

UBCIC NEWS



**MOWACHAHT
POLLUTION
BY-LAW
HEARING**

**THE
LILLOOET
DECISION**

**EDDY
PETERS'
INQUEST**

AND SUMMER INDIAN GATHERINGS.

ONE DOLLAR

EDITORIAL

We live with anger and frustration. Like brown eyes and brown skin, they have been passed down to us from our grandfathers, our fathers to ourselves. And we are passing our anger to our children.

Ever since we were colonized, our rights ignored, our human worth attacked, our religions maligned, we have been angry. As long as we are prisoners in our own land, as long as our lives are ruled from the outside, the anger grows and festers and explodes; not against the people deserving of it but inward against ourselves.

We live with violence. Husbands beat wives, sons beat fathers, and mothers their daughters. Alcoholism, suicide, child neglect, assault, rape and murder: these are our legacy, our gift from the colonizers.

When my brother protested to my aunt that our cousin was beating his wife, she replied "But that's the way it is. All the women get beaten." Acceptance. We have lived with violence for so long we forget that it isn't our way of life.

Recently I was privileged to witness the most positive and effective use of anger that I have ever seen.

It was nearing the end of the Mowachat Band's public hearing (see page 4).

Throughout the long day, Band members went to the mike to speak of the destruction of their land. They spoke more of grief that their once plentiful and beautiful land had been destroyed. Their anger was tightly controlled.

Then Len Mark came to the mike. This young man was angry and every muscle in his body was tensed to strike. His eyes glinted and sparked. He was a fearsome warrior fighting for life. He directed his frustration and anger at the Tahsis Co. and the government. Every word was a shout which echoes through the hall. His whole body trembled with rage.

As I studied the faces of the mowachat-Muchalat people I knew that he was venting the collective anger of the whole Band. The people were behind him. The impact of his anger was like a collective catharsis, a group cleansing for Band members and observers alike. The anger that had been so tightly controlled throughout the day was being released through one man. His testimony finished, Len Mark apologized.

Mr. Mark, you needn't have apologized. You let go of your anger and directed it at the people who deserved it. For this you are to be commended.

The Editor

OUR COVER: During the berry picking season, Theresa Schooner of the Bella Coola Band likes to go to Tallheo Cannery for berries. Just before this shot was taken she told the photographer, "Stop taking pictures and help me eat the huckleberries. There's lots!"

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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July 14, the Mowachat Band held a public hearing on their proposed pollution by-law. Commissioners for the hearing Left to right: Jack Johnson, councillor, Chief Councillor Mary John, Morris McLean, councillor, Brian Amos, Councillor, Hereditary Chief Ambrose Maquinna.

MOWACHAHT POLLUTION BY-LAW HEARING

The Mowachaht Band near GoldRiver on Vancouver Island held a public hearing about its proposed pollution by-law. The Band hearing and the by-law are the first of their kind in Canada. The precedent-setting move was a result of fifteen years of mis-treatment and broken agreements. It is an example of how industry and government conspire to destroy the Environment and ignore the health costs of Industrial development to people. The hearing was held

in the Band Hall across the road from the Tahsis Company pulp mill which is the object of the Band's discontent.

Representatives of the Pollution Control Board, the Department of Indian Affairs, National Health and Welfare and the B.C. Medical Association and the Pulp and Paper Workers of Canada, the Union representing the workers in the mill, attended the hearing. The Tahsis Company officials were invited but did not attend the one-day hearing.

The hearing was organized by the Band to allow all sides to express their opinion of the controversial by-law. Throughout the day the stars of the hearing were the Mowachaht people. It was their chance to go on the record and they responded with powerful testimony. The large majority of the people who spoke never talked to more than 4 or 5 people at one time but their frustration and anger over the destruction of their land and the daily effect of pollution over-

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PRESIDENT'S MESSAGE

The Union of B.C. Indian Chiefs will have been in existence for ten years on November 17th, 1979. As you will recall, the Union of B.C. Indian Chiefs was formed by the Chiefs of B.C. for basically two reasons:

- To oppose "The White Paper Policy" (Federal Liberal Government Policy) which was meant to exterminate Indian people in Canada through assimilating us into the larger Canadian society. This was supposed to be done through transferring the authority for Indian people from the Federal Government to the Provincial Government. This would mean that our hereditary rights to our Indian reserve lands and unique status would have been eliminated.

Fortunately, though, our Chiefs and Indian leaders during that time, saw through this Federal Government scheme and had the wisdom to pull together and begin to organize against this effort of the Government.

- The second and equally important reason why the Union of B.C. Indian Chiefs was established by our Chiefs was to develop an Aboriginal Rights and Land Claims position for Indian people in British Columbia. Since then, your organization has done much work to fulfill this mandate. We have utilized many approaches. Not all were fruitful, nonetheless though, all has been focussed on achieving the objective of our Chiefs. The work done has involved extensive research and consultation with our people through workshops, meetings, conferences and various Indian gatherings.

As a result, in 1975, a Declaration was adopted which basically declared B.C. as Indian land and that our Aboriginal Rights were non-extinguishable.

As a result, the Union of B.C. Indian Chiefs has been able to develop an Aboriginal Rights Position Paper that both fits within the framework of the Declaration and addresses the Land Claims question in British Columbia.



The Aboriginal Rights Position Paper that has been developed through your Chiefs' organization is based on:

- Recognition that Indian people are the Original People of this land.
- Recognition that we are self-determined people.
- The expansion of our Indian reserve land base.
- That adequate amounts of natural resources be made available to Indian people on a continuing basis and in sufficient quantities.
- Recognition of Band Councils having complete authority.

All these areas are regarded as being essential to our survival and the development of our Indian cultural heritage.

The Union of B.C. Indian Chiefs Indian Government Portfolio has, during two assemblies, presented and received endorsement in principle for the Aboriginal Rights Position Paper. On both these occasions our Chiefs expressed the desire to have time to analyse it more carefully with continuous discussions taking place at the Band level. At this next Chiefs conference in October, we have to be prepared to go into final debate for endorsement of the Union of B.C. Indian Chiefs Aboriginal Rights Position Paper.

Yours in recognition of Indian Government

George Manuel

(from page 4)
came their fear.

Ambrose Maquinna, grandson of Maquinna, and Hereditary Chief:

"We have seen our deer, our fish decline. We have seen our native Indian lands being ruined. We have seen our Indian vegetation, medicine and roots, disappear. We are experiencing severe pollution which is of great damage to our people especially to our children. We are tired of living in this situation.

"This was a real peaceful place to live. . . . This is where we used to make our living all the way up Muchalat Lake, all the way up Nimpkish Valley. We never used white man's traps. We used snares for mink, marten, otter, deer, hare, elk. Now today what have we? Our food is unsafe."



Jerry Jack, Hereditary Chief, Able John, Sam Johnson.

Then the elders spoke, tracing the history of the Mowachaht people. They remembered the days of independence as proud fishermen living at Friendly Cove and the mouth of the Gold River. They told of their participation in the commercial fishery as early as 1911; by 1946 there were about 30 boats used by Band members, from J.H. Todd Company.

Able John speaking in his own language eloquently related the people's history and the forces which led to their move from Friendly Cove. The J.H. Todd Company went bankrupt in the mid-sixties and the boats were either sold or destroyed. At the same time the people were forced to send their children to residential school. The Tahsis Co. entered a 75 year lease negotiated by DIA with minimum input by the Band in 1963 at the Gold River Reserve. With anger the old man said,

"Look at what they've done to us." All these factors led them to leave Friendly Cove and live in Gold River. The Tahsis Company agreed to give preferential hiring to the Band as well as free electricity. Neither promises were kept.

Morris McLean

"We didn't even know this was to come—to our physical health. We thought it was all money. Sure it's all money to the Tahsis Company. . . . I wish our ancestors were here with us. If they only knew what the pollution has done. Let's join together and fight."

Dr. Bob Woollard, chairman of the Environmental Health Committee of the B.C. Medical Association supported the band's move.

"One thing we in white society have not learned yet, is the sense of humility in front of nature that North American indigenous cultures in general have learned. We have always stumbled along thinking that we could find a solution to any problem that might arise because of a particular development. It has now become apparent to anyone that there are health costs associated with the kinds of industrial development. We're going to have to search them out because they are not obvious."

Time and time again Band members repeated two sentences, "I am angry" and "I remember".

Louis Howard—"A lot of the mountains around here are balding because of the fallout. And that's really depressing. If you look closely you see a lot of the trees are dying. That

THE BYLAW

Under Section 81 of the Indian Act, bands may pass by-laws to protect the health of its residents. The proposed Mowachat Pollution By-law is based on this section.

The by-law sets standards and sets levels for the various kinds of pollution on the reserve.

It regulates:

disposal of waste—by residents and industry other than Tahsis company.

noise—sets levels for all residents and leasors that have been judged safe for humans by experts.

Tahsis Company—in a specific section the band applies the A-level standards of control set by the Pollution Control board.

Failure to comply with the by-law will result in a \$100 fine or 30 days in jail for each day an infraction is committed.

makes me angry. I would think the Tahsis Company would be stepping up on their pollution controls. The trees are dying and if any one thing dies in the environment, the whole environment goes. All the trees will be gone in one hundred years if we don't start doing something about it now."

Concern for their children and their children's children was very evident throughout all the testimony given at the by-law hearing. Band members repeatedly stated that the pollution that they live with leaves them afraid that their lives will be shortened.

Verna Jack—"Are my children going to be able to see their grandchildren? I've often wondered if our children are going to be able to live a long life, if we continue with what we put up with here in Gold River. We've had a lot of problems. It was one of the teachers up at the townsite who brought it to chief & council: why are our children always sleepy in school. Could it possibly be from the constant noise of the pulp mill that we put up with 24 hours a day?"

Connie Mark, a young girl, accompanied by her friend, Evelyn Sabie. "When kids go swimming they get sores, sometimes the water's polluted and kids don't like that. When kids are coming up, sometimes we don't see where we're going. The pollution has been around here for a long time. The sawdust gets in our eyes. Kids get an infection in their eyes because of the sawdust. I don't really like what's going on because of the pollution. I know kids don't like it that much."

Teenage boys, not yet fathers, related over and over their memories of the fish and how plentiful they were, and how the fish had been destroyed by pollution.



Connie Mark supported by her friend Evelyn Sabie spoke on behalf of the kids, who get sores when they swim in the polluted waters.



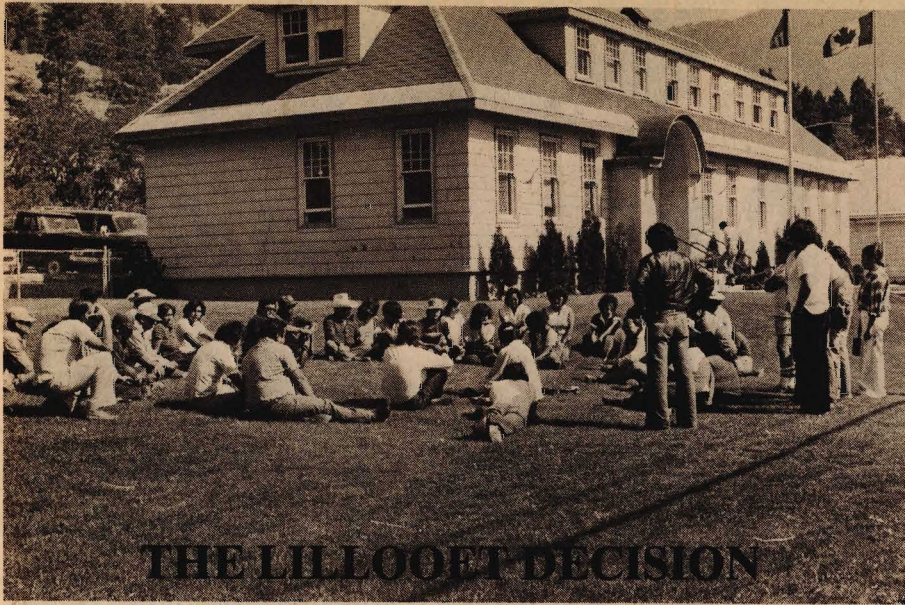
Benny Jack kept watch over the fish while fellow band members spoke out in favour of the pollution by-law.

Augie Johnson—main fisherman for the Band. "I've been fishing here 9 years. When I first got here the fish looked real nice but now—they don't look as good. When I used to get fish with burns on them, they were fresh. They were still bleeding. They looked like acid burns. I guess that stuff that's floating around in the water, I guess it's slowly making its way around. If the kids happen to jump in the water one day they're going to end up like these fish that are all burnt."

Ronnie Johnson—"It really hurts me to see these kids swim, to see them get infected by the pollution that is caused by the mill. To see the old people get rashes especially when the women wash clothes and hang them out. I think we should do something about it now before it gets worse."

Jerry Jack, hereditary chief of the Mowachat band, put the struggle in perspective: "We are attacking a corporation which the third largest corporation in the world. The East Asiatic Co. They're making all kinds of profits in New York and Denmark from our homeland and they're leaving us nothing but dirt. We may be attacking a giant but we can beat them."

(continued page 16)



THE LILLOOET DECISION

By nine in the morning of August 2, 1979, there were about 30 people standing outside the Lillooet court. These Indian people were waiting to hear one of the most important court decisions for Indians in recent history.

There were Indians from up and down the Fraser River. As they stood outside they discussed how they thought the decision would go. Although there was some anxiety, most present were optimistic. When Bradley Bob got to the court house he was met with an enthusiastic greeting. After all, he had become a famous man over the past year.

Soon before 9:30 a.m., the people began shuffling into the court room. Now the mood was more tense. The time had come. Once the court room seats were filled, the Sherrif attempted to stop anyone else from entering. No one is allowed to stand in a court while it is in session. However, he gave up as people refused to listen. The people were of every age, young and old. A couple of children ran around the court and ended up playing in the witness stand. However, Judge Diebolt didn't say anything at the slightly higher level of noise.

Once the Judge began stating his decision, the excitement grew. But the problem then arose that the only

persons to understand the legal jargon were the judge and the lawyers. The rest of the people were baffled. The only thing anyone caught was the part of the decision when the Judge said he found Bradley Bob guilty.

The decision didn't take long. After about a half hour it was all over. Leaving the court, the mood of the people was totally different to what it was while they were going in. The people were angry. The Judge had found Bradley technically guilty, but gave him an absolute discharge. That wasn't enough, people said. They would appeal the decision.

Once everyone was outside, UBCIC lawyer Louise Mandell explained to some that the decision was pretty good. So everyone sat in a circle on the court house grass and Louise sat in the middle, explaining what the decision really meant. Once again the mood of the people changed.

As the heat of the day became greater, it was decided that there should be a meeting immediately to discuss what Indian people should do next. So, the group broke up and decided to meet at the Thunderbird hall at Lillooet reserve. The meeting broke up with the decision that the UBCIC Fishing Portfolio must get moving fast to figure out what the next move should be. •

“WHAT

With the end of the Bradley Bob court case the question which Indian people are asking is how does this decision affect fishing at this particular point in time.

It's a question where the answer is very difficult because the court didn't really address itself to that question. In the Bolt decision in the State of Washington, the court did say what the decision meant. What Judge Diebolt did was he found the legal right just as it happened in the Bolt decision. Then, he never went on to say what that right meant. He said that in general the Fisheries Act would apply so long as it is for conservation purposes but he never said how that right affects Indian Fisheries or whether or not it gives Indian people, as it did in the Bolt decision, some kind of preferred allocation of the fishing resource.

In order to answer the question of what Indian people may do with the newly confirmed right is to choose from among alternatives. Indian people can clarify the point legally which would mean appealing the decision and trying to get some better clarification of higher courts or possibly by taking another case to court in the future, for example, a by-law had been passed and argue the full blown case of the relationship between Indian management and the Fisheries. The greatest value in appealing a case of this kind would be to support political action developed by the Bands which asserts Indian people's right to control, manage and conserve the fishing resource. Merely to go to court without a political objective and rely on the court's interpretation of the meaning of the right would be to turn our backs on our experience with the courts in the past, where, in general, Indian people's fishing rights have been denied.

DOES IT MEAN?"

by Louise Mandell

Indian people can clarify the point politically. Together the bands can work to develop a comprehensive management scheme for managing the fisheries which protects the fish and protects Indian fishing. Included in the scheme may be avenues for Bands to pass by-laws managing the fisheries on their reserves. The scheme may include the drafting up of demands to make to Fisheries to force changes in fishing policy and changes in the laws.

Whichever way B.C. Indians decide to go it would be a hollow victory if Indian people didn't assert the right either in terms of their own fishing or in terms of directing the politicians or the lawyers to do something because Department of Fisheries will want to act as if the right has not been recognized. The only ones who are going to push the question are the Indian people. So, it's going to be a question of picking up at the next stage of the struggle and moving on with it.

As far as moving legally goes, the Union and the Bands have to decide whether to appeal or not. If the case is appealed, the Union has a choice of appealing to the county court or to Supreme court.

If it goes to the Supreme court what can happen is that a portion of the case may be questioned. For example, what can be said is that, given that the Judge found that Indians have the exclusive right to fish, was he correct to say that the exclusive right didn't allow Indian people to exert their own control of the fish over the Fisheries. The Union could state that case and the court would have to answer the questions presented.

However, it that's the way it went then the Crown could cross appeal with their question. That question could probably be "was the court right in finding that Indian people have an exclusive right to fish at all." Generally, if we challenge the manage-

ment question, it seems quite certain that Fisheries will challenge the right.

The other way to go is to County Court. That's a much larger appeal in that all the transcripts, all the evidence, the whole trial goes up to the next level. The advantage of County Court is that the Judge who hears the question doesn't hear a question as an isolated point of law. He has to sit down and review all of the transcripts to see how that point of law arose and in what context. If

the Indian people go by way of the Supreme court, the transcripts don't go up at all. Therefore, the different levels of court hear only the evidence as a legal argument.

There are two questions which are still in mind. One is how far can Band Councils go in regulating their fish by way of by-laws. The other is what rights do Indian people have to keep the Fisheries Act from affecting their lives.

On the first question the road is

Bradley Bob and Louise Mandell pose after the decision with the spoilt year old fish and barbecue stick. Bradley sends a letter to all the people who supported him.



"I, Bradley Bob, would like to thank all the people who came to the court hearing and the handing down of the decision. Thanks to the elders for their evidence, the womenfolk and the Chiefs, George Manuel and Barbara Lane. I would especially like to thank Louise Mandell, Stuart Rush and

all their fellow workers who did an excellent job.

I would like to thank the people for their support, the ones who came from near and far. I met a lot of nice people throughout the year: thank you very much. I will remember this for the rest of my life."

FISHERIES REACT

After a bold raid by the Federal Fisheries and the RCMP, four Fountain Band members and one member of the Mt. Currie Band were arrested Aug. 17 with fishing charges.

Victor Adolph Jr., Ronny Adolph and Billy Boy Adolph were charged with fishing during a closure. Jim Bob and Roger Adolph were charged with fishing during a closure and with

obstructing a Peace Officer in his duty.

At about 11:30 a.m. on Aug. 17, three Fisheries officers approached Roger Adolph who then asked for their identification. They refused to show any identification but went on to ask Roger for his. He also refused, saying he wouldn't give them information without Fountain Band

Chief Victor Adolph Snr. present. At that time the Fisheries officer confiscated Roger's dip net.

By six in the evening, the men had finished fishing. No one was fishing after six on the Fountain Band fishing grounds. However, there were still about 20 Indian people at the river. There were nine men, nine women and two children. Meanwhile there

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open to pass fishing by-laws. Where an exclusive right of fish exists, there is a property right attached to the reserves. This means that the fish that pass through the reserve waters are owned by the Band.

So, as it is now, Indian people whose reserves have an exclusive right to fish granted, own the fish that pass through the reserve and the Fisheries are there merely to manage the resource. They are managing it for Indian people. Before this case the Fisheries would say to Indians, "you've got a privilege to fish, it's not your right, you've got no more right to fish than anybody else. We

grant Indians special days to fish and that's by our good grace, so we can cut you off once in a while." Now that Fisheries can only regulate as far as conservation goes there are some things that may change. They are now no longer able to say that Indians have no special rights. There's not really any apparent conservation reason for Indian fishermen to cut off the nose and dorsal fins or to get a fishing permit. With Band by-laws these practices may be eliminated.

Whether an exclusive right to fish exists, Bands can still pass by-laws. The major shortcoming with the

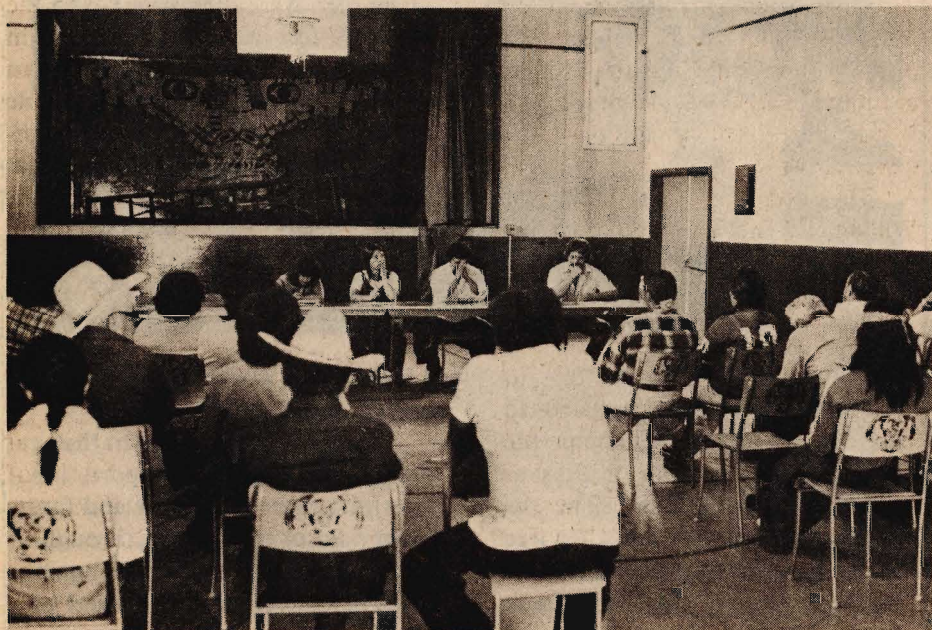
Band by-laws is the by-laws cannot touch on the issue of allocation of the catch in terms of the overall management question. A by-law can control the fishing on reserve waters. Bands who work together can extend the reaches of a Band by-law but basically the question of how much escapement goes up the River must be handled at a larger political level than through by-laws.

A by-law can bring out in the open what assertions are being made by Indian people. In this regard it is important that Bands pass by-laws to control reserve water fishing. But it is also equally important that the Bands do it in a way which coordinates with each other so there isn't a lot of by-laws doing different things on the same river.

One way by-laws may be especially useful is by making use of the 'whereas' clauses at the beginning of each. Anything may be put in these sections. Therefore they may be used to state politically the Band's views on fishing. These are then passed by the Federal Government and in a sense incorporated into the law of the land.

Last year at this time, Indian people were saying "We have a right to fish!" This year the courts have recognized that right. Indian people can now go on to the next step of protecting and conserving their fish for the future. It is an exciting time fishing.

A meeting in the Thunderbird Hall to discuss the next move.



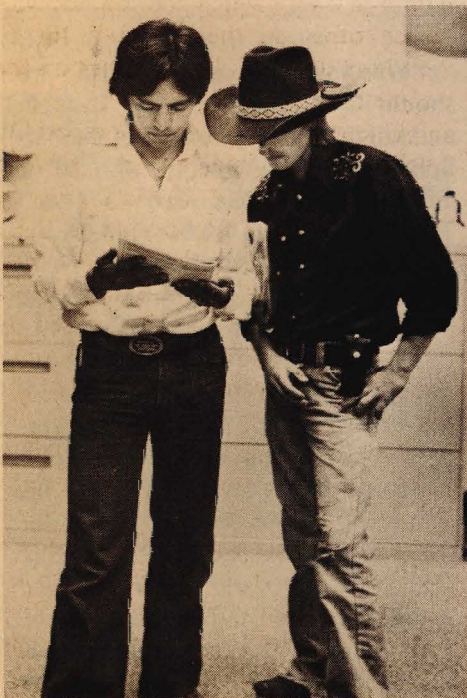
were Fisheries officers across the river watching the Indians with telescopic equipment.

At about eight in the evening the raid began. About 30 Fisheries and RCMP took part in it. The Fisheries quickly attacked the fishing grounds with a helicopter, a boat and by foot. The RCMP waited above the area, on the road.

When the officers got to the shore of the river they grabbed Billy Boy Adolph by the jacket neck to get a fish from him. One officer yanked it from his hand without first asking if he would give it up. As a result of the action, Billy Boy got blood poisoning in one of his fingers. At the same time another officer was going to take a fish from a 14 year old boy. Again without asking for the fish, the officer twisted the boy's arm around his back and took the fish.

One of the Elders, Maggie Adolph,

Roger and William Adolph, two of the Fountain Band members who were arrested during the raid.



Scene of Fisheries raid on members of Fountain Band fishing on August 24th.

was involved in a discussion with one of the Fisheries officers and another Band member heard the officer tell

her to "Fuck off".

Mary Louise Williams, Maggie's niece said, "I don't think that anyone has a reason to swear at an old woman like that. She was upset after that.

As several officers ran down the hill towards the shore, they met up with two men carrying about 100 dried fish. The officers then began pushing and shoving the Indians around. Once they found out that the fish weren't freshly caught they again headed towards the river.

"They didn't ask first," said Mary Williams. "They just started pushing them around. It's really steep and you have a hard time if you have a big pack on your back."

Once the five men were arrested, they were put in a helicopter and taken to the top of the hill where RCMP cars were waiting. The men still hadn't been told what they were arrested for. One witness said that he overheard an RCMP asking what they would be charged with. The

Fisheries officer replied that they didn't know yet.

Before being pushed into the helicopter, the men were handcuffed. They said that by the time they were in the air their hands were numb. Not only was the helicopter overcrowded, but when it was high over the ground the door opened. This could easily have resulted in a death.

The men were then brought to the police station in Lillooet and put in holding cells. When Roger refused to give out any information, a constable threatened to charge him with withholding information. During that day, the Indian people at the river noticed a black truck on the road across the river. When they got to the Police station the truck pulled up behind him and an officer got out carrying an exposed high powered rifle.

Finally the men were released at three in the morning after a Justice of the Peace arrived. Although the Fisheries officers read the men their rights and man-handled them, the Indian men were not told what they were charged with.

CONSERVATION BY-LAW MANAGEMENT ALTERNATIVES

With the end of the Bradley Bob case and the confirmation of our reserve right to fish, the next step appears to be the drawing up of Band by-laws which would strengthen our position in these regards.

The by-laws would determine what Indian people will do with the newly confirmed right. In Kamloops on August 11 there was a meeting held at which several Chiefs from that area looked over the Upper Nicola Valley and by-law and discussed other aspects of the right which will have to be reckoned with.

"Members of the Upper Nicola Indian Band shall be permitted to engage in fishing upon Upper Nicola Band waters at any time and by any means except by the use of explosive materials, projectiles, shells", reads the by-law.

The by-law also defined several terms such as, fishing, Fishery Officer, Fishery, and Upper Nicola Indian Band waters. One of the concerns voiced by several of the Chiefs is pollution which affects the fishing and spawning grounds.

to get a by-law going. And what the next priority probably is, is to get the regulations going pertaining to the by-law of the reserves," said Bridge River Band Chief Saul Terry, adding, "Enforcement is also very important."

Mary Leonard, Chief of the Kamloops Band spoke for all Chiefs: "I think the main issue here is conservation. That's the big issue."

"I think what we're hitting at here is something more than conservation," said Chief Saul Terry. "It's preventative actions, preventing the thing from coming to the point where you have to close it down. To me that's conservation."

"If you put conservation in the by-law, anybody who goes against the by-law goes against conservation. That's a very important part of it," added Lillooet Chief Mike Leech.

Selling fish has been an issue for years. This was a topic the Chiefs thought should be handled very carefully. However, they agreed that Indians should be allowed to sell their fish.

"We have the right to fish, we should have the right to cure that fish and sell it," said Lytton Chief Nathan Spinks. "The white people smoke fish and where did they learn it from? They learned it from the Native People. They could sell it. Why couldn't we? My grandfather learned three languages just doing this."

The Chiefs decided that one move they plan to make is to hire someone to monitor the Fraser River. This person would make sure no one is breaking the by-laws set up by the Bands. He or she would also monitor the Federal Fisheries and the Wildlife branch to be sure they're staying within the laws of the Band by-law. Saul Terry is optimistic that funds may be found to hire such a person. •



With our new rights guaranteed, concerned Chiefs from the Interior got together at Kamloops to discuss strategy for the future

During the informal meeting the Chiefs spoke on what was important to their Bands as far as fishing goes. But the major topic was a by-law.

There was a general approval of the Upper Nicola Band by-law. One aspect which was especially liked by the Chiefs was naming the fish in Indian, English and scientific languages in the by-law.

The Upper Nicola Band by-law deals with such issues as, who may fish on the Band water, what type of fishing gear may be used, pollution affecting fish and fishing, and enforcement of the by-law.

As far as enforcement of the by-law goes, the Upper Nicola Band said they will appoint their own fisheries officer to monitor the fishing. Should anyone break the rules of the by-law, the officer will report that person to the Fisheries.

The Chiefs decided that their first priority would be to draw up their own by-law. This by-law would be along the same line as that drawn up by the Upper Nicola Band.

"From my point of view, what we've got to do now is lay out our priorities and what we've done is decide that our number one priority is

UP-DATE

URANIUM MINING INQUIRY

Community Workshops

The Union of B.C. Indian Chiefs is prepared to conduct workshops on the issues arising out of the Uranium Mining Inquiry. Workshops would include information on the operation of uranium mines; hazards involved in uranium mining; what Bands have been identified as potentially affected by uranium mining; and UBCIC's role in the Inquiry. We are also attempting to acquire a slide show from the U.S., where Indian people have been significantly and sometimes devastatingly affected by uranium mining. Workshops have already been planned for the North Thompson and Atlin areas. Any other interested Bands should contact Stephen Basil or John Rogers at the Union offices.

DEADLY GAS LEAK AT BLUEBERRY

The Blueberry Band members are anxiously awaiting the result of the physical examinations that were carried out after a sour-gas well leaked a large cloud of hydrogen sulphide over their village on July 16, 1979.

A few weeks later, National Health and Welfare were persuaded to set up a better air monitoring system for one week. Band Councillor Eddie Apsassin and his wife were hired to check and change the tubes that monitored the most poisonous gas, hydrogen sulphide. However, they were not supplied with enough measuring tubes and soon ran out, so the monitoring has been delayed.

The well was re-opened but was closed down again shortly afterwards. The people are still suffering from the effects of the poisonous gas. One elderly man and five children are in hospital and parents report that all the children are especially affected.

The Band members are still camping away from the village while they research and think about their options. The decisions they have to make are far-reaching: from relocating the whole village to serving an injunction to oil and gas companies to close all the wells around the reserve.

Results from the experts who examined the people for long-term and short-term damage from both the chronic and major leak are expected during the last week of August.

LATE FLASH: The Blueberry Council will be serving an injunction against the Kildonan and Woods Companies to shut down the wells that are harming their community.

FISHING CASES COMING UP

September 5—Mr. Camille for illegal fishing, at Ashcroft.

September 10—decision on Herman Thomas at Langley.

September 13—Russell Williams—trial for illegal fishing, at Hope.

September 19—Rod Cooper from Anaham, continuation of trial, at Williams Lake.

COWICHAN TRADEMARK

The Cowichan Sweater is an Authentic Indian Product known world wide. Several non-white companies have been capitalizing on the product and its reputation.

In May of this year a group of knitters, weavers and other concerned people came together to discuss this increasing problem. Since that time several meetings have been held including one on August 16, 1979 at the Union Office.

It was attended by Harry Addison, Provincial Representative of Consumer and Corporate Affairs, Wes Madeste, Marge George and Howard Campbell, New Zealand High Commissioner for Trademarks in New Zealand.

Mr. Campbell informed the group about Mosgial Ltd., a New Zealand company which has been using the name Cowichan for some time now. Mr. Campbell has been in touch with the Canadian High Commissioner and has asked for the refusal of the proposed New Zealand Trademark six months before registration.

The company would like to use the name Cowichan on sweaters they produce as being the authentic product. The group feels this is an infringement on the name and product of the Cowichan people. If the company refuses to remove the name on a voluntary basis the group is prepared to go to court. The company may argue that Cowichan Sweaters cannot be bought in foreign countries and they should be able to use the name and design of the authentic product. The UBCIC has been visiting with the Cowichan people to gather information on the history of the sweater.

LATE FLASH: Yarn Barn Holdings, the company that owns the registered trade mark "COWICHAN" is now selling the imitation Cowichan sweaters at a booth at the P.N.E.

FRAUD, NEGLIGENCE AND BREACH OF TRUST: MUSQUEAM SUES THE QUEEN

Several years ago, a court action was started by the Musqueam people against the Department of Indian Affairs. The action concerned a lease that had been entered into between the DIA, on behalf of the Musqueam Band, and a Vancouver Golf Club. The Band claims that the DIA was negligent and fraudulent and breached a trust in making this lease. The band claims that during the negotiations the DIA agents asked about one set of clauses for the leases which the people agreed to, but then the lease got drawn up and signed with a comple-

economic development could be possible on the land if it wasn't tied up as a golf course.

DIA SAYS THEY ARE NOT LEGALLY RESPONSIBLE FOR THEIR ACTIONS

What does the Department of Indian Affairs have to say about this? The Department, through their lawyers, in their defence have pleaded that if there is a trust relation that has been breached, then that trust is a political one.

agreement we made here with the British was done in trust." The courts found there was a political trust and said there was nothing the court could do about it. That is what the DIA has instructed the Justice lawyers to argue in this case: that there is not review by the courts. This is going to be their first argument that will be brought to the court on September 18th.

In addition, the DIA has pleaded that if there was a breach of trust, the Band cannot sue because, according to the Statute of Limitations, the Band should have sued by 1964. But the Band didn't see a copy of the lease or surrender before 1970.

DIA CLAIMS THAT THE GOVERNMENT AGENTS WHO ENTERED INTO THE LEASE HAD NO POWER TO BIND THE CROWN

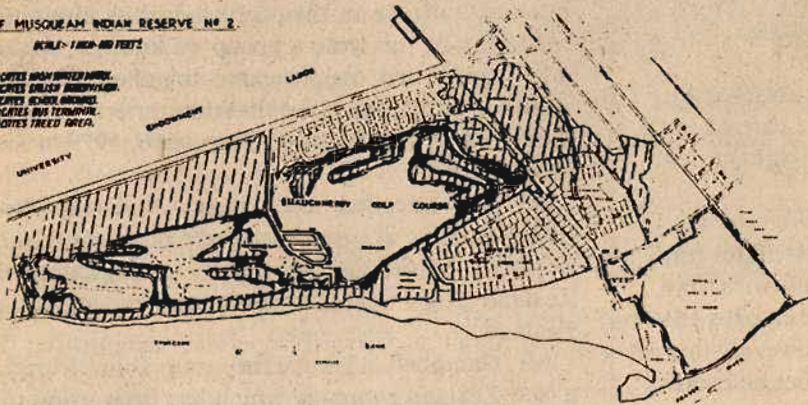
Another argument which DIA is making asserts that if there was a lease entered into, the DIA Region did not have the authority to bind the crown to it. Basically they are claiming no relationship exists which automatically makes the Crown responsible for actions taken by regional DIA agents. They say that those DIA agents operated pretty much on their own. Making this argument, they are in effect, inviting the courts to cancel the lease. In some ways that argument is a good one for the Musqueam people because, if there was no authority to bind the Crown then the lease should be void. It seems that the Government would prefer to end the lease in this manner rather than having a trust relationship declared, where they are held legally responsible to the Indian people.

THE IMPLICATIONS—CHAOS AFTER ANY DECISION

If the courts find the DIA has legal responsibilities, then we can start a whole number of actions all over the Province where DIA has behaved in a

PLAN OF MUSQUEAM INDIAN RESERVE NO. 2
SCALE: 1:100-00 FEET

LEGEND
INDICATES IRON BARRIER
INDICATES BRUSH BOUNDARY
INDICATES BUS TERMINAL
INDICATES TREE AREA



The Band says the DIA was fraudulent, negligent and breached their trust in drawing up the terms for leasing Band land to a golf club.

tely different set of clauses. What the band had agreed to was not, in fact, what was in the final lease. As a result of that, the Department entered into a lease which does not pay the Band very much money and on terms which, the Band says, they never agreed to.

A breach of trust action was started and the Band claims damages. They are asking the court to award them the amount of money which could have been yielded from the land and which could be yielded in the future if the land could be put to its maximum utility. The Band is calling a number of experts to show what kinds of

POLITICAL AND LEGAL TRUST: THERE'S A DIFFERENCE

It is not a legal trust, argues the Department, and therefore it cannot be reviewed in the courts. They say that if the Indian people don't like how the trust has been handled, then they can elect a new government, but that is our only course of action.

That argument has been raised before in a case involving one of the "British Empire Colonies" where the colonized country had their land completely polluted by mining and development when it was settled by the British. The Aboriginal people took the matter to court, saying "any

way which has hurt Indian people and where the Agency has been at fault. It gives rise to damages wherever Indian people have suffered losses as a result of bad DIA advice. "If ever there was a proper use of the word 'floodgate' this is it!", said a member of our Legal Task Force.

If the courts find the relationship between the Band and the Department to be a political one, only without court review, then it would be horrifying to think that an Indian Band would ever listen again to the government; it would mean that a Band can do nothing to review the actions of the department if the government operates against the Band's interests. A decision on a political trust relationship may bring Indian people to the point where they break any relationship with DIA if the department is not accountable in the law courts, the department may not be given political credibility by Indian people.

However, if the court finds that there was no lease, on the basis that the Region did not have any authority to bind the Crown, then this could throw into question thousands of leases in the Province right now, where DIA acted on behalf of the Band, and where the Band or another party to the lease may wish the lease to terminate.

Any way you look at it, it seems that there is going to be shuffling as a result of the decision.

PARALLELS TO BLUEBERRY AND DOIG RIVER BANDS ACTION AGAINST DEPARTMENT

The Musqueam case is especially interesting in the light of the action started by the UBCIC Legal Task Force as directed by the Blueberry



photo: Jensen courtesy Musqueam Band

The Band has been working for over four years to get their case to the Court on September 18th. These children were barely walking then.

River and Doig River Bands (see UBCIC NEWS Vol. 1, No. 5) last year. The Bands started a court action against the Crown for the DIA's mismanagement of the Bands' affairs.

Originally they had been part of the Fort St. John Band who had signed Treaty 8 entitling them to keep 18, 168 acres of their land in the Fort St. John area. Then oil and gas were discovered in the area. The Department of Veteran Affairs began to look enviously at the Band's rich agricultural lands and approached the DIA to get this land for war veterans.

The DIA negotiated on behalf of the Band: the Band ended up divided into two smaller Bands, with three small parcels of land totalling less than one third of their original reserve, and with no mineral rights. The details are different, but the facts are parallel. In the northeast, the people say that

DIA agents came in and coerced the people into one course of action which was never fully explained and which operated against the Band's interests. The Musqueam people are saying the same thing about their lease. The difference between the cases is that Blueberry and Doig River people have the relationship defined in their Treaty.

MUSQUEAM COURT CASE STARTS SEPTEMBER

The Doig/Blueberry case is proceeding slowly: the court pleadings have been filed; the research to title has been completed; and now the Fort St. John people are interviewing their Elders to gather evidence. It is a long process. It has taken the Musqueam people four and a half years from the time they first issued the writ against the DIA to get to court. The Musqueam case starts on September 18th at the Federal Court, George Street, Vancouver. It will be a long case, lasting through to October 18th.

(from page 7)

"Back in 1963, DIA sold out my people. Jack Holman, Supt. of DIA and J.V. Boyes was Indian Commissioner—writing back and forth to each other. We have their records. Jack Holeman made up a phoney voting list of my people saying that we surrendered 39 acres to Tahsis Co. by a referendum that never took place. To-day the DIA is telling us they cannot find the referendum. They can't find it because it never took place.... We never voted to surrender this land we have here to Tahsis Co. We have no lease with the company."

One mother, Mollie Johnson, got up to speak late in the afternoon, it was the first time that she had ever spoken in public. She turned her back to the crowd and talked to a picture of her ancestor painted on a mural on the wall. "I wonder how long we're going to live! To look at the way my people are suffering because of the pollution. I myself was very fortunate to have my grandparents who taught me my own Indian language. They taught me how to trap, how to hunt, how to fish, how to smoke fish, how to preserve fish.

"Today I look at my daughter. I have a 17 year old daughter. What can she see today? She hasn't experienced what I went through. I was so fortunate. What hurts the most is that today I can't teach my daughter how to dry fish because fish is so scarce out here now.

Nickle Howard—"I used to do a lot of fishing down at the river myself and it's hard to see them die. We used to live on fish and deer and what's happening to us is really destroying us because we have to depend on money now.

"The noise. A lot of kids around here have ear trouble. I have a lot of nieces and nephews that are like that and they have to go into the hospital to get their ears fixed. I would like to have kids but I don't want to have any until this thing is settled. If we want our kids to grow up, then this is the right move."

Among the Band supporters present at the meeting were a number of Indian people from other parts of the province, Bob Bradley from Lillooet, Les Edmonds, Tommy Basil from the Bonaparte Band, Hugh Watts from Port Alberni and Amory Gabriel from Penticton all pledged their support, their personal support to the Band and promised to go back to their respected areas and lobby for more support.

The hearing lasted until 9:00 at night. One of the last speakers was Chief Mary Johnson. She gave a very good summing-up the day's testimonies and applauded for their courage for speaking out. As she spoke tears were flowing down her

Jerry Jack—thanked the people, the cooks and the fishermen. "Thank you for your support. If there's anything we the Mowachat people can do to help out, we would like to know. The hearing is all over. Tahsis Co. never showed up. I don't know what they're scared of, or if they just don't give a damn. They've had chance to come and say what they feel. I was really sure somebody from the Company would be here to listen to our complaints about what they're doing to us but none of them had the decency to be here to listen to our people. This big corporation, this multi million dollar corporation, you can see where their heads are at ...



Relieved and happy that the hearing went well, elected Chief Mary Johnson sang and danced with fellow band members Connie, Evelyn and Hoss.

face, yet her voice never wavered.

"There are really no words to say what it's like to live here. You have to really live here to understand the people's concern, especially with our children. They have no choice but to swim down there. There's so many things. We talk about our hearing. We sort of make a joke, we have to say 'huh,' we have to repeat things.

"These big corporations are taking full control and power from the government. What's happening to the government? They're not concerned about the people. They're only concerned about technology. They're only concerned about the almighty dollar.

"So now we're going to sing. All Mowachat Muchalat people, let's really give it all we've got!"

Today the Tahsis company seems to be quite worried about the bands' move. Mary Johnson reports that the day after the pollution hearing they were getting calls from the worried people in town who wondered if the band would blockade the road or do something to stop the functioning of the mill, and threaten their livelihood. But it is not the bands' intention to put these people out of work. It is their intention to protect their land, to protect the health of the kids, to be able to see their grandchildren. For their grandchildren to live to see their own children.

JOHN GEORGE DIEFENBAKER



When he heard of the death of John Diefenbaker on August 16th, George Manuel remembered many of the positive that former Prime Minister Diefenbaker had accomplished for Indian people.

Before entered politics, he was a criminal lawyer and defended many Indian people in court. He would do it for nothing if the person had no money. It was during this time that he learnt about many of the problems that Indian people were having. George Manuel described the record of the Conservative Party when in power under the leadership of Diefenbaker as impressive in terms of Indian policy:

"Big gains were made during the Tory years — Indian people gained the right to vote without having to renounce Indian status, James Gladstone was appointed as the first Indian senator; and the joint Senate-House Committee on Indian Affairs was established." •

CONSTITUTIONAL TALKS: INDIAN "PARTICIPATION" PROMISED

by Robert Manuel

On July 30, 1979, the leaders of the Indian, non-status, Metis and Inuit people were invited to participate in the Constitutional discussions. I think this has a good deal of significance in that the public will view the Indian people in a better light. By taking this move and establishing a precedent, the Conservative Government is putting the former government in an awkward position, and any other government that comes into power in the future is going to have a difficult time trying to remove us from the discussion table.

It is a trend that seems, by and large, to have been set by the Conservatives during Diefenbaker's time. Many will recall that he was the one who initiated the action that extended the vote to the Indian people without our having to give up our Indian status. Previous to that, under the Liberal Government, the only way that Indian people could have the right to vote was when Indian people became "civilized" enough to function like non-Indian people and enfranchise. The Conservative Government, under Diefenbaker, made a major move by saying that the Indian people don't have to give up any of their aboriginal rights as Indian people to gain the right to vote. I see a kind of parallel with this move that they have made in giving Indian people a seat at the Constitutional discussions.

MORE TO CONSTITUTION TALKS THAN SECTION 91 (24)

Being a minority government, the Conservative Government will probably have to pursue the constitutional changes in a realistic way. It is not likely that any of the constitutional committees will be allowed to be dis-

banded. However, the interesting point in terms of the constitutional discussions that we have to realize too, is that we don't only have an interest in terms of Section 91 (24) of the British North America Act that makes the Federal Government responsible for "Indians and lands reserved for Indians". Obviously that is one item that we are very concerned about that should be retained in the Constitution. But then you get to the area of natural resources, wildlife management, timber, water rights, fisheries and things like that: these things affect us and we are going to want to be parties to discussions in those areas. The Conservatives have not spelled out whether they want us to be parties to the discussions in those other areas, or just in terms of Section 91 (24). But any meaningful participation in the Constitutional talks would have to include all those other areas. For any area of the Constitution that affects Indian people, we will want to be there.

NO FURTHER DETAILS ON TALKS

The emphasis at the moment with the Premiers of the different Provinces is with the economy and inflation. No mention has been made of dates for the start of the Constitutional talks, nor have we had any further details of the scope of the talks, let alone any indication of what part we will have in the decision-making process. Our position at the moment is to watch and see.

After our next conference in October, we will be in a much better position to exert our position in British Columbia. It is our intention this time to try and get a final adoption of the Aboriginal Rights Position Paper. That will give us the direction to take in terms of any constitutional discussions. •

DO HUNTING AND MINING MIX? INUIT SAY NO.

In mid May, 1979, the injunction hearing involving the Inuit Tapirisat of Canada, the Baker Lake Hamlet Council, the community Hunters and Trappers Association and 113 individual Inuit hunters, met with the federal government and six Canadian and foreign owned mining companies. The meeting was in Baker Lake, an Inuit community about 200 miles south of the Arctic Circle.

Over the past ten years, mining and prospecting activities have been conducted in this area for uranium. The federal Government put a temporary freeze on industrial development in part of the Keewatin district north of Manitoba in 1977.

The freeze was extended with a temporary injunction in 1978 and now the Inuit are trying for a permanent injunction blocking the government from issuing exploration mining permits and the companies from exploring in an area of 100,000 square kilometers.

The Inuit feel that low flying planes and other activities of the mining companies will disturb the caribou in their traditional migration routes, moving further into the bush and making it difficult for the Inuit to hunt. For years the Inuit have followed the tracks of the caribou as a way of life and only until 1958 did they settle in the area of Baker Lake. Today, many of the Inuit hold jobs and community responsibilities but caribou hunting is as much a part of their lives as it was a hundred years ago.

Evidence for the first segment of the trial was presented by the Inuit in their language, Inuktitut, which was translated by an interpreter for the court. The personal accounts and history of Inuit hunters were also presented as evidence. Through this the Inuits were trying to establish the fact that they have occupied Canada's North for hundreds if not thousands of years. The Inuit also marked on a map the areas in which they have hunted throughout their lifetime.

The trial is a major test case because the Inuit are trying to establish in law the rights of Northern Natives to hunt and fish undisturbed by the prospecting of uranium mining companies.

The technical aspects and final arguments for the trial resumed in Toronto from the 8th to the 13th of August. The question of whether Inuit hold aboriginal title to the land was the major argument throughout. Justice Patrick Mahoney listened to the arguments presented by both sides during the four days.

The federal government argued that land rights never existed and added that even if they did they were signed away by an English King 300 years ago, based on English and French Colonial Policies. The lawyers also claimed that Inuits have no land rights because they "have no concepts that are remotely akin to property concepts... people just roamed around and used the land for hunting."

The six mining companies claimed that Inuit of the North West Territories have no aboriginal right to protect their hunting and fishing grounds from uranium exploration.

They asked Mr. Justice Patrick for a clear ruling against aboriginal rights, saying that with anything less "an extremely serious ambiguity would

arise." They also told the judge that any ruling which restricts federal powers in the north would not only affect mining but could interfere with such other activities as the construction of defence radar sites. "We're here to protect our rights" he said, adding that Ottawa and the mining companies "have never denied the Inuit the right of access to hunt and fish over these lands. You can hunt and fish—and you can mine." On the last day of argument, August 13, 1979, mining company lawyers charged that the Inuit moved into the region after the signing of the Hudson Company Charter, and therefore have no aboriginal title to the land. Before rights can be asserted there must be a community, a tribe or a nation to assert a right.

Aubrey Golden, the lawyer representing the Inuit people suggested industrialized society has a real problem understanding the Inuit way of life. "How do we approach the question of deciding what they have to show so they can say to us they have the right to remain and not be dispossessed?" he said. Judgement has been reserved.



TREATY HUNTING RIGHTS TESTED

In June 1977, Joe Bartleman and Doug August went hunting for deer. Today they are still awaiting the verdict of a court case which arose from that hunting trip.

Joe Bartleman was charged with hunting with a .22 calibre rifle and Doug August with hunting without a permit. The case was originally set for two days, but has since run to be about five days stretched over the past two years.

The case is now at the point where the defence has made their final submission and is waiting for those of the prosecutor. Then, the defence will respond to those and the Judge will make his decision. The final decision is not expected before November.

Since the beginning of the case there have been two babies born and one is on the way. Joe and Doug each have a new child and their UBCIC lawyer is expecting.

Joe's defence was that he is a descendent of the people who signed a Treaty which allows him to hunt and fish as formerly. Doug was defended on the grounds that he is a relative to Joe. According to traditional ways, this allows him to hunt and fish on the grounds of another tribe. Doug was also defended on the grounds that his descendents were also given the right to hunt and fish as formerly. However, this was given by way of letters between various levels of government.

"Although this wasn't a signed document, those assurances were there and they should receive the protection of the Indian Act which exempted Indians from provincial law

CHIPPING AWAY AT HUNTING RIGHTS

Judge says: "Nobody mentioned Bull Frogs"

At first the headlines seemed like a joke. But it seems there really is a season for hunting bull frogs in Ontario. And, according to one Ontario judge, hunting bull frogs is not covered in the Treaties.

Two years ago, Doug Williams and Wayne Taylor of the Curve Lake Band were stopped by a (frog) conservation officer and charged with hunting out-of-season and without a permit. They went to court and argued that they had a treaty which gives them hunting rights.

However, on August 16th, the judge ruled against them and fined them \$25.00 each for each of their frogs on the basis that the treaty did not mention bull frogs. The Indians introduced some evidence to show that bull frogs are part of the traditional hunting of their people. However, the Judge refused to admit evidence

which was not spelled out in the treaty, and found them guilty.

Most lawyers were shocked. Usually when they are dealing with a historical document the court allows the admission of evidence to demonstrate what the document means in the minds of the people who signed it. However, in this case the judge ruled that the only way to judge a treaty is to read it and if the words do not exactly spell out what you understand, you cannot bring in other evidence to say what people meant by them. It is a very narrow interpretation and not really very funny.

There are no treaties that specify what we can or cannot hunt for. Recognizing that there is more at stake than the hunting for a few bull frogs, the Ontario people will be taking their case to the Ontario Supreme Court next month for a second appeal. •

where there is a treaty," said their lawyer.

The major issue brought up in this case was the meaning of the phrase, "the unoccupied land" and whether it means only that the land ceded or also any other unoccupied land. The evidence was that it is unoccupied

when there is no farming or habitation on the land. If the Judge goes with the definition that it is only the ceded land, then the decision would be very narrow.

The men lost one deer to confiscation and if they win the case, compensation will be sought. •

LAST MONTH IN COURT

BY Darrell Ned

July 31 to August 3 was the week of fishing court cases for Indian people. In four days there were six cases.

It was during that week that the Legal Task Force lost their first case. However, we also saw an extremely important case come to an end.

July 31. Chief Ralph Peters

The case of Chief Ralph Peters of the Peters Indian Band once again brought up the issue of confiscated fish. 135 fish were confiscated from Chief Peters. To date, none have been returned and he has not gotten compensation for them.

The only reason the Fisheries have any right to take the fish is to use them as evidence for a court case. However, the UBCIC lawyer says she has not yet seen any fish used in an Indian food fishing case. Therefore, there appears to be no reason why the Fisheries should take the fish, let alone keep them for the length of time they do.

Indians have been told time and again by the Fisheries that their main purpose for existence is the conservation of the fish stocks. Allowing 135 fish to freeze burn is not an

efficient way to promote conservation.

On July 8, 1978, Chief Peters, his wife and several of their grandchildren were stopped by the RCMP and Federal Fisheries. It was at night and the children were frightened. However, the officers took quite a while before speaking to the Peters.

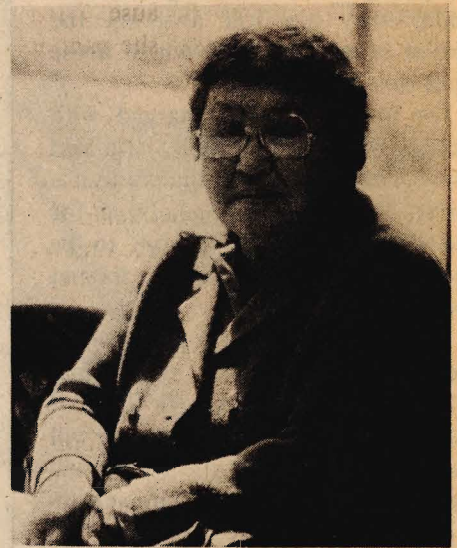
"You'd think we were criminals or something by the way they acted," said Mrs. Peters. They surrounded the car with four cars. Then they sat around for an hour talking before they attended to us."

Once the officers approached the car, they checked it and found the 135 fish. The couple had cut off the heads and cleaned the fish. However, they didn't cut off the dorsal fins. Although cleaning the fish easily shows that they didn't plan to sell them, the officers persisted in charging Chief Peters with failure to legally mark the fish.

Chief Peters went to court three times hoping to see justice. The last time was on July 31 in Hope. At that time Louise Mandell asked the prosecutor to drop the charges. He

refused. It wasn't until about one week later that she got word the charges were dropped. So, after a year Chief Peters saw some justice.

However, his fish are probably spoilt after more than one year in the Fisheries freezer. As far as Chief Peters is concerned he lost the case in the end.



Edna Ned's case was discharged because she had not intended to break the law.

"You'd think we were criminals or something, the way Fisheries acted", said Mrs. Peters.



July 31, 1979 Matsqui Edna Ned

Edna Ned of Sumas Band was charged in September of 1978 with illegally disposing of fish, transporting fish across a commercial boundary and possession of salmon where salmon was illegal.

The case came to trial in April, when the charges of disposing of fish was dropped. On that day Edna told the court why she had crossed the boundary line. She did so to bring the fish to the Matsqui Band where she was to have to fish smoked. On the way she stayed at her grandchildren's house. Other witnesses also took the stand to back up her story. Edna told the court that she thought it was alright to cross the boundary line if she was just going from her fishing site to another reserve.

Although the evidence was heard on that day, the legal argument was put off until August 1. Judge Kelly of the Matsqui court decided that Edna did commit the offences she was charged with. However, she was given an absolute discharge.

He did this because he realized she didn't know that she'd committed any offences. It doesn't do the court any good to sentence someone who didn't mean to break the law. He also said he let her off because she is a very respected member of the community.

The only problem left from the case is the confiscated fish. There were about 80 of them. Because Edna technically lost the case, she cannot get her fish back.

July 31, 1979 Matsqui Herbert Silver

Herbert Silver of Sumas Band was in Matsqui Court at the same time as Edna Ned. His case didn't go as well though.

In October of 1978 Herbert was asked by a relative to give him a ride to his net to check it. Herbert gave the man a ride and was on his way home when he was stopped for speeding. The police checked the car and found six fish. Herbert was charged with possession of unmarked fish. The reason they weren't marked was because the men thought they had a knife at the river. However, they didn't.

Although the fish weren't his at all, Herb was convicted and received a \$25 fine. This was the UBCIC's first actual loss this year.

August 1, 1979 Ashcroft Bernard Hewitt

Bernard Hewitt from the Cook's Ferry Band, was charged with possession of fish in October of 1978. His case came before the court on August 1 in Ashcroft.

After a confusing court case, Judge Diebolt found Bernard guilty of the charge. However, he was given an absolute discharge. Therefore, he has no record and was not fined.

August 2, 1979 Lillooet Bradley Bob

The final decision for the Bradley Bob case was heard after going through the courts for more than one year. See page

August 3, 1979 Matsqui Doreen Bonneau

Doreen Bonneau is an Indian who wanted to learn the traditional ways of her people, and for it she was



Doreen Bonneau and her father Jimmy Peters wait for her decision. Doreen's anger is still alive today.

charged for failure to legally mark her fish and illegally transporting fish.

Last summer, Doreen was learning to fish from her father. Not only was she learning traditional fishing ways, she was also learning the rules of the Fisheries. Her father was teaching her both. However, her father didn't know that they weren't allowed to bring fish to relatives. Besides, he never cut off the nose and dorsal fins because he eats the nose.

Doreen was stopped last summer for speeding. The officer checked her car and found fish. She was unhappy with the way she was treated by the officers. She said they held her for a long time before releasing her.

In court Doreen explained that neither she nor her father knew the law she had broken. Her other

argument was that the process of cutting off the nose and dorsal fins is discriminatory against Indian people because it treats Indians differently than white people in the same situation. There is no law that says white people must mutilate their fish to indicate ownership.

The court didn't answer any of the arguments. Judge Kelly found her technically guilty of the charges.

However, she was really let off with an absolute discharge. But for Doreen Bonneau, the anger is still there.

Indian Government Fishing Portfolio Raffle

1st Prize: Buckskin Jacket, size 42-44
Value: \$200.00.

2nd Prize: Plaque of Sasquatch holding and speaking
to a salmon. Value: \$100.00.

3rd Prize: Gift Certificate, Silver Jewelry by Harold Hood.

Draw held October 18, 1979.

at 11 General Assembly at
3075 Slocan St.

\$1.00 per ticket

Licence No. 29782

Support your Indian Government fishing portfolio by selling or buying raffle tickets. Bands interested, please contact Herman Thomas at 684-0231 local 23, or write 440 West Hastings Vancouver.

Thank you for your support.

PENNASK LAKE FISH-IN: A QUIET REMINDER

by Ken Michel

The Pennask Lake Fish-In is an annual event and is regarded as a celebration of the on-coming spring and summer. Winters in the Nicola Valley, in the time of our forefathers, were extremely harsh and often accompanied by famine. The annual springtime trek to Pennask in those times was viewed as the end of winter and the beginning of summer. Men would go ahead of the people and break a trail through the snow and make preparations for camping along the way. Nevertheless many people died along the path to

Pennask, victims of starvation or cold.

Many of our Elders vividly recall the days of McKenna-McBride when they were granted the right to hold on to their food fishing and hunting rights.

With the increase of sport-fishing the consequent tourist attraction and all the tourist dollars, Indian food fishing rights are being impinged upon.

In this regard the fish-in is a quiet

reminder of the importance of the fish to the people of the valley.



photo: Ken Michel



photo: Ken Michel



photo: Ken Michel

Pennask Lake is extremely well suited toward this end. In addition to the Indian history surrounding Pennask, it is also the site of a world famous rainbow trout hatchery. The lake itself is literally teeming with fish and there is thus no possibility of the Indians wrecking any drastic ecological damage.

With the Fish-in in its third year it is becoming a well established occasion. Many people look forward to the time when they can camp out, sing songs, catch fish, tell stories and to quietly remind the world that the Indian people of this valley view their fishing rights seriously enough to preserve them.

ELDERS GATHER AT SAANICH



The Third Annual Elders Gathering held in Saanich on Tsartlip Reserve, August 18th and 19th, was attended by people of all ages coming from many nations.

One by one, elders rose to speak, each reflecting the demise of elders, expressing the same thought in many different words: the lack of respect shown to and felt by elders. They talked about how our value system changed with the imposition of whiteman's education and culture, and how this was beginning a break in the strict discipline practised by our people. It marked the beginning of ridiculing the beliefs of elders and left in its wake generations of confused people. This is what affects our young people now. Deep down they really know where it's at, but lack the spiritual strength and direction, many choosing suicide as the easy way out.

This was further expressed by another elder saying—"How can we expect the young people to respect us, when they cannot respect themselves,

and until they do. . . ." The loss of respect was blamed very much on the loss of language. The irony of the situation was expressed in the thoughts of another elder—"Why? Oh! Why do they (whites) want to learn our language, when they were the ones who took it away?"

A local elder told in a matter of fact voice of an incident when he had tried to correct one young man who just out-right told him where to go. Another visiting youth stood up for the elder, almost causing a fight. Much later, the same elder, with so much emotion, said he really feared that the gathering would not happen, that there would be no support; but as he looked up and saw before him, all the young people, students, young men, women, young elders who participated, his facial expression said it all.

A young man expressed his feeling about elders as: "Awe." He only recently discovered how 'smart' they really were. His attitude to attending a meeting of elders had been that he

only went because he felt sorry for them and that they were just old. Now his head was spinning from a new awareness at "how knowledgeable they are", with love, respect, joy and humility.

A tradition that was developed by Stalo Nation with the first Annual Elders Gathering is the Passing of the Totem Pole which will ensure that the Elders will always have a place to gather once a year; and the hosts will in a ceremony pass it to future hosts. The future hosts that received the totem were from Nooksack and Lummi, in Washington.

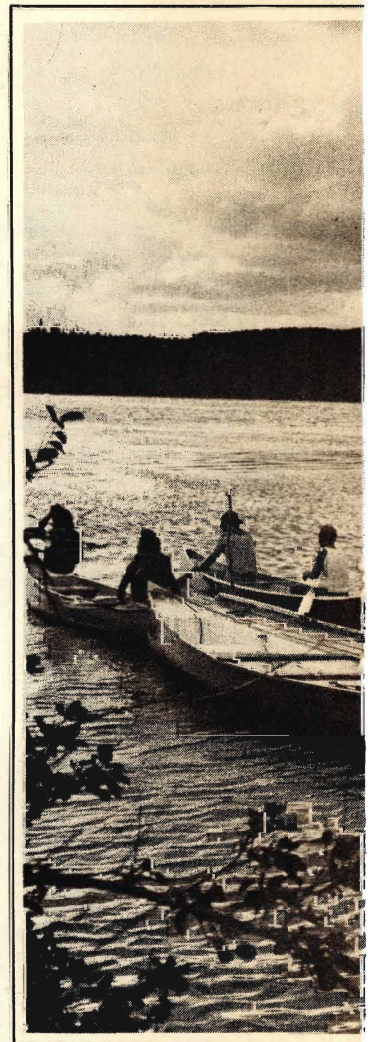
Other events that happened were canoe races, tours of the Tsawout, Tseycum, Pauquachin and Cowichan reserves in Duncan, and of the provincial museum. Ceremonial dances were performed by Chief Hummingbird and his Sun Dancers, Henry Smith's Welcome Dancers, Abel Joe's Dance Group (Indian Opera) Tzinquaw. Every event and the words spoken made for a very strong gathering. •



FIRST

*The Stoney Creek Band
July 20. Spike driving a
races were well attende
hosted the nightly dancin*

STONEY CREEK



ANNUAL

held its first gathering on the weekend of
and wood sawing contests as well as canoe
and Stoney Creek's own dance group
g. A good time was had by all.



GATHERING



YEAR OF THE CHILD AT MORLEY

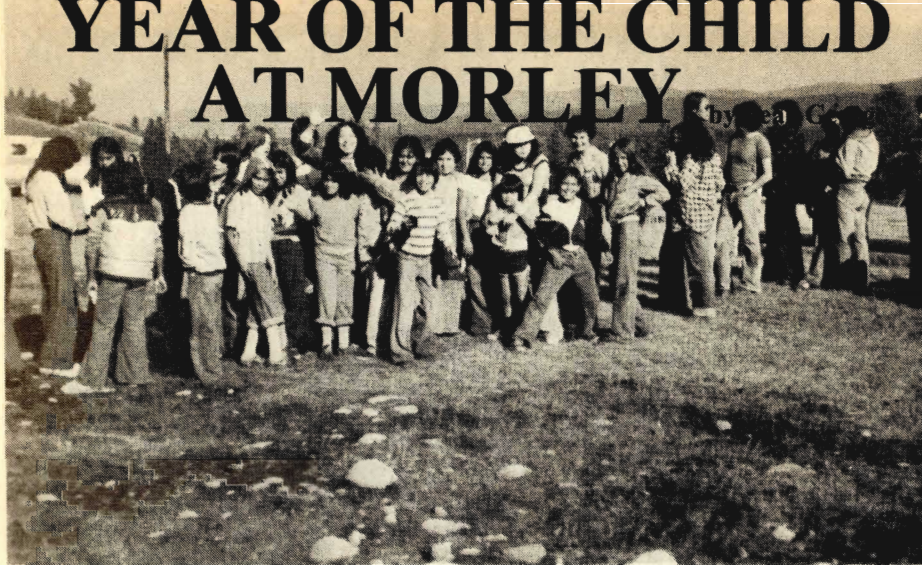


photo: Leah George

A few weeks ago, on July 28, the Burrard Indian Daycare went to Morley Indian Reserve in Alberta. It was the Ecumenical Conference celebrating the Year of the Child. In all there were forty-one participating in the trip. There were three adult supervisors, seven girl student counsellors plus three boy counsellors and, of course, the children. It took nineteen hours to get there by train. With all those children, it wasn't a picnic.

We arrived in Banff on Sunday morning, having left Saturday afternoon. We waited for the bus and our luggage as we were excited about finally being in Alberta. In forty-five minutes we were lost, but soon were back on the right track to our final destination—the Morley Reserve. No fanfare greeted us, only the fact that we didn't have a tipi to stay in. Then we found a small tipi which could sleep ten. So ten people stayed in it, crowded with all the assorted luggage. By nightfall the rest of us were placed into tipis with extra room. Lucky for us the people were friendly.

The grounds where the conference was taking place were sacred. We had to understand that they were doing things from days gone by, things we were not used to. As they say: You learn something new every day.

The first few days were not very good as there was nothing for our kids to do. But always looking on the bright side we found something. For

littler kids, it was my stories; for the older it was horse-back riding. Then we rented a van and went to a near-by lake. Our children were in better spirits and the horse lovers were in heaven.

Came Wednesday night and a Pow-Wow, all our children discovered hidden talent for Indian Dancing and enjoyed it. Our own dance troupe: "Children of the Shining Moon" sans our leader, nervously performed our "Swan Dance", which was heartily applauded.

We attended a mass especially for

the children. There were numerous Elders who all spoke. Then they gave all the children an individual blessing. Each child agreed that it was quite an experience.

As there were many people, the meals were cafeteria style: first come, first serve. Plus volunteer help, for which we volunteered. Our help was happily welcomed.

We met many different native people. People from Alberta, the NWT, Montana, BC, virtually people from everywhere. It was interesting to see all the other tribes come together to celebrate the Year of the Child. For us, the children represent our chance for tomorrow. Seeing all the laughing innocent happy children, I know we have a great chance.

We left on Thursday August 2. Even though we said we'd be happy to leave, I was kind of sad. Sitting on the train we realized, in spite of low points, that we learned a lot and had fun while doing it. And we would gladly do it again.

Arriving home in Vancouver, we missed the Morley Indian Reserve. Looking at all the smiling happy faces in the pictures we realized just how much fun we had. From these pictures we knew we had fun but we had to leave to realize it. I would gladly go on another trip such as this. Maybe back to Morley, we miss it! •



photo: Leah George

EDDIE PETERS' INQUEST: LACK OF COMPASSION

Eddie Peters was in his late thirties and he lived in Mission; he was a member of the Seabird Island Band. Eddie had a pretty serious drinking problem but he was very well liked by the people in the area; he used to go over often to the shopping centre.

One morning last April, about noon, the people saw him standing outside the delicatessen. Then he fell back on his head, with nothing to break his fall. His mother was at the Barber's and they rushed out immediately. He was unconscious and eventually the police were called. The policemen and barber tried to put him in the back of the police car but they had a lot of trouble moving him. So then the ambulance was called and one driver arrived, without a stretcher. Mr. Peters was placed in the side door of the ambulance rather than in the back. He was just put on the floor and taken to hospital. The doctor assumed that he did not have a family doctor and that he was an indigent, gave him stitches in the back of his head and sent him still unconscious, to the police to the jail. Mr. Peters died there a half hour later.

At the June inquest, the doctor did not come with medical records and he was asked to go and fetch them. During the break it was discovered that one of the jurors was related to an RCMP member. One particular section of the Coroners Act says that if a person dies within a penal institution and an issue is raised as to the propriety of the actions of that institution, then no member of the institution will sit on the jury. The wife was not a member of the RCMP but it seemed clear to the Coroner and to everybody else that this was doubtful. After a call to the Chief Coroner in Victoria, it was decided that the inquest should be postponed to August 20th. The UBCIC lawyer requested that two Indian people be summoned to appear on the jury.

On August 20th, there were

seventeen people on the jury, including two Indian jurors. More or less the same evidence was presented initially about the unconscious man going to the hospital. The evidence of the doctor, however, was that he was sleeping, but arousable, that he seemed okay and could respond to questions: it sounded like a different man. So the doctor treated him and sent him to the police. The doctor assumed that the police wanted Mr. Peters for further investigation, which was not true at all. The police would take him if the hospital didn't want him.

The most dramatic part of the inquest was when the nurse gave her evidence: it was revealed, on cross examination, that one page of the three page medical report had been prepared after the documents had been subpoenaed for the inquest. This extra page was a result of the demand by the Administrator of the hospital to the nurse. No one could tell by looking at the documents when they were prepared. Everyone assumed that they were all done on April 4th, instead of four months later. When it came out in the testimony, it was a surprise to everyone. The nurse's voice was shaking; she was really upset about it because she hadn't wanted to do it. So the Administrator was called to the witness stand for his explanation as to why he had fiddled with the records. His explanation was really weak: he said he thought all the information was supposed to be in front of the court. It was interesting to note that in 1978 this man, Ronald Cox, was a trustee of the school board. He was the one that presented and promoted a motion that Indian students at the Hatzig Junior secondary school should not be taught unless the Indian people paid for the new addition to the school wing.

There were no facilities at the hospital itself at Mission Memorial Hospital for blood alcohol analysis, but the coroner did a

little test with the answer "if you had wanted to find out what his blood alcohol level was, you could have found out in two hours".

The jury deliberated for two hours. They found that Eddie Peters never regained consciousness after he left the shopping mall, despite the evidence of the doctor and nurse. They found that he should ever have been released from the hospital in the condition that he was in; that he was treated very badly, as just a drunk. They then gave 12 recommendations: that there should be proper equipment to test blood alcohol levels; that an ambulance driver who is not physically able to carry out his duties should not be on duty. The ambulance driver's reason he did not use the stretcher was because he had a sore leg. That there should be two ambulance drivers in every ambulance, that the police should not take into their custody anybody who was unconscious, they should take them to the hospital and not put them in cells; that nobody should be released from the hospital in an unconscious condition. There were other recommendations dealing with more funding for alcohol rehabilitation centres and things like that. These recommendations are from the jury and they are going to be sent to Ottawa, to the Attorney General's Department here and to everybody who has anything to do with hospitals. The Coroner estimates that 30 per cent of a jury's recommendations are in fact, followed through.

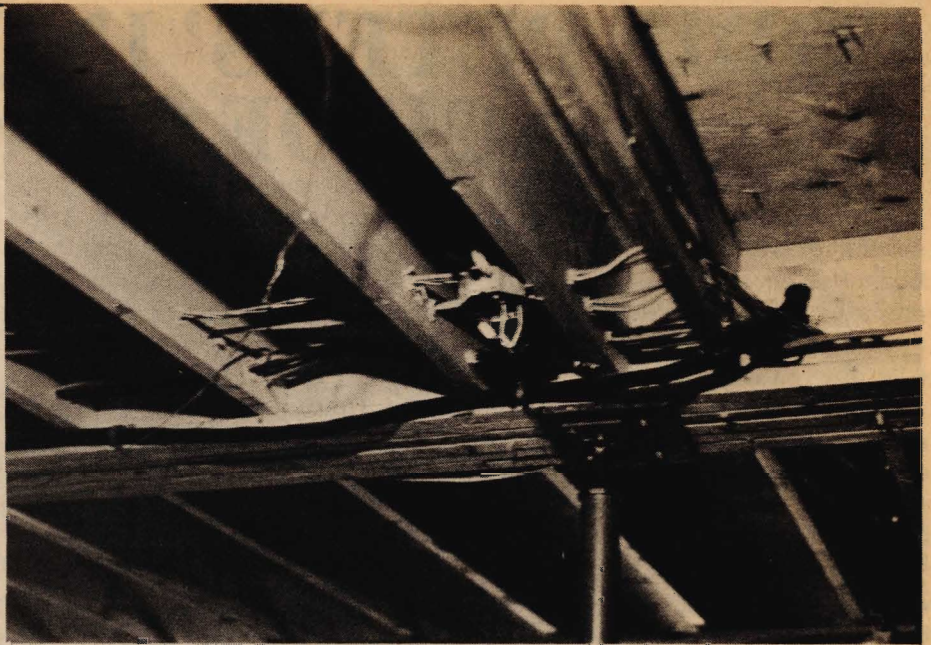
The new Coroners Act came into effect after Alert Bay. It says that juries cannot establish fault and blame but what the jury did was basically find facts from which one can draw one's own conclusions. The main conclusion that the Coroner drew was the lack of compassion shown to Mr. Peters during the last few hours of his life, from the ambulance driver, from the hospital, and from the police.

CMHC ON- RESERVE HOUSING RIP-OFF

by Della Wilson

The Kitwanga Band is having problems with the CMHC Housing Program. In 1975, twenty-two applications were made for CMHC loans by the Kitwanga Band Council. The CMHC Housing Program was introduced by the Department of Indian Affairs to the Band Council. The Kitwanga Band originally started out looking for homes that could be built on their Reserve, other than the regular DIA housing. However, the CMHC Houses were built almost exactly the same as the DIA Houses. After looking around for new contractors, the Kitwanga Band heard of the CMHC housing and after a meeting with the Department of Indian Affairs and the CMHC, the Kitwanga Band thought they got themselves a good deal. So in the spring of 1975 the Minister of Indian Affairs guaranteed the loan applications of the twenty-two that had applied.

When the applications were made, CMHC told the Band Members that had applied for the new houses that their monthly payments would be



A family of eight live in this house. How can DIA and CMHC ignore the dangers of these electrical defects?

between \$150.00 to \$180.00. Instead, the payments were much higher than that, like about \$280.00 to \$365.00. On August 14 and 15, 1979 I was in Kitwanga to look at these new CMHC houses. Larry Moore, Chief Counsellor, and Glen Williams, Band Manager of the Kitwanga Band, showed me the problems with some of the houses. Before entering the first home I noticed that the sidings and carports of some houses were not completed and yet it was part of the CMHC packaged deal. Landscaping was also part of the deal and yet the homes looked as if they were just set on gravel pits. Walking through these homes and talking to the homeowners I realized that they had been having problems right from the beginning. Some of the problems were sewers backing up in the basements, septic tanks flooding in bathrooms, unlevel basement floors, electrical problems, one home which has electric heating has a 220 amp circuit hooked up with two light switches, and a door bell which should not have been there to begin with. The 220 amp circuit had a 100 amp cable running to the panel which should have been a 200 amp cable. Anyone would know that a 220 amp circuit automatically should have a 200 amp cable. One of the worst houses that I saw was that of

Jasper Daniels. This house was in such a bad state I couldn't see why CMHC or DIA had not done anything about it. Mr. Daniels' home had mould growing on all the walls and up from the floors and the carpeting of the Daniels' home is deteriorating. Mr. Daniels says that the moulding started in the spring of 1978 and still nothing has been done about it. Mould in other houses has started and Glen Williams believes that the reason for this problem is that there is no ventilation in the upper part of the house, and there is no air circulating in the homes.

The administering of the whole deal right from the beginning seems to be the main problem here. Mr. Larry Moore, Chief of the Kitwanga Band feels that the whole thing was not handled properly. Housing has become a strong political issue within the Band. By refusing to pay their monthly mortgage, the individual homeowners have put the Band funding in jeopardy. Last year the Band's housing money was held up, some \$24,000. After the new council was elected the money was released to the Band. However, it is my understanding that the Minister of Indian Affairs is to take this year's funding as partial payment for payouts of these houses. ●

The financial difficulties that the Band is experiencing has increased the Band's problems: they now have an exceedingly poor credit rating in the community. Some of the main issues that are involved with these CMHC houses are that the construction of these homes was partially done by Carpenter Trainees of the Band and that some of the responsibility may lie on the individual Band members. In all the times that CMHC came to inspect these houses after each advance of the homeowners loans, the CMHC should have noticed that the construction was faulty. Once CMHC did an altogether improper inspection and gave out the homeowners advance, nothing else mattered to them. According to Chief Moore, some of the loans should never have been given to these homeowners. A credit check should

The committee dealing with the CMHC housing situation in Kitwanga has been meeting and planning exactly what strategy they should take on behalf of the homeowners who are refusing payment.

The Regional office of the Department of Indian Affairs has appointed the Gitksan District to see what they can do to try and resolve the situation, and make the homeowners pay their CMHC loans. The Kitwanga Homeowners received letters from the Regional Director General of DIA, F.J. Walchli, requesting that Chief and Council of the Kitwanga Band:

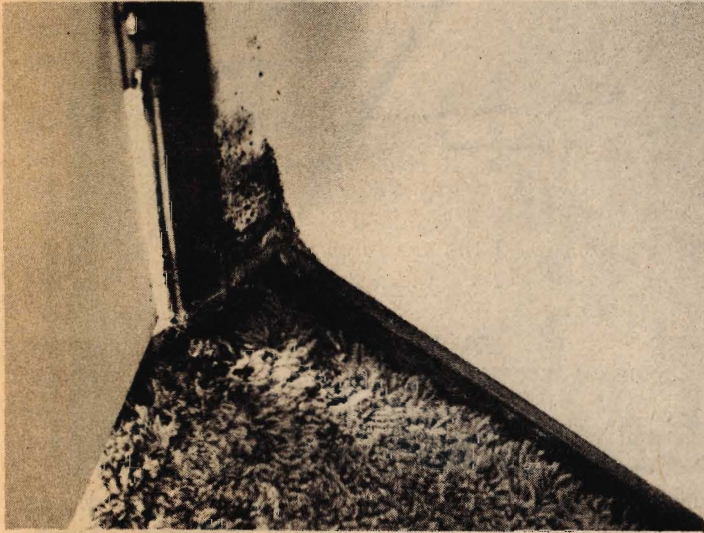
1. Pass a Band Council resolution cancelling allotment to homeowners of the described reserve land;
2. Pass a Band Council resolution requesting the Minister to record

In connection with this matter, I draw your attention to a Band Council Resolution dated December 9, 1975 wherein the Council obligated itself as follows:

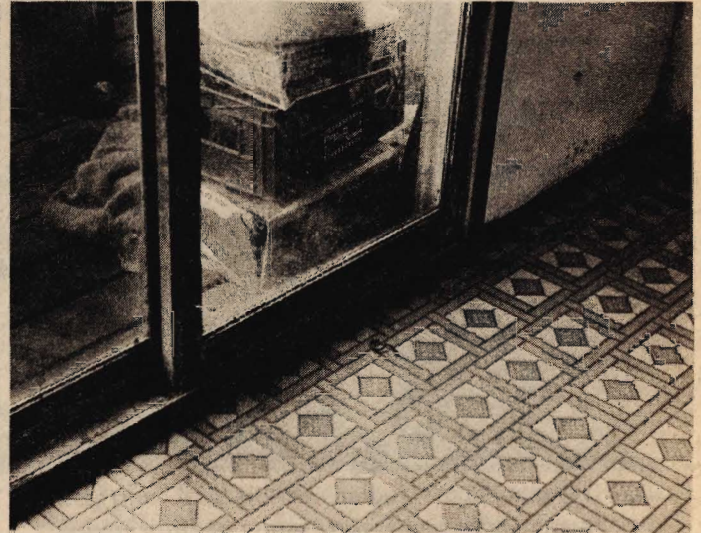
"4. That the Band Council will, upon default under the loan, and at the request of the Minister, instruct an agent on its behalf to commence such proceedings as may be necessary against the borrower and other members of his household to take possession of the house in respect of which the loan is made."

That letter was that similar to the one received by the Kitwanga Band Office, and the Homeowners on February 19, 1979.

Chief Larry Moore and Glen Williams, Band Manager, stated that they suspect the Department of Indian Affairs and the Central Mortgage and Housing Corporation



There is mould right throughout the house, leaving no space for the one-year child who lives here to crawl around.



Last winter Jasper Daniels had to kick his way out of his new CMHC because frost formed inside the house.

have showed that they were unable to handle monthly payments for a CMHC house. Mr. Moore says that some of the homeowners did not have steady jobs. I believe that some of the responsibility of the homeowners refusing to pay can lay on DIA for approving the applicants, as well as CMHC. Under normal situations I feel that after each inspection of the homeowners' financial situation, it would have been evident that some applicants did not measure up for CMHC housing.

in the reserve land register the cancellation for allotment to homeowners of the described;

3. Demand that homeowners and all members of household quit possession and peaceably vacate the land; on the ground that homeowners are in arrears of the monthly installments payable to the Central Mortgage and Housing Corporation on their loans for a period longer than three months.

worked on this before they sold the idea to the Kitwanga Band.

Today the Legal Department of the Union of B.C. Indian Chiefs are investigating the situation of the Kitwanga CMHC Housing Project and so far nothing definite has been planned regarding what steps the CMHC homeowners should take. Many homeowners say things like, "It is only because we are Indian that CMHC is doing this to us; if we were white they wouldn't even let one crooked nail or wall in the homes." •

RESOURCE CENTRE

These are some of the books on Indian housing at the Resource Centre.

Canada, Department of Indian Affairs and Northern Development, Department Statistician Divisions, *Indian Housing Survey, 1975*. Ottawa: Department of Indian Affairs and Northern Development, 1976.

Canada, Department of Indian Affairs and Northern Development, Program Support Group. *Preliminary report: housing needs analysis National summary statistics*. Ottawa: DIAND, 1978.



photo: National Archives of Canada

Canada, Department of Indian Affairs and Northern Development. *Statistical report: listing of information related to the housing needs analysis, 1977*. Ottawa: DIAND, 1971.

Canada, Health and Welfare Canada, Medical Services. *Report: Indian housing survey south mainland zone*. N.p.: n. pub., n.d. iii.

Canada, Ministry of State for Urban Affairs. *Human settlement in Canada*. Ottawa: Ministry of State for Urban Affairs, 1976, viii, 91.

Canadian Association in Support of the Native Peoples. Native housing: overcoming government neglect. From: *Bulletin*. August, 1976.

Committee on Interior and Insular Affairs, United States Senate. *Indian housing in the United States: a staff report on the Indian housing effort in the United States with selected appendixes*. Washington: U.S. Government Printing Office, 1975. vi, 646 p.

• Ker, Priestman and Associates Ltd. *Preliminary design sewerage system for South Saanich Indian Reserve #1*. Victoria: Ker, Priestman and Associates Ltd., 1976.

• Laubin, Reginald and Gladys. *The Indian tipi: its history, construction and use*. New York: Ballantine Books, 1975.

• Lloyd, Anthony J. *Managing housing: background information for groups directing housing projects*. Vancouver: Social Planning and Review Council of British Columbia, 1973. vi.

National Indian Brotherhood. *Declaration on Indian housing: policy paper*. Ottawa: National Indian Brotherhood, 1974.

National Indian Brotherhood. *Indian housing policy and program*. Ottawa: N. pub., 1976.

National Indian Brotherhood. *A submission to undertake a study of Indian housing in Canada past, present and recommendations for the future*. Ottawa: National Indian Brotherhood, 1971.

Pasco, R.S. *Housing conditions and needs in the Thompson River district: a study for the Thompson River District Indian Council*. N.p.: n. pub., June, 1973.

Union of British Columbia Indian Chiefs. *Fire prevention program*. Vancouver: Union of British Columbia Indian Chiefs, 1971.

IN MY GRANDMOTHER'S HOUSE

by Violet Birdstone



During my childhood there were few places I favoured more than Granny's, she and Grandpa had a simple 2 storey wooden framed home on a 30 acre farm next to the highway which was built with the help of the whole family, and paid for out of the profits of the farm.

I can remember our family car approaching the simple structured house on a bright sunny day and the excitement that built up inside our stomachs in anticipation as we neared the barb-wired gate. Opening the barb-wired gate was always the grand entrance because we knew everyone was looking out the window to check who was all in the car. There were no phones to announce our intended visit and who would think of writing a letter?

We would all pile out of the car and start playing with our favourite cousins for we all had someone about the same age. Two aunts lived on neighbouring farms next to Granny's so everyone automatically congregated at her place. On certain occasions one could count fourteen grandchildren and ten adults. Her youngest son, who worked the family farm and ranch lived with his family at this wonderful, mysterious house. I always envied them for there never seemed to be an unhappy moment, and they had so many different things to do.

Every morning at 8 a.m. sharp a large three course breakfast was served with fresh eggs and milk and if you were a late riser you still had a good breakfast for there was always someone in the kitchen. The noon meal was four courses as well as the evening meal which was served at 6 p.m. sharp. Desserts were almost always wild berries of the season which the children picked during their play. Somehow, it seemed there was never any planning, things just got done. The cleaning was always done right after breakfast by the older girls while the mothers went on with their handicraft, tended the garden, or fed the cattle.

The men would go to the fields or tend the horses. I cannot remember any one ever resting except for Granny or Grandpa and it always seemed such a short rest.

Their home was simply furnished with plenty of chairs, tables, bear rugs, and a trusty old Singer sewing machine. There was a frightful religious picture of a sick man on his death bed with the Angels above and Satan pulling at the bed clothes from below; I often wondered who won and outgrew my fear only at the age of 12. The dining room which was the favoured room for evening entertainment consisted of a large round oak table and ten chairs, the legs had carved claws which every grandchild touched and wondered at. The bedrooms up two flights of stairs were also simple except for the large four poster brass bed, with large brass balls which one could look into and enjoy the funny shapes your countenance reflected.

In the evenings the gas lamp would be lit by one of the men and everyone would sit around the big oak table for tea. Granny would start by telling stories of the old times when she was a little girl and how her family would travel over the rockies on pack horses to hunt on the plains in Alberta. Everyone would tell stories, each had their own style and sense of humour, the room was always filled with warmth and laughter. The children went to bed only when they showed fatigue, an aunt would light up a pretty coal-oil lamp and lead the way up the stairs, the children following reluctantly. Lying in our beds we could hear the laughter from downstairs, hoping the day we would be allowed to stay up late would come soon.

One morning my mother would wake us early to prepare for our trip home; the old model T took at least six hours to drive one hundred miles of winding roads, we were always reluctant, and only after being reassured we would return some day, would we leave happily.

EDUCATION

Many of our students trying to further their education have difficulty paying for suitable accommodation. Some students fortunately can find suitable accommodations on campus, but many are not so lucky. Rents have risen sharply in the past year but student rates paid by the Department of Indian Affairs have not been increased to meet the demand.

This gives the off-campus student two options.

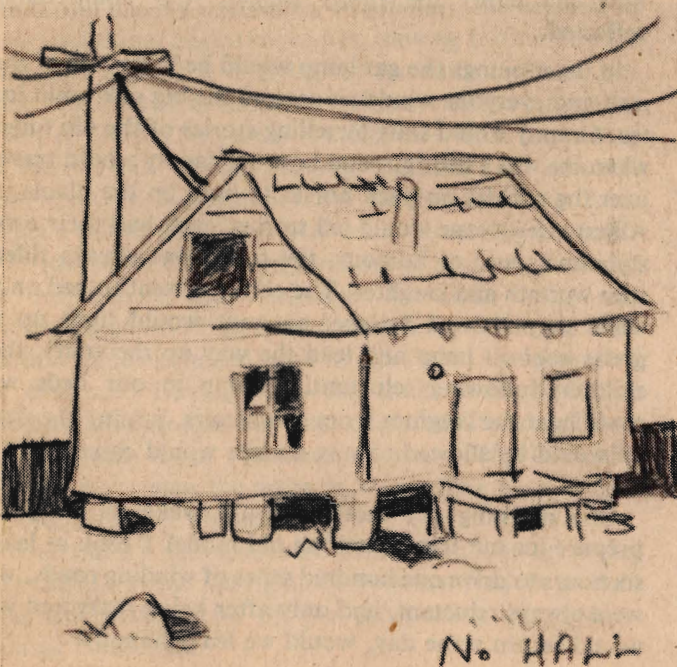
First, to accept poor living accommodations which they can afford, and second, going into debt to pay for a more suitable place to live.

The Department of Indian Affairs have employed counsellors: "to ensure that newly arrived students and their dependents receive required orientation services. This may include, upon request of the student, location of suitable accommodation..." (E 12 Policy)

Too often this information is not made available to students, and the students don't have enough time to find adequate housing.

If the students have to pay more than 25% of their income for rent, the Department of Indian Affairs is required to make up the balance.

Students from around B.C. say this is not happening. Some of them are getting a frozen rate of \$75 when in



NATIONAL INDIAN EDUCATION CONFERENCE

To be held in Vancouver—April 1980

This Conference will be 3-5 days long.

The theme of the Conference will be "INDIAN CONTROL OF INDIAN EDUCATION OF 1980"

The main participants of the conference will be from the Band Level.

There will be 6 workshops:

- Role in the take-over of local control
- Indian philosophy of Indian education
- Roles and responsibilities of local Indian school boards
- The role of parents
- Relationship with integrated schools
- Students

Resource people will be the Band workers at the Band level. These Band workers can be expected to be contacted to be the Conference's resource personnel.

need, and in many cases this is just not enough. Many students have to take money from their food budgets to pay rent and utilities.

Students have enough problems just making it through school without having the added burden of figuring out how to make ends meet. This predicament is common to the single student with no dependents, to the married student(s), and to the single student with children to support.

From information gathered from students across B.C. there is a general consensus that training allowances be increased to meet the needs of students. At the moment these rates are below the poverty level as dictated by Statistics Canada.

Poor living conditions and lack of money do not encourage Indian students to further their education. This directly contradicts stated DIA policy that "the Post-Secondary Education Assistance Program is designed to encourage Registered Canadian Indian and Inuit to acquire university and professional qualifications..." (E 12 Policy)

The Union of B.C. Indian Chiefs, Education Portfolio, is currently working under a mandate handed to us at General Assembly to overcome this problem.

The Mount Currie Band asked the UBCIC to research the Timber lease on IR 6 and 7 and the Lillooet Lake road. The two issues are linked together by the new school and housing development planned on reserve no. 6 and also through the road access to the site.

The older of the two problems is timber lease 125. Originally it covered both James Maclaren and Bells land. James Maclaren was the holder of the lease on April 1, 1891. In 1903 the lease was exchanged to 21 years.

In 1907 no. 7 was created from Bell's land but the Timber lease continued on that land, without the knowledge of the Federal Government. While all this was happening North Pacific Lumber Co. took over the lease.

In April 1924 the lease expired and N.P.L. Co. wanted a renewal. The two governments (DIA and Superintendent of lands in B.C.) disagreed.

On June 9, 1924, Mr. Cathcart of the Province wrote to the DIA saying the Mount Currie IR 6 and 7 now encroached upon the Timber lease issued in the name of Ka James Maclaren in 1891. Cathcart argued that reserves should be subject to the Timber lease and that the holder of the lease would have the right of entry to cut and remove timber without interference.

The DIA agent replied: the Provinces should recognize that the Timber rights should have been passed to the Mount Currie Band.

The Province did not change its position: the timber lease was made renewable by statute and had priority over any title granted to the Department of Indian Affairs. It would appear from local stories that the Department eventually accepted this position. In February 1930 the correspondence ends.

MOUNT CURRIE by Christina Joseph **DISCOVERS A MESS**

Mary Williams and Juliana Williams on the Lillooet lake road.



Nothing really happened regarding the timber lease until the early 1970s. In 1974 about eight to twelve parents pulled their children out of school and hired a teacher and asked him to teach their children. They worked the class for one year. Later, when more students wanted to join, they went to DIA and they eventually got help. In 1975 June 15, there was the rejection of all DIA's funding. Parents pulled all their children out of Public Schools.

Then Mount Currie Band set up a road block over the Lillooet Lake road. The reason for this is they found, after doing research, that the road was not legally taken in a few places.

The road blockade stayed up for nearly two months and was removed by the RCMP. In September of '75 almost all students from Mount Currie attended the school that those parents started.

It was not until 1977 that the Band found out the lease on IR 6 and 7 was still in force. This held back the Band's plans for the new school on IR no. 6.

At this time CFP Co. was holding the lease. The area they wanted was clear of trees so the Band finished off with the plans.

The Band got the money to build the site then Forestry stepped into the scene.

In the summer of 1979, the Band asked the UBCIC for help on the question of the lease and who had rights over the land and what to do about it. The Union put its legal staff on the problem right away. At the same time they were asked to find out everything on the Lillooet Lake road that they could.

Legal staff went to Mount Currie twice, once on the Timber Case, and the other on what to do on the road issue. They discussed options on the situation.

The Band will be contacting UBCIC when a decision is made on what they are going to do. •

UBCIC NEWS—CHIEFS COUNCIL

Chiefs Council met for 3 days last week (August 21, 22, 23) and many important issues were discussed and reported on.

George Manuel opened Chiefs Council with a Prayer and a few opening statements before turning the chair over to Saul Terry. George was invited to Ottawa by the Native Council of Canada to receive an award in recognition of his internationally-known efforts.

RESOURCE CENTRE

Gene Joseph, UBCIC librarian, outlined the services and holdings of the Resource Centre. We have the best-equipped Indian library in all of Canada, and are the only organization outside the Government with copies of 'Record Group 10'—a series of internal documents, letters, of the Department of Indian Affairs from 1870 to 1959. Gene also reported on the Original People's Library Assoc., of which she is President. Chiefs Council gave their support to the goals and objectives of this Association. Everyone is reminded that the UBCIC Resource Centre is always open to you—for research, history, films, fiction books, etc.

INDIAN FISHING

This is our number one Priority issue and detailed reports on Indian Fishing are in this issue (see stories pp. 8-12, and 20-22) However, Chiefs Council unanimously agreed, and gave direction that UBCIC staff send notice to all Bands of B.C. to get together and think about ways and means of setting up a 'comprehensive management system' of marine resources. Timing is crucial right now, and the General Assembly coming up in October is deemed to be the forum we all need to adopt the Aboriginal Rights Position where Section 11 states:

"Indian government . . . to include . . . all marine resources contained within the waterways and bodies of water that are established as being associated with our Indian reserve lands." Further, Section 13: "The productive Indian management of the environment within the boundaries all lands, water and resource areas that have been established under the jurisdiction of Indian Government for the benefit of all Indians in B.C. and other B.C. Canadians.

INDIAN LEGAL UPDATE

A brief summary was presented to Chiefs Council of the work that Specific Claims and Legal have accomplished in 1978/79. Of these many cases, it was felt that the greatest success has been in forcing DIA to back out of negotiations between the Band Councils and other parties, and take the Bands' position in the negotiations.

The position of the Union is to do research for the Bands and advise the Bands of their options. The decision as to what course of action to take is left totally in the Bands' hands, and the UBCIC supports whatever decision is made.

Legal has also prepared a "Copyright, Trade Marks and Industrial Design manual." The final draft is now complete and we hope to have these out to the Bands as soon as possible.

INDIAN SOCIO-ECONOMIC DEVELOPEMENT

John Warren, our present Socio-Economic Co-ordinator, formally announced to Chiefs Council that he will be leaving us in November. John has contributed greatly to our needs and we will miss him. We were introduced to Phil Thompson, who is on staff now and will be taking over the Socio-Ec. Portfolio. Phil made a firm statement of his plans by explaining that now that various position papers have been prepared in socio-economic development, our next step is to implement them. Sounds like busy year for 1979/80.

INDIAN ENERGY AND RESOURCES

See the fight against Tahsis in Gold River (page 4)

Hat Creek

Steven Basil reported that community meetings will take place on the Bonaparte Reserve, tentatively September 24th. We have been working on a visual presentation about Hat Creek and this will be ready for the General Assembly.

West Coast Oilports

Barbara Kuhne gave Chiefs Council a brief of the 4 proposals for the controversial oil pipeline. The U.S. government is forced to make a decision by December 6th, 1979 and because 3 of these proposals are routed through Canada, we, and other concerned organizations are on the alert.

COUNCIL

INDIAN GOVERNMENT

Chiefs Council endorsed the Aboriginal Rights Position Paper and Flag, which now gives our Indian Government Portfolio the authority to proceed stronger and further. Many people are still confused about Aboriginal Rights Position, the British North America Act, the Indian Act, without realizing that the concept of Indian Government is all of these things, that it's **our way**, and it's up to us to decide our alternatives.

The theme of the 11th Annual General Assembly is "INDIAN GOVERNMENT" and between now and October, we will all be working towards ensuring that everyone has a very clear definition of the Aboriginal Rights Position Paper. A booklet is now being prepared to explain the paper, and the next issue of the UBCIC NEWS will concentrate on Indian Government.

11th ANNUAL GENERAL ASSEMBLY

Bobby Manuel and the Indian Government Portfolio staff have been working closely with the Conference Committee in planning this year's Assembly, with the theme "INDIAN GOVERNMENT", and everything is progressing very well. Plans are going ahead with the Assembly, and bulletins with more information will be going out to all Bands very soon.

INDIAN COMMUNICATIONS

An update was presented to Council on the Radio Training Program which is scheduled to conclude on September 28th. The program has been a success, and the 4 trainees, Della Wilson, Ken Matthew, Joyce Bourassa and Mel Seymour, are now working out of radio stations in B.C. for 8 weeks.

There is a need to develop Indian people as Communications specialists, especially in radio, and to develop radio packages for Indian people throughout B.C., and Chiefs Council endorsed their support of this goal.

WESTERN INDIAN AGRICULTURE CORP.

Bob Pasco and Gordon Antoine gave activity reports of WIAC and requested the acceptance of 2 new Board Members: Len Marchand and Jack Mussell. Chiefs Council accepted the report as presented, and the additional Board Members.

INDIAN EDUCATION

Now that the "Clarke Papers" relating to College Programs have been formally rejected by Chiefs Council, progress will carry on for our own Band Training. Most of this information has already been sent out to the Bands.

It has become evident in recent months that a **PROVINCIAL EDUCATION CONFERENCE IS NECESSARY IN B.C.** Tentatively planned for September, this conference will deal with all major Indian Education issues facing us in our goal of Indian Control.



Left to Right: Chief Wayne Christian, of Spalluncheon, Chief Archie Pootlass of Bella Coola and Chief George Saddleman of Upper Nicola at Chief's Council.

ADMINISTRATION

Chiefs Council accepted the audit of the UBCIC for 1978 Fiscal as presented. Official copies of the audit will be available for the General Assembly.

BAND FARM PLANS

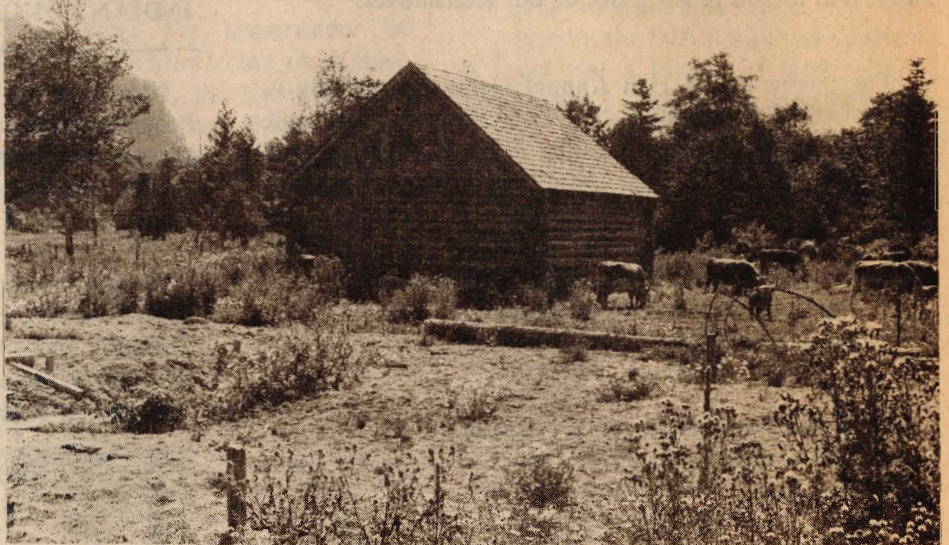
As you enter the major Hope Band reserve, you pass a little house in the trees with a cow grazing nearby. There is an Elder, Evangeline Pete living there with her cattle, the only one now. Hope Band used to be nearly self sufficient. There were seven or eight large family plots—those families had their own land: it was fenced, cleared and the family provided. They had their own home gardens, chickens and grazed their own cattle. And they had their own cattle marks so if there was any open grazing, they could all use it. They used to grow spuds and corn and the usual vegetables. Band researchers say they used to grow tobacco here too. There are plenty of deserted orchards around: they haven't been pruned or anything but there are lots of cherries, apples, plums and there are a few pear trees. You find that in just about all the East Fraser reserves.

Now there are just a few deserted barns around.

Research shows how the building of the roads in the area brought new values that started a transient trend away from the Band farms. The Highway Dept. took away a lot of incentive. The Indian people had self-maintained, lived off their land; then the roads came and the need for money. Then the people started going off to other fields and areas, following logging because they needed money, and the land was deserted. It's the same thing that happened

"When we first started talking agriculture to DIA one thing we had thrown at us was 'Look at Seabird Island. Boy, Seabird really flopped.' We ate that for the first two years. Then we thought: well what did Seabird do? They were just slapped down as a public example like: 'Well, they tried but they couldn't make it.' Then we saw it wasn't all Seabird's mistakes. There was DIA and ARDA in there too. And then we thought: 'Well, Seabird is still there, and that's their home and that's their land.' We looked a little bit closer and it was an example of a good program. And now the outsiders are eating their own words because Seabird's doing just fine, and in their own way. They need to go for outside help once in a while, sure, but it is under their own management. They are their own government."

[Pat John, Hope Band Manager]



The Hope Band is hoping to use 600 acres of arable land to build up a strong beef herd.

when the highway went through in the north. It brought a money economy where there was a land economy before.

NEW AWARENESS OF AGRICULTURAL POTENTIAL

Now there has to be an awareness created about the potential of the land, especially with agriculture. "There are so many reserves left idle, that were once producing. People aren't aware of what they have anymore," says Chester Douglas, area fieldworker for the Western Indian Agriculture Corporation.

One of the Bands who are ready to test out their agricultural potential is Hope Band, following the example of the Seabird Island farm. As Pat John

explained:

"There have to be examples, a few who will try it out, stay with it.

Because there will be a few bad decisions before you find the good one. And one of us is going to have to be that example to our brothers."

The Band has been turning over ideas and researching specific ones for some time now. They started with the water system, wanting to channel off the water from the hills into fire protection.

Planning for fire protection turned into plans for a reservoir and also an energy source for agriculture, the new homes and Band office.

The main thing is recognition of the potential: there is such a lot of potential on all the reserves around the East Fraser.

AQUACULTURE POSSIBILITIES

One of the main interest areas is Aquaculture, making use of the sloughs that run through the reserve. They have about 200 acres that can be used for wild rice. This hasn't been tried in the Hope area yet. The researchers are getting material on harvesting snails and frogs for the Japanese market. There is more enthusiasm for a trout fishing enterprise. "What I like about it is you can sell trout!" says Chief Ron John. They have visited other trout "farms" that are also valuable as attractive to visitors. Some of the aquaculture ideas are already being tested: taking advantage of the natural setting, the Band is introducing wild geese. They started with about 35 wild geese but as the geese keep to a two-year cycle, they don't know how many will return to the Hope sloughs. When the geese are settled, then maybe wood ducks will be introduced. There are a lot of beavers already there, too many in fact!

So there are many possibilities. Another particular enthusiasm that is being investigated are the "floating terrariums: plants growing in water with no artificial help. You don't have to be poisoning up the plants with fertilizers. They are doing this in the Peninsula Sound in Washington State and they have these big gardens

*young people want to revive
the orchards.*



Ermerald Bernadette and Ronatta Evangeline near their winter hockey field: which has a summer potential for wild fowl, wild rice, trout farming and floating gardens

with tomatoes and spuds and lily pads". It's a natural and successful experiment.

According to a recent survey conducted by Sonny McHalsie and Ida John, the young people especially have shown an interest in reviving the orchards.

PLANNING FOR BEEF PRODUCTION

Beef raising is another major interest, both for the family and community lands. There are about 600 acres of arable Band land, and already some fine Hereford cattle grazing around the Band office. What is holding people back right now apparently is the need for more fencing; and also seeding for hay grazing. During the past few years, quite a bit of land has been cleared and there are plans to put grass down this fall to keep the top soil in place.

Right now people are discussing the advantage of thistle and grass silage over the cheaper but less protein corn silage. The advantage of grass silage is that when your hay is threatened by weather you can just cut it and turn it into silage. But there is no hurry for decisions about raising beef. The people say that right now beef prices are way up. According to the WIAC

fieldworker the main problem with beef planning is that you're working on a long term financing. Chester Douglas described how, when beef prices were down so low a few years ago, a lot of people sold out because they couldn't hang in there. If they'd been able to hold on til now they'd have been doing pretty well. A lot of people don't realize that with beef, you're not working on a year-to-year basis. But you have to use a sort of cost/income averaging over a five year-plus period.

Something that is a more immediate possibility is a small portable saw-mill. What excites Chief Ron John about this is that it could be a year-round operation. The Band could get a portable sawmill for clearing the land on the reserve, and sell the timber they don't use. Then they could buy raw timber off others. Operation costs are minimal. "What I'm looking for is employment for my people, with a small profit for the Band."

RESOURCE POTENTIAL MAPPING

The key point right now is getting the resource mapping done. This is being carried out by an outside consulting firm. It seems that most agricultural projects start out with one plan. Then as the people get the

feel of things the people find out their own areas, check out more sound ideas. So the initial planning and research of all possibilities and potentials is vital. As the Chief explained:

"We've been through a lot in the past six months. There's no concentrated area to study—we found we had to spread out a bit to find out our real potential. We had thorough studies done on quite a few things, such as soil analysis etc. Also you have to work on the negative things as well as the positive. It's a help to find out our mistakes in good time!"

Chester added another concern:

"When you start something, you are creating jobs, but also you are creating responsibilities that have to be kept up."

And the Chief was concerned with the problem of starting at the top with consultants and working down; instead of working up from Community level and expanding slowly. "We need to work into this, to train our people into it."

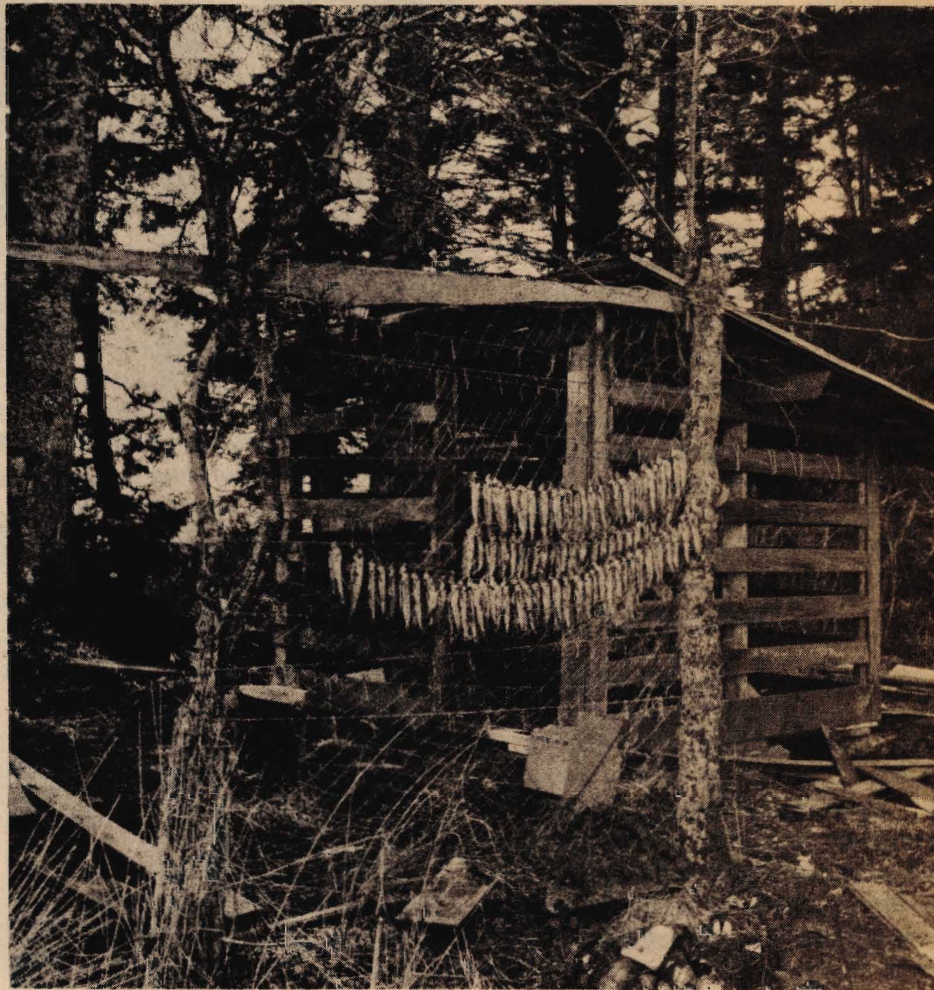
AGRICULTURAL RESOURCES

The Band has been working closely with the Western Indian Agricultural Corporation since it began. Gordon Antoine, General Manager, first came in to look over the prospects and now Bob Pasco, President and specialist in planning and training, is working as consultant to the Band over their next stage.

This is a full feasibility study on an agricultural operation, a projection for four or five years down the road. This means getting together all the studies that have been done to date: soil analysis, land resource capability and marketing studies. It will involve looking at management training and resources for resource people; working with Band members to find out who wants to take what kind of training and stick with it, and who is going to go to school and take training there.

Training can be offered by WIAC that is tailor-made for the needs of the individual Band and this is what excites the Hope Band. •

TSIMSHIAN



WE BUY MUSHROOMS

Again it's nearing the Mushroom Season and we are ready to buy your mushrooms. Last year we had a good season and hope you did as well. We hope this year will be better for you. We are Hokuyo Marine Products Ltd., formally known as Sea Port Fisheries Ltd. Our staff is still the same: our name is the only change. Our plant is located near our old plant at 520 Clark St., Vancouver, B.C. Hope to see you again even if it's only for a cup of coffee and a chat.

Our prices: \$7.00 per lb. for buds; \$5.00 per lb. for open or broken pieces.

HOKUYO MARINE PRODUCTS LTD.

OFFICE—110 W. Hastings
Vancouver, B.C. V6B 1G8

Above: Spring brings runs of ooligans to the waters, which are smoked and also made into grease.

Above Right: Early summer is the season to pick and spread seaweed to dry in the sun. It is then either left in the squares or chopped and sometimes roasted.

FOOD GATHERING

by Audrey Dudoward

FALL RUNNING INTO WINTER

The Tsimshian Indians, on the North-West Coast of British Columbia now known as Port Simpson, an isolated village 35 miles north of Prince Rupert, harvest clams, mus-

bin and the grease floats to the top. They keep testing the ooligan. When the meat falls off the fish (candle sticks), the grease is done. They skim the grease off and put them into smaller bins, where they take lava rock and put them in an open fire till



sels, cockles, chitons (sometimes called chinese slippers). They put them up in jars, or smoke them till they are dry. They also go hunting for deer, canada geese, and mallards.

WINTER RUNNING INTO SPRING

The Tsimshian go up and pass into Red Bluff to harvest ooligan, string them up on cedar and dry them outside and put the heads together and put them on sticks and put them in the smoke house. Their smoke houses are tall, about two stories high. They load up a large bin with ooligans, till it's full, then pour ten buckets of cold water then they start cooking the ooligans for about eight hours. It all depends on how long it takes to cook the bone. The water takes the bone to the bottom of the

they are red hot. They take one out at a time, wash it, and drop it in the smaller bin. Three rocks go into each smaller bin.

At about the same time, they are harvesting herring eggs on the coast. They cut down Hemlock, Geete, trees and tie a drift wood on it and anchor it. They cut off the branches and tie it along the log. The herring lay their eggs on the Hemlock branches and in three days they are full. They pull them up and are ready to eat. You can eat them raw or cooked. They also salt them in barrels and put the rest in baggies and freeze them. The rest they dry and store. At the same time if there is a big tide they go abalone picking.

SPRING RUNNING INTO SUMMER

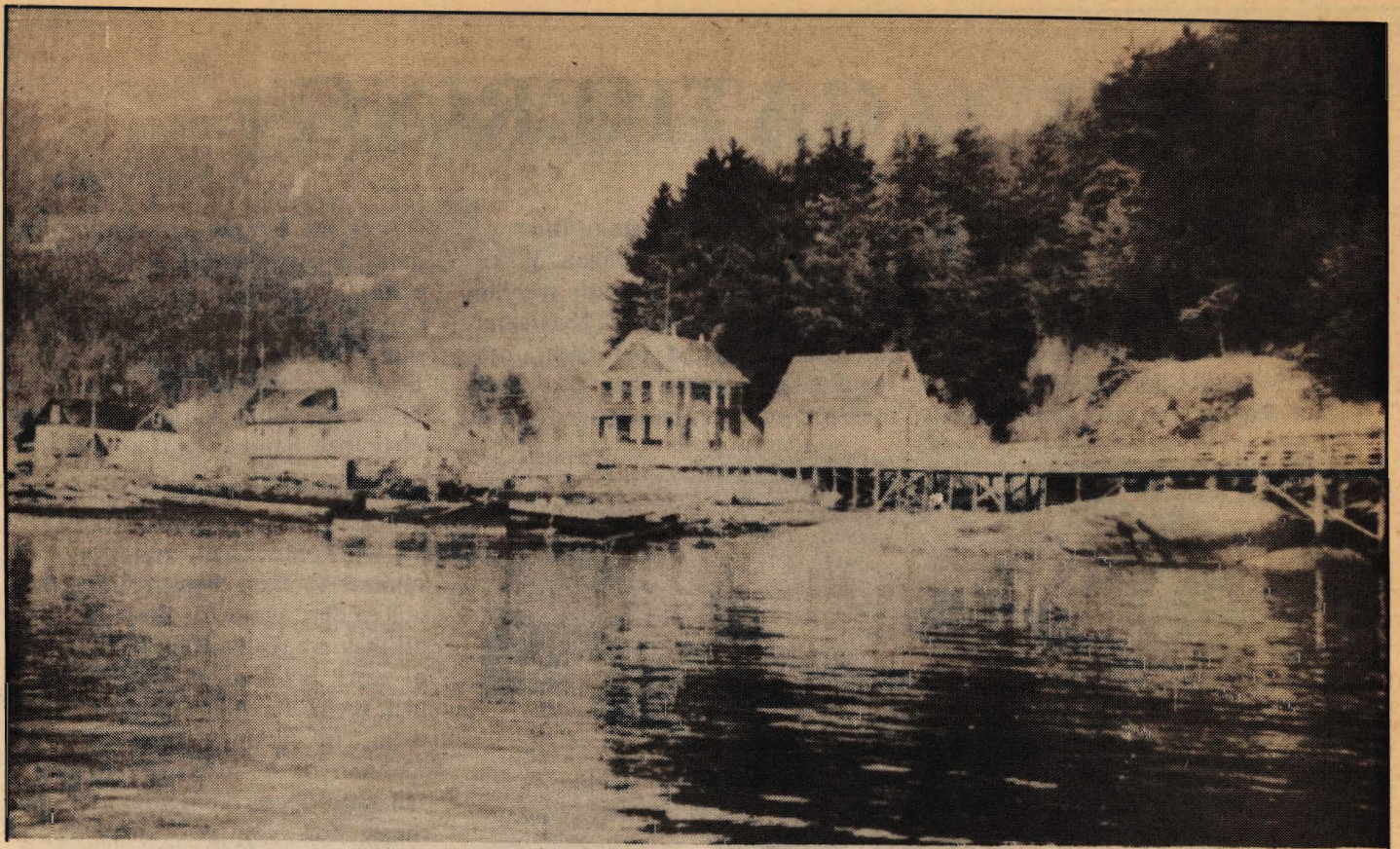
Now we Indians stay away from clams and any sea food as they are poison. As soon as spring rolls around, now it's time to can Sockeye and to smoke them. Only a handful of women still smoke their fish. I believe the young women are afraid to dirty their hands. It's true they are.

They also harvest seaweed and you need nice hot sunny weather to dry the seaweed. Then you wait for summer to chop them and put them out to dry, again for three full days till they are really dry. There is a lot of work involved in seaweeds. You pick them, spread them out and dry them. In summer when it is hot weather you sprinkle them with clean salt water from the ocean, and chop them, now you put them outside again to dry and you wait three more days; you keep putting them out for three days. Now you need a special wood chopper, like a big axe.

After the ritual of smoking fish it is right in the middle of summer. Now the blueberries are ripe, salmon berries and huckle berries. The women and children go picking berries and make jam and jelly, blueberry pies, rhubarb and raspberry. The women also buy by the crate peaches, apricots, plums and green gage, preserve them and make jam. This is the season we are in right now.

SUMMER RUNNING INTO FALL

Now is the time to go up the river and catch humpies (salmon), smoke and dry them, also put them in jars, half smoked and fresh. Up river fish taste different, it has a taste all its own. Now they pick wild crab apples, and tall berries and make jam out of them. This is about the season and time for the men to go out mountain goat hunting, also moose if there is any around. So all four seasons are very busy for the Indians except in between when you have time to Indian dance. •



KINCOLITH: A NORTHERN RESERVE

by Darryl Watts

The village of Kincolith is situated on the mouth of the Nass River in Northern British Columbia. Further up river lies Greenville, Canyon City, and New Aiyansh. These four villages make up the Nass Valley. My home town is Kincolith where most of my life has been.

Kincolith is a very isolated community. There are only two ways to getting there and that is by sea plane or boat. The weather is very hazardous during the winter months because of gusting winds which make it impossible to fly and dangerous for boats.

My early years in Kincolith were like those of any other kid growing up on a reserve where you were carefully watched by the Elders. Being on a reserve as a youth was being outdoors a lot, helping around with chores. One of the chores would be to cut



Riding the boardwalk

wood, pile it and store it. Various other chores were expected to be done.

I remember the village had its own lighting plant. Every night at twelve midnight the plant would be shut off until dark the next day. It made it rough on us: we would be ordered off the streets at 8:00 p.m. by the village constable.

PREPARING INDIAN FOODS

Other parts of growing up on a reserve was to help prepare Indian food, which is a part of every Indian tribe's culture throughout America. A popular food is salmon. They are smoked, canned and dried. Also oolichan is another important source of food: they are smoked and sun dried. The making of oolichan grease is done yearly at Fishery Bay. Within the village at the same time seal-lion meat is worked on: it is smoked,

dried, and then canned.

The hunting of wildlife outside the village is usually prosperous. Moose and bear are popular game, along with an occasional hunt for deer and mountain goat. Food preparation in the village is greatly respected by the people and is important for the survival of an isolated community. The population of Kincolith is about three hundred people.

Occupation is usually slack: local village works are always in demand, with the repairs of public buildings done yearly. B.C. Hydro is under way with slashing brush, and cutting away trees to get in hydro lines. Also a salmon enhancement program is in full swing. We are waiting for the re-opening of a logging camp across the village for more employment.

EDUCATION IS TAKEN VERY SERIOUSLY within the village, and the rest of the valley. With the opening of Nishka Elementary Secondary School in 1976, our students no longer have to leave the valley.



The first graduating class out of the Nass Valley

Each community in the valley has an elementary school, from grade one to seven. The high school is located in New Aiyansh where it goes to grade twelve. Students from Kincolith from grade eight to twelve stay in six Group homes, above the school in New Aiyansh, which they make home for

the school year. They are very well equipped with all the needed equipment. The school is beautifully finished with up-to-date equipment, for the metal shops, science labs, and gymnasium. I had the pleasure of being one of the first graduates out of Nishka Elementary Secondary School, and feel there will be many more coming out each year.

Herbert Doolan's camp near Fishery Bay (1960)

Our first graduation class graduated this year. It was on June 9, 1979 in which thirty-two students graduated from neighboring villages along the Nass. Many of them will be going on to further their education in various colleges in B.C. this fall.

We had a total of twelve graduates from Kincolith, the most ever to graduate from the village in one year. More are expected too, next year.

I BELIEVE THROUGH EDUCATION IN THE NASS VALLEY, OUR INDIAN CULTURE WILL BE FULLY RESTORED. To grow up on a reserve, is very rewarding to any individual wanting to keep his or her culture alive.

To see inflation the way it is today, the Indian culture could and will pay off for many tribes in B.C. and elsewhere. We are in a position where we can avoid inflation by making use of what's around us. Living off the land is a part of our heritage and we may soon have to depend on the land to survive. •



THE COMMUNITY NEWS

Band newsletters seem here to stay. . . .

Funding for all Indian news-magazines and newsletters is more difficult than ever this year; but even so, it seems that no one can stop the flow of brightly coloured Band newsletters that come out every month, or nearly every month. Core Band or Cultural Centre funds, summer and student employment programs seem to be about the only resource left, but the community newsletter seems to be a permanent feature now.

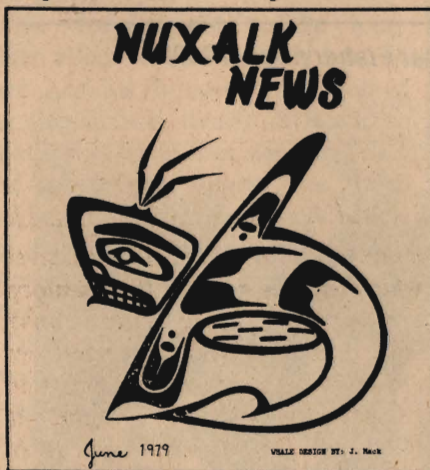
When you look at a few of them, there seems to be a definite B.C. style. Not that the papers are all the same, but there is something that comes through all of them; a caring and a humour about the details of community life that shines through in the news of the new babies, who has got married, who is sick and who is better; the monthly birthdays, the doctors or dentists visits. Do you want to know when the Bingo is and who is raising the money for what? Somebody won a prize at school and soon everybody will know. All of this is written in the everyday language that everyone can understand. There is a wonderful sense of the close-knit community. Then there is the Band business and the reports written by all the staff. You can often feel the last visit from the bureaucrats they deal with from the stiffer language of the "report".

But this is enlivened again by the community joker—where does everyone find all these jokes every month! The children like to write and add their drawings, and the community artists contribute beautiful covers, illustrations and decorations.

Faye Edgar of the Bella Coola Band wrote to us about new developments in their newsletter.

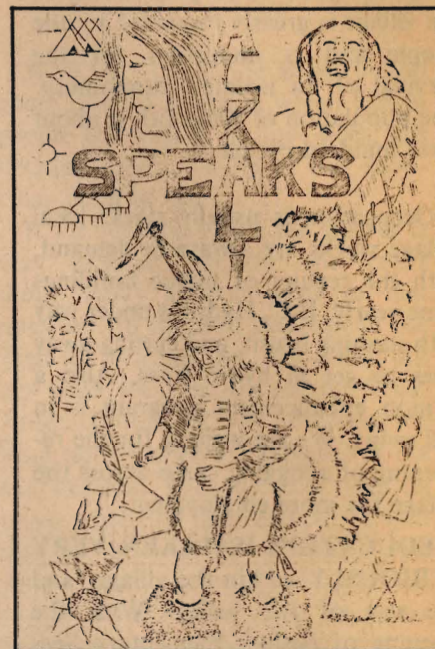
On August 2nd, we had the opportunity to have a workshop with Beth Cuthand on the planning of our newsletter. We all thought the Band newsletter is very important to our people and can be used for communication from the Band Council and the Band staff.

Having the workshop was sure helpful. Flora Andy, our editor, felt it was useful and she would be able to put more thought into the newsletter instead of just putting any information she got straight in. Before people would just pick things out of other papers and stick them in but now we want to write what we want in and also we have the option to refuse to put things in like a letter the police corporal wanted us to put in.



We're asking Band Council members for reports on what they're doing each month, and a message from the Chief. Now we're putting a lot more thought in the paper to make people want to read it.

We don't have the funding for a paper here; but in the meantime we're just doing it with what we can get. We never had pictures before and we're trying to get them in, now, like for recreation, housing and things. But you need a scanner and a scanner costs a whole lot."



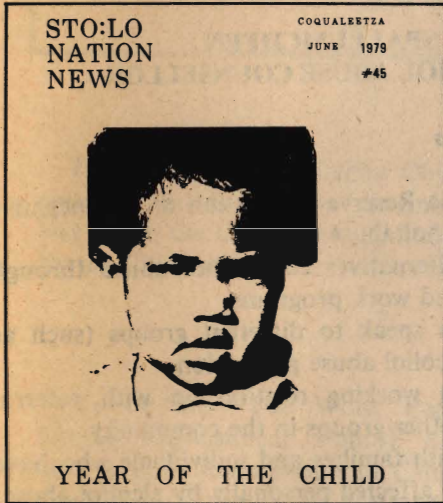
Susan Harry has put together "Alkali Speaks" since about 1971.

"Each group writes a report and there's always one person who writes about their own thing, like the rodeo news. We do this all at the Band. We have a gestetner and we put it together here. Once in a while people come in to help. We make about 100 copies but that is not enough. The subscription rate is \$4.00 per year. We decided, when we first started, to let the people on the reserve know what was going on in the Band office and it kept getting more and more, and now it goes throughout B.C. and we sent a few down to the States, to friends that want to read our paper. Now we are just getting ready for our August issue, collecting articles from people. When they're not ready, they just give you a big smile: I'm getting a lot of big smiles right now!"

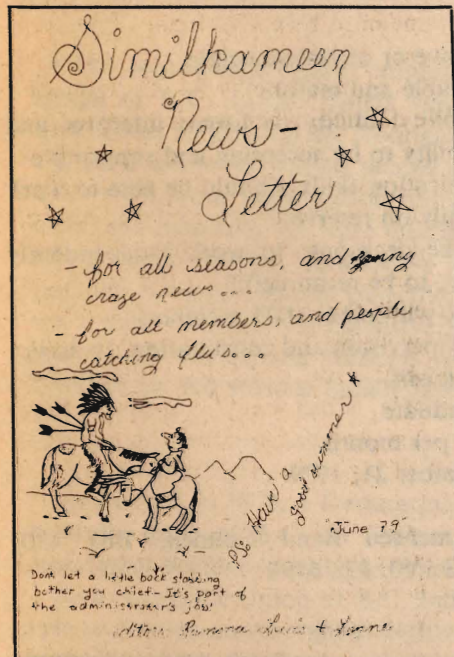
The "Stalo Nation News" is put together by Frank Malloway and Becky Charles at Coqualeetza.

"We print about 750 copies every month. Sometimes we think people don't even read our newsletter but then if we miss an issue or make a mistake then the phone calls come! We've

hired an off-set press operator and we try to keep the costs down but metal plates look much better though it adds about \$60.00 per month. We started as a simple newsletter in 1973, one sheet. But our largest issue went up to fifty pages earlier this year.



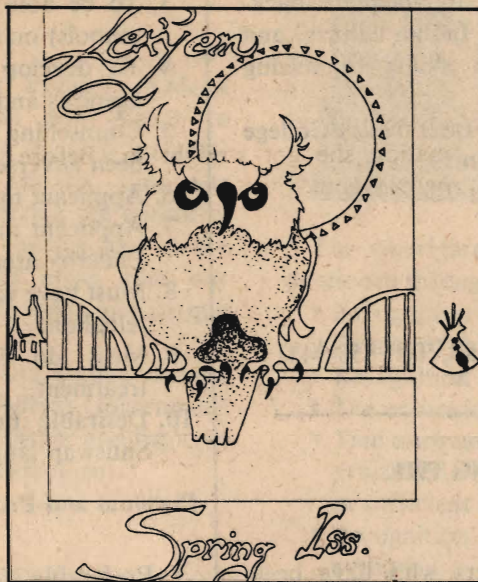
Most of the staff take pictures. We have a dark room technician who does the processing, Vaughn Jones from the Ohamil Band. We purchased on of those IBM electric composers so we can typeset our own booklets and other people's publications. It also cuts down the size of the newsletter a lot by printing more on one page."



Lyn Terbasket, Ramona Louis and Karen Terbasket have been putting the Lower Similkameen paper out for over a year:

"What we did was come in after school and work on it for a week. We get the office workers to do up their reports and if we have time, we go out to interview an Elder and we write up that. We make about 70 copies. The local people do the artwork—like Nancy Allison and Casey Denis and sometimes Lyn.

The main purpose of the magazine is to let the people know what is going on. It's only students that have been working on the newsletter and all three of us are entering Grade 12 this year. It has nothing to do with our schoolwork though, we just do it because we want to."



Doreen Saul is the Editor of Lexyem which tells the news of the Kamloops Indian Band. The cover above illustrates a bridge story and was drawn by her brother Jesse Seymour. It's a pretty heavy magazine and with costs going up, they have had to cut back from a monthly magazine to about four issues a year.

After September the summer grant for the Hope Band's paper will run out.

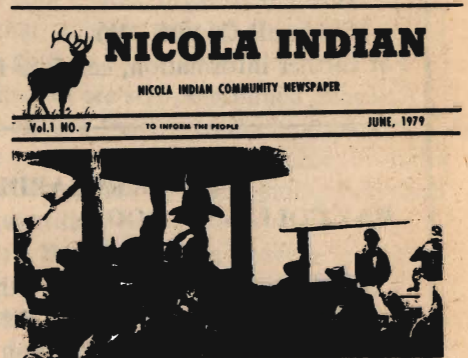
"Then", says present Editor Ruth Peters, "the paper will be done on a volunteer basis. The art comes from local people, and also from artists in Agassiz Mountain Prison. The magazine is distributed to 200 people. I think it offers a real good opportunity for students, even if they came on a volunteer basis. We would like to receive news from the other reserves.

Nancy Ludwig co-ordinates the Prince George Friendship Centre paper which goes to all the organizations, centres, departments and institutions in the area:

"We print anywhere from 200 to 250 a month. Our Program Director gives us the stuff she wants in, and the order she wants. I put it through the copy machine. Then we have two streetworkers who put it all together, address them, and send them out, Ruby Moore and Mary Prince. We've had guys trying to help us before but they just made it more difficult. So there's just the three of us now.

If anyone wants anything in the newsletter, they just get in contact with us, like the Native Courtworkers put in quite a bit. The kids also like to put things in.

Bob Sebastien usually does the artwork and he doesn't charge us, so that is pretty good."



The Nicola Valley Administration puts out a newspaper every few weeks. They also have problems with funding and make do with what they can. Austin Sterling and Lynn Jorgenson do most of the writing, co-ordinating, typesetting and layout. The circulation is 850 and they get about 300 subscriptions at \$5.00 per year.

"We like to keep our paper loose," explains Austin. "We don't try to make it like the New York Times. I consider it a newsletter more than a newspaper, like we can pass a little opinion on some of the events that are happening. Sometimes, as Indian people, we don't know how other people feel about things, and we like to know."

HELP WANTED

EDUCATION

INDIAN EDUCATION DEVELOPMENT OFFICER

Term appointment: 10 months.

Salary: \$1600-\$1800 per month.

Responsibilities: Identify students' potential and education needs; identify appropriate courses; assist in development of courses; assist in organizing of delivery systems.

Qualifications: a person who has an adequate background in, and understanding of, Indian culture, and education; good communication skills; organizing ability.

The person hired will work with the Fraser Valley College and the Coqualeetza Education Training Centre.

Deadline for applications: September 7th, 1979.

Applications to be sent to:

Bob Hall,

Box 370,

Sardis, B.C. V0C 1Y0

For further information, call Bob Hall, Tel: 858-9431

NOTICE REGARDING THE RAY COLLINS SCHOOL

To all former students and others who have been associated with the Ray Collins School, (now known as the Urban Native Indian Education Centre).

In order to ensure the continued operation of the Native Adult Education Centre at 326 Howe Street, Vancouver, we are requesting from you letters of support as to the need for the continuance of the Centre and a statement of what assistance the school was to you when you attended.

Many are unaware of the number of adults needing educational assessment which they are unable to receive elsewhere. Approximately one thousand (1,000) people have registered here through the past eleven years. Therefore, a letter of reference from individuals and organizations will be of great assistance. Please forward your letters of support to:

Urban Native Indian Education Society

#103-326 Howe Street

Vancouver, B.C.

V6C 2A5

Thank you for your cooperation.

COUNSELLOR

SPALLUMCHEEN ALCOHOL ABUSE COUNSELLOR

Job Description

1. To educate the Reserve population on the negative effects of alcohol abuse.
2. To provide alternatives to alcohol abuse through recreational and work programs.
3. To be able to speak to different groups (such as schools) on alcohol abuse prevention.
4. To develop a working relationship with referral agencies and other groups in the community.
5. Counselling with families and individuals who have been adversely affected personally by alcohol abuse.
6. Applicant must be prepared to work irregular hours.
7. Applicant must live or be willing to relocate in the Enderby area.
8. Must have valid driver's licence and own vehicle and telephone.
9. Must do follow-up on individual cases after treatment.
10. Desirable but not necessary to converse in the Shuswap language.

Personal and Professional Characteristics

1. Preferably Native or of Native origin
2. Emotionally stable and mature
3. Counselling ability; ability to listen; interpret and understand; ability to be accepting and supportive
4. Good communication skills. Should be able to work with every family on reserve
5. Ability to make decisions; to work independently when necessary; to be resourceful
6. Ability to work with other staff members
7. Ability to use supervision and consultation, to accept advice and criticism
8. Be a Nechii graduate
9. Salary \$984.40 per month.

Closing date September 21, 1979

Apply to: Spallumcheen Band Council, Box 430,
Enderby, B.C. V0E 1V0. 838-6496

Attention: George Thomas

CO-ORDINATOR

POSITION AVAILABLE MEMORANDUM OF AGREEMENT COORDINATOR

The Union of B.C. Indian Chiefs has negotiated with the Department of Indian Affairs concerning the Local Services Agreement which Bands will be required to sign next year. The two organizations have agreed that an individual is to be hired by the UBCIC coordinator meetings with Band Councils to explain the agreements and to organize training programs covering the agreement.

Duties of the position are:

- to work under direction of UBCIC Administrator and the UBCIC Committee on the Memorandum Agreement
- to be familiar with the UBCIC Draft Memorandum of Agreement
- to co-ordinate other necessary technical staff as are required to develop course contents for the proposed series of workshops
- to work with other UBCIC and DIA staff where necessary to insure that Bands have access to all and related materials to Memorandum of Agreement
- to insure Administrative and Financial guidelines are adhered to while carrying out these job duties
- to organize and co-ordinate the necessary Memorandum of Agreement Workshops through B.C. as planned by UBCIC

Qualifications:

- University Training or Equivalent
- Must previously have worked for a Band Administration (at least 2 years)
- preferably of Native Indian Ancestry
- familiar with B.C. Indian Organizations
- familiar with the DIA Programs and Procedures

Job Term:

- Commences on or soon after September 15, 1979, and may terminate April 30, 1980.

Salary:

From \$1400 per month depending on qualifications.

Applications: Rosalee Tizya, Administrator
UBCIC,
440 W. Hastings, Vancouver

SECRETARY

INDIAN GOVERNMENT PORTFOLIO

The Indian Government Portfolio of the Union of British Columbia Indian Chiefs is accepting applications to fill the position as Secretary. It is essential that this person be efficient and able to work under minimal supervision.

This person should also be familiar with office machines and experienced in general office procedures. Preference will be given to people who have had some experience working in an office and to people who have some knowledge of Indian problems and/or some background in Indian issues.

This is a very challenging position, ideal for someone with initiative, a pleasant, easy-going personality and the ability to work in a team-oriented office.

References are necessary.

Salary negotiable depending on experience.

Please submit resumes to the attention of:

Debbie Hoggan,
Indian Government Portfolio Co-ordinator
3rd Floor—440 West Hastings,
Vancouver, B.C. V6B 1L1

Deadline for applications is September 15th, 1979.

HOME WANTED

SPECIAL NATIVE HOME NEEDED

Do you live in north-east Vancouver, Burnaby or New Westminister? We need a native family who can provide loving care for up to five children temporarily separated from their parents. A guaranteed rate is provided as well as board, clothing and medical expenses. If you live in one of these areas, have extra room in your home, and have the time and energy, please call for further information.

Mona Packer
251-1701

Audrey Fondrick
251-1701

MINISTRY OF HUMAN RESOURCES

INDIAN EXPRESSIONS

As part of the entertainment planned in conjunction with the 11th Annual General Assembly of the Union of British Columbia Indian Chiefs, one evening has been set aside for **INDIAN EXPRESSIONS**.



Years ago Indian people had a way of expressing who they were and what tribe they belonged to by the way they dressed. Even the jewellery that they wore was worn for a reason; it said something about that person.

During the General Assembly different speakers and special guests are going to illustrate how unique Indian people are through presentations on Indian Art, displays of Indian Medicines, etc.

Left: Carl and Rose Frederick are wearing wedding outfits made of moose hide. The outfits are laced rather than sewn and the fringes prevent rain and snow from soaking into the hide.

Right: These two young dancers wore traditional outfits at the Mission Pow-wow held this summer. Dancers from throughout North America participated in the annual Pow-wow, appearing in their various traditional dress.

photo: Prince George Citizen

INDIAN EXPRESSIONS is going to give us an overall historical picture of Indian clothing styles. Included will be methods of preparing certain clothes, color dyes, when certain clothing items were worn, as well as how traditional Indian designs have influenced contemporary clothing styles.

If you can be of help in any way by providing names of people who own or make Indian clothing—either traditional or contemporary—please contact us.



POLITICS BY FIRELIGHT

by Val Dudoward

Faces lit by the flames of fire in the evening. The singing and laughing of the games of lahal. Drumming and the soft hum of voices. This is all a part of the Indian political scene.

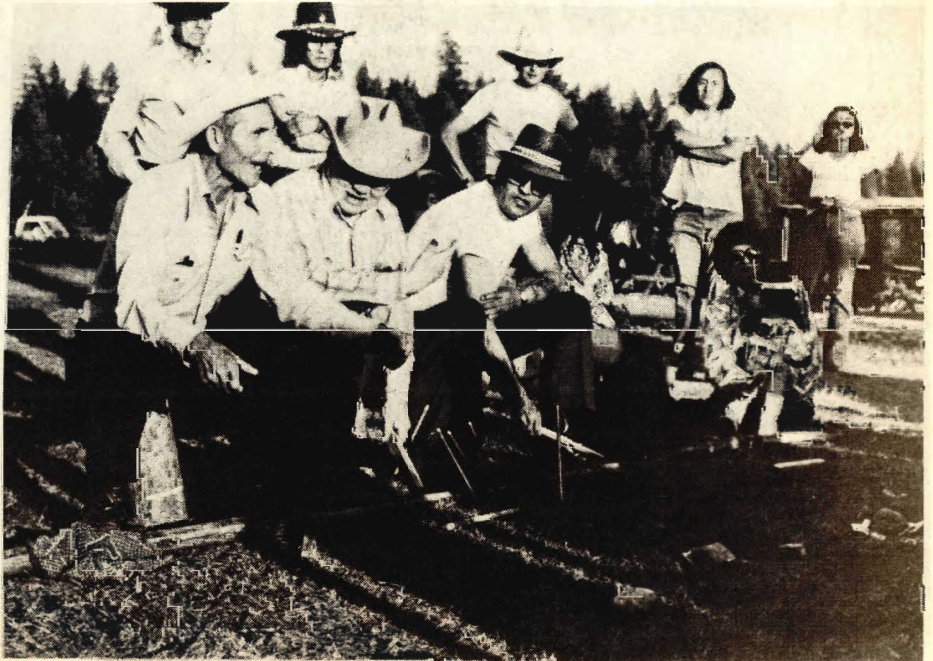
These nights spent by the fires or in the hall watching Indian dancing are an important part of the formal meetings. The sharing that happens outside of the agendas and the resolutions is what brought us together to organize in the first place: being Indian.

Sometimes, sitting through long meetings that seem to go on forever, it's easy to temporarily forget our reason for being there, and to grow bored and impatient. But afterward, when we share languages and songs and dances and stories, we're reminded of why we have these meetings.

These social times together are the foundation of our formal organizations, be they at the Band Council or Provincial Tribal Organization level, because they define who we are. The fruits of an effort to more successfully blend the two will be seen at the 11th Annual Conference of the Union of B.C. Indian Chiefs in October.



Come with me
To the dancing fire
Share its
Warmth with us
Hold my heart
While
My spirit flies
With
The Drumming
The gleam of Raven's eyes
The flash of Blackfish fin
And stars like icy fireflies
Dancing
We the People
Are dancing again tonight
Secret hearts
Touch
With muted softness of
Folded sparrow wings
That open and
Flutter to life
And at last
Again
We fly and dance
Into the dawn that never comes



THE UNION OF B.C. INDIAN CHIEFS ELEVENTH ANNUAL

GENERAL ASSEMBLY

IN VANCOUVER
OCT 15th to 18th

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

TO:

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

Darryl Wats of **Kincolith** writes about
his village and their coastal way of
life
(page 40)

Ken Michel of **Kamloops** tells about
the Pennask Lake Annual Fish-In
(page 22)

Christina Joseph of **Mount Currie**
describes the red tape her Band has
had to go through (page 33)

Audrey Dudaward of **Port Simpson**
describes Tsimshian food gathering
rituals throughout the seasons (page
38)

and Leah George of **Burrard**, a
student counsellor, writes about the
Burrard Daycare's trip to the Morley
Ecumenical Conference to celebrate
the Year of the Child (page 26).

They will be receiving a free
one-year subscription to the UBCIC
NEWS as a token of our appreci-
ation.

FIRST CLASS MAIL