. There were millions of dollars already invested in the project and the Government already had approved the mining.

NO SCIENTIST CANNY HARMFUL EFFECTS

The impacts of coal fired power plants have been studied extensively and no scientist can honestly say that sulphur dioxide (SO₂) and nitrogen dioxide (NO₂) do not affect the health, the environment and the wildlife in the surrounding area. The end result of this pollution is a slow death.

The people we interviewed all feel that the Hat Creek Project must be

stopped, for the reasons I have already mentioned. B.C. Hydro's proposed power plant in the Hat Creek area will affect us in the same way as the Colstrip plant, except that the Hat Creek plant will be even bigger.

WHY HAT CREEK?

The energy companies say, "You already have pulp mills, copper mines, etc., why all of a sudden are you saying no to the Hat Creek project?" Well, let's ask ourselves these questions: "1. Why Hat Creek?; 2. Is the power needed?; 3. Who needs the power?; Even Hydro's own reports say that the Hat Creek coal is of low quality. Our position is that it should be left in the ground.

But does that then mean that there has to be another river dammed or a nuclear plant built? Does it mean we must kill the salmon in one more river or maybe have a nuclear plant some day destroy the world?

There is no dollar value that we could put on what our losses will be from these kinds of "developments". We, and the future generations who are yet to be born, stand only to lose if these projects are allowed to go ahead.

CHIEFS COUNCIL

MAY 7, 8 and 9th, 1979.

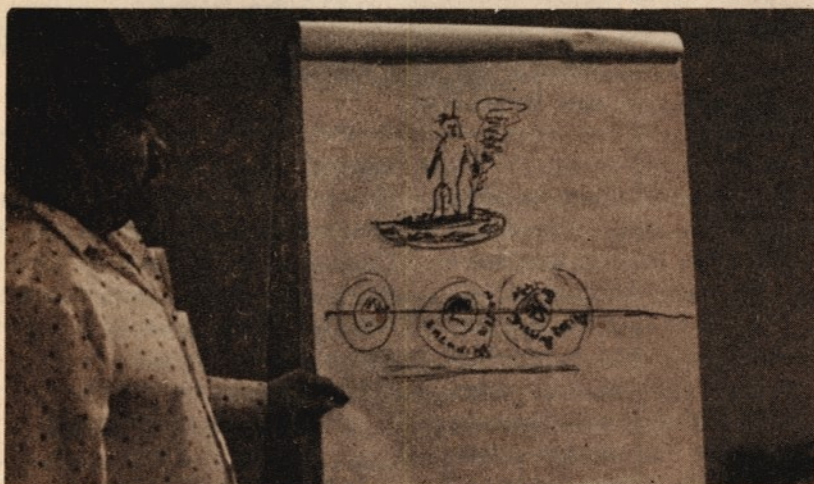
Chiefs Council met over the three days of May 7-9th. This was the first meeting since the start of the new fiscal year, and many of the new programs had just started. The tone of the meeting was of much more discussion between the leaders and the portfolio staff, a blending of political and administrative skills.

REGIONAL ASSEMBLIES:

- The Bella Coola Band has requested that they host the Coastal Regional Assembly in their community, from May 23-25th.
- The Kootenays will be hosting the Central Interior Regional Assembly from June 18-20 at Edwards Lake, near Grassmere.

OKANAGAN TRIBAL COUNCIL HONOURS JACOB KRUGER

by Rosalind Leon



Jake Kruger explains his theory of Indian Government, at a workshop last year.

The Okanagan Tribal Council presented Jacob Kruger with a deerskin drum in recognition of his many years of dedicated work for the Tribal Council and for all Indian people. Jacob not only fostered the idea of Indian Government but he actively practices what he believes in. The lengthy court trials of Kruger vs. the Queen to bring about a ruling on Aboriginal hunting rights was one of his stands on his Indian rights.

"By golly, if you believe you have a right to hunt or fish, then you do it—you don't just sit around and talk about it."

For three years he sat on the

Chiefs Council and before that, he travelled to many meetings over the country, paying his expenses out of his own pocket; forever questioning and pushing the idea of controlling our own destinies. A remarkable man, he is understood by too few, for it is a difficult thing to understand in the Indian way and they to try and communicate that in a language foreign to your thoughts.

Jacob's recent bad health restricts his travelling now. When the drum was presented to him, he was given a standing ovation and everyone there went to Jacob and his wife Annie to express their deep respect.

- The South West Regional Assembly will be hosted by the Mowachaht Band at Yuquot, July 16-18.
- And the final regional assembly will be held at Ft. St. John, August 6-8th.

The eleventh Annual Assembly of the UBCIC will be held in Vancouver in October, 1979.

FISHING PORTFOLIO:

Funding has been blocked for the planned Fish Guardian Patrol but Bands and individuals have been contributing to the "Save the Salmon War Chest" in order to continue our fight to retain our aboriginal right to fish.

ENERGY AND RESOURCES:

The first Uranium Hearings are scheduled to begin in Kelowna on June 5th. Total funding for the B.C. Enquiry was \$75,000 and the Chiefs Council had some doubts about whether the Hearings would allow a full and meaningful inquiry into the hazards of uranium mining to the neighbouring communities.

WESTERN INDIAN AGRICULTURAL CORPORATION:

Gordon Antoine reported on workshops held in Merritt, Spallumacheen, Vernon and Cranbrook on management and accounting. Seven workshops had been held in Mt. Currie exploring possibilities of raising chickens, bees, and beef growing fruit and vegetables. A similar one-day workshop was held at Hagilgwet and Stone Creek. A workshop on financial management and special ARDA loan procedures is planned at Ft. St. John Friendship Centre, 7th and 8th June.

The WIAC budget had been approved at more than half a million dollars and the corporation was ready to hire 3 agrologists, 8 farm technical workers, 4 fieldworkers, one 4-H worker and a secretary.

Chiefs Council agreed to consider replacements for the three WIAC Board members who were not able to

attend the Board meetings.

FARM ACCOUNT BOOK:

Many farms and businesses get into trouble because they don't keep a good set of records. WIAC has put out an account book to make this process understandable and easy to keep up.

B.C. RESOURCE INVESTMENT CORPORATION SHARES:

accepting that that gift is theirs to give in the first place. The Chiefs argued that most of the resources have not been given away by the Indian people and the Provincial Government is not in a position to give them to anyone.

The argument for buying shares and applying for free shares is the amount of dollars this could represent.



A late Chiefs Council session. Left to right: Victor Adolph, Alice Baker [secretary], George Manuel, Gerry Ettienne, Tom Sampson, Saul Terry, Bill Roberts, John L. George, David Paul, Archie Pootelass, Bobby Manuel, Rosalind Leon.

Bands have been asking about the Bands have been asking about the UBCIC position on this. Arnold Adolph presented the alternative positions. Many Bands could see a possible Conflict of Interest if the UBCIC actively promoted applying for free shares. The B.C.R.I.C. mandate is to operate most profitably and the most "profitable" operations are often contrary to the proper conservation and management of B.C. lands. For example B.C.R.I.C. owns 10 per cent of West Coast Transmission who owns 50 per cent of the Alaska Highway Pipeline in northeast B.C. and owns license to explore 2.3 million acres in the northeast for oil and gas. The Indian people in the northeast do not approve Westcoast management of lands and Westcoast has not proved sympathetic to Indian interests in the area. The fact that Indian people would become shareholders of such companies would be difficult to defend! The main argument, however, was that by buying shares or getting shares in what is already ours by aboriginal right might compromise our Land Claims position. When you accept something as a gift from someone else, you are

It was decided that this issue should be left to the individual decisions of Bands and Band members.

HEALTH AND SOCIAL DEVELOPMENT:

Julie Newman reported on plans for the Provincial Health Forum, May 28-30th and that a Health Bulletin would be sent to all Bands to report on the Forum.

TAXATION:

The Legal Task Force reported that the National Indian Brotherhood taxation case had been decided against them, and that Indian people who work for Indian organizations off-reserve are liable for income tax. The Court ruled that Section 87 of the Indian Act and the related Section 90 did not apply to activities off-reserve. Another Court has been deliberating, in a different case, whether Section 87 applies to Income Tax at all. As there are a number of cases presently before the courts on income tax and Section 87 of the Indian Act, the Task Force will watch how these go before recommending further action on behalf of the UBCIC.

INDIAN GOVERNMENT:

Bobby Manuel expressed concern that not enough discussion had taken

place at Band level on the UBCIC Aboriginal Right Position paper. The Chiefs discussed the problems of 'diversions' from building up the framework of Indian Government in the communities. The Portfolio has to spend a lot of time putting out "brushfires" like the original Local Services Agreement, and Revisions to the Indian Act. It was agreed that the Administration deal with these "brushfires".

Bobby Manuel reported on the Indian Government conference in Montreal last month, sponsored by the National Indian Brotherhood. A visit to Ganienkeh in New York State gave an exciting understanding of what the exercising of sovereignty was about. The community is responsible for their own laws, education, health, livelihood, for everything from the delivery of their babies to the care of their dead.

Indian Government is not just a word nor an administrative framework: here it was a gut feeling that the people had the power to choose their own way. Indian Government was seen as the vehicle to exercise the authority that we have chosen to exercise on our land. The Chiefs discussed the options: total sovereignty, the third government, an Indian Provincial Government, remain as we are, or a Municipal Government.

There was much discussion about the building up of a feeling of power among our people to make such decisions, about building up this power through the strength of our Indian history, experience, art, language, songs, dancing, design, discipline, responsibility, togetherness, nationalism and Indian uniqueness. Films were shown on these themes. The UBCIC will be purchasing these films to make available at all assemblies, meetings and to Bands.

FINANCIAL REPORT:

The Administrator, Rosalee Tizya, was very happy to inform Chiefs Council that the UBCIC is in good shape financially, that the December cut-backs had worked their intended purpose and that the Union had a year-end statement that was only very slightly in the red! Hooray! •

EDUCATION

A SPECIAL MAGAZINE, ON INDIAN EDUCATION

Many Council members and Education staff who have been attending committee meetings with the Education Portfolio have been helping to plan a Special Indian Education magazine. Articles written by Band members on your feelings, ideas and plans would be very valuable. We are planning for a history section in the magazine and also a section on what some Bands have done with the control that they have gotten over the education of their members.



A special edition on Indian Education: Bands are invited to share ideas. We would also like to hear what our children have to say about education.

THE MASTER TUITION AGREEMENT

by Philip Paul

Vice-President responsible for Education

The MTA was signed in 1968 between the Federal Indian Affairs Department and the Provincial Ministry of Education to allow Indian people to attend the provincial schools.

Despite the irrelevancy of the Provincial education curricula to Indian educational needs, ten percent of the Indian student population have met the requirements of the provincial standards in recent years. The alarming statistic is that ninety percent are struggling to get training that would allow them to qualify for gainful employment.

How can this glaring inadequacy be corrected? First of all, it takes money to bring about change in education. There is more than enough money provided by the Federal government for Indian Education. However, the major part of the Indian Education budget goes to honour the financial requirements of the MTA. Indian people have not signed the agreement and the provincial government is not prepared to discuss any changes to this agreement.

In all the other provinces of

Canada the Indian people are either a party to the provincial agreement or are able to sign agreements with their respective local school boards. In B.C. we must at the very least have this same opportunity to get better results for our young people.

It is with this in mind that we have appointed a three-person Negotiating Committee to negotiate with the Department of Indian Affairs:

The team is made up of Bob Sterling, Jeannette Bonneau, and Shirley Leon. The Chairperson of the Negotiating Team is Bob Sterling. Their task will be to negotiate firstly the inclusion of an opting out clause to the MTA and to bring in line the areas that conflict with Indian Control of Indian Education.

We have great confidence in the qualifications and demonstrated ability of this team of education specialists and we seek the support and advice of those education specialists at the community level as we take positive action to improve the educational services provided through the MTA.

BAND TRAINING

We held a provincial Band Training Workshop just before the November Special General Assembly here in Vancouver. The Workshop was a huge success for those people who participated. Many new Chiefs got a good start in their leadership roles, and Chiefs who have been in office for a while appreciated the information exchange.

The Special Assembly adopted a resolution stating that the DIA Band Training has been ineffective and inconsistent with Indian direction for self-determination and therefore the Union of Chiefs was given a mandate to develop a comprehensive approach to Band Training consistent with Indian Government. A comprehensive proposal must be sent to Bands for discussion and approval at the next General Assembly.

We are happy to report that Chief Council met on May 8, 1979 and adopted a Band Training Discussion Paper which has now been mailed to bands and Education Committees.

In order to make sure that Band priorities are met for training of Band Members, Chiefs Council passed a resolution that DIA commit \$200,000 this year to Band and District Councils to conduct workshops on Band Training Needs. These funds should be applied for directly from Band/District Councils to the region-

RADIO FROM AN INDIAN PERSPECTIVE

This summer, our Communications Portfolio will have a staff of thirteen, working in print, radio and photo-journalism. Our newest communications program, and the only one of its kind in British Columbia, is a twenty-week training program in Radio Communications. Four trainees are involved: Della Wilson from Gitamaax, Mel Seymour and Ken Matthew from the Kamloops area, and Joyce Bourrassa, living in Vancouver though originally from The Pas in Manitoba. Val Dudoward and Beth Cuthand are co-ordinating the program. The four trainees were very carefully chosen for their enthusiasm, interest and dedication to radio and Indian issues. Although we are only two weeks into the training period, the trainees' progress has been very fast. As a result, we are able to learn the skills at a much faster rate than we initially thought we'd be capable of.

Indians—by people who are not Indian and who do not have an Indian perspective. It's important to have our people in news, public affairs, sports and all other aspects of the mass media. Our radio training program is a first step in this long-term process.

This training program will continue until the end of September. Until August 3rd the four trainees will be working out of the Union office in Vancouver, learning all aspects of the radio medium, from interviewing to news-writing, from newsreading and announcing to tape editing and technical skills needed to operate studio equipment. Then, from August 6th until September 28th, the trainees will work at various radio stations throughout the province under a practicum, similar to that taken by teachers to put their skills learned during their training period to work in a real-life situation.



Joyce, Della, Mel, and Ken are taking a different kind of training, designed according to our needs.

Why are we training and encouraging Indian people in the radio communications field? For the same reason that we're training and encouraging our membership to become involved in print, especially through this monthly newsmagazine; and for the same reason that we're responding to band requests for workshops which involve learning to use the local non-Indian press to the bands' advantage.

GETTING OUR POINT ACROSS IN THE MEDIA.

The reason is power. Through the various news media, our issues, our work and our feelings are currently communicated to the general public—Indians and non-

There are several resource people from C.B.C. Radio, Vancouver Co-op Radio (CFRO-FM), commercial radio stations and the British Columbia Institute of Technology who are sharing their knowledge with us in this training program on a volunteer basis. However, the training program is designed by Indians to teach Indians and approaches radio from an Indian perspective; and this is how the training differs from that taught by non-Indian communication schools.

Currently, there are no more than four Indian people involved in radio communications in B.C. This training program will ensure that there will be four more at the end of September. And next year we hope to add at least four more. . . .

RESOURCE CENTRE

One of the main functions of the Resource Centre is to provide up-to-date information to the Indian bands and people of B.C., the UBCIC executive committee and staff. To fulfill this role the Resource Centre monitors the news resulting from various government standing committees, debates of the House of Commons, and debates of the Legislative Assembly in Victoria.

However, these sources only contain news of immediate government concerns and often do not contain news items of general interest. For this reason the Resource Centre has developed a news clipping file.

Before December 1977 we had subscribed to a news clipping service which supposedly clipped all news items on Indians or of Indian interest. When we re-organized the Resource Centre we found this news clipping service to be giving inadequate coverage of news.

As a result we started the UBCIC News clipping file.

At first only the *Vancouver Sun* and the *Province* were clipped. Later the *Toronto Globe and Mail* was included. In May 1978, Reg Percival joined the Resource Centre staff, and began doing the news clippings. When the *Vancouver Sun* and *Province* went on strike we began to clip the *Vancouver Express* and the *Victoria Daily Colonist*.

Tluwalahu costume



photo: National Archives of Canada

photo: National Archives of Canada



Fort George Reserve [undated]

In February of this year we also subscribed to the *Prince Rupert Daily News*. Recently we have been informed that the *Victoria Daily Colonist* would no longer be available in Vancouver. As a result we will be subscribing to another daily newspaper.

Each morning Reg thoroughly checks through the newspapers for items about Indians, and of interest to Indian people. These he clips and photocopies. Copies are distributed to all portfolios in the office. Each Monday copies of the previous week's news clippings are sent to the UBCIC vice-presidents.

Original news clippings are kept at the Resource Centre with a photocopy stored in the News clipping Files. In the files they are arranged according to subject, i.e. land claims, education, fishing, criminal justice, individual Bands and so on, and are available to researchers using the Resource Centre.

Resource Centre Up-date

The Resource Centre now has a new staff member. Bess Brown from Bella Bella, B.C. is now employed as the Library Assistant.

The Original People's Library Association will be holding tours of those libraries in Ottawa which hold important materials on Indian people. The tours and OPLA's meetings will be from June 14-20, 1979. The Canadian Library Association is also holding its annual conference in Ottawa at the same time. OPLA's tours will probably be of great interest to Indian librarians or beginning researchers. If you are interested in the tours and meetings please contact Gene Joseph at the UBCIC office.

"Help my friend, please..." is a poem written by Darlene Tallio of Bella Coola. She sent it to her cousin Penny Billy who is our receptionist at the Union office. In her letter to Penny she wrote:

Dear Penny:

It seems that Alcohol plays main roles in people's social lives. Everywhere I go, alcohol is a main factor. Sometimes it gets depressing; watching your own people waste their lives to alcohol. One day I was really feeling sorry for my people, then I thought of what life must be like for one with problems related to alcohol, living in the city. Noting that your office is located in the direct downtown section of Vancouver, I thought of those people. I know you will probably feel the same as I do. I hope that you enjoy reading the poem.

"Help My Friend, Please..."

See him wasted on the sidewalk
Waiting for the sun to come up
His back bent from his heavy load
Trying to search for the right road.
He left his home with no intent
The streets to roam, when his money spent
The white man's ways, he did accept
He lost his land and all his crops

The white man's promises, we once knew
Were all lies, they weren't true,
His faith is gone with his pride,
No longer does he show his talents, he does hide.

He tries and tries to survive
But he faces nothing but toil and strife
The promises of success are gone
Gone from his heart, is his song

His heart is heavy, his sight is failing,
Why? Why? Why? Cries from the streets, wailing
In desperation, he slowly turns
To alcohol, his body burns

He drinks himself in a drunken stupor
For he sees no promises for his future



So if you see my friend
Don't be afraid to lend
A helping hand is what he needs
He knows nothing but white man's greeds
He needs to know we care
And our Love, to him, we share
We must join hands, in all we do
And work in Unison, with Nature too,
The sun is now setting, another day is gone
We must create in our hearts. . .
a new song.

LETTERS TO THE EDITOR

Editor,

Over the past three years we have been involved in aquaculture and related industries. We have recently completed our technical report on aquaculture and the raising of Coho salmon.

The technical report is entitled, "The 1976-1977 Crop of Coho (*ONCORHYNCHUS kisutch*) Salmon Incubated, Hatched, and Raised For Marketing Purposes For The Nimpkish Indian Mariculture Project, Alert Bay, British Columbia.

At this time we are wondering if other Indian Bands are interested in reading this literature. If they are, it is available and will be sent to them upon request.

If there is any further information that you may require, please feel free to drop us a line and we will answer you promptly.

Thank you for your kind attention to this matter.



Sincerely yours,
Ms. Verna Ambers
Nimpkish Indian
Mariculture Project,
P.O. Box 210,
Alert Bay, B.C.

Editor

Linda Daniels, Squamish News Editor, has a wonderful idea—to exchange newsletter/newspapers with other B.C. (Indian Land) Bands or Indian organizations.

The total cost to Bands would be the 17 cent stamp and the effort it takes to moisten it. If there are Indian Land Bands or organizations interested in this 'exchange program' with Tl'azt'en News, Stuart Trembleur's newsletter, the address is:

Tl'azt'en News
Box 670, Fort St. James, B.C.
V0J 1P0

If only a few Bands agree with Linda's idea, we'll be that much closer, for we are one in this struggle.

Cyril Prince
Tl'azt'en' News

SATURDAY JULY 28

SUNDAY JULY 29

INTERTRIBAL POW WOW

MISSION CITY BRITISH COLUMBIA

EVERYONE WELCOME!

BONE GAMES TOURNAMENT

CRAFTS

SALMON BARBEQUE

THE UBCIC NEWS WANTS TO
KNOW ABOUT YOU AND YOUR
COMMUNITY. DO YOU HAVE A
STORY TO TELL? A JOKE, A
POEM, PICTURES TO SHARE?

THE UBCIC NEWS IS ALWAYS
OPEN TO YOUR SUGGESTIONS,
OPINIONS, NEWS AND PHOTOS.

THIS MONTH

JOHN TEEGEE wrote to us from
TAKLA LANDING about learning
the ways of our grandfathers. He
describes the yearly cycle of the
hunter in northern B.C.

ROSALIND LEON of the Okana-
gan Tribal Council pays tribute to
Jake Kruger for his work for the
Tribal Council and all Indian
people.

DARLENE TALLIO from Bella
Coola Band let us publish her poem
"Please help my Friend..."

FROM THE UBCIC NEWS: Thank
you to Rosalind, John and Darlene.
They will be receiving a free
one-year subscription to the UBCIC
NEWS as a token of our appre-
ciation.

ADMINISTRATOR FOR NESKAINLITH

INDIAN BAND

Qualifications:

Experience working with persons of Indian origin;
Personnel Management abilities;
Knowledge of Provincial and Federal Departments and Programs;

Should have post-secondary education but person with less education will be considered;

Knowledge of Financial Management and accounting procedures.

Duties:

Responsible for day to day operation of the office and responsible for control and supervision of staff and implements all policy as set by the Chief and Council.

Will be expected to develop, initiate and supervise various projects and programs in the area's Education, Social Development, Agriculture, Construction, Tourism, and Recreation.

Salary: Negotiable

Job will commence June 1, 1979.

Applications may be sent to:

Neskainlith Indian Band

Box 608,

Chase, B.C. V0E 1M0

Please include a resume.

EXPERIENCED PERSON TO ASSIST IN SETTING UP A DAYCARE/NURSERY/KINDERGARTEN PROGRAM ON RESERVE

Starting date: July 2, 1979

Deadline for Applications: June 15, 1979

20 Children

\$5.00 per hour based on 35 hours a week for 8 weeks.

Duties:

1. To establish a year round program for young people (ages 1-5 years old)
2. Develop a Training program for Daycare Supervisors
3. Will be assisted by 4 Summer students

Program development will include:

- a) Equipment and supplies required.
- b) Plan and the use of resources within the community, i.e. Elder persons and others with special skills in the community.
- c) Emphasis will be on developing an Indian Cultural Program
- d) Knowledge of the culture of the Central Interior Indian people is essential

Please submit resume to:

Brian Mathew

Box 608, Chase, B.C.

Neskainlith Band Office

Phone 604-679-3295

HELP WANTED

CHILD CARE WORKER

USTLA-ALTERNATE SCHOOL, NORTH VANCOUVER, B.C.

Ustla-Hahn is an alternate School which seeks to prepare students to return to regular secondary school. It is a co-operative venture of the Squamish Indian Band and the North Vancouver School District, and is located at 345 West 5th Street, North Vancouver. The child care worker is employed by the Squamish Indian Band.

One position is available, beginning in September and involves

- assisting teachers with classroom activities and working with students both individually and in groups;
- arranging opportunities for community members to assist with and participate in the school program, and actively encouraging them to do so;
- other related duties.

Qualifications: university graduation in Education, Social Work or other appropriate field, or completion of a Child Care Worker Diploma course or other equivalent training; experience in a similar or related position.

Salary: \$1,000-\$1,200 per month

Interested persons should request a detailed statement of the duties involved and qualifications required before submitting an application.

Please direct all enquiries to:

Linda George, Social Development Program,
Squamish Indian Band,

P.O. Box 86131, North Vancouver, B.C. V7L 4J5

Telephone: 985-7711 between 8:30 a.m. and 4:30 p.m.

Closing date for applications: June 12, 1979.

NATIVE INDIAN TUTOR

SCHOOL DISTRICT #70 [ALBERNI]

Applications will be received for the position of a Native Indian Tutor (Secondary Level) for the school year 1979-80. Applicants must have valid B.C. Teaching Certification. Preference will be given to experienced Native Indian teachers.

Please direct enquiries and resumes to Mr. F.A. Bradley, Co-ordinator of Special Education, School District #70 (Alberni), 4690 Roger Street, Port Alberni, B.C. V9Y 3Z4. Tel. 723-3565.

THE KOOTENAY AREA INDIAN COUNCIL

INVITES YOU TO ATTEND

CENTRAL INTERIOR TRIBAL COUNCIL REGIONAL CONFERENCE

AT EDWARDS LAKE ON THE

TOBACCO PLAINS INDIAN RESERVE

JUNE 18, 19, 20, 1979

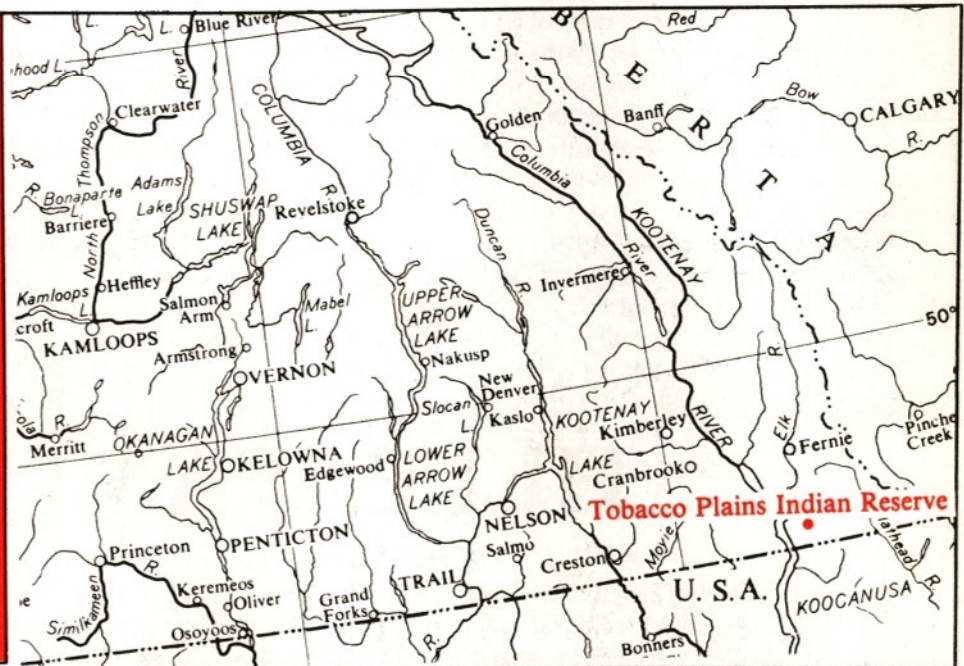
Camping Facilities only.

For further information,
contact

Sophie Pierre, Tel: 489-2464
Kootenay Indian Area Council

or

Robert Simon, Tel: 684-0231
Union of B.C. Indian Chiefs



TO:

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