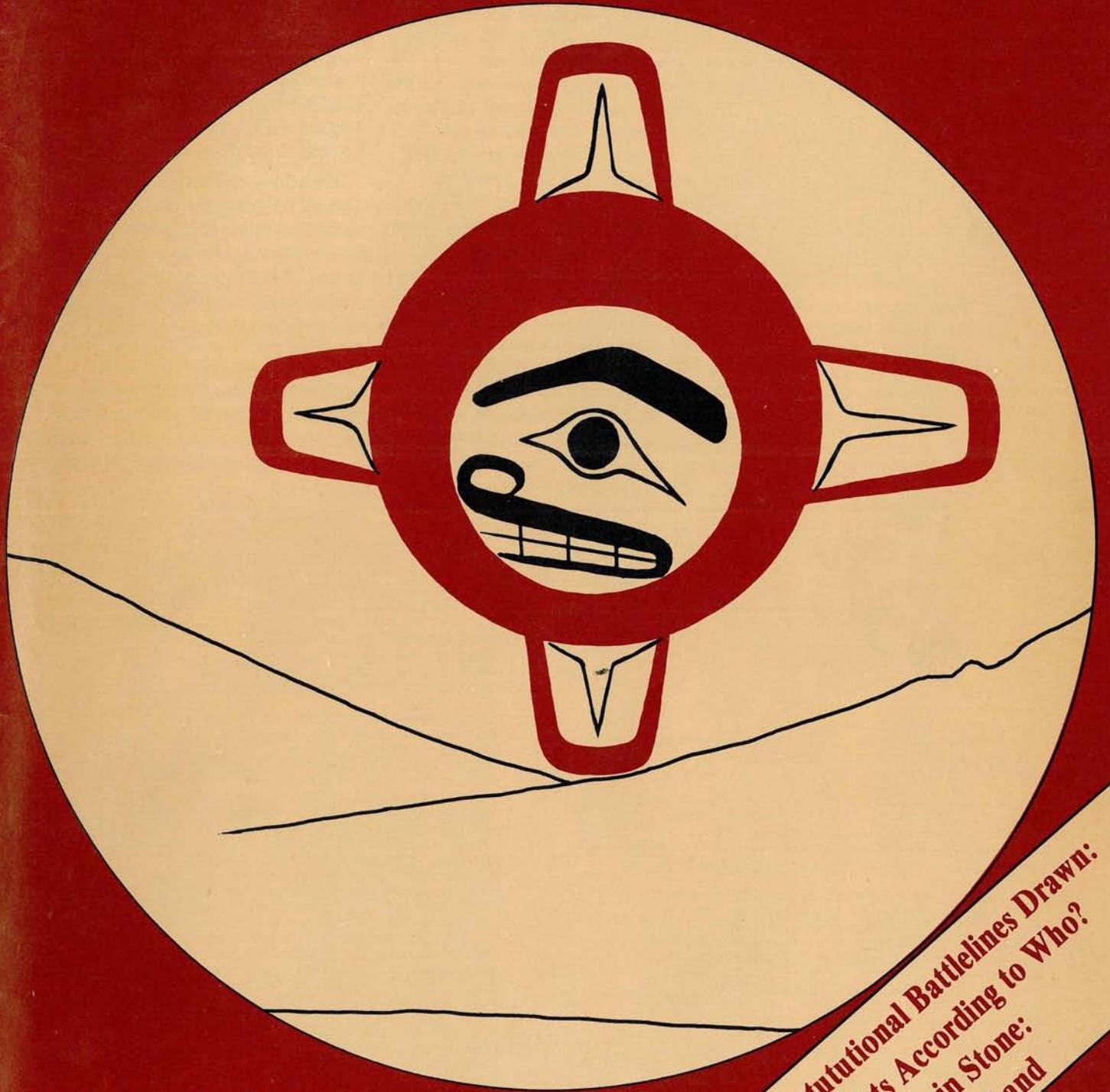


INDIAN WORLD

"THE CHOICE IS OURS"



FEBRUARY 1981
ONE DOLLAR

*INSIDE: Constitutional Battlegrounds Drawn:
Aboriginal Rights According to Who?
Our Stories in Stone:
Voice of the Land*

One of the early cross-Canada train rides by the Indian people of B.C. to talk about our rights.

Prime Minister of the Dominion

Dear Sir and Chief:—

We, the undersigned chiefs of Indian tribes in the Interior of British Columbia, assembled at Kamloops, B.C., this 15th day of March, 1912, desire to speak

You know of this question of Indian Rights here in British Columbia. You know the position we take, and the position the British Columbia Government takes regarding the same. You know the Dominion Government acknowledged our rights, and that King George III guaranteed us our rights in our lands, our game, and fish, etc. To some of our chiefs George III medals were given a century ago as tokens of good faith and surety that we were under the protection of British sovereignty and British laws. You know how the Indians in other Provinces of Canada have been given their rights, and treaties made with them. We ask you why should our tribes here in British Columbia be ignored and the same rights denied to us? We have tried to obtain justice and settlement of our claims from the British Columbia Government, but without results. Why should the government here in British Columbia be allowed to oppress us, crush

us, and deny us justice. We have asked them to come with us, and settle our differences in Court. Not in any court of ours, but in their own, the white man's court at Ottawa and England, but they will not consent to this. We understand that this is the only fair method of settlement. Why is the British Columbia Government afraid? If they have done no wrong, and we have no rights, and no case as they say, then why need they be averse to going to court. Now, we have already petitioned England to have this question settled, and have been told your government at Ottawa would talk with the British Columbia Government, and try to effect a settlement with them on our behalf. We have waited a long time, but there appears to have been little done towards this end yet. We sent chiefs to Ottawa last winter so they should petition you in person, and place our statements regarding our claims in your own hands, so you might read them, and understand our position thoroughly. You promised us an answer through our counsel as to what you were prepared to do in the matter, but we have heard nothing yet. In all respect we press for a speedy answer. We think we have a right to know whether you are moving in this matter, and whether you intend to do anything regarding it or not. If you have no power, nor influence with the British Columbia Government to accomplish a settlement, we want to know. We have been told your

government is the central and supreme government of Canada, and that it is the desire of your government that justice be meted out to all your subjects irrespective of race, creed, etc. This is one reason we appeal to you. We want the injustice done us righted. We want to stand on our feet. We were never made for slaves. We cannot lie down and be ridden over. We demand our rights, and we expect your help not only because you are men and chiefs, but also because we are called your wards and children. If you deem it unnecessary that we receive our right, that it is not necessary that the laws of your kings should be maintained, and that it is well the white man's word to us should be broken, then tell us.

We believe ex-Premier Sir Wilfrid Laurier was prepared to do something for us had he remained in power. He told us he would help us. Have you not as great a heart as he. If you have neither power, nor inclination to help us in the obtaining of our rights, then please recommend to England that they settle the case for us. We never will be satisfied until the question is settled. If you have not yet had time to go thoroughly into this matter, which we have placed before you, be good enough to tell us when you may, as our people are becoming restive and anxious. We do not desire to blame you unreasonably, but we are in great earnest, and this is why we press the position on you so strongly.

Indian Rights Association of British Columbia

Nanok, Head Chief Tahltan Tribe, for the Tahltans, Cascas, Liards, and other Nahani.

John Chelahitsa, Chief Douglas Lake Band, Okanagan Tribe.

Alexander Chelahitsa, Her. Hd. Chief, Okanagan Tribe.

Babstiste Chainut, Chief Nkamip Band, Okanagan Tribe.

John Ngamchin, Chief Chopaca Band, Okanagan Tribe.

Charles Allison, Chief Hedley Band, Okanagan Tribe.

John Leokomaghen, Chief Ashnola Band, Okanagan Tribem per Alexis Skius.

Francois Pakelpitsa, Rep. Penticton Band, Okanagan Tribe.

Babstiste Logan, Chief Vernon Band, Okanagan Tribe.

John Tedlenitsa, Chief Pekaist Band, Couteau or Thompson Tribe; for self, Chief

Wm. Nakeltse, Chief Thompson Band, Couteau or Thompson Tribe.

Paul Hehena, Chief Spuzzum Band, Couteau or Thompson Tribe.

William Luklukpaghen, Chief Petit Creek Band, Couteau or Thompson Tribe.

Michel Shakoa, Chief Quilchena Creek Band, Couteau or Thompson Tribe, per Stephen Matthew Michel.

Charles Kowetelst, Chief Kanaka Bar Band, Couteau or Thompson Tribe.

Benedict Sipelest, Chief Keefers Band, Couteau or Thompson Tribe.

George Sandy, Rep. Coldwater Band; Couteau or Thompson Tribe.

Shooter Sutpaghen, Chief Nicola Lake Band, Couteau or Thompson Tribe.

John Whistamitsa, Chief Spences Bridge Band, Couteau or Thompson Tribe, per William Yelamugh.

Simon Waskie, Chief Ashcroft Band, Couteau or Thompson Tribe.

Jonah Kolaghamt, rep. Coutlee Band, Couteau or Thompson Tribe.

Joseph Stukwakst, Chief High Bar Band, Shuswap Tribe.

Andre, Chief North Thompson Band, Shuswap Tribe.

Thomas Petlamitsa, Chief Deadman's Creek Band, Shuswap Tribe.

Major Cheschetselst, Chief Leon's Creek Band, Shuswap Tribe.

Adam Tagholest, Chief Chase Band, Shuswap Tribe.

Basil David, Chief Bonaparte Band, Shuswap Tribe.

Babstiste, William, Chief Williams Lake Band, Shuswap Tribe.

Samson Soghomigh, Chief Alkali Band, Shuswap Tribe.

Francois Selpaghen, Chief Tappen Band, Shuswap Tribe.

Gabriel Ahabulagh, Rep. Spallumcheen Band, Shuswap Tribe.

Maximin, Chief Halowt Band, Shuswap Tribe.

James Cable or Capel, Chief Clinton Band, Shuswap Tribe.

Loghson, Chief Soda Creek Band, Shuswap Tribe, per Charles Chawania.

Camille, Chief Canot Creek Band, Shuswap Tribe, for self and Chief Tseopiken, Dog Creek Band, Shuswap Tribe.

Samuel, Chief Canim Lake Band, Shuswap Tribe.

Pierre Kenpesket, Chief of Kinbaskets, Shuswap Tribe, per Chief Francois and William Pierrish.

Louis Ghleghegken, Chief Kamloops Band, Shuswap Tribe.

John Nelson, Chief Quesnel Band, Carrier Tribe.

James Stager or Statzie, Chief Pemberton Band, Lillooet Tribe, for self and Chiefs William Hakon, James Smith, Harry Nkasusa, Paul Koitelamugh, August Akstonkail and Charles Nekaula, of same tribe.

David Skwinstwaugh, Chief Bridge River Band, Lillooet Tribe.

Thomas Bull, Chief Slahoos or Slatin Lake Band, Lillooet Tribe.

James Nraitasket, Chief Lillooet Band, Lillooet Tribe, for self and Chiefs

Thomas Jack, David Eksispalus, Peter Chalal and John Koiustghen, of same tribe.

Jean Babstiste, Chief Cayuse Creek Band, Lillooet Tribe.

Thomas Adolph, Chief La Fountain Band, Lillooet Tribe.

Robert Kustaselkwa, Chief Pavilion Band, Lillooet Tribe.

Francois Xavier, Her. Head Chief (St. Mary's Band), Rep. Kootenay Tribe.

Abel i. Pierre, Church Chief Creston Band, Kootenay Tribe.

Alexander, Gov. Chief Creston Band, Kootenay Tribe.

Pierre Thunder-robe, Her. Chief Fort Steele Band, Kootenay Tribe.

Abel Not-Bear, Chief Windermere Band, Kootenay Tribe, per Ignatius Eaglehead.

Matthias Yelloweagle, Second Chief, Windermere Band, Kootenay Tribe.

Paul David, Chief Tobacco Plains Band, Kootenay Tribe.

Francis Plaswa, Second Chief Tobacco Plains Band, Kootenay Tribe.

Dominick Salish, Sub-Chief Creston Band, Kootenay Tribe.

Louis Jacob, **Alexander Maiyook**, **John S. Starr**, **Ignatius Jack** and **Joseph David**, Reps. Kootenay Tribe.

Babstiste Skalom, Chief Arrow Lake Band, Lake or Senjixet Tribe.

Pierre Ayessik, Chief Hope Band, Stalo Tribe.

Louis Sardis, Chief Chilliwack Band, Stalo Tribe.

Harry Stewart, Chief Chilliwack Band, Stalo Tribe.

Joe Quoquapel, Chief Chilliwack Band, Stalo Tribe.

Charley Jacob, Chief Matsqui Band, Stalo Tribe.

James Kwimtghel, Chief Yale Band, Stalo Tribe.

Michel, Chief Maria Island, Stalo Tribe.

Harry Yelimitsa, Chief Agassiz Band, Stalo Tribe.

INDIAN WORLD

VOLUME 3 NUMBER 10



Archie Pootlass, vice-president in charge of the communications portfolio, paying up his Indian World subscription! Thanks to subscribers who paid last month, helping us come closer to self-sufficiency.

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

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

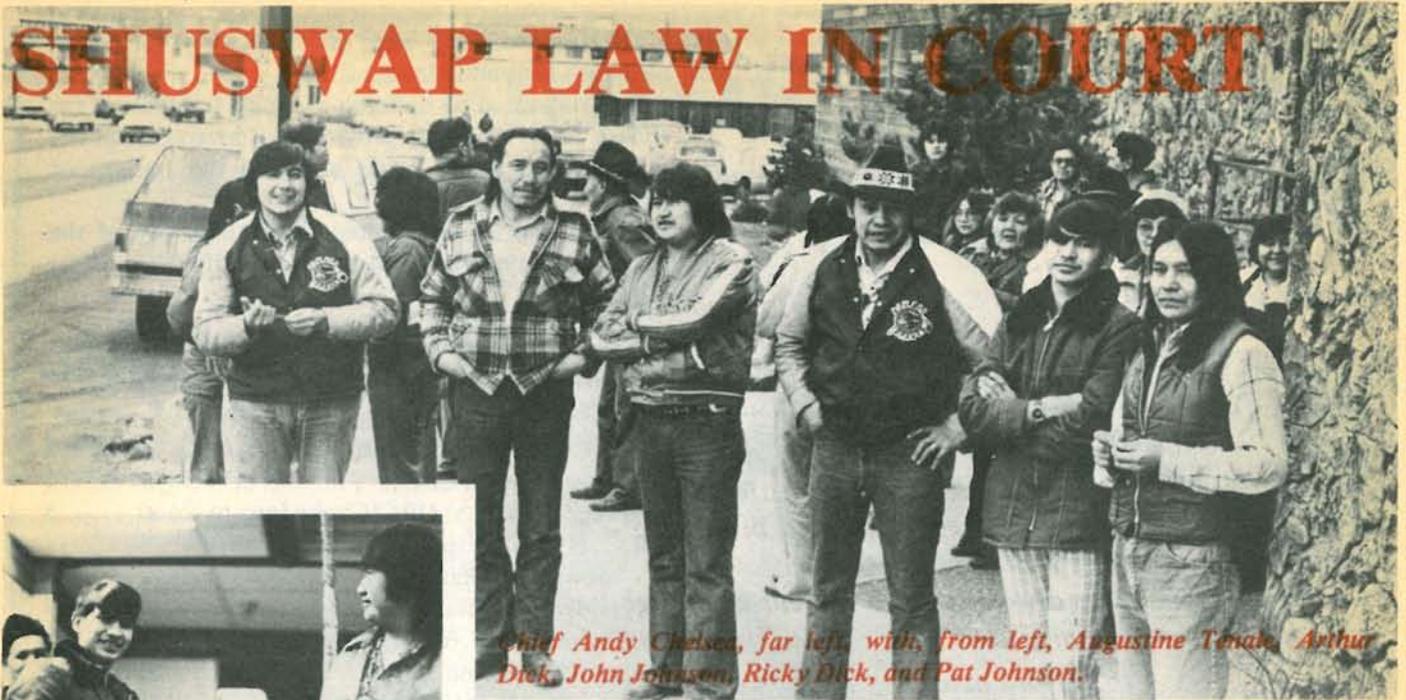
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OUR COVER: Lai Stills: Kitlope (sun sets in the west) by Haisla artist Barry Wilson. Detail of the January print in 1981 B.C. Indian Calendar, available from Indian Government Portfolio, UBCIC, at \$10.00 each. Size approximately 20" x 11".

SHUSWAP LAW IN COURT



Chief Andy Chelsea, far left, with, from left, Augustine Tenale, Arthur Dick, John Johnson, Ricky Dick, and Pat Johnson.



As is happening all over B.C., Indian people in the Cariboo are asserting their traditional hunting and fishing rights. Over a year ago, it was the Alkali Five who went to court to protect their hunting rights. Now, another five Indians from the same area are fighting a similar case.

During a four-day session in the 100 Mile House Provincial Court, Jan. 26 to 29, 1981, Arthur Dick, Ricky Dick, and Johnny Johnston of the Alkali Lake Band and Augustine Tenale and Pat Johnson of the Canoe Creek Band, tried to prove their case to the Judge.

The whole story began back in May, 1980 when the five men were fishing for rainbow trout at Gustaf-

son (Dog) Creek, not far from 100 Mile House. The men were fishing for trout for themselves and their families when a conservation officer and three RCMP officers came on the scene. The officers proceeded to search and confiscate everything—more than 100 rainbow trout, four dip nets, a rifle and some deer meat. They then arrested the men for fishing in a closed stream and for hunting deer out of season.

Shuswap hunting and fishing laws vs. Wildlife Act!

The entire incident is another case of provincial government regulations in direct conflict with Indian traditions, values and laws. Throughout the court session, the leaders, Elders and Band members of the Alkali Lake and Canoe Creek Bands explained that the Shuswap people already have traditions and laws which govern their fishing and hunting practices.

The lawyer argued that because Indian people come under the jurisdiction of the federal government, provincial regulations cannot apply to them when it comes to fishing and hunting. Therefore the men would be considered innocent in the non-Indian system.

The testimony of the Indian people greatly expanded the legal argument.

They attempted to educate the court into understanding that more than fishing and hunting was in dispute. The way of life of an entire nation was in question.

Pat Johnson, one of the accused, explained the relationship Indian people have with the land as his Elders have taught him:

“The Elders said we are the original people of this land and that we don’t own it, we live with it. We belong to it. We live in harmony with it and it provides us with our food. They also said our ancestors don’t have written laws about hunting and fishing. The whiteman has written laws for them to live by, not us. They are not our laws.”

By the end of the days in court, many of the traditions of the Shuswap people were discussed before the court. The general feeling of the Shuswap people seemed to be best summed up by the words of the Alkali Lake Band’s Chief, Andy Chelsea.

“Right now the whiteman is dragging our culture through his court, a culture that took us thousands of years to develop. I can’t see us obeying those laws that we weren’t even involved in drawing up.”

The case is to continue in March. ♦

Sewage Kills Fish

UBCIC TAKES CITY TO COURT

When the Union of B.C. Indian Chiefs laid charges against the Greater Vancouver Regional District (GVRD) and the Greater Vancouver Sewerage and Drainage District (GVSD) in July 1980, it was the first time that Indian people had ever taken legal action to protect fishing resources.

The case involves charges under the Fisheries Act for depositing sewage into the Fraser River which resulted in the death of fish on July 8th and 9th of last year.

The government has always made it appear as though the Indians were the villains by charging us with such offenses as illegal fishing but now the roles are reversed. Now that the moccasin is on the other foot may the Indians wear it well.

The government is very skilled at playing with their own game rules and using them to try and make it too difficult for Indian people to succeed at any action, even if it is obvious that the Indians' stand is the one most beneficial to the rest of society as well.

The GVRD and GVSDD played with these rules very well when they delayed action on the basis of a technicality. Their position was that since the next court appearance would be more than eight days from the last one, their consent should have been sought. According to procedure, the case is supposed to be brought back to court every eight days and if the time span is more, the judge must seek the consent of both parties. The provincial court judge overlooked this so the GVRD and GVSDD lawyers seized the opportunity to claim that this court had lost jurisdiction over the case. This action was taken to the supreme Court of British Columbia to determine whether jurisdiction had been lost or not.

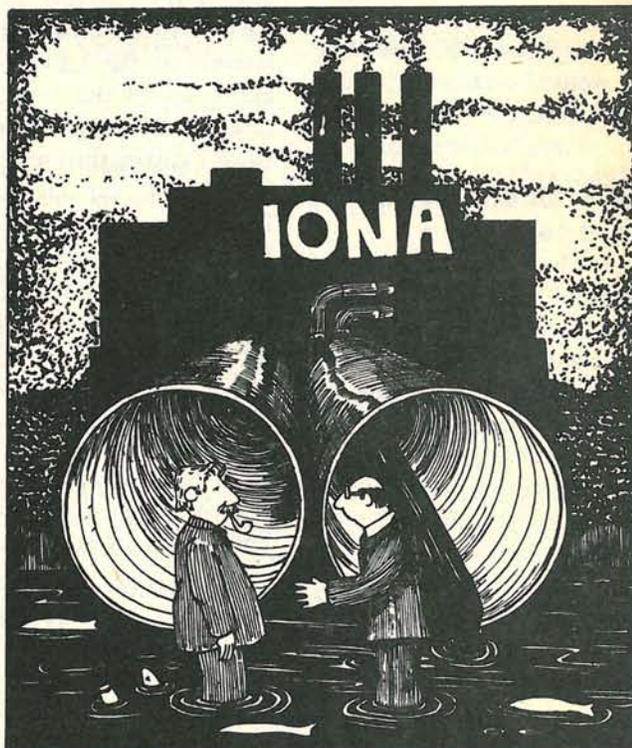
At their second appearance in the Supreme Court, lawyers for Allan Emmott (Chairman for the GVRD)

and Frank Bunnell (Ex-Commissioner for the GVSDD) stood up to say that they were abandoning their case because they had no valid legal argument. The fact that the Provincial Court could not lose jurisdiction on the basis of a minor techni-

cality was already known but the GVRD and GVSDD were abusing court rules to stall for time.

When the case was returned to the Provincial Court to set a trial date, Allan Emmott and Frank Bunnell failed to appear. Their lack of cooperation was another means of attempting to delay the case. The case will now be heard April 29 and 30th and May 7th, 1981.

In the meantime five million dollars was given by the Government to make some improvements in the Iona Plant. The problem is that the changes are only superficial and will not cure the problem of the sewage being hazardous to fish and having destructive impact on our salmon resources.



GOOD NEWS EMMOTT! WE MAY HAVE THEM ON A TECHNICALITY.



B.C. HYDRO TRESPASS: "Enough" says Mowachaht

Mowachaht Band members were at court to support their Chief: Elder Abel John, Morris McLean, Ray Williams, Terry Williams, Arnold James, Jack Johnson, Mary Johnson, Michael Maquinna, Molly Dick, Judy Dick, Peter Williams and Marlene Williams.

For those Band people who frown at the very mention of B.C. Hydro, the events at the B.C. Supreme Courts last week would have been most satisfying. And for the Mowachaht Band members who sat at the back of the courtroom for the full five days of the trial, it was especially satisfying. The B.C. Hydro transmission line running right through the middle of their Suowa Reserve #6, was a constant irritation to the eyes, a constant reminder of a trespass by an arrogant company taking advantage of its position of strength, sure that the Band would eventually come round to B.C. Hydro's way of thinking.

B.C. Hydro builds on reserve without Band permission

During the last ten years, the Mowachaht Band has also been fighting the Tahsis Pulp Mill for polluting the air, the sea and land around them. A transmission line was not much in comparison but it was a wrong: B.C. Hydro had never obtained the Band's permission to put in this line in 1972. About seven acres of Band land was damaged; fishing, hunting and berry picking were interfered with. The Band has received no compensation, no benefits, no power, and until now, no answer to their charges of trespass by B.C. Hydro.

"We had talked about the pros and cons about any other kind of action before we actually asked for legal advice," said Chief councillor Mary

Johnson in an interview during the trial, "but our main concern was the other people, mainly the people of Tahsis. They aren't the people we're fighting. It was B.C. Hydro we were fighting."

Using the courts to fight back

"It wasn't until 1979, after all those years of wondering what we could do about it that we found out for the first time what legal rights we had to take some kind of action against B.C. Hydro. From that time back in 1979 we had advice from the lawyers at the UBCIC at the time, and a lot of the research was done through Union staff. I think if we hadn't known the kinds of things that the UBCIC can give service to the Bands, we wouldn't have gone this far. We're claiming punitive damages, claiming for trespass from the time they put the transmission lines in up til now. We're talking of free hydro for the past nine years of trespass and a distribution line put in on our Tahsis Reserve #11. This has always been our presentation to B.C. Hydro. It has always been the same apart from the punitive damages."

The first time the case came up at the court, a B.C. Hydro witness said he took it on his own judgment to cross the reserve without permission. Mary Johnson reported, "He said, because we didn't respond, he assumed we were in agreement. Yet in the very beginning we had submitted to them what we want as a condition

for the easement to go through: free power and that distribution line. They ignored it entirely."

Traditional Chief and Chief Councillor in 1971, Jerry Jack, gave evidence that no agreement was ever made with the Band, no alternatives were ever discussed and nothing was ever done about supplying power and a distribution line.

This was a decision that the Band people would have had to make, he said, and no Band Council Resolution was ever signed giving B.C. Hydro the go-ahead. Yet at the trial, the B.C. Hydro lawyer suggested to the judge that because the Band hadn't actually gone and chopped down the transmission line, the company considered that the Band was beginning to consent to its presence. Even the judge found that thinking alarming.

After four full days of hearing, the case was clear and all the Band supporters were happy to think that the judge would hand down his decision in their favour that afternoon. B.C. Hydro wasn't denying trespass charges, but all that afternoon its lawyer talked and talked and talked about how he didn't think the giant corporation owed the Band anything for putting a line right through their land in order to make a nice profit from supplying the power to the Tahsis pulp mill.

The law is a slow process. "Come back Wednesday," said the judge. ♦ Wednesday. **Late Flash:** "Come back in March," said the judge.

PRESIDENT'S MESSAGE



When the negotiations over Aboriginal Rights and the proposed new Constitution were taking place in Ottawa, urgent telexes and telephone calls flew from B.C. against Entrenchment.

“Do not sign. Our forefathers have fought the same battle for over a hundred years and never compromised,” we said. **“They were thinking of the unborn children, and that was us. Because of their wisdom and vision, we still have Aboriginal Rights today.”**

But when many Indians first heard that our Aboriginal Rights were to be entrenched firmly into the new Constitution, there were tears of joy. At last, over so many years, our Treaty and Aboriginal Rights are to be recognized, they thought. And here is just the crunch. That media event of 30th January 1980 was a giant trick played on our people.

There is no Recognition of Treaty or Aboriginal Rights as we know them.

What will be entrenched in the new constitution will be up to the Government and the Courts to decide: not us. From earliest times, the Government of Canada has considered the solution to the “Indian problem” as our assimilation into the “Cultural Mosaic” of Canada: termination of our status as the aboriginal people of this land. The history of the Courts in interpreting Aboriginal Rights has not been much more encouraging.

In 1914, the Privy Council told the delegates from the Nishga, Chilcotin, Sto:lo, Carrier, Thompson, Shuswap, Cowichan, and Okanagan Nations that it would only recognize Aboriginal Title when we surrendered it. Its position has not changed at all.

Our forefathers found that totally unacceptable. Our position has not changed at all. And that is why we do not accept the terms of the Entrenchment of Treaty or Aboriginal Rights in to the proposed new Constitution.

When the Government talks of treaty rights, it means a small portion of land, a little wooden school house, a medicine box, a cow, a harrow, a hoe, a medal and suit of clothes for the Chief. When our people of the Treaty 8 area in northern B.C., and in other treaty areas, talk of Treaty Rights, they mean rights to self-determination on their land, rights to education, from kindergarten to grade school to college and university; rights to Medical Care from doctors, hospitals, dentists and psychologists; those agricultural tools were for Economic Development.

But it will be the Government who decides what Treaty Rights means in the proposed Constitution.

What do we mean by Aboriginal Rights? We mean that we are the founding nations of this country, that we have a right to our own unique forms of government, that we have a right to an expanded land base and resource base to give us economic self-sufficiency, that we have a right to make our own decisions and retain control over: land management, environment, justice, religion, citizenship, communications, fishing, hunting, trapping, economic development, health, birds, marriage, air space, taxes, education, conservation, forests, minerals, oil and gas, and wildlife, and that list is not limited.

When the Government talks about Aboriginal Rights, it means no more than our cultural rights to perform Indian dances and songs, and to make bannock. Aboriginal Title is only something that can be recognized as Bands give it up to become a Provincial municipality, elect a mayor, and pay taxes to build a hospital, school and roads.

Yet it will be the Government who decides what Aboriginal Rights mean in the new constitution.

We are fighting for RECOGNITION OF TREATY AND ABORIGINAL RIGHTS AS WE KNOW THEM.

The Government is looking for ENTRENCHMENT OF ABORIGINAL AND TREATY RIGHTS AS IT WOULD LIKE THEM.

As long as I am the leader of the Union of B.C. Indian Chiefs, our position is not going to change from that of our forefathers. I do not want to be responsible for selling the rights of our children yet unborn.

Yours in struggle,

Dilemma at N.I.B.

By Archie Pootlass
Vice President
North Coast Region

Recently you may have heard through the Canadian News Media that Justice Minister Jean Chretien had reached an agreement "recognizing and affirming native aboriginal and treaty rights with the National Indian Brotherhood, the Inuit Taparizat of Canada and the Native Council of Canada. On the same subject, there was also a considerable outburst of disenchantment from several Indian provincial organizations. The Four Nations Confederacy and Indian Association of Alberta even went so far as to call for the NIB president's resignation.

At a recent meeting of the NIB executive, the topic was brought forward and debated at some length. There was heated discussion around whether we, the NIB, were party to the agreement, and on whether we could add further amendments to the package deal that was supposedly reached by the three national Indian organizations. The president denied any involvement in the agreement and refused to resign.

You must remember that there are two basic and opposing positions and strategies that are being pursued regarding patriation of the constitution.

- The position of supporting entrenchment of aboriginal and treaty rights
- The hard-line, no-compromise position of total opposition to patriation on Federal Government items. This position is supporting a goal of sovereignty as Nations.

The UBCIC position on the Constitution was stated by the Elders on the Constitution Express: we are not part of Canada, we are Indian Nations. The only Agreements we have made are with Great Britain. If Great Britain wants to change them, we deal instead with the Federal Canadian Government, then all three Governments must meet to negotiate a new Agreement. **AT PRESS TIME, UBCIC representatives were in Ottawa for the NIB Council meeting, to introduce a long resolution calling for the NIB to retract its approval of the proposed Constitutional Charter, and to inform the federal government that all basic needs of the aboriginal people (outlined in the UBCIC's Aboriginal Rights Position Paper) must be included in the Charter. Until then, the NIB must not discuss with the federal government inclusion of our people in the Constitution.**

The debates on strategy went on. Our position was very clear to the NIB: No Compromise. Those who support entrenchment had serious debate on what was actually achieved by the amending package.

Sure, Chretien led us to believe that we had actually made some gains in that aboriginal and treaty rights had been recognized and affirmed, but who will define "aboriginal and treaty rights" with the we have learned from the past that the federal and provincial governments held narrow views on the definition of aboriginal and treaty rights. A progressive conservative critic warned and cautioned Indian people that what was agreed to is less than what little rights we enjoy today.

Therefore, I hope you could see my dilemma. How is it possible that the NIB executive could discuss strategy to lobby for further amendments when, in actual fact, the federal/provincial governments would terminate our Indian rights in the amending formula and eventually assimilate us through the "Indian Government Bill" which is being discussed right now (see page 22).

Where is the strong leadership of 1969?

AMENDING FORMULA:

One of the clauses in any proposed new Constitution that has given the most trouble has been the Amending Formula. this is the clause that decides how more changes can be made to any new Constitution. Up to now this clause has ended any discussion on patriating the Constitution because no-

body could agree on it. Ideally, Canadians have said, this should be done by the consent of the Federal Government and all the Provincial Governments. For over fifty years, however, it has been impossible to get any total agreement on any issue. Except one. The one issue which unites the Federal and Provincial Governments is their wish to wipe the Indian people off their

Whatever happened to those strong Indian leaders who just a short 12 years ago rose all across the country to oppose the "White Paper Policy" of 1969? When today a strong position of rejection of patriation without negotiations between Indian Nations, Britain and Canada is required, our national leadership is not making a strong stand.

Have many Indian leaders allowed government to use the leverage of programs and money to weaken and persuade our Indian leaders to support entrenchment of aboriginal rights? We must look at our past. Study the position of our forefathers: no compromise. Our ties with Great Britain as sovereign nations must remain intact. Also, look at the record of the federal government in their treatment of the Aboriginal people over the past 300-400 years. Look at your own community, the drop-out rate in schools, the high suicide rates, the high levels of imprisonment of our native people, poor housing, etc.

As once strong nations of people we must, as our forefathers have done, look at our past, our present, with a vision to protect our rights for those yet unborn. ♦

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Aboriginal Rights Legacy of Our Forefathers

Since 1880, Indian Nations from B.C. have been petitioning to settle our land claims. For thirty years, every Petition, Declaration or Memorial proclaimed that Aboriginal Title and Rights had never been surrendered. More and more non-Indians were pouring into the province and our forefathers wanted to settle land claims. The Privy Council responded to all these statements in 1914 with an Order-in-Council that advised the matter to be settled in court on the following conditions:

- “1. The Indians of British Columbia... agree, if the Court or, on appeal, the Privy Council, decides that they have a title to lands of the Province, to surrender such title, receiving from the Dominion benefits to be granted for extinguishment of title in accordance with the past usage of the Crown in satisfying the Indian claim to unsurrendered territories...”

Allied tribes stood up for recognition of aboriginal rights

Our forefathers rejected this position outright. They formed the Allied Indian Tribes of B.C. and from 1915 to 1926 the Allied Tribes fought for just settlement. They petitioned the Federal Government to take the case to the British Privy Council. The Government refused on the same conditions unless that matter first go through the Canadian Courts. The Allied Tribes refused. After fifty years of trying to get hearings, a Petition was presented to Parliament, which immediately broke up. The whole matter was referred to a Special Joint Committee in 1926. Allied Tribes Secretary, Andrew Paull, Chief Chillihitza of Nicola Indian Tribes and Chief David Basil of the Bonaparte Indian Tribe presented evidence that Aboriginal Rights had never been surrendered, and any settlement would have to recognise them. In answer to questions as to how the Allied Indian Tribes of B.C. would like to settle their land claims, Chairman Peter Kelly quoted the resolution passed by the Interior Tribes in

1917:

“We do not want anything extravagant, and we do not want anything hurtful to the real interests of the white people. We want that our actual rights be determined and recognized; we want a settlement based on justice. We want a full opportunity of making a future for ourselves.”

The Joint Committee referred back to the 1914 Order-in-Council and judged that anyway, they could not see any basis for claim. They also threw in a clause recommending that the Allied Tribes could not fund-raise in support of their Aboriginal Rights. This was made a law and not repealed until 1949.

That stand has not changed

The organization of the Allied Tribes did not survive, but their leaders fought on. Eventually they formed the North American Indian Brotherhood, training new leaders to continue the struggle for Aboriginal Rights.

In 1947, the Liberal Government reviewed a “solution” to its continued “Indian Problem”. It was assimilation.

The Nishga Tribal Council renewed the work of the 1910 Nishga Land Committee and in 1969 decided to take their claim to court. Two months later the Liberal Government issued its White Paper, a statement of the Government’s refusal to recognize Aboriginal Rights, and announcement of the policy of Termination of Indian Rights through Assimilation.

The Union of B.C. Indian Chiefs was formed to fight the White Paper with every bit of strength we have. Ten years later, our full assembly of delegates adopted the Aboriginal Rights position which stands for full recognition of Aboriginal Rights and a full opportunity to make a future for ourselves as Indian people.

In 1927, the Federal Government fought a similar stand by B.C. Nations by starving the provincial political organization and sending out the annual \$100,000 Special Vote money for education, economic development, health and housing programs. The DIA has been able to divide and rule ever since through the juggling of program funds.

Does this sound familiar?

It is 1981 and we have just had an instant replay. But that 1927 game play did not manage to wipe out our Aboriginal Rights. Our leaders refused to compromise then, they just kept on fighting. Our leaders refuse to compromise today. ♦

maps, to terminate our Aboriginal status and assimilate us

When national Indian leaders were negotiating with the Federal Constitution representatives, one of their key conditions was Indian involvement in the Amending Formula. Without a say in possible changes to a new Constitution, any Rights recognized today could be wiped out tomorrow.

On January 30th, 1981, the Federal Government gave Indian leaders to understand that they would have a say in the Amending Formula as it applied to our people. On February 2nd, having secured the kind of agreement it wanted from the Indian people, it took away that say.

That is how the Liberal Government is acting now, and getting away with it.

This was why Indian Nations refused to trust Trudeau’s promise of fair negotiation AFTER patriation, after all legal and political Agreements made with Great Britain had been wiped out. This kind of behaviour just strengthens our position that Great Britain, Canada, and Indian Nations must renegotiate our relationship BEFORE any patriation takes place.

OUR WORLD

We humble ourselves for such a strong grandmother, for sharing herself with us and we recognize ourselves through all the Elders throughout this land we call home.

HAPPY 100th BIRTHDAY LIZZIE ANDREWS

Lizzy Andrews, widow of the late George Andrews, celebrated her said to be 100th birthday on February 7th this year. She received greetings from Queen Elizabeth, the Prime Minister and many others.

I went to visit her and she talked of her traditions when she was young. Each morning when she woke up, her grandparents made her bathe. Then, before they ate their meals, they prayed for food every day and gave their thanks to all the animals that sacrificed themselves to let them live each new day that rose out of the east.

When she mentioned food, she said with a little laugh that the hospital food isn't appealing to her. On some occasions somebody from outside hospital cooks for her, and she really enjoys this. But mainly she misses her own cooking and her favourite was blue grouse and deer. Also she used to combine dried fish and Saskatoon berries. She said this was real tasty back in the days when she was younger.

As we continued our talk, she mentioned great chiefs from way back and her main one she talked about was Paul McCarty. She spoke about him with great pride. She said he was a great chief for Lytton and she respected him for being a good chief and friend to all people in the surrounding area of Thompson. She said he used to see people every Sunday, sometimes it would be for three days. He did this until he died.

"Now when you get older, you'll remember your grandmother and give thanks to her for teaching you some things about the past, wherever you are. Make sure you bathe every morning and talk to the water, so you won't grow old so fast." She also mentioned going into sweat houses every day. "By doing this the path you walk on will forever be straight and this will lead you to a better life and understanding of yourself." Just before we finished this interview she told me to pray every day and to believe in my praying, you do this and you will live longer. She wants me to go back to her, and gather more information. She was saying she has more stories to tell and she wants to share them.

By Terry Aleck

CONSTITUTION EXPRESS

POTLATCH

Kamloops Indian Residence

315 Yellowhead Hwy.
Kamloops, B.C.

for more info, contact
Wayne Christian 838-6496
Spallumcheen
Derek Wilson 684-0231
Van

March 27, 28, 29

feast, pow-wow & talent show
everyone welcome

Accommodations provided at Residence

SPECIAL EDITION: CONSTITUTION EXPRESS

The Constitution Express was a very important event in the lives of most of those who rode it. We have had suggestions that we put out a Special Edition on The Constitution Express, written by the people who were there.

Many people took good pictures of special moments and special people. These can say more than a thousand words. Do you have ideas, interviews with people, stories, analysis, a poem that you would like to include? Send them to Communications Portfolio, UBCIC, 440 W. Hastings, Vancouver, B.C. Pictures will be copied and returned to you—please put your name and address on the back!

Deadline for all stories and pictures is March 31st 1981.

INDIAN WRITERS'

WORKSHOP April 1st, 2nd and 3rd, 1981

We have to do our own writing, tell our own history and our own stories in our own way. We have special responsibilities and we need to support each other.

There is a campsite close to the harbour where the workshop will be held. Billetting is possible if you prefer or you can make reservations at a hotel in Chase.

Maria Campbell will be coming to B.C. to give the workshop.

For further information, call Diane Anthony of Neskainlith Band or Communications Portfolio, UBCIC.



photo: Nicola Indian

Steve Collins has done it again! He is a 16-year-old Ojibway youth from a Band near Thunder Bay, Ontario, who has jumped to the foreground in world class ski jumping. On February 21, 1981, he captured a third position in a 70-meter world class ski jumping competition at Thunder Bay.

Steve placed ninth in ski jumping at the last Winter Olympics and has won other world cup events. He is considered one of the top ten in the world in this event.



The Cache Creek Truckers: Winners of the 12th Annual Moccasin Hockey Tournament.

THE ISLAND

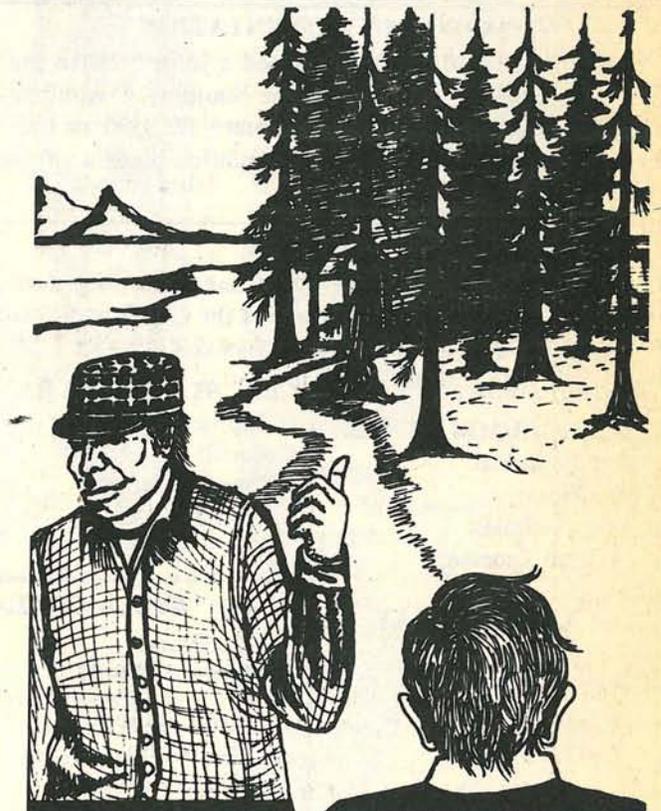
By Lorna Bob

My grandfather paddled ashore on his dug out canoe which was made out of cedar that was probably hundreds of years old. This was his only means of transportation because his village was way out in the middle of the ocean on one of the Gulf Islands. He knew the water just like some people know roads and trails on the land. He always used the flooding tide and the ebbing tide to his advantage.

In the years past many people used to live on the island but now it was only him and his two nephews left. They always had to paddle out across the pass to get supplies. but most of their food came from the ocean in their front yard or the forest in the back yard. Anyone who went out to visit grandpa knew that they would always have a meal of fresh fish, deer, oysters, clams or other food from the ocean.

He would always be busy doing day to day chores. Whenever we went out there to visit him he would either be packing water or firewood or getting his gas and oil lamps ready for the evening. If he wasn't busy doing the chores he would be carving fishing lures for the local fishermen. The local fishermen really liked his lures; they said that the lures were killers and catch a lot of fish for them.

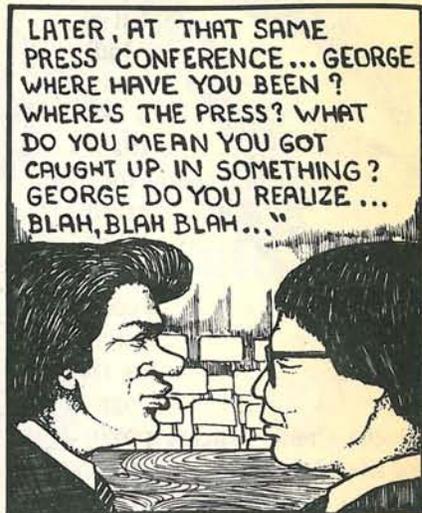
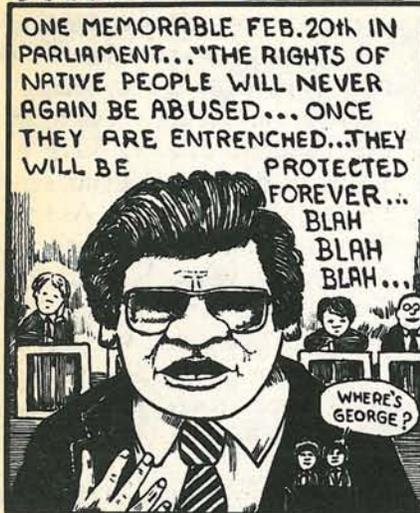
Out on the island there was no electricity, no phones, no running water, and no transportation to and from the island. There were always tourists stopping by and he would always send them to the other end of the island to look for arrowheads. The tourists were always taken in by this suggestions, grandpa knew how to keep them out of his hair. One time a tourist came by on his fancy



sailboat and asked if he could use the telephone. Grandpa said, 'Sure, just follow that trail.' Little did the tourist know that grandpa was sending him out to the outhouse. He had quite a sly and mischievous look on his face at the time. When we saw the white man coming from the trail he just walked right by us with a disgusted look on his face. We all had a good laugh that night as we were sitting around the old fire stove drinking our nightly tea.

NEWS NEWS NEWS

A TRUE STORY...



TO BE CONTINUED...

ACID RAIN PRESENTATION

The UBCIC and SCTC presented a joint brief to the sub-committee on acid rain of the Standing Committee on Fisheries and Forestry on February 16, 1981 in Calgary, Alberta. We felt that our presentation made a strong impact on the committee.

CHILD WELFARE WORKSHOP PLANNED BY CANADIAN INDIAN LAWYERS ASSOCIATION

The CILA is holding a three day National Workshop on Indian Child Welfare Rights in Regina, Saskatchewan from March 18 to 20, 1981 at the Sheraton Centre Hotel.

BAND ELECTIONS

There have been a whole lot of Band Elections during the last month. We present some of the Chiefs and Councillors who will be our leaders in the years ahead.

Kootenay District

Chief: COLUMBIA LAKE

Randy McNab

Councillors:

Lola Nicholas

Wilfred Tennesse

Chief: LR KOOTENAY

Chris Luke

Council:

Wilfred Jacobs

Mary Basil

Chief: SHUSWAP BAND

Paul Sam

Council:

Rosalee Tapso

Chief: TOBACCO PLAINS

T. Gravelle

Councillor:

John Gravelle

Chief: ST. MARY'S BAND

Sophie Pierre

Council:

Peter Birdstone

Florence Alex

Terry White

Chief: BELLA COOLA

Councillors:

Edward Moody

Ivan Tallio

Bill Tallio

Charlie Moody

Simon Schooner

Frank Webber

Joe Mack

George Anderson

South Central Tribal Council Chief DEADMANS CREEK

Tom Peters

C. Johnny Jules

Harold Calhune

Chief: N THOMPSON

Edna Louis

Councillors:

Fred Eustache

Mona Jules

Ronald Lamteru

Chief: BONAPARTE

Larry Antoine

Councillors:

Richard Billy

Bill Xaboteo

Tom Basil

Chief: KAMLOOPS BAND

Mary Leonard

Councillors:

Clarence Jules

Jesse Seymour

Russell Camiere

Fredrick Camille

Lillooet District Elections

Chief: ANDERSON LAKE

Thelma Thevarg

Councillors:

Jimmy Thevarg

Martin Thevarg

Chief: LYTTON BAND

Nathan Spinks

Council:

Floyd Adams

Reynold Blanchford

Mandy Brown

Edwin Charlie

Frederick Henry

Mamie Henry

Raymond James

Tex James

Edward Sam

Wesley Williams

Chief MOUNT CURRIE

Leonard Andrew

For Councillor

Fraser Andrew

Richard Andrews

Joe Joseph

Michael Joseph

James Louie

Albert Nelson

Loretta Pascal

Benedict Sam

Lloyd Williams

Mary L. Williams

A DREAM FOR THE CLASSROOM

INDIAN TEACHER TRAINEES MEET

By Ethel Gardner

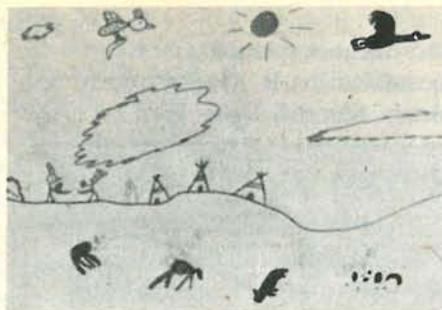
The biggest success of the CITEP conference this year was that it was an Indian conference for Indian teacher trainees rather than a university-oriented conference with white academics mouthing off paternalistic rhetoric about "what's good for Indians." Almost all the workshop leaders were Indian people. All were dynamic leaders with rich and useful information to share with the conference participants. Of the participants were over 200 student teachers from the many teacher education programs (TEPS) established in every province and territory in Canada. The many observers included chiefs, potential student teachers, and Indian education workers. In all, there were about 500 people registered.

The keynote speakers—Robert Sterling, Joe Hundley, Verna Kirkness (all Indian)—delivered eloquently their thoughts on the Conference theme, **The Future of Native Children in the Classroom**. Robert says,

"We're here to create for ourselves a dream for Indian people... to utilize the most powerful environment in Canada—the classroom, and its influence in preparing Canadian youth for modern society, by examining together the means by which our Indian people contribute to it and be effected by it."

He quoted an old Chief of the Nicola Valley who said, "we must learn to understand their [white people's] ways so that we can deal with them eye to eye. We older ones are now set in our ways and won't change, but our young ones are ready for new things."

The old chief was right. We are ready. The confidence and enthusiasm the students displayed in their involvement and participation



throughout the conference is sure proof that we're ready and able to use any of the tools and skills the white man uses and more. I say "more" because we, as Indians, have to live in two cultures, and we have to be strong in both. As Indians entering the teaching profession we have to listen to white people accusing our programs of being "watered-down," because they can't imagine Indians being able to succeed. We still have to listen to our own Indian people calling us "red apples" because we are learning skills from white people.

We know why we want to be teachers. We do, because we care about the future of Indian children who will be living in a world that is changing at a rapid pace—technologically, socially and politically. At the same time we care about maintaining our Indian cultural heritage and our Indian identity.

I think it was Sitting Bull who said, "take from the white man what is good, and throw away what is bad." In this light I say to the courageous Indians who dare to be teachers, "Walk proud, our ancestors are watching us." ✦

**General Assembly
World Council of
Indigenous Peoples**
Canberra, Australia

26 April to 2 May, 1981

The deadline for reservations to attend the Assembly is **March 12**.

If you have not yet received travel details and registration forms call
(604) 682-7615

or write



225-744 W. Hastings St.
Vancouver, B.C. V6C 1A5

TEACHING INDIAN LANGUAGES

There are over thirty distinct Indian languages in B.C. and right now we know that 16 of those languages are in some kind of development. Some are being taught in schools, public or band-controlled, with a few in community-oriented programs in halls, camps, etc.

Indian language instructor training is something that is not new to our people in a spiritual sense. Our sacred languages were passed on from our Elders in the old traditional ways, namely in our ceremonies, prayers, Indian talks, legends and stories as well as everyday talk.

The indigenous languages now face the challenge of being learned in an academic way through schools. This whole concept has been, and still is, in the developmental stage for most of the tribal tongues in B.C. This is where the whole issue of *certification* came into the limelight. In order to be able to teach a subject in school it should be accepted and respected as any other language would. But this is not the case. That is what we have to work on to insure the preservation of our languages in B.C.

We have been working on languages now for almost 10 months and have held two workshops for the planning of a major language conference at the St. Mary's Student Residence in Mission, April 13-16, 1981. Our first workshop was November 27-28, 1980 in Cache Creek with about 13 tribal languages represented. The traditions of our people were a strong influence on the minds and the hearts of the people to work together. The Indian language instructors, curriculum developers, and other workers shared a powerful session on voicing the needs of Indian language development in B.C.

There have been several meetings to discuss the language conference. Two

more of these planning meetings will be held at the St. Mary's student residence, March 6-7 and April 3-4. ♦

DAVID ELLIOTT, Tsartlip Band

Right now I am working in providing training for my own people. We have a school that goes up to Grade seven and we are starting to teach Grade eight and we will also teach the secondary students when they are ready. I cannot stress enough that we do not have any time to lose.

Oral teaching is probably the best way to teach our children our languages like our forefathers did to us in past generations. But now we can learn to write our languages to help us to remember and even to help us to teach. This is good and it will help our languages to grow and be recognized as they should.

We must teach our language which is the heart of our culture and way of life to our people and right away to get them ready for the hard times that we are going to be facing.

We must learn to accept the things we cannot change and that's the fact that the White man came and that he is all around us and is here to stay. And so to rebuild our Nations we must start from kindergarten and go right through to the adults, start to teach our languages to preserve it and to use it as a tool to build pride and strength in ourselves.

The values of our languages must be enforced by the teachings of our ancestors in our own beliefs and value system which was and is totally different from the White man's. The Indian names of all the traditional places within our own Tribal areas must be put on the maps so that in that way we can pay respect to our Languages.

Voice of the Land

By Frank Rivers

In the early 1970's a group of young people from the Squamish Nation realized that much of our history was being lost through the death of our Elders. We knew that we were at a crucial time in our history, the knowledge the Elders were holding had to somehow be recorded right then or be lost. Something lost is either easily found, hard to be found or never to be found again. We didn't want to lose it so we went about recording it. We went about recording the different aspects of our culture and I took specific interest in our legends. I would like to share with you a little of what I experienced and discovered while I was conducting this research.

We managed to get translated from Squamish to English eight legends, had them written and then typed. The Elder, Louis Miranda, that shared these legends with us had a harder time to get around than us so we thought some photographs of some of the places in the legends would make a good gift for him. The photographs would also be another way of recording and sharing our history.

We chose the legend called "Creator and Siwash Rock," because the places talked about in it were easy to get to.

The legend says that a very long time ago there were three brothers camped at what is mostly now called Point Grey, Vancouver. The youngest brother challenged the oldest brother to a match at hitting a target. The youngest brother said, "See that mountain in the distance," referring to what is mostly now called Mount Baker, got his sling out and knocked the peak off it. He then pointed at another mountain which now mostly is called Mt. Garibaldi, forty miles distant in the other direction and he told the oldest brother, "Let's see you match me and knock that peak off."

The older brother was just about to get his rock flying at Mt. Garibaldi when the younger brother nudged him, the rock instead landed across the harbour near Horseshoe Bay in West Vancouver. The rock landed in a crevice and remains there today.

Ulsh taken of him from behind. Percy all of a sudden got a recollection from looking at the photo of something that happened to him when he was a teenager. He had forgotten this experience for thirty years and only through looking at this



Round rock wedged in crevice.

photos—Percy Paull

The three brothers then got into a canoe and paddled toward what is mostly now called Stanley Park, Vancouver. There on the shores stood a Squamish man named "Sle Ki Ulsh," purifying himself. The three brothers talked to him briefly and then transformed him into stone.

By looking at the photograph we can clearly see a man looking out towards the water. If you look at the top of the rock you can see the shape of a head with a profile of his face. Sle Ki Ulsh has a blanket wrapped around himself from the shoulders down. The tree is his staff he was holding at the time he was transformed. What is significant about this is that I only took the photograph and got it developed and no way at the time I visited the rock did I see a man standing and facing the water. It was pointed out to me later by William Nahanee

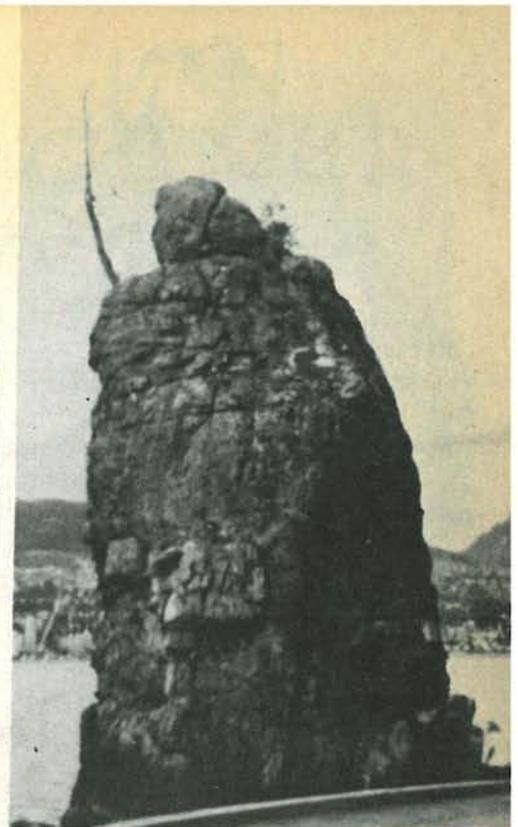
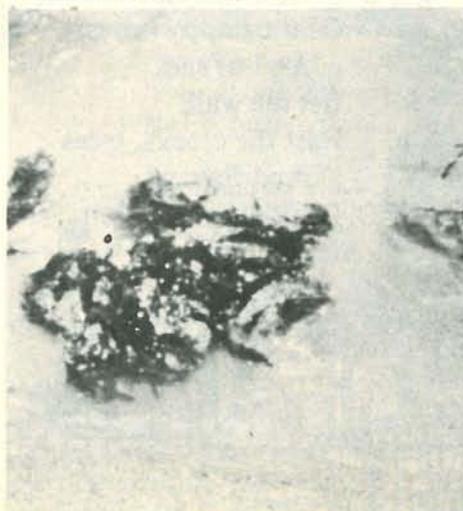
There was also some more interesting discoveries made through these photographs. Percy Paull, my uncle, was looking at the photo of Sle Ki

photo did he remember this event.

Percy remembered my grandfather and his father Andy Paull coming home late one summer afternoon, excited about something he had seen earlier that afternoon.

Andy had been instructed the week before by his grandmother to go to Sle Ki Ulsh (Siwash Rock). Andy was specifically instructed by her to be

The turtle.



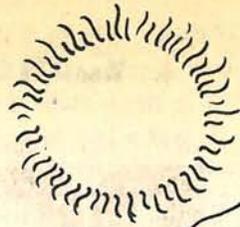
Siwash Rock.

there at a certain day and at a certain time. She told Andy she would see rocks that looked like animals, immediately behind Sle Ki Ulsh (Siwash Rock).

Andy told Percy upon his return they had seen rocks that looked like a dog, a seal and a canoe.

Ken Peters and I got determined to find these animals but we were wondering why Andy was instructed by my great great grandmother to be there at a certain day and time of day. Ken linked it up with the tides and sure enough this was the key. We went to the tide books and found that the lowest tides of that year would be May 15th, June 21st and July 23rd at about 12:00 noon on those days. This fit in exactly with what Percy remembered.

Ken and I went on June 21st and sure enough found the turtle, the seal, canoe and also a rock that made a natural platform which when stood on, one can see all the animals clearly. These animals still remain there today at zero tide level only to be viewed at the lowest tides of the year. ♦



Joy

Summer.

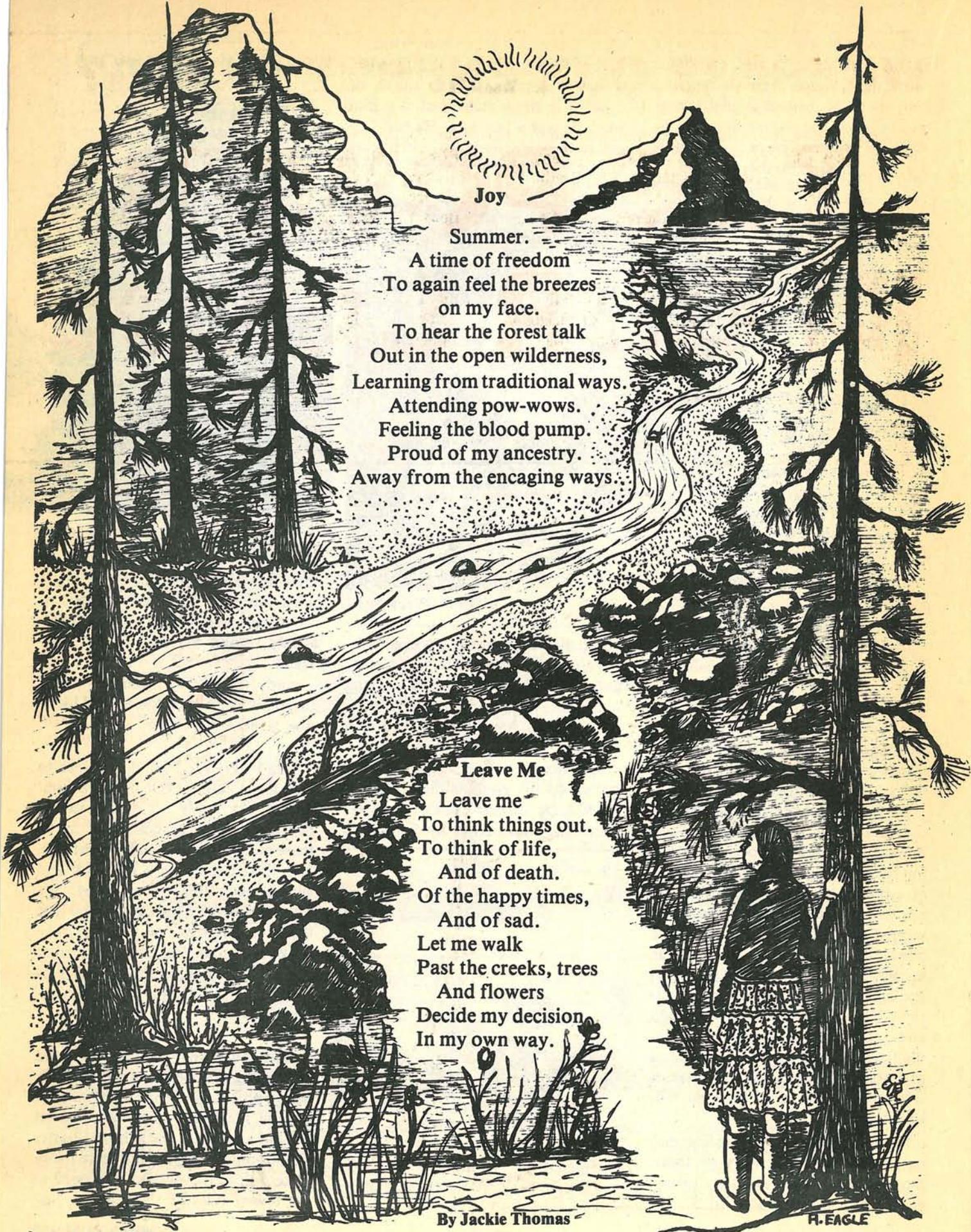
A time of freedom
 To again feel the breezes
 on my face.
 To hear the forest talk
 Out in the open wilderness,
 Learning from traditional ways.
 Attending pow-wows.
 Feeling the blood pump.
 Proud of my ancestry.
 Away from the encaging ways.

Leave Me

Leave me
 To think things out.
 To think of life,
 And of death.
 Of the happy times,
 And of sad.
 Let me walk
 Past the creeks, trees
 And flowers
 Decide my decision.
 In my own way.

By Jackie Thomas

H. EAGLE



WHERE IS OUR ENERGY GOING?

By Lilian Basil, Energy and Resources Portfolio

The proposed patriation package of the Canadian Constitution is a direct threat of extermination for any future negotiations that we are pursuing to become third party to decision and policy making on energy and resource matters, where it relates to the interest of the Indian people in British Columbia. The new Constitution would give control of energy and resources to the provinces.

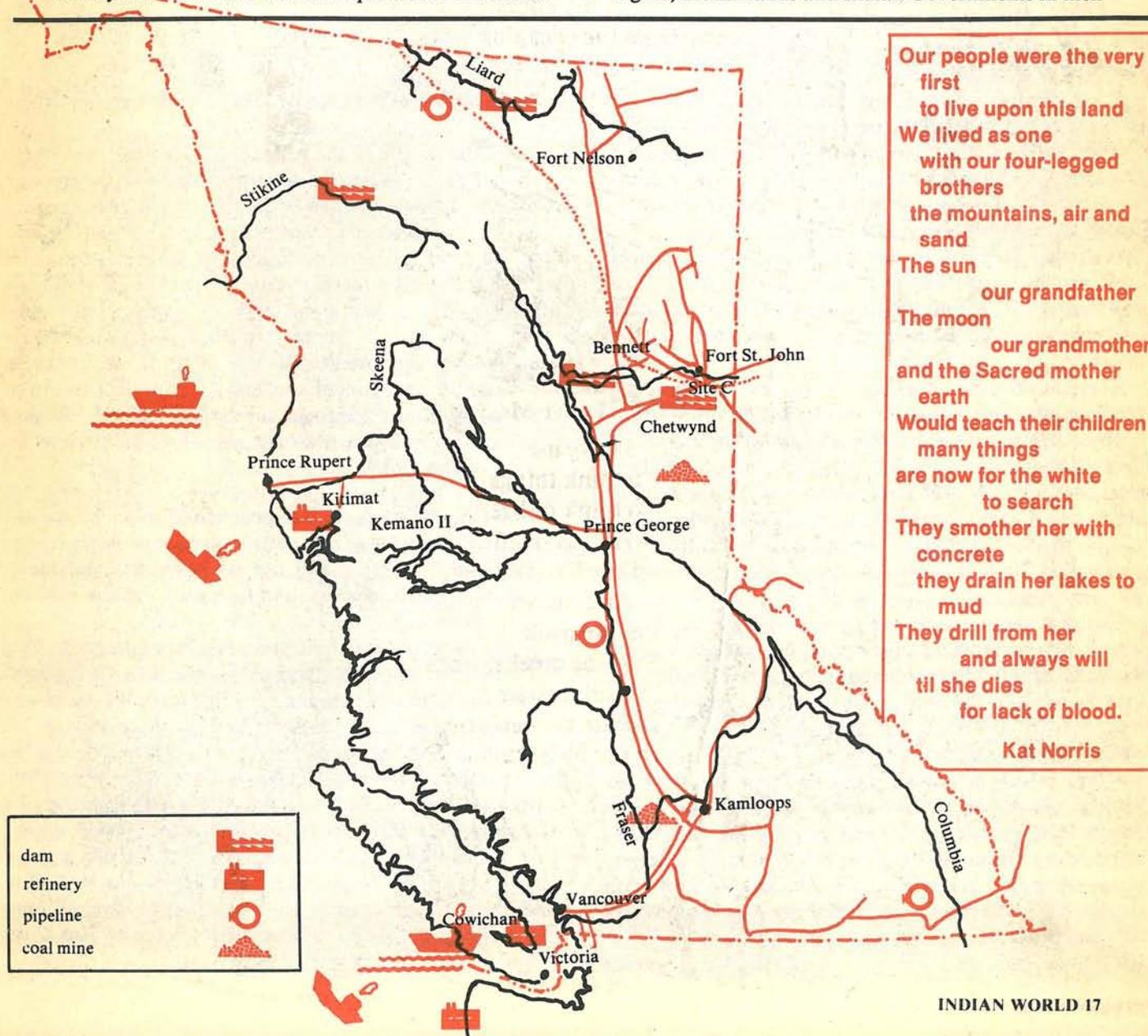
We as Indian people in B.C. know only too well that the Provincial Government does not recognize aboriginal rights; in fact to become subject to the Province would mean sure extermination of all our rights and lands.

Indian lands and title in the way of energy exploitation

We only have to look at the consequences of the James

Bay Settlement. This settlement was based on Quebec Power and Hydro Authority and the Quebec Province's need for energy. The Indian people were not given a chance to negotiate a decent settlement; during negotiations, the ploughs and other heavy machinery were already digging, flooding, and scarring up the lands. And as a result of the high-handed pressure from the Company and governments the James Bay Indians ended up with a very bad land claims settlement that extinguished Aboriginal title over these lands, half of which was then flooded.

It certainly is in the interest of both the Federal and Provincial governments to patriate the constitution without guaranteed protection of Aboriginal Rights, and to ensure that there is no mechanism to recognize Indian rights, Indian lands and Indian Governments in their



Our people were the very first to live upon this land We lived as one with our four-legged brothers the mountains, air and sand The sun our grandfather The moon our grandmother and the Sacred mother earth Would teach their children many things are now for the white to search They smother her with concrete they drain her lakes to mud They drill from her and always will til she dies for lack of blood.

Kat Norris

governing process. Particularly in B.C. Indian people are viewed as a threat to the Provincial and National interest in energy and resource developments because of the Aboriginal Rights question.

We have never surrendered rights to resources

For the past four years the various Indian Nations throughout the province have directed its Union of B.C. Indian Chiefs to oppose current exploitation of our resources, to pressure governments and corporations to ensure that Indian rights and concerns are acknowledged; and also to assist in developing feasible alternatives in the case that large scale development occurs. Based on these mandates the Union has actively opposed large scale energy and resources developments such as: proposed oil ports on the Pacific Coast, the Alaska Highway Gas Pipeline Project, the Proposed Hat Creek Coal Project, the North East Coal proposals, and the proposed Hydro-electric projects such as the damming of the Peace, Liard and Stikine Rivers.

COAL:

For a number of years the interest of the Provincial Government to develop the coal reserves in the Northern part of B.C. has been tremendous. There is approximately 7.7 billion tons of coal with these reserves and the expectancy of mining operations is to be 25-30 years. These coal reserves are situated at Carbon Creek, Cinnibar Creek, Sukunka, Bullnose, Wolverine, Babcock, McIntyre, Belcarnt, and the Saxon areas. All of these coal reserves are within "Treaty no. 8" area and 2 of the coal companies will be running 2 Registered Indian traplines.

There are 6 mining companies that have licenses for future mining operations, so far Teck Corporation and Denison Mines have agreed to sell coal to the Japanese. Teck Corporation is to sell 1.7 million tons of metallurgical coal annually over a 15-year period. Denison mines are to sell 5 million tons of metallurgical coal plus an additional 1 million tons of thermal coal annually in a 15 year period. Both of these coal companies are expected to start exporting coal to Japan by 1983.

The coal reserves lie close by the Moberley Lake reserves. No government or corporation has approached the Bands about damage to lands and traplines. After one look at some of the studies, however, the people asked the DIA to get a lawyer to protect their interests. Regional and District office refused. Local DIA staff also say they can't go through all the material on the coal project. Work has already started on the road to the proposed new townsite. People are pouring into Chetwynd, there's nothing but new people and new license plates there. It's boom time for transient workers. For those who live there, the idea of their traditional lands, rich and beautiful, being strip-mined and ruined for life spells more hard times.

By Buddy Napoleon

In opposing these large developments, the position that has been taken is that we as Indian people are owners of this land and have jurisdiction over all land and marine resources.

Indian Nations all over the province have provided evidence to various enquiries and hearings that we have never given up our rights to our lands, waters and resources. We have shown that we have maintained traditional land and marine uses to a very large extent, in spite of industrial development and energy projects depleting the abundance of game and the fishery resources. Communities repeated time and again that we have to protect our land, our waters, our resources and our environment in order to carry on our traditional economies of hunting, trapping, fishing and food gathering. Indian people have also stated time and again that our lands are much too precious to lose and that our way of life in relation to hunting, fishing and trapping can never be fully compensated for if it is totally destroyed.

Statement from the Lillooet Tribal Council on Hat Creek.

We the people of the Lillooet Tribal Council comprising of the Pavilion, Fountain, Bridge River, Cayoose, Lillooet Seton, Mount Currie, Skookumchuck, Samahquam, Douglas and Anderson Lake Indian Governments, totally oppose the building of the Hat Creek plant as we feel that this development is aimed at the very heart of our culture. We gathered food, gathered medicinal vegetation, fished, hunted, ranched and farmed these lands for years, even before the rattle of the first non-Indian. We have fought long and hard for the survival of the salmon and it is through the various strengths we have gained from these battles that we will fight the development of Hat Creek.

We cannot pack up our people and move to another land because of acid rain destruction, we can only remain here, work together and use every means available to defeat all political officials in favour of Hat Creek in our immediate area.

We therefore are uniting as a Nation of people to fight for survival and direct our anger at the B.C. Government and their big corporation, B.C. Hydro. We must also remember, B.C. Hydro needs our people to survive. We therefore will remind Hydro of that fact and of the fact that our ancestors have stated, "We claim we are the rightful owners of our tribal territory and every pertaining thereto." (Lillooet Tribal Declaration.)

In this frame of mind, we are now organizing and will give Hydro the hardest opposition felt by the B.C. Government in a long time, and we will be inviting all other tribes to wake up to the destructive force of Hat Creek and to join us in our fight for survival.

It is not enough just to oppose the major projects that pass through our lives and lands. It is very important for Indian Nations to get all the support we can in our struggle with huge corporations. Support has to be co-ordinated to be effective. Opposition has to be documented before it becomes effective. We have to lobby for support from environmental groups whose concerns are similar to our own.

A well-researched statement on the effects is an excellent way to organize. It takes time. It took the Union, in conjunction with the Hat Creek Committee, careful planning and research to prepare the Hat Creek Statement of Environmental Risk and the research on Acid Rain, to make the editorial pages of most major newspapers. Thorough research and good communications to inform the people who will be affected are necessary in order to organize resistance. It was this kind of work that is the basis of the strong resistance to the Hat Creek coal proposal.

In cases where development is halted for the time

being, we cannot relax. It is often only a matter of months before it is back in somebody's plan. The Uranium Moratorium has been side-stepped and companies continue to pressure the governments to lift the seven-year ban. The Hat Creek project was put on the back burner for a while. The Kootenay people have been haunted by the prospect of the Kootenay River Diversion: is it real? How can you fight it?

Are public hearings worthwhile?

A call for a Public Hearing is not enough by itself. To make any impact we had to carry out extensive research. The evidence that our people in the Northeast presented at the hearings into the Alaska Highway Gas Pipeline could have been overlooked but for thoroughly researched Land Use and Occupancy Study that backed up their statements. At the Uranium Inquiry the UBCIC worked with the people in the Okanagan and had a lawyer at the Hearings for every day of the lengthy inquiry, making sure that our concerns were stated and

HYDRO:

The Stikine

The Tahltan people are fighting the damming of the Stikine, a fast moving river that would be slowed down and cause flooding over a large hunting territory. The Tahltans depend heavily on hunting, trapping and guiding. Construction of access roads and transmission lines would cause migration patterns to change, and an influx of tourists and sports hunters. B.C. Hydro does not plan in-depth social and environmental impact studies.

Kemano II

"We, the native people in the central areas of B.C., particularly in the Nechako watershed, must protest the proposed project called Kemano II" (Necloslie Band Declaration). "To supplement the meagre income of the people, we have to rely on food fishing and wild game through the year. To go ahead with the proposed project, would not only endanger the salmon, spawning grounds for sockeye and spring and other fish such as sturgeon and trout, it would endanger the habitat of moose, deer, caribou, bear and most fur-bearing animals. We do not believe any company should have the right to ruin our way of life by changing the environment for profit. . . . If this project goes ahead, Alcan would be in the wrong, in that there has never been an extinguishment of land title of this land that has been traditionally Indian land since time immemorial."

Alcan delayed its environmental studies and tried to force its plans because of its Water License. The effects of low water on the spawning salmon put Alcan into court. However, the Court restrictions placed on Alcan will expire in June, 1981. Public Hearings are called for and local people are trying to form a Water Management

Committee to regulate the water in the Nechako. They say there is no room to negotiate any change to the Nanika River.

The Liard

The people of Lower Post up by the Yukon border haven't heard from B.C. Hydro about its plans to dam the Liard river around them. "I believe it's still on the books, though," reports George Miller, Band Manager. "It'll always be in their books. Two reserves would just be wiped out. We had a community meeting in Lower Post and it was a community decision not to talk to B.C. Hydro. The dam would have a disastrous effect on the wildlife as well as the community. Hunting grounds and traplines would be wiped out. For the Native people here, trapping is our life."

Site C

B.C. Hydro has started work on the Site C Dam. Completion date is 1986: by 1985 2,040 people, mostly migrant labour, will be working there. Government agents are everywhere recruiting Indian labour for short training programs. B.C. Hydro is sending out P.R. crews to explain the benefits. No other information forum is available in spite of the promised Public Hearings. The most affected would be the hunters and trappers of the Halfway and Moberley Reserves. "Site C would flood our burial grounds," District rep Stan Napoleon told a Parliamentary Committee on Site C. "They are sacred and should be respected. They are more sacred than electricity. In terms of trapping and the living it brings, no electricity can match it. Fish and wildlife has always been our primary source of food and much of this traditional land would be under water. We just don't need this dam. The majority would benefit but at our expense. The native people would surely suffer in every way.

backed up with hard evidence.

But do Hearings accomplish anything really? They do serve to inform the public of our issues. But the giant corporations and the Provincial Government seem not to take notice. In spite of the recommendation of the West Coast Oil Ports Enquiry, Provincial agents are re-opening the question of an LNG port at Kitimat. In spite of our evidence to the pipeline hearings, the pipeline is going through.

Easing the impact

However, the impact of their submissions has given the people a say in negotiations to ease or cushion the negative impacts of enormous construction. They do have a say in the route of the pipeline now. They are in a position to ensure that the government assists the Indian people by establishing parallel development. For example, in order for government and companies to carry out their economic ventures and not take part in the genocide of a people, they have to make provisions for

making it possible for Indian people to develop an Indian-designed Indian economy, based on our traditional life-style. This also means ensuring that there is guaranteed hunting, trapping and fishing areas to maintaining an Indian traditional economy for future generations.

Is this all we can do? What is our role in providing our own fuel and energy requirements?

Do we need energy if the cost is so great?

It is not that we oppose every energy megaproject just for the sake of opposing it. If we are sincere in that case, we would have to stop using the energy these sources provide. What we do oppose is the uncaring rape of our land, the riding over our people and lands as if we didn't have life. We oppose the greed that says energy first at any cost; safety, people and nature last. And do we really need these energy projects? Is it for the people of B.C. or is it for the industrial development for the U.S. and its corporations? What will such projects leave for our children? That is our starting point.

OIL AND GAS:

The oil and gas boom in northeastern B.C. began in 1950. Pipelines were laid all across the land, hooking up wells with markets in the south. Trappers would come back to their lines and find a drilling rig there or a road punched through their lines.

In 1977 the major Alaska Highway Gas Pipeline was announced. By this time the people knew what kind of impact to expect and were ready to organize against it. In spite of their evidence, the project is going ahead between 1983 and 1985. "They claim there isn't going to be any interference but that's not true. When you've made all those access roads to the construction sites, you can't close them. Then you can't stop the hunters pouring in and scaring the wildlife," reports Amy Gautier of the Sauteaux Band. "The traditional economy of trapping and hunting is very important here and people fear for their future. The other main concern of the people is the lack of employment. You gotta be in a Union and even if you're in the Union, outside contractors bring in their own workers."

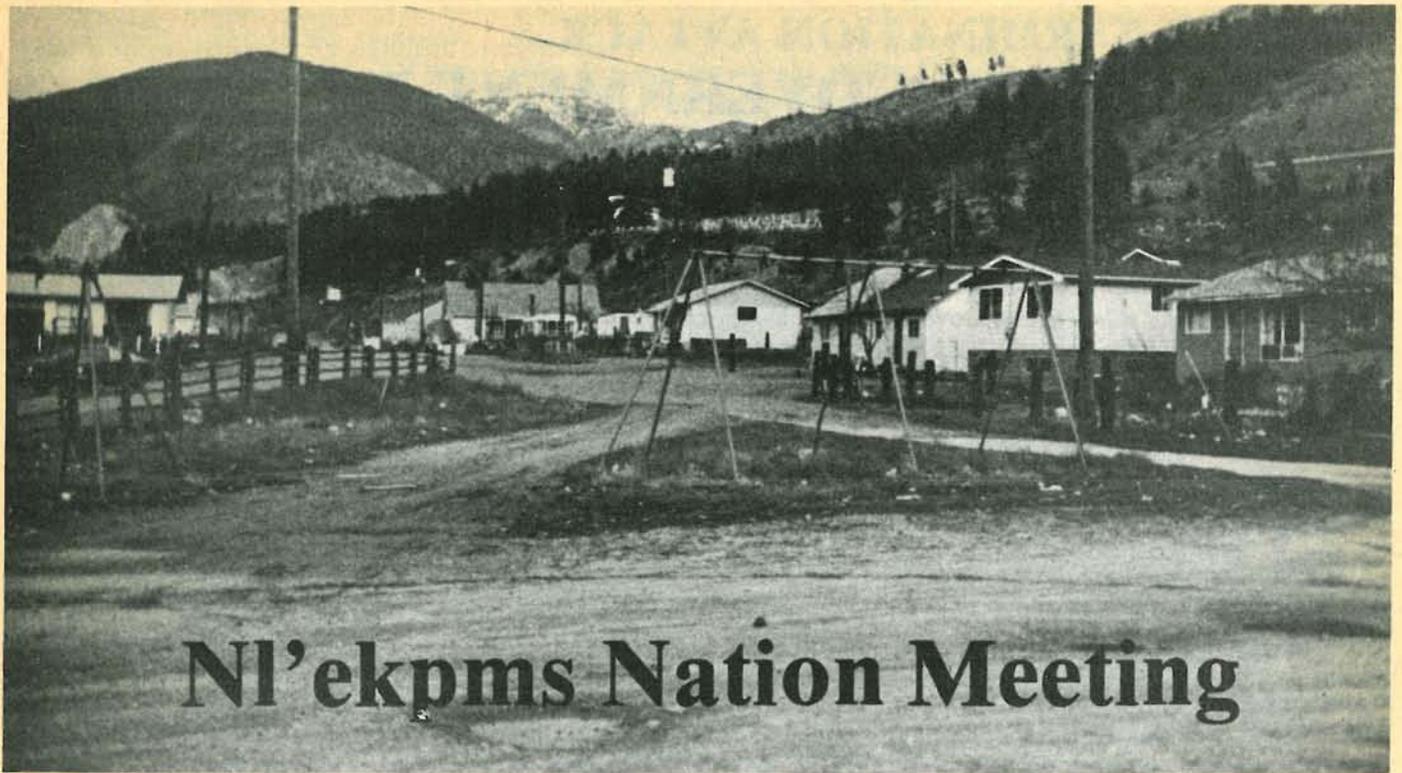
The impact of the people's presentation to the Pipeline Hearings in November 1979 didn't stop the pipeline but did make sure that our concerns were taken seriously. Amy Gautier and George Miller sit on the N.E. Advisory Committee, appointed by the Government and made up of local people. They have no real power but it is a good lobbying force, reports Amy, for further exploring issues like setting aside an area for exclusive hunting and trapping for an Indian economy, protection of fur-bearing animals from pipeline workers and changing the route to protect valuable resources. "We need to act now if your land is not going to be destroyed."

In 1978, the Federal Government's West Coast Oil Ports Enquiry came out very strongly against supertank-

ers entering ports on the west coast. North Coast fishermen testified that the weather and a tricky channel for navigation made Kitimat one of the worst possible sites. Now Dome Petroleum, Carter and West Coast Transmission have approached the Kitimat Band to put in a liquefied natural gas refinery there for gas piped from the N.E., to go out in supertankers from there.

The Pauquachin and Cowichan Bands demonstrated on January 30, 1981, against the Chevrer. plans to build a refinery at the mouth of the two rivers that are the mainstay of their Bands, particularly rich in marine resources. That decision is now with Minister Vander Zalm.

Chief Tom Sampson of Tsartlip testified to the WCOPI on the navigational hazards of the west coast increasing the likelihood of oil spills which would seriously jeopardize the marine resources that are so critical for his people. The people of Lillooet and Mount Currie gave strong evidence that oil spills at the mouth of the Fraser would wipe out the salmon. With the approval of the Northern Tier pipeline in Washington State, however, there will be increased and larger supertanker traffic in Puget Sound. Jewel James of the Lummi Indian Fishery reports: "Numerous scientific studies have pointed to the disastrous and long-term effects an oil spill would have on Puget Sound. The Fishery resources are of great cultural and economic importance to the tribal communities. The Northern Tier pipeline went to court and won almost all their points except for the question as to whether or not they have to protect the environment in the courts regarding Phase 11 of U.S. vs. Washington. This decision prohibits damaging tribal fisheries and their habitats by this kind of activity. So Northern Pier is trying to talk our tribes out of our opposition. Yet supertanker traffic will affect the fisheries: by oil spills occurring, during the careless transferring of cargo, the pumping of bilges or actual collision with other traffic or hazards to navigation.



photos: Lytton Band

The NI'ekpms Bands met in Lytton to discuss the amalgamation of the Thompson Bands to form the NI'ekpms Nation on February 20th. The people wanted to go back to the old traditions of having one leader for the NI'ekpms people. The com-

veloping sound administrative structures.

- Determine our position and the framework of the South Central Tribal Council and Central Interior Tribal Council.

This Committee will be having a

few meetings to plan and discuss the meeting of the NI'ekpms Nation, which will be held some time in May or June. These months were suggested because that is when the fish start to come up river; the berries, roots and other edible foods are ready.



The first meeting place was suggested to be Botahnie Valley at the race tracks, where the people of the NI'ekpms Bands used to meet long ago. The first meeting of the committee will be held on Thursday, February 26, 1981, in Kamloops. ♦

mittee was set up and given the following objectives to work by:

- The settlement of land claims to the NI'ekpms tribal members' satisfaction.
- The recovery practice and enhancement of activities that are culturally inherent to the NI'ekpms peoples.
- Prepare to assist one another in de-



ANOTHER TERMINATION ATTACK INDIAN GOVERNMENT BILL

There is nothing new about the "bill" except the name. It used to be known as the white paper policy, the termination policy and many other names.

But what is this 'new' Indian Government Bill? A number of years ago, Indian people started using the term Indian government to describe what they wanted for their own government. The Federal Government, which has not had a new thought about Indians in one hundred years, adopted the phrase and changed it to Indian self-government. The Federal Government's definition is very narrow while the Indians' definition encompasses our universe.

Last summer, the Department started the campaign to get non-Indians and Indians interested in changes to the Indian Act. They leaked the *Indian Conditions* report to the press to have the non-Indian cry in horror about the Indians. This would give the Federal Government an excuse to once again interfere with our lives. This tactic by the Federal Government did not work.

The Federal Government did not stop. It continued to plan the legislation to be introduced this spring. Legislation was drafted without Indian input or consent. It is the Federal Government trying to tell us what is good for us.

Indians reject Indian Act revisions

The First Nations meeting in April 1980, the General Assembly of the National Indian Brotherhood in August 1980, the Union of British Columbia Indian Chiefs' meeting in October 1980 and the First Nations Meeting in December 1980 all passed resolutions rejecting any concept of amendments to the Indian Act by the Department of Indian Affairs without Indian consent.

One can clearly see that the Federal Government and the Department of Indian Affairs hold such decisions by our elected leaders in high regard. They are introducing legislation this spring which reflects the Department's goals and attitudes, NOT our goals.

Attempts to assimilate Indians fail!

Indian Government defined by the Federal government can never be Indian Government. The Federal Government wants to turn the reserves into municipalities by the end of the 1980's. The Federal Government would, then, turn over control to the provinces.

In 1886, the Federal Government said Indians would be assimilated by 1921. ●

In 1949, the Federal Government said Indians would be assimilated by 1974. ●

In 1969, the Federal Government said Indians would be assimilated by 1974. ●

In 1981, the Federal Government said Indians would be assimilated by 1987. ●

The Federal Government wants to introduce the Indian Government bill at this time to move Indian people away from the main issue of the Constitution.

It is a bush fire while they burn down the home we live in.

The present Indian Act, which was first introduced in 1867, remains virtually unchanged. The wording of the Act is similar. The government over the years has changed and removed sections. But the basic act remains to do one job, Assimilate The Indian.

Under the Indian Act, the Indians do not get any increased political and economic power. Some Bands are allowed to get more administrative tasks if they follow the guidelines of the Department. This is *not* Indian Government.



Bands should decide what Indian Government is

Indian government is the rights of the people at the Band level to decide their own policies, their own regulations, their own laws, their own politics and their own economic future. IT IS NOT the decision of the Union of British Columbia Indian Chiefs or the Department of Indian Affairs to come into the Band office and tell the Chief and council what to do.

Within the aboriginal rights position paper, there were twenty-four areas outlined in which Bands can take control of their lives again.

The purpose of the Indian government portfolio of the Union of B.C. Indian Chiefs is to assist the Bands in realizing their goal for control in their chosen areas.

The power to govern ourselves was given to us and cannot be taken away by a non-Indian government who wishes us to be just like them.

We are strong. We are proud. We are living the legacy of our forefathers for our great-grandchildren. ◆

UP-DATE

PROTECTION FOR TRAPPERS

Trappers across B.C., and especially in the north, have been having a difficult time trying to continue their traditional trapping practices and their traditional way of life in general in the bush. Various economic developments are destroying traplines and the habitat of the fur-bearing animals.

Because of all the problems our people are experiencing, the Union of B.C. Indian Chiefs has been working with the trappers and their communities to come up with a good compensation plan for the trappers so that they can carry on their way of life. We have studied various compensation models across Canada which are working well in those communities. The programs are designed so that trappers and their families can keep trapping as their way of life.

Only trappers can plan this kind of program

The programs we've been looking at are designed by the people so that they could include solid communications, transportation and education systems in their communities. They also included a system to assist and encourage trappers to use their traplines for a set amount of time per year. This way they could add a section guaranteeing a certain income each year, so that if there was a poor year for trapping, trappers would be compensated for whatever they were lower than the set income.

A co-op system was included in the trappers support program to ensure the trappers get the best value for their furs. At a co-op store the trappers could get all their supplies, from food to traps and everything for the bush, at a lesser price. Another area built into the trappers' programs is a fur grading section. This would help trappers get better furs, by using modern trapping and cleaning methods, if they so wish.

The reason why trappers' programs are working in other areas of the country is because the people, the trappers and their families, are working all together on them. This is how we're trying to make up a B.C. plan. The first draft will have to go back to the people and they might need more input. The consultations will become a lot wider as the program is being developed.

THE PEARSE COMMISSION

The Pearse Commission was appointed by Romeo LeBlanc, Minister of Fisheries, to investigate the current circumstances of the fisheries on the Pacific Coast.

So far Peter Pearse, head of the Commission, has held preliminary hearings to outline the terms of reference, as well as information on procedures and plans of the com-

mission. Public inquiries for all concerned groups are scheduled to begin in April right through until June.

Therefore we are in the process of gathering information on Indian food fishing for the purposes of putting our report together to present to the Commission and we would certainly appreciate some input from the Bands who are concerned about the issue.

OOLICHAN LICENSES NOW?

We also received news from one of the Bands that Oolichan fishermen must be licensed this year "for Conservation reasons." The information we have now is very sketchy, but hopefully we will have more in the next issue while we investigate the matter.

NISHGAS BOYCOTT FEDERAL REVIEW PANEL

The Nishga Tribal Council say they will have nothing to do with the Review Panel that has been set up by Minister Romeo Leblanc to examine mine tailings into Alice Arm by Amax of Canada, Ltd. The panel consists of three government-appointed scientists. They will have no power to call witnesses who don't want to testify under oath. They have no obligations to make testimony or findings public. "It's a snow job," claims James Gosnell, President. "We have not abandoned our position because after all if this whole Alice Arm gets out of hand, will Amax clean it up? Will the Federal and Provincial Governments clean it up?"

The Nishgas have informed the Minister of their position about a full and public inquiry. Amax claims it will start up their mine and mill on schedule, on April 1, 1981.

MOSES CASE

On November 18, 1980, the Supreme Court of Canada heard the Application to appeal the decision of the B.C. Court of Appeal on the Moses Case. The B.C. Court of Appeal decided that Order-in-Council 1036 and 208, giving the Province the right to expropriate up to 1/20th of Reserve land for road purposes, was valid legislation. The Supreme Court of Canada was then asked to allow the Band to appeal the case at the highest court of the land.

Three Judges of the Court heard the application and reserved their decision until mid-January. At that time, the Supreme Court decided that to refuse the application for the Appeal, meaning that they felt the B.C. Court of Appeal's decision was correct, and should not be overturned.

The UBCIC Legal team will be continuing to fight this issue.

APPLYING FOR FARM FUNDS

By Auggie Piedrahita

Agricultural development has become very expensive. However, there are ways in which financial assistance can be obtained to develop new agricultural programs.

Special ARDA (Special Rural Development Agreement) is one of the sources most successfully being used by many individuals and Bands. In WIAC, we are involved in assisting in the development of proposals and applications for financial assistance. As it usually takes time to develop the applications and for them to be approved, it may be late spring before final approval is made. It is therefore advisable to start planning now for next year's programs.

It needn't be that hard



WIAC WORKSHOPS

March 2-4	Williams Lake	Calving	Clarence Walkem
March 4	Burns Lake	Follow-up, Management Training, Land Clearing, 4H	Jimmy Quaw
March 10*	Kamloops	Field Crops	George Saddleman
Mar. 10	Lillooet	Home Gardens	Mike Joseph
Mar. 11	Chase	Field Crops	George Saddleman
Mar. 11	Seton Lake	Home Gardens	Mike Joseph
Mar. 12	Creston	Small Fruit Products, Tree Fruit Products	Dan Gravelle
Mar. 16-20	Mt. Currie, Darcy	Farm Financial Management Short Course	Mike Joseph
Mar. 17	Merritt	Field Crops	George Saddleman
Mar. 18	Lytton	Field crops	George Saddleman
Mar. 19	Shuswap	Farm Building Construction	Dan Gravelle
Mar. 25	Stoney Creek	Follow-up, Financial Management, Hay Ranching, 4H Club	Jimmy Quaw
Mar. 26	Stoney Creek	Follow-up, Financial Management, 4H Club	Jimmy Quaw
Apr. 1	Ft. Nelson	Home Gardening	Angus Dickie
Apr. 7	Ft. Nelson	Gardening	Angus Dickie
Apr. 7	Stone	Irrigation	Clarence Walkem
Apr. 8	Ft. Nelson	Small Poultry Operations	Angus Dickie
Apr. 8	Kamloops	Bull Evaluation	George Saddleman
Apr. 8	Anaham	Irrigation	Clarence Walkem
Apr. 9	Ft. St. John	Gardening	Angus Dickie
Apr. 9	Chase	Bull Evaluation	George Saddleman
Apr. 9-10	Anaham	Machinery Maintenance	Clarence Walkem
Apr. 10	Ft. St. John	Small Poultry Operations	Angus Dickie
Apr. 14	Tobacco Plains	Vegetable Crops	Dan Gravelle
Apr. 15-16	Stuart-Trembleur	Follow-up, Financial Management, Hay Ranching & 4H Club	Jimmy Quaw

For example, if you want to get some production during the 1981 summer, it may now be too late. However, you are in plenty of time to start planning for 1982 development. This is not to say that it would be impossible to get anything done for this season, if you start today.

Putting an application for Special ARDA together is not that difficult. The key is knowing what you want and how you want it done. There are two parts to every application. Part 1 is relatively easy to answer once you know what you want. That is why it is best to know exactly what you want when you call on one of the WIAC fieldworkers to assist with the preparation of applications.

Part 2 is a longer process, but can be simpler if you have planned your operation in advance. With the assistance of your WIAC fieldworkers it should not take very long to prepare an application.

Each application is looked at on its own merits. However, well prepared ones usually have a better chance at being approved. So plan ahead, try to find out what you want and if everything goes the way it should, you may be able to get your program going before long. We can't guarantee that your application will be accepted, but we will make sure that you get a fair opportunity by providing you with assistance in preparing your applications.

NOTE: Special ARDA is now covering cattle purchases. Cattle are being considered as capital investments. Therefore, Special ARDA may cover up to 50% of the costs of purchases.

THE 22ND ALL NATIVE TOURNAMENT BEAVERS AND METLAK- ATLA COME OUT WINNERS

The cries of "Go Saints Go!!" were not enough to spur the Skidegate Saints on, as they lost the Senior Championship game 100 to 78 to the new all-native champions: Metakatla, Alaska.

The Intermediate division also has a new champion today as the NBA Beavers of Prince Rupert defeated the Kitkatla Jr. Warriors 82 to 81 in their action-packed final game. The Beavers opened scoring in the game and jumped out in front of the Warriors, quickly taking a nine point lead. By the end of the first half the Warriors had closed the gap to four points to 43 to 39. In the second half it was the Warriors who came out strong, tying the score minutes into the game and taking a quick but short lead. However, it went back and forth several times before the game ended, with the Beavers coming out victorious. The senior division final had Metlakatla running themselves into the Championship. A key factor in the game was Gerry Scudero, who with five minutes left, netted a tying basket and then the goal ahead. Metlakatla never looked back, as they went on to prove themselves Champions.

Awards:

Intermediate Division

Most Valuable Player—Marshal Vickers of the Kitkatla Jr. Warriors.
Top Scorer—Roland Barton, Sons of Kincolith. He netted 126 pts. A game average of 29.
Most Sportsmanlike Team—New Aiyansh.
Most Promising Player—Richard Morvin of the Beavers.
Most Inspirational Player—Terry Shannon of the Skidegate Saints.
Best Defensive Player—Bruce Innis-Kitkatla Jr. Warriors.
1st All Star Team—Roland Barton—



photo: Richard Todd, Prince Rupert Daily News

Most valuable intermediate player Marshal Vickers checks the court for an open teammate.

Kincolith, Terry Shannon—Skidegate, Wayne White—Beavers, Bruce Innis—Kitkatla and Marvin Morvin—Beavers.

Final Standings Intermediate Division:

1st Place—Beavers
2nd Place—Kitkatla
3rd Place—Sons of Kincolith
4th Place—Skidegate Saints

Senior Division

Most Valuable Player—Gerry Scudero of Metakatla

Top Scorer—Melvin Barton of Kincolith netted 179—game average 29½.
Most Sportsmanlike Team—Alaska.
Mr. Hustle Award—Marty Martinez.
Most Inspirational Player—Dale Johnson of Makha Nations, Wash.
Best Defensive Player—Gerald Amos—Kitimat.

First All Star—Melvin Barton—Kincolith. Dale Johnson—Makha Nations, Morris Amos—Kitimat, Aaron Cook—Metlakatla, Marvin Collinson—Skidegate Saints.

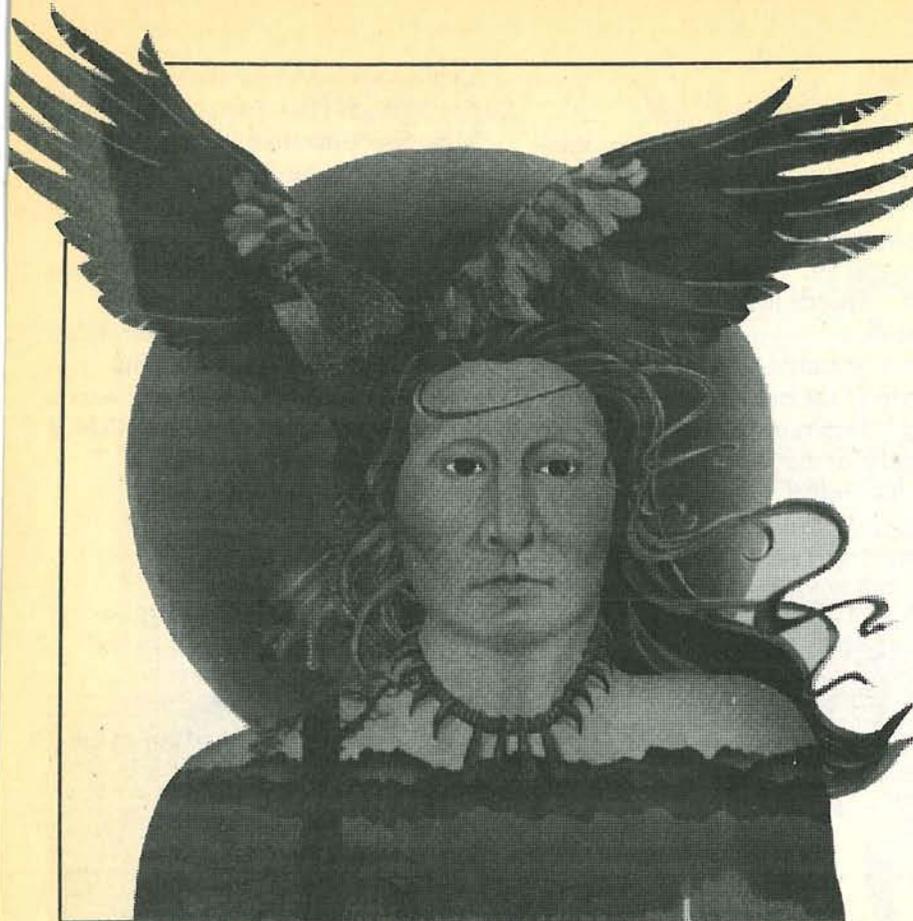
Final Standings in the Senior Division:

1st Place—Alaska
2nd Place—Skidegate Saints
3rd Place—Sons of Kincolith
4th Place—Kitkatla Warriors.



photo: Richard Todd, Prince Rupert Daily News

Gerry Scudero, no. 42, most valuable senior player, moves in for a lay-up



Helping each other along

Pauquachin Youth Group

Our group consists of about forty-two kids and we meet at the Pauquachin Band Office. What we are really interested in now is other Indian peoples' cultures. We also want to travel all around British Columbia.

We raise money by Fifty Fifty draws at the longhouse and by raffling off things. We also had a pot luck last November and raised a lot of money.

Getting along with our parents and Elders

The parents and Elders around here are really helping us a lot because our goal is to grow better with our Elders. Our main problem nowadays is parents not being able to talk to their teenagers. From this end it's communication that's the biggest problem. We are helping out in the home with counselling too. Our point of view is on family life, and Sammy Sam is working on getting a workshop going for the adults. So he is going to be working with the adults and our Youth Club will be working here too.

It has to deal with a lot of the Cultural Tradition things that are being lost. Those are the main objectives for them. To learn traditional values and the cultural disciplinary ways of our people. And one goal also is to learn the Indian language.

The other is through the process of learning. When we look back at the strength of our people we will be able to avoid some of the very frustrating things that are happening to our people. (Sammy Sam)

This is mainly to prepare ourselves for the future because we're all going to be parents too, someday. We are the generation coming up, so our problems will probably be just as tough, maybe tougher. We want to solve them now before they start.

I think this group is very important because a lot of the kids need a place to go.

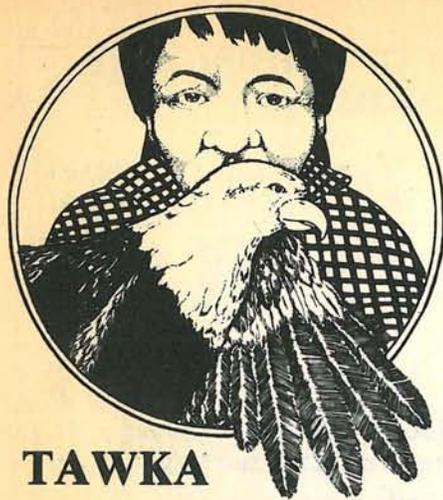
It's not cool to drink

To a lot of the kids here, drinking is just out of it. It's not even cool as far as we are concerned. There are quite a few students here who want something to do. We want to travel. Our next trip we are raising money for is going to be in May and we are going to go to Cultus Lake in Chilliwack. We are going to be there for about five days.

Our group went on a trip to Chehalis in November and we had a real good time. We were there for quite some time. The kids really want to have another Youth Gathering.

Unity is what we really need right now. When we feel alone, loneliness is terrible; we get all depressed. We could drink or do a lot of things, but we don't want to. We really want to just be with other kids to help one another. We are here to listen to what they want to say, counsel them, give them opportunities.

Education too, is one thing everyone in our group, even the ones who have quit school, have started up again. We really want to get through education, none of this Welfare bit. We have got so many goals that we want to reach and this Youth Group is helping us along.



TAWKA

By Brenda Leon

While reading the January issue of the *Sto:lo Nation News*, I came across a short article about an Eagle being rescued. It brought back to me a wonderful memory I now wish to share.

One day my dad was out hunting, it was late in the winter. Down in Grampa's slough he found a young

bald eagle, who somehow, probably because of weather conditions, broke his wing and was unable to fly.

I guess you might say dad rescued him. He tied the Eagle's beak and feet and in the process the eagle, being scared, clawed dad's palm. It looked just awful but he said there was no need to go and get stitches.

Dad built a cage out of chicken wire and fish net. Every day he threw a fish into the cage. He even placed a log inside for him to perch on.

My brother and sisters and I decided to name him Tawka because it seemed to be the only eagle name we knew.

Every day there were other kids from the reserve that stood for hours staring in amazement because didn't people usually keep budgies and canaries!

Tawka and Dad became good friends. Dad talked to Tawka and he would squawk back.

Time passed fast and in a few months the bandages came off the wing. Tawka was getting stronger.

Then one day a man from The Wildlife Department came to our front door. He told dad it was against regulations to keep an eagle for a pet. He gave all sorts of dumb reasons.

The day came when we all stood around watching in silence as dad opened the cage and told Tawka to go. He did not budge. Dad then got a long pole and began to poke at him until he hopped out of the cage. He didn't fly, he just waddled down the road. He stopped for a brief moment and turned to get a last look at us. Dad shouted and Tawka continued to walk down the road. He told us the bird was meant to be free so we felt better but still lonely inside.

Now whenever I see an eagle in the sky, it often makes me wonder if Tawka remembers my Dad, his friend.



Editor's Note:

Brenda came to the communications portfolio last spring as a radio trainee. Since then she's worked herself into training with the *Indian World* magazine and has done well. Brenda was recently invited home to work for her people at the Chehalis Band.

Keith Pootlass worked as a darkroom technician trainee for four months. Shortly after completing his training he was asked to return home to Bella Coola Band to organize and work in a darkroom there.

Angie Eagle has added beauty to the *Indian World* for a number of months with her art work. She also donated her time many times learning and helping us with the layout of the magazine. While on the *Constitution Express*, she visited Akwasasne Band in New York and was offered a job doing the same work for the Akwasasne Notes.

Terry Aleck and Charles Brown from Lytton Band, who wrote the story on page 21, will be taking four months of training in the communications portfolio.

Dear Mr. Wonderful



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

Dear Mr. Wonderful,

A few days after Friday the 13th, my truck went up in smoke. I had to run almost four miles to get help. When I got there I didn't know what kind of help I needed. Could you please tell me what kind of help I need.

BURNT OUT.

It's not under Education, it's not under Indian Government, it's not under Energy and Resources, but you might find some help in the Health and Social Development Portfolio. Ask for the psycho ward.

Dear Mr. Wonderful,

The whole world seems set against my freedom. I've lived and loved throughout all the lands but everyone keeps bringing up matrimony. At one point a friend of mine hit my girlfriend's dad because in the culture the young man has to fight the father for the daughter. I wanted to get away but my friend wanted me to sacrifice myself. I did survive.

Now the other day, another friend offered me a gold ring and he says we're going to have a double wedding when he finishes the other one. How do I fly free forever?

GETTING TANGLED UP.

Dear Tangles,

Traditionally you had to earn the right to more than one wife. You also had to give something to the daughter's parents. If you stay stupid you won't be able to earn the right to have a wife; and you're so poor you won't be able to pay. Stay stupid and poor, is what I say.

HELP WANTED

ADMINISTRATOR, NESKAINLITH INDIAN BAND

Competition for this position will be closed March 27, 1981 at 4:30 p.m. Applicants must submit a complete Resume with their application.

Qualifications:

Extensive experience in working with Indian organizations.

Personnel and Office Management skills.

Working knowledge of provincial and federal government departments and programs.

Working knowledge of financial management and accounting procedures.

Working knowledge of provincial, national and tribal Indian organizations.

Proven ability in the area of policy analysis and development.

A minimum of two years post secondary education in the field of Administration.

Applicants with work experience will also be considered for the position.

Duties:

The Administrator will be responsible for the day-to-day operation of Administration and Office Control.

Financial Analysis and Management.

Preparation of fiscal year projects, budgets, providing support, and services in the development of various projects in the area of Education, Social Development, Economic Development, Communications, Cultural Development and Community Affairs.

Maintaining Administrative Policies and Office Procedures in conjunction with Program Directors.

Maintaining a working relationship with Indian organizations.

Salary: Negotiable.

Applications to be forwarded to:

Neskainlith Indian Band,
Box 608, Chase, B.C. V0E 1M0
(604) 679-3295 or 679-3296

JOB OPENINGS: TWO FARM WORK HELPERS

Duties: To assist the Farm Manager from April 1, 1981 to October 15, 1981.

Salary: Negotiable, according to experience. (\$800.00 per month).

Other Information:

1) Closing date for applications: March 1, 1981.

2) Interviews: March 18, 1981.

3) Applications must be sent to:

Kootenay Indian Area Council
Site 15, Mission Rd. S.S.1
Cranbrook, B.C. V1C 4H4

INDIAN WORLD ADVERTISING RATES AND DATA

Black and White:

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

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

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

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

Payment to be made within 30 days of billing.

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

FARM MANAGER/FARM MANAGER TRAINEE

Farm Manager will be employed on the basis of six months from April 1 to October 15, 1981.

Salary: \$1,500.00 per month.

Farm Manager Trainee will be employed from April 1 to October 15, 1981.

Salary: \$1,200.00 per month.

Experience:

Have farming experience, e.g.

- Haying
- Seeding (Irrigating)
- Moving the irrigation equipment
- Drive a tractor, maintain equipment, mechanics of equipment.
- Land clearing
- Fencing

Qualifications:

- Must have a good working relationship with Indian people.
- Work under limited direction.
- Be able to establish hay market and prices per ton (Selling price per ton for good quality hay)
- Must have knowledge of Agriculture-related programs.

1) Closing date for applications: March 1, 1981.

2) Interviews: March 18, 1981.

3) Applications:

Kootenay Indian Area Council
Site 15, Mission Rd. S.S. 1
Cranbrook, B.C. V1C 4H4

Review by Bess Brown

Produced by Pacific International Enterprises Ltd.

Directed by Keith Merrill

Starring—Trevor Howard, Nick Ramus, James Remar and Serene Hedin

The movie industry has at last taken the first steps toward correcting the negative stereotypes of Indian people on the screen. *Windwalker*, based on the novel by Blaine Yorgason, is an excellent example of how the movie industry can project positive images of Indian people.

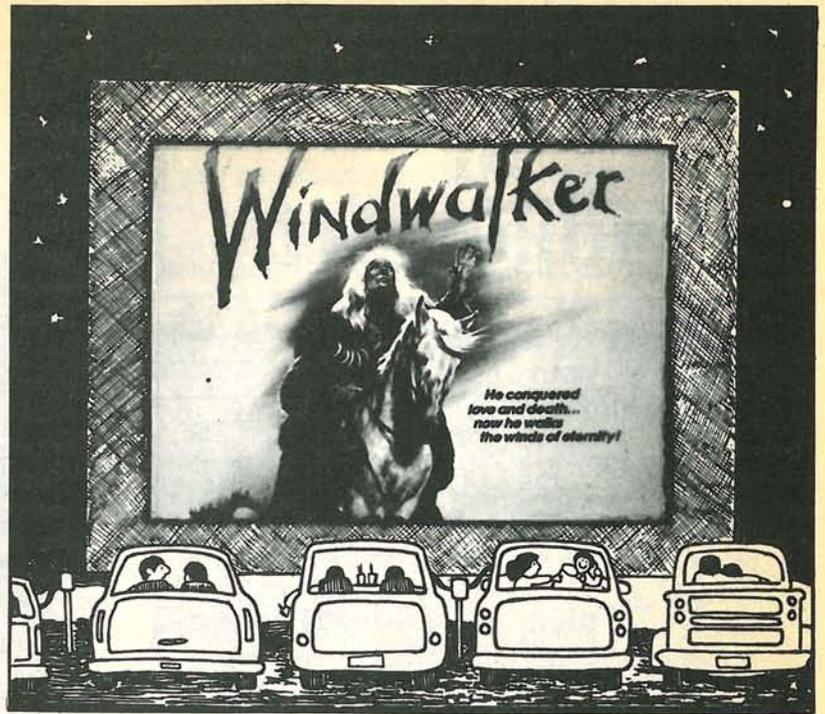
Windwalker takes place two hundred years ago. It centres around a Cheyenne family and their struggle to

survive not only a harsh environment but also their enemies, the Crows. The movie begins with Windwalker telling his grandchildren stories of his youth. Through flashbacks we are able to share with him some of the highlights of his life. He tells his grandchildren that he thinks it is a good day to die. His son, Smiling Wolf, then wraps Windwalker in his buffalo robe and places him on a scaffold to die. After leaving the old warrior, Smiling Wolf and his family are unaware that they are being followed by the Crows. Though the family escapes, Smiling Wolf is seriously injured. Meanwhile Windwalker awakens thinking that he is in the Spirit World. He is quickly brought down to earth as he finds himself face to face with a pack of wolves, a bear and the ever-present band of Crows.

After Windwalker rather unexpectedly returns to his son's home, he guides them through a final battle with the Crows. In order to survive not only the physical element but also to escape death at the hands of their enemies, the entire family must work together. It is Windwalker's wisdom and past experience as a warrior that help his family overcome many obstacles that they are faced with.

Windwalker will undoubtedly evoke many reactions within the Indian community. There will be those who feel that the Indian has been "used" again by the money hungry and exploitive white man, while others will feel that the film is a step in the right direction, in terms of a sensitive and accurate portrayal of Indian people. I personally feel that the positive aspects of the film far outweigh the negative ones.

One of the major complaints about the film was the selection of a white British actor to portray Windwalker. At this point in time I believe it would have been disas-



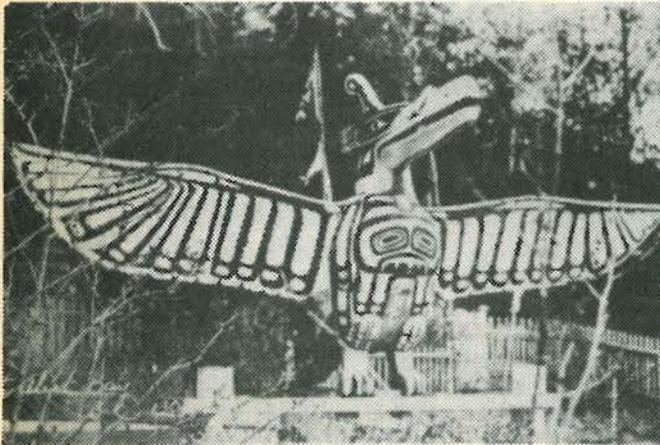
trous to attempt to sell a movie which contained an all-Indian cast, without having at least one actor who could potentially draw a large audience. It is unrealistic at this stage of the game to expect the general public to spent x amount of dollars to watch unknown actors, particularly in a movie whose subject matter is so sensitive. The producers of *Windwalker* should be commended for their courage to use such a large Indian cast because this type of film leaves itself wide open to criticism from the Indian population.

Another area of concern was the portrayal of the Crows. I don't feel that their portrayal was unfair or biased; after all, they were the traditional rivals of the Cheyenne. Rivalries among Indian tribes were certainly not uncommon in the past. We don't have to look far to see evidence of that. At one time or another many of the tribes of B.C. were at war with each other.

Previously the major complaint about any movie concerning Indians was that we were portrayed as savages who for reasons unknown terrorized the poor innocent white man. Now it appears that the complaint will be that one of the Indian tribes is being portrayed as "bad." It would appear that the only way to keep everyone happy is to portray all Indian people as "good." How many successful movies have you seen recently where all the characters are "good"? It would seem essential to have both good and evil forces in a movie for it to achieve any amount of success.

Windwalker may not be without faults, but it's certainly worth seeing. Should you decide to see the movie, I wouldn't spend a lot of time looking for inaccuracies in the film. Just sit back and enjoy this excellent action-oriented movie, which also portrays the Indian culture in a positive and dignified manner.

Spirituality in Indian Art



Totem pole at Alert Bay

In the day-to-day lives of those who came before us, there existed a deep abiding respect for that which was provided by the Creator.

This respect was celebrated and shown in many ways: in ceremony and song, legend and prayer and through the gifted hands of the craftsman and painter.

To our forefathers, there was no concept of art as we know it today. What was created by the artisans of that time was a living testament to a heritage and spirituality that made them one with the land, sea and sky.

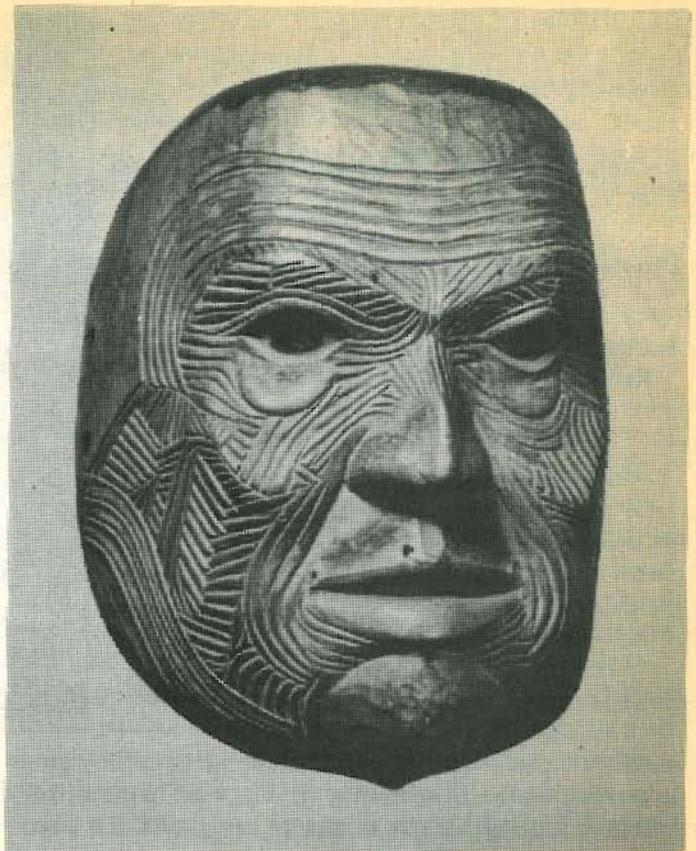
From the practical to the ceremonial, a man's possessions spoke of his wealth, lineage and spirituality.

A man's ability to carve and paint was believed to come from a special vision given to him by his spirits and brought him a prominent place in society.

Whether it be a product of the sensitivity and skill of the master Haida carver or from the hands of the many Indian artists of the other Nations throughout B.C., spirituality and man's relationship to all things around him were a constant theme.

We were a people whose social, religious, economic and art impulses were inseparable. The spirits, man and animal, the natural and the supernatural were all part of the same circle of life. If one part of this circle should be broken, then the other would cease to exist.

In the days of our forefathers, there existed a definite social system and religious beliefs, and they were provided with an abundance of raw materials from the sea and land. The materials were turned into beautiful works which met the needs of the community, and the community in turn fulfilled the needs for artistic expression.



Portrait Mask Tsimshian, late 15th century. Representing a person honoured in a memorial service.



Portrait Masks, Haida Queen Charlotte Islands, late 19th century. These masks were thought to be carved for the tourist trade.



Family Crest Mask, Kwakiutl, early 20th century. Representing the wild woman of the forests.



Raven with Broken Beak: Robert Davidson, 1974.

Stunned by commerce and the church

With the coming of the Europeans came metal tools and the introduction of commercial paints.

Aside from providing faster and better carving tools for the craftsman, another new aspect was the production of art for strictly commercial use.

Captain and crews of visiting ships, and later missionaries and anthropologists, were anxious to collect artifacts and souvenirs from the new land. When the traditional supply of trade items dwindled, the Indians devised new ones. Included in these were argillite carvings of platters, pipes, bowls and miniature totem poles. These were produced by the craftsmen as purely saleable commodities.

After a while, changing values and the overwhelming negative influence of a foreign church and government stunned the creativity of culture and craftsmen.

As the old craftsmen died and the apprentice system was forgotten, the principles of the old art went into hibernation.

Art and spirituality renewed

In recent years, there has been a renewed interest in the cultures of the Northwest Coast. The art of our ancestors has re-emerged in all its forms through the skilled hands of artists such as Bill Ried and Bob Davidson, Haida Ron Hamilton, Nootka Tony Hunt, Kwakiutl Walter Harris, and Earl Muldon, Tsimshian; Bob Seabastian, Gitskan-Carrier and many others.

As the powerful traditions of the Northcoast Indians are rediscovered and re-interpreted by new artists, one of this continent's oldest and most sophisticated art forms is being reborn.

The reproduction of traditional designs on paper by the silkscreen process continues a custom of two-dimensional art in a contemporary medium.

The first artist to capture a traditional motif by silk-screening was Ellen Neel, a Kwakiutl living in Alert Bay. In 1948, she reproduced a variety of crests and designs on notepaper and silk ties.

Today, Northwest Coast prints are a recognized art form that is world renowned and has become a distinct part of our heritage.

The banning of the potlatch was an attempt by the authorities of the day to prevent the creation and use of masks and poles in the traditional way.

When the Indian Act was revised in 1951, and the sections prohibiting potlatch and ceremonial dancing removed, the traditions of the arts which secretly maintained began to resurface.

Today these masks, poles and ceremonial objects not only stand as works of art but also serve as a moving force in the rebirth of our customs.

The spirituality that was ever-present in the lives of our forefathers was due in part to the work of the artisan. Today the art form that exists serves not only as a reminder of the spirituality and power that was but is also a message from a spirituality that will be.

I THINK...

By Rosalee Tizya

If we were to look at the history of the UBCIC since its formation, we would see a history as rocky as the mountains separating B.C. from Alberta. However, the dividends are evident in the political growth and development of our people. The people who have been involved in our survival and growth cannot take full responsibility for all the wrongs of the past or credit for all the accomplishments. The wrongs against us began long before the Union was formed and will take a long time to correct. We can only do what our will and ability will allow.

Indian organizations have been severely limited in being able to meet the aspirations of our people. It seems that if we are to continue to survive, grow and fulfill our dreams, we need as many organizations as possible to meet the workload. In practical terms, this would be unworkable and undesirable. Yet, there is a need for our interests to be protected. The contributions we have to make are worth preserving. Our people deserve the opportunity to make their contribution.

The values of sharing and learning and working together become more difficult when splits occur. As leaders and people entrusted to protect the interests and rights of our people, we have to ask ourselves whose interest we are protecting. Can we see where we are heading far enough in the future to know that we must work collectively or will we see that perhaps this will never work? There is one fact that is sure, the government cannot make that decision.

Yet there is another fact we hesitate to admit. The government is upon us every day to make these decisions simply because their money only allows us to move by small steps. How will we resolve this dilemma? We take from the government on one hand and curse them for having to on the other. How did we ever come to this! Does nothing bind us but poverty and embarrassment? Our living like this must end. It has to stop with us. We are responsible, regardless of who pays. We've become good at taking our strength and counteracting one another. Granted, it does develop some good things. Through differing views come different solutions and alternatives. Yet, confusion arises from the different schools of thought.

B.C. has developed strong leadership time and again, who have stood up to any threat of our survival. It is when we fight among ourselves that we destroy the

things we stood for. If the trend in B.C. is for control to be vested in the tribal groups and Bands, then we owe it to our people to allow this to happen constructively. Each group should know the consequences and opportunities in doing so.

The system of provincial bodies representing the majority has created a climate of political dissension. Is this reason enough to threaten their existence or is it political growth that we must still experience? The political forces we are up against every day now requires all our strength, talent and power to maintain what we have. Who is prepared to take on that struggle? Only Indian people are left to fight. We have no choice and are forced to reckon with our limitations. When only a few disagree with the way the political movement is developing, is this any reason for a major change or do we take the concerns and allow for gradual change?

The UBCIC cannot and will not claim to represent all the views of the total Indian population of B.C. No group or organization anywhere can do so. Why should we be any different? All we can do is find the avenues and open them for the people desiring to present their political views and concerns. If we cannot do that then we are useless as a political organization and don't deserve to exist. When an issue arises which threatens the constructive plans at the community level, how will the collective strength of the people come together? Will each tribal group with its limited resources be able to protect the interests of its members? If the present core dollars were divided among the tribal groups for operations, how would \$17,000 help in a struggle so huge? However, the collective strength of the Indian people of B.C. would be unstoppable. We don't agree on everything, but we can support one another on certain issues. We need not threaten one another politically or otherwise. With the rejection by governments of the Indian peoples' claim to B.C., it would be their interest to have us separated. That is how battles are won and lost.

Our objective should be to win for all of us against whatever the opposition, not to outdo or harm one another. If there is no way for this to happen now, then we shouldn't change until we can find a way. In the meantime, the future of many young people, Elders, parents, children and grandparents will lie with the quality of our work and our conduct as leaders.

INDIAN LAW

By Derek Wilson

Indian law will give strength to the idea of Nationhood. One of the only ways in my eyes to bring back the idea of Nationhood to our people, is if we start taking back the responsibility of every fraction of our everyday life in the communities.

One area of our lives that needs to be revived is our laws, including the sacred laws that we passed down on conservation. The whiteman's conservation laws are not working. They are only working to better the people who have more money than the Indian people and who want more money. We have to start passing around the idea of setting up our own conservation officers especially for fishing, hunting and logging.

Community had law enforcers

We did have one person enforcing laws to protect the salmon and many other things like that. One person protected the salmon and everybody had to listen to that person. He had to tell you when you could catch a salmon and how much salmon you could catch. It was also that person who sang the welcoming song and did the welcoming dance for the salmon because the salmon is so sacred to us and it provided us with a staple diet through the winter. There was somebody looking after the medicine we picked and the oolicans we caught every year.

The same was with our everyday laws, like the law of stealing and the law of marriage, the law that has been passed on from generation to generation on the sacredness of marriage. There were people who looked after all these laws. They were the law enforcers of the community and we had to listen to them because they were working for the Chief.

Whole community lived our laws

The whole community used to go and get all the food, get all the salmon, all the oolicans, all the berries, all the seaweed and everything that we needed through the winter. It was all picked, preserved and prepared for the Chief and his wife and his family. But it was a duty of that Chief and family to share that food with everybody else. It was divided up equally amongst the community. That way everybody had the same amount and nobody went hungry. That is how we looked after each other. If there was a potlatch the community would get together and help this one family and everybody would benefit from what they had done. In that way it brought back that community feeling because it was law.

It was law that made us dance to give thanks for the many things that have been given to us and to give thanks for the life that has been given to us. It has been given to us and we dance to thank the Great One.

It is up to the community to start researching deeper



into the laws we had. Because it is with these laws that we will have a Nation. Once we start enforcing our own laws that have been ours since the Creation of time, then we will become a Nation.

Youth need Indian laws

One thing we have to do right now is to start teaching our young people about our Indian laws, because it is they who are going to enforce them. We should make them strong now believing in our own laws and tell them it is the only law. The only way we can teach the young people about our laws is if we sacrifice ourselves into learning and practising the laws that have been given to us. Only then can we gain Nationhood. Only then will our people be strong again.

EDITORIAL

Reality can sometimes be the hardest part of life to accept. Sometimes when we're living with a dream as being our goal, it becomes our reality and we forget that it's a dream.

While working for an organization such as the Union of B.C. Indian Chiefs, Indian Government becomes more than an everyday working term. It takes over the mind and heart. It becomes a central part of life. It takes over to a point where you speak, think and dream Indian Government. Everything concerning Indian people becomes instinctively compared with Indian Government. When you hear any Indian news, your mind immediately, but not necessarily purposely, thinks about whether that action is or isn't based on Indian Government. Because of the way the whole concept of Indian Government takes over your thinking, reality can take a back seat to the dream. Each month this magazine receives articles, photographs and information concerning Bands or individuals implementing Indian Government in one way or another. This flood of Indian Government thinking and action can push the reality of the world to the back of the mind. However, occasionally something happens which forces you to look at the world in a more realistic sense.

Recently, I travelled to a Band to work with its newsletter for a week. The Band has a reputation as a strong Indian Government base. However, before the week was over, it became obvious that before Indian Government is to be fully achieved, the Band has an enormous amount of work to do. At the same time as this truth was being realized, I was also realizing that what I had expected of the Band was unrealistic. The Band was just at the beginning of a long, slow drive towards the day when Indian Government will again be their way of life. At this point, it is yet a vision. The Band and its people face the same problems as any other—inadequate housing, high unemployment, an uncaring DIA bureaucracy to deal with, a small land base, poverty, alcoholism, and all the rest.

On the way to the community I was quite excited with the expectation of the Indian Government paradise I believed I would see. I was wrong. Thinking in retrospect, I now know that my expectations of the community were both unrealistic and unfair. I guess what the trip to this community forced me to see and accept is that we, as Indian people striving for Indian Government, have a long way to go. We're all at different stages in our thinking on Indian Government, but they are all early stages. Some of our communities are now prepared to act. Some are still struggling with the thinking process. Some have begun to implement. However, are there any of us actually living Indian Government? Possibly the only ones amongst us even coming close to living it would be some of our Elders.

There are many Bands and individuals out there who are implementing Indian Government in the areas of education, health, religion, language, law, fishing, hunting, citizenship, economics and others. But who really knows how far down the road it is before we will be fishing according to Indian laws, or testing our laws in an Indian legal system, or when our people will use English only as a second language, or when we will be using our own methods of curing our illnesses. Most of us are still learning what Indian Government is and how it should be implemented and will be learning all of our lives.

The reality that I found myself having to accept is that I will probably never see total Indian Government a reality. However, we know that it can and will be real. During my life it will remain a dream to work at, as it will be to many Indian people. It will be a dream that will be the reality of future generations. Now that I understand this I will listen more closely to my Elders when they tell me to be patient. However painful, I will be patient.

Darrell Ned, Editor.

IN MEMORY OF JOSEPHINE LOEWIE

By Lillian Sam

Josephine was born July 9, 1903, at Nation River about 63 miles away from Fort St. James. Parents were Sekani and Louie Sam. She was married to Isadore Loewie on January 20, 1920. Though not having any children of her own she raised four of her grandchildren. She was not afraid of hard work and was very much respected for her honesty.

She was also a midwife when there was no hospital. She was president of a Homemakers club since 1950, helped raise money for Lady of the Snow Church in 1952, and was treasurer for Community Hall.

She was noted for Indian handicraft and was also hired to make a pair of slippers for Prince Charles. She was an outspoken lady, but gentle. She was very active up to four months before her death. I went to visit her after she moved into her new home: she was building herself shelves and said they should hire her as a carpenter.

I got to know her very well during her illness, I learned of the strength and love she had for her grandchildren.



My Grandmother's Ways Meant Home To Me

By Kenny Sam

I was raised by my grandparents since I was a year old. There was no big happenings back then and people really relied on her because she was always there at home.

That's why I feel so lucky to have been raised like that. I could always depend on her being home, not out drinking.

The biggest thing I guess she always told me was not to

look down on people. She told me that a few times. At the time I did not know what she meant. It finally hit me when I was twenty or so.

She did a lot of hide work, making mocassins, jackets right up until the time she died. She was very strong, she was a big woman. Men were afraid of her. She also prayed every night and went to church every Sunday, ever since I was just a kiddie. She never complained about little things, no matter how sick or tough things got.

She always thought of other people before herself. Long before TV and all that stuff came about, people used to come from Tache. They would visit her and talk about the old times.

She lived a full Indian life, enjoying what life had to offer her.

FROM: UNION OF B.C. Indian Chiefs
440 West Hastings St.,
Vancouver, B.C. V6B 1L1

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

THIS MONTH:

Remember
the time just

a few months ago, when
words like **Constitution, En-
trenchment and Patriation** meant
a hasty search for a dictionary for
most of us? Now those words can make
our blood run cold, our emotions run high.

The battlelines are drawn indeed: Entrenchment of
undefined rights in the new constitution, dependent on
the continuing goodwill of the Federal Government
versus the stand for our Aboriginal Rights as the indigen-
ous and sovereign Nations of this country. Our leaders
have been very occupied with this issue (pages 7-9).

How can we talk of Nationhood when our unsurren-
dered lands are plundered before our eyes for energy
resources. This is the subject of our **Special Supplement**
this month (pages 17-20). An enormous pressure to
terminate our rights comes from the energy-greedy giant
corporations who want everything we have. There are so
many energy-related projects affecting so many of our
people, we thought it was time to review them, and
measure the pressures against us. **Chief Michael Leech** of
Lillooet and the **Napoleons** of **Moberley Lake** talk about
the cost to people of coal and hydro power. **Jewel James**
of the **Northwest Indian Fishery** describes how the
approval of the Northern Tier pipeline will affect our
shared salmon resources. The **Necoslie Band** declaration
opposes what **Kemano II** could do to our salmon. **Kathy**

Norris of the **Nanoose Band** brought in a poem that
seems to sum up what many of our people feel about all
this.

This issue is brightened up with a lot of contributions
by young people with energy and hope. The **Pauquachin**
Band's Youth Group write about learning to grow better
with their Elders and families and travel to other Indian
Nations (page 26). Thanks to **Jackie Thomas** of **Stoney**
Creek for her poems "Leave Me" and "Joy" published
on page 16.

Prince Rupert was the scene of the great northern
Native Basketball Championships (page 25). A shy spec-
tator sent in a snappy report of this exciting event. Thank
you! and also to the staff of the **Nicola Indian**, who sent
us the photos of the champions from the Merritt Invita-
tional hockey tournament last month (page 11).

A meeting of Indian teachers from across the country
brought renewed strength to **NITEP student Ethel**
Gardner. She writes of the pulls and challenges she sees
for an Indian teacher on page 13. Two members of the
Lytton Band hope to begin training here on Indian World
and in our darkroom next month. Their enthusiasm led
to some early stories: thanks to **Terry Alec** and **Charles**
Brown for their report on the meeting of the Chiefs of the
Thompson Nation (page 21). They also share their visit to
Elder Liz Andrews who recently celebrated her 100th
birthday (page 10).

Our back page is in memory of **Mrs. Josephine Lowrie**,
an Elder of the **Necoslie Band**. Her daughter, **Mrs.**
Lillian Sam and grandson **Kenny Sam** share the respect
and courage they learned from her (page 35).