

Ancient custom

Anthropologist refutes Indian ritual painful

Indian affairs department officials who have said ancient initiation rituals to Indian dance societies are painful and secret don't know what they're talking about, says UBC anthropologist Wilson Duff.

He has attended many of the rituals himself, he told The Province Friday night. There is no pain involved, no secrecy and nothing wrong in any way about them, he said.

Sonny Point of the Musqueam reserve in southwest Vancouver told police he is afraid the tribe's dance society plan to kidnap him from his home to induct him.

Duff said he understands Point had wanted to be in the society but then changed his mind.

The society dropped plans for his initiation—which involves taking the candidate to a smoke house beside the Fraser River for a four-day-long rite—but Point apparently did not know this, Duff said.

"They don't take a man against his will," he said.

Duff, who specializes in Indian anthropology, said he objects strongly to implications that there is something Mafia-like or secretive about the dance ritual.

Asked why Province reporter Ed Simons got an unfriendly reception when he went to the smokehouse during initiation rites Thursday, Duff said: "They resent outsiders at the initiations because outsiders have so often misinterpreted what they saw—especially reporters."

Duff said he knows the Indians who told Simons to leave "or else" and he was both amused and angered to see them described as hostile.

"Many Indians on reserves regard the opportunity to become a dancer a great privilege," said Duff.

Dancers do in fact go into a hollering trance—but not from pain or drugs.

"A dance candidate must have shown some evidence of having guardian spirit power.

"This power, or song, has deep roots in their past religion. The Indians believe this individual power comes from having spirits around them.

"They become possessed by their spirit power which builds up pressure inside their chest—and they release it by dancing."

Duff has taken part in some initiations but did not experience a spirit—"I don't have the power to."

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Province Feb 24/68

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Province Jan 5/68

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Hunting out . . . white men around!

By JIM FAIRLEY
Province Court Reporter

The question of whether native Indians have the aboriginal right to hunt game in the closed season may be in doubt, but one thing isn't.

If you are Lawrence Baker, a member of the Squamish tribe, you don't go a-hunting when the white man is out pursuing game — it's too dangerous!

Baker and Kenneth Discon — also a member of the Squamish band — are appealing in county court the conviction and \$10 fine they got last year from Squamish Magistrate Walker for hunting deer in the closed season without a permit.

Through lawyer Tom Berger, they claim they didn't need a permit because ancient tribal hunting rights which were in effect before the white man came to B.C. are still in effect. And in those days, whoever heard of a permit?

The two Indians were charged last Feb. 18 after two policemen returning to Squamish from Alta Lake area after an all-night search for a missing skier stopped to investigate a car parked near Culliton Creek.

The policemen, Sgt. Victor

Wilson and Const. Michael Golab of the RCMP, said they saw the two men, with a third hunter, getting ready to load a recently shot doe and buck deer into the car.

They testified they charged Baker and Discon with hunting out of season without a permit from the provincial wildlife branch. The third man had a permit.

Baker, who with Discon lives on the Mission Indian Reserve in North Vancouver, told Judge Schultz he had hunted in that area since he

was a boy, as did his father, who died in 1959 at the age of about 90. He said that on previous occasions he had obtained the necessary permit but this time did not.

He said he was out after meat for his family (he has four children).

"Do you ever go out hunting in the open season when the 'non-Indians' are hunting?" asked prosecutor Allen Melvin.

"No, never again — I've been shot at a few times," smiled the Indian.

Judge Schultz was told that on this occasion, Baker had bagged two deer but Discon, though he had stalked the bush with him, was unsuccessful.

Prof. Wilson Duff, assistant professor of anthropology at UBC and former curator of anthropology at the provincial museum, said extensive studies going back to the pre-white man days show the Squamish band was a member of a group of tribes in which the territorial rights of

each was honored by the other.

He said the Squamish band had the tribal hunting and trapping rights in the Squamish valley where police found Baker and Discon hunting without a permit.

Berger submitted that the hunting rights claimed by Baker and Discon were in effect when the first white man touched the shores of B.C.

Those rights were established by an Indian legal system used by a family of tribes which was tied together by a common language and culture, the court was told.

Under "Indian title," each tribe has use and ownership of designated areas for hunting and fishing and those rights have never been extinguished, said Berger.

He said that in 1763 the government of Britain made a proclamation that clothed the rights with an imperial guarantee that is still in effect today.

Berger submitted that a dispatch set by Governor Douglas to the Duke of Newcastle in England in 1861 supported his contention that the B.C. Indians have their own established system of territorial rights.

The hearing continues.

Indian Dancers Hold Crowd Spellbound



MEDICINE MAN of the Squamish Coast Salish Indians, Dominic Charlie of the Capilano Reserve, shows All-Round Cord Girl Guide Yvonne Jenkins and Jannina Hajes of the 149th Guide Company just how his ancestors did it. Authentic dances of the Coast Indians and legends were revealed to a packed hall at Richmond United Church when the Guide Company was honored by the visit of Chief Councillor Simon Baker, Chief Dan George and Dominic Charlie, along with dancers Jo Alex, son-in-law of Chief Dan George, his son, Len George, and his grandson, Robert George. (Photo by Mickey Carlton)

The pulse of Indian drums and the rhythmic clack of wooden paddle ornaments and rattles on tribal costumes gave hundreds of Richmond children and parents a glimpse into the Canadian heritage of Indian culture this week.

Richmond United Church hall on Cambie Road was crowded to capacity when chiefs of the Squamish Coast Salish Indians and dancers demonstrated ancient ritual dances and spoke of legends and customs long past but not forgotten.

Chiefs Honor Girls

Chief Councillor Simon Baker of the Capilano Reserve, Khatla-cha; Chief Dan George of the Burrard Reserve, Tes-wa-no; Dominic Charlie, medicine man of the Salish Tribe and Jo Alex, son-in-law of Dan George; his son, Len George, and his grandson, Robert George, with Chief William Jeffrey of Port Simpson, spoke and danced for Girl Guides of the 149th Company, the first in Canada to receive permission to change their emblems to tribal names in honor of the country's first inhabitants.

With the help of their leader, Mrs. M. James, who, with her husband, Cubmaster Mickey James, is a friend of Chief Dan George and his family, the girls have named their troops Tsimshian, Nootka, Kwakiutl, Haida, Tlingat and Coast Salish.

Rattlesnake Dance

Highlights of the evening were dances by Dominic George, who performed the Rattlesnake Dance, drawing hissing, wriggling snakes from his basket during the performance, and the Thunderbird Dance, the Wolf Dance (a simple but ancient step), the Victory Dance, and others.

Guiders were invited to the stage to perform the Chicken Dance.

Wild applause from the young audience and their guests was offered in return for an exciting peek into the long-treasured traditional practices of the Indians of the Coast tribes.

"Younger children are my best audience," Chief Dan George told the capacity crowd. "Many years back, before the white men came to our country, we lived a different life."

Days of Yore

"In the spring of the year we gathered sea food. In the summer we were picking berries, and hunting deer, smoking and drying it and putting it away for the winter.

"In the fall it was salmon, all to be dried and put away for the winter.

"When I was small, I could see in our smokehouse we were going to have enough food.

"In the winter, the old people entertained each other. In the long smokehouses they had dances.

"We had visitors from other tribes. My grandfather was host to the other tribes who came down Burrard Inlet.

"With civilization coming around our reservations, things have changed.

"Now our younger generation is getting education. They associate with other people, learning and associating with them. Now in the schools they are very much in favor of integration.

"The way our people lived is no more."

Supermarkets Now

"We have learned to trade and to go to the Safeway or Super Valu for the food we need."

He said the Wolf Dance performed by his grandson "belongs to us and we like to use

it. We treasure it because it was done by our ancestors. If we added more steps it would spoil it and would not be like our ancestors'."

The Victory Dance used to be performed after a victory against other tribes who might come into the Second Narrows to take hunting and fishing rights from the Salish, who would make a stand at Roche Point.

Grandmother Big Influence

Chief Simon Baker told of the influence his grandmother, Mrs. Mary Capilano, had on his education.

"The Indian teaching she gave me is the thing I am trying to revive," he said.

Chief Baker is recording the legends and traditions of his people.

He left the Indian environment and for a number of years associated with non-Indians.

"I got my education from experience," he remarked.

He later returned home and was married. He has been councillor for 32 years and chief councillor for 14 years.

"Our children get confused and wonder 'What am I?' " he pointed out.

"We are fortunate to have a few who will keep the old traditions."

He explained the colorful costumes with the various ornamentations on the tunics and boots.

Talking Stick

Chief Baker also told of the significance of the Talking Stick, which he held while talking and which visitor Chief Jeffrey, from the Queen Charlotte Islands, also held while speaking to the assembly. Each piece of the stick represents a different legend, and only those of eminence are permitted to hold it.

The chiefs assisted in presenting awards to various Girl Guides who had earned their badges.

Awards

Among those receiving the awards was one Cub, Tommy Jackman, of the Second Richmond Cub Pack, who was given his green star, the fifth and final one, as outstanding cub in his pack and senior sixer.

Receiving her Gold Cord pin, to be worn in place of the Gold Cord when no longer a Girl Guide, was Ellaline Hajes, 468 No. 4 Road.

Receiving her All-Round Cord was Yvonne Jenkins, 414 No. 3 Road.

First Aid badges were presented to Lynn Hughs, Susan Piffer, Nancy Emery, Ruth McMann, Lori Rokitjanski, Maryann Hoebert, Mary Jane Longworth, Donna Chornobay, Wendy Coates, Joan Hadfield, Valerie Fox, Terri Grebinsky, Karen Dallas, Joan Jackman, Ludi Klassen, and Lynn Cadenhead.

Receiving their Keep Fit badges were Wendy Rook, Karen Dallas, Wendy Coates, Nadine Ramsay, Lynn Cadenhead, Margo Piffer, Gail Walker, Lori Rokitjanski, and Jacqueline Hajes.

Toymakers badges went to Patti Peters and Donna Chornobay.

Art Appreciation -- Jacqueline Hajes and Lori Rokitjanski. Citizenship badges -- Nancy Emery and Yvonne Jenkins. Knitters badge -- Yvonne Jenkins. Needlewoman's badge -- Susan Piffer. Laundress -- Nancy Emery.

Skater's badge, first one in the company, went to Joyce Jackman.

Handiwoman's badge, also the first in the company, to Nancy Emery.

Advance Buy Helps X-Ray

"Public support of our Richmond General Hospital Auxiliary hamburger blitz, to be held March 19th, will be greatly appreciated," said auxiliary publicity chairman Mrs. E. H. Greczmiel this week.

All auxiliary members are busy pre-selling tickets. Proceeds will be used to purchase a portable X-ray machine for the hospital.

Anyone wishing to buy advance tickets may phone Mrs. Greczmiel at 274-1359.

An average of 20 units of whole blood is needed for every case of open heart surgery.

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—KING CARPETS—

Boy Finds Ancient Carving --Or Is It Tourist Curio?

A chance find by a West Vancouver schoolboy has the experts confused.

Bill Ware, 14, of 1010 Eyremont Drive, discovered a small pumice-stone sculpture while cleaning up his backyard after a rain spell last spring.

Now, expert anthropologists are differing over the stone's history.

There's a chance it could be prehistoric. But it could also be simply a modern tourist curio.

University of B.C. anthropologist Dr. Charles Borden and associate professor Wilson Duff think it could be a product of prehistoric coastal people.

Both say the range of prehistoric sculpture so far found in this area is wide enough to include it, although its style and material are unlike any previously found.

But Dr. Roy Carlson, asso-



SCULPTURE

. . . two theories

ciate professor of Anthropology at Simon Fraser University, dismisses the figure as "an example of modern Mexican stone carving, made for sale to tourists in Mexico."

UBC geology professor Dr. W. R. Danner says that as far as the material is concerned "it seems that the most likely source would have been central Oregon."

Bill, the discoverer, thinks it may have been delivered with the fill when the house was first built — and he says investigations are being made to trace the fill's origin.

Meanwhile, the figure is on permanent display in the Vancouver Art Gallery.

Province
Dec 14/67



Old or new?

Historic art or a curio?

Is it prehistoric B.C. art or a modern Mexican curio?

A 5½-inch piece of sculpture uncovered by 14-year-old Bill Ware this summer in the backyard of his British Properties home, now on display at the Vancouver Art Gallery, is perplexing local experts.

It is carved from pumice stone.

Dr. Charles Borden and Prof. Wilson Duff, top experts in the University of B.C.'s anthropology and archaeology department, both say the range of prehistoric sculpture so far discovered in southwest B.C. is so wide that the piece could conceivably come within it.

The material has not been found before on local sites, however, and nothing stylistically identical to it has been found here. While not wishing to disqualify it entirely, both men agree it could be worthless.

Dr. Roy Carlson, Simon Fraser University associate professor of anthropology, says it is an example of modern Mexican stone carving, made for sale to tourists in Mexico.

UBC geology Prof. W. R. Danner says the most likely source of the material is Central Oregon.

Secret tom-toms throb of past

By ED SIMONS

They are mixing some heap big "medicine" out at the Musqueam Indian Reserve.

And they don't want the whiteman mixing into the tom-tom beats, the chanting and other dances of a secret, ancient Indian ritual society.

I found this out Thursday when I went to the reserve to investigate a complaint by reserve resident Sonny Point, 38. He is afraid the society is going to shanghai him and beat him into becoming an Indian dancer.

"I don't want any part of

it," said Point. "That's why I keep the doors locked. If they got me, you wouldn't see me for a week. And who would look after my family?"

Point said that beginners and anyone who doesn't willingly go to the society's rites when invited are beaten into a trance-like state.

"They are dancing right now. Down by the river. But don't go there. They will beat you too."

Later, I was to think he might be right.

I went down to the smoke-house on the banks of the Fraser. It is a cedar-siding

building put up by the Indians themselves. It has the appearance of a community centre, but without windows.

It stands alone, well away from the reserve homes. There were about half a dozen cars parked nearby, but no sign of life.

As I approached the gloomy building, I began to hear the beat and the chant.

The rhythm was deep and quick. The voices were an animal sound in time with the drums — eerie.

It kept going, reverberating through the wooden walls. The Beatles flashed through

my mind. It was definitely psychedelic but with a wilder, more sinister throb.

On the river side I found a door. I knocked. The beat stopped.

I opened the door. For a flashing instant I saw the dancers in the gloom inside.

They stood transfixed. I couldn't see their features, although every head was turned to the sudden light of the open doorway.

From their stature, most appeared to be young men.

The door slammed. The dance scene was erased. In its place there stood a tall

Indian man, his dark eyes flashing. He held a skin mini-drum and an oversize drumstick in his hands. He was what I'd call a hostile Indian.

In a second an older, wrestler-type Indian popped up beside him. This made two hostile Indians.

Soon there was a crowd of Indians, and I couldn't see a peace pipe among them.

"You better leave, or you'll go in there with the rest of them," said Wrestler Type.

Quickly, I realized I had

(Continued on next page)
(See TOM-TOMS)



ED SIMONS

Continued from Page 1

Tom-toms throb

over-stayed my welcome and I beat a strategic retreat back to non-Indian real estate.

Later I learned from the Indian affairs department and from Point himself that this Indian dance society is a serious business going back into Indian history on the west coast to before the coming of the white man.

"They dance ancient tribal dances and perform mystic rituals," said a department official.

"If they beat someone to make them perform, it is due to strong cultural pressures. We try not to become involved. We let them work things out for themselves. It seems to be the best way. If someone has a complaint, he can lodge a complaint with the authorities."

Point said the ancient dance rituals almost died out about five years ago.

"Now they are bringing it back."

I asked him if the society's induction ceremonies took the form of psychological conditioning. I had heard that the society's elders are said to knead a recruit's thigh and stomach muscles until he passes into a trance-like state from pain.

"That's just about the way it is," the official replied.

Mine equipment stolen from yard

Theft of three and a quarter tons of mine equipment valued at \$4,400 was reported to police Thursday by Grizzly Mine and Mill Equipment Co., 1905 West Third.

Thieves cut through a wire fence to remove rubber-covered cable, crowbars and 90 pieces of drill steel scheduled for delivery to Columbia River Mines

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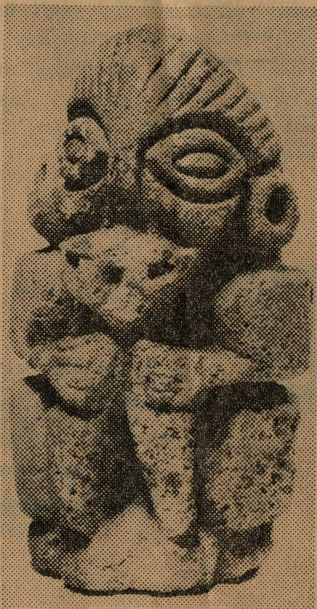
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Indian Needn't Fear Kidnapping

Dance Group Takes Only Volunteers, Says Professor

By GERRY DEAGLE

A Musqueam Indian's fear that members of an ancient Indian society are out to kidnap him is completely unfounded, a university anthropologist said Thursday.

SAY EXPERTS:

Alcohol 'Harming Indians'

A report which pinpointed alcohol as the major problem facing adult Indians has drawn support from both Indian and non-Indian experts.

The report — on a survey of patterns of illness in B.C. Indians — was prepared by Dr. Paul Termansen, University of B.C. assistant professor of psychiatry, and Joan Ryan, UBC anthropologist.

It said a health education program for Indians is vital and necessary, there should be increased employment for Indians, they should be given more responsibility, and there should be better housing and public health facilities on all reserves.

And it said that "without any doubt, excessive alcohol intake is the primary socio-medical problem of adult Indians."

R. J. McInnes, director of the B.C. Indian Advisory Committee, agreed in a poll by The Sun that drinking is a major problem facing Indians.

"It interferes with their employment and with many aspects of their life," he said.

POOR IMAGE

"It creates a poor image. The Indian has not yet learned to drink socially.

"I've often thought an alcoholic education program would be desirable — it is a problem they alone can't beat; they have to have help."

Guy Williams, president of the Native Indian Brotherhood of B.C. Indians, said he is inclined to go along with the report's findings.

"Consumption of alcohol is a serious factor in accidents — a very serious factor," he said.

"It is also a very serious factor in the home lives of Indians throughout B.C., whether they are an isolated group or advanced in the adoption of European ways."

Dr. Termansen suggested, in an interview, that one of the possible reasons for Indian drinking may be because they have always been made to feel inferior.

Said Williams: "I agree that the Indian feels left out. He has difficulty in adjusting to a society that does not encourage him to join it."

He said discrimination still exists, and at present the Indian is not allowed to live on equal terms with the non-Indian.

R. M. Hall, acting B.C. commissioner for the federal Indian affairs branch, welcomed the survey as a good beginning.

"Now it needs a follow-up," he said.

He added: "I guess everyone has always known that the problem of the Indian has been alcohol."

DISAGREES

"But I was interested to hear the suggestion (voiced by Dr. Termansen) that there may be a physiological and psychological difference between Indian and non-Indian reaction to alcohol."

Benny Paul, past president of the North American Indian Brotherhood and a vocational counsellor with the Indian affairs branch, said he agrees with most of the UBC team's findings.

But he said he does not agree that there may be a difference between the way the body of an Indian and the body of a non-Indian absorb alcohol.

"The Indian's higher susceptibility to alcohol is far more likely to be caused by malnutrition," he said.

"A survey showed recently that the average Indian's income is about \$1,500.

"This is bound to lead to a lack of some essential vitamins and subsequent malnutrition — and anyone who suffers from malnutrition is more susceptible to alcohol."

"It's nothing but a tempest in a teapot," said Wilson Duff, University of B.C. professor and author of a history book on B.C. Indians.

Sonny Point, told police Tuesday he is afraid of a kidnapping attempt by Indians from his reserve.

He said tribe members want to remove him from his home and livelihood to induct him into a secret society based on ritual dancing exercises.

ALL VOLUNTEERS

"They won't take a man like that against his will," said Duff in an interview.

"All the dancers taken this year, from Musqueam and North Shore reserves, volunteered to take part in the induction process."

Duff said he spoke with a member of the Musqueam dance group Thursday and was told the group has decided not to induct Point.

"It is not a matter for the police," he said.

"Many of the Indians on reserves regard the opportunity to become a dancer as a great privilege.

"I only wish there was a similar dance tradition in my own culture."

He said Indians who are approached to join tribal dance groups normally have expressed interest in the idea.

BELIEVED INTERESTED

In the case of Point, Duff said, it was generally understood that he had expressed interest in the past in joining the Musqueam group.

In addition to showing interest, Duff said, a dance candidate must also have shown some evidence of having what he called guardian spirit power.

This power is usually manifested by a pain in the chest and sometimes by a peculiar illness, he said.

Duff described the ritual used to induct a new member into the tribal dance group.

The members of the group come to the candidate's home, he said, and carry him off to the tribe's smoke house, where he is held for four days.

During the first few hours in the smoke house the candidate undergoes a ritual called grabbing, Duff said.

SHAKE RATTLES

"In the grabbing ceremony, the experienced dancers pick up the new dancer and carry him around the room, all the while singing to him and shaking rattles."

Duff emphasized that no drugs or alcohol are consumed during the ceremony and that no harm comes to the person being initiated.

Nevertheless, the candidate does a lot of yelling and screaming, he said.

"But he isn't hollering because of pain, it's just the state of trance he's in," he added.

Duff said the Indians believe that as a result of the frenzy created during the ceremony the dancer "takes possession of his own power."

'NEW-BORN'

He said that during the remainder of the initiation period the candidate is taught the spiritual songs and dances of the experienced members and is treated with the tenderness of one born anew.

Later, the new dancer is required to perform at all the tribal dances on his reserve.

Duff said the dances usually take place once a week — on Saturdays — and attract large crowds of Indians.