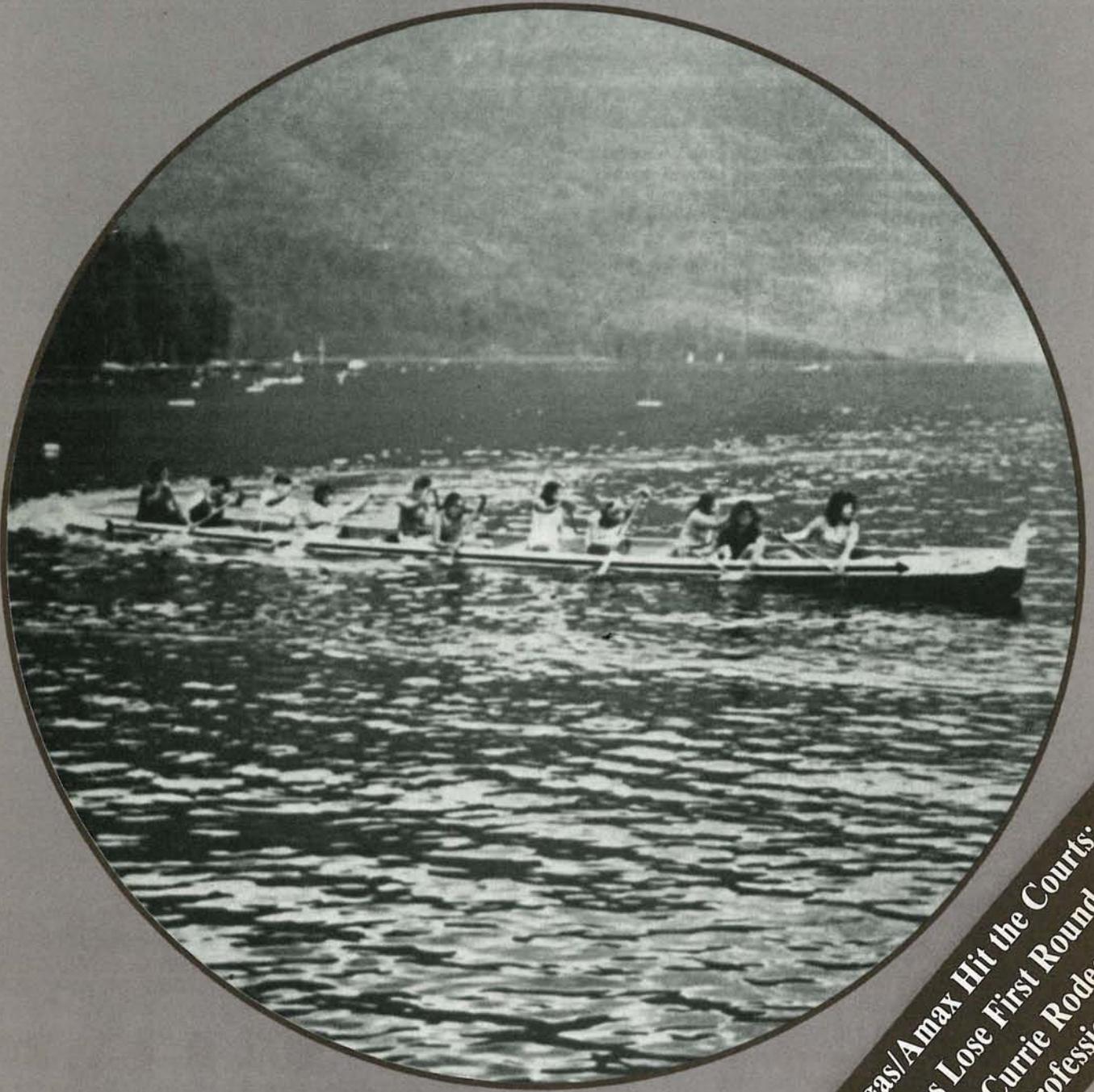


# INDIAN WORLD

MAY-JUNE · 1981

"THE CHOICE IS OURS"

ONE DOLLAR



***Nishgas/Amax Hit the Courts:  
Indians Lose First Round.  
Mount Currie Rodeos:  
Going Professional.***

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# OUR WORLD

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## POLE RAISING AT INDIAN CENTRE

Friday May 15, 1981, as the Special General Assembly at the Vancouver Indian Centre came to a close, a ceremony was held. Elders from the Kitimat area dressed up in their ceremonial outfits and prepared themselves for a pole raising event. Seven local carvers from around Vancouver area worked on the totem poles for a good 10 months and then helped in carrying the poles from the basement to the main floor. It made it feel more strengthening because the help was from everyone present.

This showed the people present that we can help each other, even if it's just by being there. It gives a special boost to the artists and to all of us for recognizing our culture as a people. Throughout the ceremony it was said that people need each other now more than ever to really carry on the cultural ways of our ancestors, not only in our arts and crafts but also through learning as much as we can of our own languages, so that our ceremonies can be stronger each time we have them.

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## VANCOUVER INDIAN CENTRE GRAND OPENING

The powerful heartbeat of our nation was felt at the grand opening of the Vancouver Indian Centre May 29 and 30. Indian people from many nations gathered together. There was even a group of Indians who came from as far away as Chile to share their songs and dances. An Aborigine from Australia joined us as well. This international unity makes the world stronger because all Aboriginal people around the world have basically the same values as Indian people from here. One of the main values we share is respect for the mother earth so that her heart beat will carry on forever.

The Indian Centre provided a great feast for the people. Barbecued salmon, bannock and clam chowder was just part of the feast and there was never a shortage of coffee. The Vancouver Indian Centre shared with the people in a traditional manner and pleased our Elders very much. The Elders were honoured with gifts at the give-away.

There were a variety of styles of drums, songs, dances and outfits. Everyone was filled with pride in being able to share their culture with one another. Arts and crafts from many nations were displayed. Everyone was welcomed to the Centre, with hopes that they will return in the years to come. Since the Centre was opened in this traditional manner, it felt positive that only good would come from it in the future.

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## BENEFIT DANCE FOR SAUL BASIL

On the evening of May 8, 1981, there was a dance at the Swedish Hall in Vancouver held for Saul Basil. It was held to help him get a wheel chair and medicine after being paralyzed in a car accident. Lately he was treated with Indian medicines and the results from these have helped him to recover faster. Family and friends came together and all danced to the music of Whytefeather.

# INDIAN WORLD

VOL 4 NUMBER 2



*Elders lead the pole raising at the New Vancouver Indian Centre, a tradition that will outlive any threat to our peoples' survival.*

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

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

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

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**OUR COVER:** Now that the weather is getting warmer and summer is coming closer, our people are getting together for everything from enjoying some fun to discussing the future of our people and our rights. One of the lighter gatherings came with the 23rd annual Cultus Lake Festival, June 6-7, 1981.

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# NISHGAS LOSE AMAX COURT CASE

By Reg Percival

Amax, the giant multi-national corporation, which continued to operate even after the breakage of the pipeline through which affluent goes from the mine to the ocean inlet, has again shut down.

At the time of the breakage in the pipeline, May 7, 1981, it sprayed affluent over about 200 meters of beach at Alice Arm. Fisheries minister Romeo LeBlanc had stated that if investigators find sufficient grounds, charges would be laid.

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## AMAX DUMPS TAILINGS WITH FEDERAL APPROVAL

Amax of Canada got its permission to dump 100 million tonnes of toxic mine tailing into Alice Arm from a special regulation passed by an order-in-council by the federal cabinet in April 1979.

The mine was closed May 27, at LeBlanc's request, after scientists discovered a plume of cloudy tailings in the inlet approximately four kilometers from the submerged pipeline outfall. Federal environment authorities have confirmed that tailings from the mine have strayed inside a prohibited zone of Alice Arm in apparent violation of federal regulations. Their laboratory tests have verified mine tailing were found as a fine plume of sediment above the allowable 100 meters in depth.

However, the Federal government has allowed the mine to continue to dump the toxic tailings into Alice Arm, despite objections by the Nishga people, the environmentalists and the scientists who did the original environmental study. They also did studies based on similar mines, which indicated tailings as unpredictable and possibly having adverse effects on sea life. One of the arguments of Amax and the government has been that the tailings from the mine would

settle on the ocean floor and would not disturb the fish. This theory, as proven before at Rupert's Inlet on Vancouver Island, is unpredictable.

A federally appointed panel has been set up by LeBlanc to review the decision to allow Amax to deposit tailings into Alice Arm. Dr. J.E. McNerney, chairman of the Review Committee, was also a member of the environmental review branch that issued the permit to Amax, allowing them to dump mine tailings into Alice Arm. It was on these grounds that the Nishga Tribal Council along with the environmental support groups decided to boycott the hearings, citing Dr. McNerney as being a conflict of interest. Despite the boycott, the hearings continued.

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## LEAD IN TAILINGS COULD CAUSE BRAIN DAMAGE

One of the major fears stressed by a Fisheries scientist at the hearings was the presence of lead in the tailings. Michael Waldichuk, the scientist speaking before the panel, described lead as being particularly hazardous to children, if present in their food, with the potential to cause brain damage. In fact, he said, they are trying to put lead on a blacklist of the prohibited Dumping Control Act.

The millions of dollars that Amax of Canada is spending on the operation of the mine, on wages, and environmental studies cannot justify the potential health hazard to the people of the Nishga Nation, who depend on all species of salmon and shellfish which are taken every day from the Nass River and Alice Arm.

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## NISHGAS LOSE BID TO HALT DUMPING

The Nishga lost a battle in Vancouver, Friday May 29, 1981, when the

B.C. Supreme Court dismissed a petition challenging the provincial permit which allows Amax to discharge its tailings into Alice Arm.

The petition challenged the authority of H.P. Klassen of the Pollution Control Board waste management branch to issue the permit. However, the court ruled that at the time the permit was issued, Klassen was the assistant director of pollution control and had the authority to issue the provincial permit.

Another recent development is that Liberal Senator, John Godfrey, co-chairman of the Senate-Commons regulations Standing Committee, wrote to LeBlanc May 28th, 1981 advising him that special Federal sanctions for the Amax mine seem to be at odds with Parliament purpose. He requested an explanation by June 23rd, 1981, when the committee will again be examining Amax. The letter suggests that the order-in-council that granted Amax permission to exceed the allowed affluent levels, interferes with the Fisheries Act.

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## AMAX HAS NO SPECIAL STATUS, LEBLANC CLAIMS

I think that for LeBlanc to state that Amax of Canada Ltd., has no special status is ludicrous. The day that the Liberal cabinet granted Amax the order-in-council to dump their mine tailings into Alice Arm it indeed granted them that special status.

With all the controversy surrounding the Amax mine recently, I believe it is about time Romeo LeBlanc and his government realize their mistake, drop their special order-in-council and grant the Nishga people and the environmental support groups the full public inquiry that they have been demanding. The evidence produced so far, warrants it.

# ABORIGINAL RIGHTS CLAUSES IN CONSTITUTION AND C-48 EMPTY

Bill C48, the Canada Oil and Gas Act, has been heavily attacked by Indian and Inuit leaders for totally ignoring their land rights and rights to determine how the land should be used. Land Claim negotiations are taking place in the Yukon, Northwest Territories and the Arctic, but Bill C48 gives the Minister or officials in the Department of Mines and Resources the power to grant exploration and drilling rights on all of the land in question. The Minister or his officials can order that exploration and exploitation go ahead. They can order how, when and what markets should be used.

Against accusations of Government bad faith in LandClaim negotiations, the Minister of Energy and Resources has added a clause to the Bill: "nothing in act abrogates or derogates from any aboriginal title, right or claim that the aboriginal people may have had prior to the coming into force of the act." There is no definition of aboriginal rights. It is left up to the courts as in the Constitution. But the courts have already ruled that aboriginal people have no rights to sub-surface minerals or oil in the north in the Baker Lake case.

Indian and Inuit leaders say the clause is meaningless when it comes to any say over what happens to their lands. The Government's position shows that any concept of self-determination and title is far from its mind: "Should the Dene establish sub-surface rights, they would be like any other owner, and get the benefits," Munro told a press conference. Until land claims are settled, native people will not receive any revenue from oil and gas exploitation on their land.

## PETROCANADA GIVEN RIGHTS OVER UNCEDED

The power to grant or order exploitation or drilling in any land, Indian,

Inuit, Crown or private, is not affected in any way by the Aboriginal Rights amendment. Even while native leaders are fighting the Bill, even before Bill C48 is passed by the House of Commons, the Minister of Indian and Northern Affairs hit the Dene and Inuit with another announcement, which effectively proves the amending clause to be empty of meaning.

In mid May, the DIA Minister revealed to the Dene Nation that his Department had completed negotiations with PetroCanada for oil and gas survey work in the NWT and the Arctic. Petrocan has two agreements covering about three million acres in the Mackenzie Valley, with another ten agreement covering another 15 million acres, currently under negotiation. In addition, Petrocan has exploration rights to 27 million acres in the eastern Arctic.

The people charge that these agreements prejudice their land claim negotiations.

On the Board of Petrocan sits Deputy Minister of Indian Affairs, Tellier, the writer of the White Paper in 1969. He is there so that the abori-

ginal peoples' concerns can be represented, he says. No Indian or Inuit representatives have been invited to sit on the Board and represent their own interests.

## NEGOTIATIONS SHROUDED IN SECRECY

The Dene people are outraged. The negotiations were shrouded in secrecy. The people whose unceded lands were being leased for drilling were never informed until the first agreements were in place.

Against increased and louder charges of bad faith in land claim negotiations, the Minister replies still that if sub-surface rights are won by the Dene "it will be like buying a house with tenants in it. If the Dene gets ownership they will reap benefits from Petrocan's work on the land." The "owners" will have no say on their land, Government house rules will still apply. That is not what most Dene people recognize as their aboriginal rights to their land. They call it an outrageous land grab that makes a mockery of the Aboriginal Rights clauses in the Constitution and in Bill C48.

## BRITISH LEGAL CASE MOVING

The Union B.C. Indian Chiefs and the Indian Association of Alberta have been working together to present a legal case in Britain

The legal team at the Union has prepared a memorandum of law which was to be presented to the Attorney-General in Britain during the week of June 8, 1981.

The purpose of this memorandum is to set out the legal objections against patriation. The request is that the Attorney-General of Britain refer the legal issues to the Privy Council, which is the highest Court in Britain. We are saying that Britain owes obligations to the Indian Nations.

Furthermore, we say that the sovereignty of the Indian Nations means that there cannot be any change in the political institutions and self-government on the Nations, without consent.

If the Attorney-General agrees to refer the issue to the Privy Council, Britain will not deal with the Canada Act until all these matters of law have been heard.

The second alternative is to commence an action in the ordinary courts in Britain, anticipating that by doing this, the Thatcher Government will delay patriation until the case has been heard. That could be sometime in October.

# WCIP ASSEMBLES IN AUSTRALIA



The World Council of Indigenous Peoples (WCIP), an international organization working to protect the human rights of Indigenous Peoples throughout the world, ended its Third General Assembly in Canberra, Australia, May 1, 1981.

After five days of meetings between delegates from 25 countries, the WCIP General Assembly agreed in principle to develop an International Law on Indigenous Rights, with principles concerning Indigenous ideology and philosophy, guidelines for Indigenous Peoples' conflicts with corporations and national governments and a number of resolutions calling upon the world organization to help particular Indigenous groups in their struggle against threats to their survival.

George Manuel, WCIP President, was to undergo major heart surgery and was unable to attend the conference. However, his message to the General Assembly received a standing ovation from the delegates. "My mind, spirit and heart will be with you, however, as you debate, plan and bring into place for implementation, Indigenous ideology that our people want to revive," stated his message. George Manuel has been President of the WCIP since the formation of the organization in 1975.

## WCIP TO PURSUE PROTECTION UNDER LAW OF NATIONS

Delegations from Northern Europe, North America, Central America, South America and the South Pacific agreed to the development of an international covenant on the rights of Indigenous Peoples. The draft includes sections concerned with self-determination and political, economic, social and cultural rights. Relying on international declarations already established by agreement between State Governments, the WCIP hopes to establish an internationally binding law which protects Indigenous Nations under the Law of Nations. The draft covenant begins:



"All peoples have the right to self-determination. By virtue of that right Indigenous Peoples may freely determine their political status and freely pursue their economic, social and cultural development." It also calls for the right of Indigenous Peoples to use their lands and natural resources without interference from states for the benefit of Indigenous Peoples.

By adopting the covenant in principle, the WCIP General Assembly set in motion a process which will be undertaken by Indigenous Peoples during the next two years. It is hoped that the Covenant will be adopted by the next session of the General Assembly. When adopted and sent to the United Nations, it will be the first time in five hundred years that Indigenous Nations formally worked on the development of international law.

## DOCUMENTS PASSED TO STRENGTHEN MUTUAL SUPPORT

The Third General Assembly approved the content of three major working documents which establish the guiding principles for mutual support between Indigenous Nations. The first of these working documents centres on the principles of worldwide Indigenous philosophy and ideology. The major principles in this document are that, "Indigenous phil-

osophy emanates from the centre of the four directions of the earth—it is not individualistic, nor linear, but it is wholistic. Indigenous ideology needs no authorization nor recognition by the forces of colonialism, but stands of its own right. It cannot be related to the leftist or rightist ideology of the colonizers.”

The second document is called National Issues. It contains principles for mutual aid and assistance between Indigenous Nations as they work to rebuild their nations. The document also contains specific resolutions from the delegations describing conflicts between Indigenous nations and nation-states. These resolutions call upon the member Indigenous nations to provide aid.

### **INDIGENOUS NATIONS NOTE THREATS TO SURVIVAL**

The third document is named Political and Economic Imperialism in Indigenous Homelands. It is in this document that the delegates discussed the effects of nation-states and corporations on the political and economic life of Indigenous Nations. This document notes that nation-states and corporations are trying to destroy Indigenous Nations through political assimilation, intimidation and economic exploitation. It was further noted that political and economic forces from the left and the right represent equal threats to Indigenous Nations.

The document urges, “In order for us to survive as Indigenous Nations with our own distinct culture, economic views and political systems, we must discipline ourselves to the common proposition that we must depend on co-operative Indigenous interdependence within our communities.”

The WCIP General Assembly chose new executive officers to fill the positions of President, English-speaking Vice-President and Spanish-speaking Vice-President. They will sit on the WCIP Executive Council until the Fourth General Assembly, a term of at least two years. The new officers and Executive Council of the WCIP



*New WCIP President, (centre), vice-president Milillian and vice-president Aslak Nils Sara.*

include President Jose Carlos Morales from the Baruca Tribe in Costa Rica representing Central America; Spanish Vice-President Milillian Painemal from the Mapuche in Chile representing South America; English Vice-President Aslak Nils Sara from Sami-



land in Norway representing Northern Europe, Executive member Reg Birch from the Bunaba Miriwung in Australia representing the South Pacific and Provisional Executive member Ralph Eluska from the Aleute representing North America.

### **WCIP INTENDS TO REBUILD INDIGENOUS NATION STATUS**

The Assembly of the World Council of Indigenous Peoples announced

the intention of Indigenous Nations to rebuild their national identity and take their place among the family of nations. As people long oppressed by the economic, social and political

systems of colonizing nation-states, the member Indigenous Nations confirmed a world-wide plan to achieve Indigenous freedom beginning with the community and developing to the international level. Freedom for Indigenous Peoples is now a matter of practical necessity if Indigenous Peoples are to survive.

Cultural activities of the Assembly included an arts and crafts exhibition and sale, a traditional meal prepared by the Torres Strait Islanders of Australia, a Sami Theatre play, a giveaway dance by the Indian Nations of Canada as well as two cultural evenings of traditional song and dance with performances by the Aborigines of Australia, Torres Strait Islanders, Tahitians, Sami people, Papa New Guineans, South American Indians and the Indian Nations of Canada.

There were about 160 Indians from various Nations across North America attending the General Assembly with the majority coming from Alberta and British Columbia.

# NEWS NEWS NEWS

## INDIGENOUS PEOPLES' COMMEMORATION

On May 27, 1981, members of the Guatemala Action Group of Amnesty International held a commemoration ceremony on the steps of the old court house at Robson Square in Vancouver to create public awareness.

The event was in commemoration of the horrible massacre of 114 native people at Panzos, Guatemala in 1978. Men, women and children were massacred when they left their homes in the northern part of this country to protest expropriation of their lands by the ruling government. The only defense they had was their love for the land.

The UBCIC participated in the commemoration ceremony because this type of issue is very close to the heart of the rights we are fighting for in Canada. Like those who were massacred at Panzos, the time has come for the Indian Nations in Canada. The only difference is that Prime Minister Trudeau and his government are not using guns and warfare—he is using the patriation of the Canadian constitution.

## LIL'WAT NATION RUNNERS

The Lil'wat Nation Marathon Relay team is now getting into shape and gearing up for action. Joggers are running early in the morning and in the evenings.

A Marathon Event Committee is now meeting to further discuss plans for the 44 runners now training.

Some matters that have to be decided yet are the dates the Lil'wat Nation will be hosting the event and a name for the marathon. They are also deciding on which area each will be running their 3 mile distance.

The Lil'wat Nation has come up with enough runners to cover their territory in the 1,000 mile Indian relay. Since the first meeting they have had 44 runners sign up—11 women and 33 men, which includes all ages, shapes and forms.

The Mount Currie Chief Leonard Andrew is planning to pass the ribbon to the neighboring Indian Nation after the last three miles in his territory.

## UBCIC PRESIDENT RECOVERING AFTER SURGERY

George Manuel, President of the UBCIC, is making rapid recovery at the Vancouver General Hospital following heart surgery on May 25, 1981.

His family announced that he is doing very well, and responding to treatment. We, the staff of the UBCIC, miss George around the office and wish him full recovery and hope that it won't be too long before he is able to be home with his family and friends. Instead of flowers, George requested donations be sent to Union of B.C. Indian Chiefs.

## MUCKAMUCK STRIKE ANNIVERSARY

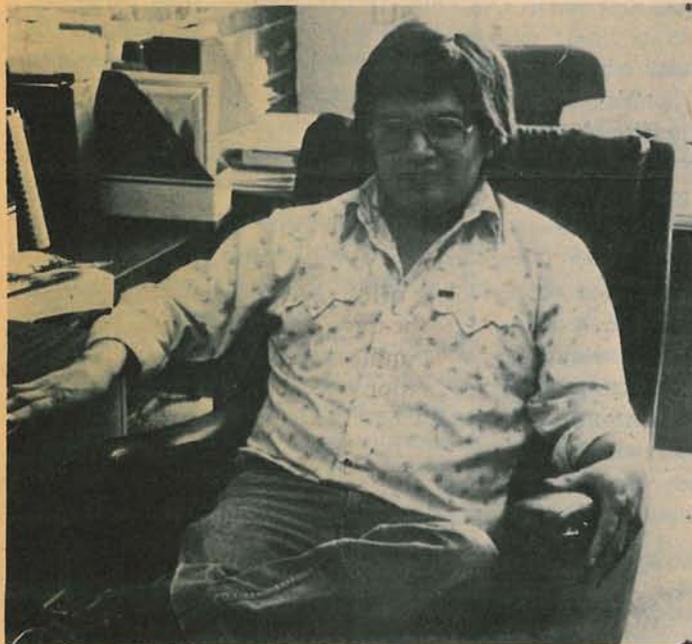
By Ethel Gardner

We celebrated the third anniversary of the strike by the workers at the Muckamuck restaurant in Vancouver. It's now a tradition we've been continuing since June 1, 1978 when the strike began. We proclaimed victory because our pickets forced Doug Christmas and Jane Erickson, Muckamuck owners, to close the Indian food restaurant for the past six months. We won at the Labour Relations Board, (LRB), on our charges against them of not bargaining in good faith and for interfering with the strike-breaking employees applications for certification to the Northwest Hospitality Association.

We are waiting for the LRB to order Doug and Jane to bargain with us, but the LRB says they have to hear the strike-breaking employees applications for certification to the Northwest Hospitality Association, an association formed by the scabs themselves, before making a final decision on the action that is to be taken against the Muckamuck owners.

On behalf of the Service, Office and Retail Workers' Union of Canada, (SORWUC), I'd like to thank all the Indian people who supported us by not working at the Muckamuck during the strike, despite the high unemployment rate for our people. I'd also like to thank everyone who refused to cross the picket line to eat at the restaurant, thus helping us to succeed in this strike.

# PRESIDENT'S MESSAGE



From the first coming of the Europeans, their governments have tried to destroy us as a race of people.

In the early 1900's their strategy was to break the strong Indian spirit by banning the potlatch, forbidding the coastal nations to gather; by forbidding us to raise funds for or gather to protect Aboriginal Rights; and by hoarding our young into the concentration camp-type atmosphere of the residential schools where they were beaten for speaking our languages. This generation almost lost its identity. The generation after was affected probably the most, as today we see them working very hard to understand their language and customs.

The Governments were almost successful in their efforts to destroy the Indian Nations. We can see the very disheartening social results in many of our communities:

- the young illiterate in the traditional languages and customs;
- a very evident alcohol problem in many communities;
- still too many violent deaths in our villages;
- many of our young imprisoned.

Canada today is still trying to destroy the Indian Nations of this land. The Trudeau government's efforts are equally vicious as that of any previous government. He is intent on wiping us off the map altogether:

- the 1969 White Paper Policy would have had Canada's Indians assimilated by 1974;
- the Indian Government Bill will have us assimilated by 1987;
- Trudeau's proposed Constitution could have us totally assimilated two years after patriation.

His most recent effort is to discontinue funding to Indian political organizations who oppose the Constitution, as some political organizations across Canada are presently experiencing:

**"It is my judgment that we should not renew the funding arrangement, particularly in view of IDIG [Institute for the Development of Indian Government] subordinate status to the NIB. To do so would be counter to our efforts to cease funding of Indian Political Organizations..."**

**(Memorandum between Assistant Deputy Minister Goodwin and Deputy Minister Tellier, April 16th, 1981).**

In 1926, the Allied Tribes of B.C. had renewed their strength. They went to Ottawa to demand that their Aboriginal Rights be recognized and the British Government be involved in the negotiations. The Canadian Government was able then to silence the Allied Tribes by cutting off their right to funds in defence of Aboriginal Rights. By withholding funds now, Trudeau is forbidding Indian Nations to gather and organize politically. He hopes to silence us in the same way.

It is my firm belief that the work of the leadership at the Band level in this province has been very effective in our efforts to protect our aboriginal rights. The work in the communities to relearn our languages, to revive our traditional laws, to respect our own culture, has given renewed strength to the Indian people. It is this new strength that makes the Government fearful. It is this renewed strength that Trudeau wishes to break down by his strategy of refusing funding for political organizing such as ours.

The spirit of our Nations to survive and live with the values and ways we had in the past, is gaining strength, and it will gain momentum as we continue to pursue Nationhood.

Yours in Indian Strength,

Acting President

# CONSTITUTION EXPRESS

It is quite clear that the government is not listening to our people. What we are going to do is bring pressure from outside. We have always said we are nations and we are now starting to act as nations. If we confine ourselves to the federal government we are considered a domestic problem. By going international, we get ourselves away from Canada and stand in a much better position.

The Constitution Express is planned to leave Vancouver on August 24th, across Canada to Montreal. We will be making stopovers at various Indian nations where there will be people joining the Express.

August 29th is the day planned for leaving from Montreal for Germany. We will stay in Montreal one day. The stay in England will be for about one week.

We plan to stage marches through the larger cities in France and

Germany to generate stronger international attention before we get to London. There will be buses to transport our people from city to city. In London there is already political lobbying underway by the Indian Association of Alberta.

Our leaders have met with Chief Nelson Small Legs Senior of the Peigan Tribe in Alberta. We have got their support and they are organizing a committee to take part in our trip across Canada.

Our leaders are planning to meet with the different country's embassies in Ottawa in late June. This would be to follow up on our meeting with them at the United Nations last December. The Express will request their assistance when we are in Germany, France and England

The total cost will be approximately \$2500 per person

# INDIAN PASSPORTS

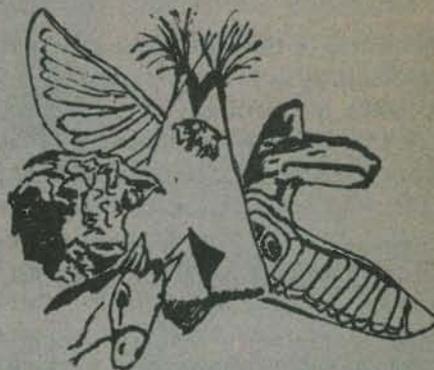
The Constitution Express will be leaving for Europe in late August with the declaration that we have always been Nations. When we travel across the country from Nation to Nation, it is important that we show respect towards them. One way of doing this would be through the development of our own passports. Nishnawbe-Aski Nation have their own passports that they use when travelling around the world. When you carry the passports you show that you acknowledge and respect Indian National boundaries and laws.

Right now our Nations are having to borrow the passports of another Nation. This is contradicting our declaration that we are Nations. Soon, maybe all our Bands will develop their own individual passports.

Each area that develops a passport would have a symbol chosen from their nation. Some people have family crests, clan crests or tribal symbols.

## Western Indian Agricultural Corporation invites you to participate and attend **THE SECOND INDIAN FALL FAIR**

at the Exhibition grounds  
in Kamloops  
**September 26 and 27, 1981.**



The Indian Fall Fair is an opportunity for Indian people to grow and enjoy the company of others. The event will be a success with your support.

For more information please contact:

WIAC  
440 West Hastings Street,  
Vancouver, B.C. V6B 1L1  
Phone 669-5955

- Indian Arts and Crafts
- 4-H Indian Clubs Exhibits
- Home canning and home baking

- Indian rodeo
- Barbecued salmon  
and much, much more...

# SPECIAL GENERAL ASSEMBLY

To meet the task of preserving the survival of our Indian Nations, a special emergency General Assembly was called on May 14 and 15, 1981. The chiefs and delegates gathered at the new Vancouver Indian Centre to discuss and share information concerning patriation of the Canadian constitution and its devastating consequences.

## STRONG SUPPORT FOR CONSTITUTION EXPRESS

Although attendance by representatives of Bands was low, the message throughout the Assembly was consistent with what has been said all along. That was that the Indian Nations must continue to oppose, with any means possible, the presently written form of Trudeau's constitutional package. The Chiefs strongly supported the Constitution Express to England, as well as the other political and legal action, both in Canada and Britain. They did this with both a formal resolution, directing the Union of B.C. Indian Chiefs to oppose patriation, and their words.



Amy Gauthier, from the Blueberry Band warned, "The whole federal government is trying to undermine the Indian Nations. We're going to have to come together as one people, win this constitution issue, make this trip overseas, and make it clear that we're not going to stop for anything.

If we don't do that, I'm afraid, within two or three years we'll lose all of our rights. Right up until now we've been strong and I think we should continue to be strong."

## PEOPLE CARRY BULK OF CONSTITUTION OPPOSITION

Several of the people in attendance voiced a concern that the Chiefs aren't showing enough interest in the constitution issue. They cited the lack of Chiefs at the Kamloops Potlatch and the Special Assembly as proof and noted that it seemed to be the people who were the most active in fighting this crucial issue. George Manuel voiced this same concern.

"I said everything I could to persuade the Chiefs to be interested in this issue, but the interest doesn't appear to be strong. But there is interest from the Band members. We're doing something wrong when the people will turn up when they're given an opportunity and the Chiefs won't turn out at a meeting such as this one to talk about such a major issue."

## WILL PATRIATION MEAN THE END OF OUR FIGHT?

Many people spoke of the fear that if patriation should occur, it would mean the end of the Indian Nations forever, and the end of the fight for international recognition. However, some persisted in the belief that it would be only the beginning of a long battle.



Phillip Paul, from south Vancouver Island, said, "I think that we should prepare ourselves and fully realize that this struggle is going to go on and on. It's going to take a lot of work and we have to understand it. If we don't succeed, and the constitution is brought over here, the struggle will become even more intensified. But I don't think we have any right to give up. I don't think we can talk about quitting or defeat or even that if the constitution is brought here, that things are going to be over. It will just be the beginning."

During the Assembly, a young man from Bella Coola called on the Chiefs to stand in a circle to show their care for those they represent. The emotional act seemed to sum up the message of the Assembly and the message of the people to our leadership—stand strong and together in this battle for the survival of the Indian Nations.





Ron James, age 30, of Lillooet, is riding "Willie Brown" at the 1981 Lillooet Lake Rodeo.

The history of rodeo in Mt. Currie goes back many years, starting shortly after the horse and bull were introduced to the area. Back then there were no chutes—the rider simply mounted the horse in the middle of the field and the winner

emerge.

This new generation was equipped with the facilities to practice, had access to the knowledge of the previous generations, and had the determination to go all the way. They expanded their facilities with a buck-

since 1970. What initially spurred him on was watching his older brother Pat Williams practice saddle bronc riding. He got a good start by winning his first buckle in the bull riding event in Oak Harbour, Washington State, in 1971. This win encouraged him to go on to set bigger goals.

In 1978 he won the B.C. Indian Rodeo Association Bullriding Championship. In 1980 he was the first Indian to qualify for the Canadian National Finals Rodeo in the bull riding event and the same year was runner-up for the World Indian Bullriding Championship.

Burt teaches rodeo at the T'szil Highschool and holds his own bull riding school for the young people of the Mt. Currie area. The young people are definitely benefiting from his experience. His latest rodeo school was held on June 5th, 6th and 7th in Mt. Currie. "Out of these schools will spring future Indian bull-riding champions," Burt said.

#### **Bullfighter—Clowning around?**

Some of you know that there are clowns in rodeos, well here is

## **MOUNT CURRIE RODEO—**

was the person who stayed on the longest. The main road of Mt. Currie became the racetrack and competition in these events was between the Lil'wat people alone. These events occurred in the early 40's and were known as "Indian Days".

As time went on, there became fully developed rodeo grounds immediately next to the old reserve. Soon Mt. Currie was hosting the second largest rodeo in B.C., then better known as the May Day Rodeo. This was achieved mainly through the leadership of Pat Williams and was done independently by Mt. Currie.

#### **New Rodeo Generation Emerges**

The same generation that put these grounds together were also the first to compete in other rodeos in B.C. Through the work and experience of these people a whole new generation of cowboys and cowgirls was to

ing machine, became professional riders, began circulating in rodeos all over North America and began attending professional rodeo schools.

#### **Burt Williams—Rodeo Star**

One of the first to emerge was Burt Williams, who has been bull riding

someone with this kind of talent. The only thing is that he does this for a living. It is known as bull-fighting.

Martin Nelson, age 21, has been bull-fighting for 6 years. He gained interest during a rodeo practice in Mt. Currie in 1975. Martin is now recognized in the rodeo circuit

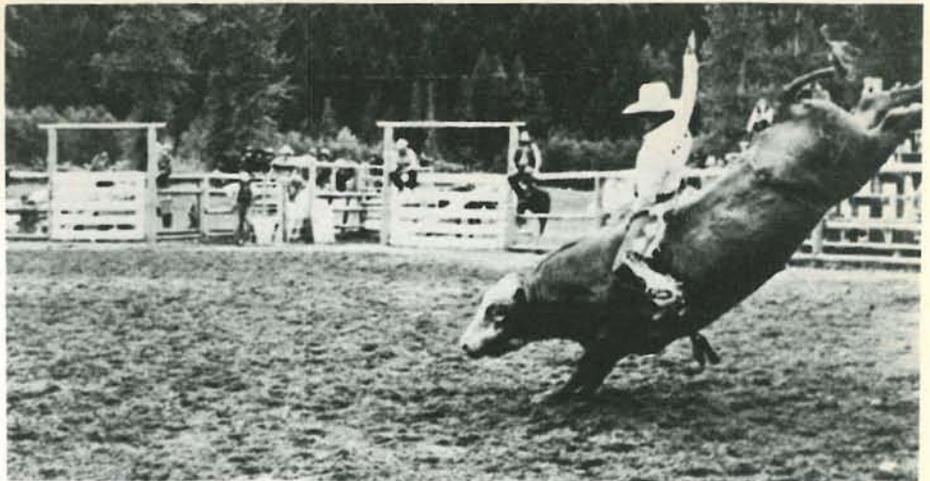
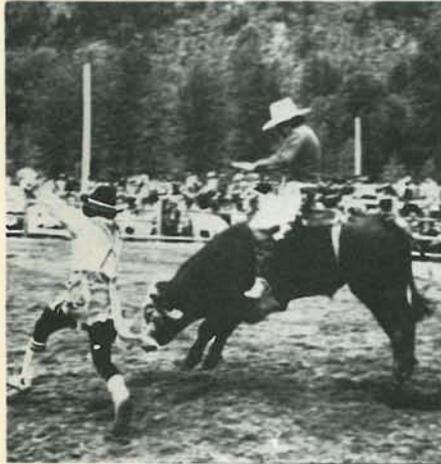
Burt Williams is riding "Buzzard" at Lillooet Lake.

PHOTOS BY: VICTOR PETERS JR.



around B.C., Alberta as well as the United States and has been hired by 6 different stock contractors for 6 different rodeos.

Others have emerged to go on to notable achievement. Wayne Andrew has won many professional events in saddle bronc and bull riding. His younger brother Nick-o has been steer riding since the age of ten and has now advanced to professional bull riding. Charlotta Andrew and Faye Nelson have advanced in barrel racing and P.R. Jones has become a notable bull rider.



*P.R. Jones from Mt. Currie riding "Blondie." "They can't pay me enough to fight one bull. I do it for myself; it's my own thing."*

Lake Rodeo. Nick Andrew took over and has been constructing a new rodeo arena designed from other B.C. Rodeo grounds. All the work in constructing has been volunteer and Nick has had good support from his family. His first rodeo in 1979 and every rodeo since has been organized on a fully professional level.

During the Lillooet Lake Rodeo, a 10 mile foot race took place on May 18, 1981. It went from Pemberton to

and 12 minutes. Ten other athletes participated with each showing much determination towards placing or finishing in the event. Foot races have always been one of the main events in past Mt. Currie Rodeos.

#### **Young People Get Serious**

Nick Andrew also organized for the young cowboys a Little Britches Rodeo on May 9th and 10th, 1981. Nick was quoted then as saying, "I wish it didn't cost so much. We

## **Generations of History**

By Terri M. Williams and Frank Rivers

### **Professional Rodeo Ground Constructed**

Since Pat Williams' last rodeo, the May Day rodeo has been changed to another location and the name of the rodeo is now known as the Lillooet

the Rodeo grounds. Allen Adolph, a well known long distance Indian runner from Lillooet, took first place, winning by a very long distance. His pace brought him into the rodeo arena with a time of 1 hour

would put up more rodeos for these young people because this is where they start. It is good to start them off young, that way they get the feel and gain the spirit of rodeo."

Four cowboys the age of six years rode for the first time in this rodeo, including our son, Delmar Rivers. A whole new generation is emerging to one day fulfill the dream of Mt. Currie—having a World Champion.

*One of the most exciting events is the "wild cow milking."*





### MINNIE REMEMBERS

My God my hands are old! I've never said it out loud before, but they are.

I was so proud of them once. They were so soft, like the velvet smoothness of a firm ripe peach.

When did they become so shrunken and gnarled; like wrinkled old sheets, or withered leaves. They lie here in my lap, naked reminders of the rest of this tired old body that has served me too well.

How long has it been since someone touched me. Twenty years? Twenty years I've been a widow. Respected, smiled at, but never touched. Never held so close to another body that loneliness has been blotted out.

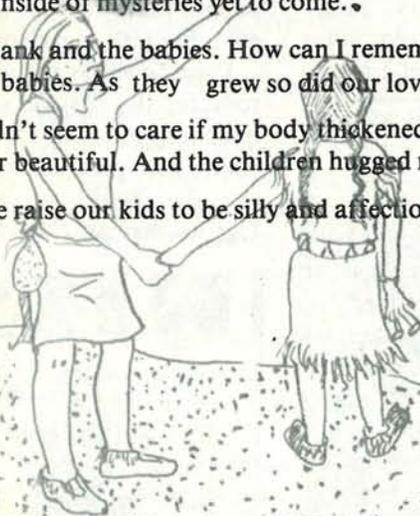
I remember how my mother used to hold me, when I was hurt in spirit or flesh. She would hold me close, stroke my silky hair, and caress my back with her warm hand.

I remember the first boy who ever kissed me. We were both so new at that. The taste of young lips and popcorn and the feelings deep inside of mysteries yet to come.

I remember Hank and the babies. How can I remember them but together. Out of the fumbling awkward attempts of new love came the babies. As they grew so did our love.

And Hank didn't seem to care if my body thickened and faded a little. He still touched it and loved it. We didn't care if we were no longer beautiful. And the children hugged me a lot.

Why didn't we raise our kids to be silly and affectionate. As well as dignified and proud.



reprinted from Khowutzun Newsletter (Cowichan)  
May, 1981

# UP-DATES

# NEWS NEWS

## CONSTITUTION EXPRESS FUNDRAISING

**By Ron George**

Although fund raising in various parts of the province is being carried out in the usual manner (bake sales, bingos, raffles, etc.), we have not received many more details than we had in the last issue of Indian World.

As mentioned, larger events such as the Moccathon and concerts are being planned, but require "seed" money.

We are holding Indian Theme weeks in several shopping malls throughout the lower mainland. We will be featuring Indian dancing, food, carvers and people with their handicrafts.

Anyone wishing to set up a raffle, beading or crafts table in any of these malls, should contact Ron George at 684-0231, or Rose Gee at 325-9403. Some of the malls have made space available, so we will need more people and crafts to fill them. We feel that articles in the \$5-70 range will sell quickly, however more expensive items are welcome. The tourist season is approaching and this market is available.

Outright donations of articles are welcome. However those who cannot afford to will be charged a 20% fee for the Express fund. We will also take articles on a consignment basis.

Meanwhile, carry on with your bingos, raffles, etc., as they are as necessary as the larger events. With an issue that is as important to our future generations as any issue thus far, we'll make it to England, even if we have to "nickel and dime" our way over!!

## FRANCIS HAINES CASE

In February of 1978 Francis Haines was charged with hunting moose out of season without a permit, after Fish and Wildlife officers found a moose carcass in Francis' yard.

Francis Haines, a Chilcotin, has been fighting the case on the grounds of aboriginal hunting rights for the past three years. Finally, in October of 1978, Judge Barnett found him not guilty, agreeing that Indian people do have the right to hunt for food all year long. However, the case was immediately appealed by the Province.

Judge Perry, the Appeal Court judge, found Francis guilty, but wanted Judge Barnett to sentence him. However, Barnett said that since he found him not guilty in the first place, he didn't want to sentence Francis. And that's where the case stands today—in a stalemate with the Indian person again trapped in the middle.

## Kwicksutainuek Band victory

After holding out and not compromising its position for four long years, the Kwicksutainuek Band has seen victory in its battle with the B.C. Forest Products Company.

Years ago, the Band found out that the B.C. Forest Products was trespassing on its land, on Dugdemeise Island, the location of its burial grounds. The company filled in part of the foreshore and built a logging road on a corner of the reserve. The company got permission from the DIA, but the Band had no say in the matter. so, the Band decided to pursue the matter legally and politically.

In the end, after using legal and political action, the Band gained a third-party status and began negotiating with B.C. Forest Products for a new agreement. The Kwicksutainuek Band took a strong stand, even refusing to take 60 acres of land offered by the company, saying that that 60 acres wasn't within their Tribal territory. The Band said that they didn't have any right to take the land and that the company had no right to offer it. It is land within the territory of the Nimpkish people.

Probably the most important aspects of the case were that the Band didn't back down and that it was able to act as a full third-party participant in negotiations with the company and the provincial government.

## MORE HUNTING RESTRICTIONS

On June 7, 1981, Chief Howard Wale from the Gitanmaax Band contacted the UBCIC office requesting action on what the provincial government calls the Limited Entry Hunting 81-82. The main concern about the Limited Entry, expressed by Chief Wale, was that everyone, including status Indian people who plan to hunt in various areas or regions, must fill in a Licence Application Limited Entry Form.

All entries are required to be sent to Victoria and be drawn on a certain date. If your name is selected (drawn), it would allow you to hunt.

Chief Howard Wale instructed the UBCIC to coordinate a meeting with Chiefs whose areas would be affected by the restriction. We are in the process of scheduling a meeting with the minister of the environment, Stephen Rogers, and Attorney-General Allan Williams, to be held in Victoria.

Further meetings will be held concerning the limited hunting. You will be kept up to date. For more information, contact Steven Basil at the UBCIC, 684-0231.

# CHILD CONFERENCE FOCUSES ON INDIAN VALUES

By Ethel Gardner

The third National Indian Child Conference, sponsored by the Children's Federation, was held in Albuquerque, New Mexico, May 17-21. The theme of the conference was The Indian Family Foundation for the Future. Effie Dressler, a Washoe Indian who chaired the conference, ex-

pressed hope that the conference would provide us with all the skills, enthusiasm and determination to work together as advocates for the children and youth, our most valuable resource.



pressed hope that the conference would provide us with all the skills, enthusiasm and determination to work together as advocates for the children and youth, our most valuable resource.

The overwhelming number of workshops led by highly skilled experts, mostly Indian, in their respective fields, shared with the participants creative ways of being advocates for children, and especially ways of preventing problems that can develop. The general workshop categories were Mental Health, Education, Health and the Handicapped, and Youth Issues. The variety of workshops offered during each session made it a chore to decide on which to attend.

Of the approximately 1,800 partici-

pants, there were about 30 to 40 people from B.C. alone. Several students from the University of British Columbia were sent through the NITEP program and students in social work attended as well. The Professional Native Women's Association sent a few women including

## CHILDREN CAUGHT IN MIDDLE OF VALUE CONFLICTS

Angie Todd-Dennis, Verna Eneas, Karen Schyler and Rita Peters, and others. The Chilliwack Area Indian Council sent several people to the conference as well. They were going to gather information to bring back to the Council. People from other areas of B.C. were also there and brought back new information and skills to share and use. One thing that I was delighted to discover was that many of the participants were not professionals, were just interested and concerned parents. A good number even brought their children.

is a population of about 80,000 Indians, gave an overview of the value conflicts between American Indians and the dominant society and their resulting implications. They mentioned that because men spend more time as workers and family providers, they tend to become less exposed to their culture than Indian women. As a result, Indian women remain stronger in their Indian values than men. Women, then, are usually the ones who teach and preserve the culture. Wynne Hanson spoke of the Americans' difficulty in understanding Indian peoples' lack of interest in materialism. She related a story about a young man who told his Anglo counsellor he was going to send his recent earnings to his mother. The counsellor tried to tell him to send only a little. The young man didn't want to see that counsellor again because the man just didn't respect or understand his values. Hanson says Indian people are more community-oriented than individualistic. Often this results in conflict



when non-Indians are counselling Indians.

Herbert Benally and McClellan Hall demonstrated and explained how the Dialectic Method, as developed by Paulo Friere, can be used to help students look critically at their world and act instead of being mere objects responding to change. This approach was highly recommended for working with teenage youth to make them understand why they are the way they are, in order to do something about changing themselves for the better.

#### WEATHER A FACTOR IN FAMILY TROUBLES IN NORTH

Yvonne Walker and Leigh Towarak spoke of the hardships experienced by our northern Indian and Inuit neighbours and the methods of intervention and prevention used. They said that two and a half months of darkness and severe weather that keeps families cooped up in their homes causes frustrations resulting in a higher rate of alcoholism, child abuse, suicide and other forms of violence than at any other time. Walders says that although Alaska has a lot of money, human services are not a priority for funding. Although they

still have to use the band-aid approach, agencies are using prevention programs as much as possible.

One prevention program involves sending youth to a fishing camp with the Elders. For many Elders, the fish is their main food source. Indian and Inuit youth learn from the Elders and at the same time become useful providers in the community. Another program the northern agencies have is involving foster parents make decisions about moving children from foster home to foster home. Many foster parents don't like the idea of moving a child many times. Because children often have to deal with different agencies, conflict sometimes arises about what the agencies do



with the children. They have formed an inter-agency committee to try to prevent the conflicts. Walder also said that when dealing with the many violent crimes in northern communities, 'creative sentencing' is necessary because each community has a different value system, different customs, and different ways of handling family issues.

An excellent workshop, led by Joann Morris, explained how parents and other Indian community members can learn to become advocates for Indian students. She gave many examples of unfair treatment and discussed how to handle such situations. Some problems were: the taunting by other children, prejudiced materials being taught about Indian people, biased information kept in student files, and others. She said it's better to go to the right person with someone rather than to go alone, to take notes, to present the problems directly in a calm manner, and to remember that there is always someone higher up to see.

There is just so much I could write about what happened at the Indian Child Conference. I'd be happy to share any other information I have with anyone interested.

## CANADIAN CENSUS MEETS OPPOSITION

The 1981 Census, carried out by Statistics Canada, is an issue that is directly related to Indian Government. The Census also ties in with the proposed patriation of the constitution. The federal government refused to allow our First Nations to participate in the Constitutional talks, and yet expects our people to fill out these census forms.

Statistics Canada, in its propaganda material on the Census, went to great lengths to emphasize to Indian groups, organizations, Bands and individuals that if our people didn't fill out the forms, our funding might be affected. The propaganda suggested that the government funds us on a per capita basis.

As almost any Indian person in British Columbia knows, this simply is not true. Funding on a per capita

basis is not a part of the Indian reality at all levels in British Columbia. There is no standard. Some Bands have taken the position that the membership has directed their leadership—their Indian Government—to have nothing to do with the census. Chief Andy Thomas of the Esquimalt Band said that his people directed him on behalf of their Indian Government to uphold their citizenship as members of an Indian Nation by ignoring the Census Canada process. Statistics Canada, anticipating great resistance to the 1981 Census, warned people that not filling out the forms would mean a fine and/or a jail sentence.

However, there are no reported cases in the law books of charges under Section 29 of the Statistics Act. Summary convictions, under Section

29, for not filling out the form, calls for a maximum \$500 fine or a maximum 3-month jail sentence, or both.

Two years ago, Renee Taylor of Alert Bay refused to participate in the Census, saying that the Census taker should go to her Indian Government. The case went to court, and the Census people could not prove their case against her. While some Band members are simply acknowledging the Census process, there is another legal-political action available to Bands.

Band by-laws can be drawn up, protecting the people from such intrusions as the Census. This is an assertive action, as opposed to the other action of reacting to the Census by not participating.

# CONSTITUTION EXPRESS SPONSORS ART AUCTION

Over 200 works from Indian Artists and Carvers are being stored and catalogued in preparation for the major three-day auction of Indian art. The auction will be held at the new Vancouver Indian Centre October 4th, 5th and 6th, 1981 and is sponsored by the Constitution Express.

Internationally known Indian auctioneer Doug Allard from Montana has accepted the invitation to lead this major art event.

Invitations for the Auction are being sent to all major centres in Canada and the United States. Artists asked Ted Pappas to organize this event, after he organized a similar auction very successfully last year. We are now busy contacting Indian artists, carvers, printmakers, jewelers, designers, bead and leather workers all over the country to contribute to the Auction.

- You can contribute your work outright with all proceeds going towards the Indian Constitution Express; or
- You can contribute one or two pieces outright and place a number on consignment. The rate is 80% to the artist and 20% to the Express; or
- You can put all your work on consignment at the same rates.

Articles can be sent to: Indian Art Auction, c/o Pappas Furs and Indian Traders, 459 Hamilton Street, Vancouver, V6B 2P9. Instructions on what pieces are outright contributions and what works are for consignment should be made clear. Receipts will be sent immediately.

**For maximum promotion of your work and of the Art Auction, your works should be received by August 31st, at the very latest. We are accepting donations now.**

That will also give us time to make a good quality photo catalogue. Admission to the Auction will be by catalogue only.

Artists and craftspeople will gain exposure to the North American market by taking part in this event. With your submissions, therefore, we would appreciate a short biography. Titles of works, if any, should also be included.

Notice for the Art Auction will be sent to San Francisco, Los Angeles, Phoenix, New York, Montreal, Toronto, Calgary, Edmonton, Victoria,

Seattle, Portland. Media coverage will also be arranged.

The Indian Constitution Express will be very costly. But, how do you count the cost of our very survival? We have to organize and finance ourselves, our continued existence as Indian people depends on it. The Constitution Express is also a very definite statement of our survival. For hundreds of years we have withstood every attempt to wipe us out.

We have survived poverty and disease, education, being moved from our traditional lands, the banning of our languages and religion. We have survived assimilation. Our artists triumphantly portray the strength, the courage, the beauty and the uniqueness of our Indian people. They give us the strength and the inspiration to remain true to ourselves, and proud.



## **Pappas Furs and Indian Traders**

*specialists in*

**North American Indian Materials,  
Artifacts, Rare Old Collectors Items,  
Jewellery, Baskets, Carvings, etc.**

**WE BUY, SELL, AND TRADE  
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# BROKEN SPIRIT



**BY LEONARD G. DICK**

Book Review by Bess Brown

*Broken Spirit* covers a wide range of issues concerning Indian people today. Leonard Dick focuses mainly on the causes of the social and economic problems faced by Indian people and offers his opinions of solutions to alleviate them. He includes such subjects as alcoholism, criminal justice, Indian organizations and Indian politicians.

Undoubtedly, the most interesting and the most controversial topics discussed in *Broken Spirit* are those which deal with Indian organizations and Indian politicians. In the past there has been very little written concerning the internal workings of either Indian organizations or their politicians. After reading what Dick has to say about them, I am certain the politicians will wish they had remained untouched by well-intentioned authors as Dick.

If we were to believe Dick's assessment of Indian politicians, we would be obliged to think that they are individuals whose only concern is for their own achievements and successes, and not that of the people they are supposed to represent. Dick also makes a very interesting observation about the hiring practices of Indian organizations. He is of the impression that the majority of the organizations practice nepotism, that is, show favoritism towards their relatives and friends when hiring takes place.

If someone examined the personnel of Indian organizations in B.C., it could be possible to argue that nepotism does indeed exist in them. However, in the large majority of cases, Indian politicians aren't even involved in the hiring process.

Indian people today. Leonard Dick focuses mainly on politicians may be valid at certain times and to some degree, I am of the opinion that for the most part, the politicians are working for the betterment of the people they represent and not themselves.

The politicians aren't the only individuals who incur Dick's wrath. The sharp-tongued author also reserves some of his righteous indignation for Indian people who work for the government. These people, he states, are "condoning discrimination, prejudice, poor health standards, poor education, poverty conditions and a welfare existence for Indian people." Another issue Dick discusses is alcoholism and its effects on Indian people.

The high crime rate among Indian people is one effect highlighted. Dick then discusses at some length the shortcomings of the judicial system of Canada in general, as it applies to Indian people. And so it goes, from issue to issue. Dick is always finding someone to blame for all the weaknesses he thinks are exhibited by Indian people. It makes me wonder exactly what Dick hoped to accomplish by writing such a book. It certainly wasn't to enhance an already shaky image of Indians. Page after page we are confronted with the terrible examples of Indian people, without a thought to discussing the good things that are being carried out.

*Broken Spirit* portrays us as being either too dependent on government funding to do anything for ourselves, or as egotistical, power-hungry individuals succeeding in white society at the expense of our "Indian brothers and sisters."

In the opening pages of the book, Dick makes the statement, "It is my contention that Indian people have been mollycoddled and babied for too long and this practice has only brought social problems to the population." He calls this constructive criticism. If a non-Indian made a statement such as that we'd hear outcries of prejudice from Indian people. But, since it was made by a person of Native descent, it is regarded as acceptable.

This is a double standard that I haven't been able to come to terms with. Two people can say exactly the same thing but one is making his statement out of ignorance because his skin colour is wrong. Though there are some interesting aspects to *Broken Spirit*, I would not recommend it as it contains too many negative stereotypes of Indian people.

# Sewage Kills Thousands of Salmon

## CORPORATIONS GET OFF EASY

By Violet Birdstone

Last July, 1980, the Union of B.C. Indian Chiefs laid charges under the Fisheries Act against the Greater Vancouver Regional District (GVRD) and Greater Vancouver Sewerage and Drainage District (GVSDD). Effluent overflowed the sewage deposit into the mouth of the Fraser River and killed thousands of sea animals who inhabited the vicinity. Amongst the dead sea animals sighted on July 8th, 1980 by a Federal Fisheries scientist were thousands of salmon found floating belly-up around the getty, which is the drainage route from the Iona Sewage Treatment plant into the Pacific Ocean.

### STALL TACTICS EMPLOYED BY GVRD/GVSDD LAWYER

The first hearing was scheduled for January 19, 1981 in the Richmond Provincial Court. The lawyer for GVRD and GVSDD at that time managed to seize the opportunity to claim that the Provincial Court had lost jurisdiction over the case because they hadn't been brought back to the courts every seven days as is under the court's procedure. The case was then brought before the Supreme Court. The lawyer for the GVRD and GVSDD then stood up to say that they had abandoned their case. However, the judge ruled that we had a case.

The Iona Case was then brought back to the Richmond Provincial Court for the hearing, but again the lawyer for the GVRD and GVSDD delayed the hearing. His clients, Allan Emmott (chairman of the GVRD) and Frank Bunnell (ex-Commissioner of the GVSDD) failed to appear.

The apparent intention of the accused, stalling for time, was more than evident to the public and certainly gave them even a more unfavourable reputation. Perhaps the tactics were that we may tire and drop

the case but we weren't just going to give up since the charges were already laid. We wanted the truth brought before the people.

### TRIAL FINALLY HELD

On April 29th, the trial finally went forward after a last futile attempt by the GVRD lawyer to further stall the case. Technical and scientific evidence was given by the Department of Oceans and Fisheries, the Provincial Pollution Control Board, and the Fishing Portfolio Head on behalf of the Union of B.C. Indian Chiefs, because of the detrimental effects the poisoning has on all marine life, especially the salmon. The salmon affected are salmon who swim up the Fraser River and its estuaries to spawn. More than 80 Indian communities depend on these salmon for food each year. The impact of the pollution on the salmon is yet to be fully determined. However, the mere fact that this pollution does kill the marine life by depriving them of oxygen and that thousands of salmon were killed before they were even able to swim upstream to spawn, has been brought to the people's attention.

There has to be a joint effort by the Federal government, the Provincial governments, the Municipal governments, and the Indian Nations, to conserve our marine resources.

### CONVICTIONS BROUGHT AGAINST CORPORATIONS

The provincial court charged each branch of the regional districts a \$5,000 fine on May 7. \$10,000 is a mere pittance compared to the damage they have caused, but the fact remains that many people are now aware that they are able to charge these multi-million dollar corporations for polluting the environment. These multi-million dollar corporations can be held responsible for any damage they cause through their utter carelessness and disregard for the wildlife. They do this to save a few dollars,

The small fine was not what the UBCIC was looking for. There were many factors we wanted resolved, such as the installation of a better treatment system, tighter controls by the municipal government, and stricter by-laws. We were left with the option of appealing our case within 30 days

## FOUNTAIN BAND RAFFLE

The Fountain Indian Band is holding a raffle to help pay for a Childrens Playground. The Prizes are:

**1ST PRIZE: 20" deluxe Moto Cross Bicycle**

**2ND PRIZE: Mini-Moto Cross Bicycle**

**3RD PRIZE: Moto Cross Tricycle**

**TICKETS ARE \$1.00 EACH OR 6 FOR \$5.00.**

**DRAW DATE: June 28, 1981 at Fountain Band.**

Tickets are available at the Fountain Indian Band office upon request by phoning 256-7323 between 9:00 a.m. and 4:00 p.m. and 256-7193 between 4:00 p.m. and 9:00 p.m.

**GET YOUR LUCKY  
TICKETS NOW!**

# ELDERS OFFER EVIDENCE FOR COURT ACTION

The UBCIC legal team has gathered the needed evidence to bring action against the DIA for the illegal surrender in the 1940s of Montney reserve near Fort St. John. The evidence comes from Elders who lived on Montney reserve at the time. Some of the evidence is translated from Beaver to English, and from Cree to English. The evidence brings us to the Sept. 22, 1945 surrender meeting which took place at Rose Prairie.

The evidence gathered is remembered partially by the Elders from the Doig and Blueberry Bands. They remember using the land they lost for grazing their horses, berry picking and fishing during the summer time. Some of the people used to plant gardens. This was their way of life before the surrender of their land to the DIA in 1948.

## PEOPLE'S SURVIVAL DEPENDED ON THE LAND LOST

Clarence Apsassin, interpreter for Cree, translated for Theresa Cheeky-ass, one of those who gave evidence. She is an 80 year old woman from Doig Band. Theresa said everybody on the Montney Reserve used to have a lot of horses. She couldn't count them, she said, but there were many horses that moved to Montney during the summer time. The horses fed on that land since everything was plentiful on Montney. She said there were cows using the land for feeding.

Before the meeting took place, Theresa, her two girls and her husband were camped at Blueberry Bridge. They were on a hunting trip at the time. They were visited by Chief Succoni's oldest son and he told her about the possibility of their land being sold. Her feelings immediately at the mention of selling the Reserve were that their land in no way should leave their hands. That is the same feeling that has continued to remain strongly in their hearts.

When the two Bands arrived at Rose Prairie Sept. 22, 1945, they were going to get their yearly Treaty money. She said there was a whole bunch of people camped there who said that DIA called a meeting to see if the Bands would sell their land. At the meeting, Chief Succoni asked the Beaver people whether they wanted to sell the reserve. The people said they didn't want to sell. Then the translator, Phillip Darcy, asked the Cree people if they wanted the Reserve to be sold. Again there was strong response that no, they didn't want to sell. She said Chief Succoni and Joe Apsassin were tricked. They were promised a lot of money, but after the promises the Bands didn't receive their money from the surrender. Only once does Theresa remember every-

terest on the money. At that time 5% interest was considered to be good.

## DIA PROMISES PROVED TO BE EMPTY

From what Joe Galibois put down in his notes, he said he understands from his own writing that it took the chiefs from the two Bands quite a while before they even came close to the paper that they were told to sign. First Joe Apsassin, head councillor for the Cree people, signed, then Chief Succoni of the Beavers signed. As soon as he signed the paper, some of the people came forward. However, not many people signed. Most of them didn't trust the DIA.

Besides dollars, the department made other promises to the Bands. DIA told them that they would get proper housing and education for the



body getting paid. They received only \$10 each.

The Indian Agent for the DIA at that time was Joe Galibois, who just started working for the Fort St. John district that September. He was picked by J.L. Grew, who chaired the meeting, to take notes. However, Galibois stated at the hearings in September, 1980, that at the time he did not know anything at all about what the surrender meant. Mr. Grew told the Chief and the headman through interpreters that if they gave up their lands, the Bands would get a large sum of money. He claimed as well that for each year, the Dominion of Canada would pay the Band 5% in-

children. But, like the money, these promises were never kept either. In the end, the land was sold, even though the people opposed it. The young people and the Elders especially had strong feelings about the sale.

this now brings us to date. The Bands have brought actions against the department, including breach of trust, breach of treaty, mismanagement and fraud. The evidence that was given at the hearings is to be used by the UBCIC legal team in the legal action. They are now waiting for a trial date to be set, so that Doig and Blueberry can continue their fight for their rightful lands.

# EDITORIAL

Recently, at a major conference, one of our leaders discussed his concern about the complacent attitude of many of our leaders and people. He was concerned that at a time like this with the patriation of the Canadian Constitution possibly just over the horizon, we have to have strong leaders and people like never before. However, he said he didn't think we do have enough of them. This leader said that there didn't seem to be the same strength and concern for our people by our Councils, as there was when the Canadian Government attempted to destroy our rights in 1969 with the White Paper Policy.

The leader speaking must have found it difficult criticizing his fellow leaders, being in the same position himself. It's not very difficult to criticize community leadership when not in their position, though. As a matter of fact, we have found it quite easy in the past to offer criticism. And yet how often do we criticize ourselves as Band members who don't always hold up our own responsibilities? Do we ever take into consideration that without our direction, our leaders are lost? It's our responsibility as Band members to direct our Chiefs and Councils as to how they should stand on whatever decisions they have to make. It is also our responsibility to back up our Councils when they make those decisions.

Our Chiefs and Councillors are only human. After being criticized for making decisions, decisions they are usually forced to make on their own without our direction, they can become fearful of making any decision or stand at all. If they knew where their people stood, maybe they would be in a better position to speak for their people without the worry of receiving flack from the membership. And more importantly, they would be more able to actually do what we want them to do.

When there is a decision made that we don't appreciate, we can comfortably say, well, what can I do about it, I don't have any power in what the Council decides. But, there are ways to let our Chiefs and Councils know in which direction we want to go. There are band membership meetings and one can simply talk to the Chief directly. How many of us find excuses for not going to general Band meetings and then complain when we don't like what decisions were made during them? And when we do attend, how often do we speak?

One of our popular excuses for not getting involved actively in what is happening at the community, provincial, or national level is that it is all politics. We like to say, oh, that's politics, I don't like to get involved in politics, that's what we've got a Chief and Council for. When we really closely examine our everyday lives, it becomes clear that really we are all political by nature, because we are Indian people. The moment we were born and the decision was made whether we were status or non-status, we became politicians. We find out later in life that it seems almost everything we do is in some way a form of political action. Fishing, hunting, speaking our own language, building a house, going to the doctor—they all involve politics somewhere along the line. Even living on our own land, and thus declaring the right to our own land, is political. And our lives will probably continue to be stuck in this political whirlpool for years to come.

After seeing the power generated by the Constitution Express to Ottawa, many people have found that we do have a lot of power. They felt it while going across Canada. They watched it have a huge impact through the media on the federal government. The Express opened many of our eyes. Now we may be able to see more clearly that we can all be heard in issues such as the patriation of the constitution. Now, with the continuation of the Constitution Express, this time to Europe, we will again have the opportunity to back up our Chiefs and show the strength that is still alive in our people.

While the Express has been in existence, it has given clearer direction to the leadership as to what kind of stand they should make. It's easier to make decisions when you know that there are community people there to back you up. It's given the Chiefs and people a chance to work together. Maybe it will lay the groundwork for a continuing working relationship between the leadership and the people.

Darrell Ned, Editor

# OUR WORLD



**HUNT FAMILY HERITAGE**

The sun settled warmly on the tall carved totem poles in the Great Hall at the Museum of Anthropology.

The people gathered to witness the opening of the "Hunt Family Heritage" traveling exhibition sponsored by the Museum of Man. The exhibition is open to the public for viewing from May 27 to August 30th.

After the opening remarks were given, including Tony Hunt's explanation of the Hunt family's long unbroken involvement in recording and preserving their people's traditions and art forms, the audience was privileged to see members of the Hunt family dancers perform the sacred Cedar Bark dances and some of the Head Dress dances. These were some of the winter dances of the Kwakiutl, which continued even though officially banned.

The exhibition features carvings and an impressive collection of silkscreen prints. The silkscreen prints became popular around 1973 with West Coast Artist and appeared on greeting cards and stationery.

## MEMORIAL DINNER

Nelson Small Legs Jr. took his life on the Peigan Reserve in the summer of 1975, in protest of and to dramatically draw attention to the unhealthy and unchanging living conditions of Indian people.

At the closing of the UBCIC Special General Assembly at the New Vancouver Indian Friendship Centre a memorial dinner was held to recognize that sacrifice and to honor his family. They travelled from Alberta to share an Indian feast with B.C. Indians and to allow us to dance with the spirit of his son.

It was an emotional gathering of people who have suffered the same sadness at the tragic loss of some member of their family. It also served as a positive statement of determination by the Indian People who refuse to give any more lives to needless death.

That night, the drum gave the people their dance and in the dance each step was a move closer to making this a better world for our Indian children and to building a stronger commitment to our Indian communities and their way of life.

Nelson Small Legs Jr. left a reminder that Indian people universally are holding close to them—our tie with the land is what gives us life.

## CANOE RACES

Malahat .....	June 20-21
Lummi .....	June 27-28
Songhees .....	July 4-5
Nanaimo .....	July 11-12
Open Weekend .....	July 18-19

## RODEOS

### VANCOUVER ISLAND RODEO ASSOCIATION

Nanaimo .....	July 4-5
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### INTERIOR RODEO ASSOCIATION

Summerland .....	July 11-12
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### WESTERN INDIAN RODEO AND EXHIBITION ASSOCIATION

Similkameen .....	June 28-29 or July 4-5
Oliver .....	July 18-19
Canim Lake .....	July 25-26

# THIS MONTH:

Our attention this month is focused around gatherings. Indigenous Peoples from around the world formally worked on development of international law at the Third World Council of Indigenous People's Assembly held in Australia. (see page 6-7.)

At the Special General Assembly that was held in the New Vancouver Indian Centre, May 14-15, the people and leadership once again strongly supported the Constitution Express to England. (Page 11.) At his same assembly a ceremony took place at the New Vancouver Indian Centre. The ceremony was a pole raising and there is a story on that for you on page 2.



*The Nishga people are putting everything they've got into stopping Amax from dumping tailings into Alice Arm. However, they have seen some setbacks. See story on page 4.*

Ethel Gardner, who is a 3rd year NITEP student, takes us to Alberquerque, New Mexico to the Indian Child Conference which took place on May 17 to 21. (Pages 16 and 17.) At the end of May many people got together to see the grand opening of the New Vancouver Indian Centre. (see page 2.) On the lighter side of the gathering, Terri Williams and Frank Williams gave an interesting history of the rodeo each year at Mount Currie. Photos were also sent in by Victor Peters Jr. (Page 12-13.)

With the arrival of spring, there will be many more gatherings of many kinds. Let us know about the ones you attend.

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