



# TRIBAL NEWS

VOL. 2 NO. 2

FEBRUARY 1977



Tanya

TSYAL · QWAYA

## VICTORIA INDIAN CULTURAL EDUCATION CENTRE

890-B MacKenzie Ave., Victoria, B.C. V8X 3G5 Phone 479-1663

The TRIBAL NEWS serves the Saanich Nation and is published monthly by the Victoria Indian Cultural Education Centre.

Editor: Doug Beardsley  
Printer: Al Anderson

Subscriptions to the TRIBAL NEWS are available at \$5.00 per year for 12 issues. Single copies are available at 50 cents each. Please make out your cheque or money order today to the TRIBAL NEWS and mail it to the Victoria Indian Cultural Education Centre, 890-B McKenzie Avenue, Victoria, B.C., V8X 3G5, or phone 479-1663.

TRIBAL NEWS welcomes news, legends, poems, stories, pictures, band news and letters-to-the-editor. The deadline for the next issue is December 20th. Letters-to-the-editor must be signed, though the name may be withheld upon request. Information and original work printed in this periodical may not be reproduced without the written permission of the editor.



### THE LAND AND TIMBER STILL BELONG TO US by Dave Elliott

The municipality of Central Saanich is concerned because a group that holds property on Mt Newton have decided to log out this property.

This development is right here in the midst of us, our beautiful place. The municipal council does not have a bylaw to cover this and are powerless to stop it though they don't like it either. The whole point is THIS LAND BELONGS TO THE SAANICH INDIANS, THE SAANICH PEOPLE, THE SAANICH NATION! WE HAVE NEVER GIVEN PERMISSION FOR ANYBODY TO LOG OR OCCUPY THIS TERRITORY!

Mt Newton is a sacred place for the Saanich People. It is a place where the Saanich used to go to meditate, to get closer and be with the Great Spirit. This is the place where our People survived during the Great Flood. If you are walking there and you are the right person and the time is right you will see a great coil of cedar rope. You leave it, walk away from it, and the great coil will appear before you again and again, several times before you leave the mountain.

IF ANYONE HAS ANY RIGHT TO SAY ANYTHING ABOUT THAT LAND AND TIMBER IT IS THE SAANICH NATION! If things had been done fairly we would have been willing to share, but they are still selling our land and our timber back and forth as if they owned it.



## GETTING ALONG WITH EVERYBODY: GUS BILL TALKS TO DOUG BEARDSLEY



Gus Bill, Tsyal-qwaya, wears a Tswa-qwaulh, the ceremonial blanket worn only on special occasions.

Chief Gus Bill, Tsyal-qwaya, was born June 4, 1912, on the site of the present Tseycum Reserve.

"There used to be a house directly in front of my present place. You used to be able to see right through the walls in some parts of that house in those early days. When I was about 6 or maybe 7 I remember how it looked on the other side of the road near the water. It's just a small strip of beach now but it used to be large enough for my Grandfather to plant potatoes, carrots and parsnips then and the highway, well it was only a small gravel road at that time. I used to stay with my Grandfather quite frequently, old Charlie LePleat and my other Grandfather Charlie Pierre, he used to make ban-nock, cooking it on the open fire

with the frying pan sticking down. I used to sleep a lot in his house too.

"The chief then was Edward Jim, my uncle. He was a hereditary chief like my great-grandfather Chief Davis Tull Philip who was the first chief here. I'm talking about the whole of Tseycum now, the entire area over by Tsehum Harbour on the east side of the peninsula.

"The People didn't have very much, they didn't have nothing, no welfare, no family allowance in those days when I was growing up. If we got any kind of relief it was \$3.50 a month and we didn't get it in cash we got it in beans, coffee, bacon, peanut butter, flour and baking powder, everything complete. I was the youngest one the only one around. My oldest brother Peter Bill and Andrew

Bill were off working when I was growing. My father used to work all the time he used to work for the John Brothers, they were farmers. When he wasn't working there he used to work for the railroad changing tile but he wasn't getting very much. People from East Saanich, Cole Bay and Tsartlip worked with him on that Sydney to Victoria run.

"I used to make model boats about 1½ maybe 2 feet long and me and the Jones boys, Harry, Sandy and Archie used to sail them with long poles and string walking back and forth along the beach and if we weren't doing that we'd get in the canoe and go out and spear fish and then go out and sell the fish to the public, 2 for 25¢ for rock cod. I used to make model trucks as well and load them down with fish and drag that model truck all around to the white people as well and then we'd go to the store and buy candies and stuff like that, a feast to beat hell, \$2.00 maybe \$3.00 worth of candies and a loaf of cake, anything to have a good time.

"In those days there were no white people from the house here clear up to Moses Point and we used to play there in the pits. There were pits there on the Point and Edward Jim and Peter Bill and I used to cook camas bulbs in the two pits out there away from the house and everytime we'd go out and cook we'd leave some. We'd take some and always leave some for the Spirits and us kids were not suppose to go there at night but the Jones boys and I, crazy as we were we used to go there after dark and sit and eat all those bulbs.

"Hi! I enjoyed it. It was real good. I enjoyed going out there and playing around. As we grew older and a little more wise we got our father's guns and went out shooting duck to-

gether. One time I shot two black ducks up by the Point but I couldn't get to them so I took off everything in the middle of January and I jumped in and swam out and got my ducks. I remember when I got back Mrs Bartholmew was watching me on the shore and I didn't want to get out of the water I didn't have any clothes on.



Gus Bill's Mother, Josephine Bill

"Around 20 or 25 I began to realize how terribly difficult it was to live, the struggle. I couldn't find a job anywhere. In the end I worked odd jobs, digging, doing anything for 50¢ a day. For 2 or 3 years I went working for Chris Moses up in Deep Cove at \$1.00 a day. I was a carpenter I wasn't number one but it had to do. He also ran a dairy up in Deep Cove and I'd wash bottles for him. I used to have my break-

fast, dinner and supper there before I'd come home. Miss Evelyn Moses used to boil cabbage, potatoes, carrots and onions in a beef broth and that went good it was a good lunch. I went along there for years and also worked with the brother of Rose Higgins the nurse. She used to go around from reserve to reserve she never failed and I worked for her brother hauling hay. I'd have breakfast, lunch and supper there too like the other place before I'd go home.

"I really can't recollect how hard it was in those days but it was hard. I remember my father used to go out to the Point before white people were there and shoot 2 or 3 deer sometimes 3 deer and carry them down here on his back.

"When I was around 25 I went over to Chilliwack hop-picking and there I met a woman, May Charlie and after hop-picking season we got married sometime and I lived up there with her for 3 years because it was a bit easier there to get work around 1928-1930. Then a white man got in the way and I left there and came here and stayed home. I met Tina in Victoria in 1938 in the early part it was and I asked her if I could meet her again and I did and I brought her home with me and we've been together ever since. I was about 30 and we got no allowance no nothing. I'd go across the line way up Oregon way from March till October every year for 10 or 12 years and when I'd get home in October I'd have a job waiting for me in Victoria working for Harknett fuel. I used to sack coal, 100 lb bags and if the drivers were all out I'd take over and deliver to individual homes, all sorts of coal and presto-logs sometimes. I did that right up to, well for about 20 years I'd leave the house about 7 in the morning and drive in.



Gus Bill with his wife Tina and Kent Bill with George and Leonard Norris.

"The Reserve has changed a great deal recently. Peter's house has been put up and Sandy's house will be coming soon though everyone wants houses and some have to wait. The road through the Reserve has been widened and I'm very glad to know my children have their own quarters to live in. If we get the water problem straightened out things could be good. If I get another term as chief I'll negotiate for new houses for those of the People outside who want to get in.

"The white people have changed too. In the early days I remember my Mother and my nephew Alphonse Bill and I were walking to Sydney and up here a little ways on the other side of North Saanich near the now Legion Hall there used to be a school there in those days and we were just going by and the children stoned us that's how bitter the white people were in

those days I don't know why. Course I can't blame the kids. In those days there were some whites who were nice but others just didn't seem to appreciate us but today there's quite a difference from what it was yesterday. White people seem to have overcome that hatred and prejudice. I don't know what the prejudice was but everyone's all right now. I've got to know a lot of people in Sydney, barbers and so on and they're pretty good people they know me pretty well and we talk about the conferences I've been too and that sort of thing.

"I guess I first became Chief in 1969, maybe a little earlier. This is the 4th year I've been Chief this coming May. It's both good and bad being Chief. Sometimes you catch hell but you can't listen to that kind of talk. Outside of the bad talk I feel real good about it I get along with everybody.

"Everything's turning out good for the future of our youth but I can't forecast anything until it happens. I'm not sure about it but the way the provincial and federal governments are responding things will work out though it may be a little slow. The way Chief Philip Paul is working on the land claims and helping the young and the old People realize their future well it's got to be a good thing. I hope he comes through. Then everybody will be happy.

"I hope that all those who come to the Victoria Indian Cultural Education Centre in early March do well in their job. I wish them every success. Most of all I'd like to see the four bands work together and understand each other. There shouldn't be any bad talk between the bands. It's not good. We should feel warm toward one another. I feel real good about things I get along with everybody. I feel warm about all the People." \*



# NEWS FROM THE FOUR BANDS

## PAUQUACHIN

The new Community Hall, now being constructed, will be 60 by 100 feet plus a 48 by 70 foot addition for bathroom facilities, kitchen, bar and storage area. The whole project should be completed sometime in June and there are plans for a big opening which will include the Plains Indian War Dancers from Montana, Spokane and Yakima. Several of the invited are pictured on the following pages. A big banquet is also planned. Ed Paul, local carpenter, is the foreman and builder.

\* \* \* \*

Don Williams, business manager for the Band, has been asked by one of the political parties to run as an MLA for the Saanichton Islands at the next provincial election. He feels very concerned that there is no Indian representation in the provincial legislature for Saanich. "I don't know who would know more about life at a grass-roots level than a native Indian," he said. "If I decide to run I won't be just an Indian MLA but I'll be an MLA for Saanich and the Islands, offering a representation of all people."

\* \* \* \*

The water problem is now solved with the addition of a 500 foot driven well at a cost of \$18,000.

\* \* \* \*

Rachel Williams has a very successful hairdressing business established at 961 Pauquachin Lane, in the basement of her house. Her salon has recently been redecorated and ladies from the Greater Victoria area are coming to have their hair done by Rachel.

\* \* \* \*

## TSARTLIP

The major share of the recent LIP grant, referred to in the "In The News" section of this paper, will go toward some badly needed major housing repairs on the reserve. There will also be some further work done down at the Point, to make more breakwater, as mentioned in the following story on the launching raft. Road repairs are expected to be done as well, and the chopping down of most of the blackberry bushes will also be done. 12 people are employed and have recently attended a life-skills workshop at the Victoria Indian Cultural Education Centre. They got a great deal from this workshop and as a result there has been more production on the above projects.

\* \* \* \*

The Band Office has been enlarged by making use of the old store, turning it into office space. The whole building complex was raised, a new concrete foundation was added as well as a new roof, and interior renovations, landscaping and walks will soon be added. There is also a new shower for the campsite all set to go for the coming season.

\* \* \* \*

Two lanes have been added to the launching raft, making it a four-laned raft and we can now have four lanes going at the same time. On shore the grading was much improved and a lot of landscaping and drainage was done in the parking area. New up-to-date floats have also been added, of styrofoam and cedar construction, all held in place by pilings imbedded in the concrete.

The floats are just marvelous, all hinged together with metal construction, and customers are really pleased with the results.

\* \* \* \*

We are also putting in a big rock-filled breakwater, as mentioned above, and when it is finished we are going to have a beautiful, sheltered harbour. Even the rock-fill is our own rock, blasted from another area of the reserve. This new development will for the first time, give us a harbour for our own boats, something we've never had before.

\* \* \* \*

The campsite is also in tip-top shape and will be ready for the coming season. It will be one of the best campsites around, one of the best campsites offered to anybody, anywhere. We intend to rent for picnic-parties as well, as people seem very pleased with the location, the privacy, water, bay, beach, and the beautiful view.

\* \* \* \*

THE DIFFICULTY WITH THE INDIANS AROSE FROM THE FACT THAT THE NATIVE PEOPLES OBJECTED TO HAVING THEIR LANDS STOLEN THEIR HUNTING GROUNDS DESTROYED, AND THEIR LIVELIHOODS LOST.

-Glen Frankfurter, author of  
Baneful Domination



## TSAWOUT

The LIP grant at Tsawout is being used to construct 2 new homes, one belonging to Ralph Underwood and the other, not yet begun, for Fred Underwood Jr. Several other houses are being sealed to keep the heat in and various other repairs are being done to 8 or 9 other houses and one addition. A carport for Gabe and Doreen Pelkey is almost finished. The grant is also providing training in the electrical, plumbing and carpentry businesses at the same time as it creates employment

\* \* \* \*

Ann Pelkey designed an advertising poster to promote the sale of the Saanich Cultural Education Centre Colouring Book and Notepaper at the Kamloops Education Conference and Calvin was taking orders for the above at that Conference.

\* \* \* \*

One of the possible future projects of the Saanich Cultural Education Centre is the researching and production of an Indian calendar, with each month revolving around the Indian lifestyle for that particular month.

\* \* \* \*

Two or three of the large department stores are thinking of doing a special promotion on both the notepaper and colouring book for the Spring and Summer tourist trade. Both items are going well and are available in most stationary stores and Eaton's in Victoria and Sydney. Margaret Vickers is also helping in the promotion and gave the SCEC a big lift by giving a long list of prospective buyers of the book and paper.

\* \* \* \*

With all the above it is sad to have to mention that the Saanich Cultural Education Centre is having great difficulty in receiving funds for their continued operation. They had planned a continuation of their previous work with the elders on cultural identity, but as they are done to a skeleton crew, this work is now impossible till more money is allocated for the project. The importance of this kind of project should not have to be stressed and we are particularly disappointed that funds have not been forthcoming for such a worthwhile program.

\* \* \* \*

## TSEYCU

Gus Bill's 14 foot boat was broken up in that violent wind storm several weeks ago. He used the boat mainly for fishing and clam-digging and it was worth about \$175.00. The fisheries department was about to tax the boat but now...

\* \* \* \*

Marsha Charles is now feeling much better after being in the hospital for several weeks due to hepatitis.

\* \* \* \*

The septic tank system has now been completely replaced, and is working well.

\* \* \* \*

# POETRY

4 POEMS BY PHOENA SPAHAN

---

(Phoena is a 16 year old grade 10 student at Parkland High. She is a granddaughter of the late Chris Paul. Four more poems of hers will appear in the next issue.)

## A Mother Like Mine

A mother like mine is someone who  
comforts you when you are  
down & depressed

She'll always be there when  
you need her to talk to  
laugh with or just sit  
in quietness

But most of all a mother is  
someone who is full  
of love and understanding

A mother can be  
and she can even be  
your best friend at times

I thank her for caring  
because I know she loves me  
even though times  
get rough and get bad

She still has time  
to say kind words &  
with that warm smile

My mother has everything  
to be the best mother  
and doesn't ask for anything  
as long as I give her all  
my love & understanding

A mother is something I know  
I'd hate to lose

I love you Mother and here is all  
my love & understanding.

Feelings

When I needed to cry  
you gave me your shoulder

when I was confused  
you gave me your mind

when I wanted to laugh  
you laughed with me

when I wanted to talk  
you listened to me

when I needed you most  
you were always there

I love you Mother  
for being here

Sunset

The sun sank low  
on the beautiful ocean,  
all the heavens were aglow  
with the sweet splendour of  
an autumn sunset.

Clouds of orange and gold  
lay on hills so old,  
and with their ancient height  
turned the sun to night.

I Love the Soft

glow of light that  
shines beneath my  
door at night it

makes me feel it  
wants to say tomorrow  
brings a bright new day.

# A LOOK INTO THE PAST



Are YOU here? How many others can you identify?



## IN THE NEWS...



A total of 43 new jobs have been created as a result of recent Local Initiatives Program (LIP) grants. These programs are dealt with at greater length in the News from the Four Bands section of this issue, but a brief rundown of projects reveals that

1) \$50,830. was granted to employ 11 people to construct a Community Hall on the Pauquachin Reserve, the previous community centre having been destroyed by fire.

2) \$11, 730. was granted to hire 3 people for the Native Community Development program of the Saanich Indian School Board.

3) A total of \$24,310. will employ 6 people at the Indian Cultural Awareness Centre near Brentwood.

4) Another \$13,260. will employ 3 people as counsellors at Brentwood.

5) \$53,040. will serve to hire 12 for a major community project at Tsartlip.

6) A Tsawout Band project of building and repairing houses will receive an additional \$24,990. and will allow the hiring of 7 more workers.

\* \* \* \*

Victoria's Monday newspaper ran an excellent cover story, "The Presence of the Past: At Last, The First People Arrive", (at the Provincial Museum) which opened its new gallery last week after many delays. The article was in the newspaper issue of January 10-16.

\* \* \* \*

Fred Bruemer, writer for Weekend Magazine and Canada's foremost Arctic photographer, is to be congratulated for his recent article on the Chipewyan or Dene of northwest Manitoba.

It is a sad chronicle of what happens to a proud people when they

force-fed the 'benefits' of white civilization. It is a near-tragic tale of a lost and bewildered people in an alien environment "caught in a downward spiral" of welfare, drunkenness and crime. No longer sure of life (however difficult it was before), no longer masters of their own fate, the Chipewyan were moved to a "more convenient setting." The question is, convenient for who? The answer is always the same: certainly not for the Native People. Chronic social disintegration in such a cultural vacuum always follows and after 10 years the Chipewyan lost most of their old way of life. Their subsequent return to their land in 1973 was like "being awakened from a nightmare." 58 log cabins were built, not in a white-man town-planners fashion, but with regard to kinship and friendship patterns, thus contributing to the social harmony of the village. There is now no police force. None is needed. Many people are on government make-work projects and the people are still a long way from "living off the land" (Bruemer should have written, "from 'living with the land.'") because of the welfare they lived on before, but it's a good start. "You must remember, the people lived on welfare for 20 years," Chief Yassie said. "That saps initiative."

But now, thanks to the Chipewyan's own initiatives, there is peace and hope for the future for all.

\* \* \* \*

As Tribal News went to press, Maclean's printed an excellent article entitled "Berger of the North" by Judith Timson and Clive Cocking of Weekend Magazine wrote "Bitterness Beyond the Grave," an account of the death of Vanderhoof's Coreen Thomas in the January 22nd issue.

\* \* \* \*

# The History We Live With

Indian land claims  
in British Columbia



## New booklet available

The Victoria Indian Cultural Education Centre has just produced a new booklet called "The History We Live With", sub-titled "Indian Land Claims in British Columbia". The text is based on a talk given by Doug Sanders, a lawyer who has worked on land claims for B.C. Indians for a number of years and whose arguments are both sound and compelling.

The booklet includes the following general areas of discussion: the first treaties, how British Columbia and the Federal Government handled the problem, the "cut-off" lands issue, inter-tribal organization, how the reserves were treated, the Nishga claim, the breaking of promises.

It is an easily understood story, simply told and with photographs from the past. It will help everyone understand the land claims issue, even better than before.

To order, use the order form supplied below:

Please send me \_\_\_\_\_ copies of **THE HISTORY WE LIVE WITH**. Cheque or money order is enclosed. (One copy \$1.25 or more, 85 cents each)

Name .....

Address .....

.....

Mail to: Victoria Indian Cultural Centre,  
890-B MacKenzie Avenue,  
VICTORIA, B.C. V8X 3G5