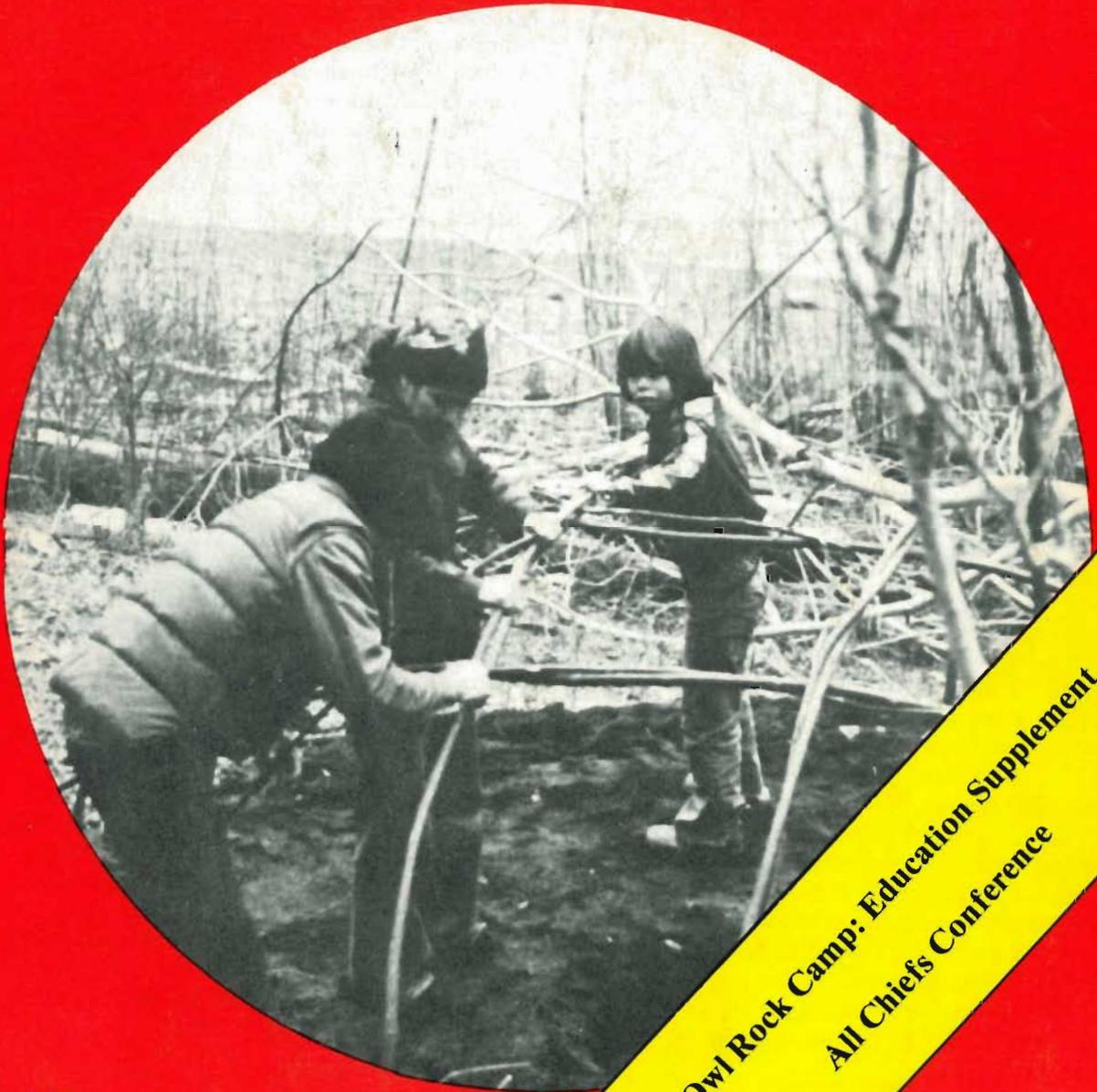


INDIAN WORLD

"THE CHOICE IS OURS"



*Owl Rock Camp: Education Supplement
All Chiefs Conference*

\$1.00

APRIL, 1980

UBCIC NEWS

EDITORIAL

When I am an old woman, my great-grandchildren will come to me and they will ask me: "Grannie, did you ever work for an Indian Government when you were young?" And I hope that I will be able to say:

"Come my children and let me tell you a story. . . . A long time ago when I was the age of your mother, Luke, I had the great privilege to be a part of the movement to put Indian Government in place."

"You mean there were no Indian Governments?" Steven will ask in shocked surprise and I will reply:

"There were always Indian Governments. The stories that came down to me from my great grandfather and my grandfather tell of the way we used to govern ourselves before the whiteman came, and of the way we used to live as one with all creation, and respected our mother the earth."

"What do you mean 'used to'?" Theresa will ask. "We live as one now!"

"Oh good grandchild," I will reply, "It wasn't always this way. There was a time in our history when we went through many trials and many tears. The whiteman had no respect for us when they first came to this island. They called us savages, outlawed our way of worshipping the Creator, took away our ways of teaching our young ones, of healing ourselves, of providing for our families. . . . they brought sickness for which we had no cures, deaths for which we saw no end. They wanted us to be like them for they saw no value in being Indian. They taught us to worship the Creator in their way, how to sing their way, dance their way and talk their way. It was not the same. Our spirits lost much of their strength, living a way of life that was not meant for us. But there came a time, in my generation, when many of my good brothers and many of my good sisters began to talk about Indian Government. Way back then, Indian Government was a new idea for us. I worked for the Union of British Columbia Indian Chiefs and our leader, George

Manuel, was one of the first people to use the term Indian Government."

"I know who George Manuel is," Luke will say excitedly. "We learn about him in school! Did you know him, Grannie? Did you talk to him?"

"What's 'Union of B.C. Indian Chiefs'?" young Theresa will ask.

"That was the beginning of the Federation of Sea and Mountain People's Government," I will say.

"Grannie, are you that old? Were you there in the beginning?"

"Yes, good grandchildren," I will say, "I was there in the beginning. I remember when Nunavut was just a name on a printed page to the whiteman's government, when the Dene Nation was just being born, when our plan to build an Indian Government here was presented to the Canadian government. It was on April 29, 1980 in Ottawa when George Manuel presented the Aboriginal Rights Position Paper to a man who represented the Canadian Government."

"Why did you have to give it to those guys?" Luke will ask.

"That's the way it was then," I will say. "The federal government used to rule our lives through the Indian Act; you learned about that in school, didn't you? Well, we had to fight real hard for many years to bring the human world into being. We took back our rights, little bit by little bit, year after year, and nothing could stop us. We lost some of our people along the way."

"What happened to them?" Theresa will ask.

"They thought our road too hard to walk, too unrealistic and they became as whitemen. Their descendants live in the whiteman's lands and they no longer know that they are Indian."

"Those poor people," Steven will say, "Why don't we go and get them."

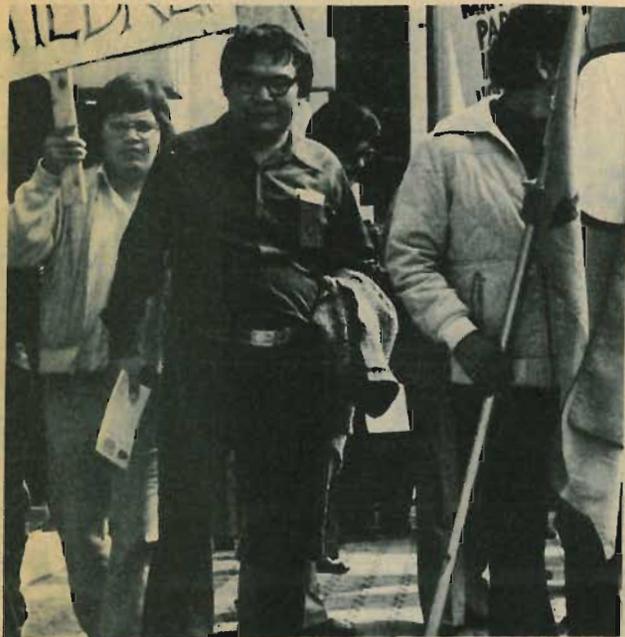
"It's too late, my boy. We are walking this road and there is no turning back."

The Editor

OUR COVER: Learning to build a sweathouse is part of Indian Education at Owl Rock Camp. The Penticton Indian Band has taken control of the education of their children (See Special Supplement).

INDIAN WORLD

VOLUME 3, NUMBER 1



B.C. Chiefs go to Ottawa to present Aboriginal Rights Position Paper

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

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

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

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CONSTITUTIONAL CHANGES MARCH TO DEMAND FULL PARTICIPATION



To demand real Indian in-put into the constitutional changes and to reaffirm Indian people's desire to be part of Canada, about 250 Indian Chiefs, Elders and young people marched on Parliament Hill May 1, 1980.

No End Seen to Past Frustrations

The demonstration arose from past frustrations at not having a just and active role in Constitutional change, and because of a speech made by Prime Minister Trudeau April 29, 1980 that showed that the Federal Government was still not committing itself to such participation. George Manuel explained to the Assembly that the B.C. Delegates and Elders would be marching to Parliament Hill in a peaceful demonstration and soon the Yukon Chiefs and the Dene joined the forces. As the Chiefs left

the room several urged, "Join us, we're going to the Hill", and some joined the ranks.

Throughout the entire procession, the Indian and Canadian flags stood side by side symbolizing the Indian people's wish to see both a United Canada and a stronger Indian Voice in constitutional reform. The speakers emphasized that real Indian input into the talks would aid unity by strengthening the Indian people.

Once up the hill the Indian people gathered on the steps, leaders from several provinces and from the Inuit, and the Dene Nation Singers added strength to the people by singing traditional songs.

Right to Participate in Constitutional Change

During the demonstration George Manuel, UBCIC President, Noel Starblanket, NIB President and

several other leaders and Elders voiced their strong stand that Indian people have a rightful place as an equal participating party in changing the constitution. About ten to twelve MP's from all three major political parties came out of the Parliament Buildings to lend their support. Before leaving for a trip back to the conference the people formed a circle on the grass and again the Dene singers sang, this time, though, it was a victory song. With pride on their faces, the Indian people danced.

Pride and Strength

As the people returned to the conference through the streets of Ottawa the Chiefs seemed to radiate a feeling of pride and strength. Many held tears of pride in their eyes. They had done something to promote the conference theme: "The future of our Children."

FIRST NATIONS CONSTITUTIONAL CONFERENCE

About 380 Chiefs met in Ottawa April 28 to May 1, 1980. A historic meeting was called by the National Indian Brotherhood to discuss revisions to Canada's Constitution. Ninety-seven Bands of the UBCIC, 5 Alliance Bands and 8 independent Bands represented B.C. Indians.

Presentation of B.C. Aboriginal Rights Position Paper

Although the theme of the conference spoke to the needs for constitutional reform involving Canada's Indians, the majority of Chiefs initially showed more concern for the bread and butter issues at home, than with developing a unified national direction. The first important resolution tabled came on the first day when UBCIC presented their Aboriginal Rights Position Paper and put forward a resolution calling for the adoption of the essential points of this paper, as a national goal for all Bands in Canada (see box this page).

After the leaders' debate, which took up the entire afternoon, the question was called and the vote taken. In spite of what appeared to be overwhelming support from those Bands present on the floor the motion was declared defeated by the Chair. Since Saskatchewan Bands were conveniently absent when the vote was taken, it at first appeared that this led to the defeat of the motion.

The mood of the UBCIC delegation amounting to more than 150 Chiefs, Elders and Observers was depressed and somber. But, the next morning after hearing arguments from UBCIC leaders and Legal Advisors, the Chair ruled the motion passed and admitted that she had misunderstood the rules of the vote, the previous afternoon.

Resolution #2 from British Columbia

Moved by: Chief Bob Manuel, Neskainlith Band

Seconded by: Chief Max Gros Louis, Quebec

WHEREAS

The value of Aboriginal Rights and Treaty Rights has no price, and

WHEREAS

The intention of this conference is to develop a cohesive direction from our Indian Governments at all levels, including Band, Tribal, Provincial, territorial and National, and

WHEREAS

The goals must be established which reflect our inherent Aboriginal and Treaty rights, and

WHEREAS

The Union of British Columbia Indian Chiefs has adopted the Aboriginal Rights Position Paper at the Eleventh Annual Assembly, which is based on the fact that we are the original people of this land and have the right to self-determination and independence, we also recognize that we need an expansion of our Indian reserve lands, resources, and our authority to govern;

THEREFORE BE IT RESOLVED THAT

1. This chiefs assembly adopt as our national goal the implementation of following positions:
 - a. Recognition that we are the original people of this land
 - b. Recognition that we have the right to choose and determine the type of authority we wish to exercise in our Indian Governments
 - c. The expansion of our Indian Reserve lands
 - d. The expansion of Indian Resources including finances based on needs as identified by our people
 - e. The expansion of the jurisdiction and authority of our Indian Governments (Band Councils)
 - f. Clarification and ratification of Indian Treaties that are related to Indian reserves with jurisdiction to govern ourselves within the following areas:
 1. Band Constitution
 2. Citizenship
 3. Land
 4. Water
 5. Air
 6. Forestry
 7. Minerals
 8. Oil & Gas
 9. Migratory Birds
 10. Wildlife
 11. Fisheries
 12. Conservation
 13. Environment
 14. Economic Development
 15. Education
 16. Social development
 17. Health & Welfare
 18. Marriage
 19. Cultural Development
 20. Communications
 21. Revenues
 22. Justice
 23. Indian Law Enforcement
 24. Local and Private Matters

Each Band has the choice as to whether or not to implement it.



Prime Minister offers no more than Observer Status at Constitutional Talks

On the evening of the second day the Prime Minister spoke to the Chiefs at a banquet. His speech was essentially eloquent fluff and soothing rhetoric, designed to offer a few crumbs, like increased authority of Band Councils within an amended Indian Act. And he promised, "You will continue to be involved in the discussion of constitutional changes which directly affect you." Which means that the present inadequate observer status we have will be continued in constitutional talks. He offered no new policy by the Federal Government to allow Indian meaningful input into the constitutional renewal.

No Move to Forceful Action on Constitution Drives B.C. Delegation to March

After the Prime Minister's speech and in anticipation that DIA Minister John Munro's speech to the Assembly, scheduled for the morning of the

fourth day, will contribute no more to the government position, the UBCIC decided on Wednesday night to register a strong protest against the government's empty rhetoric regarding Constitutional Change. It was clear to the UBCIC delegation that the Assembly of Chiefs had been swayed from their original course of taking concrete action on the issues of Constitutional reform. The Chiefs wanted to act, to do something that would call attention to this crucial issue. They voted unanimously to march the next morning after Munro's speech to Parliament Hill (see lead story).

Because the UBCIC left the convention to march to the Hill and were followed by other delegations, the remaining chiefs were unable to get a quorum and so were unable to vote on resolutions, but the UBCIC Chiefs resolved to take a strong stand on the issue of an Indian vote in the renewal of guiding laws of Canada's confederation and could not be swayed.

On the return from the hill the Chiefs met to decide what to do with

their remaining time in Ottawa. It was decided that the Chiefs should return to the convention and support the Dene Nation in the resolution calling for support for opposing an Oil Pipeline in the McKenzie Delta which would severely impede their life style and the survival of the Dene Nations.

Full and Equal Participation Becomes Priority

The Chiefs also decided that they should put forward a resolution that: "Government funding for consultation and hearings on the Indian Act be turned over to Indian Organizations for our work towards full and equal participation at all levels on constitutional renewal, and that this goal is our absolute priority." The motion was passed and the UBCIC Delegation returned the next day with a feeling that B.C. had made the Indian Nations of Canada aware of B.C., that they are a force to be reckoned with at the National level, and that our goal of Indian Government is backed by many strong Chiefs from all parts of Canada. •

PRESIDENT'S MESSAGE

The Indian student drop-out rate from schools has dropped from 94% to 90% in the past five years. This means that 10% instead of 6% of our Indian students are reaching grade XII. The national drop-out rate for white students before they reach grade XII is 11%.

The question Indian parents and Indian leaders ask is "Why do our Indian children *fail* to do as well as white students in school?" But the Indian student has not *failed* by dropping out before he reaches grade XII. The Indian student drops out of school because he or she realizes that all of the educational text books and learning from lectures are controlled and conducted in the whiteman's ideological and value system; by white school teachers, principals, school boards and governments.

Long before they reach grade XII the Indian students learn of the teachings from their parents, grandparents and other Elders of the community, of the supreme Indian principles of being truthful and about sharing of foods and other possessions with other members of the Band or tribe, especially the weak and old people. They learn about respecting the Mother earth, water, air, sun and the natural environment, because they are the givers of a healthy life. This is in direct confrontation with the whiteman's institution for material success for the individual, company, or multi-national corporations that benefits only a small number of people.

For instance, there are only 250 multi-national corporations in the world that control industry, production and most of the non-renewable and renewable resources. The Indian student sees this massive confrontation with the values of his people, and rather than abandon his cultural values and assimilate into this ruthless system, the 90% of the Indian students drop out of school.

The destructive feature of this school system is that the drop-out students are classified as *failures* by the whiteman's system. The failure concept of the white system is often mentally accepted by the Indian parents, grandparents and Indian Elders and the white authority, because the majority of Indians and whites do not understand the difference between the Indian and the white values.

It is dangerous to the Indian student not to understand the differences in the values because it classifies 90% of



our young Indian population as failures. They are often rejected by the white system, and ignored by the Indian world: with nowhere to go they continue to wander in no man's land.

We have been forced to live with the whiteman's failure classification system for the past 40 years and this has taken a heavy toll on the lives and life-styles of our people. The feelings of failure have broken many marriages and homes, and placed hundreds of our Indian children under the provincial child welfare act and into white homes, and made alcoholics of many of our people. It has led many of our Indian women into prostitution, many of our people are in penal institutions, and in recent years more and more of our people are committing suicide.

We are in a state of crisis that can only be resolved by us at the Indian reserve community level. This is the reason the Union of B.C. Indian Chiefs is urging Indian Governments to act now in taking control of Indian Education, in your Indian reserve communities. We must take a more serious interest in the problems and help our children and students through their many dilemmas. Our parents, Elders and leaders must bring into existence active support mechanisms for our Indian students, if our goal is to strengthen our Indian cultural identity as a Nation of people. Then we must start teaching our Indian children at an early age to speak their own language. Teach them to be proud of their Indian cultural values and heritage. This is Indian Government in action.

Yours in struggle,

George Manuel

ASSIMILATION OR LIBERATION?

by Brenda Leon

I'd like to tell you about my journey to Lethbridge, Alberta where I attended "Indian Awareness Days" at the University. First of all I'll tell you about a couple of brothers I met down there that spread a bit of their wisdom and feelings of their day to day lives as Native people. The first gentleman I would like to tell about is from the Mohawk Nation, his name is Tom Porter. Tom spoke of how important the Mother Earth is to our people, and about how we as Indian People must continue with our ceremonies to her so she will continue to be good to us. He spoke about how Indian people always find a time for laughter no matter how difficult our lives may become. This man has really lifted my spirits.

Mr. Porter left a day early to rush home to his family and to his people where they are being held hostage on their own land, because the Mohawk people choose to live the old ways. I thank you Brother for the feelings you have given me and I will pray for you, your family and the Mohawk people.

The next Brother I wish to tell you about changed my view of drinking. His name is Floyd Westerman, and he is an entertainer. The way he put it was he states his case by writing songs:

"If you really want to do something for your people put down that colonial trap, that little brown bottle, then you'll really be doing something for your people."

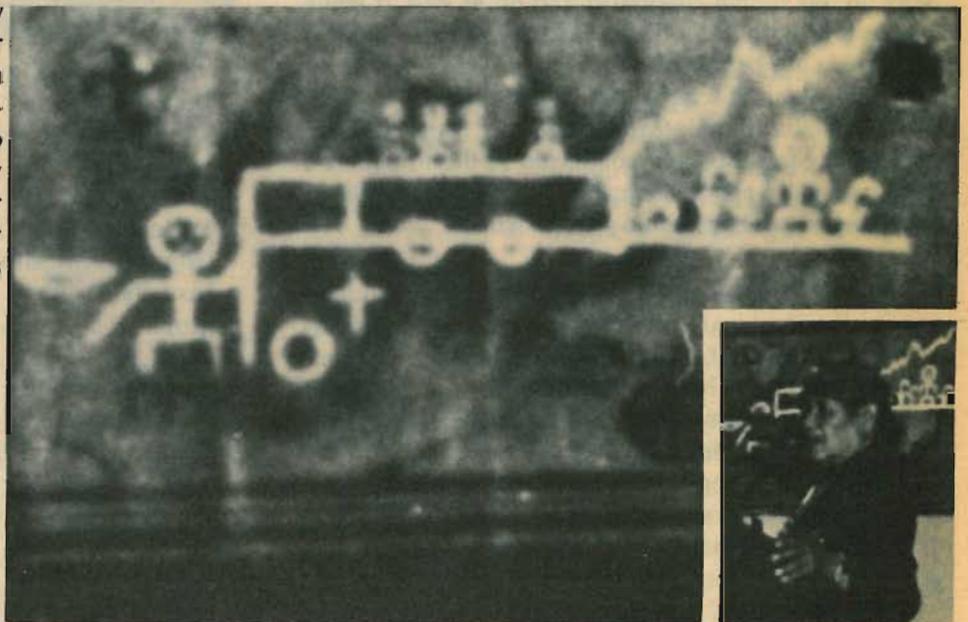
The last I saw of this man was when he was dancing at the Pow Wow. His uniform was just beautiful. This spring he will be doing the sacred Sundance. I also thank you Brother.

by Norma Pierre

There were some special speakers with us in Lethbridge that week. We became aware of many things by

asking ourselves whether we were assimilated or liberated. Other questions forced their way into our minds such as liberated from who or what, assimilated with what things, with which people? Each person received the answer they were looking for, they became personal.

Thomas Banyaca, a Hopi Elder, described a Hopi prophecy that is mapped out on an Oraibi drawing.



Purification Day

"There will be confusion. Out of this will come revival of our ways. The new branches, the new sprouts in the drawing, you people are those new branches.

Mother Earth is the foundation of everything. We are all built the same, up and down and across.

There will be total destruction, few will survive. The symbol of the circle is very sacred. There will be no end to instructions if we follow them.

We are all related. We are all part of that. They have a root to the ground. When we pray, sing, the spirit flows from our bodies to the ground, to the environment. We can't see the air but we are not separated, we are assimilated with everything.

The white brother has all kinds of

inventions, technology. He destroys. When he came he brought the cross. He was given a circle too, but he came back with the cross. We got caught in a trap.

Take care of the earth in a spiritual way. Many people are hiding in the mountains today waiting for the right person to come. We were once strong, we wore hardly any clothes, we could run far. When the white people came, he was covered. He had a sweet tongue and we will fall. Now he is strong, he hardly wears any clothes. Don't be like an onion, it wears a lot and it smells.

The rocks are a part of us. Talk to

them, welcome them. They will give us a message and you will know.

This was the garden of eden. Give food to the spiritual people in the ground, people in the earth.

We have been mistreated. With prayer and ceremony take care of the earth. We hold the power. We are near purification day. The great spirits are waiting for us. The spiritual leaders have those powers. They are waiting for the white brothers to change or they will get their heads chopped off. Those who helped us will have to replant trees, clean the waters.

The third (purification) is past already and they have pushed us west. The young are learning, they are bringing the pipe back to the land. Get food ready, carry the circle."

NEWS, NEWS, NEWS

COMMERCIAL FISHING IN TAKU RIVER

On May 15, 1980, the Fisheries Department will issue commercial fishery permits for the Taku River area. Saul Terry, Vice-President in charge of fishing, said fisheries staff are acting with 'cruel injustice' in issuing these permits.

He sent a letter to Fisheries Minister Romeo Leblanc on April 18, 1980, asking that he immediately resolve the fishing permit issue for the Atlin Band. The department set out their guidelines for permit eligibility giving priority to those who held permits and made registered landings in 1979.

Second priority is given to people residing in Northern B.C. or the Yukon. In 1979, the Atlin Indian people were given only two permits of thirteen available. One permit was not used due to a death in the family of the holder. Now fisheries officers say the individual is not eligible for a 1980 permit.

The Atlin Band is now demanding that six of their Band members receive permits. The Indians of Atlin have traditionally fished the Taku River and feel they are entitled to a full share of the resources.

Nowhere in the policy or the actions of fisheries officials has any consideration been given to the needs and rights of Indian people and Minister Leblanc has been asked to meet with Atlin Chief Sylvester Jack to resolve the issue.

ATLIN BAND DEMANDS SIX PERMITS FOR

During the Royal Commission Inquiry into Uranium Mining and milling, Atlin was identified as an area where there was high potential for Uranium mining.

Now although uranium mining has been banned in the province for the next seven years, Placer Mining Ltd., is proposing to mine molybdenum in the Atlin area.

The Atlin Band and the UBCIC are concerned that such a mine might present many of the problems associated with uranium mining. In order to ensure that the interests of the Atlin Band are protected the Atlin Band and the UBCIC are undertaking a land use study and have asked the government to hold community hearings. Our plan is to present the Atlin Band Land Use Study at this time.

Very basically the land use study involves one of our trained mapper/interviewer/researchers to work with the Band in compiling information on hunting, trapping and the numerous ways of traditional land use and food

gathering throughout the traditional and aboriginal territory of the Atlin Band. All of the relevant material is then transcribed to the maps, and will be used as the basis for the study.

NISHGA TRIBAL COUNCIL CONVENTION

The Nishga Tribal Council held its 23rd Annual Convention at Kincolith, B.C. on April 9th, 10th and 11th, 1980. The start of the convention also marked the opening of the oolichan season.

People from the four communities from Kincolith, Greenville, Canyon City, and New Aiyansh were present for the three day meeting.

One of the main topics in the convention was the effects of the Amax Molybdenum mine on the salmon fishery at Kitsault, B.C. James Gosnell, President of the Nishga Tribal Council, had this to say about the mine: "We are commercial fishermen and we're not convinced that the mine won't affect the fishery on the Observatory Inlet. We're not against development but we want to be a part of it."

The Nishga Tribal Council received authorization at the convention to use any legal means open to them to stop the opening of the Molybdenum mine.

Leaders spoke of the provincial government's promise to the Nishga people to negotiate land claims which have been going on for 110 years. Attorney General Allan Williams has promised that the Nishga Land Claim will be settled before any other claim in B.C. "We want to hold him to that promise."

CANADIAN HUMAN RIGHTS REPORTER

The Canadian Human Rights Reporter is a new service for people who require knowledge and understanding of the trends and developments in Human Rights across Canada. The Reporter provides a source for the complete text of all provincial and federal decisions, a calendar of pending decisions, and comment from experts in the field. The annual \$50.00 charge includes nine issues of the regular calendar, comment and index section; and issues concerned with news and developments will be published as they occur. For more information please write to: Canadian Human Rights Reporter, 91 Langley Avenue, Toronto, Ontario

DIA MISMANAGEMENT

Hope Band Fights Back

Once again the past and present tactics of the Department of Indian Affairs are being challenged by Indian people. This time it's the Hope Band that's taking action against the DIA.

DIA Mismanagement Loses 11 Acres of Band Land

Hope Band is suing the DIA on two separate accounts. One concerns the DIA selling 11.22 acres of their land to the Canadian Pacific Railway (CPR) without the consent of the Band. In 1923 the CPR was putting a railway through the Fraser Valley and apparently needed gravel as bedding under the tracks. The company put forth a position paper to the government requesting the purchase of the 11.22 acres of Scham reserve, which is part of the Hope Band. The land contained gravel that the CPR could use for the bedding. The arrangement made between CPR and DIA was to convey the land "for

gravel pit purposes only." DIA neglected to put the phrase "for gravel pit purposes" into the document of conveyance, so CPR claims to own the land absolutely. The land is no longer required for gravel pit purposes.

The Band members at no time either consented or surrendered the land. And now, about 57 years later, the Band is ready to take the whole issue to court. The Band members are ready to make their claim to land they never gave up. The first move they made was to register a Caveat, a claim to the land which freezes it from any further change of hands of exploitation. Immediately the CPR disputed the Caveat saying that the company holds a valid deed on the gravel pit. However, the Band says that the deed is invalid because it failed to reflect the true agreement.

"It (the gravel pit area) was sold," said Hope Band's Band Manager, Pat John. "But the Indian Affairs did

that. They allowed this to happen and there was really no legitimate right for them to let it go like that. And that gives us a claim to it. We would have had to surrender it and we didn't."

Another 113 Acres of Band Land Illegally Surrendered by DIA

The second account on which the Band is suing concerns the surrender of most of its Scham reserve, near the town of Hope. This is a much more complicated case. It is also one which is more confusing and angering for the Band members.

In 1976 Earle Bachman, a DIA official in its land department, called P.D. Peters, Hope Band's former chief at that time and told him to get his people together for a meeting. When the people came together, Bachman began talking about a surrender. Band manager Pat John explained what happened during the meeting.

"We have two minutes (notes) from two different ladies that day. As those minutes look, he, Bachman, had talked about 12 to 19 acres as being surrendered. That's what the people in that group were told. And if they surrendered what he was talking about it might be at the most 19 acres. As it turns around, 133 acres were surrendered and 12 acres were retained for the people. Everyone involved at that time still doesn't know what happened."

The Hope Band members didn't hear anything else about what was discussed that day until about a year later. During the course of that year or so there were elections and a new Chief and council were brought into office—Jim and Pat John became the Chief and Band manager respectively. Then, one day Bachman came into the Band office with the surrender paper and said they might want to look at it before it was forwarded, apparently

The Hope Band is suing the DIA on two separate accounts, concerning the loss of their land.



to DIA headquarters.

Surrender Papers Inadequate

Pat told what happened the day Bachman brought the paper into the office. "As a people we didn't know the surrender had happened. Bachman showed us that one page (of the surrender paper). (On the paper) they kept changing the number of people who were present at the meeting and people kept initialing it and pretty soon it said 'Dorothy Peters—Feb. 19, 1976'. How could she be there voting when she went and had a baby? Then, I think as a reserve we had realised what that guy had done."

De-Surrendering the Land

It was then that the Band decided that it had to do something, but what to do was the question. So, they learned how to go about de-surrender-



P.D. Peters, former chief of the Hope Band, remembers past land struggles.

ing land. "But," Pat said, "we had to also learn how a legal surrender was carried out. We found out that for a surrender to be legal, under the Indian Act, it was supposed to be announced,

understand what they were voting about. Then, before the vote, there had to be 30 days for the people to think about it." Pat said Bachman gave them a phone call then went down

NATIONAL FISH FORUM

The UBCIC is hosting a National/International Fish Conference—May 21-22, 1980 at the Sandman Inn, 180 W. Georgia Street (across from the Bus Depot) in Vancouver. Attendance will be approximately 150 from across Canada and a delegation of Brothers and Sisters from the U.S.

An agenda has been forwarded to each District Representative and a letter sent to each Chief.

Delegates and observers will be expected to cover all their own expenses. There are absolutely no funds for travel, meals, or accommodation.

a notice was to be hung in clear view of the Band members and we had to

to the reserve and conducted a surrender.

"In our way we had to let the insult of what had happened to us go back to the people and to talk about it and to rant and rave a little bit," she said. "Then we let it mellow off for a while and let the community pulse with it a while until finally they were saying, 'you mean I'll never walk on that land again?'" I think we also wanted our young people to understand what happened too."

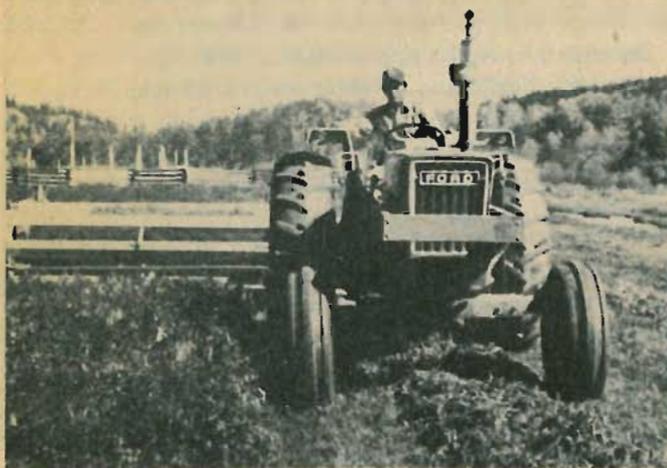
There Isn't an Indian yet

Pat said that the Band members are now ready and together to go ahead with their de-surrender, through the courts. At the end of March there was a Band member referendum concerning the de-surrender of the land. The vote was unanimous, every member wanted their land returned. She summed up the feelings of the people:

"The major cause is that the land is all we've got and there isn't any way we'd surrender our land. There isn't an Indian yet who's got the blood in him to say, 'yeah, I'll give my land up.' I think that's the first issue. The people would never give their land up."

The Band is now working with UBCIC lawyers in preparing the case for the courts. ●

IN THE NEWS...



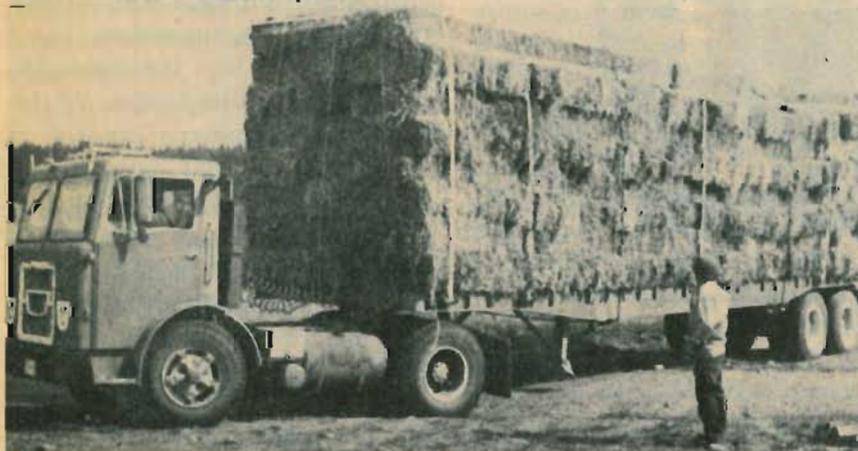
After a few years of planning and working we finally got a good crop of hay off our field. Starting last September we cut and put up about 150 tons of mixed oat and alfalfa hay. The oats was just a cover crop to give the alfalfa a boost. We want to thank the people and the school kids that helped with the sprinkler system, also Jim Roweds and Leslie Hunlin who spent many hours seeding the field. We are planning on fertilizing the field this spring. If weather permits and all goes well we will have two crops of hay this summer.

All of the hay that was put up last fall is sold.

Our thanks to Patrick Charleyboy who spent a considerable amount of time and effort to start up Redbrush Indian Enterprises.

—Ervin Charleyboy

Photos: Redbrush Indian Enterprises



SPRING BRINGS GOOD NEWS

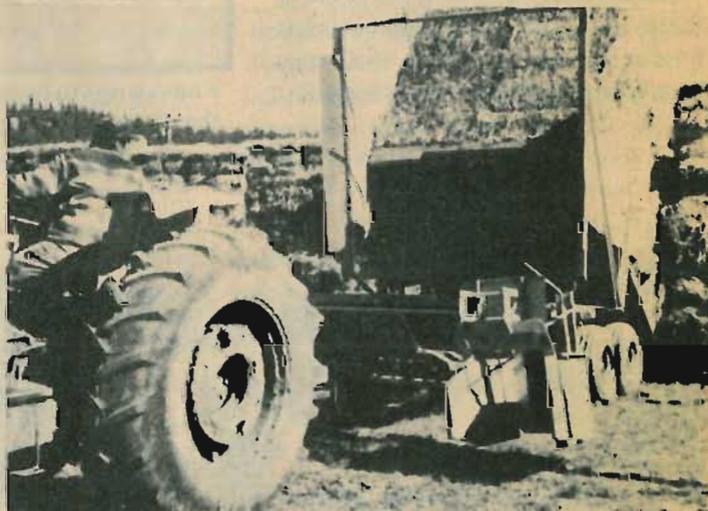
Well, Spring's finally sprung, we hope. Every time we think spring's here it snows again.

Some of our Band members are getting excited because it's almost time to start construction of new homes and a few renovations. One home to be constructed this year will be the first Solar home in this area.

Our local Native hockey team, the Windermere Elks, went to Smithers, B.C. on Easter weekend for the B.C. finals, and WON!!! The Elks have been doing very well this year with no games lost. Keep up the good work, Elks!

Our ladies sewing club is doing well with their project of quilts, slowly but surely.

Submitted by
Denelle Eugene
Shuswap Band Secretary



TRAPPERS REPORT

I think trapping has been excellent in the Chezacut area. I heard there were mink, squirrels, beaver, wolf, and muskrat coming out of there like crazy. There are quite a number of trappers up there; Donald Billy, Elmer Billy, Jack Gilpen, Johnny and Ila Lulua are all up there trapping in the Chezacut area. Down here at Redstone a few people have been trapping; Felix and Justine Marianne, Dominic Baptiste, Tommy Hunlin and myself.

The Department of Indian Affairs have approved Economic Development Project for trappers that have asked for funding. The Band has all the traps on order and they will be here in a while. Ron Morrow at the store has the traps on order. •

L.S.A. TERMS AND CONDITIONS

As the March 31st deadline for reaching agreement on contribution arrangements (L.S.A.) drew closer, controversy surrounding the terms and conditions attached to those arrangements was at its most heated. At this time only about thirty eight percent of the Indian Bands in the Province had come to some agreement with the Department.

All the Bands in the provinces of Manitoba, New Brunswick and Nova Scotia had rejected the proposed agreement. Sixty-two percent of the Bands in B.C. are prepared to do the same.

Terms and Conditions Cause of Dissatisfaction

It seems that the Bands are not so concerned with the agreement itself. Rather, they are dissatisfied with the terms and conditions, which were obviously formulated by the Department and Treasury Board.

- Indians were not involved or consulted in the formulation of the terms and conditions of the Local Services Agreement as prepared by the Department, and approved by the Treasury Board.
- The terms and conditions are not suited to Band Councils' delivery of essential programs to Band members. These terms and conditions reflect the objectives of the Department only.
- The terms and conditions are presently structured to the government's efforts to change the Indian Act, i.e.:
 - Charter system involving incorporation of Bands
 - white paper policy
- The terms and conditions state that acceptance automatically commits Bands to fit into government systems and compels them to accept overall government policies, objectives and goals.
- There has been no mention of Federal and constitutional responsibilities for the Indian people. Programs and services are continually referred to as contribution subsidies. Band Councils are denigrated in that they are merely referred to as *recipients*.
- Indian Bands should be full participants in the development of terms and conditions which reflect their needs.

Minister Gives Ultimatum: Sign or No Funds

The newly appointed Minister of Indian Affairs was approached with these concerns. While he did agree to extend the deadline to April 30th, he had not fully indicated whether there would be further consideration of the contentious terms and conditions. Instead, he later found it necessary to issue an ultimatum that, unless satisfactory agreements were in place, funding would be cut

off at the deadline. This resulted in many and much involved submissions from Provincial and Territorial Organizations as well as the National Indian Brotherhood.

Deadline Extended to July 15, 1980

The Minister has agreed to meet on the issue on April 21st. It will probably be a primary item on the agenda, as well, at the All-Chiefs Conference to be held in Ottawa on April 28th. The main purpose of the meeting is to determine a process by which alternative terms and conditions can be developed.

In the meantime, the Minister has agreed to permit a further extension of the deadline to July 15th. During this period, a deliberate consultation process is to take place to ensure mutually acceptable arrangements between Indian Bands and the Department.

It has also been assured that funding to all Bands will continue, provided a proper B.C.R. indicating the purpose and disbursement thereof is submitted to the Department.

BAND TRAINING

Work on the Band training project has virtually come to a standstill, although response at the remote or outlying areas has been more than encouraging. The importance of this area of Band development has been overshadowed by the disturbing controversy with the Local Services Agreement.

The course development activities continue at the Union office. The main thrust is to provide management and administrative skills demanded by the Local Services Agreement. As such requirements are identified, it becomes more evident that a very deliberate and well developed process in Band training is essential to a proper introduction of the Local Services Agreement.

At the moment, the development team is concentrating on the following key areas: roles of council and the administrative staff, organization, planning, financial administration, communications and other useful management skills.

The development personnel will resume work in this area as soon as the problems with the Local Services Agreement have been satisfactorily resolved.

Participation of Band organizations is undoubtedly essential to the entire process. Therefore, all contributions are welcome.

Band training seminars will continue as soon as we receive enough requests from the field.

TRADITIONAL INSTITUTIONS

The Root and the Core of the People

There were three memorial dinners just last month in Neskainlith, for a wife and a husband who died a year ago and for a father who died a long time ago. They were part of tradition that the people see as one of the essential institutions for the well-being of a community. Indian Government is based on institutions that are traditional, Neskainlith Band Chief Robert Manuel says, and cannot be understood or practised until these basic, fundamental institutions are in place again for the people of the community.

"We severed the umbilical cord of our connection with our grandparents and great grandparents and the work that they have done. But the more I study the Indian traditional institutions that were here, I find their value just immense and my respect for our Indian way just grows and grows. The very fundamental, simple things, exercises or processes that we have to go through to deal with different things: they really have deep meaning, beyond intellectual meaning. That's what we have to reconnect ourselves with.

Then we can worry about our systems, the administration. There are people we have hired to take care of that

kind of stuff and allow us to organize at this level. The work continues, the administrative work, while we are mending the umbilical cord, fixing it with this medicine that the old people left us and that we have set aside for so long.

I think we have to deal with these more critical things first, like the way to deal with death. There are too many people here that are carrying things from way back that they should not be carrying any more. I think it inhibits and restricts our growth. Ever since I've been here, I have watched this community climb like crazy, then take a nose dive, then climb like crazy again and then take a nose dive again and just kind of shatter. These very basic things have to be dealt with by the individuals. Once they have dealt with them, I think we have got a chance to stay at a higher level. So one of the areas that we are hitting at right now is how we deal with death. Part of it comes from the fact that I have gone through that experience. I learned a lot, and I went through the one-year mourning period, in the traditional spiritual way of our people here.

At the end of the year, I had to put on a feast. It didn't make a lot of sense to me during that time, only after I had gone through that process and ended up at that

Why Volunteer?

from Neskainlith News

Why volunteer? Why do Neskainlith people put extra hours into their jobs and into their community? Is it the individual's dedication, is it the future of our children or is it the realization of how much work actually has to be done to keep the Band running? I think we have all come to a conclusion of our Band.

Community input has helped us to plan ahead, take action over our lives and project our possible future. There is volunteer work done in many areas in our Band; such areas as Education who is attempting to take hold of the education of our own young people, to teach them the essentials of our life that they would need to survive not only in our immediate community but the outside world as well. Social Development's plans for the recreation center, the positive recreation activities and the many other



photo: R. Manuel

programs. Administration's improvement on the efficiency of the office to serve the people better, and agriculture's task of plowing, discing, and planting. The volunteer work is done in good spirit. The feeling of knowing we are a few steps closer to our self

sufficiency to ourselves, makes our community strong as long as we work together. Actually this is all not really new to us. It has been a part of our life style. It was not unusual to help out the community as much as you can. That's what really made us strong. Our people cared about their fellow members, our ties were bonded strongly together. We had an attitude in which we cared about ourselves, both mind and body.

Who benefits? I think the people in the immediate community do, but the individuals do too. There is personal achievement, recognition, learning and sharing, accomplished. The community benefits in such ways as: the development of the community to serve people more efficiently, the direction in the future of our children, develops a sense of belonging, we share and learn together.

So Neskainlith, you've come a long way!

year's end-of-mourning with the memorial dinner. The memorial dinner has a psychological effect. It is a kind of setting-aside of that mourning period, setting free the spirit of the one that died, allowing me to go on with life again. It really did have that strong effect.

Then it just came to my head like a bullet going through. We have a system and I have gone through that system, that process of dealing with something that I could never have understood in any way except through this experience.

I could see if I had not done what the old people had told me, then I would probably have suffered for years and years to come. There are no other people around here who have done that and they have carried that weight with them, all of ten, fifteen years.

Another of the things that traditionally happened here, and was lost for a time, was that the Chief always spoke at the burial. Maybe other people did, too, but the Chief definitely always visited the family and always spoke. That was told to me by the Elders. I remember the first time I had to do that, I was just scared: I didn't know what to do. What had happened was that the Priest now had the whole thing. The external institution had pushed right in and excluded ours. Now when I go to other communities where the Priest has been allowed to take over completely, I see people coming to the dinners drinking, and a lot of disrespect. But since we came back to this Chieftainship institution talking, it has really cleaned up here. It is really good.

It is really rebuilding and putting back an institution that we had. And it works best for us. I would not want to ever see us deal with death in a different way. I think it is important that we get it straight on, that we deal with it as a sacred part of life. Our community institutions are the cornerstones. We can talk about all the paper and all the administrative structures, but only when we establish these institutions as the cornerstones for our Indian Government, will we have the root and the base in that foundation and form the foundation on which we can build our administration, our constitution and our court system. Our law and order will be based on this.

For the last two years we have also been wanting to have a feast for all the babies on the reserve. When the baby is born, we should have a feast and have the people come in and welcome the new baby into the community. We are going to be giving them names and going through a ceremony to establish a community responsibility to those babies in some way. We have not got that far yet, but it will work out after we get this other thing cleared up. I think we have to work on the death first, before we can rejoice and welcome the children into our community.

After the births, there is another institution that we are familiar with, but it is not very well established. It is in the talking stage here. That is the training of our young

First of all we identified where our problems came from. Then we spent a whole lot of time trying to figure out why it happened and how we could change it. But we were always clinging to the colonialism, hanging on to it, blaming it, blaming the white man, blaming the schools, blaming the churches, instead of just letting it go and starting over.

If you look at the ritual of death, you look at the ritual of the memorial dinner, the whole concept behind that is: let it go, start again, live your life, go back to your roots and just carry on. It will always be there, that person that died or, in this case, colonialism will always be with us. We will never get rid of its effects. It'll be a scar that we carry, but scars don't hurt. Scars don't have to hurt, they're just there. I guess that's the latest transition that we've made—is just leaving it alone and going in the direction that we have to go, strong and happy again."

*Michelle Good, Band Administrator,
Neskainlith Band*

people. That is the sweathouse, the swimming and the running and so on. We have to take back some of the responsibility for the training of our young people.

After that, something else we have talked about is traditional marriages, coming in later on.

Once those things are all in place, then we have finished our work in terms of the foundation and the root and the core of the people.

I'll tell you about a vision that I had quite a while ago. It was on the coast. I was sitting by a fire dozing. I came to this big valley and it was a hill and there was, I guess, the most magnificent Indian man that I've ever seen in my life. He was standing on the hill, really strong, physically in good shape; strong eyes, nice long black hair. He was really powerful. This image radiated a lot of power. I watched for a few minutes and all of a sudden he started crumbling. He went down on his knees and he was laying over on his stomach and he started getting sick. He started to look ugly. His skin started to turn bad, his hair started to turn ugly, he lost his vision. I went over closer to him and what I saw was quite a shocking experience. What that man was made of was a whole pile of little Indians; that was his whole being. Some of them were drinking, fooling around, taking dope, all kinds of stuff like that. I never understood it for a long time. Later on I understood. I think I do anyway. That was our Indian nation at one time and it went down. There's a whole pile of people that make up that nation. Each one is a part of it, each one is kind of a cell. Only when we collectively get strong, will he stand again. Maybe some day before I die I will see it again, I'll see him standing again. But every one of us is important in that. There's no one man that can make that man stand: he's big."

KITAMAAT: PLANNING FOR TOMORROW TODAY

by Mary Green
Land Claims Office,
Kitamaat Band Council

Kitamaat is a very athletic-minded community; it is one of our ways of introducing self-discipline to the very young in our village. Basketball is a very major part of our young people's recreational activity. Basketball season begins in earnest in the month of October, and normally runs through to the end of March, after our Junior teams are finished with their Basketball tournaments for the season. Our young people are encouraged to continue basketball fitness throughout the year, and this is done on their own, after the basketball season is over.

After basketball our Soccer season begins with 5 teams. Our youngest team's players are from 6-9 years old. This team seems to be the second attraction to our many spectators, mostly moms and dads, next to our Senior men's team. Enjoyment and fitness is the key to our recreational activities.



Cultural-Conscious Community

But outside of sports activities, other developments in our village are progressing, such as our Haisla Choir, our Women's Clubs, and Indian Dancing, to name a few.

Our community, for instance, has almost doubled in size in the last 10-15 years. Our population growth has hit its 1000 mark with additions of probably 5 to 10 more members

before the year is over. Housing areas are continually being developed to accommodate our increasing population. We are depleting our housing lots right on our reserve, and we will have to begin housing development in our other reserves in the next 10 years.

Our community is cultural conscious; cultural programs are encouraged and activities in this area



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have gradually been established. Our Indian Dancing group is taking hold again as part of our valued heritage.

Land Claims

Land Claims has been established quite actively this past year. With our research work done in depth, consultants have been hired on a project-to-project basis.

Phase 1 of our Land Claims was completed in December 1979 and from there we're entering into Phase II. Our first Haisla Land Claims Convention was held on February 5, 1980. The community participation was very good. The theme of the Convention was, "UNCOVER THE PAST—PROTECT THE FUTURE"

Our second Land Claims Convention is scheduled for April, 1980, with invitations that will go to other communities living on our Haisla Boundaries. The theme of this coming Convention will be "PLAN FOR TOMORROW TODAY".

Land Claims can be the turning point for Indian people, where economic independence will be achieved and progress in Indian Communities obtained while still retaining our Indian identity, therefore preserving our heritage.

Sound Community Employment

Employment in our Community is quite sound and only very few



employable people are jobless. A survey on our Employment Profile—1980 has just been completed with the results very much in favour of our Band members.

The major employers are Alcan, Eurocan, the fishing industry, logging, garages, . . . Our Band Council is also a source of employment.

We feel the employment figure to be very good. We have roughly 60% employable people, with about 7-

10% unemployed. During the summer months, we should have a number of Student Employment Programs going. Student employment is a very important part of the young people's lives, in the sense that this instills a desire to work and be independent on the part of the student.

We are proud of our athletes, but we are also proud of our achievements in other areas. •



RADIO COMMUNICATIONS TRAINING PROGRAM

The Union of B.C. Indian Chiefs is again conducting a twenty-week Radio Communications Training Program, to begin June 2 and end October 17. There are six positions available, two to be filled by people who plan to become involved in radio development with their Bands. The training will take place in Vancouver for approximately twelve weeks, with the practicum to be held outside of the city for the last eight weeks. Newswriting, newsreading, announcing, researching, and equipment operation will be featured in the training. Applicants need no previous experience. Good reading and writing abilities, enthusiasm, and willingness to work hard are the qualities required. For more information or to submit applications please write to: Radio Communications Training Program, Communications Portfolio, 440 West Hastings St., 3rd Floor, Vancouver, B.C. V6B 1L1, or phone Val Dudoward at 684-0231.

OUR WORLD



The first load of bricks produced by the Sumas Band! Many of the Band members used to work here under a non-Indian managed and owned company. Now they have taken over the works and things seem to be going just fine. They'll be going into full production again pretty soon. Wanna buy some Indian bricks? Contact Chief Larry Ned at 859-7759.

Burt Williams is a National Sports Figure. He has been rodeo riding since the age of 18.

Burt had his ups and downs participating in sixty rodeos in 1979 and would like to double that in 1980 so he can qualify for the Canadian National Finals. He needs a financial sponsor so he can ride and win the Championship.

As a member of the Mount Currie Band, Burt teaches social studies, Indian language, and rodeo.





ROBERTS 60th WEDDING ANNIVERSARY

Bill and Frances Roberts' 60th wedding anniversary at the Thunderbird Hall in Campbell River, B.C. on April 25, 1980 was a memorable occasion.

There was a wedding cake, decorations, toasts and about 400 guests attending, half of them being Bill and Frances' relatives, children and grandchildren.

Many respected persons talked on this special occasion

Archie Pootlass, UBCIC Vice President, presented to Bill and Frances two airplane tickets to attend the All Chiefs Conference in Ottawa.

Eddy Paul, 8 years old, of Sechelt Band, received the "Most Sportsmanlike Player Trophy", the biggest of three for him that day. He plays left defenseman for the Elephant Stone Recreational team.



After spending six months at Northern Lights College in Dawson Creek, Cliff-C.C. (Crazy Cowboy)-Pettis of Seabird Island Band is ready to tackle the job of Farm Manager of the Seabird Island Farm.

During the spring break 36 native students, ranging from fifteen to eighteen years of age from Hazelton and surrounding villages, travelled to Europe.

We departed from Vancouver to London on March 31st and stayed in London for 2 days. We lost one day because of time difference. London time is nine hours ahead of ours. We attended Her Majesty's Theatre featuring a Broadway musical. We saw the London Bridge, the Tower of London, Westminster Abbey, Buckingham Palace, and St. Paul's Cathedral. After our stay in London we moved on to Holland, where our group stayed in a 400-year-old castle in the country. Our stay in Holland was a rest period for everyone (especially the chaperones); it was a really nice change being in the country. The hospitality the people in the small community showed towards us was wonderful. On April 5th after riding train after train for 7 hours, we arrived in Paris. Our stay in Paris lasted for 5 days. After getting used to London, then Holland currency, we had to change over to French money which was quite confusing. During our stay in France we went up to the very top of the world famous Eiffel Tower for a panoramic view of Paris. We also went on tours of the City of Paris which was really beautiful. We were all very surprised when we saw a totem from Hagwilget brought to Paris by French

explorers hundreds of years ago. After five full days of fun and sightseeing we returned once again to London for our last few days in Europe. Once again we went on tours. Most of our group knew our way around from our previous visit so we were allowed to go in separate groups. By this time everyone was getting a little homesick and tired of the constant rush in both London and France.

It was really hard to believe that we were actually in Europe; it was beautiful, wonderful and terrific. We all had a lot of fun; it was quite an experience since it was the first time in Europe for most of our group. On Saturday April 12, 36 tired but happy students (plus two exhausted chaperones, Brigetta Vanheer and Dan Fujino, both teachers of Hazelton Senior Secondary) all arrived back home. I'm sure we will all remember our long journey to France, London and Holland for the rest of our lives.

I'd like to thank all the people responsible for making our trip possible. Thanks, it was wonderful.

Cindy Joseph, Hagwilget Band (16 years old)

Editor's Note: Funds for the trip were raised by all participating students, their parents, relatives and friends, who organized and supported the bake sales, raffles and bingos of the "Paris or Bust" funding campaign.

MINNIE ALEC



Minnie Alec is in the middle of this old photograph, surrounded by her family. She was raised in Bella Coola, and then moved to Anahim Lake when she was ten years old.

Minnie Alec, 96 years old, is an Elder from Trout Lake (Buncheck). Minnie was born in the fall and lost her mom so she was raised by her grandparents "Commuh" from Bella Coola and "Moywees" from Anahim Lake (Chilcotin). She lived in Bella Coola till she was 10. Minnie said when she lived in Bella Coola they used to all live together in a long house with a fire in the middle of it. She remembers she used to travel by boat to Namu. And she mentioned how she really missed the Coastal sea-food; sea-weed, herring eggs, oolichans and grease.



LEFT: Elder Minnie Alec today with one of her great-grandchildren. BELOW: Minnie Alec, on the far right, learned to hunt, make mocassins, and build fish traps out of wood when she was young.

Listening to Minnie Alec speaking Carrier and Dennis Patrick translating to English, made me very envious that I could not understand the stories she was telling, that Dennis could understand her. He had a hard time to translate into English, but that usually is what happens with any Indian language. Dennis Patrick is one of her many grandchildren and seeing him and everybody having so much respect for their grandmother reminded me of so many other Indian families. Dennis was saying that he sometimes listens to her story-telling



Photos: Courtesy Dennis Patrick

til 2 a.m. and said he could sit for hours listening.

When she was young she learned how to hunt instead of going to school. She was taught how to make her own clothes, mocassins, blankets out of beaver and rabbit, and to make fish traps out of wood. And just living off the land. One medicine she talked of was sap of the pine that you would scrape and dry at a certain time of the year when the leaves first come out. The sap was used for healing different infections, cuts, sores, and so on.

Minnie expressed her concern on Fishing Rights and she said long ago we were able to fish the Fraser River anytime we wanted and the fish stock never depleted. They fished for their winter stock and what they needed, and they hunted. "Now when food costs are high, how are we going to live if they take our livelihood away from us?"

INDIAN EDUCATION — SUPPLEMENT



We need to develop Indian Education to give back to each individual, regardless of age or means, the opportunity to seek out his fullest potential and to contribute a portion of this success to the general well-being of the community and the strength of Indian Government.

If we examine what Indian Education for Indian people was prior to white contact we would find that it allowed everyone to find a place and to experience continuous usefulness. The success of our communities, when they were strong, depended on a communal thrust. The main thrust of the provincial school system is towards competition and individualism. This creates untold problems when our entire community is founded culturally and basically on a concept of communalism and co-operation.

We need to examine the three-fold nature of a human person, which is mind, body and spirit. Indian people have been suppressed in all these three areas, which explains the general breakdown that has dumbfounded

by Philip C. Paul

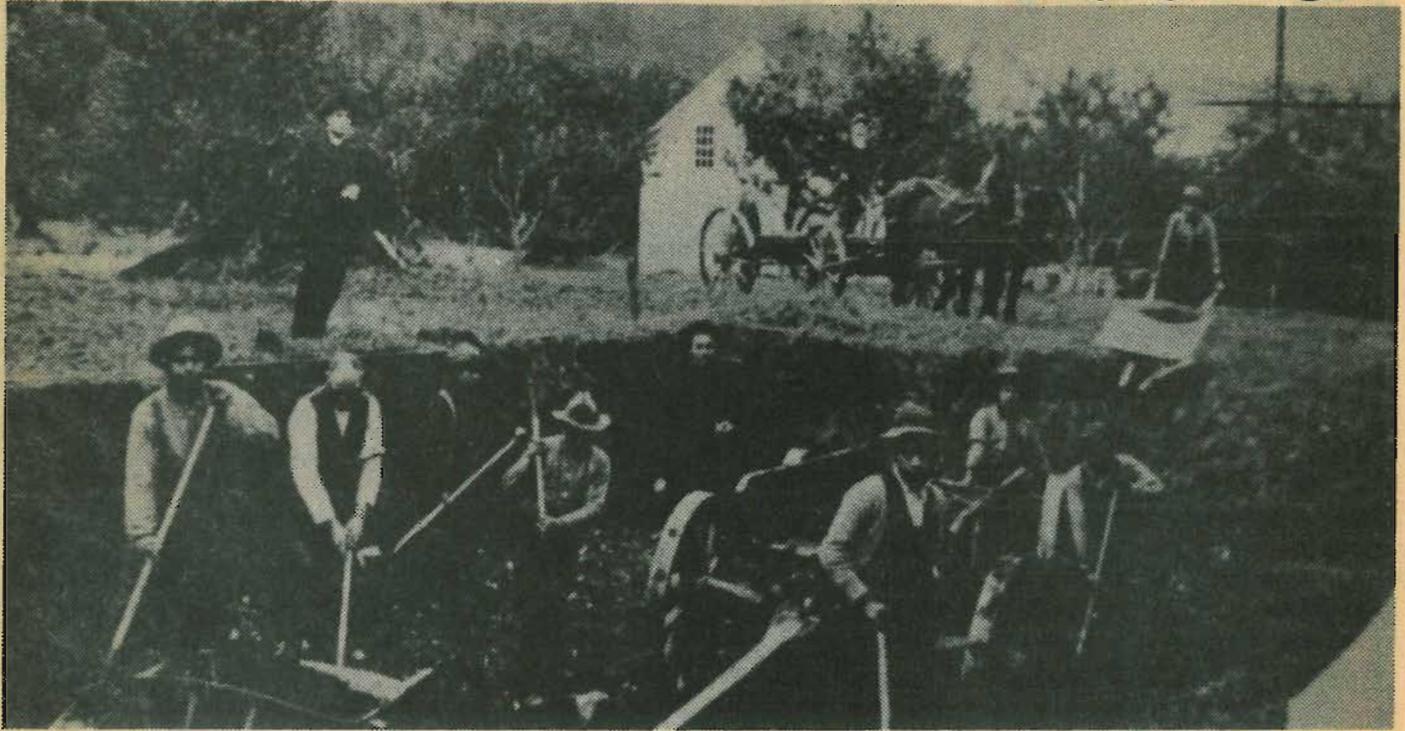
white experts:

1. What goes on in the minds of Indian people? Is there enough Indian content to give Indian people a healthy feeling about themselves? Are Indian people given the opportunity to develop a sound healthy mind? In my opinion many Indian people have been mentally beaten down to a level of feeling privileged to be tolerated but hating every minute of it. Indian control, to me, means correcting this problem in such a way that it is not dependent on outside sources ever.

2. The second vital area that we need to examine is the body or the physical suppression of Indian people. Because of the poverty and lack of access to traditional foods, the state of health of Indian people has reached a disastrous state and even if the best education was made available, we would be prevented from succeeding due to this problem. We have to be re-educated how to eat for good health. Without this correction, no education system can succeed.

(continued page 32)

Residential School **WHEN** OUR ELDERS WERE **YOUNG**



Eddy Thevarge is a respected Elder of the Lillooet Tribe and lives on the D'Arcy Reserve. He was interviewed by Glen Williams, Co-ordinator of the St. Mary's Feasibility Study. The study is going on with 47 Bands in the Vancouver District because DIA was trying to close this very beautiful Indian Students' Residence on the bank of the Fraser River at Mission, B.C.

This study makes us find out about our recent history, when our Elders were young and went away from home to school.

It was about 1915 or 1916 and I was about 12 years old when I first went to school. It was hard them days and there was no transportation of any kind from D'Arcy to the coast and up to Mission.

We still were struggling for something to eat in them days. After I did start going to school, we weren't getting too much at the table but we still felt better off that we were getting something to eat three times a day anyway. These were not 3 square meals a day, but more than what we got at home.

I left home with oversized clothes and no shoes and was expected to wear shoes daily. When I would play around the school grounds, I would take off my shoes and go barefoot. I was punished 3 or 4 times before I learned to keep my shoes on.

Residential School Days

For the first year, I had problems because I wasn't able to understand the English language and every time they wanted me to do something they would have to get an interpreter to tell me what to do. I was really out of

control. I'd do as I pleased for a few months. I got punished quite a few times. It was only because I wasn't able to understand the English language. After I started to learn it a little bit, I started to enjoy my schooling in Mission.

I was an orphan when I left home, and so I didn't miss much at home after I went to school. We used to go to school about 3 hours a day in the morning. At recess time we would go up to the dormitory and straighten out our beddings. After lunch the book learning was over and then we would do chores for the rest of the day.

Anyone who could pick up a rock was sent out to work in the fields picking up rocks, digging up stumps and getting them pulled out by a stump puller and a team of horses. Other jobs included making wood, ploughing the fields, putting in a garden and at times harvesting plants in the fall time. That was quite a training, always working in big groups. It was quite fun, it was more like play than work, and the days seemed quite short.

Around 1918, after clearing much of the land from

stumps of about 4 to 5 feet in diameter, an orchard of about 300 trees was put in on the hill, which was the boundary for the school. We worked and improved this orchard for a long time.

I was quite at home there. In fact the first 2 or 3 years I was in Mission, I didn't have any holidays and no home to go to; I was kept right in school. I was about 18 when I came out, and in about the 3rd grade. I couldn't hardly write my name but I went on working. I stayed away working about six years before I came back to D'Arcy. My uncle caught up to me in Lillooet. He said it's about time you came home, so I came home. The education I got seems to have really stayed with me, because it took me a long time to get to the third grade, with only 3 1/2 hours a day schooling.

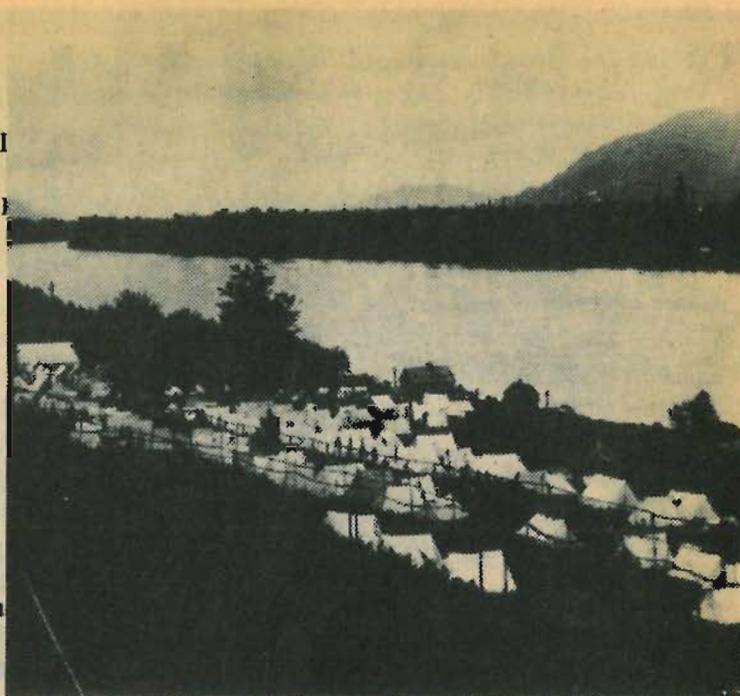
Keeping Education a Priority

With the 5 or 6 years out, I learned quite a bit to get along with our non-Indian friends. I was able to talk with them and look them in the face when talking. When I first came out of school, my head was down no matter who was talking to me. If there was a non-Indian, I couldn't raise my head up to say yes or no, I'd shake my head either sideways or roundways. I worked my way out of that by staying out and away from home for that length of time. After I was home, after my Chief asked me to come home, I got to be secretary. I done that from 1928 to 1936, then I became a Councillor for the Band. We had a hereditary Chief at that time. Just the Councillors were put on. I stayed on Council until my Chief passed away, then I became a Chief. I held the Chief there for about 20 years. Seeing that a lot more of our children are getting more education, then I thought I would step down and let them do the Chief for the reserve. During my terms as Chieftain, I worked with organizations and my priority was education. When we did get the 8 hours education for our children and the province took over the schoolings, our children were getting a full education right up to the 12th grade and better if they have good marks, with finances from the government.

Indian Control Needed at Mission

It seems now that they are trying to do away with the boarding schools. I think if our Indian people were to take over Mission it will be quite a benefit to the Indian people and to their children's education. To keep it for education purposes at all times. Learning the reading, writing, arithmetic and also the agriculture part of it, I think a group that could go through the school from that time on would be able to look after themselves. After they learn a little bit of arithmetic, reading and things like that, they will learn about planting their own things down there, a garden and fieldstuff. It can be used for recreational grounds for some part of it where they would learn to get along with one another.

I fully support our leaders trying to get control of the



school grounds at Mission.

We still need a school where an Indian could control it, an Indian teacher or principal or caretaker who is really close to their own people. They will have a better control over the children who go to school, and the children will have a better feeling by having their own kind of teaching right there at the school. They could also learn some of their own traditional ways of life; they are very valuable to an Indian person.

It was the children who could pick up a half a pound of rock . . . a lot of the work by the students went into building St. Mary's. That's why I am encouraging the leaders of today that if we can get control of the school ground there we can use it for the purpose it was meant for by the children that cleared the ground there.

Mission was kind of a central point for the Chiefs gathering for the Fraser River and Lillooet district. They used to go over there and gather up and have a big Potlatch. When the priests saw that it was a good valuable piece of ground, they approached the chiefs to see if they could put a school there, and clear the ground up. The Chiefs said it's okay if it's going to be a school for our children; we don't mind. That's how the priests got a hold of that piece of ground. That was before they even had engineers surveying the reservations. If the engineers had come before the priests had applied to the Chiefs, it would have been a reserve itself for the people down that way.

It has been a long year since the last special education issue was put out by UBCIC. At that time, I was asked to contribute an article on education. I gave much deep thought as to what I would write at that time. One thing I realized was that I could not write about something I only had theories about.

Now I can contribute something, something more special than my words or thoughts. The contribution that is being submitted is about an educational experience that is happening, an experience, the impact of which is only beginning to be felt and understood and which will have such widespread and far-reaching effects that we can only guess what they may be at this time.

We have taken control of the education of our children. We have been able to do this only through the help of our Elders and through the instructions of our Creator as handed down through our legends and the practice of our medicine ways. That is where our strength is, that is what it was given to us for. If we overlook that in our educational scope, then all our efforts to help our young people learn skills to survive with, will continue to fail.

This article contains the words of some of the elders and youth who participate in this educational experience. We learn from and teach each other through practice of our ways. It is an honour for those of us who work here to be a part of this and we are humble and grateful every day for being allowed such a privilege.

This article is a sharing of that experience and goes out to you who are all our friends and relations.

ELDERS' WORDS ABOUT OWL ROCK CAMP

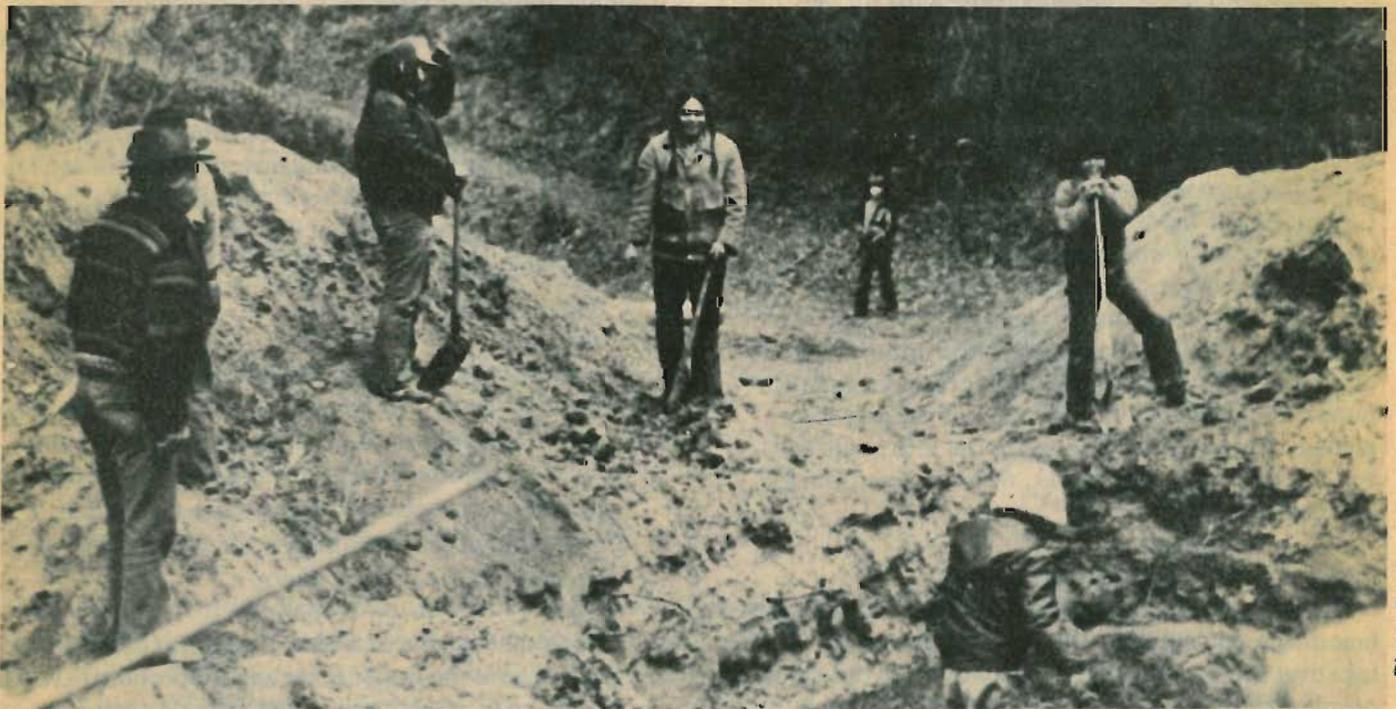


Photo: Penticon Band

Elders and young people work together at Owl Rock Camp; here, they're digging a kitchen, called a pit house.

Us Elders with grandchildren we are concerned. How I grew up—I was trained in the old ways. I got up with the dawn and I learned lots. I helped my parents. I learned how to get food and wood and I know the disciplines. And now I can talk on this day.

I see that our people have lost many things: their language, their

good words, their discipline and customs. What I see is that this camp is made as a discipline place. The kids are being brought here to learn all kinds of things: from making things, to gathering food, to learning the language, and to understanding the customs, disciplines, and ways of our people. I see that our kids are

learning so fast they are becoming better than us. I thank the Creator for making a place like this for our people. This place is clean, pure, and strong. The spirits are helping us to learn and teach each other. All of these things are worked that way, from tanning hides, to learning respect.

Our grandchildren—I am so thankful, our Ancestors' ways are back; they speak through and to you.

**Selina Timoykin
Lim Lempt**

What I think is that when I'm home I sometimes see that my kids just think of music and town. I think of the things like work; making wood, getting up early, working with the horses and working with all living things. I see that these things are all gone now. I say to the kids, look at these things. I see now these kids here at camp; these kids—this granddaughter now—it's the first time for all my kids and grandkids to like old ways. She likes to get up and work. Now their camp here stands up. I tell them this will be your discipline—this is where your good fortune is. All the things that are learned there you will need. You can be poor but work hard, give lots away. That is much to learn.

What I want is all my kids and grandkids to come and learn at the camp. Because soon all us Elders will be gone. Now those kids learn and they will carry it to their children and our ways will always stay here. Even I wish I could take other kids from everywhere and bring them here to learn. They would all know. Now this place is made and maybe so near to being too late. Ten years from now maybe this place could not be. But now it is.

**Lim Lempt
Rachei Paul
Penticton, B.C.**

My name is Scaten. I put my place with the Elders, because their ways are from long ago and I guess my beliefs are strong that way. I guess from many I am one of the few who are lucky; I didn't get too brainwashed by non-Indian culture.

What I think of is that when this place was first talked about, I was not

sure we could make it to come about. It seemed we might be too late. A little longer and we would have been too late.

As we go through here up to this point in our work, what I have realized is that it is almost like we were headed to fall off a high cliff and that we could not see ahead.

We have been fortunate to have been given this chance. Our Creator is so kind to us. There are a few of us left who know some of the ways and I guess the Creator can see our suffering and pities us and puts it into our hearts to do this. We didn't ourselves think this place up, because we are so smart; we have been pitied and helped before we fell off that high cliff. This is our way of survival that he is showing us. Some of us will survive. That is why now our children and grandchildren will have it put into their minds and hearts; and maybe their children and grandchildren will survive and happiness will be with them.

It is from here that the kids will find out many things. There are two kinds of people here right now and we have been crowded by the other kind too much. This has been so for many years now. Maybe we will now turn the tide. Nobody will help us, we must do it ourselves.

I say again, I am not old but my

place is with the Elders. Now it has been a while since this camp has walked with our people and my eyes are opened. I see the change happening fast. I don't think that we are trying to go back to the past and be like we once were. We can't make it. And at the same time we can't make it to be different either like the white man, so the more we retain of what is ours, the better we are.

That is what this camp is made of. For the new generation to know what must be done and how to live for the change that is coming. Money will not always be the leader here. This camp is not led by money. That is what we see.

This camp is for every Indian no matter from where. It is all coming out how the children are changing. The children are here to learn many things. That is what this camp is about. We are not saying that we wish to change people, but if our people notice differences in people who came here to learn then maybe it is so. If you try to copy others, you cannot become like them, but if you look at yourself you may find out who you are. These are some of the things the young ones here are looking at and right now they are much better people than we will ever be. That is why I help here.

I would be pleased if you who read

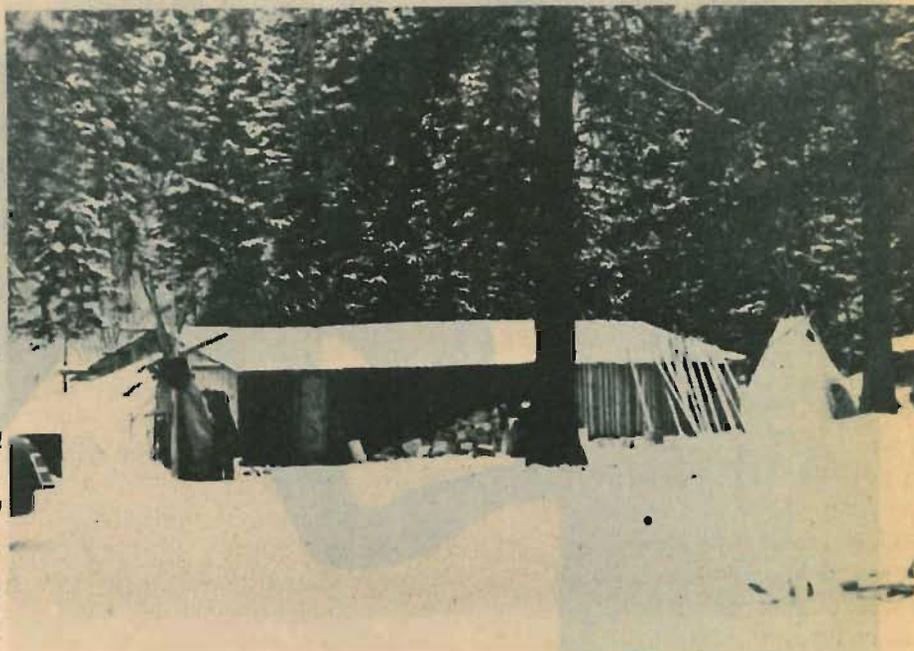
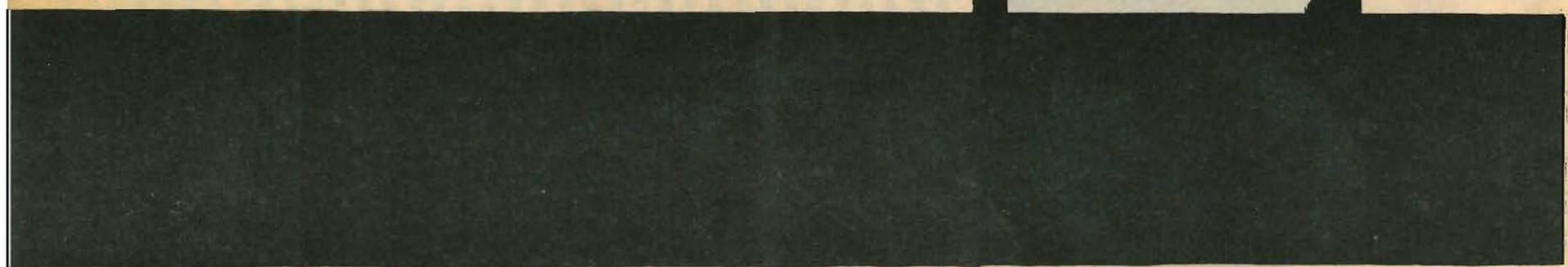


Photo: Penticton Band



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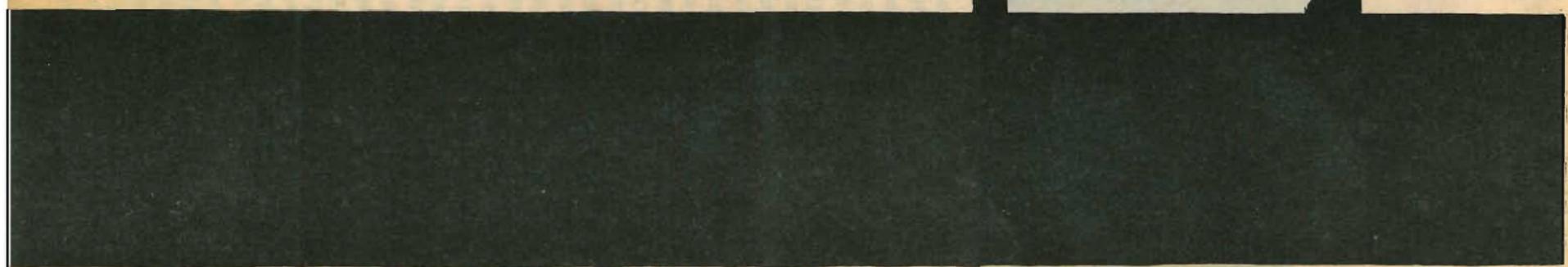
SCHOOL





DANGER:

SCHOOL



this. Know what I say as I speak now. I guess you did not resent what I said and you have read this far. If you are Indian and think and believe that way then the words I have said, you may take some meaning and wisdom from, and you may use it in some way.

**Lim Lempt
Larry Timoykin
Penticton, B.C.**

the most important things is seeing my children involved and seeing the transformation and change that is happening. It is beautiful to see the young ones taking over and working to help, and forgetting their self-centredness and learning to care for each other and help regardless of age. A place of great spiritual uplifting. A place where love will grow powerful and strong and alleviate the hatreds that destroy. A place we can learn not

because I learn some things that are important, and when I return home I can share with my relations. It gives them hope and through their prayers this camp can be strengthened.

I don't feel I'm here because I want to be, I feel I am directed here. I feel it is through the Great Spirit things are done. And it is through this legacy our Indian people have learned and gone on beyond, that we will follow through. With this belief and strength we cannot fail.

**Anita Cheer
Colville Reservation
Omak, Washington**

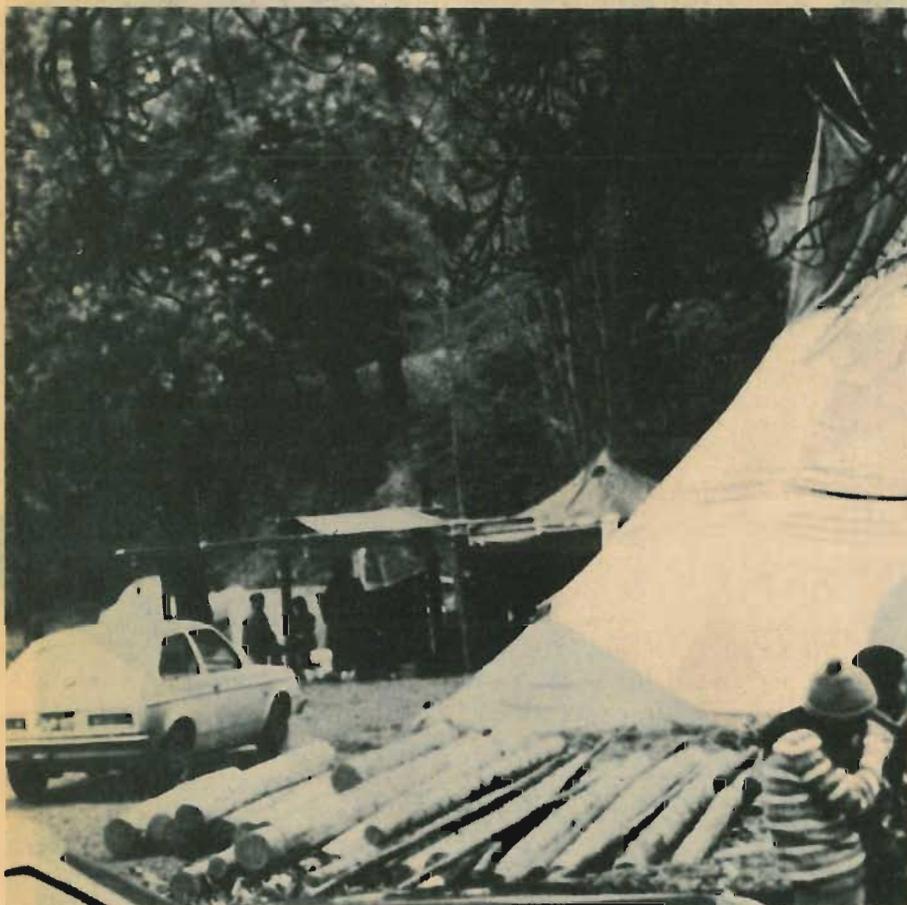


Photo: Pentiction Band

My name is Wanasut, after my great-grandmother, who is from around Ellensburg, Washington area.

This place is so alive, it's a place you always come back to. There is such a drawing force here, even when you are away it is on your mind. The workers here we believe are directed to be here. We help each other spiritually, mentally, and physically. It's a good place to come to hear our Elders, and a place for remembrance of things that have happened. Many revelations and realizations come out here. It is a very inspirational place and we pray that many more spiritual camps will be resurrected and one of

to be judgmental because if we feel that such things happen that is something we must pray about. This is a place for learning to become harmonious with man, animals and all nature.

We are learning from the Elders of the prophecies that have been laid down for us and now I see that our children are preparing for what is in the future, and how they must help all people to be prepared. There is great honor and respect for the spiritual leaders. We hear their words and we know that the time is now at hand to meet the needs of our people. I am planning to be here as often as I can

I am Jean Aquash, Ojibway.

These spiritual camps are very important to our children and our generations ahead. These are nests for grandfather to keep us protected so we can learn the ways of our people, the right ways for us. In these camps we learn to build our spirit, our mind, our body. We learn again what it is to live. Many of our camps help our children learn. Children who have been through the concrete jungles of the cities where there is no life, where those live who don't know what it is about. They learn about their abilities both physical and spiritual. They learn to exercise their minds because in these camps we have the sacred sweats where we learn to purify ourselves and become innocent. We learn the ceremonies from our Elders. We learn to respect and to be humble.

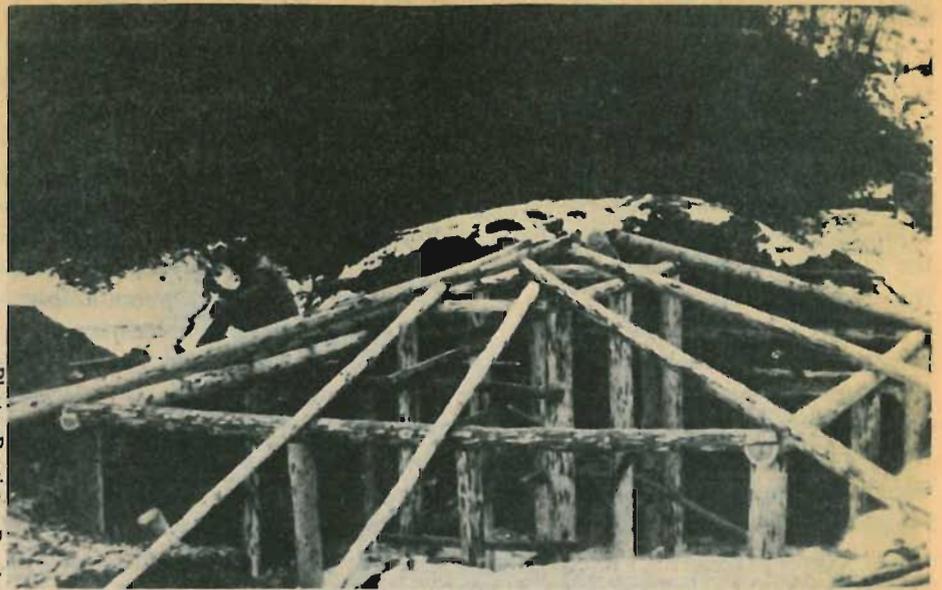
We must have many more camps so we can learn in our family circles everywhere. So we can hear the inner voice of what the Great Spirit wants us to do, the directions He gives to us as individuals. We learn all these things through the sweats and ceremonies. It is the spirit we build up, to meet our Creator, not just for ourselves but to share with and help one another. This is the knowledge the spiritual camps give for the generations ahead. I believe that with a lot of hard work, maybe we can save some lives.

So we need all our spiritual medicine people, pipe carriers and anyone else who walks this road to feel at home at any one of these camps. So that we can be together in spiritual unity when the time comes. These things I believe and much more.

By acknowledging and learning instructions and ways of our Elders, we learn to acknowledge the Great Spirit in many ways and all forms of his creation.

**Regular Visitor from
Anpo Camp
Oregon**

Photo: Pentiction Band



YOUNG ONES' WORDS ON OWL ROCK CAMP

These Indian classes are special to me because I am an Indian. I'd just like to write down a few lines about what's been happening around here while I was here learning. When we arrive up at camp we run up the hill for a while and come back down, and then we have a little meeting about what's going to be happening in the next classes. Then we make Indian baskets.

Jeannette and Teeny are our teachers who show us how to make baskets. The boys would be making bows and arrows. Martin teaches the boys. Then we have lunch and have time to walk around and play. Then we have Indian language lessons and stories about Indians of the past taught by Jeannette and Martin. In the summertime we will be riding horses, travelling, building, and much more. So I would like to invite all Indians: children, teenagers, and adults. We are learning about our own culture.

Lisa Paul

The Owl Rock Youth Group have a camp up on the reserve, if you visitors

would like to stop by and visit for a couple of days. Our camp is similar to ones in the old days, because we have a kitchen part that is dug into the ground, called a pit house. We also have a long house that is used for people to sleep and for gatherings. We have lots of room to put up tents. We have a lake up there called Eneas Lake. This lake is sacred, it is nice and beautiful. It is also quiet up here. Once you come up you won't want to leave.

I think the camp is the best place I've been to so far. I like to think in quiet and learn the Indian ways: how to make baskets, pick berries and bitter roots, how to speak my language. The reason I want to learn all that is because the older people will not be here forever. We will be here surviving on our own and will be thankful for the things they taught us, because then we will know how to make things to carry our food and things to get food with. If we have kids we can pass what we know down to them.

Today we fixed our baskets and the boys worked on their bows.

I'm really thankful when I come to the camp. I would like to thank the

camp workers for taking the time to teach us.

Florence Captiste

Hi! Well, I'd just like to inform you on things I have been learning up at the longhouse. Every morning we jog up to Charley's place at the end of the lake and back to the camp. Then we have classes and lunch and after that we go up the hills or sleigh-riding. We have two more classes and then exercise and play, then go back to the Band office.

**Carrie Jack
Pentiction**

This camp means a lot to me because I learn many different things and it helps me in many ways. The things we learn are to speak our own language and taking sweats; plus we have respect for the camp and others.

I travel from Vernon once a week to come to the camp; that's why it means a lot to me.

The girls are making shawls and

also we sing many Indian songs.

**Joanne Qualtier
Okanagan Reserve
Vernon, B.C.**

Hi, I'd like to inform you on what the whole idea of these cultural classes means to me.

What we are doing is learning to respect our Elders, each other, and to respect each living animal, plant or tree. We also learn discipline. We try to avoid small arguments or fights. We all treat each other equally. Sometimes it seems really hard for us to get used to it. I think it's really a great experience.

We've also learned to do our work and enjoy it. Usually the girls clean up, cook lunch, serve the people and wash dishes. The boys pack water, chop and pack the wood.

We learn old legends and our language from our Elders.

The girls are making shawls and we have just started to put the fringes on them. Probably in the future we will make Indian costumes. The boys are making bows and arrows the traditional way.

In conclusion, I'd like to say that these cultural classes are really something. I hope you understand.

**Tracey Bonneau
Penticton Reserve
Penticton, B.C.
Age 12**

The Penticton Indian Band Education Committee has committed itself to a Cultural Awareness Youth development program in answer to the social disorientation which is afflicting our young people today. We are of the opinion that self-awareness, pride and personal motivation stem from a firm understanding of one's history and parent culture.

The program of activities is designed to assist each individual develop not only practical skills but also social and life skills that will help each to cope and survive as an Indian person in today's society.

The program which has now been in operation about five months involves a one day a week immersion session with activities centred on cultural awareness through our history and customs, spiritual knowledge and guidance, physical training and wilderness survival training.

The program is now being expanded to allow for youth from all areas to participate. The camp is open seven days a week to all Indian visitors.

Hi there. My name is Wholthonecha. Or Punky or Larry Kenoras—sometimes worse, like the saying goes. I would like to share a few things with my people about Owl Rock Camp.

A person or #1 can really straighten out a lot of things, if you are honest with #1. By that I mean doing what you want, feeling good about it *now* and *tomorrow*, too. A place, or places like this, is a need for our people, young and old.

After you have learned about you, then comes life, respect, love, self-discipline, sharing, honesty, learning the ways of the North Americans—the caretakers of the island.

A place, or places like this, is a need for our people, young and old. We need you to remember that, so whenever you are around the south central Okanagan Valley, come to your camp, share what you have to offer yourself!

To all my friends and relatives,
Way 7.

Field Trip to Salmon Arm, B.C.

We went to Salmon Arm to see a pit house and a sweat house. There were 35 students that went up to Salmon Arm. We went in two vans plus we used Jeannette's car because there was too much weight in the van.

Plus we saw another place that had a little model made into a pit

house, like a little village.

Murray Timoyakin

I think that the camp is here to teach us how to be ourselves. I have learned that discipline here has become pretty well self-explanatory, to me anyway: meaning that we discipline ourselves. I also regained my strength to be able to talk to the Elders and learned how to be kind, thoughtful and courteous. Or, in shorter terms, to be respectful towards others.

I also think the main reason for this camp is for us to increase our living skills, not just learning skills, so that we may be able to survive when the snow comes here to stay.

Holly Baptiste



Photo: Penticton Band

Penticton Indian Band Education Committee

Thinking for Ourselves

The main difference between white educators and Indian educators is their method of teaching a person.

White educators teach a person to be dependent. This is done by mind controlling.

Indian educators teach a person to use the power of their mind and all of their senses, and to be responsible and independent.

White educators teach a person to read from a book. This way, you are only making use of just one of your senses.

White educators do not teach a person to depend on his/her mind. The white educators teach a person to depend on another person. We come to believe that we cannot do things for ourselves.

If you want your tire changed on the car, you don't do it yourself. You get somebody else to do it.

If you want your house painted, you can't do it right. So you get somebody else to do it.

If DIA says you cannot teach Indian people because you are not a teacher, then you get a white man from DIA to do it.

If somebody says that you're a dumb Indian, you depend on his mind and believe it and be a dumb Indian.



Indian Education

Indian educators are basically everything from Elders, Chiefs, parents, children, plants, animals and the Mother Earth. Indian educators teach you from the time you are born through all of your life. Indian educators teach a person to use all of his mind and to concentrate into extreme depths and use his senses as a balance of reality.

When we do something we must also include the use of all our senses: our eyes, ears, taste, smell, nerves, heart (feelings), our mind and spirit together as one. If we want to defeat fisheries, DIA or alcohol, then we must put into our minds that we can. We are responsible for our own mind, body and spirit. Indians are creators of our own Destiny. •

Language:

The Indian language is an important part of Indian cultural programs. Through the learning of it, other areas can be developed such as: history, social conduct, physical training, cooking, plant medicine, etc.

The "baby" method of teaching a language is based on what a baby goes through to learn a language.

A first phase would be a simple introduction to the language by hearing it spoken on a daily basis. Use Indian words mixed with English.

The first thing is to learn to *hear* the right sounds.

The second thing, after learning to hear for a few months, is to try to *pronounce* the sounds without trying to remember the meaning. That is *training the vocal muscle*. An important step is remembering the meaning of a sound.

The third step after making the sounds is learning simple every-day words that are used often. This can be built up with nouns (person, place or thing), verbs (action part of sentence such as go, do), and adjectives (add meaning to nouns e.g. *blue shirt*). This leads to knowledge of the language.

As you would do with a baby, give praise and encouragement to the person learning to speak and understand.

INDIAN EDUCATION SCHEDULE

May 1980

May 5-8, 1980

Training Workshop for Band/District/Tribal Training Co-ordinators

May 12-15, 1980

National Indian Control of Indian Education Conference, Winnipeg, Man.

Designed for Band Representatives

May 22-23

Proposed dates to co-ordinate a meeting of Bands concerned with residential school buildings—Resource people from other Provinces. UBCIC Boardroom.

May 23-24: St. Mary's Student Residence Reunion at St. Mary's, Mission.

May 26-27

Cultural Education Youth Meeting

May 29-30

E-12 Meeting, Union Board Room, 440 W. Hastings Street

June 9-10

Training Meeting

Union Boardroom, 440 W. Hastings

June 11-13

St. Mary's Survey-Report to 47 Band's Representatives from the Vancouver District Area of DIA—at St. Mary's, Mission. •

(from page 21)

Another example of physical suppression is the beautiful land that was left us by our ancestors, which the white people call reserves. We treat them like reserves because we are taught to treat them that way. Indian Governments must teach us to see this land the way our ancestors saw it.

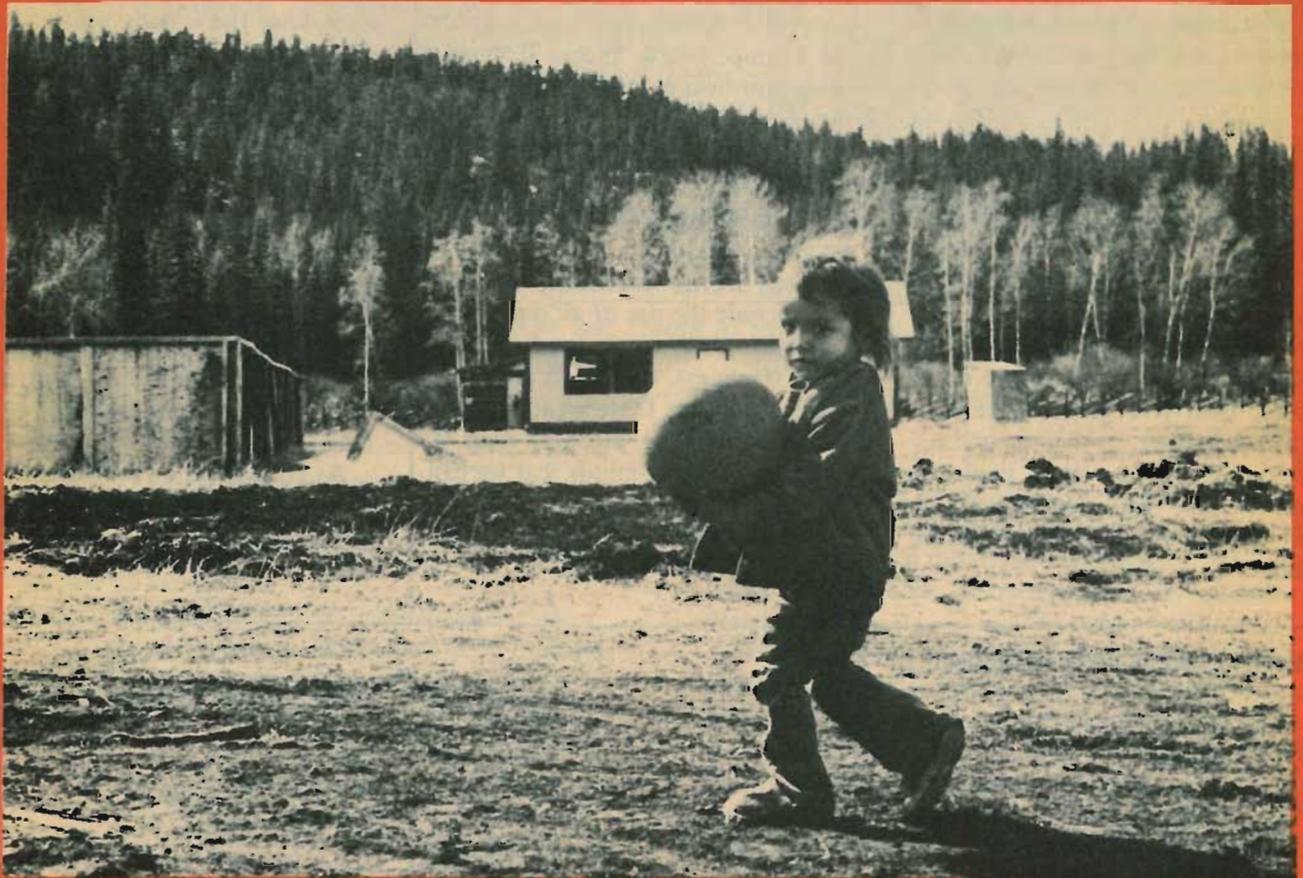
3. The third vital area of concern is the spirituality of a person, which is the foundation of the other two areas. The three fundamental areas of mind, body, and spirit must be dealt with as one, but the first two cannot succeed without the third. The main thrust of communalism in Indian communities was based on a strong and integrated spirituality, which was based on a co-operative oneness with nature. The Indian mind, body and spirit and nature were one, and when things were so, the Indian prospered. Not that he had everything, but what he received is really all he needed to fulfill his existence with satisfaction and dignity.

What do we have now to replace what we had? The seeking of spiritual fulfillment has created a spiritual supermarket on many reserves that has divided many families and communities. This will not satisfy the spiritual togetherness we need. The spiritual rebirth of the Indian people must be the cornerstone of a new direction in Indian Education.

A study of Indian people before contact will show us how the Indian Education system, Indian Government and spirituality were integrated and inseparable.

The choice that we have is clear at this time: do we want to take control over our survival now? Or let someone else control our extinction?

We have to develop an approach that borrows sound unchanging principles from the past and combines them with the needs of the present in order to create a vision for the future that is designed to help Indians succeed today. •



The spiritual rebirth of the Indian people must be the cornerstone of a new direction in Indian Government

THE INDIAN WAY BACK TO HEALTH

Indian people from all over British Columbia and neighbouring provinces and territories came to participate in our Indian Health Conference held at the Kamloops Indian Residential School, March 21-23. Elders and young people alike came forward to share their feelings, concerns and ideas on Indian Health and our peoples' responsibility.

A solid foundation was set by the people who came together; they gave of themselves to rekindle the positive attitudes and strengths of our forefathers.

The sacred ceremonies, dancing, drumming and singing which took place in the evenings made people feel strong to share good things.

Sharing our knowledge makes us stronger

The need for more people gatherings was strongly recommended throughout the conference, to strengthen our people to work towards Indian control of Indian health.

This feeling was expressed by Peter Bighead, one of the guest speakers from the Blood Reserve in Alberta.

"We should start sharing. That is one of the greatest gifts that is given to our Indian people, is the gift of kindness, a gift that no other nationality is given; it's being close to nature—the Elders know. We start hanging onto this kind of thing, we're going to be a lot stronger."

"Old Indians used to have a great deal of concern on health so that they would not get sick, because their whole existence depended on health,"

said George Manuel, guest speaker and UBCIC President.

"They had to be healthy so they really made every effort to make sure that they were healthy. There were many things to do to stay healthy. They had to learn about herbs, leaves, roots, berries and so forth. They had to know what to do to stay healthy. They had to make it their priority. That was a value they had."



An overall consensus was reached that Indian health endows more than physical well-being, but it also has to include emotional, mental and spiritual well-being. As Alberta Lightning, a medicine man from Hobbema, Alberta, stated:

"In the beginning of the native creation everything was created mentally and spiritually. That was the only birthright that was granted."

The traditional disciplines which our people used daily to maintain good health were shared by our Elders and guest speakers. These included sacred sweats, winter

swimming, and fasting. These strong disciplines made life good for everyone.

Over the three days of the conference, we discovered and shared the very basic roots of how we can begin to deal with the issue of Indian Health. Through this conference, our people clearly stated the direction which must be taken and with whom the responsibilities lie. The necessity to find our way back to our traditional practices is needed to

Our Elders learned about herbs and roots to stay healthy. Now we have to teach our children the traditional way.

follow a path that was given to us by our Creator.

"If you're really serious about the health of your family then you must redevelop that priority; we must redevelop that old concern about our health. We have to develop again to start mentally conditioning our people to look after their health," George Manuel says.

Our brief, which we prepared and presented to Health Services Review '79, reflected the feelings of those at the Indian Health Conference. Our brief was also submitted to National Health and Welfare.

HEALTH SERVICES REVIEW

The presentation given at the National Health Services Review '79 in Edmonton this month was of great importance to B.C. Indians in gaining control over the delivery of health services.

A recent health hearing held in Vancouver in February, 1980, was too early for the Union to give its presentation and more consultation was needed with the Bands.

Now, it is hoped the Health Services Review '79 will be able to sort through the complexities surrounding Indian health and propose changes with the Federal Government to ensure we survive as a healthy people in control of our lives.

George Manuel and five Band delegates, along with staff members of the Health Portfolio, presented the main points and recommendations from their submission.

Henry Smith, an Elder of the Tsartlip Band, opened in prayer for Special Commissioner, Emmett Hall, to listen and accept B.C.'s submission to the hearing. The Commissioner listened as George Manuel told him the provincial government in B.C. denies it has constitutional responsibility to Indian people.

"The provincial government in B.C. wants to take over the services of Indian people but they don't want us to be involved in them. We don't want health services to be turned over to them.

"We would like to see the federal government turn the block funding which provides the provincial government for services of Indian people, over to the Indian people in B.C." B.C."

The Health Review '79 was held

out of fear that the medicare system might collapse as doctors threaten to pull out of medicare.

"If doctors are going to insist on total control of their own profession and a larger income, then they must be willing to give adequate medical care to serve more isolated areas in the North and become more accountable to the people they serve," George Manuel said.

Nonnie Elliot, a Community Health Representative for the Tsartlip Band, said they find problems when dealing with Medical Services. "We still have inadequate housing, faulty sewer systems which are always running over because of septic systems poorly installed on the reserve, and our suicide rate is high.



Bill Cranmer, top r., Ernie Willie, top. l., Nonnie Elliot, b.r., Evelyn Ignatious, center, Henry Smith, b. left.

"It all relates to the basic needs of our people. Once those needs are met, then we can concentrate on preventative measures and make health our priority. I don't think our job can be

effective until those needs are met."

A Band faced with these serious problems must negotiate with two separate government departments to resolve those problems.

George Manuel said Indian people could develop a lot of self-help programs if the Department of Indian Affairs were responsible for channelling the funds to them. To deal with one agency would make it easier for Bands to find solutions to the problems they face.

The Kwakiutl District Council presented their submission on the health situation in Alert Bay. Commissioner Hall said he couldn't do anything about it, but listened as he was told of the many difficulties the Band has been experiencing.

Health care is provided by the Federal Government, but only as a matter of policy that seems to change with each change in government. Indian health must be entrenched in the Constitution as a right or it will always be endangered. It was recommended the Indian Act must be revised to reflect this right and to reflect the right of Indian Government to control the health care delivery system.

One of our fifteen recommendations was that the Federal government exert force on the Provincial government to cause the negotiations of Land Claims and Aboriginal Rights to begin. The only solution to better health is settling these claims and establishing Indian government.

The end of the submission read: "Should our recommendations be rejected by the Federal Government, we will then take our case to the United Nations. •

Alert Bay Health Inquiry REPORT CONFIRMS BAND'S CLAIMS

Dr. Gary Goldthorpe, Commissioner for the health hearings at Alert Bay in March, gave his report on the health and health services of the Nimpkish people on April 19, 1980.

During his 23 day stay at Alert Bay, Dr. Goldthorpe found in his study of 132 death certificates of the Nimpkish people that many of the deaths occurred in cases of alcoholism and despair.

He found 56% of the Alert Bay people died before age 40 and infants had a 44% chance of reaching age 40. The death rate for the people on reserve is almost three times the rate for members of the group who live off reserve.

"Alert Bay Indians are less healthy than other B.C. Indians. One can say an Alert Bay Indian stands a 25% greater chance of dying within the next year than does an Indian elsewhere in Canada."

Dr. Goldthorpe felt it was ironic that those who had the most seem to have lost the most. "Today the Alert Bay Indians, among the wealthiest and most sophisticated in Canada, suffer higher death rates than other Canadian Indians who live in remote villages without running water, electricity or central heating."

He said their health declined with suppression of their language and culture, with the anti-potlatch laws, schooling away from home and family, with the decline of salmon stocks and with the influx of welfare cheques and the disappearance of their communities.

"From countless hours of listening to residents of Alert Bay and other communities I find Dr. Jack Pickup possesses at least the minimum level of medical skill and knowledge to practice medicine in B.C. But Dr. Pickup has been on many occasions

drunk while performing as a doctor, and in public at Alert Bay. Renee Smith died in St. George's Hospital due to the negligence on the part of Dr. Jack Pickup to apply adequate medical care and procedures."

Dr. Goldthorpe recommended that Dr. Pickup move to practise in a larger community and that he abstain from alcohol or, if impossible, to enter a treatment program for alcoholism. Goldthorpe asked the B.C. College of Physicians and Surgeons to review the evidence they received on Dr. Pickup's care.

The Nimpkish Band's final submission to the Commissioner on March 24, 1980, said they want control of the health services delivered to them and establish a Nimpkish health board to operate a health clinic on reserve.

Dr. Goldthorpe supports the Band's wishes to establish a health board and affirms their desire to take control of their own health care system. He recommended the Medical Services Branch and the Nimpkish Band negotiate as soon as possible to bring about their control of health services.

Nimpkish Band Manager Pearl Alfred said she felt it took a lot of courage on Dr. Goldthorpe's part to make the report he presented.

"The report confirmed everything the Band has been saying. We knew our health here was poor but to see the statistics in black and white confirmed it.

Now we have to make sure changes happen quickly. We are now planning and are hoping to meet with the Federal Minister of Health within ten days to discuss the turnover of services to the Band.

Dr. Goldthorpe has given us a lot of backup for discussions with the Provincial Government. I think things can only get better." •

CHILD WELFARE STUDY

The Steering Committee for the Child Welfare Study held a meeting on March 26, 1980 to determine what the next step will be. Representatives from the Program Evaluation Branch in Ottawa, DIA Regional Office, the North Coast District Council, the Lakes District Council, the Union of B.C. Indian Chiefs, the B.C. Native Women's Society, the Alliance, a Native newspaper, and the co-ordinator of the study attended.

The co-ordinator submitted a Preliminary Report to the committee and, after some discussion, the committee agreed that more time is needed since many of the finer details are not yet included in the terms of reference. The preliminary stages of the study will be extended by three more months so that the co-ordinator will have ample opportunity to meet with a wider range of Indian people. Since the people of the north are unable to attend any of the assemblies, the Tribal Councils in the committee will hold meetings with the co-ordinator for people in their region to keep them informed.

After learning of the extension, many have sent in their terms of reference or phoned to make arrangements to meet with the co-ordinator. Hopefully this trend will continue until the 30th of June 1980 when the preliminary stages of the study will end.

Indian Home Needed

An Indian family of two brothers and two sisters needs a home. They are now staying in a temporary foster home.

The children's mother visits them, but cannot raise them on a daily basis.

For more information, please call Annabelle Fung at 438-6101, or Muriel Simon at 321-3441, Ministry of Human Resources.

CROP PLANNING



photo: Mary Louise Williams, Mt. Currie

Mount Currie Band farmer readying the land for spring activities.

by Chester Douglas

It's the time of year when there is a lot of activity around everything to do with agriculture: farm supply stores, fertilizer and machinery dealers, processing companies, dairymen, ranchers, sheep breeders—the list goes on and on.

Now is the time everybody is planning their crop program for the growing season. There are many factors which will affect these plans. Based on past experience or on future projections, almost everybody will be making changes to their past year's operations. Some will just be alternating fields from one type of production to another, others will be making major changes, such as increased production to suit forms of expansion like herd size or shortage of feed in past years. Others may have overproduced and not been able to market or use last year's production, though this doesn't happen very often. There may be a need for a different ratio of specific feed types.

Planning Factors

The main factors in determining what crops to grow or how much of it will be the ability to market and the economic benefits to be realized. Crop rotation also affects one's crop planning. Because different crops use

different constituents from the soil, the grounds must be periodically switched from one type of production to another, to avoid permanent damage to the soil.

Another factor to consider is that certain cultural and other practices that are necessary for one crop type are detrimental, and often critical, for another. An example of this is the use of Atrazine for the control of weeds in corn. Atrazine is a chemical used to control broadleaf weeds in corn crops. Although it gives highly effective control of weeds, it has a residual effect; that is, it remains in the soil long after the crop year is over, and if used at a high rate, critical amounts of the chemical remain in the soil two or three years after.

So when a person is planning his crops for the year, he should consider his feed requirements, his ability to market and his soil management before making his final decision.

Something that shouldn't be overlooked in crop planning is the ability to harvest when the crops are ready. If a person doesn't plan his production and harvesting time properly, he might end up with all his crops ready to harvest all at once. This could result in losing part of his crop. •

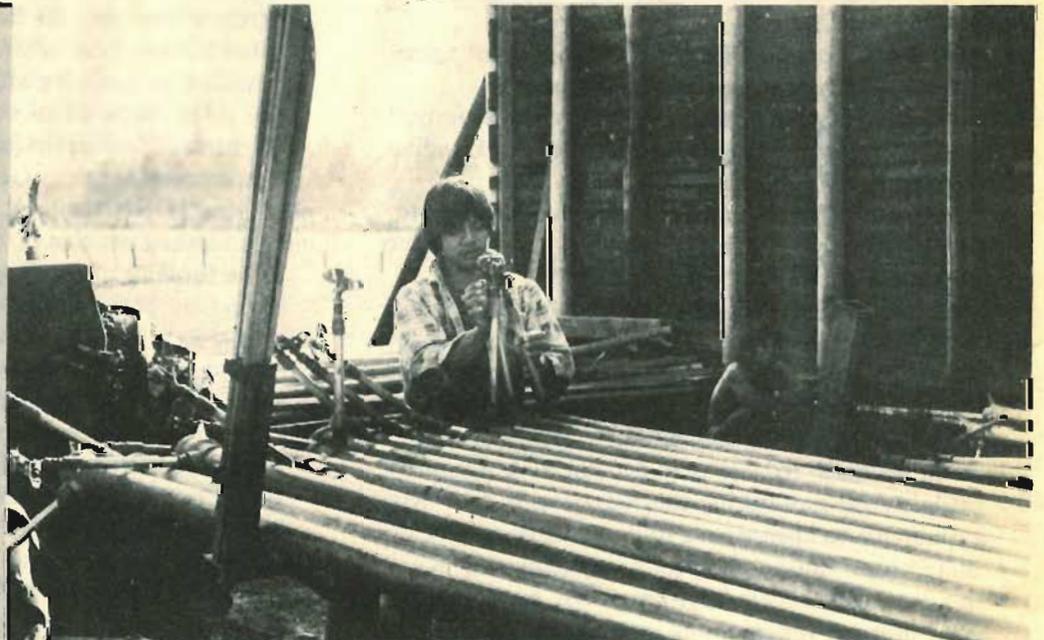
Planning an Irrigation System

An irrigation system should be designed and installed so that it suits the particular circumstances (soil, crops, climate, water sources, etc.) of the area to be irrigated. It is no good to simply copy a neighbour's system or choose a method which at first hand seems suitable. By making sure that all factors are checked out, costly mistakes and future operating problems can be avoided.

- **Plan Ahead**—have your plans finalized the year before you wish to irrigate; try to arrange to install your system in the fall.
- Contact your local WIAC fieldworker for information on available publications on irrigation. Your local Ministry of Agriculture Office can also supply you.
- **Get a good map of your area** and mark out the areas you wish to irrigate. An air photo is very useful: ask your WIAC fieldworker to order one for you.
- Contact your local Ministry of Agriculture Office and get advice on the irrigation methods which will be most suitable to your particular needs and circumstances. **Arrange to have your soil tested.** You may also need to improve drainage.
- **Check out the sources of water**—are they reliable? What are your water rights? How much water is available? Have the water tested for **Quality** (it may have high levels of dissolved salts). Does the water have a lot of **sand** in it? (this will clog up sprinklers). If you are considering having a well drilled, contact **Environment Canada** who can advise you on likelihood of success.
- If you are planning to use electric **pumps**, you will be restricted by the availability of hydro service: do you have single or three phase service? Gas and diesel

A suitable irrigation system depends on each individual's circumstances like water supply, soil, crop, climate and so on.

Right: setting up irrigation for the Seabird Island Band's bean-crop last year.



WIAC Workshops

Date	Workshop	Place	Fieldman
May 6	Small Animals	Cranbrook <i>Cancelled</i>	Dan Gravelle
To be set	Farm Machines	Ft. St. John	Angus Dickie
To be set	Home Gardens	Lillooet District	Mike V. Joseph
May 12-16	Fieldmens Workshop	WIAC Boardroom	WIAC
May 12-13	4H	Stoney Creek	Jimmy Quaw
May 20 & 21	Land Clearing & 4H	Stoney Creek	Jimmy Quaw

engine powered pumping systems are expensive to buy and operate. Tractor driver pumps are hard on tractors and tie up valuable machinery when you may need it.

- Estimate how much **labour** is involved with different systems.
- Should you decide on a **sprinkler or gun system**, approach a reputable irrigation supply company in your area. They should be willing to design a proper system and draw plans and give you a definite quotation. The company should also be willing to have their proposed plans checked by your local Ministry of Agriculture Engineer. Do not expect the company to give you any of their plans before you have made a contract with them. Arrange to have the proposed plans given in confidence to your Ministry of Agriculture Engineer for checking **before** you make a contract.
- Plan to instruct your workers on **safe working habits**—irrigation pipes and power lines can be killers! •

Regulating the Forests the Indian Way

The Indian Timber Regulations suggests that Indian Bands are incompetent in the management and development of their own timber. Last month we discussed two ideas for changes in the Regulations: Band authority and control over Indian timber management and obtaining timber quotas to supplement the depleted Indian timber. What is the next step? What are your ideas? It is time for action rather than just talk. If you have any comments or views about the following draft proposal for action contact the Forestry Committee at (604) 684-0231 or write to 3rd floor, 440 West Hastings Street, Vancouver, B.C. V6B 1L1.

Summary

This proposal will focus on the hearts on the administrative policies and procedures of Indian timber. Our goals and objectives are to lead towards Indian Bands independently directing the development of the forestry sector. This step will advance the overall progress of the economic development activities of Indian Bands in B.C.

Goal

To amend the Indian Timber Regulations and include the following objectives in the process.

Objectives

- Draw up alternative plans of action in preparation for discussion with Indian Bands and District Councils, in order to form a clear direction for the management of Indian timber.
- Assess the role and authority of the Departmental District Foresters according to the Indian Timber Regulations.
- Assess the success and failures of the forms of agreements that give rights to cut Indian timber.
- Assess the financial management of monies derived from royalties and stumpage payments of Indian timber.
- Plan the development and maintenance of an up-to-date inventory system of Indian timber. (The present one is about 20 years old).
- Draw up plans to develop and establish a central Indian forestry body to secure financial backing for the many Indian forestry resource people who could concentrate in such areas as (a) monitoring the goals and objectives of Indian Bands to by-pass bureaucracy of both federal and provincial government agencies, (b) monitoring the federal and provincial agreements to ensure that Indian Bands are not excluded from important forestry agreements (such as the case with the federal-provincial agreement on silviculture or tree planting or stand tending), or (c)

The Indian Timber Regulations:

- regulate the harvesting, sale and disposal of timber within Indian reserves and surrendered lands
- dispose of Indian timber through a Permit (for Indian use) to a Band for Band purposes, or to a member or a group of members of a Band to cut timber or fuel wood for his or their individual use without the need to pay royalty or stumpage payments
- dispose of Indian timber through a Permit (to sell timber) to a Band or member or a group of members of a Band for a period of one year and stumpage or royalties must be paid unless such payments are waived as a measure of relief to the permit holder
- dispose of Indian timber through a "Licence" which is available to any person other than a member of a Band on whose behalf the timber is being administered
- specify that Licences are available where timber has been surrendered or released to the Crown or without a surrender where the Assistant Deputy Minister is satisfied that the sale of the timber is in the interest of the Band and the Band Council consents
- specify that Licences are to be issued after advertising except where stumpage or royalties payable on the timber will not exceed \$2,500.00 and are for a term of one year and are renewable
- specify that ground rent must be paid each year at a rate of \$0.20 per acre with a minimum fee being \$40.00 and a security deposit must be kept in place
- specify that both the Permit (to sell timber) and the Licence stumpage or royalties are payable and the timber must have been measured by a licenced scaler or by some other person appointed for the task and all stumpage or royalties must have been paid before the timber can be manufactured at a mill unless consent has been obtained from the Assistant Deputy Minister.

monitoring the Canadian economy in regards to interest rates that may hurt the overall development of Indian forestry.

- Develop a mechanism by which the federal government will negotiate a federal-provincial agreement for a program that can allocate timber quotas for Indian Bands to supplement the depleted Indian timber. (This is by no means a part of Indian land claims).
- Determine how the Band by-laws can give Indian Bands more local control over such matters as reforestation (re-planting after Indian trees have been cut) or other matters that will affect the long term development of Indian timber.

This account supports George Manuel's statement in a press release on April 11, 1980 regarding the Department's funding policies :

"The funding of the Department must be changed to emphasize positive socio-economic development programs for Indian Bands instead of social assistance dependency. These welfare programs now dangerously dominate any socio-economic development. In 1980-81, more than 27 million dollars has been ear-marked for Bands. Little more than 3 million dollars has been slotted for socio-economic development. Divided among the 194 Bands of B.C., an average of \$140,000 would go to each Band for welfare payments, while only a miniscule \$15,500 would reach each Band for job creation and economic development."

INDIAN CONSULTING GROUP

A new consulting firm has opened its doors for business in Vancouver recently. NDCS Consultants are prepared to offer a wide range of development services to Band Councils, Indian Organizations and individual business people.

The difference between this consulting group and all the others in B.C. is that NDCS Consultants is a wholly Indian-owned business venture. All the partners in the group are Indian professional people from different parts of the province. They include businessmen, a lawyer, educators and experienced administrators.

The interim president of the group is Chief Gordon Antoine, Coldwater Band:

"Our firm has a unique advantage in understanding and assisting with the aspiration of Bands and individuals as well as those of other cultural minorities in our society. We have worked with Band Councils, government departments and our own businesses. We know the problems and we also know the opportunities that are available."

Some of the areas where the group can provide assistance to Bands are:

- community planning
- project development (logging, real estate, etc.)
- general management services
- preparation of funding proposals
- staff recruitment
- negotiations with government
- special Band training courses
- environmental and socio-economic impact studies

Gordon Antoine went on to say:

"I would like to emphasize that this is strictly a business venture by a group of people with certain skills to offer. We are not associated with any other provincial Indian organization or group. We are strictly professional consultants with a service to offer."

NDCS Consultants has an office at 225-744 W. Hastings Street in Vancouver. The office phone number is 682-7615. The group is presently preparing some literature which will be sent out to all Band offices later this month.

WINDEMERE ELKS

NEW PROVINCIAL INDIAN HOCKEY CHAMPIONS

by Irvine Harry

During the long Easter Weekend many fans were treated to excellent hockey action in Smithers when the all-native Provincial Hockey Play-offs took place.

A total of nine teams took part in all of the action. Two teams came from each recreational zone in the province.

Windermere Elks	Zone 3
Merritt Braves	Zone 3
Alkali Lake Renegades	Zone 4a
Prince George Native Sons	Zone 4b
Ft. St. James Chiefs	Zone 4b
Kispiox Warriors	Zone 5
Hazelton Wolverines	Zone 5
Moricietown Canyon Bears	Zone 5
Kitimaat Thunderbirds	Zone 5

As zone 5 was hosting the provincial play-offs they had the option of putting in more than the two-zone representatives.





Hockey action got underway with Fort St. James Chiefs playing against the Kitimaat Thunderbirds and winning quite handily.

Other first round action was Windermere Elks beating Kispiox Warriors, Prince George Native Sons beating Hazelton, Ft. St. James Chiefs bettering Merritt Braves and Moricetown Canyon Bears whipping Alkali Renegades.

All of the losing teams dropped into the "B" bracket.

In the "A" events, Windermere Elks easily handled Prince George and Ft. St. James Chiefs nipped Moricetown Canyon Bears. This led to the quarter finals and had Windermere squaring off against the Fort St. James Chiefs. The southern team, Windermere, easily outskated, and generally outplayed, the Chiefs from Fort St. James, who incidentally were the past provincial winner for 2 years running.

Action on the "B" side:

Kispiox beat Kitimat, Alkali beat Merritt, Kispiox beat Hazelton, Moricetown beat Kispiox.

Alkali Lake beat Prince George and Alkali Lake avenged their first

round loss to Moricetown. The two remaining teams vying for the right to play against the Windemere Elks played an excellent game with the outcome being: Fort St. James finally beating the fast skating Alkali Lake Renegades. This set the stage for the final game between Fort St. James and Windemere. The result was the same as the game for the "A" finals—Windemere easily out-classed the Fort St. James team and thus won the right to say that they are the Native Hockey Champions for 1979/80.

Most Valuable Player—Pete Nicholas, Windemere

Most Inspirational Player—Arnie Ignatius, Alkali

Most Points—Rick Nicholas, Windemere.

The final placements for Native Hockey:

- #1 Windemere Elks
- 32 Fort St. James Chiefs
- #3 Alkali Lake Renegades
- #4 Moricetown Canyon Bears
- #5 Kispiox Warriors
- #6 Prince George Native Sons
- #7 Hazelton Wolverines
- #8 Merritt Braves
- #9 Kitimaat Thunderbirds.

NEED FOR NEW PROVINCIAL SPORTS ASSOCIATION

A number of years back the B.C. Native Amateur Sports and Recreation Federation office was established and opened, funded from Ottawa.

Communications, therefore, was established and opened doors to many Indian communities throughout B.C. who otherwise would not have any means of communicating.

Through this source we were able to plan better sports activities for our young people. Tournaments were established, with the Provincial Finals determining which community is the Provincial Champion in their own area of sports.

Travel was no obstacle for teams through grants obtained by the B.C. Native Amateur Sports & Recreation Federation staff. Young people struck up friendship among each other, learning and becoming aware of other villages.

Unfortunately, cuts in budget over the past two years have been felt throughout B.C., and now the office is closed. With the closing of the office communications with other areas of B.C. are once again broken. With the cutbacks in budget so severe that the office has to close down, it is like closing the door to the opportunities that are available to our young people.

If we just accept this to happen it will be like going back to how we were in the past... "Isolated once again".

It is up to each community in B.C. to do something about keeping this communication open among Indian villages, through the B.C. Native Amateur Sports and Recreation Federation as our head office.

Perhaps each Zone can draft up a resolution requesting that the B.C. N.A.S. & R.E. be opened again; there is a need for this office. Physical recreation is a preventative program in regards to alcoholism and drug abuse.

by Mary Green

UP-DATE

WEST COAST OIL PORTS INQUIRY

In August, 1979, the National Energy Board announced hearings into the matter of application made by Trans Mountain Pipeline Ltd. and Foothills Oil Pipeline Ltd. for Certification of Public Convenience and Necessity, under Part III of the National Energy Board Act.

On October 15th the National Energy Board began its hearings in Vancouver.

The Foothills Oil Pipeline Company withdrew its application early in the hearing and consequently the UBCIC intervention focused on the Trans Mountain application.

The National Energy Board on February 21, 1980 announced that they were not going to give Trans Mountain Pipeline a permit to construct its Alaskan Oil Pipeline until environmental studies have been completed.

Since the National Energy Board decision, Trans Mountain has announced it will do its environmental studies and will re-submit its application for a hearing as early as September, 1980.

URANIUM ENQUIRY

The Union of B.C. Indian Chiefs has completed its submission to the Bates Inquiry into uranium mining in British Columbia. Although the Commission of Inquiry was to terminate when the seven year moratorium on uranium mining and exploration was declared, participants were asked to prepare submissions on the evidence heard to date. Some of the highlights of the UBCIC submission were:

- (1) We identified the special concerns that Indian people have concerning the possibility of uranium mining in this province and we urged the Commission to make recommendations to the provincial government which would recommend and protect our rights and interests, not only from uranium mining but from all uncontrolled development.
- (2) We drafted model legislation which we believe would ensure that a moratorium on uranium exploration and mining is observed. The legislation also attempts to deal with some of the other potential health hazards identified by the Commission such as uranium in water and the wastes from all mines.
- (3) We provided the Commission with a brief which outlines the minimum studies which need to be done before the initiation of any development which might interfere with Indian interests.

If Bands or individuals want copies of this material, please contact the Energy and Resources Portfolio at the UBCIC.

MUSQUEAM CASE

The Musqueam Band is suing the Department of Indian Affairs for mismanagement and breach of trust in leasing their land without the Band's agreement. The case re-opened on March 20th and 21st, 1980, with some evidence of the lands lease.

Jack Ellis, Crown witness and part share owner of one of the smaller golf courses on the reserve, told of a conversation that took place with Band members around 1961. Ellis had the impression some members of the Band appeared to know what was in the lease.

All of the Band members denied it. However, the evidence was very vague and the case was closed. The judge will be giving his decision on the case in June, 1980.

FISHING CASES

Leslie Edmonds was found guilty but given a discharge on part of the Judge's decision that Fisheries negotiate with the Indian people.

May 5, 1980: Peter John, 40, a member of the Hope Band was charged of fishing with a net near Ruby Creek, seven miles west of Hope on August 6, 1979. His case was heard April 10, 1980 and has been held over to May 15, 1980.

April 29, 1980: Rene Kelly was charged with unmarked fish on October 31, 1979 at Mission. Her case was adjourned.

HUNTING CASE

April 14, 1980: D'arcy Simpson of the Tsartlip Band was charged with possession of a firearm. His case was dropped on April 14, 1980.

Angus Davis: The Legal Team has since taken action against the Majestic Wiley Construction Co. for the damages caused to Angus's traplines in the Fort St. John area. There will be an examination for discovery some time in May, 1980.

Raymond Bob of Anaham was charged for shooting moose and grouse out of season. The charges against him were dropped on March 24, 1980 because the hunting took place on reserve land. The judge told the Indian delegates present at the court to consider it a victory on their part.

April 24, 1980: Fred Shields was charged with hunting for food in the Lillooet area. His case was adjourned for another date not set.

“NOT GUILTY”: Indian Hunters are getting back our Hunting Rights

For over two years now, Indian hunters have been going before the courts and have been pleading not guilty to hunting charges. In September of 1978, Francis Haines told the court that he had a right to hunt. He also told the court that the Provincial Government was acting illegally in the way they applied the Provincial *Wildlife Act* because, by denying out of season hunting sustenance permits, Indian people were in fact being denied their rights to hunt.

Now two years have passed. Our efforts have paid off. Two weeks ago, the Attorney-General of British Columbia announced that from this time onwards, it will be the policy of the Attorney-General of British Columbia not to proceed with hunting charges against Indian people who have been charged when they are hunting traditionally for food. The Attorney-General's office also said that they intended to negotiate with the Indian people to put in law (the *Wildlife Act*) our Indian concerns over traditional food hunting.

The Victory is Far From Complete

We have learned from the Attorney-General's office that the Wildlife Officers do not agree with the position taken by the Attorney-General. In fact Wildlife Officers continue to arrest and press charges against Indian people who are hunting traditionally for food.

Fred Shields, an Indian hunter from Seton Lake, was to appear in Court for a hunting charge in Lillooet Thursday, April 17th. Fred is a 49 year old Indian who was hunting deer to feed his wife and four children. UBCIC lawyers contacted the prosecutor and asked that the charges against him be dropped. We made the request based upon the announcement of the Attorney-General's office several weeks ago. The prosecutor refused to drop the charges immediately, saying that he would only drop the charges against Indian people who are hunting *for sustenance*. In other words, the prosecutor was putting himself in the position which the

Wildlife Officers previously took; so if the Indian person was hunting for sustenance, as defined by non-Indians, out of season hunting may be permitted. After negotiating with the prosecutor and lawyers for the Provincial Government, the Provincial Government agreed to adjourn Fred's trial so the matter can be looked into further.

Victory Brought About by Indians Pleading Not Guilty

All those Indian hunters who pled not guilty over the last two years and fought their case have really helped all Indian people along in having hunting rights recognized in law. There is still a great deal of work to do. Only some people within the Provincial Government are convinced that Indian hunters have rights which should be enforced in law. There is still a good deal of negotiation and education to take place among other members of the Provincial Government and the public at large. •

HUNTING AND TRAPPING PORTFOLIO

At the Northern Regional Conference in Fort St. John, March 13 and 14, 1980, Hunting and Trapping was a major agenda item. The Chiefs at the conference passed a resolution to hold a Trappers Forum in Williams Lake in the 4th week of June.

The guidelines given at the Northern Regional Conference for the Hunting and Trapping Steering Committee for the Northern Region are as follows:

- Breakdown of Wildlife Act.
- How to register traplines.
- Interference of companies and farmers.
- Expanding Indian traplines and Band traplines.
- Trappers' support programs.

- Trappers' Co-op on Reserve.
- Fur selling.
- Purchase of equipment.
- Fur enhancement programs.
- Trapping rights.
- Breakdown of trapline
 - Breakdown of trapline meaning.
 - Individual trapper problems.
 - Protection of Indian trappers, cabins, property.

Two or three representatives from each district will sit on the Steering Committee, to ensure and assist the Union in work that has to be done.

On April 8 and 9, the Fort St. John District Council discussed the Trapping Forum. The Chiefs passed a motion that all persons wishing to attend the Trappers Forum give one

beaver pelt of reasonable size and quality to cover travel expenses. If there were any dollars left over, they will be used to finance another Trappers Forum next year or cover costs for meetings dealing with Hunting and Trapping.

In order to organize for the trappers who will attend the Forum, it would be much appreciated if a list could be made and sent or phoned in to the Union office by May 15, 1980. We will then make the necessary travel arrangements. It would also be appreciated if people attending could bring their own bedrolls and tents.

For more information, call Steven Basil, Co-ordinator, at 684-0231, local #20. •

DAMNING THE LIARD

The Union of B.C. Indian Chiefs passed a resolution at its 11th Annual General Assembly that the UBCIC should oppose any large scale hydro-electric project proposed by B.C. Hydro, including those planned for the Peace, Liard, and Stikine rivers.

On April 1-2, 1980, five people from the community of Lower Post participated in a workshop on the proposed B.C. Hydro Dams on the Liard River. Basically the workshop was to review B.C. Hydro's plans for the Liard River and to do an examination of B.C. Hydro from our past experiences in dealings with them on other issues and on Hydro in general. We also discussed Land Use Studies and the impacts the proposed dams on the Liard river would have on the community of Lower Post.

Proposed Liard Dam to be one of World's Largest

In mid-1978, B.C. Hydro announced that possible hydro-electric projects on two major river basins in northern B.C. were being intensively studied: the Liard, the Stikine and Iskut rivers.

The Liard River rises in the Yukon and enters B.C. near Watson Lake. It flows about 480 kilometres through B.C., around where the Lower Post community is situated, and the river flows on a further 368 kilometres through the Northwest Territories to Ft. Simpson where it discharges into the Mackenzie River.

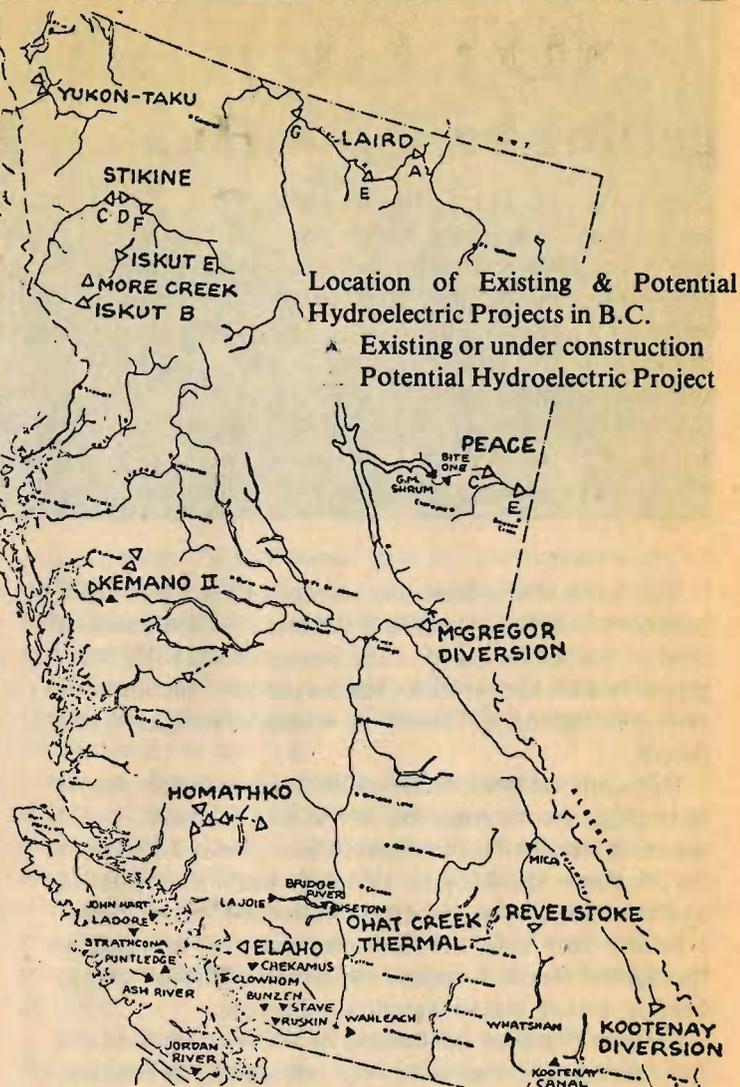
In the summer of 1979, B.C. Hydro went into its second summer of engineering and feasibility studies into plans for hydro-electric power development at the Liard River.

To dam the Liard would create the same amount of power as the Peace, which is one of the largest hydro-electric power projects in the world. B.C. Hydro's plans for the Liard would involve 3-5 dams and a reservoir. The reservoir would be twice as large as the man-made Williston Lake.

B.C. Hydro's studies are supposed to include hydrology, plant ecology, fisheries biology, wildlife biology, and forestry, mining and recreation resources.

Hydro Studies Irrelevant to Indian Concerns

Although the feasibility studies have been underway for over two years B.C. Hydro's first drop-in visit to Lower Post was in the late fall of 1979. They asked the Indian people to participate in a questionnaire. The Indian people would not participate because the questionnaire was so irrelevant to their way of life and because there was no prior consultation. They told B.C. Hydro that they would do their own study on the impacts of Hydro's plans.

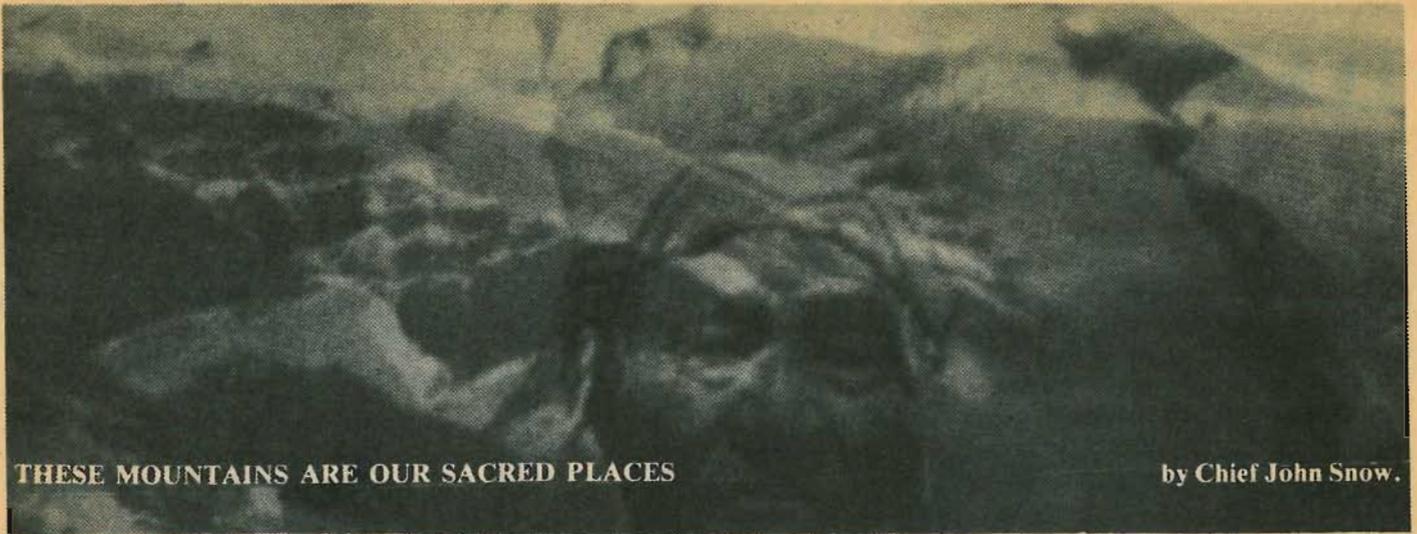


Whole Reserves would be Flooded

Hydro's plans for the Liard River would be devastating to the Indian people. Two reserves are situated in the flood area. Almost all of their traditional and aboriginal territories would be flooded, therefore destroying their hunting, trapping and fishing territories including their year round camps. Archaeological sites, recreational activities, and a total way of life would be destroyed. People in this area rely heavily on moose, black bear, grizzly, caribou, fox, wolves, beaver, coyote, lynx—all these and different species of fish would be flooded out.

There is also the possibility of homes being flooded, and whole Indian Reserve lands. The community of Lower Post and Upper Liard have made it very clear that their Reserves are not for sale and are not interested in any land surrenders so that they can be flooded. The people have also made it clear that they are going to struggle to save their way of life and to preserve their environment which provides for their way of life.

The Lower Post community is in the process of developing a Land Use Study with the Union and are working on ways and means of protecting their reserve lands and their traditional and aboriginal territories.



THESE MOUNTAINS ARE OUR SACRED PLACES

by Chief John Snow.

This book was written and researched by Chief John Snow of the Morley Reserve in Alberta. He is the elected chief of the Wesley Band of the Stoney Indians. He deals primarily with the problems his people have encountered since the signing of Treaty 7, which encompasses his people.

He begins the book in the tradition of all Indian people throughout North America, in the oral tradition. It did not really dawn on me until much later, for it did seem as his voice were speaking out to me; or was it a voice that I had heard before, perhaps the voice of one of my Elders. I believe that it is the universal voice of all Indians throughout North America, one which speaks of strong, healthy, proud, and very traditional people.

He then discusses the coming of the white settlers and the missionaries who were very influential, in conjunction with the Federal Government, in getting the Indians to accept the influx of white settlers. An appropriate quotation from the book which I found to sum up the situation is:

"Before the whiteman came we had the land, they had the Bible. Now we Indians have the Bible, they have the land."

He also speaks of the concept of Christianity, which is sharing, which was nothing new to Indian people, as the sharing of all things that were essential was part of the Indian people's lives. This is one of the reasons that he states why Indian people were so easily swayed into Christianity.

He then goes on to explain the frustrations felt by his people in the signing of the treaty, where the biggest problem was the translation. There were times when three different languages had to be spoken, from Stoney to Cree then to English. Their interpreter at that time was a missionary. As a result, during the translation of the languages between the Chief who signed the treaties and the government official, the actual meanings were interpreted improperly. Consequently the Indians at that time were misled into signing a legal document of which

their understanding was very different from what was contained in the treaty.

Some of the Indians that were present during the signing of the treaty, had believed that they were signing a peace treaty. They had heard of some of the rebellions that were happening in eastern Canada and the movement of various Indian tribes from the United States into Canada. One of the chiefs had asked the Lieutenant Governor the real meaning of the proposal, and was told, 'to make peace between us.'

There are also very fine examples of how the Department of Indian Affairs consistently gave in to the demands of public outcry of the white society. One example was the grazing rights for cattle and horses: the white settlers usually were given preference over the Indians in the selections of their choice of land available for such purposes.

Indian people were also confined to their reserves except when they were issued a pass from the department. I found it very disturbing that they were not allowed to move freely without fear of imprisonment. The Jews in Nazi-occupied Europe were also persecuted if they were apprehended without the Star of David sewn to their clothes.

I would recommend this book for reading to both Indian and non-Indians from the age of sixteen and over. I believe that this book recreates the mood and life-style of Indians today and the past, although it is focussed mainly on the Stoney Indians. It reflects what was happening to most Indians (whether it was treaty or non-treaty), for we were all dealing with the same enemy: the envroahment of the white settlers, the coming of the missionaries and the infringement of policies from the government, which were designed to strip us of all human dignity and to become solely dependent on what is later termed by the white society as government handouts.

This book may be purchased for \$12.95 at most book-stores throughout B.C.

by Reg Percival

The First Water Lily

by Heather Spence

My people have this story about the first water lily.

Long ago some Indians lived by a lake in the mountains. They fished in the lake and hunted in the forest. One night a hunter went high up the mountain to talk to his friend, the Owl. It was dark and the sky was full of stars. One star was enormous and beautiful and very very bright. The hunter went home to wake everybody up. He wanted them to see the strange star.

The people were frightened of the huge star. They did not know if it meant good luck or bad luck. The Chief told a man called Red Sky to go up on top of the mountain to ask the star why she is there:

"Beautiful star, why are you there?" he yelled up at her.

"I would like to live with you because everyone in your village is so happy, dancing, singing, laughing, playing, fishing, swimming."

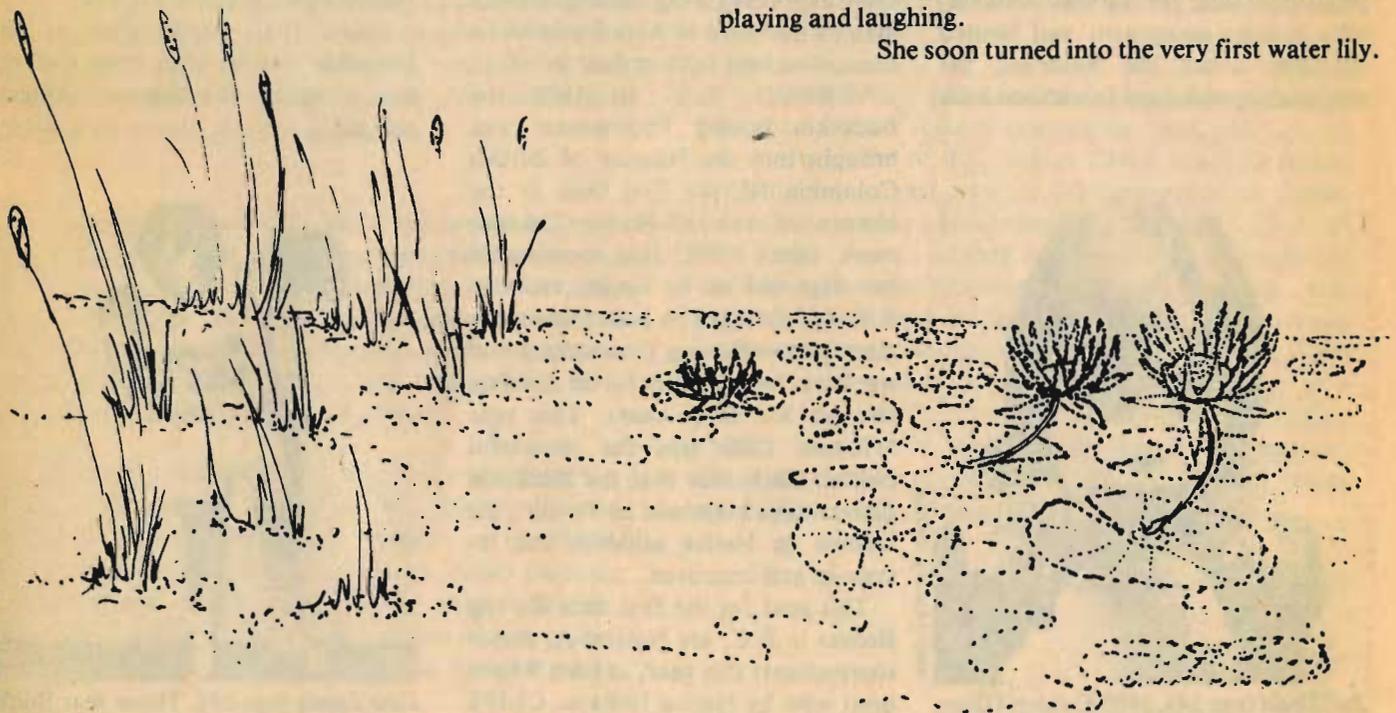
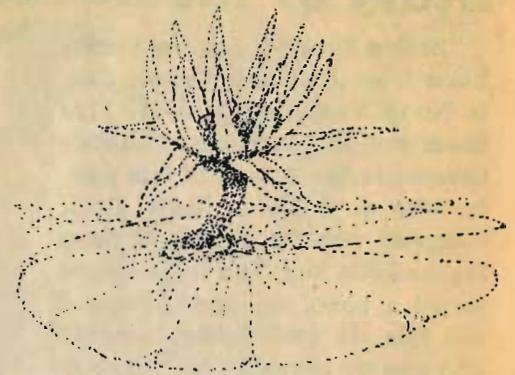
When the star heard the good news she went on top of the mountain to live, but it was too far from the village. Then she tried on top of a fir tree, but she could not see through the branches.

Red Sky went down the mountain to ask the Chief if that would be okay. The Chief said, "That would be terrific."

So the beautiful star floated down to the lake and stayed there forever because she was happy.

The people in the village were very happy the lovely star had found a place where she could see the children playing and laughing.

She soon turned into the very first water lily.



This is a simplified re-told legend from "Tales of Nokomis" by Petronella Johnston.

B.C. INDIANS TOP BOXERS

Story of the Buckskin Gloves Tournament

by Emery Louis

The first Buckskin Boy was Freddy Baker from the Totem Athletic Club in North Vancouver in 1951. Fred Baker was also acclaimed Canada's Greatest Indian Athlete of that year. In 1955 to 1957, a flashy Eddie Campbell won the honour of being the Buckskin Boy. This is the longest period a boxer has been acclaimed this title. In 1957 Eddie Campbell also won the coveted Tom Longboat Trophy which is awarded to Canada's outstanding Indian Athlete.

Although the first Buckskin Boy was in 1951, the Buckskin Gloves Tournament was first staged in 1949. The first Tournament was held at St. Paul's School in North Vancouver and was such a success that an annual tournament was planned. The tournament was to be all native contestants and Grand Chief Andy Paull suggested they be called the "Buckskin Gloves."

Prior to the first annual tournament the boxing shows were very small and held on various reserves, with meagre equipment and limited facilities. From the Reserves, the exhibitions were held in various halls



Gerald Peters (age 19), has won two Buckskin titles 1978, 1980, Vernon, B.C.

and auditoriums in Vancouver and throughout the Lower Mainland. The cards were always an artistic success but a financial failure. People scoffed at the idea of an all-Indian boxing show ever being a big attraction but a man by the name of Alex Strain and a committee held faith in their belief.

VERNON, B.C. In 1978 the Buckskin Boxing Tournament was brought into the Interior of British Columbia for the first time in the history of this all-Native Tournament. Since 1978, this tournament has been bid on by boxing clubs in B.C. for the right to hold this prestigious Native Boxing Tournament and we have been successful in bidding for the last three years. This year Williams Lake was the successful bidder. Each year that the Buckskin Gloves have been held in Vernon, the interest in Native athletics has increased and improved.

This year for the first time the top Boxers in B.C. are Native. At major tournaments this year, at least 8 have been won by Native Indians. CLIFF BALENDINE of Victoria won the most prestigious award, "Junior

Golden Boy Award." Other Native boys to win in major tournaments were Mark Michel of Astoria, Bronze Boy; Randy Gallor of Astoria, Jade Boy; Joe Todd of Kamloops, Jr. Golden Glove Winner to mention a few. Most of these boys will be making a trip East to represent B.C. in the Canadian Championships. This team will comprise of at least 6 Junior Native Boxers.

The results of the 1980 Buckskin Boxing Tournament are as follows:

Sr. Buckskin Boy—Allan Deuth, Williams Lake

Runner-up—Gerald Peters, Okanagan Native Athletic Club, Vernon

Junior Buckskin Boy—Cliff Balendine, Victoria

Runner-up—Curtis Gensaw, California

Best Prospect—William Napier, Yakima

Best Bout—Dempsey Gregorie, Vernon/Cliff Balendine, Victoria

Most Successful Club—Okanagan Native Athletic Club, Vernon

Clubs that participated in the Buckskin Gloves were from California, Oregon, Washington, Alberta and B.C.

Photo: Emery Louis



Joe Todd (age 14), 1980 Golden Glove Champ, Kamloops, B.C.

Photo: Emery Louis



Don Louis (age 16), Three year Buckskin Champion 1978, 1979, 1980, Vernon, B.C.

FRASER VALLEY NATIVE BOXING CHAMPIONSHIPS

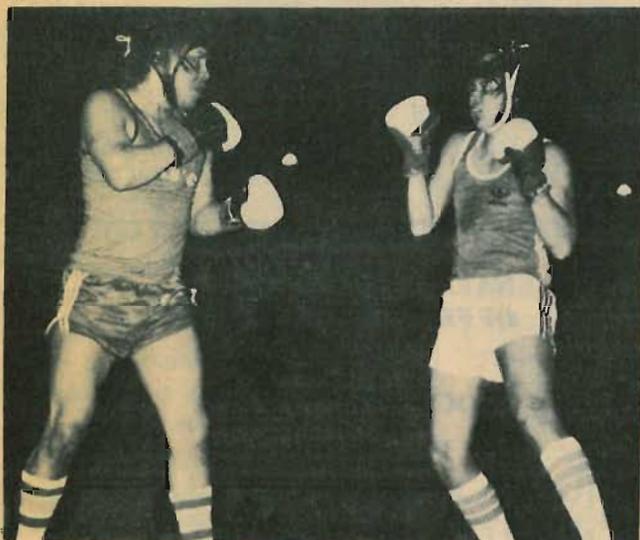
On April 18-19 the Fraser Valley Native Boxing Club sponsored the biggest Invitational Boxing Card held at the Chilliwack Coliseum.

During the two-day card it is estimated that thirteen hundred spectators attended the Coliseum. Archie Moore was the attending celebrity, the former world light heavyweight Champion. Accompanying Archie was his Queen Charlotte Islands boxing team.

There were a total of 127 contenders from Saskatchewan, Regina, British Columbia, Oregon, California and Alaska.

Most Sportsmanlike Boxer: Tom Harris of Nicola Valley Boxing Club, Merritt, B.C.

Best Club: Regina Boxing Club, Saskatchewan.



Senior Buckskin: Dixon Davis, 18 years, of Warm Springs, Oregon.

Runner-up: Andrew Mosquito of Regina.

Junior Buckskin: 14-year-old Isaac Taite of the Astoria boxing club, Burnaby, B.C.

Runner-up: Greg Laboucane of Langley, B.C.

Chilliwack's Ray Bailie was the highlight as the Best Senior bout, defeating George Mason. Earlier this year Mason won a bronze medal at the Canadian nationals.

Best Senior Novice: Both weighing in at 139 pounds and 17 years old, Lionel Samuels of Sandspit fought against Dixon Davis.

Best Junior was fought between Greg Laboucane of Langley and Randy Galler of Astoria Club, Burnaby, B.C.

Best Junior Novice: Wade Shaffer, Regina Club, against Isaac Taite, Astoria club, Burnaby, B.C.

Gary Authenieth won the heavyweight junior division by a knockout in the second round.

The Intermediate class was won by Roy Barrett, 147 pounds, beating Desmond Teewee of Warm Springs, Oregon. Ron Hurst came second in the Senior 125-pound class when he lost to Dusty Isbister in the finals.

Brian Skrysnick came second, after losing to Jay Gallagher, Astoria Club, in their final.

Stephen Authenieth was the uncontested intermediate heavyweight winner. Stephen fought a special exhibition and lost to Chester Kelly of Whitehorse. It was Stephen Authenieth's first fight and Kelly's thirtieth.

Cyril Prescott was second in the **90 pound class**. He lost in the final to Lorne Mike of Nicola Boxing Club.

John Silver placed second in **119 pound class**. He lost to Cliff Balendine of Victoria, present B.C. Golden Gloves Champion.

Ambrose Silver was the uncontested winner in the **intermediate open class 106 pounds**.



Pictures and Story by Greg Contois

Moore, a living legend in the boxing world, was born either 1913 or 1916. He is said to be the oldest boxer to hold titles of any weight class in boxing history. From 1936 to 1946 Moore recorded 136 knockouts, more than any other in a boxing career.

On 1956 November 30 in his early 40's he challenged for the heavyweight title which was left open after Rocky Marciano's retirement. Moore lost in the fifth round to 22 year old Floyd Patterson. Moore retired in his late 40's, still holding his title up to 1962.

HELP WANTED

FAMILY SUPPORT WORKER

Bringing into priority, strong family ties, helping families to grow in unity, love, and understanding.

Job Description:

- Help set up family budgets.
- Assessing individual family strengths and weaknesses.
- Counselling on a one-to-one basis.
- Identify family needs.
- Provide referral service for families.
- Assisting families or individuals to take advantage of community services.
- Provide supportive services to children in care.
- Work to improve family relations, thereby lessening family breakdown.
- Working with broken homes.
- Working relationship with Social Worker, Community Health Representative, Drug & Alcohol Counsellor, Band Council.

Qualifications:

- Minimum Grade 12.
- A high degree of maturity.
- Demonstrate ability to work effectively with families and children on the reserve.
- Experience in community development.
- Preferable with undergraduate training in behavioural science.

Submit Applications to:

Lower Similkameen Indian Band
P.O. Box 100
Keremeos, B.C., V0X 1N0
Attention: Josephine Terbasket, Social Worker.

Deadline Date for Applications: May 22nd, 1980.

Job Starting: June 2nd, 1980



MANAGER, BUSINESS DEVELOPMENT & OPERATION

Required to develop and monitor business opportunities for native people in a small but growing community in North Central B.C.

Should have experience in finance, economics, and corporate planning.

University education in commerce and economics is an asset.

Previous employment experience in a native community or organization is essential.

Salary: \$25,000+ depending upon experience.
Full benefits available.

Please submit in confidence resume to:

Ms. Nancy Plasway
President
Burns Lake Native Development Corporation
Box 1030
Burns Lake, B.C.
V0J 1E0

ALCOHOL COUNSELLOR

Massett, Queen Charlotte Islands, B.C. — A vacancy has occurred at Massett for a qualified and/or experienced Alcohol Counsellor for the Drug & Alcohol Abuse Program. The successful candidate would be required to re-organize the program which has been in existence for about 3 years. They would work with one part-time assistant.

Within the terms of the project, which is financed by the National Alcohol Abuse Program, the Counsellor must be of Native Indian origin.

Applicants should write for further information to: Dagaanthl Tlaat, P.O. Box 189, Massett, B.C. V0T 1M0. Closing date for applications will be May 24th, 1980.

NATIONAL ASSOCIATION OF FRIENDSHIP CENTRES

requires a

SOCIAL FACILITATOR

Duties:

- Develop working relationships between the NAFC and non-native organizations that are concerned with issues related to urban and migrating native peoples
- Aid non-native organizations to develop and implement effective policies that facilitate the development of urban and migrating native peoples on a national and local level as well as to communicate these policies to all interested groups
- Respond to local requests for information, resources and support
- Act as a staff resource to the community interaction committee of the NAFC Board of Directors and work under the direct daily supervision of the NAFC Executive Director.

Qualifications:

- An extensive understanding of the cultures of native peoples and a special knowledge of the needs and aspirations of migrating and urban native peoples
- The ability to sensitize non-natives to native values through public speaking and interpersonal skills
- Extensive knowledge of non-government and service

organizations

- Good organizational skills
- Proven ability in the communication arts, both written and spoken
- Freedom to travel
- Ability to speak a native language is not a requirement, but will be considered an asset.

Salary: Negotiable, please state salary expectation.

Closing Date: May 15, 1980.

Apply in Writing to:

Executive Director
National Association of Friendship Centres
200 Cooper St., Suite 3
Ottawa, Ontario K2P 0G1
Telephone: (613) 563-4844

QUESNEL TILLICUM SOCIETY

Native Friendship Centre
319 N. Fraser Dr., Quesnel, B.C. V2J 1Y8
992-8347

EXECUTIVE DIRECTOR

The Applicant Should Possess:

- Experience in dealing with the problems and needs of native people in an urban and rural environment.
- The public relations skills and experience necessary to deal effectively with government agencies, other native Indian organizations and groups and the local native and non-native community.
- The ability to manage a diverse staff engaged primarily in providing social assistance; referrals; and cultural, social and recreational programs to native people in this community.
- The administrative experience to work effectively under the direction of and in close consultation with the Centre's Board of Directors.

Qualifications:

- A university graduate or high school graduate with considerable experience in related job areas.
- Administrative, Personnel, and Financial skills to manage a staff and budget.
- Administrative experience with native organizations a definite asset.
- Counselling or community development skills and experience an asset.
- Knowledge of various funding sources.

Salary: Negotiable.

Closing Date: May 19, 1980. Reply in writing curriculum vitae and copies of references. Specify on reply Attention Selection Committee.

**Union of British Columbia Indian Chiefs
Indian Government Portfolio
Technical Co-ordinator**

This portfolio focuses on developing the concept of Indian Government. An understanding of the British North America Act and the Indian Act is a must. It is also important that the person be able to develop a good working relationship with people.

Qualifications:

- Familiarity with Band Council Administration
- Must be able to organize meetings and workshops related to Indian Government
- Must be able to supervise and direct a team-oriented office staff, organize and monitor in-coming work from the field

Duties to Include:

- Providing Bands with resource people and information relating to Indian Government
- Assist Bands in Developing policies and by-laws to meet community needs
- Evaluate government policies and programs
- Assist Bands in developing strategies in strengthening their government powers
- Analyze documents in existing legislation with reference to Indian government authority

Applicants *must* be willing to travel extensively.

Salary will be negotiated commensurate with experience.

References are necessary.

Deadline for Applications: May 30th, 1980.

Please submit resumes to the attention of:

Union of B.C. Indian Chiefs
3rd Floor — 440 West Hastings

FIELD RESEARCHERS

Twenty students are being hired this summer to work as field researchers with various Bands. The main objective of this project is to promote and strengthen the concept of Indian Government. All information gathered will be compiled into resource booklets, which will then be made available to all Bands in B.C.

Duties to include:

- Working with communities and travel to neighbouring Bands as well
- Organizing meetings and/or workshops at the community level

Salary: Salary will be \$120/week.

The project extends from now until August 29th, 1980.

*Please note that as of April 15th, 1980, of the twenty field research positions, 10 are still available. If you are interested or have any questions have your Band manager or Chief contact the Indian Government Portfolio.

Indian Writers Workshop

An Indian writer has special responsibilities to both herself/himself and to the Indian communities that (s)he visits and writes about. We need Indian writers to emerge from our Indian community whether they write from their life experiences as Indians or from a broader perspective. And we need to support and encourage each other as Indian writers.

These messages surfaced at the 3rd Annual Indian Writers Workshop held April 1st to the 3rd at the Coqualeetza Cultural Education Centre. Maria Campbell, author of "Half Breed" and several children's books, led the workshop.

More than 15 of us attended the workshop, some for the second or third time. We spent a day doing role-playing, in which each person developed the character of a member of a fictitious reserve, and became that person for a day. Each of us found that experience a bit disturbing, frustrating—it gave us a lot to ponder. We re-learned an important lesson: when we go to a community we are dealing with people, human beings who continue to exist after we've made them part of words on a page. It is not our duty or even within our ability to judge, but it is our duty to dig for those things, those facts and feelings, that lie below what is superficial and easy to see.

This is a part of what defines us as Indian writers: knowing who we are, and trying to convey a sense of our people to others, Indian or non-Indian.

Suggestion

by Gloria Thomas Hill—Coqualeetza

"Tell us the story K'noha."

They climb up over the steel rim bed into the two soft mattresses and under the covers. They never really "made" their beds, that is to pull their sheets back taut or tight, but rather smoothed and straightened the blankets and quilts instead. It was winter.

The little girl had two small brothers who were constant companions and bedtime was the time for stories, when all three children lay back to dream and wonder

"Well, there was this man and his name was Tadahdahoh. He had all snakes in his hair. He was such a terrible man that he could not look at anyone or no one could look at him. He used to live amongst the people but after this happened to him he couldn't anymore.

It was a terrible thing that happened. He soon went away to live in a cave. It just had to go that way. Tadahdahoh who carried a rattle so that when someone approached he would shake it fast and hard to let you know that he was there. When you heard that rattle you knew that it was his, there was no other sound like that."

Her mother swallowed softly and drew the covers over the children. Since the little girl could remember, her mother's hair was white—it never felt like hair—almost like ashes. Her hands were smooth and shiny, and dark: they were small hands with long curvy fingers which always smelled like tobacco.

This other man, the one I can't mention his name, he was walking through the land talking to our people. We were a bad people then, we killed and fought each other, some even ate another man. In a stone boat he came to talk to us, and at the same time that Tadahdahoh was living in the cave.

When he first reached the land he came to a village and they would not give him shelter. He had to sleep in the cold ground outside the village and every day the people came to test him and to try his strength. He claimed he

This year's workshop, and those held during the previous two years, emphasized the importance of personal responsibility and developing a community of Indian writers. For three days we shared our feelings of joy, fear and frustration as Indian writers. For many of us, it was a painful but very necessary release.

was the great law and the great spirit had sent him but they would not listen. He had to show them the power that the Creator had given him, then they let him in. The first people that he came to he called Gonyengie'ea. They were the Mohawks; the first nation to be gathered and they lived at the eastern door. Now he went into the village and chose an evil woman who poisoned people to be a part of this new way. When she heard him talk, she changed right away to be right and good. She was the first grandmother."

By this time the children were dozing off.

The little girl fixed her body and curled her legs up close to her chest. Her smallest brother leaned up against her back and he was breathing evenly and steadily now.

"Well, this man he went to the cave on his way to his next village. He heard Tadahdahoh's rattle and he spoke to him.

"Don't be afraid and alone now. Come out from there and bring your rattle."

"Tadahdahoh just laid close to the wall of the cave: that's how he lived, you know, just laid there in the cave. Well this Tadahdahoh, he became firekeeper at the Great Council after this other man got all the nations together. He still has his rattle. It has lots of power. His name is Tadahdahoh today, the man who keeps the fire.

The next time the mother told the story it would be about the following nation to be formed. She would tell about the people and events that made up each nation. Eventually the entire story of the peace-making journey would unfold. How could the children know then that this was the story of the great peacemaker, whose name still is not to be mentioned openly, of the clans and the feats of the longhouse of the Confederacy of the Six Nations that expand between the eastern and western drawers. How could the children know then that it was the story about them. . . Iroquois.

TWO-ACT POEM

by Val Dudoward

ACT I

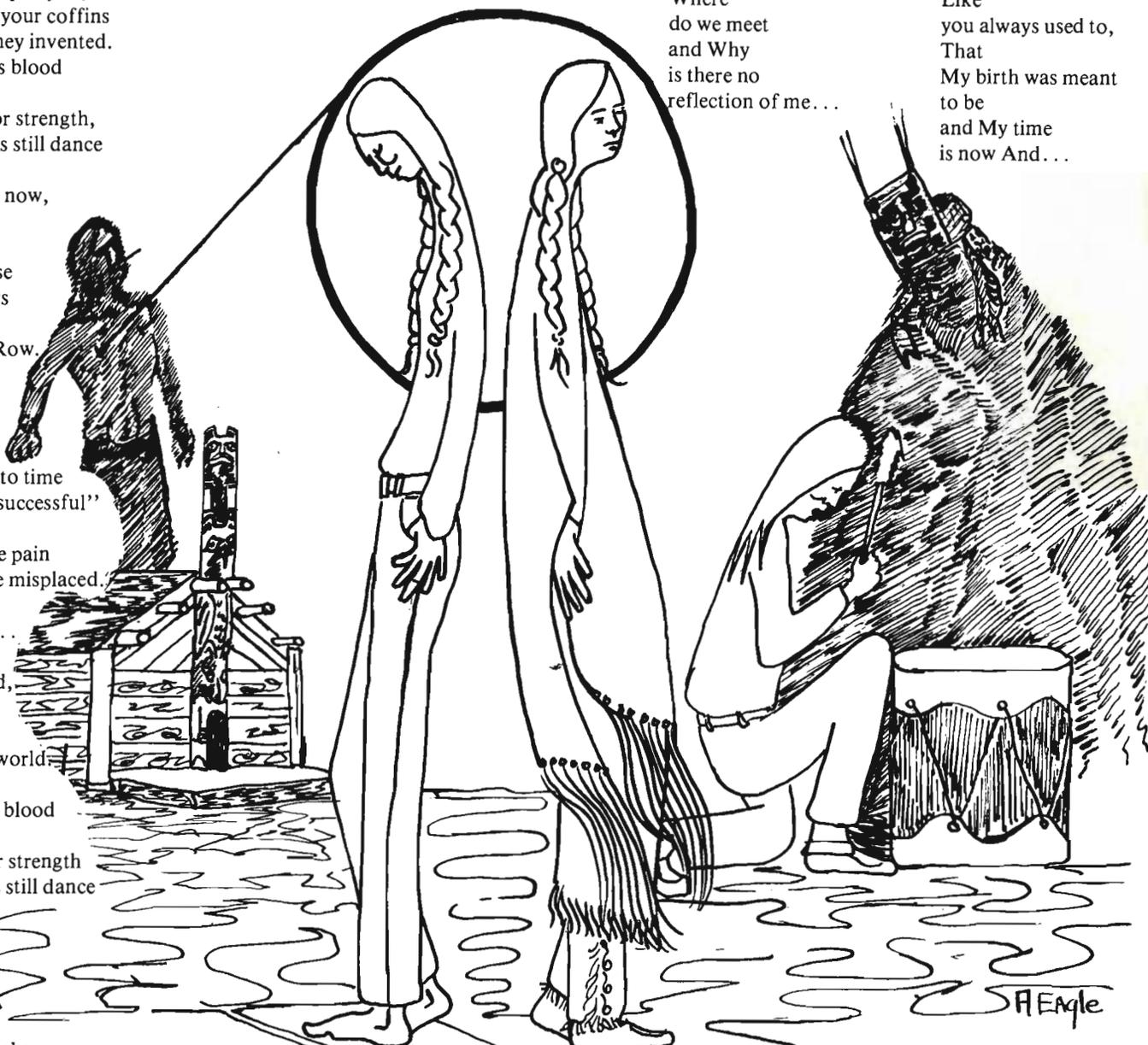
My people.
 It was so long ago
 That I called you by
 that collective name.
 Now I am wiser.
 You speak the language
 Of those who cut out your tongues;
 You wear the clothes
 Of those who stripped you naked;
 You go to the churches
 Of those who raped you;
 You drive into your coffins
 the nails that they invented.
 My heart weeps blood
 For those
 Who danced for strength,
 Whose shadows still dance
 On this earth.
 Where are they now,
 Those people?
 Sometimes
 I catch a glimpse
 Of my ancestors
 In the eyes of
 Bums on Skid Row.
 They know,
 But
 They don't
 Fight anymore.
 And from time to time
 The eyes of a "successful"
 Indian
 Cry out with the pain
 Of what they've misplaced.
 Oh
 They all know...
 But it was lost
 Dust in the wind,
 Long before
 They
 Came into this world.
 Yes,
 My heart weeps blood
 For those
 Who danced for strength
 Whose shadows still dance
 On this earth.

Raging,
 Sweating blood,
 I
 Felt
 Myself slip and trip,
 Not wanting to
 Get up
 But
 Finding myself
 On my feet
 each time.

I'm screaming
 Glass
 Shatters and
 cracks
 Eagles cry
 clouds weep
 But
 Nobody hears.
 Family
 Friends
 Touch me
 Tell me
 what and
 where and why—
 What
 new kind am I
 Where
 do we meet
 and Why
 is there no
 reflection of me...

your stories
 and
 Happy songs;
 We'll
 sing
 When
 I visit you.

And
 you'll say,
 Just
 Like
 you always used to,
 That
 My birth was meant
 to be
 and My time
 is now And...



ACT II

I fell into the cracks
 of the sidewalk
 And
 Lay there
 With the
 Fingers of dust.
 But
 Cold North-Wind
 Blew
 Me back to Earth.

Each time, avoiding mirrors
 Running
 But
 Still
 outside in inside out
 I
 can't get away.
 Screaming

Grandfather,
 I
 need a friend,
 Let's share secrets
 That
 only we
 can keep;
 I
 Love

Grandfather.
 I'll visit you
 Soon,
 Under your
 Cool stone house
 In the hidden village.

AEagle

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



THIS MONTH:

Our supplement this month is **Education** (pages 21 to 32), but it does not include desks and blackboards—the traditional symbols of “Learning”. An experience called Owl Rock Camp is introduced by Jeannette Bonneau and Penticton Indian Band Education Committee. Those who share their feelings about the camp are: Elders Selina Timoykin, Larry Timoykin, and Rachel Paul; Young People Lisa Paul, Florence Baptiste, Holly Baptiste, Murray Timoykin, Carrie Jack, Joanna Qualtier, and Larry Kenoras (Wholthonecha); and visitors Jean Aquash, Ojibwa, and Anita Cheer of the Colville Reservation in Washington State. Elder Eddy Thevarge talks about his early years at St. Mary’s Residential School and his political feelings about it now.

Physical health is a part of our education, too, and we have a report on The Fraser Valley Boxing Championships by **Greg Contois** (pages 46-47). **Irvine Harry** of the Caribou Trail Council has the results of the All-Native Provincial Hockey Finals (pages 39-40), and **Emery Louis** of Vernon has a story on the Buckskin Gloves. Community news comes from **Ervin Charleyboy** of **Alexis Creek**, who has news of their trapping and Indian agricultural enterprise. **Denelle Eugene** of **Shuswap** talks about the changes spring is bringing to their area. (page 12).

A community of writers is what prompted **Gloria Thomas Hill**, program assistant at **Coqualeetza Cultural Education Centre**, to write the story of Tadahdahoh. (page 50) The community of **Kitamaat** is shared by **Mary Green**, who works in the Land Claims Office of the Kitamaat Band Council (page 16). The story of the end of the B.C. Native Sports Federation and its effect on isolated communities (page 40) is also written by Mary Green.

The communities of the Hazelton area sent off 36 students to Europe recently: **Cindy Joseph** of the Hagwilget Band describes the two-week experience (page 19). And elementary school student **Heather Spence** of the **Squamish Band** tells the story of The First Water Lily (page 45). Our thanks to everyone who worked to create a new feeling and look for this April issue of **INDIAN WORLD**.