

INDIAN WORLD

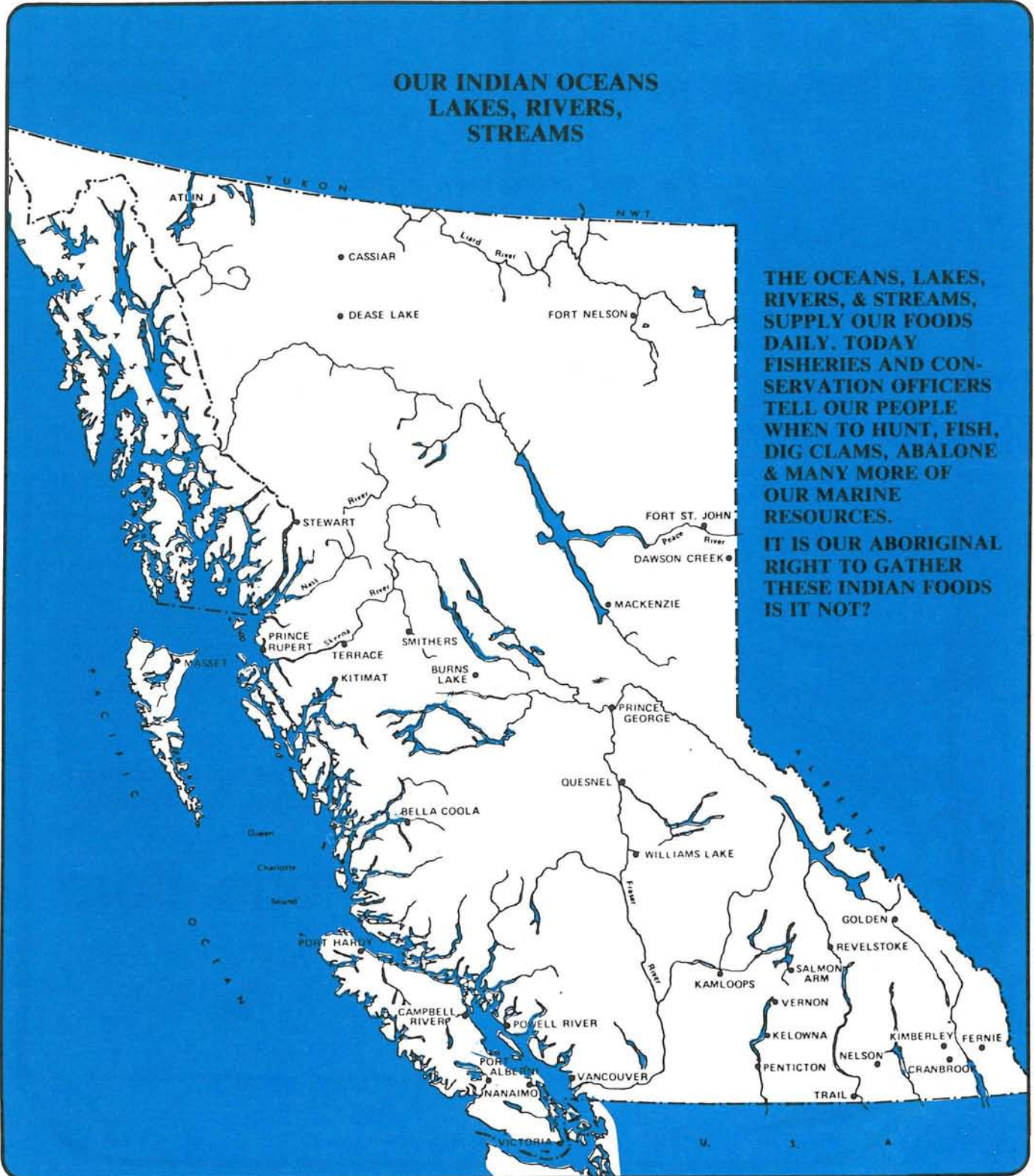
"THE CHOICE IS OURS"

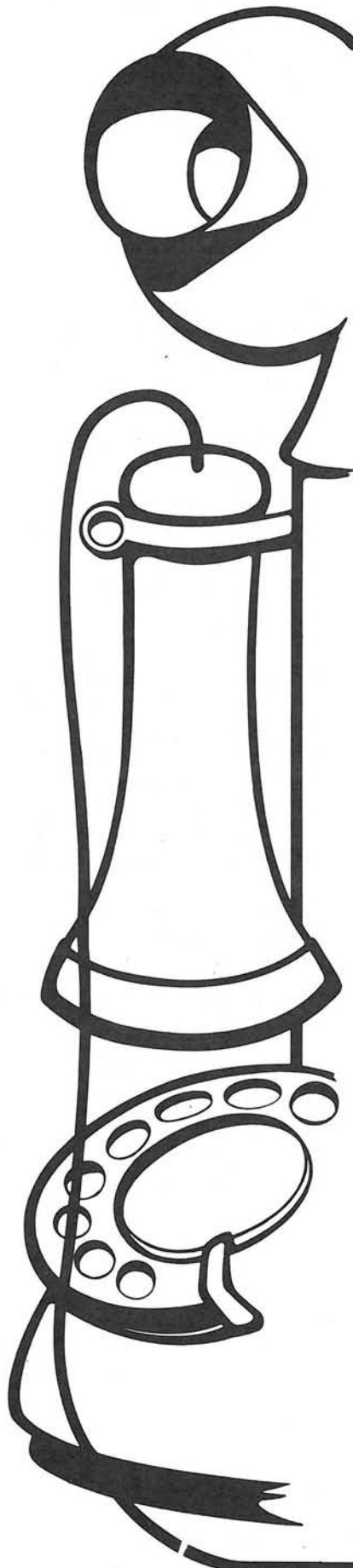
JULY 1982

OUR INDIAN OCEANS LAKES, RIVERS, STREAMS

THE OCEANS, LAKES,
RIVERS, & STREAMS,
SUPPLY OUR FOODS
DAILY. TODAY
FISHERIES AND CON-
SERVATION OFFICERS
TELL OUR PEOPLE
WHEN TO HUNT, FISH,
DIG CLAMS, ABALONE
& MANY MORE OF
OUR MARINE
RESOURCES.

IT IS OUR ABORIGINAL
RIGHT TO GATHER
THESE INDIAN FOODS
IS IT NOT?





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the 'other' phone store

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INDIAN WORLD

"THE CHOICE IS OURS"

JULY 1982

The Indian World is the official voice of the Union of British Columbia Indian Chiefs. It is dedicated to building a strong foundation for the implementation of Indian Governments at the Band level. It operates solely through mandates and resolutions passed at each General Assembly each year in which reports are given at the years end. The President is answerable to Chiefs Council; during the year council is chosen through elections at each opportunity to be a part of the organization through their process of decision-making. Signed articles and opinions are the views of the individuals concerned and not necessarily those of the U.B.C.I.C.

EDITOR: Herman Thomas

WRITTEN CONTRIBUTIONS: President Robert Manuel, Legal Department, Clo Ostrove, Chief Roger Adolph, Alfred Recalma from Arrowsmith Star, Parksville, Indian Paraplegic from Indian Voice, Simon Danes.

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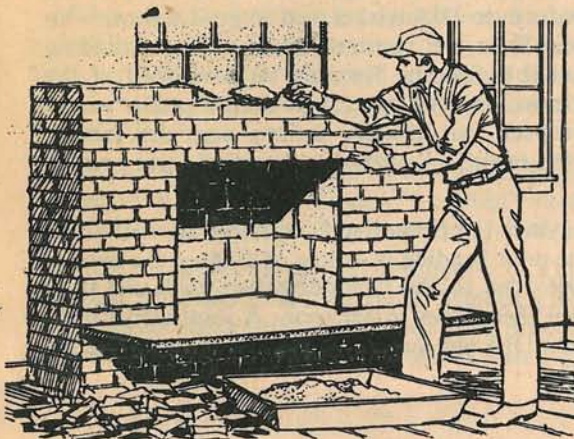
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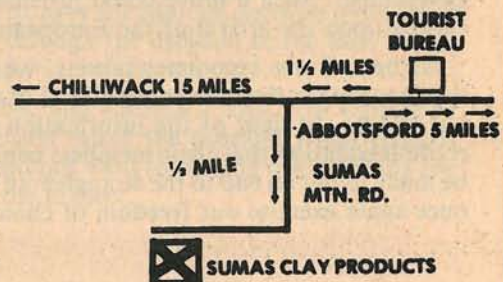
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PRESIDENT'S MESSAGE

The international law of self-determination has always been practiced by the Indian nations since the Creator put us on the earth and we continued to exercise this right with the coming of the European. Our relationship with them was one of mutual respect between sovereign nations — it was based on the understanding that the Indian and European systems and institutions would co-exist in Canada. The breakdown of this relationship had its beginnings in the days of the Indian Agents, whereby our freedom to choose our economic, social, and cultural priorities were being undermined. The agent's control over allocation of Band funds allowed him the power to manipulate Indian communities to serve the political goals of the Department. Although it is larger and more complex and sophisticated, this system still thrives in the Department of Indian Affairs today. This is the concern that the Union of B.C. Indian Chiefs presented to the Standing Committee on Indian Affairs during its visit to British Columbia.

Our concerns were well supported with the facts and statistics that were brought to the hearing. It was indicated that, for the ten bands with the lowest DIA funding, their average is \$153.71 per capita. And for the ten bands with the highest level of DIA funding, their average is \$3,261.10 per capita. Of all the bands in B.C. the average per capita funding is \$1,347.47 — 68% of the 194 bands received less than this while only 32% received more. Who determined what the funding priorities were? How were they determined?

The true nature of the administration of DIA was illustrated in the examples we cited. The per capita funding for two northern semi-isolated bands were compared: one received \$174.00 per person while the other received \$1,084.00 per person. In a second example we compared a northern rural band with a southern rural band and found that the per capita funding ranged from \$481.00 to \$1,312.00. Why is there such an inequity in the funding of two very similar bands? Why does the Department decide to so generously fund some bands while the financial needs of other bands go unmet?

The root of the problem lies in the fact that there is no established policy for the fair distribution of funds to our Indian Governments. With no clear formula the system allows for abuse and manipulation of our communities. These funds, which rightfully belong to our people, should not be used as political leverage for civil servants of the Department to reward those bands who conform to DIA wishes and to punish those who exercise their right to self-determination. Thus we recommended to the Standing Committee on Indian Affairs that an equitable funding formula be developed at the political level and put in place as soon as possible. The success of such a policy would require a good spirit of cooperation between our Indian nations and the federal government. Such a move could provide the means of restoring the relationship which existed upon the arrival of the Europeans.

As one of our recommendations, we invited the Standing Committee to visit some bands to see for themselves the effects of the poor funding practices of DIA on the lives of our people. In light of the information provided to the Committee we made the third recommendation that their members commit themselves to act soon. A joint effort must be made to put an end to the stranglehold that DIA has on our communities so that we can once again exercise our freedom of choice.

SPECIAL CHIEFS GENERAL ASSEMBLY VANCOUVER INDIAN FRIENDSHIP CENTRE

**1607 EAST HASTINGS STREET
VANCOUVER, B.C.**

The Union of B.C. Indian Chiefs have scheduled a Special Chiefs General Assembly to be held on June 22, 23, 24, 1982. The Special Assembly has been called to address issues of common concern to our Indian Governments; however at this point we have identified three areas which need your urgent attention. These include:

1. The election of a Vice-President to represent us nationally on the recently established Assembly of First Nations.
2. The election of six representatives to represent us nationally on the Confederacy of Chiefs of the Assembly of First Nations.
3. The establishment of a process, terms and conditions for our participation at the Federal/Provincial Governments First Ministers' Conference on the Constitution.

The election of a National Vice-President and National Representatives to the Confederacy of Chiefs of our First Nations Assembly is essential before July 1, 1982. We, along with other Chiefs across Canada agreed to elect our permanent representatives before July 1, 1982. We have therefore included this as an important item to be dealt with at this Special Assembly.

We also need to determine our role in participating at the up-coming First Ministers' Conference. The First Ministers' Conference, consisting of the Prime Minister and ten Premiers, is scheduled to meet within one year of the Constitution having being patriated. Other issues to be discussed are topics the government has already chosen as topics. They are Land Claims, Indian self-government, Delivery of service, Indian Economic Development, Hunting, Fishing & Trapping.

*These items are to be discussed and determined whether they are acceptable or whether we discuss other items.



Indian fisherman from our past whose culture and methods of fishing have not changed.

LEGAL CASE FOR INDIAN WORLD

In May, 1981, a number of Indian persons were charged with "failing to enter Canada at a port of entry and failing to report to an Immigration Officer for examination", an offence under the Immigration Act. All the persons charged had come into Canada by way of what is commonly called in the area, the "Indian Border". All the persons charged with the offence are members of the Kootenay Nation and belong to either the Tobacco Plains or St. Mary's Indian Bands. The "Indian Border" is a route that leads from the United States, across the 49th parallel, onto the Tobacco Plains Indian Reserve. The people have pleaded "not guilty" and the trial of the matter is to be held on June 9, 1982, at Fernie, B.C.

The International Boundary was defined by the British and American governments in the middle of the 19th century. This Boundary cut across the Kootenay traditional territory and divided the Kootenay Nation. At the time the Boundary was defined the Indian Nations were assured that their right to pass and repass the Boundary would not be impeded. In addition to dividing families, the Boundary interfered with the Kootenay traditional way of traversing their territory during hunting and fishing seasons. When Indian Reserve Commissioner O'Reilly arrived at Tobacco Plains Indian Reserve in 1884 for the purpose of setting aside Indian Reserves, he had the following conversation with Chief David:

O'Reilly: "We cannot talk about United States lands; it is on the other side of the boundary."

David: "What is the meaning of this boundary line? It runs through the middle of my house. My home is on both sides. Why should you, without asking me or considering me, divide my property in two and also divide my children?"

The Kootenay Nation say that they have never surrendered their right to traverse their traditional territory and that neither the International Boundary nor the Immigration Act can interfere with their right to enter their land.

The member Bands within the Kootenay traditional territory (on both sides of the Boundary) continue to this day to maintain their tribal and cultural ties through a variety of joint activities.

Clo Ostrove

LEGAL CASE



HISTORY OF OUR FISHING RIGHTS



FEDERAL FISHERIES

DISCREDITS

OUR RIGHT TO FISH

BY



HARRASSMENT
CLOSURES
CUTTING OF NOSE AND DORSAL FIN
CONFISCATION OF OUR FISH, CARS AND GEAR
CHARGES LAID
OBSERVATION
CONFISCATION



BUT

ENOUGH IS ENOUGH

INDIANS ASSERT

OUR ABORIGINAL RIGHT TO FISH



Indians continue to fight for their fishing rights and to assert their aboriginal right to fish. The federal government has taken many actions to restrict their fishing rights, including the cutting of fins, harassment, and confiscation of gear and fish. The Indian community is fighting back and asserting their right to fish.

CHIEF GOES TO JAIL FOR FISHING

Roger Adolph is a newly elected Chief of Fountain Indian Band. He has chosen a jail term rather than pay a fine given to him by a judge for fishing in his own Aboriginal fishing grounds, which is the same place his ancestors have fished for centuries. His reasons are very simple, it is based on principle. He and many other Indian people believe and know that he is NOT GUILTY. No crime has been committed, he has merely exercised his Aboriginal Right to fish. This is the very same reason Indians throughout the province are continuing to plead not guilty to not only fishing charges, but also to hunting and trapping charges laid by Federal Fisheries and Conservation officers.

In the past three years Indian people have reversed their pleas from the 'then normal manner' of pleading guilty to not guilty. If Indian people were guilty, it was for not fighting for their rights and having them continually eroded in the name of conservation. Conservation is one thing but to only regulate Indian people is another matter, which only causes suspicion and mistrust. If the depletion of fish is so close at hand then why are there not stricter laws imposed on commercial and sport fishermen, and polluters of our rivers, lakes, and streams. A method that could be implemented is paying the fishermen not to fish, rather than spending millions of dollars to enhance the resources.

Perhaps it's time for Indians to choose jail terms rather than paying a fine, if found guilty in the name of justice. Principle and honor are a great part of Indian people, that is why you have Indians standing with great pride and dignity saying, "Not Guilty, Your Honor". Going a step further, as Roger found necessary, he was found guilty and would not pay a fine for doing something he believed was his Aboriginal Right to do. In fact, he believes Fisheries are regulating and harassing Indian people as the law is designed now.

This is not restricted just to fishing, hunting, and trapping, but now is extended to the marine resources. On Vancouver Island Indian people are being charged for illegally digging clams. Indians do not just depend on these resources, but it is also a part of their life. The resources cannot be stripped from the lives of the Indian people by a mere stroke of a pen, nor by fines and intimidation and harassment by Fisheries and Conservation officers. Elders have quoted time and time again, the people and resources are inseparable, it is their way of life, it is their culture.

County Court Registry
Box 639
Court House
Ashcroft, B.C.
V0K 1A0
March 18, 1982

Attention: Clerk of the Court

Dear Sirs:

Re: Roger Adolph — County Court Appeal

I would ask you to kindly bring this letter to the attention of the Judge. I would also welcome the opportunity of reading this letter into the record when my case is called on the 23rd day of March 1982.

I abandon my case, yet I do not concede that the Department of Fisheries is right in charging me with food fishing at our fishing rock with a dip net on August 17, 1979.

I am an Indian person of the Lillooet Nation and according to our law I have a right to fish for food in our rivers as my forefathers have fished since time immemorial. Our law was confirmed by the Queen's law. By the Royal Proclamation of 1763 our aboriginal rights were protected until we consented to surrender them to the Crown. The Lillooet Nation has never surrendered our rights. When our reserves were established the Queen's representatives confirmed on her behalf that fishing rights would be protected on the Fountain Indian reserve. I was fishing on the Fountain Reserve on August 17, 1979.

When I was arrested, I was asked by the Justice of the Peace if I understood the charge against me. I did not understand and I told him so. According to my beliefs, I had not broken any law.

I abandon my case because the Government has refused or neglected to bring Canada's law in line with the Queen's law and our Indian law. I am told that this Court must enforce the Fisheries Act. I have no interest in advancing a defence which is based on a technical argument; nor can I in good faith give any reason for my fishing other than the true one.

Our elders have given up so many fishing days to live within Fisheries law. They cooperated because they were told that they were helping the salmon. But the elders see that fewer salmon come up our rivers today than before. The stocks are depleted by the commercial fishery and through industrial waste under the supervision and management of the Department of Fisheries.

I will not take up any more of the court's time.

Yours very truly,

Roger Adolph

INDIAN PARAPLEGIC

Five years ago an accident left Oliver Cardinal confined to a wheelchair. But the chair has wheels, so Cardinal used them to get around to work and to meet people as a dispatcher for the last two and a half years for local 168 of the Tunnel and Rock Workers Union in Fort St. John. Now he is coordinator for the Indian services for the B.C. division of the Canadian Paraplegic Association and wishes to contact all other Indian paraplegics in the province in order to assist them in adjusting to their disabilities.

Despite the success of the Association's program, the B.C. Division recognized it had one major deficiency; the rehabilitation staff lacked the understanding to provide effective counselling and support services to disabled Indian people.

Oliver Cardinal's duties will be to act as a consultant to the rehabilitation staff to provide a better understanding of the unique cultural needs of disabled Indian people in adjusting to their disabilities. Cardinal will also act as a liaison with the different Bands throughout the province to facilitate community development TO IMPLEMENT PREVENTATIVE PROGRAMS. He will be working to identify community resources which could assist in meeting the needs of the disabled Indian people, as well as developing a working relationship with government and community agencies. For further information regarding the proposed project please contact Oliver Cardinal at S.W. Marine Drive, Vancouver, B.C. Telephone 324-3611.

— from the *Indian Voice*



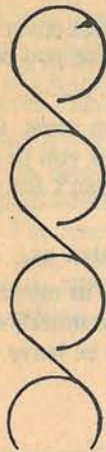
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CONSTITUTION OPINION

One of the big Constitution issues is Native rights.

Do natives have sufficient rights? Are they fair?

Have the rights of the Canadian Indian actually been faithfully considered by any government, provincial or national?

One of the most eloquent and outspoken individuals on Native and human rights is Alfred Recalma of the Qualicum Beach Indian Band.

His letters to queens, dukes, prime ministers, premiers, newspapers editors and talk show hosts have revealed a singleness of purpose and determination that the Indian perspective will not be lost, distorted or forgotten.

Recalma was born on August 18 in 1903 near the mouth of the Big Qualicum River.

His early schooling was taken at Alberni Residential School in Port Alberni from 1911 to June of 1920.

In those days, he and his school mates took the train from home to Cameron Lake and from there were transported to school "over the hump" on a wagon teamed by four horses.

Following are his comments about the Canadian Constitution:

This is how I view the Constitution. It stinks and following are reasons why I say it stinks.

We (Indians) have no say in its contents, yet we are the true people of this vast country. We did not emigrate here, all our legends tell us that we have been here for thousands of years. Studies now show that our legends are true.

You law makers swear on the Bible, yet nowhere in your Bible does it say you should go and conquer and enslave other people.

Remember the commandments, especially the one which says 'Thou shalt not covet thy neighbour's property.' Just how many commandments have you broken since you came to our shores?

The very first chee-cha-cos, meaning newcomers, were received with open arms. Our help was a blessing to you. We showed you the trails to follow, and paddled you in our canoes where there were no trails. In fact where would you had been if it wasn't for our pemmican that saved you from starvation?

We gathered the furs which made you wealthy yet at every turn you cheated us.

In the war of 1812 we fought side by side with you; two events stand out in my mind when I read the history of that war. Once when the English wanted to run Tecumseh said "Run if you wish but leave us your guns, for here we will stand and if need be leave our bones, for this is Our Land."

The other was the Battle of Beaver Dams. It's recorded in history as been fought entirely by Indians.

When the war was over you made laws that we should be put in reservations, put in Residential schools, oh yes we were not good enough to go to your public schools. I could still hear your words "why don't you Indians go to your own schools".

Your language was stuffed down our throats. You were very domineering when you had guns and we had bows and arrows.

Who are you to make laws against us in our own Country? Just imagine how ludicrous it is saying we have no aboriginal rights. Look what you are protesting against today the aggressors. This is what you've been since you set foot on Our Land, The Aggressor.

Read true history of B.C. When Governor Douglas retired in the 1850's the land policy fell in the hands of Joseph Trutch; he hated the Indians and worked in every devious way possible to obtain Indian lands.

Half of Canada has never been surrendered and the resources. Not that we want this land but we want an economic zone where we have a say as to its use. The same principal as Canada now lays claim to the 200 mile economic sea zone.

We will never never relinquish these claims. We will broadcast to the world our grievances. We will appear at every world capital city, at the United Nations and to the Pope.

We should keep in mind the words of Chief Poundmaker when he said, "It would be so much easier just to fold our hands and not make this fight - to say I, one man can do nothing. I grow afraid only when I see people thinking and acting like this.

"We all know the story about the man who sat beside the trail too long, and then it grew over and he could never find his way again. We can never forget what has happened, but we can never go back, nor can we just sit beside the trail."

The words of one of your provincial ministers "sticks in my craw". He said "Indians go back to your reserves." Our reserve in Canada. Being a racist is not all bad if you use it only to be proud of yourself and your people. You should at no time slur or name-call anyone regardless.

The Fish and Game Federation have a thing going for them. Their literature is hate the Indian. The Indian they say is responsible for the Salmon scarcity. They are too prejudiced to think properly, that before they arrived on the scene the streams and rivers were literally teeming with salmon.

A gold mine which spewed poison into two streams and killed salmon is still operating. When the signs on these streams read, Poisoned water, no one told the animals and birds. I ask why we are not marching with signs saying, No poison in our waters.

I say to you "belly achers" if you're not part of the solution you're part of the problem. What about all our other resources? The cupboard is bare and nothing in the sock. Our chiefs looked after their people, and when there was war they were in the forefront leading their people. Your chiefs sit at home and give orders.

In a news item the other night an Indian chief said, he is making a strong effort to help his people otherwise they would be peeing on his grave when he died, maybe that's why I strive so hard.

That's for sure I don't want my people peeing on my grave.

Copied from *Arrowsmith Star* — Parksville

THIS LAND

Tall and silent and straight I stand.
I've watched them take away my land.
Friendship and peace I wanted to give.
And all I requested - the right to live,
to hunt, to roam, as I did before.
But they took that too, and much, much more.

They put me on a reservation
and labeled me "a minority nation".
The stripped me of my pride, my shame.
The called me savage and other such names.

For years they pretended I didn't exist.
But now that I stand and try to resist.
They call me militant, angry, and cruel.
They say I break the Golden Rule.

It was they who stole my life, my land.
So now the time has come to stand.
To let them know how I feel.
To tell them I want a better deal.

Friendship and peace is still the aim.
But now it's a brand new game.
I'll not longer sit back taking welfare and boozing.
I'll know what's at stake and what I'll be losing.

I still stand tall - not so silent, but straight.
And the time has come, I'll no longer wait.
I want my lands, my rights made clear.
I want it now and not next year.

Simon Danes



A dignified Indian from our past but still a part of our present.

WHAT I LOVE AND HATE

I'm an Indian and full of life
my Ancestors, I know
would be proud
That I hate
what I hate.

I don't need alcohol or any drugs
I'm an Indian, and proud
Why should I want
that which kills
and destroys.

I love life
I'm Indian and proud
I don't need that which kills
my soul, my spirit
and my life
I'm alive, I'm alive
and
So glad that I hate that
which I hate.

CREE

Oct. 12, 1981

Robert J. Epstein and Gary H. George

"Where is James Bay? How many Crees are there?" asked Senator Guy Williams from British Columbia. "And that fellow Billy Diamond, is he still their leader?"

This was the beginning of the current James Bay Cree push to inform the Canadian public and Ottawa's bureaucrats and politicians about Canada and Quebec's failure to implement the "James Bay and Northern Quebec Agreement". Action that was only taken after Dan Goodleaf, a highly placed Indian Affairs, civil servant of Mohawk descent, accused the Crees of playing politics with dead children. Therefore, it was only logical that the process begin with a visit to the only Indian Senator in Parliament, a man known for his influence in matters pertaining to Canadian Indians. However, we were not prepared for the initial reception until we realized that Senator Williams was testing us.

"Well, I never read the James Bay Agreement," he said with a knowing glint in his eye. "In fact, I told the Indian people don't read it - it will only give you ideas!"

Then, to our surprise we noticed a copy of the James Bay Agreement on the Senator's book shelf and pulled it down to show him where the James Bay Crees lived. We opened a copy that was crammed full of notes, well-marked and well-read. Senator Williams, a strong opponent to the signing of the James Bay and Northern Quebec Agreement, heard us out.

"I didn't like it, but I know the Crees signed it in good faith," he said, ending our first meeting. "Now the government will have to keep its side of the bargain."

Signed in 1975, amid cries from some that it was a "sellout" while politicians claimed that it was "a dawn of a new era for Indian treaties," the James Bay and Northern Quebec Agreement did not come easily. From the beginning, it was a continuation of Indian history in North America! Government-owned and controlled corporations moved onto Indian land and started constructing a major energy project. There was no communication with the Indians and Inuit who lived in the territory - not even a letter. The Native population was not organized to resist politically. But a few Crees, led by Rupert House's newly elected 21 year-old Chief Billy Diamond, took matters into their own hands and away from southern Quebec Indian interests.

"If we were going to be flooded out of our land," said Chief Diamond, "we were not going to take it lying down. We had to fight."

The Crees' first major effort was spent convincing their communities that they could fight both the government of Quebec and Canada over land ownership rights. This was a task that sometimes seemed insurmountable because the Crees had limited money and had to cover a territory the size of France, most of which consisted of isolated villages and families of trappers living in the bush.

"There were times during those days that we had to sleep on people's floors and use whatever transportation that was available to get us into the villages," noted Steve Bearskin, the former administrative chief for the Grand Council of the Crees. "People got excited over this idea but they had to be convinced that we could pull it off. It was a hard struggle back then with no funds and both governments pounding on our doorstep to develop the north."

Meanwhile, construction of the hydro project continued in a kind of "war effort" to develop energy for sale. The James Bay area was declared "off limits" to citizens of Quebec and Canada by special government regulations. Anyone passing through the territory needed special government clearance before they could enter. Roads were pushed through, and airstrips were hacked out of the tundra without environmental approval. An enormous airlift consisting of Hercules aircraft brought men and equipment into the territory as the project proceeded on a crash basis.

Quebec first argued that it was about to run out of electricity (this was prior to the 1978 energy crisis), later the construction was justified by saying that Canada desperately needed energy; finally the argument was that Quebec needed electricity to sell to the United States.

"They didn't care whether we lived here or not," said Robert Kanatewat, the former chief of Fort George and one of the Crees instrumental in opposing the project. "They only cared about the dollars that this project would bring them and how they could use it as political bait to keep them in power."

James Bay became known as "Quebec's Saudi Arabia" and is considered by some Quebec ministers as the primary economic basis for a free and independent Quebec. At that time, neither government would talk to the Cree about the project. Quebec was intent on pushing the project through, and then they ruled out any negotiations with the area's Native people. They claimed that the Cree and the Inuit had no aboriginal rights to the land. The federal government's position was that the Cree were "squatters." They said that the Cree villages were not recognized as "reserves" and had in fact no official status.

Finally, in 1972 the Cree and the Inuit brought their case to the courts. While the case was in court, construction on the project continued. The danger was that even a favourable court decision would be too late to do any good. Then, in November 1973, Justice Malouf rendered his surprise ruling granting an interlocutory injunction, and ordering work on the project stopped immediately. But what was more important was that Justice Malouf ruled that the Cree and Inuit of James Bay had aboriginal rights to the area.

"This was the strongest recognition and interpretation of an aboriginal right rendered judicially in Canada up to that time, and indeed since," says Harvey Feit, a McGill University Anthropologist and an expert on the James Bay area. "It was a stronger interpretation than many lawyers thought possible, and stronger than some thought could be defended."

But, it took only one week for the government to have the Malouf decision overturned by Quebec's Court of Appeal. "I couldn't read through the decision in the time that it took to reverse it," one lawyer recently confessed.

It had its effect on the government's of Quebec and Canada - they now wanted to negotiate with the Cree and Inuit. Malouf's decision raised the possibility that Indians might win in the courts, the Quebec government did not want to run the risk of losing the millions of dollars that were already invested in the project.

The Cree for their part decided to start negotiations for related reasons: the damage was being done. Delays in court could only produce further and irreparable changes in the environment. While all would be lost in an unfavourable judgement — negotiation could lead at least to a compromise and the hope of avoiding total loss of everything that was valued.

The Cree lost some supporters when they decided to negotiate. "The core of the Canadian supporters were environmentalists for whom the massive hydro-electric project was a monstrosity," claims Professor Feit. "They supported the Cree and Inuit struggle against the project largely in the hope that they could stop it entirely. The aboriginal rights issues were not of great importance to them.

Not totally realizing it, the Cree leadership entered a new phase in their struggle, and for the next two years their lives belonged to the negotiations process. Day after day, and hour after hour, were devoted to sitting through meetings on strategy, writing position papers, giving public speeches, attending band council meetings, living in hotels and hashing out sections in the proposed agreement.

"In some of these meetings, the government's negotiators would scan their copy of the Alaska Native Claims Settlement Act before they would make us an offer," stated Chief Diamond, remembering those heady times. "And then there were nights when we didn't sleep because we were involved in intense discussions. It wasn't an easy time but there were some interesting fights."

The Cree who negotiated the James Bay Agreement were not professional negotiators. They were hunters from remote villages - all in their early twenties - and with no more than a high school education. Their counter-parts for the governments were trained lawyers and professionals.

Unlike earlier treaty negotiations in Canada, the James Bay experience swiftly became national and international news. Throughout Canada, public support groups organized "Save James Bay" rallies and newspapers ran editorials denouncing Canada and Quebec's lack of concern for the Cree and the Inuit's way of life. This era came abruptly to a close in November 1975 when an agreement between the Natives and the government was signed.

The James Bay and Northern Quebec Agreement is a thick complex document. It is a modern-day treaty because it contains the surrender and extinguishment of Indian title in exchange for other benefits. Although it called for cash compensations payments (on the instalment plan) amounting to \$225 million dollars and the allotment of 5000 square miles of land, it also promised more and better services to the Cree and Inuit. Therefore, in return for surrendering real estate the size of France, the Cree were to have written into the Agreement provisions for their own school board, their own health board, better transportation services into their communities, assistance in economic development for their territory and protection of the traditional life of hunting, fishing, and trapping on the land - the Crees' means of survival since the beginning of time.

In short, the Cree and the Inuit simply asked for what other Canadians take for granted — control over their lives and adequate medical services for their communities. The difference, however, is that they were forced to give up the ownership of half of Quebec for a pittance of its true value.

SIX YEARS LATER — THE AGREEMENT'S STATE OF HEALTH

In August 1980 the Grand Council of the Cree was abruptly shaken when it received word that four-month old Tommy Wapachee had died. Born in the isolated community of Nemaska, Tommy had been flown into Val d'Or for medical treatment. He was suffering from constant diarrhea and vomiting, symptoms that are typical of gastro-enteritis, a major killer in the third world. Although Tommy was taken several times to the St. Sauveur Hospital in Val d'Or, he was never admitted. The official verdict of Tommy Wapachee's last illness was "crib death".

This blatant notice forced the Grand Council to take action. It contacted the eight villages requesting up-to-date information on any illness. The information was appalling. In Nemaska the smallest village, population 200, four children were born that year and four children died. This was Nemaska's total generation - wiped out in a few months. In total the Grand Council found that eight children had died.

Later it was learned that government authorities had since been aware of a virulent epidemic of gastro-enteritis originating in the coastal Inuit villages. But nothing was done to correct the situation. As the facts slowly emerged, it became apparent to the Grand Council that something had to be done - fast!

TO BE CONTINUED IN NEXT ISSUE.



Indian humor exhibited by Archie Pootlass

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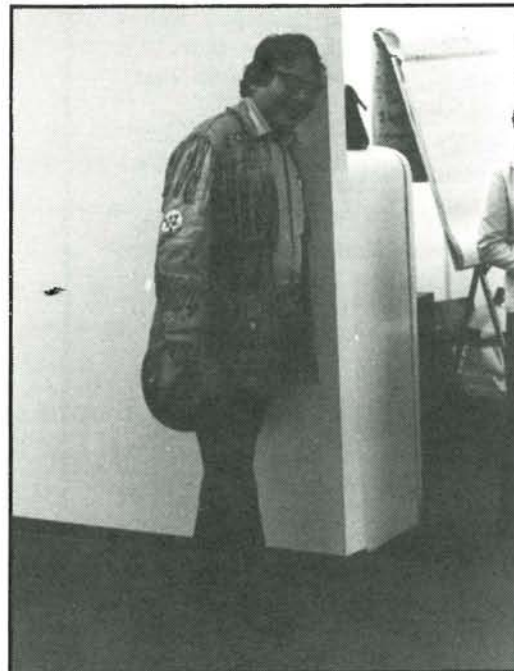
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EDITORIAL

What causes a man to come up and fight another round when he should stay down? No matter how difficult the time may be, Indian people always come back with a smile saying, "Yes, I'm still here". Defeat is a term Indians have proven time and time again that they shall never claim or accept. The deep belief that cannot be uprooted is the Aboriginal Right to the land and its resources. It is for this reason that many Indian individuals responded to the words of their Chiefs. What they responded to was a request for their help, to pay for the legal court costs in England. Indian people should feel proud for taking part in the war that is still going on today in this twentieth century. Many thanks are to be given to tribes that organized their people and had various fund raising events and encouraged individuals to donate again and again. The battle is not over. In fact, I'm sure our children shall be replacing us all eventually in our fight. We stand side by side in spirit and with great understanding knowing that today is our day to fight and tomorrow shall be our children's fight. The list below are of the Tribes and individuals that have donated their money through various fund raising events in each area. Without their assistance and generosity, the court battles would not have gone as far as they have to date. The fight goes on.

South Island District Council
Hope Band
Chemanius Band
Pavillion Band
Quesnel Band
Lillooet Indian Band
Songhees Band
McLeod Lake Band
Darcy Band
Garden River Band, Ontario
Louis Claxton
George Harris
Micheal Charlie
Andrew Thomas
Peter Smith
Cowichan Band
Tsawout Band
Morricetown Band
Fort Nelson Band
Bridge River Band
Kootenay Area Indian
Council
East Fraser District
Skookumchuk Band
Fountain Band
Lillooet District Council
Kasechewan Band, Ontario
Charles Jones, Jr.
Ray Harris

John Albany
Wilson Bob, Jr.
Steven Point



It appears George couldn't resist the aroma of Indian food from the fridge in the next room.