

# **OUR INDIAN WORLD**

**"THE CHOICE IS OURS"**



**\$1.00**

**NOV/DEC, 1979**

# **UBCIC**

# **NEWS**



# EDITORIAL

Our garden was an embarrassment to me. It sat outside our house in Northern Saskatchewan: lean and ragged and dwarfed. You could count the vegetables: three stunted corn, a straggly row of lettuce, 5 or 6 weathered beets and carrots, gnarled and twisted as they hit rock on their way to maturity. It made me want to start a "Be-kind-to-Vegetables" campaign. I always thought if I got enough support, my mother would stop her madness.

We lived on the "shield" as it is called: an old, ancient mountain range, worn and broken with the passage of time. The summers were short, the soil, spare and shallow, and there was no running water.

At the end of each summer (only two and a half months long) we would gather our humble little harvest and I would think: "Good. My mother has learned her lesson. Next spring, she won't try it again."

Yet, my mother persisted. Every year, she tried to make that land yield us food. She tried everything. She couldn't get bedding out plants up there so she grew her own. The first year, the cat peed on them. The second year, she grew them in the bathroom with the door shut and they froze to death. Next year she grew them in the basement, which was perpetually flooded.

She was always trying different species of vegetables. About April, she'd get a seed catalogue in the mail and look for the early maturing varieties. She tried early tomatoes; there was not enough sunlight. She tried early potatoes: there was not enough water. She tried a "hardy lettuce" that was so tough you'd have to be a goat to eat it. Then there were the "short carrots, guaranteed to grow in shallow soil." They grew so stubbornly and so resolutely that my father broke a spade trying to dig them out. No kidding.

But my mother was persistent. Toward the end of our stay in that land, I was beginning to root for the garden. I wanted something, anything, to grow for her. Then my little brother planted some sunflower

seeds. They grew. They towered above the other vegetables: the short carrots, the tough lettuce, the midget potatoes. . . big, bright, yellow flowers following the thin summer sunlight.

Oh, I was proud. My mother was not so strange after all. I took to telling any and everyone how we had sunflowers growing in our garden. "You can eat the seeds with salt and they're very good for you."

They would have grown to maturity. I know they would have, but we were never to know for sure. One night delinquents vandalized our garden, leaving behind the headless stalks of our sunflowers and a wispy trail of salt.

Soon after the incident, we moved South. I liked moving South. My mother could at last grow a real garden. When we got to our new home, we discovered the garden was full of cinders and hadn't been worked for years. You'd think, as I did, that would have stopped my mother, but it didn't.

We worked that patch of soil and cinders for three, four, five years before it flourished. When it did, we never needed to buy vegetables and fruit. Beets, spinach, yellow beans, baby carrots, new potatoes with bologna and raspberries with real cream made up a typical summer meal. For a long time, I was convinced my little sister who is five years younger and five inches taller than I, grew that way because she had the benefit of my mother's Southern garden. Short or tall, we were healthy. Wherever she lived for no matter how long, my mother always planted a garden.

Today my parents live thousands of miles away in South America where it's spring now. If you should go to the highlands of Ecuador, near the headwaters of the Amazon River, I bet you any money my father is digging a garden.

And my mother? She's the white haired lady in the straw hat, a Spanish/English dictionary at her side, doggedly reading a seed catalogue.

*The Editor*

**OUR COVER: Louisa Basil, an Elder of great determination and strength, keeps up the daily chores on their ranch on the Bonaparte reserve.**



# UBCIC NEWS

VOLUME 2, NUMBER 7

**Editor:** Beth Cuthand

The UBCIC NEWS is the official voice of the Union of British Columbia Indian Chiefs.

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

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

**Assistant Editor:** Pauline Douglas

**Written contributions:** George Manuel, B.C. Native Women's Society of Kamloops, Victor Michel, Wayne Christian, Marie Cooper, Shannon Point, Judith Joe, Bob Pasco, Kluskus Band, Clifford Hanuse, Dinah Schooner, Angela Metilpi, Darryl Watts, Louise Mandell, Judy Manuel, Earl Smith, Millie Nickerson, Bess Brown, Herman Thomas, Barbara Kuhne, John Warren, John Rigers, Willard Martin.

**Photographs:** UBCIC staff unless credited

**Typesetting:** Penny Goldsmith and Mary Schendlinger

## TABLE OF CONTENTS

Editorial.....	2
Political Trust Defense Dropped by DIA in Musqueam Case.....	4
President's Message.....	5
Supertanker/Pipeline Proposal Ignored Indian Ownership of B.C. Land and Water.....	6
News News News.....	9
Indian Homes for Indian Children.....	10
Child of Two Worlds .....	11
Adult Education in Saanich.....	12
MTA Opting Out Clause Committee Update.....	12
What's Happening with the Local Services Agreement?.....	13
After the Assembly: Where Do We Go From Here?.....	14
New Vice-President Elected in Northeast .....	15
Indian Christmas.....	16
Reserve Right to Fish Upheld.....	18
Bella Coola Smokkr Plant.....	19
Indian Agriculture: Special Supplement.....	21 to 32

Editorial.....	21
Lytton Water War Wages.....	22
Farm Flourishes Again.....	24
Cow Pregnancy Testing.....	25
30,000 Christmas Trees to Mexico.....	26
... In the Field .....	28
Cowboys and Croppers.....	30

Alaska Highway Gas Pipeline Terms and Conditions Hearings.....	33
And the Uranium Hearings are Still Going On.....	36
Up-Date.....	37
Protecting the Past.....	39
Just File it Under Forestry.....	40
Setting the Record Straight.....	42
Trappers Have Rights Too.....	43
Knitters and Weavers Form Association.....	44
I Think.....	45
Thunderbird Cultural Centre Opens in Campbell River.....	46
A Collection of Poems: Victor Michel.....	48
Book Review.....	49
Mini-Cross and Matching Game.....	50
Indian Expressions for Christmas.....	51



**INDIAN CATTLE!** This month: Special Agriculture Supplement



# POLITICAL TRUST DEFENSE DROPPED

On September 18th after four years of preparing the case, the Musqueam Band sued the Crown for mismanagement of its affairs. The case involved a land lease negotiated and signed by the DIA agent of the time which was not only not in the Band's best interest, but also contained different terms than those to which the Band had agreed.

The Musqueam case is now over. The Indians and the Government have put before the Court all their evidence and all the arguments. The Musqueam people told the Court that the DIA acted fraudulently, negligently and in breach of a legal trust owing, when they entered into a lease for Indian land with a Vancouver golf club.

The DIA admitted that the Indian people never, in fact, even saw the lease until 1970, even though the deal was completed in 1956.

The DIA's arguments were interesting. Of course, the Government denied that they acted fraudulently or negligently. The Court must decide if the Indians proved their case on those points.

A strange turn of events occurred in the Musqueam case last week. Lawyers for D.I.A. began this summing up argument: they argued that the D.I.A. has no legal trust responsibility to Indian people. They argued that if a trust exists at all, that trust is a political trust. The argument follows that if Indian people don't like how the DIA, as trustee, has handled their affairs under political trust, then the trustee could be voted out of office **but no legal remedy exists.**

After the agreement had been made, lawyers for the Musqueam people told the court that that argument was not disclosed to the Musqueam people at the point in the development of the case when DIA should have advised the Indians that such an argument was going to be made. The lawyers for the Musqueam people urged the court to demand



Photos: Musqueam Band

*Chief Delbert Guerin wasn't surprised the Crown dropped their latest defense: "Interestingly enough they were trying to give the impression that we, the Musqueam Band, was raising the political trust question. As far as I'm concerned, my Band when signing the surrender were signing it over to the representative of the crown, the Indian Agent. Therefore they can talk all they want about political trust: it's still their responsibility. I feel pretty optimistic even though to date the white justice system has no real justice for Indian people. This is a big responsibility. I hope this will be the first case."*

that Jake Epp be called to Court and explain why the argument was being advanced and what the DIA means in putting the argument forward. "Explain Yourself" said the Musqueam people to Jake Epp.

And the judge ordered Jake Epp to court to explain himself. He must appear in court on November 21, 1979, or withdraw the argument.

The Court gave the DIA one week to make up their minds: if they wanted to proceed with the argument, they had to produce the Miister; if they wanted to drop the argument, they had one week to do so. The deadline was November 21st. On November 20th, the Court received a hand

delivered letter stating that the Government wanted to drop that argument!

Jake Epp was asked why he didn't appear at the court on Wednesday. "I wasn't invited," he replied. He had heard that the amendment requiring his presence or that of the Minister of Justice had been dropped by the Crown. The Crown is the Department of Justice, representing DIA. It seems that someone from the Department of Justice didn't think the Political Trust argument was a good one and decided to abandon it before the DIA got involved. Did the DIA, who is the client of the Department of Justice in this case, really not get a chance to instruct their defence?

The second argument which the Government still seeks to rely on is the argument that the Indians are too late, legally, in raising the problems of the lease. The lease was signed in 1956.

This argument asks the Court to let the Government off the hook for any bad dealings which they may have done in the past and which still hurt Indians today and in the future because Indians should have come to court before this time. This argument is but another way in which DIA claims that it should not be held responsible for its actions.

The last argument which DIA is using, which asks the court's help in releasing it from past wrongs committed, is an argument based on a section of the old Trustee Act. Under the Trustee Act it is possible for the court to relieve against a Trustee where there has been honest dealing. DIA is arguing that even if the deal between the Indians & the golf club was a poor one, the DIA acted honestly and should not have to account for its actions in damages.

The lawyer acting for the Musqueam Band predicts that the decision will be handed down sometime in January or February, 1980.



# PRESIDENT'S MESSAGE

Agriculture has been a fundamental, economic foundation for thousands of years for the large majority of our people in North America including the Indians of British Columbia. The great accomplishments of Indian technology are almost all related to clothing, housing, medicines and foods.

It has been estimated that the average European, at the time of Columbus, was five feet tall; one out of ten Europeans in those days was deformed in some way, due to insufficient diet: hunch-backed, crippled, lamed, deaf, blind or retarded. That did not include those who simply died in their infancy from the same causes. This was Europe after the Renaissance. At that time, North American Indians were cultivating six hundred different types of corn and all the different kinds of beans known today. In British Columbia our people had Indian carrots, parsnips, potatoes, tea, hazel nuts, fruits of many types, fowl, deer, moose, elk, and a host of other food stuff on which our present civilization is far more dependent than on whatever Europeans were eating before they came to our homeland. Nothing on this list was then on their diet.

The preparation of the Boston baked beans was taught by the Wampanoag Indians to the European pilgrims. East and West coast Indians taught the Europeans to enjoy such dishes as clam chowder, oyster stew, salmon barbeque, baked pumpkin, cranberry sauce, popcorn, squash, celery, buckwheat, maple sugar, pepper, chocolate, tapioca: the list is virtually endless.

How much meat was available to the average European is a question. The movies treat us to the sight of men feasting on venison meat, wild boar and turkey but the history text books tell us that a prosperous peasant might have owned a cow, or a few sheep and only his lord was permitted to hunt in the forest.

Our agricultural technology and our distribution system of food amongst Indian families is part of our traditional cultural values that kept our Indian Government self-reliant and strong for many centuries. For example, the strong young Indian hunters would distribute the best part of the meat to the elders, the weak and those less fortunate. He would keep the poorest parts of the meat for himself and his family.

In all respects, this was the Indian way, the Indian value, before the whiteman put us in his educational institutions. What is important here is whether the Indian

Photo: Courtesy Native Council of Canada



*The Native Council of Canada presented this plaque to George Manuel "in recognition of superior achievements and contributions as a representative of Canada's Native peoples."*

cultural technology acquired skills through animal husbandry or harvested it in the natural environment of the forest. It was abundant in supply. Why? Because it was carefully conserved both in the harvesting and in storing. No people have been entirely free of scourge or famine but few Indian societies were familiar with the protein deficiency in the normal cycle of a generation.

The Indian Nations have given more to the world of technology than they have received from it. But the calculation cannot be made in terms of levels of technology as a measure of civilization. The Indian technology, in contrast to the European or the Canadian one, gives some very important clues about the differences in the value and goals. The Indian technology as a value is designed for the feeding of the whole community of man. Europe's most important contributions that are still of value today seem to be either in the development of means of transportation or the instruments of war. I do not think it does anyone discredit to say that our efforts in technological development have focused most sharply on meeting the needs of the common man and raising the mere act of physical survival to a high art to which all could participate. If Europeans learned to travel because of poverty, perhaps we cultivated our relationship with the land out of a need to survive.

Yours in struggle,

*George Manuel*



# SUPERTANKER/PIPELINE INDIAN OWNERSHIP OF

Indian representatives from the Queen Charlottes, Vancouver Island, the Fraser Valley and Washington State assembled at the Hotel Vancouver early on November 6th to appear as witnesses before the National Energy Board. People came to oppose Trans Mountain Pipe Line Company's proposal for an oil port at Low Point, Washington and a pipeline through B.C. Phillip Paul, UBCIC Vice-President for South Western Region, Chief Archie Pootlass of the Bella Coola Band and UBCIC Vice President for North Coast Region, and Dale Johnson, Chairman of the Makah Tribal Council (Washington) and of the Northwest Indian Fisheries Commission were the first panel to address the Board on matters of Indian jurisdiction and reliance on the marine and fishery resources.

Phillip Paul went to the heart of the matter:

**"...There is nothing within this application for this proposed pipeline that assures us that, if this pipeline were to go through, the considerations of Indian people would be taken into account, and this is what I would like to put on the record..."**

Chief Archie Pootlass spoke about the coastal communities' reliance on the fishery resources both for food and as an economic base:

**"The Trans Mountain Pipe Line Company's application to build a super tanker oil port at Low Point in Washington, if it were successful, would have an immediate and direct impact on the whole coast of the province of B.C. as well as the river systems, and would therefore affect one hundred percent of our Indian population in the province of British Columbia."**

**...No one could ever compensate our people for the loss of our fish and seafoods.**



*L to R: Dale Johnson, Archie Pootlass and Philip Paul told the Hearing Transmountain's proposal would seriously hamper Indian claims to the marine resources.*

We not only rely on the salmon and marine resources for food, we also depend on it for our spiritual being through our potlatches, our feasts and funerals, which are all part of our tradition and livelihood."

Dale Johnson expressed a feeling shared by many of our people:

**"I am no expert in moving oil by a long way, but it seems that there could be other ways, safer ways of doing it, than what is being done; you see in the news every day about tankers colliding and oil spills all over and the effects that it has. It is just something that we do not want to see happen in our area."**

*An oil spill could destroy the fishery for years if Supertankers are allowed to transport oil down our Coast.*





# PROPOSAL IGNORES B.C. LANDS AND WATERS

On Wednesday, November 7th the second panel of UBCIC witnesses gave their evidence. Present were Chief Tom Sampson, Tsartlip Band; Stan Chippis, Beecher Bay Band; Gus Underwood, Tsawout Band; Chief Mary Johnson, Mowachaht Band; Caroline Wesley, Skidegate Band; Sam Douglas, Popkum Band; and Chief Andy Alex, Union Bar Band. We introduced our presentation by showing two UBCIC fishing films *Sinumwak* and *We'll Do Our Fishing*.

Chief Mary Johnson presented evidence on the relationship of the people of the West Coast with marine resources and added:

"I have been observing the matters that have been discussed here at the hearing, and I am getting more and more afraid... I do not believe for a minute that anybody in the world can ever replace any damages or losses we might have within the marine and fishery resources."

Chief Tom Sampson presented evidence of several Treaties which spell out Indian rights to marine resources:

Any increased movement in the area of the Juan de Fuca or our neighbours to the south, you know, will definitely damage our rights as handed down by the governments of this country. It is a right that we have to uphold and keep reminding the citizens of this country that they must give recognition and they must weigh these factors in considering any future traffic in our waters."

"We are in sympathy with the people who need oil but we have to say if the oil goes through, you know, they are wiping us out. This country is going to have a bigger bill to pay, not only in terms of social assistance, but the tragedy of our people as a nation, as an ethnic group who will almost be completely wiped out... We, as a people of this continent have got to start looking at our priorities."

Gus Underwood gave evidence regarding his people's reliance on the marine resources of Saanichton Bay. He provided documents which substantiate the economic and cultural importance of the Bay, and told the Board how the Band had defeated a proposal for a marina at Saanichton Bay because of the potential depletion of marine resources.



*Waiting for the Hearing to begin. Will anybody listen?*

"Historically, all facets of community life among the Coast Salish including patterns of work, religious rituals, community ceremonies, leisure activities and the arts, originated in the community's usage of and relationship to the sea."

Stan Chippis from Beecher Bay read a letter from Chief Burt Charles of the Cheanuh Band:

"Our seafoods which we rely on most year round, will be contaminated. Also all shellfish. An oil spill will possibly affect the salmon, ling cod and other bottom fish in and around our area. It will most certainly kill off waterfowl which my people also depend on... I know accidents will happen, there is no guarantee that it won't, but damn it, it's those accidents that

could ruin my people's way of living which we are so accustomed to. You could say as natives of this country, it is the only way we can survive. We don't make a great deal of money at our employment so we depend a lot on our seafoods, and who knows if we have a bad oil spill it may affect our place of employment."

Carolyn Wesley from the Skidegate Band, Queen Charlotte Islands, also expressed concern about loss of income if the marine resources were ever damaged:

"The Island is divided into two parts, and we have very strong winds and tides, and if there ever is any oil spill up there it will affect both sides of the Island. We depend a lot on the herring and seaweed and all the salmon and all the different kinds of shellfish. Masset has a cannery, and if anything should happen and the cannery had to close down they would have no employment and they will have nothing to live on. There are also canneries at Port Simpson north of Prince Rupert and one at Bella Bella, and they all depend on resources from the sea."



Sam Douglas, spokesman for the Popkum Band, told how all the Bands along the Fraser River will also be affected by an oil spill:

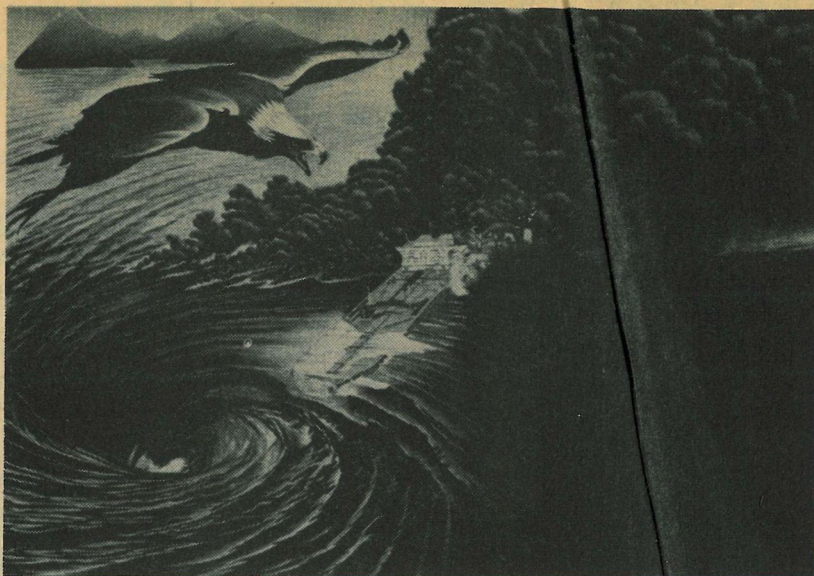
**"The Popkum Band and just about all the other Bands on the Reserves along the Fraser River will be affected if there ever was an oil spill, whether it was in Juan de Fuca or wherever it was, because we have many runs which run up the Fraser River and most of the fish would be affected in that area."**

The proposed oil pipeline from Sumas, B.C. to Edmonton would pass through the Popkum Reserve.

**"I have talked to several people up in the Fraser Valley area who have the line going through their properties, and at no time has the Trans Mountain Oil Company approached any of these Bands to see if they were opposed to it or if they were willing to let them go through their property. It always seems that when there is a big project going through the country, the Indian people and their lands that it goes through are the last ones to hear about it, and then because of the time element they are always pressurized into signing hasty leases and agreements ... The Popkum Band that I represent here today, is cut up in so many pieces that you can hardly build a house in any given spot without it being affected by a hydro line, a highway, a railway, or a pipeline. We have five different lines going through there and it is only a 200 acre piece."**

Chief Andy Alex of the Union Bar Band also expressed concern about further pipeline construction on the right-of-way through the Kawkawa Lake Reserve. When questioned about negotiating with the Company, he replied:

**"In the past there has been some commitments from some of the companies involved with negotiating terms of contracts, releases or right-of-ways or whatever you have. There has been some, but they are not as comprehensive as they should be."**



## International Agreement in Force

The historic moment began when Dale Johnson who had come to represent nineteen United States Tribes on the Washington coast and in Puget Sound, spoke at the N.E.B. hearings in Vancouver.



Mr. Johnson stated very nicely in a tone of great strength and determination.

**"As they were historically, the fishery resources are today the centre of the Indian way of life, from both the economic and cultural standpoint. It will be through the joint efforts of all managing entities in the United States and Canada that our fishery resource will continue to be a significant part of the economic base of the Pacific Northwest."**

**"We are very much concerned about the potential problems associated with the Trans Mountain Oil Pipeline Corporation Proposal affecting the waters commonly fished and important to fish production for both United States and Canada."**

The common interests of the Northwest Indians and Indians of the Union of B.C. Indians Chiefs are fish and marine resources. As in the past, fish is still our food, livelihood and our culture. So strong is the need to protect our fish, the leaders representing the Union of B.C. Indian Chiefs and the Indian leaders of Northwest and Puget Sound have found it necessary to stand and fight together to protect our fish and our resources.

The first meeting between the fishing portfolio and the Northwest Indian Fisheries Commission will be sometime in December. We are presently awaiting confirmation of dates to discuss our joint efforts to protect our resources. If you require information regarding fishing, please don't hesitate to call or write. It is also with your own individual effort that we can succeed in managing and controlling our Indian foods.



# NEWS NEWS NEWS

## FUNDING CUTBACKS ARE IN THE WIND

There is a possibility of a \$2 million cutback in the B.C. budget of the Department of Indian Affairs.

This year, the new government has directed the Department to look at this year's budget and to identify where cutbacks can be made. The Regional Director General, Fred Walchli, has told the Union that he may know by the middle of December whether these cutbacks will actually be carried out.

Each year, the Department has requested Supplemental moneys from Parliament to cover price and volume increases in non-discretionary budget areas like education, social assistance, and child care. Until now, these extra moneys have always been approved. However, this year, the extra costs may have to be found in other parts of the existing budget, such as band capital projects, economic development, and other discretionary program areas.

Therefore, in order to meet the costs of welfare and education, the Department is considering using mostly the small amount of developmental moneys in the budget that are most important to our Bands. A large part of these moneys could be used to pay off the Provincial Government under the Child Care and Master Tuition Agreements.

George Manuel has written to the Prime Minister demanding approval of supplemental funding.

## POLITICAL MEDDLING

On Nov. 21, Dr. Carl Friedman, B.C.'s new Ombudsman and his staff arrived at the St. Mary's Band near Cranbrook, uninvited and unannounced. The first Band members heard about the visit was a news report on a Cranbrook radio station.

There was some confusion about the purpose of the visit. Arriving just two weeks before Hearings are to begin in the Kootenays on the Terms and Conditions regulating the construction of the world's largest Pipeline Project, the radio reporter jumped to the conclusion that the Ombudsman was visiting St. Mary's Band to hear complaints about the pipeline.

The Ombudsman, a new service for British Columbians, came into existence on October 1 under the terms of the provincial government's Ombudsman Act passed in 1977. The purpose of the government-appointed Ombudsman's office is to hear complaints and make recommendations to agencies concerned. These include: ministries of government, provincial, municipal and regional, as well as hospitals, corporations, universities, public schools, boards, corporations and private individuals. The Ombudsman does not have the

power to investigate the Federal government. The Ombudsman is supposed to be neutral and impartial. He/she is not to get involved in politics. Any complaints made by an individual are to remain confidential and no information collected by the Ombudsman's office in the course of any investigation is to be divulged.

Members of the St. Mary's Band met with the Ombudsman and his staff and voiced their complaints, which ranged from issues concerning child apprehension, burial procedures with Human Resources, the closing of a group home and several complaints about consumer goods. In one case a woman received a solution to her problem within an hour after talking with Friedman.

Whether the Ombudsman will be an effective service to Indian people in this province remains to be seen. As Chief Sophie Pierre put it: "Let's wait and see how effective they'll be."

But is the Ombudsman impartial? Pat Ruby, assistant to Friedman told our reporter in conversation that her previous job had been with Foothills Pipeline Company, a major investor in the Alaska Highway Gas Pipeline. She told our reporter (a Kootenay Indian) he should tell his people that they could get a sizable settlement from the company and further that they could get jobs during construction. If they didn't, they would be left with nothing. If that's not political meddling, what is?

## DIA TO BECOME SUPPORT AGENCY ?

In Quebec City on November 20/79 Jake Epp, Minister of Indian Affairs, introduced his department's new policy to reduce the DIA from a governing body of Indian people to a support agency for all Indians in Canada.

"We have to get back to the one Indian government," stated Epp, "that is legally constituted and has the support of the people that is the Chief and Band Council. They are the number one group we have to deal with. That's where the decisions will have to take place to ensure the Indian needs are fulfilled."

Bob Manuel, head of the Indian Government Portfolio for UBCIC, said, "Although the minister's intentions are good, the minister in order to fulfill his commitments made to Indian people is going to have to overcome his own bureaucracy within his department, provincially and regionally."

Bob also added, "If he doesn't change it, I don't see any real changes. As Indian people we can keep him informed of what the department is doing to undermine his policy and try to understand his policy as clearly as we can. The minister in his part has to keep his door open for us."



# INDIAN HOMES FOR INDIAN CHILDREN

*At present over 1,500 B.C. status Indian children and even a greater number of non-status children are in care, while many are placed up for adoption. In most cases they are being placed in non-Indian homes. With all due respect to the many non-Indian families who are caring for our children, the B.C. Native Women's Society of Kamloops has released a position paper expressing their concern over this situation.*

The Indian Act allows laws of the province, i.e. Adoption Act, Protection of Children Act, etc., to apply to Indians where Federal law or Treaty rights have not been enacted.

The B.C. Native Women's Society of Kamloops, B.C. believes that legislation should be enacted that would impose duties on Native Indian parents and Indian Band Governments, local or otherwise, which would enable Indian children who have at least 25% Indian ancestry blood to be given the opportunity to develop within the background of his or her ancestral culture. We believe it is up to us to pursue the rights of Native Indian children and guarantee and entrench their rights in legislation, as our Communities' continual existence depends upon the development of the complex relationship between the local Band, the family and the individual.

We feel the existing legislation that affects our children can be characterized as "Paternalistic" and not representative of Indian concerns, and that it moreover reflects non-Indian adults' concerns rather than interests of the Indian child.

Because of the importance that early years have in indoctrinating culture, ideas, and language, our children should not be subjected to a lulling influence in the atmosphere and left languishing. The time is now to have new legislation which will protect the ancestral culture of our children. We feel action is needed and legislation must be enacted in the Indian child protection field.

There must be much more involvement in the prescribed criterion than what presently exists under the *Adoption Act* of British Columbia in order to be eligible to adopt an Indian child.

Although the B.C. Native Women's Society appreciates that many of our children have been adopted by non-Indian families, our intention is not to upset these families directly or indirectly, but our concern is that such children may have lost their ancestral cultural identity.

*The Adoption Act* states that the rights of Indian children are protected but it must be emphasized that in fact such cultural rights are not guaranteed to the Indian child upon placement in the hands of the Superintendent of Child Welfare.

We feel that there is much more involved than providing the necessities of life, sustenance, clothing, shelter, food and warmth, to the raising of an Indian child and that special care should be involved, to look after the child, to guide the child, to supervise the child, and even to go beyond that, and to direct activities of the child which will not destroy the child and will not allow the child to be a menace to others.

The Society has an interest in every Indian child in the community; for it is understood that what our Indian children become will be reflected in

what the community is going to be. What we do to our children, we are doing to the community and to ourselves. If we look after them and make opportunities available to them and give them the opportunity to take advantage of those opportunities, our children will profit by what we can give them and in the long run we will gain by what we have given our children.

We believe that what we can give our children is a duty; what we prevent is equally a duty. When an Indian child does have a mental or emotional disturbance or what ever the case may be, it is a duty of the Native Indian Community, through the facilities set up by the community, to do everything to prevent the disturbance from becoming a permanent state of mind.

Finally, as most adoptions are handled through Childrens Aides Society or Human Resources, or the Catholic Children Aid Society who place children in adoptive homes, there is no direct Indian participation in the procedure. Chiefs and Counsellors and members of the Band who is giving a child up for adoption should be granted the right to place the child and to review applications of persons wanting to adopt such children; and the Indian ancestral factor must be regarded as important in agency placements. •

*The B.C. Native Women's Society presented this evidence to the UBCIC General Assembly that the Provincial Government is in fact committing an act of genocide. The Federal Government is opting out of its responsibilities for Indians as stated in the BNA Act. There is no Federal Legislation that protects Indian children and their rights. The Society's paper was unanimously adopted by the Assembly. It was then resolved by the Assembly that the UBCIC will support and work with the B.C. Native Women's Society towards changing existing legislation by bringing in an Indian Children's Service Act that will protect the future generation from cultural genocide.*

**(Editor's Note: The B.C. Native Women's Society will travel to hold various workshops on Indian Children's Rights.**

**For more information please contact The B.C. Native Women's Society  
315 Yellowhead Highway, Kamloops, B.C. or UBCIC Health Portfolio**



# Child of Two Worlds

## Which Path Will You Follow?

*It seems strange to me, that what we refer to daily as Indians or natives, is more often than not a mixture of bloods living in one human being who has chosen to be Indian.*

*If this article accomplishes nothing else, perhaps it will at least clear my mind on the subject for another fifteen years.*

*Sincerely,  
Shannon Point  
Chehalis Band*

I was attending a meeting in Vancouver the other day as a representative from my Reserve. One of the speakers asked permission of the Chairman to have all the white people leave the room while an important topic was discussed.

For the first time in fifteen years I was made to think about my bloodlines, of the fact that I am a "half breed," that I owe my Indian Status to the fact that a white man, my father, did not marry my mother, a full blooded Creek Indian, until after my birth.

That night after driving home to my Reserve I looked at my husband, an Indian man, at my five children and wondered in my heart, what does make a person an Indian? Is it a certain amount of blood, a belief or an acceptance by other Indians?

I was raised between two societies. Raised by two Grandmothers. My Indian Grandmother spoke no English, lived on a Reservation in the United States all of her life and clung to her ancestors' ways. She taught me pride in my native blood, respect for my people and their culture and how to survive using all the old ones' skills. She never forgave my mother for weakening her bloodline and never spoke to her after my birth. Her repeated advice to me was, "Marry your own kind, live the way of your ancestors."

My white Grandmother had never met a Native person before my father married my mother. She was a good "Christian" woman who made my father marry my mother because it was the "Christian" thing to do. She took me to her church and Bible school, taught me the importance of a formal education and all the skills to be a good "white wife and mother." She never would admit I was part Indian. Her advice to me was, "Marry your own kind, live as the white people live."

Who then were my people? I look like my white father and act and feel like my Native mother.

I left my Grandmothers and went out into the world. I graduated high school and college, served time in the Army and still did not find the answer, "Who then are my people?"

I had a good job, a nice apartment and friends of every race. One evening at a large dinner party, as I sat in a room full of good friends, I suddenly realized how very lonely I was and that I had been lonely for a very long time. I left the dinner party, went home and took a good long look at myself in the mirror. I looked like any well groomed, young white woman. I combed out the beauty shop curls, washed off the well applied make-up and took off the expensive cocktail dress. Now dressed in levis, old moccasins and shirt, with my hair in the braids of my youth, some of my mother showed through. I got in my car and drove out into the Mojave. I stayed there three days, doing all the things my mother's mother had taught me in my youth, to purify my mind and body in the ways of the old ones. Then I returned to my people.

I have been alone many times, since that evening fifteen years ago, but I have never again been lonely. In this present day when so many of us have so many different bloods flowing in our veins I say to others who live in lonely confusion in their minds, return to your people wholeheartedly, the call of your ancestors is strong. Follow it faithfully and you will find peace.

To others I remind you that to weaken that bloodline is to bring sorrow, confusion and loneliness to your children.

To be a half breed is to live in two worlds, belonging to neither, accepted by neither. It takes a strong commitment to choose one way of life and follow that path no matter where it leads.

For fifteen years I have lived with and for my people. I've been taken off to jail at Franks Landing, shot at while bringing supplies into Wounded Knee and again I ask, "What does make a person an Indian? Is it a certain amount of blood, a belief or an acceptance by other Indians?"

Half Breed  
Child of two worlds  
Which path will you follow  
Half Breed  
The call of the old ones is strong  
Listen to the voice of your ancestors  
Listen to the distant echo of the drums  
You know in your heart to deny is wrong  
Half Breed  
Child of two worlds  
Which path will you follow?



# ADULT EDUCATION IN SAANICH

by Marie Cooper  
of Saanich Indian School Board

Recently, an article appeared in Victoria newspapers indicating that the Indian peoples of this region have decided to take over adult education. This, however, is misleading information because the Saanich Bands have been working at developing an adult education program for some time.

Under the auspices of the Saanich Indian School Board (which represents the four Saanich Bands in the field of education), an adult education program has been in the planning stages for over two years. In the Spring of 1978 an in-depth proposal was published which planned out our adult community education needs for five years.

After the proposal was developed, we went to the community to seek their support and advice regarding adult education. Originally it was due to the advice of the community members that we had gone ahead with the proposal. With a few exceptions, there was a lot of strong support for the proposed plan of action.

Next, we gathered support from the various Indian organizations who were involved in the field of education; the Union of B.C. Indian Chiefs, the National Indian Brotherhood, the United Native Nations, and the United Indian All Tribe Federation.

At this point we were ready to approach DIA and obtain our funding. It is very important that we obtain the core funding from the federal government and not the provincial government. We felt that this would reinforce our existing relationship with the central government and would not jeopardize our long standing rights under the BNA Act.

After some negotiations with the Department, we were able to obtain roughly one half of the monies we



Photo: Saanich Indian School Board

requested for the establishment of an alternate program for drop-outs in our area. The number of our students dropping out of high school is a serious problem and we felt that their needs had top priority.

Unfortunately, there were some disputes that came up in our community just as we were about to begin the program. The result has been that DIA has withheld our monies.

Many of our students remain outside of any educational system because there is no real alternative available for them. Many others will drop out this year without employment or educational alternatives.

Fortunately, we have a good working relationship with the local non-Indian school district. In fact, we

even run some of our programs in their schools. Therefore, it will be an ideal situation to have our alternate school located on our land; it will be close to the local public schools which have agreed to allow us the use of some of their facilities and equipment that we can't afford. It will also allow for the extensive use of our Elders and other community members, while at the same time making it easily accessible for our students.

We hope that our alternate school can be started in the near future. This will partly depend on how much support is available from a newly elected council in Tsartlip. With their support we will be successful. Without their help, it will be a very difficult task. •

## MASTER TUITION AGREEMENT OPTING OUT CLAUSE: UBCIC/ DIA JOINT COMMITTEE

The intent of an opting-out clause is to serve notice to all concerned that those Bands who so wish have the legal federal right to local control and parental responsibility in the education of their children. The adoption of a final opting-out clause will depend

on the ratification by B.C. Bands. Therefore the committee will be releasing information bulletins to keep Bands informed. The joint UBCIC/DIA committee have set terms of reference and have agreed that by December 14, 1979 or before, the Addendum Clause will be agreed to by both parties, and that there will be no discussion with the Provincial Government on any aspect of these discussions.



# WHAT'S HAPPENING WITH THE LOCAL SERVICES AGREEMENT?

Since the Union of B.C. Indian Chiefs sent out the first draft Local Services Agreement accompanied by a letter from George Manuel stating the intention of this first draft, a new draft Agreement has been negotiated with stronger changes recommended by the Bands we have met with so far. This in itself is all part of the negotiating process for getting the fairest agreement for oneself.

Recently, however, the Department of Indian Affairs District Offices appear to have been pushing that first draft. Bands should be aware that another draft is in discussions with the DIA. This new draft is the result of the recommendations from the District Councils and Bands through workshops where we discussed suggested improvements and incorporated them.

---

## NEW LSA CAN STILL BE NEGOTIATED IF BAND HAS ALREADY SIGNED BUT NOT SATISFIED

Any Band who has already signed an Agreement and is not satisfied can still negotiate a new Agreement, which will supercede anything they have signed in the past.

In the Lakes District, the District Council has an Agreement with the District Office not to approach the Bands or begin negotiations until the District works out an Agreement that they can recommend to the Bands in their District.

At the request of the Lakes District Council, the UBCIC has held two workshops on the Agreement and the District Council has now formed a committee to work with their Bands on their Agreement. Other workshops have been held in Kamloops, Lillooet and the South Island.

The UBCIC has developed a team of people to go out and discuss the Agreement, things like: The Draft Agreement that the UBCIC has organized; Organization of Government that the Federal systems require we should put into place; financial reporting; and control aspects; management aspects of the agreement; legal interpretation of the Local Services Agreement.

---

## L.S.A. JUST AN INTERIM AGREEMENT

The whole Local Services Agreement centres around the purposes and conditions by which Bands receive monies from the DIA to meet the various needs of their communities. The Treasury Board decided there has to be an Agreement between Bands and the DIA covering monies turned over for local administration. Therefore this Agreement becomes a contract between the Bands and the DIA as to how the monies are to be used and reported. As far as we are concerned, this is an interim arrangement. The long term objective is to develop strong Indian Governments to provide the Indian people with a

fair share of the Canadian resources to provide for our people's needs. But in the meantime, Bands are getting their money through the DIA and this Agreement is the legal contract for that transaction.

---

## DIA'S OBLIGATIONS MADE LEGALLY BINDING IN NEW LSA

With the LSA we are not dealing with Indian Government; just an interim agreement by which we get monies. Up to now, Bands and the DIA considered the LSA as a way of putting control on the Bands as to the use of these monies. However, the new draft agreement does also have clauses to require the DIA to carry out their responsibilities in a more fair and efficient way. If the DIA does not fulfill its obligations, they can be sued by the Band and be forced to adhere to the Agreement.

he LSA forces the DIA to meet deadlines for disbursement of monies and it provides a fair arbitration procedure in case the Band or the DIA can't agree on funding levels and responsibilities.

Up to now, the DIA had the upper hand, so the new LSA gives both parties legal equality.

---

## THE NEGOTIATING IS UP TO EACH BAND

The UBCIC is negotiating with the DIA a draft Agreement that the UBCIC considers fair and this will be ready and sent out to all Bands in December, 1979. But it is only a suggestion. Bands are responsible for their own negotiations with the DIA. The UBCIC draft is only a suggested guideline.

The UBCIC is prepared to provide assistance during negotiations for Bands that request this, but it is up to the Band to decide what it is prepared to agree to. Some people have understood that the UBCIC Agreement was binding for all Bands. It is not.

---

## FINANCIAL ADVISORS UNDER BAND CONTROL

In order to negotiate and argue one's planning, budget proposals more strongly, it is necessary to thoroughly understand one's Band's planning and budget. The Gitskan Tribal Council have negotiated their own financial advisor, the Central Interior Tribal Council wants positions for Band financial advisors. The Government Band Financial Advisors are so inefficient and more concerned with looking after the Government's side of things that they don't provide the help that Bands require. However, District Councils should be looking for negotiating that these kinds of positions be under District Council or Band control.

If Bands want to hold workshops or require assistance with planning and budgeting, or negotiations, they should contact Willard Martin, coordinator of the UBCIC Local Services Agreement Workshop team. •



# AFTER THE ASSEMBLY:

General Assemblies are the most important event in the life of any responsible organization. Held yearly, they make it possible for the people to instruct their elected representatives and their organizational workers on the direction they will take in the coming year. The 11th General Assembly of the Union of British Columbia Indian Chiefs held in Vancouver October 15 to 18 marked an important moment in the life of this organization. It was significant that this year there was far less talk about "rights" and far more talk about "responsibilities". It was as if the debate about rights had been settled in the minds of the people: we have rights, now how do we go about putting them into practice?

## MORE SPECIFIC DIRECTION

"There was an urgency to do things that need to be done and stop talking about it," commented South Coast Vice-President Philip Paul. "It was significant that there was a real life to the conference: more on the issues than the politics that usually goes on. I think the discussion around Indian Government, what it really means, has got a lot of people acting on

preserving their culture and doing something about the language, seeing the land again, the way it was meant to be, how important land is for the continuation of our culture. It was a very positive conference. It seemed to be a pay-off for all the struggles that the Union has been through."

## MORE WORK AT COMMUNITY LEVEL

Vice-President Saul Terry, re-elected by acclamation to represent the Central Interior region, said: "Looking at the resolutions that came out of this Assembly, it appears there are many more specific directions. It gives us a better idea of our mandate. I think this is due to the fact that the Union has more contact with the communities now. Questions are being dealt with out there so that the resolutions at the Assembly could be fewer and more specific. It was an indication of the real work being done that there was no antagonism or confrontation. As for the organization of the Assembly, the talking session on the first day, indicated to me, that returning to a method of communication by speaking out through the oratory used in the past is fundamen-

tal to Indian Society. I sensed a reluctance on the part of some people to get up and speak their mind, others seemed to be confused and sometimes the points had to be forced. But it seems to me that we have to begin to incorporate the fundamental values of Indian Society into our meetings. During the Talking Sessions we were taking the hardly used aspect of verbal communication. I think too often we are too technical and we're suffering for it. But it was a start, a beginning towards more trust, working together on common goals."

## MORE ACTION ON REAL ISSUES

Newly elected Vice-President for the North Coast Region, Archie Pootlass: "The new format of the Talking Session allowed for the participation by the Elders and Observers as well as the delegates. The ceremonies, dancing and social events in the evenings gave a renewed sense of Indian Nationhood for all the communities. The General Assembly showed me that the Union has been successful in developing the concept of Indian Government to the point where it is far more feasible or possible than say,

## BAND CONSTITUTIONS: THE NEXT STEP?

A constitution is a beginning towards re-establishing Indian Government. It's a legislative base. We did have an Indian Government until just a few years ago. After the war, Indian Affairs became a real part of our lifestyles, taking away our responsibility to govern ourselves. We gave up most of our responsibilities, for example, in education, developing an economic base, and other areas. Bands want to get away from that now.

One way to do that is to have a constitution: a guideline for the

Band in whatever areas they wish to take responsibility for. A constitution outlines the method for electing the Chief and Council and gives them the general terms of reference for their positions. It calls for a General meeting of Band members annually or bi-annually to give the Chief and Council and the Administration a mandate.

A Constitution also outlines the various areas of jurisdiction the Band wants to govern such as: education, health care, fisheries management, etc., etc. Then there

are areas we haven't begun to work on but wish to begin working on like Indian Religion. Those new areas should be outlined in the Band Constitution as well.

The Aboriginal Rights Position paper, adopted by the 11th General Assembly adopted by all the member Bands of the Union provides a base for the development and implementation of policies and laws to regulate any Band's chosen responsibilities, so that they can truly function as governments—Indian Governments.



# WHERE DO WE GO FROM HERE?

## VICE PRESIDENT ELECTED IN NORTHERN REGION

*On November 16, 1979, delegates from the Williams Lake, Fort St. John and Lakes Districts met to elect a Vice President for the Northern Region of the Union of B.C. Indian Chiefs in Prince George, B.C.*

Eddy John, the interim vice president, chaired the meeting. The successful candidate was Mr. Dennis Patrick of the Nazko Indian Band, who is also the Coordinator for the Cariboo Tribal Council. His acceptance speech was business-like:

"Thank you for the confidence you placed in me and the opportunity to serve you. I've listened closely to comments made regarding the problems of this region. I suggest that we form a Steering Committee today, to do the following:

—develop a definite strategy to assist Bands in working at problems outlined



Dennis Patrick

—to develop a work plan to ensure that we begin the task of problem solving

—to act as a committee to evaluate our progress

—to provide ongoing advice to myself on developments in these districts.

This group, along with the Chiefs and Council members, would form a positive and reliable work group so that all the problems are not neglected.

The importance of the work to be done is more than personal goals, and I pledge myself to understanding the difficulties and working towards improvement of the situation.

In this Region there are many good leaders who have not or are unable to run for this important position and I promise to try to involve them for their expertise and assistance. I also realize that some leaders prefer to work at their own Band level and I ask their assistance in the future.

two years ago in Penticton. I think from my first observations that there still has to be a lot of work done at the community level. Especially in the north where it seems communications has broken down. At the political level with your elected Chief and Council, I think they have begun to understand Indian Government but there has to be a lot of work done with the memberships and the administration in line with Indian Government. Since the General Assembly we've had three, four Council meetings discussing our Indian Government and direction we're going. Instead of scrambling and reacting continually to Indian Affairs, we have to establish long term developments, administrative changes, what have you. I think a lot of Chiefs and Councils are beginning to understand

what is necessary to re-establish our spiritual base through our past."

### MORE EMPHASIS ON SPIRITUAL BASE

To senior Vice-President, Philip Paul goes the last words: "The whole breakdown of Indian people has been in the area of mind, body, and spirit. The foundation of our culture is spiritual. We have to respond. We've been dealing with the physical frustrations but the whole foundation of Indian people has always been a spirituality based on the land. That has to be promoted even more strongly in the months and years ahead. The conference was spiritually based because any time you have truth and honesty coming together, something is bound to give. That is

what happened in the last two or three years of the Union. There has been a lot of truth and honesty and dedication and hard work going into what is happening. Any time you have those forces working together they are spiritual. To get back to the value structure we were talking about at the Assembly, requires a lot of hard-nosed decisions about how we treat our lands and how we respond in dealing with the land we now have. If we are really going to retain our culture, then there are some pretty hard decisions that have to be made. The tough days of Indians doing things for themselves, really expressing themselves, are now upon us. Self determination means dealing with the toughest of situations and using all our resources to do it regardless of how difficult it is."



# INDIAN CHRISTMAS

A story by Beth Cuthand

"Christmas makes me sick," says Canute, "us running around spending money, doing all the things the white people do; cutting trees, buying fancy foods, expensive toys. What for, Toes?"

"It's a good excuse for a big celebration, I say," answered Two Toes.

"No, Toes, I'm serious. Christmas is the Whiteman's celebration. It's their God, their way. We're Indian, Toes," said Canute, holding his friend's arm real hard. "Look at my family. Sammy, over there by the skis—it scares me to see the greed in his eyes." Two Toes didn't say anything for a while, just looked around the store at the fancy decorations, the busy people, busily buying big presents that would take months of fried bologna to pay back.

"I wish we didn't have Christmas at all. This is going to be the last time," Canute went on. "Every year I get mad that we have to do these things. It's the kids, Toes. I do it for the kids. Why? What for? It's not our way. I feel. . ."

"Compromised?" said Two Toes, who knew a lot of big English words.

"Yes Toes, I'm going against my own ways, my beliefs." Canute looked real serious. Sometimes Two Toes worried about his young friend. Canute's thoughts made the old man uneasy. Two Toes was thinking hard now, trying to ease his friend. "I go to Church with my Grannie eh? Ever wonder why Canute?"

Canute nodded and looked intently at his old friend. Two Toes continued. "I always used to fight it because I thought it wasn't Indian. A medicine man helped me sort it out. I met him at a gathering and for some reason sat by him. We were quiet for a long time and then he turned to me and looked me right in the eye and said 'If you asked me to go to your church and pray with you, I would. I'd kneel and pray with you if that's how you prayed. I'd stand and sing with you, if that's how you sing. But when I prayed, I'd pray in my own way to the Good Creator. You wouldn't know because you would be praying too: in your own mind, in your own way. But we would be worshipping the same Being together. You would call him "God" and I would call him "Good Creator." I would worship with you in your church, if you asked me to.' That's all he said, Canute, but it stays with me. I go to Church with my Grannie because she asks me to. I'm not sure how, but that man's message has something to do with your problem, Canute."

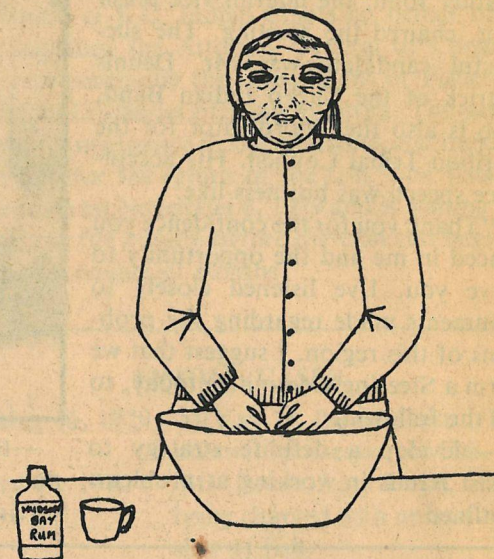
Canute was disappointed, angry. He didn't say anything, just turned and walked away. Two Toes watched after his friend. He had an overpowering urge to go hunting. A deer or moose would be nice for the celebration, he thought.

When Two Toes came home a week later, he found a note from Canute asking him to come to a family meeting on Friday to talk about Indian Christmas.

Two Toes felt relieved. 'Canute must have figured something out,' he thought. 'I think today is Friday. I'd better go see Grannie and phone him.'

Grannie was 96. She lived alone in a little log house next door to her grandson Two Toes whom she always called by his given name.

"Norbert, you're just in time," she said as Toes clomped into the house. "Take your boots off." Grannie stood by the kitchen table nearly hidden by a giant bowl into which she was busily mixing nuts, carrots, candied fruit, raisins, spices, flour and the occasional splash of a nameless liquor. "Canute has kept coming by every day, ranting and raving about Indian Christmas. Young fool thinks he's just invented it!" Grannie took a swallow of the liquor and continued mixing, mixing the dough.



"I didn't know you drank alcohol," Toes said in surprise.

"There's a lot of things you young people don't know," said Grannie to her 60 year old grandson. She wiped her hands on her apron. "Sit down Norbert," she said kindly, taking his big rough hand in hers. She poured two little glasses of the dark brown liquor. "Don't look so surprised. You're old enough to share a little drink with the Old People. Alcohol is not a bad thing as long as you don't lose your dignity. The Evil is in the indignity." Two Toes took a little sip and looked soberly at his Grannie. "I buy a small bottle of this rum every year at this time to put in my Christmas cake. A long time ago before you were even born, when I was a young woman, I thought and decided to bake a Christmas Cake like the white ladies do. I got all the baking goods together. It cost a lot of money and grandfather had to sell four beaver pelts to help pay for them, even though he didn't think much of it. He thought I was trying to be something I wasn't. The recipe which I got from the minister's wife called for 1 cup of rum. Your grandfather wouldn't hear of it." The old lady chuckled and sipped her drink. "I mixed up the



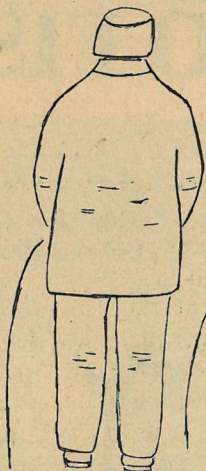
Christmas cake on Stir-up Sunday as the white people call it, 6 weeks before Christmas. I wrapped up the cakes and put them away to season. Do you know what happened, Norbert?" Two Toes shook his head.

"Come Christmas day, I brought the cakes out and unwrapped them. My children were all excited, especially your mother, Norbert. She always loved sweets. Your grandfather was excited too. You see, he knew that cake was a gift. I was giving away something that I had put a lot of love into. Even though it was foreign, your grandfather could respect that." Grannie's eyes were misty and far away. Two Toes held her old, frail hand and waited for her to continue.

"The cakes were spoiled, Norbert," she said softly. "They were mouldy and dry. All those expensive fruits and nuts were spoiled. You see, my son, the rum was supposed to be there. It helps preserve the cake and makes it moist."

"Was grandpa mad?" asked Two Toes.

"No," the old woman replied. "He felt guilty. Ever since that Christmas, for as long as he was alive, he always bought me a small bottle of rum. Every year, he would help me stir the cake and we would sit together afterward, as we are doing today. We would enjoy this drink together as the cake baked in the oven. It was a time when we would discuss the things that we would give away to our children, our relatives and our friends. You'd better hurry now," she said, once more rising and bustling about. "Your good friend needs you now."

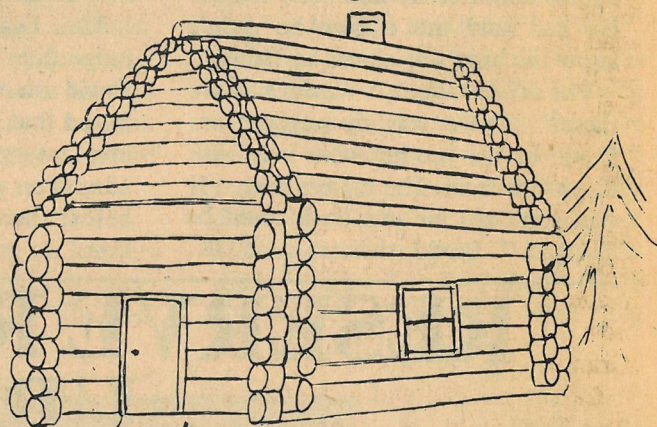


Two Toes hurried over to Canute's house, thinking about what his Grannie had said. He felt a big lump in his throat and a tinkling laughter deep inside. Canute met him at the door looking defiant and willful.

"I thought you weren't coming," he said. "Come in, the meeting is about to start." Everyone was sitting at the table. The girls looked glum. Sammy looked resentful, Mary Anne bewildered and John Henry sober and dignified as usual. Canute's Grannie sat serenely with a slight smile playing on her lips. Two Toes sat down beside Grannie, trying to arrange his face to look supportive and serious but the tinkle wouldn't go away.

"I've been doing a lot of thinking about Christmas," Canute began. "Every year we all get uptight and worried over nothing. Every year all I hear is 'I want, I want' until it drives me mad." Canute was getting wound up. "This year things are going to be different!" Canute thundered, striking the table with his fist. "We're all Indian, right?" Eight heads nodded up and down. "Well we should act like Indians, right?" Eight heads nodded up and down.

"This year, we're going to celebrate Christmas. . . ." The kids breathed a collective sigh of relief and Canute looked intensely at the family around the table. "But we're going to celebrate it the Indian way. Christmas is a good excuse for a celebration. Toes told me that last week. Well, we're going to celebrate. We're going to give thanks for all the gifts the Creator has given us. Each one of us will have a give away on Christmas Day as a way of giving thanks for our own gifts. Do you understand?" Canute was more relaxed now, he went on. "And the special meal we eat will be a feast for our relations who have gone before. They are part of us too and we must always remember them."



**Illustrations by Donna Flett.**

Canute began to pace across the kitchen floor. He was thinking aloud. "Since the whiteman came, Christmas has become a part of our lives. We can't make it go away but we can give it the respect that it deserves in our own way by our own beliefs. Will you try it this way?" Canute appealed to his family.

"You mean we'll give away prints and towels and scarves and things like that?" asked Melinda, looking doubtfully at her sisters. "And you wouldn't get mad?"

"It's up to us, we have to discuss it," said Canute. "That's why I called this meeting so we could decide together. After all, we all have to live with it and be comfortable. What do you think?"

Two Toes sat beside Canute's Grannie, as the family discussed the upcoming celebration. Once in a while he'd catch her eye and they'd chuckle softly for no reason that could be said in words.



On September 27, 1978, David Spinks from Lytton B.C. was charged with unlawful possession of three fish and unlawfully fishing by means of a net. The same defence was available in the Spinks court case as the defence arising from the *Bradley Bob* decision. This case upheld the reserve right to fish, but found that there was a legal area in law for the Federal Government to regulate fishing for the purpose of conservation. As a result of this, it was necessary to approach the Spinks case from a different point of view.

On November 8, 1979 in Lillooet court, the UBCIC Legal Advisors argued that the statement made by Spinks to the fisheries officer at the time of his arrest was involuntary. While on trial, 19 year old David Spinks admitted he had been scared. He had told the officer he didn't know the area was closed to fishing.

The officer asked, "Whose fish are these?" There was no reply from David or his brother who was with him at the time. The officer said, "If you don't tell me you both could be charged." David then said, "OK,



they're mine." He made further statements after the officers said they could be taken into custody.

The Legal Advisor said, "The judge didn't agree with us. We put David on the stand and the judge found that part of the statement was involuntary but the part of the admission which was damaging came before there was any pressure put on him."

by the Indian people in the case was one of great importance for the Indian people.

The Advisor said, "David Spinks case was sort of like that of the Bradley Bob case and Spinks had been through a great deal in coming to court and having his case put over so long to see what would happen with the Bob case. The judge was very sympathetic with that position and so he gave Spinks a discharge."

After the long five hour court case, Spinks said, "I'm glad it's finally over."

### **JUDGE DOESN'T THINK CONFISCATED FISH WILL BE RETURNED**

The same day in Lillooet court, Frank Link from Shalalth Indian Band also appeared. On July 16, 1978 he was charged by a fisheries officer with illegal fishing. Four fish and one net were confiscated from him. However, the Federal Fisheries Department dropped the charges against Link. The judge said it was certain his net would be returned before next spring, but unlikely that the fish would be returned.

## **RESERVE RIGHT TO FISH UPHELD**

*Sam Mitchell, left, never misses a fishing case in Lillooet.*



"So all the Crown prosecutor had to prove is: David was fishing with a net and he was fishing above the CP Railway bridge at Mission on the Fraser River. He proved all of these."

The judge said it was hard to come to a decision but "the defendant is guilty as charged." The Legal Advisors gave a submission that Spinks should be given a discharge because he was helping out his family by fishing for food.

"Also because it arose out of some of the 1978 charges along the lines of the Bradley Bob case, we argued he should be given a discharge. The judge agreed with us and gave him a conditional discharge of six months."

The Legal Advisor said the reason why the judge gave a conditional discharge was because of the Bradley Bob decision, and the position taken

*Frank Link's case was dropped but he'll probably have to wait some time for his net.*





# BELLA COOLA SMOKER PLANT

## Psssst. . . Wanna buy some smoked fish?

*On our central coast, the Bella Coola Indian tribe has opened their own fish processing plant, which will focus on the smoking and vacuum packaging of fish. Sam Moody, a Band member who worked a long time towards getting the plant established, gives this report of what is happening with the Bella Coola Smoker Plant.*

In Bella Coola we now have our own processing plant where we fillet fish, and smoke it and vacuum pack it for marketing in the North American market. It is primarily salmon right now. The bulk of the work involves the actual filleting. It can be tiresome, but then that is an art in itself.

We are planning to buy fish directly from the fishermen this year, our own Band fishermen and through the services of a chartered packer boat. But we're going to be open to everybody and anybody: we want as much fish as we can get. We'll also be negotiating with a couple of fishing companies in Vancouver to do some custom smoking during the slack periods.

Right now, our capacity is roughly 8,000 pounds a week. That's going with two shifts and depending on what kind of filleting we do. The filleting is done by two women, Grace Hans and Gloria Tallio. Joey Nappi and Peter Siwallace are the shop foremen and I'm the product manager.

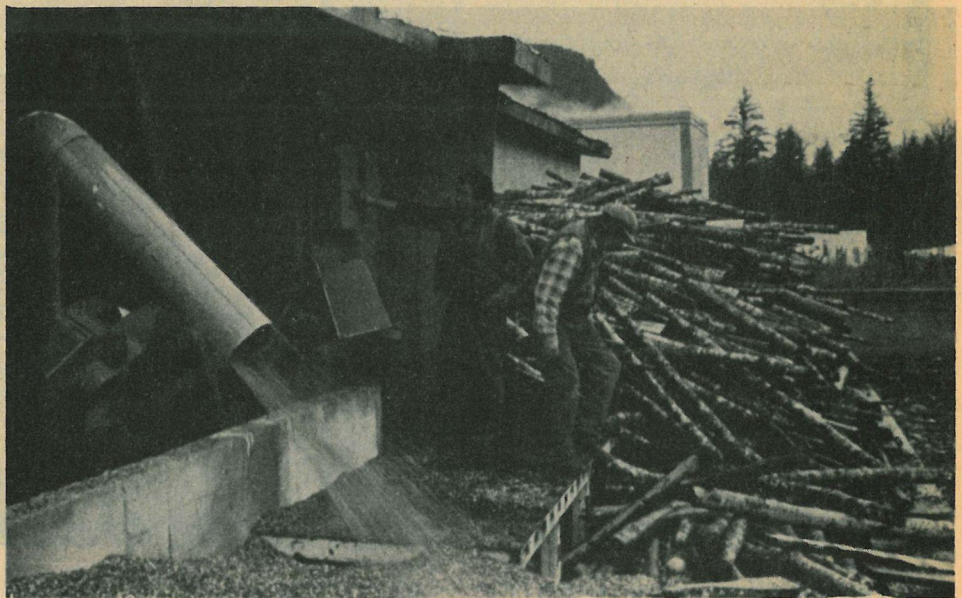
For the smoking, we ordered a smoke unit from Hull, England. The machine controls the temperature and the amount of air that's getting in. You can recycle the smoke. It cooks with an automatic smoker unit, where fish is put into the smoker unit and

the smoke is applied on a continual basis. It requires very little maintenance. One person can operate it for an eight-hour shift, and in that time we can smoke roughly 350 to 400 pounds of fish, depending on the filleting.

We are also marketing our own chips. We have an agreement with the Department of Forestry to acquire the alder wood for chips. We purchased a ten thousand dollar chipper and we'll be marketing chips to the lower mainland and up to the interior. The alder chips are used for smoking. We chip them, age them, then semi-dry them. They are the ideal wood for smoking.

ping. In the future we'd like to get somebody to undertake and manage the chipping operation from the Band. We're trying to work in conjunction with Forestry, in what they call cutting/clearing. Our chipper crew would work on a contract basis to make it easier and I guess it would be to the advantage of the Department of Forestry, because in the practice of cutting and clearing, the alder and the other deciduous woods are just dropped and left there.

Our chipper crew could chunk it up and haul it out, but right now it's just too expensive to Forestry to do this type of operation.



*The chipper machine is a spinoff from the smoker plant and soon will be a business in itself.*

We will be sending them to other plants; we've had quite a few inquiries about our chips. That's more or less a spinoff from our smoker plant, and it's going to be a full time operation within itself.

It's quite a tedious task to get wood from the actual site and do the chip-

Forestry can go in, drop the trees and finish their project within their time period, and when they're out of there and we go in and clean up, cutting the branches off, quartering the alder and hauling it out. On other sites the tree would just be dropped and quartered and left. Forestry



would rather see the Bands haul the wood out. We have a supply for the next fifty years at least; it's a rotating supply. The Forestry Department is about 25 years behind in their cut and clearings but we'd like to concentrate on just smoking. We are just preparing a proposal for the upcoming year.

We have received some good news just this month. We got our processing licence. Earlier, before we applied for our licence, we were testing the food fish done by the people on our reserve. We did a lot of testing: we would ask the people to get the fish and we would smoke it for them. All we were doing was trying to perfect our technique. Then Fisheries came along and asked us if we had a processing licence, at the time we were just about to apply. They said if we didn't have a licence we couldn't smoke any food fish.

We established a Board of Directors, all Band members, but I would like to get some points of view from professional people like bank managers and company managers. In April when we start in full operation commercially, we'll be competing with the bigger companies, and in order for us to succeed I think we need some outside information.

The Federal Bank seems to be really interested in what we are doing right now and the Special Arda. We need some sort of professional advice.

The actual planning of the processing plant started back in 1975.

Actually the idea came to me when I was working with the Indian Fisheries Assistance Program and I knew this Band was struggling hard to try to set up an economic base here. It was

being sold at present. You can only keep frozen fish for so long and then they have to do something with it. We can smoke it. Once it's smoked, and vacuum packed there's not too much problem with spoilage; it can be put into a refrigeration unit, and it will store indefinitely.

We will be experimenting with smoking herring and ground fish such as black cod, ling cod and rock cod.

We are now negotiating supplies and soon we'll be able to do custom smoking for other Bands and companies. It just depends on our capacity to get raw products. What we plan to do, as part of our marketing, is to get a supply of salmon solely for samples from our smoker.

There is some concern that we'll be shipping all our salmon out of the valley but we hope to supply a local



*Grace Hans and Gloria Tallio, Peter Siwallace, Joey Nappi, Sam Moody fillet, smoke and pack about 8,000 pounds of salmon a week with the automatic smoker unit.*

**Photo: Bella Coola Smoker Plant**

There were so many things we didn't think of! We found it very difficult right at the beginning because everybody was preoccupied with their own work: they changed project offices and officers within the LEAP Canada Manpower right at the beginning of the project. There were all kinds of foul-ups and I was ready to give up, but we held in there. We got a lot of support from our Chief Councillor and from the staff.

obvious what sort of resource you could tap to set up an economic base; either forestry or the fishing industry.

It finally materialized during 1978; we actually got funds in mid-March, 1979 and we started operations then, preparing everything.

Right now we are looking at a lot of fish sitting in Vancouver in freezer plants. The market isn't too strong right now because there is no fish

store and maybe set up our own Band store.

Everything was touch and go for quite a while, but I think we're in the right groove now. The one thing that was really good was our Chief Councillor asked us to smoke salmon for the feast during the UBCIC General Assembly. We sent roughly 300 pounds down. We got a lot of good compliments which we all take the credit for! •



# INDIAN AGRICULTURE



## SPECIAL SUPPLEMENT

Agriculture on Indian Reserves has long been regarded as little more than a subsistence enterprise. On numerous occasions I have heard the remark Indians are not farmers. This statement may be true in some areas of this province, but the fact is that Indians participate to a large extent in the provincial farm labour market.

Over the past 30 plus years agriculture on reserves has become almost invisible. Before that, Indians were very much involved in agriculture. A surface inspection of many reserves will indicate a very definite pattern of agriculture land use.

Even though the majority of agricultural activity on Indian reserves did deteriorate over this period, some agricultural ventures did flourish, and during the late 60's and early 70's agriculture on Indian reserves began to emerge once again. Many of these projects became large corporate Band farms. In many instances these large projects were short lived. Lack of training, capital and overall planning made the transition from what was a family farm to a large corporate entity impossible in most cases.

During the early stages of the Western Indian Agricultural Corporation the problems of farming on Indian reserves were discussed in great detail. The large number of people participating in those discussions was an indication of the need for agricultural services.

Farming for the purpose of making a living has experienced some dramatic changes. Technological advancements are equally prevalent in agriculture as they are in other Economic Sectors.

For this reason the Western Indian Agricultural Corporation has approached Indian Agriculture from a training and extension service perspective. The Corporation deals mainly with the upgrading of an Indian farmer

or a potential Indian farmer's agricultural skills.

The Corporation offers its services to any person or groups interested in Agriculture. Agricultural workshops dealing with agricultural topics and management practices are held in various parts of the province. The type of workshop held depends upon the type of agriculture in that area, plus the requests for specific topics from interested people.

These workshops are developed to assist the farmer or potential farmer in making his/her project more manageable and viable.

The Corporation has been involved in the development of agricultural proposals for financing, training and overall planning. The Corporation does not do the work but assists the farmer in any way possible through extension and training services. The Corporation does not get involved in the financing of projects: this responsibility lies outside the objectives of the Corporation. The main objective is to develop farmers, not create and manage projects.

At present, the Corporation is working towards developing a 4H program within the province. The objective is to involve young people in the area of agriculture. These 4H Clubs will be developed along the lines best supported by the respective communities. In the majority of Indian communities situated in the agricultural zones very little incentive is present to encourage young people to become involved in agriculture.

Leadership in the agricultural Economic Sector must be developed and the agricultural potential of reserves be protected and developed to ensure the interests of the community are protected.

by Bob Pasco



# LYTTON WATER WAR



*Reynold Blanchford and his wife Ellen have been ranching in Lytton for over twenty years.*

Reynolds Blanchford, also known as Buck Thomas, and his wife Ellen live on IR 17 at Lytton. Living two miles from the ranch has caused hardship but D.I.A. refused to build anywhere else but there. Reynolds is founder of the Lytton Range Patrol and president for first two terms, president of the Lytton band's Cattleman's Association, a member of the Lillooet Livestock Association and Band Councillor.

The ranch is located on 12 acres of land in the Bothanie Valley and has a little apple orchard in it. The terrain makes it difficult and sometimes even dangerous to cultivate with a tractor; a team of horses for year-round use is more practical.

Ranching began as a hobby some twenty years ago and Reynolds Blanchford remembers the first five calves he had. He now has a breeding stock of Hereford, Angus and short Horns, totalling forty five. "At the sale in Kamloops, I got top prices for twenty two calves. That's really good considering all the other ranchers' competition. I think that's something to stick my chest out for." To totally appreciate that statement, one must be fully aware of the background.

Of all the difficulties besides tourists, vandals, predators and rustlers, the greatest frustration facing Band members who farm and ranch in Lytton is the business of Water Rights and Water Licences. Water licences are issued by the Provincial Water Rights Branch, supposedly to control

water use, to ensure that everyone has an equal share and opportunity. There are Priority Licences to ensure that a bottom or low ranch in a water system gets water first but in this case it hasn't worked. There is no way to monitor amounts of water taken by the big ranches who sometimes use over 100-120 sprinklers, allowing little or no water to reach the bottom line. To add to their difficulties, St. George's School on Lytton Reserve has been leased to a white rancher for \$100 per month and he feels he's entitled to share their water licence rights because he's living on the reserve. To top matters off, DIA, who holds the Band's water licences, has *already* transferred two water licences to the lessee in 1978. When DIA is questioned, their response is they are "researching" it. Reynolds said, "The non-Indian ranchers should make their own ditch. We have no water now. Why should they come and take what little we do have. If they use our water, they should compensate us for 20 years of work that kept the water coming."

*Buck Thomas got top prices for his calves this fall.*







*These flumes, built nearly 70 years ago, bring precious water to the Blanchford farm.*

It took eight Band members fifteen years to build the ditches for irrigation in their spare time around the early 1900's. It was built without any professional engineering skills, technology or machinery. The first (top) ditch is all open but some water is lost because of seepage. The second ditch runs along the bottom through some pretty steep hillsides and flumes are then used in these areas. There are constant disruptions to the flow of water: pine needles, huge boulders, branches, leaves, and sand must be constantly cleared at all times. A breakdown means dropping everything, and could happen at any time of day but can't be ignored or else water is lost. These ditches have been maintained, solely and independently by the individual users of the ditch. Still, other farmers and ranchers have the audacity to accuse them of wasting water.

The irony of the situation is that all this work doesn't bring water at times. The Blanchfords had a poor growing season this year with only 200 bales. He needs at least 3,000 bales and had to buy some locally. "If they just leave our water alone, instead of hogging it, we would be

*Regulating the water supply to make every drop count.*



self-sufficient. Then this neighbour has the nerve to sell me hay, which had been rained on. It was raised with our own water: boy, that really burned me up." The Union of B.C. Indian Chiefs Legal Task Force is now looking into the Water Licence business.

About four years ago, Reynolds suffered heavy losses to cattle rustlers. The stories sound like a western novel come to life. One night, he relates, a van was parked, hidden from view and so suspicious that he sawed a tree across the road and sent someone to report it to R.C.M.P., while he investigated. He challenged them, at which the men became extremely angry at first and refused any explanation, yelling they were going to report it: until they found out that it was already being reported. The intruders cooled down. This is how the Range Patrol began.

One cannot help but be impressed with the achievements, considering the size, terrain, hardships created by the water situation and share the rewarding feeling when he received top prices for his calves. "I like what I'm doing, that's why I'm raising cattle."



*Albert Dunstan has a small farm high in the mountains above Lytton, facing "The Woman Who Always Sleeps." He still lives in the house his parents built, with no electricity, but in a truly beautiful setting.*

*Nine years ago he renewed his interest in the family ranch, got a loan, bought machinery and cultivated the land. He paid back that loan and also bought cattle. He now has twenty-five breeding cattle (that's the calving barn on the right); and has about 50 head of cattle in all.*



## FARM FLOURISHES AGAIN



*Water for irrigating forage crops and market conditions are the main topics of conversation (with WIAC fieldworker George Saddleman here) and the major worries of a mountain rancher.*



# PREGNANCY TESTING IN COWS

by Judith Joe

Throughout the Nicola Valley, the Okanagan and other ranching areas, machines are being used to determine pregnancy in cattle. This preg-testing operation is sponsored by the Western Indian Agriculture Corporation. The cow pregnosticator is made by Animark Incorporated, in Aurora, Colorado, USA.

The detection of pregnancy can save money. Early pregnancy detection enables you to cull non-producers, thus saving feed and maintenance costs. This also enables you to sell early, before the market is saturated, and results in higher profits.

The cow pregnosticator detects pregnancy externally, quickly and accurately, with ultra sound waves. Pulses of sound are transmitted through the body: you use the same principle as sonar or radar. Cows may be checked in a chute with a single operation in as little as thirty seconds. Dairy cows may easily be checked during milking. In dairies, the cow pregnosticator is also proving valuable for keeping records. It permits accurate culling and replacement, based on early pregnancy detection. The use of the instrument enables breeders to keep cows producing longer and from missing cycles, also to cull open animals. It is useful in detecting false pregnancies that are indicated by infections, post abortion, uterus disturbances, cystic ovaries, hormone therapy and usual phenomena such as mummified foetus, surgical scars and adhesion from old pregnancies.

The cow pregnosticator is 100% accurate in what it shows. The accuracy rate is more than 90% at forty days after breeding your herd. External pregnancy testing shortens the time it takes to test a herd. The cow pregnosticator takes much less time than palpation and eliminates the heavy physical demand. It is easy



to use and you can check animals at your convenience. By preg-testing, one cuts costs, increases productivity and increases efficiency, resulting in higher profits. Preg-testing workshops have been held throughout the Nicola Valley, the Okanagan in Vernon and Enderby and in Hazelton.

*Judith Joe has cattle of her own. She is ranching with her father in Merritt. About two months ago, W.I.A.C. was having a preg-testing workshop in her area and she happened to be interested. She went down to Colorado with other field-workers to complete her training and is now in business with her own machine.*

*Indian farmers or Bands who are interested in making use of this early detection service should contact Judith Joe directly at Box 1, Merritt, B.C., Tel.: 378-5603, or through W.I.A.C., 440 West Hastings, Vancouver, Tel: 684-0231.*

*Judith Joe, below at a recent preg-testing workshop. Using the new 7 pound machine, seen here hanging around her neck, Ms. Joe can check a cow for pregnancy in as little as 30 seconds.*







*At the St. Mary's Reserve Christmas trees are brought from the Band's tree farm and are unloaded at the tree yard for trimming, tagging, and baling.*

## ST. MARY'S TREE FARM

The St. Mary's Indian Band is in the process of shipping out this year's crop of Christmas trees to the United States and Mexico. Dan Gravelle, W.I.A.C. fieldworker in the Kootenays, showed our reporter around the farm and explained how it came into being and how things work.

The St. Mary's tree farm takes up 14,000 acres of the Band's 17,000 acres. The tree farm was started in 1974 by the Band. Before that, companies would come in each year and cut away at the Band's natural forest for the Christmas trees: over forty thousand trees were cut and sold, but the Band received a very low price.

The tree farm is managed by the Band and all the cutting, pruning and bailing is done by Band members. The Band supplies the hand tools and trucks for the cutting and hauling.

*The Christmas trees are tagged, in preparation for the long haul to Mexico.*





The St. Mary's Band realize they must develop their young tree farm into one that will produce excellent trees every year. The Band is focusing on a true development program so the trees will need to be pruned each year. It is all part of proper forest management.

The Christmas tree comes from the Douglas fir. In order to grow properly they need a semi-arid climate. Compared to coast trees the Douglas fir grows continuously throughout the year. They are mature enough for a Christmas tree at age five.

Up to 1974 there was no control over who bought the trees because each year a set price was put on by big corporations. Emerald and another tree company, Poffer, would get together each fall to settle a price.

Each Band member is paid 5 cents a tree and their day is from dawn to dusk: about 28 men show up daily, in the months of October and November.

This year's Christmas tree season started October 15th, 1979. Before a Douglas fir tree can be cut and trimmed, it must have at least two heavy frosts. The second heavy frost freezes the tree, making it safe for the cut. The trees are first of all pruned



*Band members work long hours as one member is in the process of baling the trees together.*

by cutting away the Christmas tree from the top, but there must be a live branch left to carry on a cycle of cutting the tree away, and letting another grow. After the trees are cut down to various lengths they are hauled down to the tree yard where they are graded or measured. The Christmas trees come in 2, 4, 6, 8, 10 and 12 feet lengths. The trees are trimmed and ready to be put into bails or bundles and are tagged

according to the size of the Christmas tree. Once the tagging and bundling process is done the trees are ready for shipping.

The St. Mary's Band decided there must be a way of getting a better price so they released shipments of trees to Phoenix, Arizona, and to other buyers further down in the States. Now the competition for the trees is a lot steeper. Now such firms as Emerald Christmas Tree Company and Poffer Company have cut down their orders to a minimum because of all the competition there is from Christmas tree firms in the Arizona area and Mexico is ordering large amounts of Christmas trees.

The Band at this time is in the midst of marketing an order to Mexico. The order is for 30,000 Christmas trees and there are other orders going to various Christmas tree firms in the States.

The St. Mary's Christmas tree farm is rich in Douglas firs, and other trees. With the new forest management, the farm will no doubt go for a very long time producing Christmas trees each and every year, and supplying an important part of the Christmas spirit to places in the United States and Mexico.

*Once the trees are ready for shipping, Band members observe everything is in order.*





# ..IN THE FIELD

*The Western Indian Agriculture Corporation has been growing fast during its first year in operation. The main, and most effective communications with Indian farmers and Bands interested in or involved in agriculture are through the field workers. There are now nine fieldmen stationed throughout the Province. We talked to Chester Douglas of the Cheam Band who is fieldman for the Lower Fraser Valley:*

## ***What is your main purpose?***

My job is to create awareness that most Indian reserves have a land base that they're not using, or that somebody else is using, and that there is an agricultural potential here. Then it is a question of just relaying to them any information that I have on any agricultural programs that are available.

## ***How do you go about this?***

For students in the area I'm going to set up workshops. It is very important to give them an idea of the opportunities in the field of agriculture. I feel that this part is important because a lot of individuals that are working now have a land base but they are too set in their ways and have a kind of psychological block that prevents them from getting involved in their land and going into some kind of farming for themselves.

## ***What kinds of training do you discuss with students?***

Well you can get a good training out of the school system if you program your studies to a management type of program. That's what agriculture is now—it is really mainly management and economics. If you're going to go into agriculture, some science courses would be quite useful. Biology helps because it gives you an idea of what is happening when your crop is growing, the breakdown of the soil and the producing of the crop. It helps but you don't really need to know that. You can grow a good crop of corn without knowing that the soil is breaking up, because all that information is available to you if you follow the recommended management practices: for instance, taking a soil sample and shipping it off to the Department of Agriculture. They'll send you back a form they have and it's got all the components in the soil and what is lacking.

## ***There's a lot of help available, then?***

Oh sure. It's just a question of contact. That's what we're here for: to relay ideas to individuals, and the information that is available. Then the workshops come in and they learn how to find and use that information.

## ***What kind of workshops have you planned in your area***

As yet they haven't started in my area, but they will be

playing a big role in information exchange among people. If someone wants to go into farming, then they can go listen to somebody else and recognize some of the areas where they're lacking information and go from there. The first workshop is for Financial Planning. Then the Home Garden workshops are popular, to get more people growing home gardens and having people realize the amount of dollars that you save by doing that. We talk about the common problems that occur with gardens—like when the bean leaves get discoloured, some people just leave the crop—when they could correct it or prevent it by putting the right dust on it. And we talk about what



*Pruning workshop at Mount Currie last winter.*

can be done to prevent the bugs and what you can do to put off the bugs if they do get in there. That's what it is all about: just to let everybody know that something can be done about it. There will be an AI workshop (Artificial Insemination) mainly directed towards cattlemen.

## ***And who would give this workshop?***

The Milner staff. This is the B.C.A.I. Centre and they set up the special courses. It's a five day course and it goes through all the recommended procedures of artificial insemination.

## ***Could someone who took this workshop go home and practice in their area?***

No, there would have to be a follow up course. I think one of the Regional Colleges has a special course for AI technicians. The workshop will give the participants the basic knowledge of how to do it, but there are government restrictions that won't let them do it on anybody's herds but their own.

Then there is the LAND TENURE WORKSHOP. That's different from area to area in B.C., but the land tenure setup on Indian reserves is particularly sticky. You have Certificates of Possession, Notice of Entitlement, Rights of Use and Occupation and they're all restricted in the different ways in which you use land in your



possession.

This leasing is something I don't understand yet and that's one of the reasons I'd like to get this workshop going on this really complicated subject. A lot of people could use more insight into this.

There are a lot of workshops in all kinds of subjects, ranging from beekeeping to beef herd management: financial planning, machinery maintenance, irrigation, fieldcrops, farm planning, land clearing, forage harvesting, range management. If enough people are interested in one subject, the fieldman in the area will plan out a workshop on it. So it's up to the fieldmen to listen to the questions we're asked and see the main areas of interest.

***Can a Band approach the fieldman with specific instructions for a workshop?***

Oh yeah, that's open to all Bands. If they want any workshop on a subject that is agriculture-related then we'll become involved.

***Who pays? And who gives the workshops?***

WIAC sponsors the workshops, and we have two agrologists in the office—those are the highly technical, specialised guys. We'll also go to the Provincial Ministry of Agriculture, Agriculture Canada and Research stations and we'll try and get resource people from there. For the most part they've been fairly co-operative.

***Hope Band talked of your being able to conduct training there according to their needs. How does that work?***

Hope Band is a prime example of a Land Tenure Mix-up, so we have to work out that whole question. The Hope Band has been attending a whole lot of workshops, picking up all sorts of information and ideas. They will sort these out and approach us with more detailed plans and then we'll go again from there.

***What about College Courses? Can WIAC sponsor anyone***

All we can do is examine the courses and help individuals choose the best programs for their needs. It's important that individuals there design their courses around their home operations.

***Do you each have your own field of expertise or interest? Like you always talk of the management side of things.***

I don't know. I would think it depends more on regional differences. Like in the north where Jimmy Quaw works, they can't grow corn but we do in the Fraser Valley. But we don't grow much hay in the Valley. And we don't have the cow/calf operations that they do in the Interior. Down here, it is more diversified. There's fruit and vegetable operations. There's contract cropping—where a Band or individual can contract with a company to grow say a hundred acres of corn or beans or onions for sale to a company.

Dan Gravelle in the Kootenays is mostly into ranching

and for Mike van Joseph in Lillooet, there is mainly hay and ranching, but his Pemberton area there is more open. They are exploring all kinds of alternatives up there. Some people are checking out beekeeping. Cecil Louis is in the Okanagan which is ranching and some Bands are getting into orchards. Jimmy Quaw is in the Fort St. John/Dawson Creek area. There are two new fieldmen coming in, one to serve the Island where there is everything, from beef and dairy herds to vegetable co-ops and berries. The other new fieldman will be going to the Northwest. Doc Walkem is in the Williams Lake area. George Saddelman is in the Merritt area. These two are mostly ranching.

***Do you see your roles changing as WIAC becomes more established***

I think we'll get to know the whole procedure better. This is a new company just a year old. There's new employees. We started with only four fieldmen and more are coming in the whole time so it's a learning process for the fieldmen as well. In time the role of the fieldmen will become more efficient. Whether we'll be looking for any bigger goals I'm not too sure.

***What got you interested in agriculture?***

I like the business of farming. I think a lot of people could if they just recognize the economics of it. I like to see the crop grow from there to there. I like to see a crop harvested. It's kind of nice to watch a calf grow to a large animal. I don't know if I had any real expectations when I went into the field of agriculture but I felt it was something I wanted to do.

Finally, I think it is important that Bands must have something to offer to young people after they complete their training, in whatever field. I think Bands should try and provide work opportunities for young people who persevere and get training—or why should they bother committing their time?

**WIAC WORKSHOPS SCHEDULED FOR JANUARY 1980.**

Jan. 11	Coqualeetza	Financial planning
Jan. 14	Merritt	Calving
Jan. 16	Kamloops	Calving
Jan. 18	Chase	Calving
Jan. 21	Lillooet B. Hall	Bee Keeping
Jan. 21	Coqualeetza	Home Gardens
Jan. 22	Vernon	Equipment Maintenance
Jan. 28	Mt. Currie	4H/Irrigation
Jan. 29	Lytton	Range Management
Jan. 30	Kamloops	Range Management
Jan. 31	Merritt	Range Management

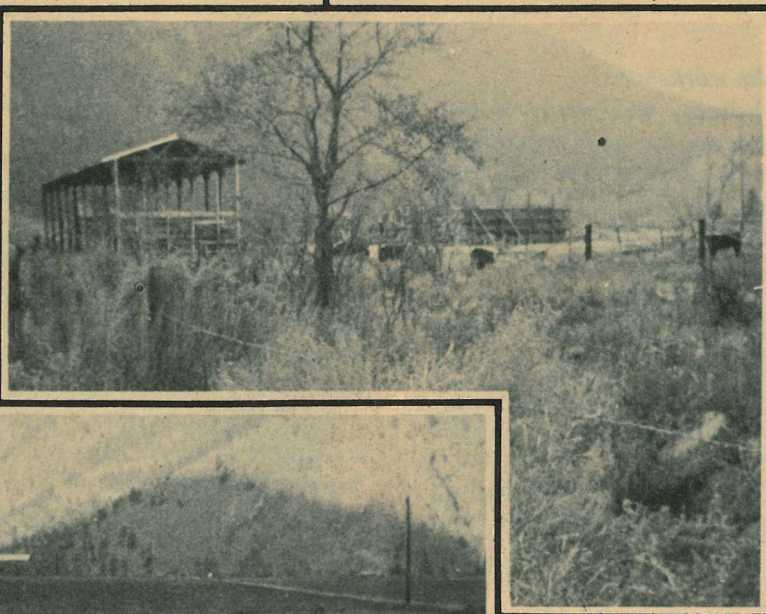


# COWBOYS AND

Eleven years ago, the Fountain Band valley in the Lillooet area was sage brush, bunch grass and ditches. Now it is a successful ranching operation.

No one was really into farming or ranching other than one Elder, who had 35 head of cattle. Some other people had two and three acre spreads, but Sam Mitchell was the only one working the land.

## FOUNTAIN BAND RANCH



*Fountain ranch runs 250 cattle on 600 acres of pasture. They're excited about future plans for another 150 cattle and 200 acres of irrigated land.*



seeding.

They got a bulldozer and levelled all the ditches, pulled out the fence lines and then chopped the sage brushes to the ground. In the first year, the land was green and the children were really happy because all the reserve land was green.

Today with a helping hand from eight men in the summer, they run a 250 head cow/calf operation on 600 acres of cultivated pasture, starting from the Fraser River to Sallis Creek and up the valley to Fish Lake.

The ranch has Domino bulls from Chataway Ranch and their cows were bought from B.C. Livestock in

Victor Adolph, Chief of the Fountain Band, saw the land was good for development and convinced the people with small land holdings to put it into one operation. The Indian Affairs Economic Development Department funded them to purchase ranch equipment.

With this and money from the Band itself, they bought the necessary equipment to till over 400 acres of rugged land. They bought a 12 foot wide swather called a conditioner to cut hay, two balers, a wagon and truck, three tractors, ploughs with attachments and a Brillion Drill for



# CROPPERS

Kamloops. They crossed their cattle with Swiss Simmental. "The Swiss Simmental mothers are milkers and so the calf grows faster in the summer and they still retain the Hereford colour."

Chief Adolph explained the cow's cycle: "You have to watch how you calve the cows. You time the mating of the bull and cow! If you put them together early, the mothers calves too soon. Then you do your branding and castrating; you put your ear marker on and turn them out on the range about May 15th."

## SHIPMENTS OF HAY HAVE BEEN 25 TONS SINCE TIGHTENING BALES

In the winter, they put their cattle in a fenced pasture and haul hay to them. The calves get pneumonia if it's too cold and icy. If anybody's looking for an area to winter their cows, they should be placed on the sunny side of a land bank or bush.

Special pens were built for emergencies. "If we have any indication of illness, we have a pen where our boys inoculate cattle for whatever cause. They went to Dawson Creek and Kamloops to train in inoculating cattle."

Aged cows are sent to meat markets. "Late calves calve even later so we send them for beef to Kamloops. Depending on the number of sales, a liner will haul about 85 cattle but if we sell 10, we can haul them ourselves."

The Band pays lease money to 48 locatees, the people who own land under Band custom. They pay so much an acre and it increases every year according to productions. Things are going well. "I think in about five years we will be debt free. The only one we are obligated to pay now is Indian Economic Development."

The ranch raises their own horses for range riding in the mountains. They have Straight Quarters and Morgan Arabs. "The Morgan Arabs got the spirit and the Quarter horses have the strength."

Their hay is sold to one reliable company. "One thing a rancher doesn't want to do is sell hay and have to chase all over to get his money so we deal with one broker. To our neighbors we sell small volumes or whatever they need because they don't have large herds.



*Horses are raised for range riding*

Before, we were getting about 16 or 17 tons for a double semi-load so we tightened up our bales and lengthened them a bit and we filled our truck. Now our shipments are 25 tons of hay and we sell whatever we can in volume."

The Fountain Band has four Senior Councils of Elders who act as advisors for the ranch operation. They have plans for a future irrigated pasture of 200 acres. Enough, says the Chief, to support 150 head easy.

"We'll start on the irrigated pasture next year. That will be with co-operation with Special Arda. Because

we can't run as many head here as we can up on the mountain range, we'll develop the bottom land where the water is and rotate them from one pasture to the other. Last summer it was dry, so our cows came down in the first part of August."

## FARM RESUR- RECTED AT DEADMAN'S CREEK

From the advanced Fountain Ranch operation, we went to Deadman's Creek Indian Band near Kamloops, where individual families are at different stages of developing their agriculture.

The Band at one time, in the 1940's, was famous for their fruit orchards and vegetable gardens, but then production dropped right off. Now there is a regrowth in agriculture and in land development.

There are 12 individual land holders in ranching and gardening. The lots are large and designed more to sustain horses and cattle. In 1974, the cattle industry was in a slump and anyone who was into agriculture was just 'hanging in.' Now conditions have improved again, the land holders raise cattle on the reserve and sell to buyers of their choice. They usually find an agent who knows the best price for cattle.

The Band got a loan to buy swathers, ploughs, balers and a Massey Ferguson Tractor. Last year they went into cutting, baling and stacking hay on a share basis. A piece of their land was seeded about six years ago and yielded 35 acres of



alfalfa hay. Alfalfa has been one of the Band's main sources of income.

About 1,000 acres of land are into production but not all of it is under Band control. The Band however is counting on regaining control. Instead of leasing out land they are trying to encourage Band members to get agriculture skills so that they can run those operations themselves.

The Band is also looking at the lumber industry, exploring possibilities of the kind of revenue they could generate, but also looking at what the environmental results would be. Logging could be an important resource.

Breeding horses has always been important. The people use their horses in industry, and for pleasure riding but the majority are used for rodeo events. The annual rodeo at Deadman's Creek is the highlight of the year for the Band and attracts a lot of visitors from all over the Province.

Six miles from the reserve is 90 acres of unused land. With Special ARDA funding, the Band will develop the land and buy 50 more head of cattle. At the moment, they have 56 head of Hereford cattle. The lease permit for the land allows for 100 cattle there.



*Alfalfa hay benefits from the good soil ground.*

The Band Administration explained, "the cattle industry is looking at as much land as possible for grazing. This is summer grazing land and if we don't put the cattle out there, we may lose it. We want to hold it for Band members, so that, as they build their herds again, they will have some grazing land."

The Band hopes to gain more independence and speed up their growth in agriculture. "We hope in the next few years, there will be

enough financial revenue to make expansion possible. It's something the Band can do, without having to go to the bank or use any Special ARDA programs."

The second project will include growing, cutting and marketing of alfalfa hay. Good quality alfalfa sells for one hundred dollars a ton.

Starting from scratch again and exploring all agricultural projects has meant a lot of ups and downs during the last year or so. But that doesn't seem to be holding anyone back.

*About 30 years ago, Deadman's Creek was famous for their fruit and vegetable sales. Now an agricultural regrowth is happening again.*





# ALASKA HIGHWAY GAS PIPELINE TERMS AND CONDITIONS HEARINGS THEY HEAR BUT THEY DON'T LISTEN

The stated purpose of the Terms and Conditions Hearings in the Northeast is to make an opportunity for the people to express their views about the proposed pipeline through their area. The proposed route is to bring gas from Alaska, through the Yukon and northeastern B.C. to join the Alberta links with more pipelines to the United States.

The Hearings opened in Fort St. John on November 19th, and moved to the communities next day: to Blueberry River Reserve on November 20th, Doig River Reserve on the 21st and Halfway Reserve on the 22nd. Hearings are planned in East and West Moberley on the 24th, Lower Post on the 26th, Fort Nelson on the 28th and Prophet River on the 29th November.

## HEARINGS OPEN IN FORT ST. JOHN

Bands in the northeast have been preparing for these hearings for over a year. All traditional and present land use was documented to support their information and arguments.

This final Land Use Study was presented on the first day of the hearings. The northeast Bands were supported by groups from other areas affected by the pipeline. Maggie Stone, Annie Boya, Roy Abou and Andrew came down from Lower



Post. Wilf Jacobs, Pat Gravelle and Lexine came from the Kootenay Area Council.

The representatives from the companies who would be involved in the construction of any pipeline assured participants that their drafted terms and conditions were just a draft

and information and opinions coming out of these hearings would be definitely considered in their final draft. However, their attitude at this first day's hearing was more of giving information on what they proposed to do and offering token reassurances rather than listening to what anyone else had to say.



## BLUEBERRY RESERVE

Feeling of frustration, of not being taken seriously, was increased at the first Community Hearing. Pipeline officials seemed deaf to the evidence being presented by the Elders who remembered the signing of the Treaty 8 guaranteeing the right to hunt and trap. They don't want to be fooled any more. "Fooled" was a word that came up over and over: fooled by promises made in the Treaty, fooled by the officials who sold Reserve 172; fooled by promises made by Kildonan and the scare when the gas well leaked.

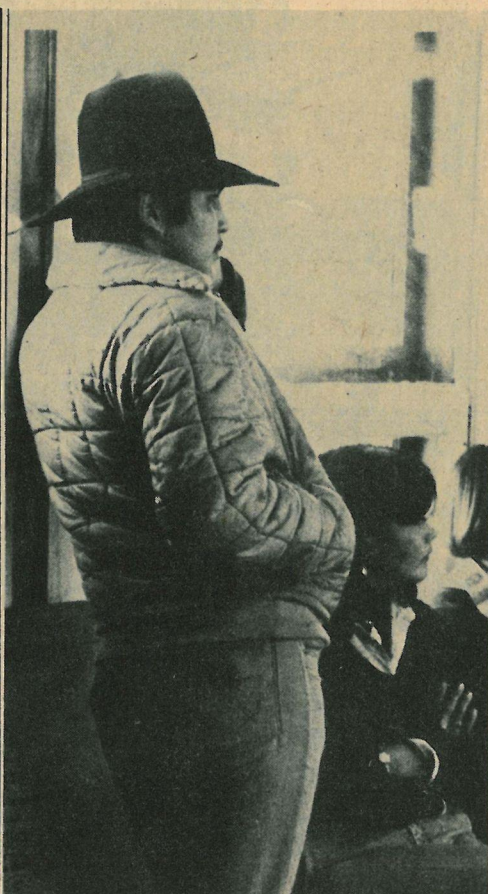
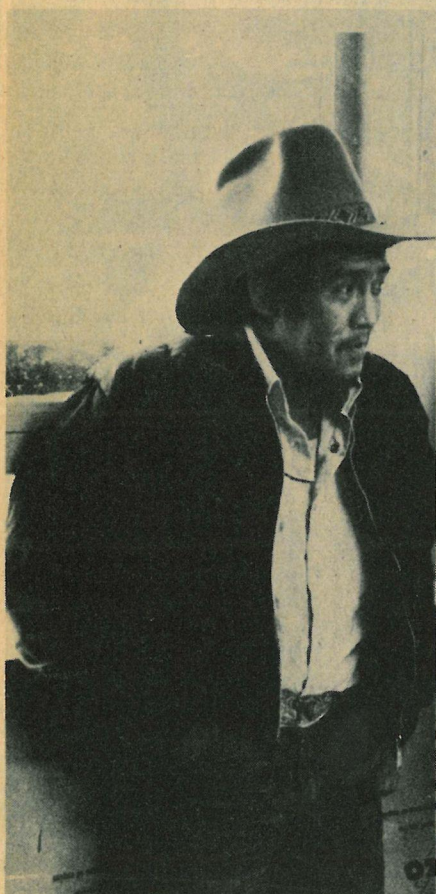
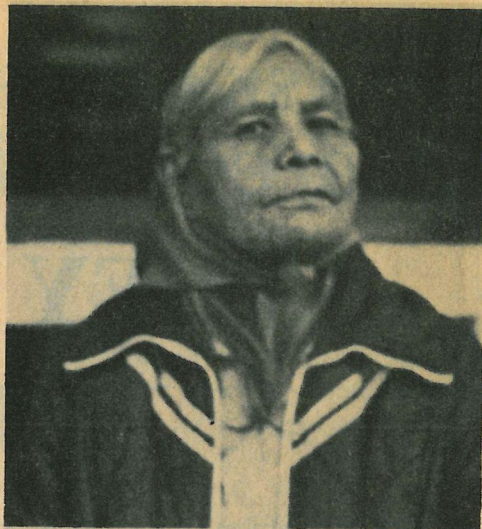
accessible only to their own people.

The feeling that the pipeline people hadn't heard or understood the evidence given by the Indian people was expressed by Kenny Apsassin who had been sitting quietly all day. He stood up:

**"You are just laughing, especially the big shots. When all of this is over, where is this going to leave us?"**

Clarence Apsassin summed up the feeling of the Hearings at Blueberry:

**"None of you guys can support us**



The old people were firm. They didn't want money compensation. Dollars will be spent away: the land will stay. If the pipeline comes in, the

Elders stated, the game will go away for a long time and they will die before the land heals itself. They want a piece of land that no one else can use for hunting or trapping,

**the way these traplines have. What do you care? A few dollars means nothing. All the time you planned, we were left out. You came, not to listen, but to tell us the pipeline is coming. We could tell you over and over again but you still don't hear what we say."**

The Northern Pipeline Agency promised a second hearing.

## DOIG RIVER RESERVE

As the people arrived for the Hearings at the Doig Reserve, they passed Margaret Attache, Linda MacAdahay and Beatrice Harding in the process of tanning a hide. There was evidence of meat being dried.

Charles Dominique, an Elder, spoke:





**"It's going to affect our grandchildren. I won't live much longer but I really fear what the pipeline is going to do for the game. It's going to drive the game away.**

**What future is there then for my grandchildren?"**

The young people spoke very strongly against the pipeline. Barbara Davis, eighteen years old, spoke up:



**"It will destroy our way of life. There won't be as many animals. This is my home no matter how much you try to cover over damage and return things back to normal. White people have done a lot of damage."**

The Hearings closed with no answers and many assurances from the pipeline officials that did not put anyone's mind at ease.

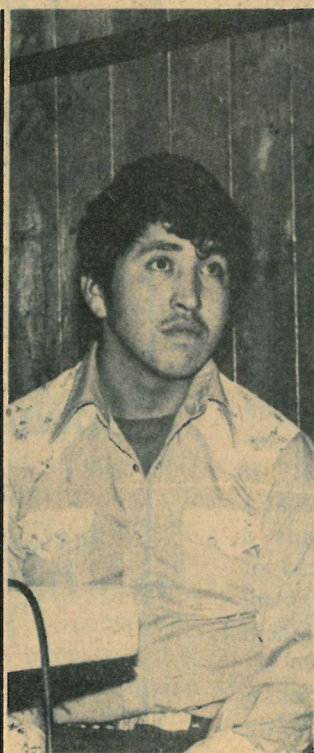
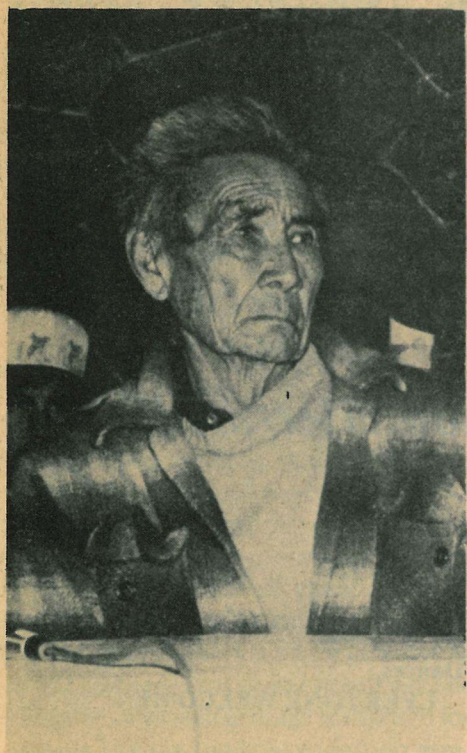
## HALFWAY RESERVE

The little hall at Halfway Reserve was warm and the smell of moosemeat greeted the people at the door. Thomas Hunter, the eldest was the first to give evidence:

**"The white man has money in the bank; our riches is the furs and the meat. The land is the Band and as long as the land is there and the game is there, we will never be hungry."**

Everyone feasted on moose meat, rabbit and bannock and there was singing of the traditional songs by some of the Halfway men as pipeline officials prepared to leave.

As they were leaving, one WestCoast Transmission official asked his colleague: "Do you think they've learned anything?", "they" being the Indians. They still feel it is the Indians who should be learning something. Earlier that day, the same official had admitted that "We didn't even know you people were here. We didn't know the price you put on your hunting and trapping." They will always claims that they didn't know and we will always fear what they may do out of ignorance.





# AND THE URANIUM HEARINGS ARE STILL GOING ON

Since the last update article on the Uranium Inquiry, the Royal Commission has been focussing on the actual methods of uranium production. A number of major points have been identified during testimony and cross-examination.

**Only one company, Norcen, is at the moment seriously developing plans to mine uranium.** Many others are exploring, but these companies have not yet presented any information which indicates that they have reached the mining stage. The Rexspar company which has a deposit near Clearwater on the North Thompson River appears to have put its mining plans on hold, since its testimony was that no work has been done on mine development since 1977.

**Solutions to many of the problems of uranium mining have not yet been developed.** This is admitted by even those who favour uranium mining. However, these proponents of uranium mining believe that future research will solve these problems and that the hazards can be adequately contained until solutions are found. Opponents of uranium mining argue it is foolish to put this sort of trust in future research and that uranium mining should not be permitted until the mining companies can demonstrate that their activities pose no risk to the environment or to health.

**Waste materials produced during mining and milling present the greatest hazard from uranium production.** These waste materials are normally stored in areas called tailings ponds. Problems occur when these materials are introduced to the water system of an area. Ammonia and acids are used in the milling process and these are very destructive to fish. However, the greatest hazard exists in the radioactive nature of much of the waste rock stored in the tailings area. These tailings remain radioactive for thousands of years and present a potential hazard to the environment and to health for untold generations. Yet the experts agree that there is as yet no means to dispose of this hazardous waste and can only suggest that the waste be stored until a means of disposal is discovered.

**The government agencies in charge of protecting the public and the environment have a policy that radiation exposures and the release of pollutants to the environment should be "as low as reasonably achievable."** It became clear during the hearings that this means that a protection measure is "unreasonable" if it puts a uranium mining company out of business. Instead of asking, "Is uranium mining safe?"; the government agencies are asking, "Can the company afford to mine if it is required to protect the environment?"

The results of this policy can be understood by looking at the devastating impact uranium mining has had on the Serpent River Band of Northern Ontario. Before uranium

mining was introduced onto their tribal lands, the Band fished and trapped extensively in the Serpent River Basin. Today no trapping or fishing is possible and in the early 1970's the Federal Department of Health told the Band not to eat the fish or to even drink the water from the Serpent River. And the testimony of a representative of the government agency in charge of controlling uranium mining was that these results were foreseeable when uranium mining was permitted to go ahead. However, the Band has not been compensated for its losses and both the government and the uranium companies refuse to accept any responsibility.

## HEARINGS SCHEDULE EXPANDED

In response to pressure from the U.B.C.I.C. and other public interest groups, the Royal Commission has expanded the Inquiry schedule. Technical Hearings will be scheduled until the end of June and Community Hearings will now be held in September and October. The Commission has indicated that it is willing to hold hearings on Reserves and any Band interested in this happening should contact the Energy and Resources Department of the U.B.C.I.C. •

***12th Annual Sr. Men's  
Native Invitational  
Moccasin Hockey  
Tournament  
February 2nd & 3rd  
Saturday & Sunday  
1980  
Location: Merritt, B.C.***

**10 Teams**

**Prizes**

**Trophies**

**Entertainment**

**Dances**

**EVERYONE WELCOME**



# UP-DATE

## GITSKAN CARRIER SECOND ANNUAL TRIBAL CONVENTION



*Learning Today,  
Leading Tomorrow*

The Gitskan - Carrier Tribal Council's Convention was held at Kispiox on November 7, 8 and 9. The theme was Education: "Learning Today, Leading Tomorrow."

Reports were presented on Council business such as Outreach, Courtworkers, Alcohol program, Fisheries study and Land Claims. Resolutions were passed on education, unemployment and Unemployment Insurance.

Speakers at the Convention included Keith Jamieson from the Federation of Saskatchewan Indians, Phillip Paul from the UBCIC and Gordon Reed. The speeches were all well accepted by the people there.

The main presentation went to Gordon Reed, the Indian Principal of the John Field Elementary School in District 88. The presentation was to recognize the fact that he is an Educator and has worked his way to the Principal of the School.

A feast was held during the Convention. Traditional dancing made the occasion memorable and enjoyable.

*[Report from Bill Blackwater and Mel Bevin]*

## MURIAL JOE'S BLOCKADE

Murial Joe is still meeting with Duncan City Council over the rights to her land. There is a new mayor in Duncan who is familiar with the issue.

Her blockade is still standing declaring that is her land.

The U.B.C.I.C. News would also like to apologize to Murial. Please read in the October issue on page 9 that Murial's family name is Whinams.

## ALERT BAY HEALTH ENQUIRY

A health enquiry has been granted to the Kwakweth District Council in Alert Bay B.C. Newly appointed Co-ordinator for the council, Ernie Willie, says the nature of the enquiry is still unclear and is to be negotiated between the Kwakweth District Council with National Health and Welfare Minister, Dave Crombie and his personnel.

The Alert Bay District Council would like to have health care under their control and are aiming at the middle of January, 1980, for the enquiry. The enquiry, said Willie, will be reviewed in the fairest manner possible for the delivery of health services to Indian people. He said the enquiry is a good beginning but not yet the solution.

## FOUNTAIN BAND MEETS DIA MINISTER

Fountain Band Chief Victor Adolph met with Indian Affairs Minister Jake Epp on November 8, 1979 at the Hotel Vancouver to talk about the fishing problems his Band is experiencing.

"We were pleased with the meeting because of Epp's sincerity that he was going to go and talk with James McGrath, Department of Fisheries Minister, and Lorne Greenaway, MP, at some time in the near future."

Chief Adolph says they are expecting to meet with them in the first week of December. "This will be a preliminary meeting to go over the conditions and by-laws to determine to what extent we can make amendments to the present act regarding Indian food fishing for the Indian Band."

He said the Fountain Band wants control over their reserve land. "It was agreed in 1976 that the Department of Fisheries does not have the authority to issue permits to anyone outside the Band, without first having a permit from the Fountain Band Council."

He said, "The Federal Fisheries has been trespassing and these are some of the things we want resolved. There's no way the fisheries act can't be amended. It can be amended."

"We are prepared to talk over the winter months but only at the ministerial level. Two meetings won't resolve it, possibly the third one. Epp agreed fully that there must be something resolved before the next fishing season."



# UP-DATE

## BEAVER REPORT ON SOCIO-ECONOMIC DEVELOPMENT REJECTED BY NIB AND PTO'S

The National Indian Brotherhood called a meeting of Provincial/Territorial Organization representatives for November 15 and 16 in Ottawa. The main purpose of the meeting was to review the context and value of the Beaver Report on social and economic development of Native people in Canada.

The representatives present were quite unanimous in a decision to recommend rejection of the Report by the Executive Council of the National Indian Brotherhood.

It was generally felt that if the report was accepted in its present form, it would have certain negative effects on Native social and economic development throughout the land.

The group immediately sought alternatives for recommendations to the Executive Council.

## WATER CONTROL ON RESERVE LAND

A follow-up meeting on this issue has been scheduled for Tuesday, 27 November, at 10:00 a.m. in the U.B.C.I.C. Boardroom at 440 West Hastings, Vancouver.

The purpose of this meeting is to begin concrete action on the various problems Band representatives raised at the first meeting in October.

Band representatives are invited to attend to discuss the action they need on their reserves with the government officers responsible for the programs available in this field.

The Western Indian Agricultural Corporation has appointed a fieldworker to deal with specific Band situations over the winter.

## CONFISCATED FISH: RALPH GEORGE SUES FEDERAL FISHERIES

Up to now, when Indian fishermen are confronted by Fisheries officers, the accused upon his arrest has had his fish, net and sometimes his vehicle confiscated by the Fisheries Department. In the 34 cases that the UBCIC has dealt with this year, there have been approximately 510 fish and 3 nets seized by Fisheries. These confiscated fish have been either left to be freezer burnt, given away or sold to charity institutes for \$1.00.

The reason the Fisheries department gave for selling the fish was that they were unable to keep the fish for long periods of time without it becoming inedible. However, the fish are not needed as evidence during the

court hearings, as the fish themselves are in fact not illegal, unlike drugs for example. So there is no real reason for confiscating the fish in the first place.

Ralph George's case which he won in Chilliwack court March 16, 1979, is a prime example of unfair dealings by the Fisheries department and the courts.

The case has become precedent-setting in that it will determine exactly what the responsibilities of the Fisheries department will be in future instances. The decision will determine what will happen in the other cases of confiscated fish, such as the Larry Ned and Donna Villeneuve cases.

The Union of B.C. Indian Chiefs on behalf of Ralph George has sued the Attorney General of Canada, the Queen, represented by the Department of Fisheries and the individual Fisheries officials involved. The suit is for damages and negligence in the treatment and handling of the fish and for the return of the fish. The Task Force issued a claim on November 6, 1979 and is waiting for the opponents to file a claim before the trial can begin. This might take a couple of months.

## FISHING CASES

- December 16, 1979 McKay Jr. from Lillooet, B.C. for unlawful possession of fish.
- January 17, 1980 Mr. Peters from Hope, B.C. He's being charged with unlawful possession of fish.
- February 8, 1980 Chester Douglas of Cheam for unlawful possession of fish.
- March 27, 1980 Herman Thomas: the Crown has appealed in this case.

## HUNTING CASES

- January 8, 1980 Noah Shotnanna from the Grasmere Band was charged for possessing an elk on September 26, 1979. His case was held over from October 31, 1979.
- January 24, 1980 A case involving Charlie Jack. It is an appeal case out of Victoria. The Jacks maintains they have the right to hunt for religious purposes.
- February 4, 1980 A hunting case involving Mr. Gregory. He is being charged with hunting out of season.
- February 5,6, 1980 A hunting case in Alkali Lake. In this case the Band is trying to establish the reserve right to hunt.



# PROTECTING THE PAST



Photo: Kluskus Band

*For the past two years the Kluskus Band has been coordinating a program documenting their cultural heritage. This program is being directed by Rick Blacklaws, an archaeologist from Vancouver, and coordinated by Chief Councilor Roger Jimmie. Band members Roy Alexis, Richard Chantymen, Galeen Chantymen and Shirley Clement help out on a seasonal basis.*

This "heritage program" has meant looking for prehistoric activity sites within the traditional areas of the Kluskus Band. Archaeological excavations at an old camp site locally known as Tezli, has dated occupation of the site at about 4500 years ago.

We are also looking for prehistoric houses, villages, old fishing sites and hunting stations. The old houses are easiest to recognize as their remains appear as large pits or depressions. You have probably, at one time or another, come across these kinds of pits in the bush. Their size ranges from 1m x 1m x 50cm. deep for small storage pits to houses ranging from 4m to 9m in diameter, at times 2m in depth.

## SAVING OLD SITES FROM LOGGING OPERATIONS

Up to now, over 250 archaeological sites have been located, mapped and registered with the Provincial Government. More importantly than this great numbers of heritage sites, was a program run last year in the Kluskus Lake area which will enable a person to estimate the expected number of prehistoric houses and/or storage pits located around a lake. We hope similar studies will be carried out for stream corridors, stream confluence

areas and random locations in dense forest. The purpose of such a study as this is that now the Kluskus Band will be able to provide Forestry with an estimate of archaeological sites within any particular area which is expected to be logged. With this kind of estimated information, many sites could be saved from being wiped out by the logging operations. This information will also help all future cultural impact studies that may be required.

## MACKENZIE GREASE TRAIL PLANNED WITH NO-BANDS' CONSULTATION

This summer a 'heritage inventory

and assessment' program was directed to prepare a preliminary list of resources instead of planning an Alexander Mackenzie Grease Trail. This park concept has been talked about for some time. A hiking trail has been cleared between Bella Coola and Gilles Crossing near Quesnel. A provincial government feasibility project has been completed for the trail concept and a glossy covered trail guide is expected to be produced before this coming spring. For all this work which has been done on the Mackenzie Trail concept, the Kluskus Band has not been asked for development input.

The main purpose of this project was then to further understand and document the Band's heritage and to inform the government and other agencies involved in planning a Mackenzie Trail that our heritage must be respected. This project, was also interested in locating historic sites pertinent to Band history and marking of Band land use areas on maps. This winter the Band will draw up the position of the Band concerning their heritage resources and the planned development of the Mackenzie Grease Trail. A history program will also be run in conjunction with this winter's project. This history program is to include interviews with Band Elders and the gathering of old photographs. In this way we hope to better understand where we have come from and plan where we are going now.

## HELP WANTED

### ASSISTANT MANAGER, FINANCE (TRAINEE)

A long-range growth opportunity exists for a young Native person with the ability, desire and determination to become a professional accountant and financial manager for a diverse group of Native controlled enterprises.

Applicants must be qualified (University entrance) and willing to enrol in, and complete, a six year course of study. Preference will be given to those with one to three years of appropriate experi-

ence and/or already enrolled in the C.G.A. or R.I.A. program.

The position offers a variety of work, a salary commensurate with experience and a full range of fringe benefits.

Applications should include a full resume of education and experience and both personal and work references.

Replies to:

A.R. Girven, C.G.A.



Burns Lake Native  
Development  
Corporation

P.O. Box 1030, Burns Lake, B.C. V0J 1E0  
Telephone: (604) 692-3188





## **A FICTIONAL SHORT STORY PROMOTING THE WORKING DISCUSSION PAPER**

Kids were now screaming as they jumped in and out of the puddles that the gravel road normally had all year round. Sure enough, the mothers perking their heads out of their house windows, were yelling at them to hurry on to school. Instead of the nightly ghost town one could smell the morning breakfasts in the breeze of the gentle wind. Another morning had become alive.

Before the Band office door opened fully a voice screamed, "Good morning big heap-um business man!" Bill, the Band Manager, started laughing as the woman walked in. These two would always start the day at the office with some funny line.

"Did you make coffee. . ." before she let him answer, the secretary continued, ". . . boy does that smell fresh. . . who made it, you or the big chief?" At that moment the Chief stepped into the office and shivered a bit when the warm air hit him.

"Did you read that paper last night? Hey Fred, did you read that forestry paper last night?" Bill apparently jumped at the Chief at the first opportunity. The Chief shook the cold feeling that came into his spine from the

warm air and walked directly into his private office without replying to the Band Manager. At this moment Bill began shuffling about with accounting journals on the desk while mumbling, "Damn books, I thought they were straightened out last night."

"What is this paper you're talking about?" the secretary normally got curious with documents in the office. She is qualified for a higher position but the Band is so small in per capita the Council could offer the job of secretary.

"Remember the Union's last General Assembly in October? Bill by now had the desk in proper order.

"Oh, yeah, was this paper in with all those others in that big red book? The one the big Chief brought back?" she asked further.

"No, it was separate and handed out later. . . at least that is what I was told. Anyway, the difference between that paper and a lot of others in any assemblies is that it's a basis of discussion. . . I mean it does not drown you with information about. . . about. . . it just gives you the basic idea and provides you with the opportunity to talk about any given area in the paper at any given time." By now Bill was getting carried away.

"You mean it's not written to be read and discussed later. . . you know, after you read it." The secretary was now setting up her typewriter to do a few letters.

"Well. . . basically it's written so that your discussions will be a factor in making it a paper to be read then discussed later. . . it's a working discussion paper." One could see that in Bill's face there was no other way to explain, but he continued, "This forestry paper is meant for us, at this level, you know, the Band level, to talk



about such things as. . . harvesting or cutting. . . reforestation. . . you know. . . the priorities in forestry that seem important to us. . . here. . . look outside and see all those trees. . . look at all the big companies moving in on us."

The secretary couldn't continue with her typing now. "Yeah. . . but how is a paper like that supposed to help us. . . we can't take it and use it against the government or the big companies."

"You've got to understand that it is just a basic working discussion paper, it's written so that we can start a basic discussion between ourselves. . . maybe if we can really take forestry serious. . . you know. . . logging. . . or a sawmill. . . or even tree planting and all that other reforestation stuff. . . we could start the whole process right here. We could do it if we wanted to. . . but we've got to do it with precaution. . . it's a learning process. . . this paper just might start that process. I don't know." The Band Manager began to pour himself a cup of coffee.

The Chief came out of his office with a cup in hand, saying, "What is all this muttering about? That forestry paper. . . that paper that was handed out in the last General Assembly?"

Bill responded quickly, "Yeah. . . that working discussion paper."

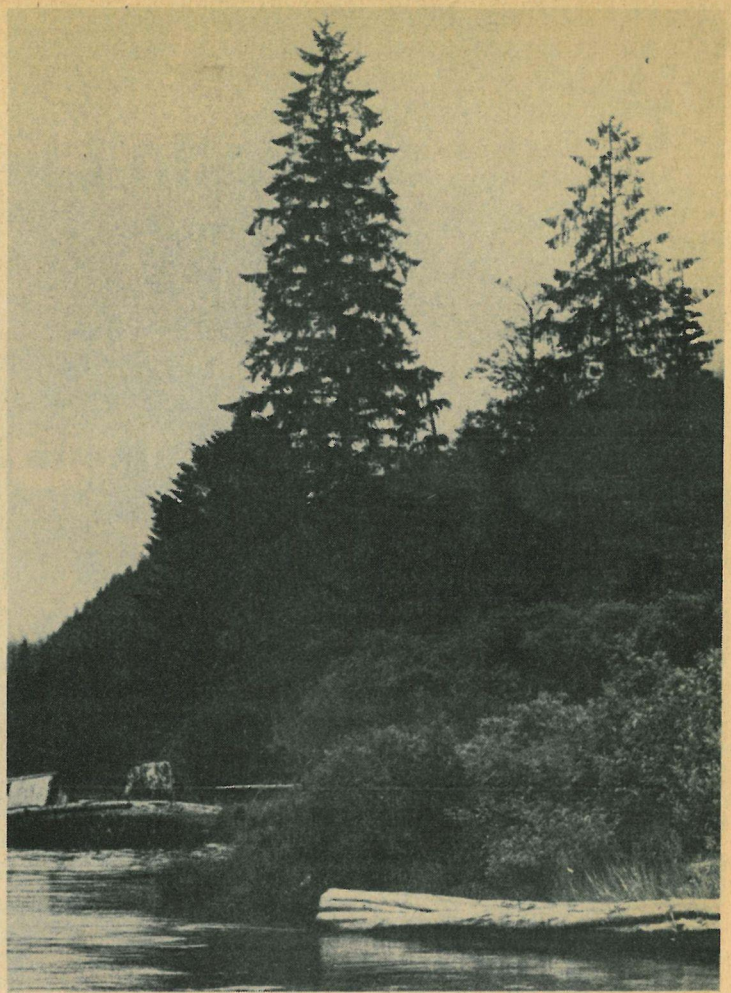
The Chief smiled as he spoke jokingly, "That discussion paper. . . the ideas about opportunities in Woodlot Licences. . . the Small Business Program of the Timber Sale Licence. . . or even the Contractor Clause in the Forest Licence and Tree-Farm Licences. . . aah. . . the government or even the Department. . . it would take years and years before any government agency would believe that our Band is capable of doing any type of forestry operations. The bureaucratic runarounds are getting pathetic!"

"What about the sections dealing with the forestry priorities for Indian Bands in terms of socio-economic basis. . . don't you get tired of going through all these procedures and guidelines of these short term projects. . . or even the long term welfare programs. . . I don't know," the Band Manager was getting somewhat emotional now.

"Discussion papers all seem the same. . . what if we did discuss this one with the members. . . what will we accomplish?" the Chief retorted.

"At least we'll get the whole process rolling. . . at least we'll be thinking in terms of a long term socio-economic base. . . maybe someone in our Band is capable enough. . . or has a far better knowledge of forestry than we have now. . . maybe we can get this person to do something. . . this way we'd at least get away from the short term projects and long term welfare way of thinking." The Band Manager appeared to have said his last speech.

"Okay. . . If you suggest that we discuss this. . . let's hear what the other Councillors say first. . . we'll have a Band Council meeting soon." The Chief entered his office and closed the door.



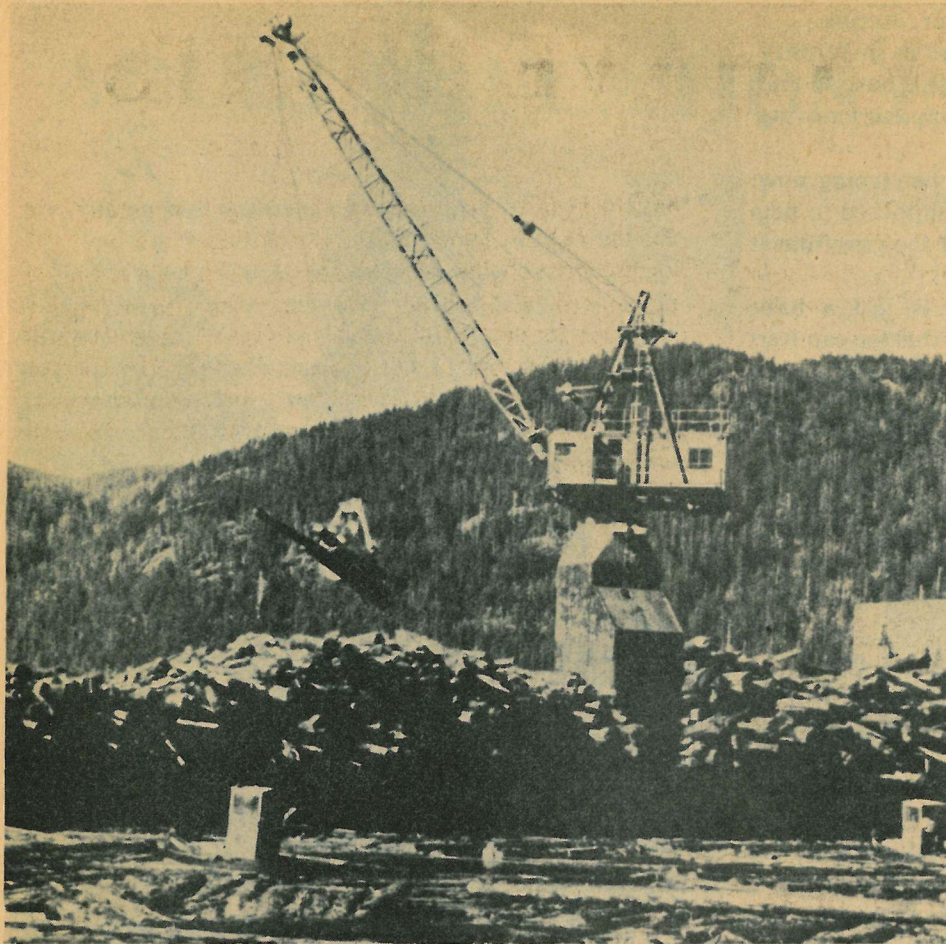
The secretary, in surprise as she apparently was thinking quite heavily to herself, stood up and smiled while asking the Band Manager, "How many copies of this working discussion paper shall I make?"

"One for each Councillor! I don't think we're having a meeting this week. Maybe if the Councillors get a copy earlier they'll be familiar with it. Now I think I'll carry on with these accounting journals." The Band Manager entered another room and closed the door. The secretary began typing the many draft letters, Band Council Resolutions, minutes of a recent meeting and so forth, all of which were piled on her desk.

Outside the Band Office, all that could be heard seemed to thousands of birds singing and the mighty roar of the river beside the small village. Then a logging truck of the nearby logging company, as a mandatory safety precaution for the school children, blew his horn as he sped on the backroad behind the village. The kids, quite content, were listening to their teachers, or on the other hand, were making him really do overtime on his job. The mothers beginning their morning cleanup after countless cups of coffee with other women. A few of the younger adults, who were finished or not in school, moved slowly on to their on-reserve project jobs. The morning was well into the on-going day.

**Clifford Hanuse**





- The Ehattesaht Co-op's timber licence at the present is a spin-off for about sixty people employed at Barr Creek.
- The re-organization of the Co-op was done without any further financial assistance from funding agencies of the Federal Government.
- The Co-op is paying off its debt from proceeds of the contract with Pacific Logging.

The DIA staff and other funding agencies should look at the management expertise it took to save the Co-op from bankruptcy after Ottawa had instructed the Receiver to liquidate all assets of the Co-op.

Today the Co-op is in full operation due to the hard work of the Board of Directors and the efforts of the Co-op solicitor and the chairman of the Ehattesaht Band Timber Committee and cooperation from the Minister of Forests.

If this isn't good management and hard work I am at a loss to say what it is.

## EHATTESAHT FORESTRY CO-OP SETTING THE RECORD STRAIGHT

by Earl Smith

The Ehattesaht Co-operative Enterprise began in 1969 and was established in 1974. At the present time they are in full operation, employing 48 people on the production side and 12 support staff. There has been a persistent rumour going around among Indian people and the various federal government agencies that the Ehattesaht Co-operative Enterprise, which owns timber sale licence A02055 in the Nootka P.S. ¼ U., is bankrupt and out of business.

The Co-op has been constantly used as a bad example by the DIA to other Bands that wish to get involved in the forest industry. Bands have been informed by various parties that the Co-op is bankrupt due to mismanagement. It is therefore very important that the *record be set straight.*

- The Ehattesaht Co-op is not bankrupt, but in full operation under an agreement with Pacific Logging to log T.S.L. A02055.





# TRAPPERS HAVE RIGHTS TOO

A number of trappers are facing loss or destruction of their traplines across British Columbia. You should be aware that you have the right to protect your trapline and to receive compensation for any loss of income.

In a number of areas forestry development is occurring on land where people trap. When most of the land has been logged over, it is no use for trapping for a long time to come. However, this does not mean that the trapper does not have any rights when this happens.



The policy of the forest service is: logging companies must meet with holders of registered traplines before moving into an area. They are required to discuss their logging plans with the trapper. At this time the trapper

has the right to negotiate with the logging company. He has the right to appeal to the Forest Service to have the logging plan changed to avoid areas of high value for his trapline. He also has the right to negotiate with the logging company for compensation for the loss of income he will face once the logging has been completed. The trapper may not be able to stop the logging company moving into his area; however, he is still able to negotiate for the best arrangement possible.

Therefore if you are faced with logging in your trapping area you should

1) Meet with the logging company as soon as possible and obtain all of the details of their cutting plans.

2) Prepare some information on the income you have received in the past from your trapline. Also identify those areas which are most likely to be affected by the logging.

3) Request a meeting with the logging company and the Forest Service to discuss the logging plan. Be prepared to suggest exclusion of certain areas in your trapline from the plan. Ask the logging company for a payment to compensate you for reduced income you will have after the logging is completed.

4) Contact the Union office if you require assistance to prepare for defending your trapline. Our staff can meet with you to help you work out a plan of action.

Presently the law is unclear about trapping rights compared to the rights of logging companies. There has not been a case where a trapper has gone to court to try and prevent a logging company from moving onto his trapline. Therefore it is not certain whether you could prevent logging altogether. However, trappers do have certain rights which can give you some strength when negotiating with the logging company and the forest service. •

If you work for a Band newsletter, and would like to learn how to interview and talk to people in order to gather information and news, or

If you are a member of a Band Council or are a local spokesperson for your people and would like to learn how to be at ease when being interviewed, and how to establish solid links with the press,

Contact Commissions Portfolio, U.B.C.I.C., 440 West Hastings St., 3rd Floor, Vancouver, B.C. 684-0231, for a special workshop. •



# KNITTERS AND WEAVERS FORM ASSOCIATION TO PROTECT AND PROMOTE CRAFTS

An association is being organized for Indian knitters and weavers to deal with the problems many of us face every day.

Are you getting a fair price for your goods?

Do you want to choose your price and choose your buyer?

Others are getting rich from our crafts: in Japan a genuine Cowichan sweater sells for \$360.00. What are you getting? \$50.00? \$60.00? \$70.00?

In Vancouver there are several groups who are ripping off the Indian people by selling fake Indian sweaters and calling them by our name. Some of these sweaters are machine knitted, others are knitted by non-Indians and they are made of unspun yarn that falls apart.

Stores in Vancouver are selling these sweaters and calling them Cowichan sweaters—they are selling them for \$85.00-\$145.00 and people don't know what they are buying.

Some of the knitters and weavers have been meeting over the last few months to talk about setting up an association. If you want to:

- choose your buyer
- sell your goods overseas
- make sure you get a fair price
- improve your supply of wool. . . .

We can do this by working together as an association.

There are laws which can be used to protect Indian arts and crafts. An example is the Cowichan trademark case that is being fought now by the Cowichan Band. Yarn Barn Holdings, a Vancouver Company, now has control of the name "Cowichan" and they can use this name to sell sweaters, patterns and yarn. They can stop anyone else from using the name—including the Cowichan people. The Cowichan Band is suing the Yarn Barn on behalf of all of the Coast Salish knitters, to get the name back under Indian control.

The name "Cowichan" is a trademark—it identifies high quality goods. Once we control the name "Cowichan" we can stop non-Indians from using the name and we can protect the high standards of the Cowichan sweater.

The UBCIC Legal Task Force has put together a booklet explaining the law of copyright and trademarks and how to use these laws to protect our crafts. It is being sent to all of the Bands and Indian Cultural Centres in B.C. and it will be available for anyone to use.

Would you like to have workshops or speakers in your area on copyright, trademark law and the association? CALL US at:

684-0231 (Millie Nickason)  
or 271-1475 (Gladys Edward)

Copies are also available at the UBCIC office and it is called: *Protection of Indian Intellectual Property*.

These laws are not as helpful as they could be. As an association we can lobby the Governments to have these laws improved.

Please support this association by:

—Writing letters of support to:

The Association for Indian Knitters and Weavers  
c/o Union of B.C. Indian Chiefs  
440 West Hastings Street  
Vancouver, B.C. V6B 1L1

—by sending the names of knitters and weavers for our mailing list. We can then send you information and let you know when the next meeting will take place (send a representative from your area) •

## ANNOUNCEMENT

*The National Indian Brotherhood of Canada  
is pleased to announce*

a

## NATIONAL INDIAN EDUCATION CONFERENCE

*April 22-25, 1980*

*Vancouver, B.C.*

For immediate information contact:

Your Provincial or Territorial Indian Organizations  
or

The National Indian Brotherhood  
Education Program  
102 Bank Street  
Ottawa, Ontario K1P 5N4  
(613) 236-0673



# I THINK...

For a moment just take time out to THINK about your life all the good times, all the bad times; the births, the deaths; the Indian ways, the white man's ways. If you think about it long enough you will find tears starting to build up inside of you, for like most Indians you probably have lived a very hard life, filled with sorrow and hate. When you think about it, it's a bloody wonder that we are still living.

The white people have caused the problems that we have now; they destroyed as much of the Indian ways as they could; they beat our language out of us at residential schools; they took our land, fishing and hunting grounds; they forced us to live in reserves; they forbid us to gather; they said that if we became like the whiteman our problems wouldn't exist; they lied to us, cheated and killed our people; they gave us alcohol to ease the pain of the whiteman's ways; they forcibly took children from parents and grandparents because they said we didn't know how to raise children; they paid white people to make those Indian children into little white people; the white people are slowly killing the Indian ways and the Indian.

The only way that we can develop a strong community is to work together: remember we all have to live together, we should be able to criticize and take criticisms without feeling that the other is out to get you. We are a small community and we should get along because the lives of Elders and those not yet born depend on us doing something constructive for their futures. For us and only us can change our community into a better place for the Elders and children. Remember that you were once a child and that you will become an elder in the future. We have to be able to see into the future. We have to be able to see what other communities are doing to help themselves and to use their experiences to help build our community into a strong one; in places like Africa they have successfully taken full control of their lives, the people decide what they want and their leaders provide them with the services the way people want the services.

We, the Indians of Spallumcheen are allowing the white people to control our lives now, because if you watch the band meetings and the people in the band office you will see that you, the people, listen more to the white people than you do to your own people. If things keep going the way they are going we might even have a WHITE chief in the near future.

All over the world the whiteman has said that he is the superior race and all Indian people should

*One year ago, Wayne Christian and Derek Wilson went to visit and study in Tanzania, an independent African nation. Chief Christian wrote this letter to the citizens of Spallumcheen to tell them why he was going to such a far away country.*

become like him. I say BULLSHIT to that idea, the whiteman does not understand the Indian and never will. We have a tie to the land and nature that has allowed us to survive through all the bad times since



the arrival of the whiteman. Now it is time that we take control of our lives once more and build our community into one where our children will find comfort and happiness. We as young people, parents and Elders have to take that responsibility back into our community, we have to accept that responsibility and the mistakes that we make, but at least the mistakes will be ours and not someone else's.

We have to sit down as a group of friends and enemies to talk seriously about what type of Indians do we want to be in this day and in the future. We have to decide what we want and once we do that we can develop a plan on how to get there. Remember if we don't do anything about our community nobody else will do it for us. What do we want for our children, their children themselves; is it money or is it to live comfortably as an Indian in this modern society? Do you want your children to understand that as Indian people we are special and that we deserve special treatment or do you want your children to learn to become a white man not knowing their historical background? **WHAT DO YOU WANT YOUR COMMUNITY TO BE LIKE?**

Yours in recognition of Aboriginal Rights.

Chief Wayne M. Christian  
Spallumcheen Indian Council



# THUNDER- BIRD CULTURAL CENTRE



*A respected worker for Indian rights in B.C., Chief Bill Roberts was proud to see the fulfillment of his band's efforts to make the hall a reality.*

The Campbell River Indian Band officially opened their new Hall on Saturday, November 17.

This is a day that will be memorable to the band leaders and Band residents who witnessed the ribbon cutting and a speech by Chief Bill Roberts. The new Thunder Bird

Cultural Centre once open filled quickly. Within the hall the people watched as the Campbell River Band performed their traditional dances. There were various dances displaying beautiful traditional customs, some of the costumes used were museum displays at one time.

Many of the dances were of great rejoicing and the ceremonies were done in the customary way their ancestors had opened a long house many years ago. Everyone from child to Elder showed a lot of pride in being a part of the celebration. Band Chief Bill Roberts spoke and commented on the dances saying each dance has a story originating from past beliefs of tribes in the area. The cannibal Bird



*The young people led by the elders, contributed to the importance of keeping a cultural event alive.*







Photographs from Upper Islander

*Traditional costumes were featured in Indian color and design. With the beating of the drum, the great masks gave forth a sense of coming to life.*

Dance in which the great mask's beak came to life with its loud clapping, was one of the dances featured.

What caught my eye was the involvement of the children in the ceremonies as they danced proudly

around the gymnasium floor.

The recreation complex gymnasium floor measures 70 feet by 100 feet and will accommodate such sports as basketball, volleyball and other sports. It

also includes a meeting room and an office. Outside there is a parking lot capable of holding 300 cars. The Hall will mark an important phase for the community: bringing together the people spiritually and physically. •



## RESPECT

Respect must be  
Earned not  
Sold or bought.  
People can earn respect by  
Extending a helping hand and  
Care for those who need it  
Though it may be your enemies.

## FRIENDSHIP

Friendship is another thing like  
Respect must be earned.  
It can never be bought  
Earning friendships is a  
Never ending process  
Don't stop  
Share yourself and friends  
Help others less fortunate  
In your area meet new  
People and develop new friendships

## elders

Experience with  
Long life and are  
Dear to us. We must give them  
Excellent treatment and great  
Respect which they deserve for years of  
Service to us and our children.

## ALCOHOL

Alcohol is dangerous, you can  
Land up in hospital, family break up,  
Commit crimes you  
Of course pay for later  
Have the strength to turn  
Off Alcohol and  
Live a Happier Life.

## SING A SONG

Sing a Song  
In Indian  
Never make a  
Game of it, listen  
At all times.  
Sing a Song  
Of the Indian way  
Not one with no  
Good meaning.

## WISDOM

Wisdom is our Elders,  
Intelligence gained through  
Such things as experience.  
Don't forget this wisdom  
Our Elders have  
Make sure it is passed on.

By Victor Michell  
Lillooet, B.C.

Illustration by Chief Randy Chipps of Beecher Bay



# RESOURCE CENTRE

Book Review — Fiction

by Bess Brown

Kinsella, W.P. *Scars*. Ottawa: Oberon Press, 1978.

There have been countless books written about the Indian people of North America. The majority of the literature available is historical or cultural: there are comparatively few fiction or non-fiction books. Of this material there is only a small percentage which can be categorized as comedy. *Scars*, a collection of short stories by W.P. Kinsella, is one of the rare exceptions.

It is a welcome change from the usually dry, though undeniably important historical and cultural material.

As with most comedies the personalities of the characters are not developed to any great degree. The only character we come to know is the storyteller, Silas Ermineskin. Though he works periodically, he is more often unemployed or attending a career training class being sponsored by the Department of Indian Affairs. He is also being trained to eventually replace the medicine woman, Mad Etta. Silas is the type of individual who believes there is some good in everyone, that is, in Indian people anyway. His opinion of white people, however, is quite the opposite. Of the relationship the Indians and RCMP share, he says "Indians and RCMP be like oil and water, don't mix at all." He does, however, give them some credit; in one of the stories, "Canadian Culture," he writes "them white people ain't so dumb as you would think." These feelings typify the attitudes held by the Indian people in *Scars*.

The Medicine woman, Mad Etta is another character who appears in a number of stories. Mad Etta is quite an extraordinary character. Her physical appearance can only be described as unusual. Her dress is made from five flour sacks; when she is with a "patient" she also wears fur leggings and fox tails on the sleeves of her dress. In addition to this she also has war paint on her face. Mad Etta is quite a large woman. The hotel which she frequents has made a chair especially for her. "They got two chairs wired together and braced with two-by-fours so that Mad Etta can drink beer and not bust up the furniture." Though her appearance is unusual, Mad Etta adds much to *Scars*. She displays much wisdom and understanding when helping someone in need.

However, *Scars* also includes a number of serious stories. One of these is the Black Wampum. Through this story Kinsella reveals how Indian people today can, and often do, revert to the traditional ways, in order that we may better cope with the many dilemmas created by today's fast-paced society. In this story an Indian man accidentally kills the young child of his white employer. In the traditional ways, it would be necessary to replace the dead child with one of his own children. As he has a young child he now must decide if he will honour the

traditional ways and give up his child or live by the contemporary values and keep his child. In the end we are able to see how both he and his wife turn to the traditional way of life to cope with this unfortunate situation.

"Canadian Culture," on the other hand, is one of the more humorous stories in *Scars*. Its subject matter deals with a group of white people who would like to make a film on the Indians of Hobbema. The white people have a very set idea of what the Indians are supposed to be like. They are extremely disappointed to find that they are not the savages they had read about. Silas and his friends make the filming as hard as possible on the film crew. The first day the crew arrives, their car is destroyed. They are given incorrect instructions by the Indians and land in a slough and in their (Indians') half-hearted attempt to recover the car, they manage to completely demolish it. Eventually the Indians agree, for a price, to act like the savages they are supposed to be, but at the same time they still manage to get a small measure of revenge against the film makers.



*Scars* for the most part is light and enjoyable, but it offers some excellent serious stories. Though the stories differ from one another in many aspects, they all share one common element: each contains a moral or offers a somewhat philosophical comment on life.

Though Kinsella is not an Indian, he provides much insight into the relationship shared by the Indian people and the white people.

Kinsella has also written another book titled, *Dance Me Outside*.



## INDIAN MINI-CROSS

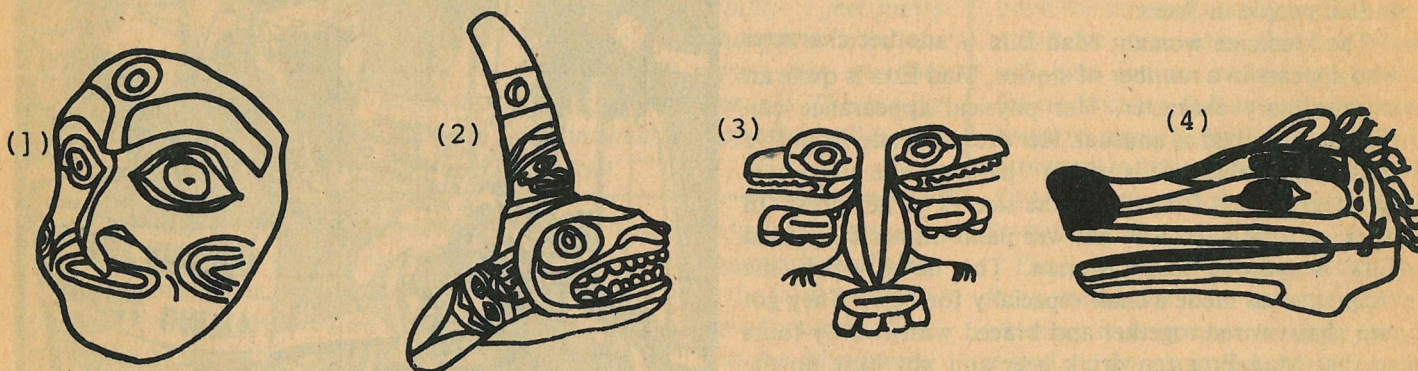
This diagram contains some terms relating to Indian Government; just find and circle them in a horizontal, vertical or diagonal, backward or forward, but consecutive line. Each name has at least one letter in common with another.

S	I	V	O	N	T	E	R	M	I	N	A	T	I	O	N	O	B	A	N
O	E	N	R	S	W	A	N	F	G	O	Y	P	Z	V	E	T	O	T	S
V	O	L	D	P	C	O	N	S	T	I	T	U	T	I	O	N	N	N	T
E	A	G	F	E	C	M	R	G	K	T	L	G	H	A	S	U	P	E	H
R	E	I	Q	D	P	Z	V	T	C	A	N	A	I	D	N	I	U	M	G
E	V	R	C	E	E	E	M	A	L	R	W	H	S	I	H	Y	G	N	I
I	G	Y	S	C	V	T	N	G	M	T	L	P	R	S	V	T	I	R	R
G	P	R	E	L	A	S	E	D	P	S	W	K	N	Y	I	I	N	E	L
N	R	B	N	A	A	C	T	R	E	I	J	E	G	O	D	R	S	V	A
T	O	T	C	R	V	S	P	S	M	N	Z	X	U	M	G	O	T	O	N
Y	C	N	I	A	T	O	T	C	O	I	C	K	T	K	L	H	I	G	I
R	E	R	L	T	I	U	J	I	T	M	N	E	A	U	D	T	T	N	G
I	D	D	O	E	A	D	T	I	N	D	I	A	T	W	N	U	U	A	I
E	U	O	C	O	A	A	C	A	O	A	Y	I	T	O	Z	A	T	I	R
V	R	I	C	N	N	E	V	O	C	Q	O	E	G	I	I	R	I	D	O
O	E	D	A	R	B	Z	R	P	Z	N	I	D	S	P	O	A	O	N	B
S	S	C	O	N	J	U	R	I	S	D	I	C	T	I	O	N	N	I	A

### Indian Government

Sovereignty  
Independence  
Aboriginal Rights  
Authority  
Jurisdiction  
Self-determination  
Constitution  
Nation  
Policies  
B.N.A. Act  
Indian Act  
Administration  
Procedures  
Citizenship  
Institution  
Termination  
Declaration  
Resolutions

## Indian Matching Game



1. A \_\_\_\_\_ representing the \_\_\_\_\_. (Tlingit)
2. A \_\_\_\_\_ hat representing a \_\_\_\_\_-whale. (Tsimshian)
3. A \_\_\_\_\_ tattoo. (Haida)
4. A \_\_\_\_\_ representing the \_\_\_\_\_. (Kwakiutl)

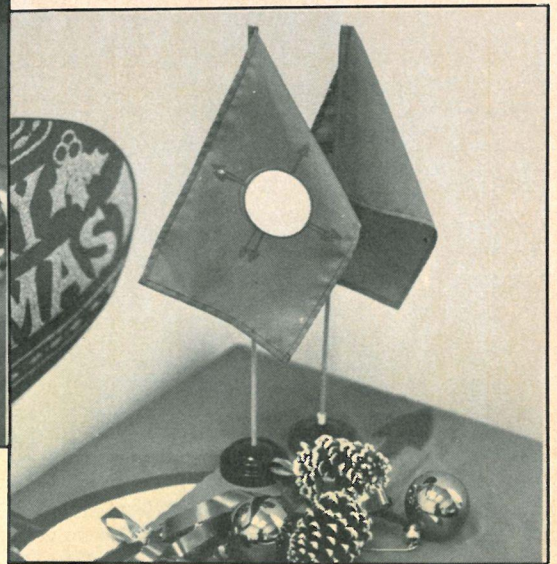
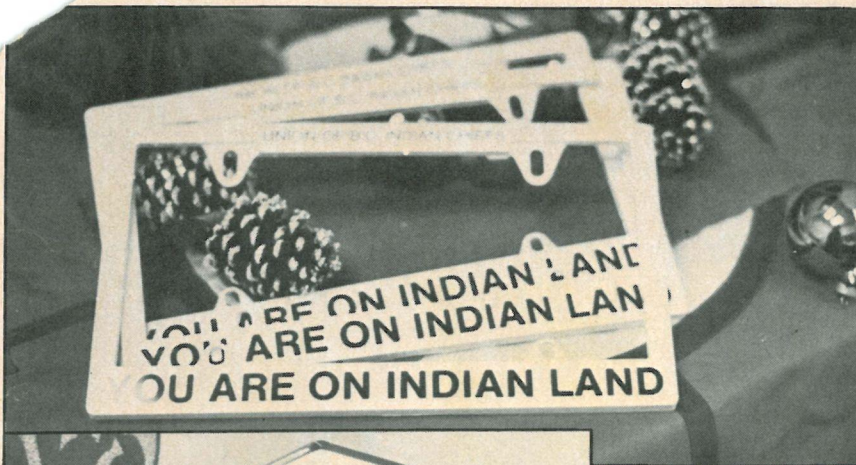
### WORD LIST

A. mask    B. hawk    C. dancing    D. killer    E. duck  
F. wolf    G. mask

ANSWERS: 1. A&B    2. C&D    3. E    4. F&G

(1) (2) (3) (4)





## INDIAN EXPRESSIONS FOR CHRISTMAS



### ORDER FORM

- |                                                              | Quantity                             |
|--------------------------------------------------------------|--------------------------------------|
| A) Pen & Pencil Set<br>fine point, black with silver imprint | ea. \$8.00 <input type="checkbox"/>  |
| B) Licence Plate Holders:                                    |                                      |
| ... is Indian Land ...                                       | ea. \$3.00 <input type="checkbox"/>  |
| ... You are on Indian Land ...                               | ea. \$3.00 <input type="checkbox"/>  |
| C) Indian Government Crests                                  | ea. \$1.00 <input type="checkbox"/>  |
| D) 1980 Action Planners                                      | ea. \$6.00 <input type="checkbox"/>  |
| E) Key Chain Ring                                            | ea. \$3.00 <input type="checkbox"/>  |
| F) Hasty Notes — 10 in package                               | ea. \$3.00 <input type="checkbox"/>  |
| G) Indian Government Flags — 20x26"                          | ea. \$2.00 <input type="checkbox"/>  |
| 3'x5'6"                                                      | ea. \$30.00 <input type="checkbox"/> |

To: Union of B.C. Indian Chiefs, 440 West Hastings, 3rd  
Floor, Vancouver, B.C. V6B 1L1

Enclosed find cheque or money order of \$\_\_\_\_\_.

Name: \_\_\_\_\_

Street or Box No. \_\_\_\_\_

Town \_\_\_\_\_ Province \_\_\_\_\_

Postal Code \_\_\_\_\_





## FIRST CLASS MAIL

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

TO:

## THIS MONTH:

The warm summer season for fishing, hunting, farming and ranching has ended. Winter gives time for working people to sit back, relax and think about their accomplishments over the year. In this edition, some of those times are shared.

**Surprise!** The **UBCIC NEWS** has changed its name. **INDIAN WORLD** is a name that fits our editorial outlook, a name we had to earn. **INDIAN WORLD** is our world: from straight news about the threats of pollution, erosion of fishing rights, health care, economic development, etc. to the sincere expressions of feelings and dreams through poetry, short stories, editorials and opinions. We hope you like it. What we make of our **INDIAN WORLD** is up to us. The choice is ours.

About a year ago a number of B.C. farmers made a choice: they decided to form a Corporation to encourage the development of Indian farmers by providing information on new technology, marketing reports, new farming and ranching techniques, economic counselling, etc. This month we are proud to present a 12 page supplement on Agriculture, planned and guided by Board members and field workers of **WESTERN INDIAN AGRICULTURE CORPORATION**.

**Bob Pasco**, founding member of W.I.A.C., describes the services available to Indian farmers. A friend sent two great pictures of him. See page 21.

**Judith Joe** ranches with her father in **Merriitt**, and she explains the advantages of cow pregnancy-testing

machines on page 25.

**Sam Moody's** long time dream for a smoker plant in **Bella Coola** has become reality. He's excited to talk about the plant where they smoke and package salmon for the North American market. He also contributed pictures. Story and pictures on page 19. The **KLUSKUS BAND** writes about documenting their cultural heritage and using this to protect their land against the impact of the Alexander Mackenzie Grease Trail. Story on page 39. **Shannon Point of Chehalis** is a halfbreed. She tells us what it's like to grow up in two worlds on page 11. In our "I Think..." section this month, **Chief Wayne Christian** of **Spallumcheen** makes us think with his strong statements about Indian communities and white society. Administrator of the **Saanich Indian School Board**, **Marie Cooper**, talks of their plans and hopes for an Adult Education Program starting on page 12. They also sent a picture.

**Victor Michell**, a talented young poet from **Fountain Band** writes beautiful poems about love, respect and our Elders on page 48

A special thanks goes to all those who showed hospitality and helped us get our stories for this issue. Also to **Campbell River Band** for sending pictures of their opening of the Thunderbird Cultural Centre on page 46 and 47

That's it for this month. The UBCIC sends their warmest wishes for a joyous **MERRY CHRISTMAS TO YOU ALL**. And to the people who wrote in, sent pictures and worked hard to make it all happen, Thank You from the **INDIAN WORLD**.