

ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE
PROVINCE OF BRITISH COLUMBIA.

KWAW KEWLTH AGENCY

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ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B.C.
MEETING WITH THE KOSKEMO BAND OR TRIBE OF INDIANS ON THEIR RESERVE NO.1
on the 26th day of May, 1914.

MR. WILLIAM BROTHIE is sworn to act as Interpreter, and,
MR. COMMISSIONER MACDOWALL explains to the assembled Indians as to the scope and purpose of the Commission.
KWAHELA, on behalf of the Chief and members of the Band addresses the Commission as follows:

We are very glad to see you today and to give you a welcome - Our hearts are glad today - There are some things that have happened to us here which are sore to our hearts since the whiteman has come - We always know that the land is ours; and now I wish to point out the places that we want for our food for our life here. This place where our village is is named KUTESH - We don't want to be disturbed, and the place at the narrows No. 4, we want to hold on to that because it is dear to us, and the place named TSATSA.

MR. COMMISSIONER SHAW:

Q. Is that an Indian Reserve?

A. No. There is a creek there.

Q. Can you show us on the map where it is?

AGENT HALLIDAY points out to the Commissioners where this place is. It is called Marble Creek. The place is marked "A" on Agent's map.

WITNESS: We want another place called WOYOMISH, on the West Arm.

MR. COMMISSIONER CARMICHAEL:

Q. Is that an Indian Reserve?

A. No.

MR. COMMISSIONER SHAW:

Q. Can you show us on the map where it is?

WITNESS: Here shows where it is. It is marked "B" on the map.

A. We want another place called TOHEQUEEH (Reserve #2 in the Schedule) - we want to keep that also. We want another place called KLESKA.

MR. COMMISSIONER SHAW:

Q. Is that an Indian Reserve?

A. No.

Q. Where is it?

THE WITNESS and AGENT HALLIDAY marks on the map where it is. It is marked "C" on the map. It is on the West Arm, and there is a little Bay the where the salmon run up.

MR. COMMISSIONER SHAW: Is that an Indian Reserve?

A. No. (Location desired is marked "D" on Agent's map) We want another place Klostamis. It is on the Ingersol river, it is not an Indian Reserve. It is marked "E" on the map. We want another place called Malette.

MR. COMMISSIONER SHAW: Where is it?

AGENT HALLIDAY: That is already an Indian Reserve it is No. 8 in the Schedule

A. We want another place called Tennassa on Kaprino harbour. It is an Indian Reserve now (No. 10).

We want another place called Khakish on Johnson river marked "F" on Agent's map, and is not an Indian Reserve.

We want another place called Kyumkatsa.

Q. Where is that place?

AGENT HALLIDAY: It is commonly called Monkey Creek. Marked "G" on the map.

A. We want another place called Cayilth.

MR. COMMISSIONER SHAW: That is an Indian Reserve already, it is #5.

A. We want another place called Beese.

Q. Where is that place.

AGENT HALLIDAY: It is on the north shore of Quatsino Sound, and is marked "H" on the map.

A. We want another place called Tsequae.

Q. Where is that place?

AGENT HALLIDAY: It is up on Rupert Arm, but I have no map here with me that would show where that place is, my map does not go up quite that far.

Q. On which side of Rupert Arm do you wish the location?

A. At the head of Rupert Arm - we have a house there. We want another place called Teeta.

MR. COMMISSIONER SHAW: That is already an Indian Reserve and is marked No. 7 in the Schedule.

A. We want another place called Cayuse.

MR. COMMISSIONER SHAW: That is already an Indian Reserve No. 6.

A. We want these three islands out here for our burying ground.

MR. COMMISSIONER SHAW: You already have those Islands now - they are part of your Reserve.

A. We want another Island off KULTAH (Marked "I" on the map)
We want to ask for the privilege of using the fir and cedar trees. Those two kinds of trees we want to use for making firewood and canoes for fishing purposes. All the places where we find those trees we ask for this privilege.

MR. COMMISSIONER SHAW:

Q. Do you mean you want to cut those trees down off the Reserves?

A. Anywhere at all.

Q. We cannot give you any privileges to cut down trees off the Reserve because they may belong to some white man or the Government; in the same way that the Indians would not want anyone to come and cut wood on their Reserves, and naturally whitemen would not like Indians to do the same on their land; so that if they want to cut anything off the Reserves you will have to make arrangements with the Indian Agent.

WITNESS:

Q. Can't we cut the dead trees that would be useless to the whiteman - we use those for dying the fish.

MR. COMMISSIONER SHAW:

A. You can't go on other peoples land without the owner giving you permission to do so.

MR. COMMISSIONER CARMICHAEL:

Q. Have you ever been stopped from picking up dead wood on other people's land?

A. No, we have never been stopped.

We want another place called TSUQUIS.

MR. COMMISSIONER SHAW:

Q. Where is that place, can you show us on the map where it is?

AGENT HALLIDAY points it out on the map and marks it "J".

A. We want another place called TSOKUMSTALA.

Q. Where is that?

AGENT HALLIDAY: It is on the Southeast Arm, and is marked "K" on map.

A. We want another place called KWOHSPA.

MR. COMMISSIONER SHAW:

Q. Where is that?

AGENT HALLIDAY: On the north shore of the West Arm marked "L" on map.

WITNESS: That is all we want, but I would like to know if I could get a paper from the Commission giving me permission to go and stake those lands we want?

MR. COMMISSIONER SHAW: We cannot give you authority to go and stake lands today, but we will consider all these applications very carefully, and if we conclude that it is necessary for the Indians to have this additional land, we will recommend that they be made Indian Reserves; but if any of those places are owned by whitemen, we cannot take them away from the whitemen. These two gentlemen have written down everything that has been said, and we will read it over on our return to Victoria and give it every consideration.

WITNESS: I want to ask that the price of skins of the cougar may go up because they are destroying the deer which is part of our food.

MR. COMMISSIONER SHAW:

Q. You mean the bounty?

A. Yes.

Q. It is now \$15.00 isn't it?

A. Yes.

We want to say something about the herring - we want to take them wherever we find them - we keep moving from place to place and we want to be permitted by the whitemen to take the fish and not driven away from them.

MR. COMMISSIONER SHAW:

Q. Are the herring in the deep water or in the creeks?

A. They are in the deep water.

Q. Have you ever been stopped from taking herring in deep water?

A. No.

Q. Well no one can interfere with you for taking herring in salt water, so you needn't be afraid of that.

WITNESS: That is all I have to say.

CHIEF PHILIP IS HEREUPON SWORN TO GIVE EVIDENCE.

MR. COMMISSIONER CARMICHAEL:

Q. You are speaking now for the whole Band?

A. Yes.

- Q. This application at TSATA on Marble Creek marked "A" what do you want that place for?
- A. For salmon for our food.
- Q. Has your Band fished there before?
- A. Yes.
- Q. For how long?
- A. From time immemorial.
- Q. Does the Band go there every year?
- A. Yes.
- Q. Are there any houses there?
- A. Yes, there was a house there but the whiteman destroyed it.
- Q. Do you know whether that piece of land has been leased or bought by any whiteman?
- A. He has taken it already; and he told us to take the house away, but before we could do so he destroyed it.
- Q. How long ago was that?
- A. Twenty years or over.
- Q. When was your Band there last?
- A. Last year we were there fishing; but we were not allowed to go up the rivers. We were only allowed to use hook and line.
- Q. Did the whiteman allow you to camp on the land?
- A. No, the whitemen did not allow us to camp there.
- Q. So that you want this piece of land so that you can go up the river and fish in the river?
- A. Yes.
- Q. Who owns that land now?
- A. (Lord) Varney
- Q. How much land do you want there?
- A. Just whatever you see fit to give us.
- Q. What is the soil like there?
- A. Not very good.
- Q. Do you just want it for a fishing station?
- A. Yes, it is only for the fish we want it.
- Q. The next application is marked "B" on the map - what do you want that land for?

- A. We want it for the dog salmon.
- Q. Have you fished there before?
- A. Yes, all the time - there is a house there.
- Q. How long has the house been there?
- A. A long time - it was built by our old people - we just keep it in repair, and every time we go down there we always fix it up.
- Q. When did you stay there last?
- A. Last winter when the fish comes up.
- Q. And does the Band stay in the house which is there?
- A. Yes.
- Q. What is the land like there?
- A. Good land there, and a certain one of us has a potato patch there.
- Q. Do you know whether any whitemen owns that land?
- A. No.
- Q. Do you mean that no whiteman owns it?
- A. We know for certain that no whiteman owns it.
- Q. How much land do you want there?
- A. About 10 acres.
- Q. Now about the application marked "C" - do you know where that is?
- A. Yes.
- Q. What do you want that for?
- A. Also for fishing dog salmon and also for trapping.
- Q. Do you know whether any whiteman owns that land?
- A. No whiteman owns that land.
- Q. What is the land like there?
- A. Good for growing potatoes.
- Q. Are there any houses there - Have the Band any houses there?
- A. There was a house there, but there is none now.
- Q. How long have they been going there?
- A. They have been going there for a long time every time the fish comes they go there.
- Q. When did they go there last?
- A. This last winter.
- Q. About how many fish did they get there last winter?

A. We think we caught enough for our own use to last us for the winter.

We think we caught about 300.

Q. About how much land do you want there?

A. We would ask for ten acres there also.

Q. Now do you know about the place you asked for marked "D"?

A. Yes.

Q. What do you want that for?

A. Also for dog salmon.

Q. Does any whiteman own that?

A. No.

Q. Has the Band any houses there?

A. Yes, there is a house there.

Q. In good repair?

A. Yes.

Q. Did you use it last year?

A. Yes.

Q. How long have you been going there?

A. A long time.

Q. What is the land like there?

A. Good.

Q. Do you grow potatoes there?

A. Yes.

Q. Have they any under potatoes there now?

A. Yes.

Q. How much land do you want there?

A. Also 10 acres.

Q. The application marked "E" on the map - do you know that place?

A. Yes.

Q. What do you want that place for?

A. Also for dog salmon - We want it for clams also.

Q. Does any whiteman own it?

A. There is a whiteman there, but we intend to move our fishing houses - there are three houses there.

Q. Does the whiteman own the place that you want to get?

A. No, we don't think so.

- Q. How much land do you want there?
A. Ten acres.
Q. Now about the application marked "F" - Do you know that place?
A. Yes.
Q. What do you want that place for?
A. Also for the salmon there.
Q. Any clams there?
A. Yes there are clams there.
Q. Does any whiteman own that?
A. No.
Q. Any houses there?
A. Yes.
Q. How many?
A. One.
Q. When were you there last?
A. This last winter.
Q. Did the Band live in the house when they went there?
A. Yes, a long time ago.
Q. Have you been going there many years?
A. Yes, for a long time now?
Q. What is the land like there?
A. Good.
Q. Good for vegetables?
A. Yes.
Q. Are you growing anything there?
A. Yes.
Q. Potatoes?
A. Yes.
Q. Do they get enough potatoes there to feed the Band when the Band is staying there?
A. No, not enough.
Q. How much land do you want there?
A. 20 acres.
Q. Why do you want 20 acres there?
A. It is a good wide place.

- Q- If you had 20 acres there what would you do with it?
- A. We would plant potatoes and other vegetables there, and some fruit trees
- Q. Is it cleared land or is there timber?
- A. No, it is not cleared.
- Q. Is it good timber?
- A. No.
- Q. How much cleared land is there there now?
- A. Not very large - it is small.
- Q. Would it be one acre?
- A. I don't know - We don't know how much an acre is.
- MR. COMMISSIONER MACDOWALL:
- Q. Well how did you know to ask for 20 acres?
- A. Well we just named it that because we heard the whitemen naming it.
- MR. COMMISSIONER CARMICHAEL:
- Q. Now about the application marked "C" on Monkey Creek - what do you want that for?
- A. Also for dog salmon.
- Q. Is there a river there?
- A. Yes.
- Q. The land you are asking for, does the river run through it?
- A. Yes, it goes through it.
- Q. Does any whiteman own that?
- A. No, we have 4 houses there.
- Q. Are they in good order?
- A. Yes.
- Q. When did they stay in those houses last?
- A. Last winter. We go there every winter.
- Q. Is that a good fishing station?
- A. Yes.
- Q. What is the land like?
- A. We plant potatoes there.
- Q. Do you get lots of potatoes?
- A. Yes.
- Q. Enough to keep the Band there?
- A. Well, not quite.
- Q. Is it all cleared land, or is it timber?

A. It is timber.

Q. Good timber?

A. No, not good timber.

Q. How much land do you want there?

A. 10 acres.

Q. If you had ten acres there how many houses would you put up ?

A. I think about three houses for the three families with a garden to each house.

Q. Now the next place marked "H" - Do you know that place?

A. Yes.

Q. What do you want that for?

A. Also for dog salmon.

Q. For a fishing station?

A. Yes.

Q. Any house there?

A. It was burned down by whitemen.

Q. When?

A. Mr. Halliday, the Indian Agent knows.

MR. COMMISSIONER CARMICHAEL to Indian Agent Halliday:

Q. When were these houses burned down?

A. About two years ago.

MR. COMMISSIONER SHAW to Indian Agent Halliday:

Q. Is that land owned by a whiteman?

A. Yes, it is a pre-emption and a Crown Grant.

MR. COMMISSIONER CARMICHAEL to the Witness: That land is owned by a whitemen

A. The whiteman asked us to move the house to the other side of the river but before we could do so he burned it down.

Q. Is the place you are asking for now on the other side of the river, and if so does it belong to a whiteman?

A. No, it does not belong to a whiteman.

INDIAN AGENT HALLIDAY: I don't think any whiteman owns that land.

MR. COMMISSIONER SHAW:

Q. On which side of the river do you want this land?

A. The house was on the west side of the river, and the whiteman asked us to move it over to the east side, which is the piece we are applying for.

- Q. How much land do you want there?
- A. Five acres up the river.
- Q. What is the land like there?
- A. No good at all.
- Q. Can you grow anything there?
- A. No.
- Q. Is it just good for fishing?
- A. Yes, it is only good for the fishing.
- Q. Now about the place application was made for at Rupert Arm - It is not on the map - Can you tell us where this place is, if there are houses there, and what you want the land for?
- A. There is one man who always goes there and has a house there - His name is WAKAS.
- Q. Does he belong to this Band?
- A. Yes.
- Q. Are there any houses there?
- A. Yes, we try to fish there.
- Q. Do they get many fish there?
- A. Yes.
- Q. About how many did they get last year?
- A. Over 400.
- Q. How much land do you want there?
- A. Ten acres.
- Q. Can you grow anything there?
- A. Yes, Wakas has a garden there.
- Q. Any good timber there?
- A. It is all burned down.
- Q. Does any whiteman own that?
- A. No, we don't know.
- Q. Now the place marked "I" the small island off Kultah Reserve - Do you know that?
- A. That is a graveyard.
- Q. Do they want the whole Island?
- A. Yes.
- Q. What do you want it for - Just a graveyard?
- A. Yes.

Q. Now about the application marked "J" on the West Arm - Do you know that place?

A. Yes.

Q. What do you want that for?

A. We want it for the fir trees that are there.

Q. Does any whiteman own that?

A. No.

Q. Any fishing there?

A. There is some fish there but not much.

Q. Good timber?

A. Yes. It was burned down some time ago, and it is only for firewood we want it.

Q. How much do you want there?

A. 20 acres.

Q. Could you grow anything there if you took the timber off?

A. No, it is all stone.

Q. The application marked "K" - do you know that place?

MR. COMMISSIONER SHAW to Indian Agent Halliday:

Q. Is that Crown Granted ?

A. That is Sloan's townsite.

MR. COMMISSIONER CARMICHAEL to Witness:

Q. Do you know that Mr. Sloan owns that land?

A. No.

Q. What is the land like there?

A. It is good - mostly stone.

Q. What do you want that for?

A. For firewood.

Q. How much do you want there?

A. Twenty acres.

Q. Now the application marked "L" on the map - Do you know that place?

A. Yes.

Q. What do you want that for?

A. Also for the fir trees.

Q. Any fishing there?

A. There is no river there.

Q. What timber is there?

- A. Fir trees.
- Q. How much do you want there?
- A. Twenty acres.
- Q. What do you want the wood for?
- A. To make our fires to dry the fish.
- Q. Now I want to ask you some questions regarding the Reserves you already have and live on.
- Is this the main home of the Band?
- A. Yes.
- Q. How many houses have you here?
- A. About 22.
- Q. Any cattle or cows?
- A. No.
- Q. Any chickens?
- A. Yes, some.
- Q. How many?
- A. About 70 altogether.
- Q. What is the land around here like?
- A. Good.
- Q. Do they grow anything here?
- A. Yes.
- Q. What do they grow?
- A. Potatoes and other vegetables.
- Q. Do they grow enough to keep the Band when the Band is living here?
- A. No.
- Q. What do you do here - What do you use this Reserve for?
- A. After we have been away to these other places we have been asking you for, we generally come home in the winter time and make our home here.
- Q. How many families live here in the winter?
- A. Nearly 60 altogether - men, women and children.
- Q. Have you any timber here?
- A. Yes there is some timber here.
- Q. What kind?
- A. Principally hemlock, but there are some fir trees.

- Q. No. 2 Reserve - do you know that?
- A. Yes.
- Q. What do you use those two small Islands for?
- A. We also dry fish there.
- Q. No. 3, do you know that Reserve?
- A. Yes.
- Q. What do you use that for?
- A. We also dry fish there.
- Q. Do you fish from there?
- A. Yes, we catch the dog salmon from there - We also have a house there at the river.
- Q. What time of the year do you go there?
- A. Whenever the fish comes.
- Q. Any cleared land there?
- A. Only where the house is.
- Q. Do they grow anything there?
- A. No.
- Q. What kind of timber is there?
- A. No good.
- Q. What is the land like?
- A. It is pretty good just where the house is - Further along it is all stone.
- Q. No.4, do you know that Reserve - that is at the mouth of the Narrows - what do you use that for?
- A. We plant potatoes there.
- Q. Do they do any fishing from there?
- A. No, there is no river there - there is no house there.
- Q. Do you get any codfish there?
- A. Yes.
- Q. Do they use it mostly for growing potatoes?
- A. Yes.
- Q. What is the land like?
- A. We grow good potatoes there.
- Q. What kind of wood is there there?
- A. All the wood is burned down by whitemen.
- Q. How long ago?
- A. A long time ago.

- Q. No. 5 Reserve at the head of the East Arm, do you know that?
- A. Yes.
- Q. What do you use that for?
- A. We also dry salmon there.
- Q. Is there a fishing station there?
- A. We have five houses there.
- Q. What is the land like there?
- A. No good.
- Q. How about the timber?
- A. Good trees for firewood.
- Q. Any good for saw-logs?
- A. No.
- Q. Have you any land there cleared?
- A. Only where the houses are.
- Q. About how many salmon did they catch there last year?
- A. About 300.
- Q. No.6 Reserve, do you know that?
- A. Yes.
- Q. That is used for a salmon fishing station?
- A. Yes.
- Q. They dry their fish as well as catch them there?
- A. Yes.
- Q. What is the soil like?
- A. Good.
- Q. They don't grow much there do they?
- A. No.
- Q. What do they grow, if anyting?
- A. There is nothing grown there.
- Q. The wood there is mostly hemlock?
- A. Yes and some spruce and hemlock there but no fir.
- Q. Any houses there?
- A. No houses now - There used to be some houses there.
- Q. They get to that Reserve by water?
- A. Yes.
- Q. No.7 Reserve, do you know that?

- A. Yes.
- Q. That is a fishing station is it?
- A. Yes.
- Q. It includes a couple of Islands?
- A. There are no islands there - they are rocks.
- Q. Lots of timber there?
- A. Mostly hemlock.
- Q. Any cleared land there?
- A. No.
- Q. Any houses there?
- A. No houses there.
- Q. Is it valuable to the Indians as a fishing station?
- A. Yes.
- Q. No.8 Reserve do you know that?
- A. Yes.
- Q. There is good land there is there not?
- A. Yes.
- Q.? About how much would you say?
- A. It is all good land there.
- Q. Do they grow anything there?
- A. Yes, we always plant potatoes there.
- Q. Do you grow anything else?
- A. Yes, turnips and carrots.
- Q. What about the timber there, is it good?
- A. It has all fallen down (windstorms).
- Q. Any buildings there?
- A. About ten houses there.
- Q. Do the Tribe all go there?
- A. Yes, and stay there at the same time.
- Q. It is an important Reserve?
- A. Yes, it is.
- Q. No.9. Do you know that Reserve?
- A. Yes.
- Q. What is the land like there?
- A. Good.
- Q. Grow vegetables there?
- A. Yes.

- Q. What is the principal use of it?
- A. Dog salmon, halibut and other kinds of fish and also for clams.
- Q. It is an important fishing station then?
- A. Yes.
- Q. Have they any cleared land there?
- A. Yes - it is an old Indian village, and there are about six houses there.
- Q. What about the timber?
- A. There are no trees there; they have all been cut down.
- Q. No. 10 Reserve, do you know that Reserve?
- A. Yes.
- Q. What is that used for?
- A. We also catch the dog salmon there.
- Q. Do you do catch anything else?
- A. We catch halibut, herring and we get clams there.
- Q. Any houses there?
- A. Plenty of houses there.
- Q. Any timber?
- A. Yes, some timber there.
- Q. What is the land like?
- A. Good.
- Q. What quality of timber?
- A. Spruce, hemlock and fir.
- Q. Any good for saw-logs?
- A. No, we can't get them out.
- Q. Any part of this Reserve cultivated?
- A. No.
- Q. Now speaking of your Band generally, what is the general occupation of the Band?
- A. Our principal occupation is trapping.
- Q. When do you go trapping?
- A. Whenever the furs are in good condition.
- Q. Do you value the trapping more than you do the fishing?
- A. They are all about the same.
- Q. Now in a good season what would the Band make from the skins they trap?

- A. If we do well, we average about \$20.00 each.
- Q. What is your main food here?
- A. The salmon.
- Q. Do you use all the salmon you catch for food, or do you sell any?
- A. We have not got enough.
- Q. Outside of fishing for salmon and hunting, do you ever work at anything else - Do you work for the canneries?
- A. Yes - we do our work at home first, and then we go to the canneries.
- Q. Do any go to the whaling stations?
- A. No.
- Q. Do you do any fur sealing now off shore?
- A. Not now.
- Q. Some years ago did you do much sealing?
- A. Yes, a long time ago, we used to go on the schooners.
- Q. And when the Indians were sealing, did they make pretty good money?
- A. Yes, sometimes.
- Q. Is the Band poorer off since they have had to stop sealing ?
- A. Yes, we are poorer off.
- Q. Did you go sealing yourself?
- A. Yes, I went eight times (years). We haven't been sealing since we lost eight young men.
- Q. How long ago was that?
- A. We don't know how many years exactly - but it is over 10.
- Q. What schooner were they on when they were lost?
- A. The "Pioneer".
- Q. Were these young men married when they were lost?
- A. Yes.
- Q. Now about schools - Have you any school here?
- A. No - only the white people has a school and they don't allow the Indians to go to their school.
- Q. Where do your children go to school?
- A. They don't go to school at all.
- Q. How many children are there, say between 7 and 16 years old?
- A. About ten altogether, counting the small ones.

- Q. Have any of them ever been to school?
- A. No.
- Q. Where is the nearest boarding school that the children could be sent to?
- A. There is no school near, only the whiteman's school. There is a school for Indian children at Clayoquot and Alert Bay but that is too far away.
- Q. Have you a church here?
- A. No.
- Q. Does any missionary come here at all?
- A. Yes, sometimes.
- Q. What church?
- A. We don't know what church.
- Q. How often does he come?
- A. It is about a year since he was here - His name was Price.
- Q. Have you any gasoline boats?
- A. No.
- Q. Any sail boats?
- A. Yes, three sail boats.
- Q. And I suppose a number of canoes?
- A. Yes, about thirty.
- Q. Do you build your own sail boats?
- A. No, we just buy the boats, but we build our own canoes.
- Q. Now about firewood. Did you say in your examination that on the shores of your Reserves there was no driftwood?
- A. That is what I said.
- Q. Am I right when I say that so far no whiteman has interfered with the taking of driftwood from the whiteman's shores?
- A. No one has interfered with us.
- Q. Where do you get your firewood?
- A. We cut the trees down.

ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B.C.

MEETING WITH INDIAN JIM CULTEETSUM, THE ONLY SURVIVOR OF THE KLASKINO BAND OR TRIBE OF INDIANS, ON BOARD STEAM SHIP "TEES" on TUESDAY, May 27, 14. William Brotchie acts as Interpreter, and Jim Culteetsum addresses the Commission as follows:

I am very glad of this opportunity of meeting the Commission. I know I am the only man left of my people, and meeting the Commission here - it is just like meeting the Creator himself - I am going to speak about the lands which the Creator put me on - There are only three places that I hold.

There is a place called Klashtish (Reserve No. 3). I want to keep that because I fish there and trap there. This place in particular helps me very largely to make my living. There is another place (No. 2 Reserve) that is also a fishing place of mine and a hunting ground. No. 1 Reserve, I hope the Commission will grant me permission to sell No. 1 Reserve to whatever white men that would like to buy it. Although I don't reside there altogether, still I go there sometimes. These are the only three places that I ask for, with permission to dispose of this one place Reserve No. 1 There is only one place that I am not sure whether it is a Reserve or not - The name of it is OOMINIS - I only got this place for halibut fishing.

MR. COMMISSIONER SHAW: It is not an Indian Reserve - There are just three Reserves that belong to the Klaskino Band - the three that you have just mentioned.

WITNESS: All I wish for is that I may be allowed to catch halibut there.

Q. In the deep water?

A. Yes - and at the other places I want to be allowed to do my trapping there - often whitemen come along and take my traps and destroy them.

Q. You can go and fish halibut in the deep water at any time; and you can trap on any land that does not belong to a white man - If whitemen have interfered with your traps, if you know who they are, if you complain to the Indian Agent he will look after the matter.

WITNESS: That is all I have to say.

THE WITNESS IS THEREUPON SWORN TO GIVE EVIDENCE:

MR. COMMISSIONER SHAW: You stated that you were the only surviving member of the Klaskino Band?

A. Yes.

Q. About how old are you?

A. I am not sure, but I think I am about 40 years of age.

Q. As far as you can remember were there many Indians belonging to this Tribe.

A. There were not many. There were only six counting my father.

Q. Do you mean six men or six altogether counting men, women and children?

A. Six altogether.

Q. How many other grown up men besides your father?

A. There were six old people that I remember - three men and two women.

Q. That is only five.

A. My mother made the sixth.

Q. Are you married?

A. Yes.

Q. Where did you get your wife?

A. From the Koskemos.

Q. How long have you been married?

A. About 19 years.

Q. Have you any children?

A. No.

Q. Did you every have any children?

A. No.

Q. Where have you lived - where is your home?

A. I go out on my own places in the working seasons and then I come to Qiatiesse when I am finished. I go to Quatiesse about the month of April.

Q. Do they do their fishing in the winter time?

a. I don't catch very much fish myself. Just enough for my own use and my wife.

Q. What time of the year do they catch the fish?

A. When we have finished at the canneries we come home and catch the fish.

- Q. How many months out of the 12 months of the year do you spend on your own Reserves?
- A. Three months in the year.
- Q. And where do you spend the other nine months?
- A. I come to Quatiese.
- Q. And do you spend the nine months there?
- A. I come to Quatiese and stay perhaps a month or two months at a time and then I generally go back to my places.
- Q. Have you any right or interest in the Koskomo reserves?
- A. No.
- Q. Do you ever fish at any of the fishing stations of the Koskomo Reserves?
- A. No.
- Q. Do you work for any of the Canneries during the year?
- A. I just worked at the cannery once - the cannery was only running one season.
- Q. Are you quite certain that no other Indian has any interest in the Klaskino Reserves?
- A. I am the only one who has any interest in these lands.
- Q. Can you tell us what these Reserves are like - what kind of land is on No. 1 Reserve?
- A. It is a very good and nice place altogether - It is very level, the soil is good and the trees are good.
- Q. What kind of timber is on it?
- A. All spruce.
- Q. What size?
- A. All good large size.
- Q. And this is the Reserve you want to sell?
- A. Yes. I have just been there lately to measure the size of it.
- Q. Do you know how many acres there are in it?
- A. 800 yards .
- Q. Do you mean 800 yards square?
- A. Just one way 800 steps.
- Q. You don't know how many acres?
- A. NO.
- Q. Why did you go to measure it lately?

A. I wanted to make a report to the Commission when it came.

Q. Have you talked to any whiteman about buying this land?

A. No. I just asked one man one time in Victoria. I asked him to find out for me if I could sell it and he told me he didn't know.

Q. Who was this man?

A. Chris some one - a lawyer.

Q. Have you ever asked the Indian Agent about selling it?

A. No, I never.

Q. Did Mr. Leeson of Quatsino ever ask you about buying this land?

A. Only he wrote for me. It was Mr. Leeson that wrote the letter to the lawyer in Victoria about it.

Q. Did he get a reply from the lawyer?

a. No.

INSPECTOR DITCHBURN here states that it was he who received the letter from Mr. Leeson regarding this matter.

Q. If you sold it, would you expect to get all the money for it yourself?

A. I would like to get the money - I would put most of it in the bank and draw it out when I needed it.

Q. What value do you put on this land?

a. About \$2,000.00.

Q. Is that your own valuation, or have you asked any whiteman about it?

A. It is my own valuation.

Q. Now Reserve No. 2 - what kind of land is on this Reserve?

A. That is also good.

Q. All of it?

A. The river is close by it.

Q. Is it all good level land?

A. It is not all level.

Q. How much of it is good?

A. I cannot say how much.

Q. What kind of timber is on it?

A. Nothing but hemlock.

Q. Are there any houses on it?

- A. *Yes, I have a house on No. 1 Reserve.*
- Q. *And are there any houses on No. 2 Reserve?*
- A. *Yes, I have a house there also.*
- Q. *And what do you use Reserve No. 2 for?*
- A. *I hunt there.*
- Q. *Are there any fish there?*
- A. *Yes, dog salmon.*
- Q. *Do you ever fish there for dog salmon?*
- A. *Just a little - just enough for myself and wife.*
- Q. *Do you ever hunt on No. 1 Reserve?*
- A. *Yes, I get mink there.*
- Q. *Do you ever fish there?*
- A. *Yes.*
- Q. *What kind of fish are there there?*
- A. *Plenty of fish there but I just catch a little at a time.*
- Q. *No. 3 Reserve, what is the land like there?*
- A. *That is very good.*
- q. *Is it all good?*
- A. *Where the house is it is all good - my wife raises some potatoes there.*
- Q. *Do you raise any other kind of vegetables?*
- A. *Only potatoes.*
- Q. *What is the rest of the land like away from the house?*
- A. *It is all stone around it except where the house is - I value it for the river because the salmon runs there.*
- Q. *Do you go there to fish?*
- A. *Yes.*
- Q. *How many houses on this Reserve?*
- A. *Only one.*
- Q. *What is the timber like on this Reserve?*
- A. *Only small yellow cedar.*
- Q. *About how much fur do you trap and sell in a year?*
- A. *If I am lucky I generally get thirty mink.*
- Q. *What are they worth?*
- A. *\$35.00 for thirty mink - that is all I got last year - When the prices are higher I get more.*

- Q. Do you get any other kind of fur?
- A. Yes, I get the raccoon.
- Q. How many dollars worth of those skins do you get in a year?
- A. \$10. or \$15.
- Q. Do you get any other kind of fur besides these?
- A. No.
- Q. Are these reserves near Salander Island, near Cape Cook?
- A. It is far from it.
- Q. You never catch any of these sea lions?
- A. Yes, I used to go after the sea lions when I was younger.
- Q. What did you do with the sea lions?
- A. We got the fat out of them to eat.
- Q. Did you sell the tusks?
- A. There is no sale for them.
- Q. You have not killed any of these sea lions lately?
- A. It is three years since I got any of them.
- Q. Are the skins of those animals any good?
- a. No, no one buys them.
- Q. Do you catch any fur seal or hair seals?
- A. Yes, I used to go with the schooners.
- Q. Do you get any seals now around these waters?
- A. Yes, sometimes I kill a hair seal just for the fat.
- Q. Don't you know that you can get \$3.50 for the tail of a hair seal?
- A. I don't know anything about it - I never heard of it.
- Q. If you take the tail of it to the Indian Agent you can get that amount of money for it.
- A. I am glad to know that.
- Q. Have you any other means, do you ever go out and work at anything else by which you get money?
- A. No, I have no other means. I generally apply to the whitemen around about here, but they refuse to give us any work.
- Q. Do you not go to the canneries to work?
- A. No, it is closed down now - it only kept running for 2 years.
- Q. Have you a gasoline boat?

A. No.

Q. Any sail boats?

A. Yes, I have a sail boat.

Q. Any canoes?

A. I have just got a small one.

Q. You have no horses or cattle?

A. No.

Q. Are the Indians of the Koskemo or Quattiesse Bands - are they perfectly friendly to you?

A. Yes, they are all very friendly to me.

MR. COMMISSIONER MCKENNA: Do you remember when Commissioner O'Reilly set these three reserves aside?

A. I was away with the schooner sealing.

Q. Do you know how many years ago that was?

A. Yes.

Q. That was about 25 years ago?

A. May be it is I don't know.

Q. How many Indians belonged to your Band then, can you say?

A. Six.

Q. Did all these belong to your father's family?

A. No they were not one family.

THE CHAIRMAN: Do the Koskemo Indians use those 3 reserves?

A. Yes, they use these three Reserves at different times.

MR. COMMISSIONER MCKENNA: What use do they make of them?

A. Fishing.

Q. What do they fish for at No. 1?

A. Dog salmon.

Q. Do they get many dog salmon there?

A. Yes.

Q. Do they use No. 2 - that is the Koskemo Indians?

A. Yes.

Q. What do they use it for?

A. They make that their winter place as the name indicates.

Q. Do you belong to the Koskemos?

A. I have only come and joined the Koskeemos recently.

Q. Do the Koskeemos use this Reserve?

A. NO.

Q. Not at all?

A. Years ago they used to go there and catch the dog fish.

Q. How many years is it since they went there?

A. May be 15 or 17 years ago.

Q. do the Koskeemos use your Reserve No. 3?

A. Yes, they go there to catch the dog fish.

Q. Do they go there every year?

A. Yes, they go there every year, but not now.

Q. How long since?

A. About 17 years.

Q. Do they go to Talhees?

A. No, they never went there.

MR. COMMISSIONER MCKENNA: Do the Koskeemo Indians ever go to Reserve No.

A. NO.

Q. Then the Koskeemo Indians don't go to any of these Reserves to fish for the last 17 years or so?

A. 17 years ago they used to go there.

Q. Are you the only one that go to these three Reserves to fish?

A. Just myself and my wife.

Q. And do you go to each one of these Reserves every year to fish?

A. It depends upon the weather - I use them for fishing and trapping.

Q. Where do you call your home?

A. Quatteese.

Q. Do you occupy a house on any one of the three Reserves at any time during the year?

A. Yes, I go there soon after Christmas generally.

Q. To which one?

A. No. 3.

Q. How many months do you spend at each of these Reserves?

A. I go to Quatteese - I stop there one month, and when the

weather gets bad I go to the other places and spend one month there.

Q. And what about the other places - there are three?

A. I go there too - It depends on how I feel.

Q. Was your Band ever united with the Koskeemos?

A. No.

Q. And it was only when you became the sole surviving member that you went and lived with them?

A. I was afraid to stay in my own place all alone, and I went and lived there.

Q. Have you ever joined the Koskeemo Band?

A. No, I have not joined the Koskeemo Band - I am only there as a visitor.

MR. COMMISSIONER SHAW: How old is your wife?

A. She is older than I am.

Q. Do you know how many years old she is?

A. No.

Q. You cannot sell any of your land. If you want to sell any portion of it, you have got to work through the Indian Agent. We are very glad that you are here this afternoon, and we are very sorry that your Band is reduced to one man. You must be an exceptionally good man or you would have gone the way all your friends have gone.

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ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B.C.

Meeting with the Quatsino Band or Tribe of Indians on board the S.S. "TEES", on Wednesday, the 27th day of May, A.D. 1914.

MR. COMMISSIONER MACDOWALL explains to the assembled Indians as to the scope and purpose of the Commission, and

MR. WILLIAM BROTHIE acts as the Interpreter.

CHIEF PASILATH addresses the Commission as follows:

I have just understood what the purpose of the Commission is - although I heard you were coming, although I never understood what they were for until now. About the lands that has been given to us by the Government - I have never had any thorough understanding how it is that the Government say it belongs to them, and how some say it does not belong to them or whether it is to be made smaller or made larger; I don't know which - All I know is that there are five different places here (Reserves).

MR. COMMISSIONER SHAW: And a graveyard?

WITNESS: The graveyard makes the sixth. I desire to put the question - is this land ours, or is it not?

MR. COMMISSIONER MCKENNA: You will be answered at the end of your address - go right on.

A. I cannot go right on until I know whether those lands are ours - Then I shall know what to say after we know it is ours.

MR. COMMISSIONER MCKENNA: The object of the Commission coming here is to secure to you and the Indians the Reserves. We are here to remove the doubt which troubles your minds. When we have finished, whatever we decide upon as Reserves will be yours for sure - Of course you understand that when I say it will be yours for sure, it does not mean that you can sell them - It means that they will be kept for you and your Band by the Dominion Government.

WITNESS: I thank you - we are very thankful to hear that. Now I want some additions to the land; to those five places

besides the graveyards; and we want some more land added to it, and we want these lands to be added to it so that we will be able to sell them.

MR. COMMISSIONER MCKENNA: It may be just as well to tell you that we cannot get any additional lands for you for the purpose of its being sold - the only purpose for which we can give you additional lands is for its being used for your suppers and sustenance. Those Indians are very well provided with land - much better provided for than any of the other Indians of this Coast - Not only is the area large, but the Reserves have been well placed; and it is just as well for you to know that you would have to show very strong reasons before you would get any more additional lands. Now we speak to you frankly, and we expect you to speak frankly to us.

THE CHIEF: We want a place called QUACLEO.

MR. COMMISSIONER MCKENNA: Is it a Reserve now?

A. I don't know.

Q. Where is it, can you show us on the map where it is?

A. (after perusing map) It is in another Inlet this side of the lighthouse - it is not on this map.

INDIAN AGENT HALLIDAY produces another map.

Q. Can you show us on this map where this place is you want?

MR. COMMISSIONER MCKENNA: Do you know you have a Reserve there of six acres on the point?

A. No answer. We want this side because the river is there.

Q. Opposite to where your Reserve is at the present time?

A. Yes.

MR. COMMISSIONER SHAW: They want a piece of land at the mouth of a river of Browning Creek - It is South West opposite No. 12 Reserve, and is marked "M" on the map.

THE CHIEF: Mallette is another place that I would like to ask for, but since you have told me that we have enough land or even too much, that is the reason I do not want to ask for it - although I would like to get it.

MR. COMMISSIONER MACDOWALL: Where is it on the map?

THE CHIEF: I mean if I cannot get it, I will regard it as having been stolen.

MR. COMMISSIONER MCKENNA: You are talking too much and not saying enough - Don't you know that there is a Reserve of the Koskemos right there at that point?

A. That is why I put a claim to it because my father is a Koskemo.

MR. COMMISSIONER MCKENNA: We have dealt with those Reserves long ago - We are not here to discuss the Koskemo Reserves. Do you mean that the Koskemo Indians should not have that Reserve and that your Band should have it?

A. I am part Koskemo myself, and I also have a house at the Koskemos place.

Q. My question is do you claim that this Reserve should belong to the Quatsino Band and not to the Koskemo Band?

A. No.

Q. And you are satisfied if it remains as a Reserve of the Koskemo Band?

A. I don't want it for the Quatsino's; but I just wanted to say that to help out the Koskemos.

Q. That is enough now - go on to the next point.

A. This man here (Quocksistala) wants to ask for a small place over here - there is a small river there.

MR. COMMISSIONER SHAW: Where is it on the map - Is that an Indian house over there?

A. It was a whiteman's house, but he left here a long time ago.

MR. COMMISSIONER MCKENNA: That land is owned by a whiteman and you cannot get that land - it belongs to Leeson's father. We cannot do anything for you in regard to that place. We cannot give you land that is already owned by a whiteman.

QUOCKSISTALA: We know that before the white man came that we owned that part of the country, and since you have told me that it belongs to a whiteman now, do we understand that the Government has deprived us of the land and our food?

MR. COMMISSIONER MCKENNA: That land has been given to the white-
man by the Government and it cannot be taken away from him
You might as well go and claim the cannery. NOW CHIEF
if you have anything else to speak about, speak about it now.

THE CHIEF: Do I understand that because the whiteman's house is
there that that is the reason we cannot get it?

A. The man that got it from the Crown and we cannot
do anything with it.

QUOCKSISTALA: You whiteman do not understand us. We value the
rivers more than we do the land - the whiteman value the
land more than they do the waters - Now we ask for the
waters because we live on the fish - We don't want the
land - we want the river because we get our food from it.

MR. COMMISSIONER MCKENNA: Mr. Leeson or any whiteman do not own
the waters and you can fish there whenever you like. What
I mean is you can fish at the mouth of a stream and in
all of the waters that are outside the whiteman's land.

THE CHIEF. About our Reserves where our houses are at present -
We do not know the size of them, and we would like to know
how much land we have in them.

MR. COMMISSIONER MCKENNA: They own 8½ acres there.

THE CHIEF: There is a whiteman often wants us to move our grave-
yards - If I have to move the graves, it would be hard for
me to do it.

MR. COMMISSIONER MCKENNA: If the graveyards are on an Indian
Reserve, you need not pay any attention to the whiteman.
Do you mean if the graveyard is on an Indian Reserve?

A. Yes.

Q. Well, pay no attention to any whiteman that speaks to you
about it.

THE CHIEF: What about the whiteman's house that is right on
our land. When Mr. Leeson first came here he built a house
there right on the point right in our village.

Q. Does Mr. Leeson use that house?

A. He is not here now, and we want to know whether that land
is owned by us now or does it belong to the whiteman.

MR. COMMISSIONER MCKENNA: The land belongs to the Indians and Mr. Leeson has no claim to it.

Mr. Leeson may remove it if he wishes, but if he does not remove it you can claim the house - No whiteman has any right to come on to an Indian Reserve.

THE CHIEF: Will you notify Mr. Leeson?

MR. COMMISSIONER MCKENNA: The Agent will notify Mr. Leeson that it has got to be removed by a reasonable time, and if it is not removed within a reasonable time, the Indians can do what they like with it.

THE CHIEF: We want to ask for a placed called Tennaht.

MR. COMMISSIONER SHAW: Where is it on the map?

A. It is marked "N" immediately west of Reserve No. 14 on the opposite side of the river - he wants it to go to the bank of the river.

THE CHIEF: We want No. 11 Reserve to come to where the river is.

INDIAN AGENT HALLIDAY: No. 11 has three rivers on it now?

THE CHIEF: You must be mistaken. There is only one river where the fish run up.

HARRY TLAKWACKALAS: I want a place called Hamshu on the opposite side of Quatleo.

MR. COMMISSIONER SHAW: Where is it on the map?

A. (He points out on the map approximately where the place he wants is situated).

MR. COMMISSIONER MCKENNA: We cannot give land to individual members of the whole Band, If we give any at all it is for the use of the whole Band; so that already application has been made for a piece of land at the very place you indicate - if you get a piece of land there it will be for the use of the whole Band and any member of the Band can go there, so that there is no necessity of any one member asking for land there because it is for the use of the whole Band - We are not promising to get the land at this particular place, for we think that land has already been conveyed by the Crown to a whiteman - This request is

covered by the previous one.

MR. COMMISSIONER MCKENNA: Apart from your lands have you
any more statements to make?

A. The reason I asked for Quarleo is because I hunt there.

Q. We are now done with the lands - Do you want to talk about
anything else?

A. I want to know if I and my people can go and hunt up at
the head of all the streams around about here?

MR. COMMISSIONER MCKENNA: Indians are free to hunt the same as
whitemen on all lands that are not fenced in - but if a
whiteman has fenced his land, or if he has any natural
boundaries showing his land, then you have no right to
hunt and trap upon that land without the consent of the
owner.

THE CHIEF. It will be a long time before the whiteman comes and
covers and fences our country,

THE CHIEF IS HEREUPON SWORN TO GIVE EVIDENCE.

MR. COMMISSIONER CARMICHAEL: How many grown up men have you in
the whole Band?

A. Five real Quatsinos.

Q. Who are the others that are not real Quatsinos?

A. There is one Nahwitti man here.

Q. Who are the others?

A. There is one man here who is a half Koskemo - He don't
belong altogether to our Band.

Q. Yes, who are the others?

A. There is another man here here who is a half Koskemo.

Q. How many men here now that are real Quatsinos?'

A. Five men and myself - Six altogether.

Q. Are there many who are not Quatsinos but who live with the
Band?

A. There is one man on shore who is a Koskemo.

Q. What is the general occupation of your Band - what do you
do for a living?

A. Our occupation is hunting.

- Q. What do you get when you hunt?
- A. Wolves, panthers, raccoons, mink, marten and land otter.
- Q. Does the Band make more money out of hunting than they do out of fishing?
- A. I made more money when I was bass at the cannery.
- Q. Have they any gasoline boats?
- A. No.
- Q. Any sail boats?
- A. Just one small boat.
- Q. And how many canoes?
- A. Plenty of them - seven.
- Q. What do they use for food?
- A. Halibut.
- Q. Do they get any dog salmon?
- A. Yes, that is one of our principal foods.
- Q. What is their principal food?
- A. All the salmon kind - There is the dog salmon, the humpbacks, the co-hoes, and the halibut is our principal food.
- MR. COMMISSIONER SHAW: Any herring?
- A. Yes, we catch them also.
- Q. Do they sell the fish they catch or do they use them all for food?
- A. We sold some halibut to the cannery and also to the vessels that come in here to buy halibut from us.
- Q. Have you any chickens on your Reserve?
- A. No.
- Q. Any cattle?
- A. No.
- Q. How many children have you got in the Tribe from 7 to 10 years of age?
- A. Five.
- Q. Have you any school here?
- A. No.
- Q. When you say five children, are you counting the babies?
- A. The smallest one is about two years old.
- Q. How many babies are there?

- A. There is one about 2 years old, and one about 3 years old.
- Q. From your Tribe, do any children ever go to school?
- A. No.
- Q. Have you any missionary here?
- A. No.
- Q. Has a missionary ever been here?
- A. No.
- Q. There is a doctor near here, is there not?
- A. Not here - there is one up at Koskemo.
- Q. Does the Doctor ever come to see you?
- A. No, he has never been here yet.
- Q. If anyone is sick, do they go to the doctor?
- A. Yes, I went to him myself when I hurt my arm.
- Q. This village here is called Grass Point, is it not?
- A. We don't know it by that name - All we know is the white man's name: Winter Harbour.
- Q. Is this the principal home of the Band?
- A. It is now, although our former home was somewhere else.
- Q. Whereabouts?
- A. Tennaht.
- Q. What is the land like here?
- A. It is just the same as when we first came here - it is no different.
- Q. Is it good growing land ?
- A. It is nothing but shells here.
- Q. Do they grow anything?
- A. Sometimes one takes a notion to plant potatoes there.
- Q. How many houses there?
- A. Seven.
- Q. Any timber on this Reserve?
- A. Yes, but not where the houses are -- there are some further back - some were cut down and others blown down.
- Q. No. 11, do you know that Reserve?
- A. Yes.

- Q. What do you use that Reserve for?
- A. It is our halibut fishing place in the summer time, and when winter comes we go some other place.
- Q. Any houses there?
- A. No there are no houses there now - They have been taken down and some have been blown down by the wind,
- Q. Any timber there?
- A. Yes, there is some timber there at the back.
- Q. Good timber?
- A. Not very good - Some spruce and hemlock there.
- Q. What is the soil like?
- A. The same as the other soil - some broken shell fish there.
- Q. Now Quatleo No. 12, what do you use that for?
- A. We catch and dry the dog salmon there, also Co-hoes.
- Q. What is the timber like there?
- A. Some spruce, hemlock and cedar there.
- Q. Any cleared land there?
- A. Yes, there is some cleared land there - There was a house there some time ago but it is not there now.
- Q. Do they grow any vegetables there?
- A. No.
- Q. The timber that is there, is it good for saw-logs?
- A. No, I don't think so.
- Q. #14 Reserve, do you know that place?
- A. This Clienna is on the opposite side of an Indian Reserve Clienna is not an Indian Reserve.
- Q. What do you call that Reserve there by?
- A. Kakumkaleese.
- Q. What do you sue that for?
- A. We also get dog salmon and co-hoes there.
- MR. COMMISSIONER SHAW: (Showing the Winoes) the map. Is that #14 marked on the map?
- The Chief with the map before him identified Clienna #14 as Tennaht, and No. 16 as Kakumkaleese.
- MR. COMMISSIONER SHAW: He does not recognize Clienna as an

Indian Reserve at all. He points out a piece of land which he describes as not being an Indian Reserve at all.

MR. COMMISSIONER CARMICHAEL: Is Tennahat the place you referred as being the former home of the Band?

A. Yes.

Q. What do you use that place for?

A. We catch dog salmon there.

Q. Many houses there?

A. There were nine houses there but they have fallen down.

Q. What is the timber like?

A. The same as it is here - mostly spruce, hemlock and cedar.

Q. What is the soil like there?

A. The soil is fairly good - very dark soil but mixed up with broken shells.

Q. Do they grow anything at all there such as potatoes?

A. No, not now.

Q. No. 15, that is a graveyard?

A. Yes.

Q. No. 17, Kakumkaleese, what do they use that for?

A. We fish and hunt there.

Q. Any houses there?

A. No.

Q. What is the timber like?

A. Hemlock, spruce and some cedar.

Q. You have several places at which you have no houses - when you go there, how do you live?

A. We have houses at Tennahat and we come back there at night.

Q. Now you have asked for some land at Quatleo - what do you want that for?

A. We want it for hunting and fishing.

Q. Are you accustomed to go there hunting and fishing?

A. Yes, all the time.

Q. Did you ever build any houses there?

A. Yes, there is a house there now. The house is on the Indian Reserve; but the place we want is on the other side.

- Q. Are there any houses on the place you want?
- A. No. There was a house there but it was taken down.
- Q. Who took it down?
- A. The Indian that owned the house took it down.
- Q. Why did he take it down?
- A. I just moved it to the other side - no one instructed me to take it down.
- Q. About how much land do you want there?
- A. We would like to have land there the whole length of the river.
- Q. Now you want a piece at a place called Tennahat across the river marked "N" on the map?
- A. Yes.
- Q. What do you want that for?
- A. For fishing and hunting.
- Q. Have they any houses on that piece they want there?
- A. No.
- Q. About how much land do you want there?
- A. The length of the river.
- Q. Do you get any sea otter here?
- A. No.
- Q. Do they get any sealing from here?
- A. No.
- Q. Did they ever do any in the days of open sealing?
- A. Yes, I used to work at that.
- Q. And did the Band make considerable money out of that?
- A. Yes, that is why we are so poor now because we cannot do anything.
- MR. COMMISSIONER MCKENNA: We are very pleased to meet you here and to hear the statements that you have made to us - These statements have been taken down and will be carefully considered by us on our return to Victoria and with a view of doing all that we can to protect your legitimate interests.

ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B.C.

Meeting with the Nuhwitti Band or Tribe of Indians on the S.S. "TEES", on Thursday, May 28th, 1914.

MR. COMMISSIONER MCKENNA explained to the assembled Indians regarding the scope and purpose of the Commission, and WILLIAM BRETCHIE acted as Interpreter.

CHIEF GEORGE addressed the Commission as follows:

There is no need of my making a long speech in addition to what I have always said - It is now a good while since our Reserves have been measured out to us for our use, and we have been satisfied with it, and we wish it to remain so. The main thing that I want to mention are the rivers - I think there are three or four of them because we use them, and we are now losing our principal food the halibut - it is now taken by the whitemen who is coming here now. This river the Tsutas empties into the Skusharte Bay - - another one Nawhitti river, it is a place right at Nahwitti (Reserve #4). Another river calle Kosas, another river called Somach at Sea Otter Cove (Reserve No. 3) - Another river called Wakami at the S.E. of Negei Island on Christie Pass. There is one place which is very sore to my heart;this place I name Paklunts. It has been taken away from me by the whitemen, and I ask that it be returned to me. I thank you gentlemen for having come here, and I have some hope now of claiming my land which has been taken away from me - I am so hopeful of getting it back for my children - and another place called Glenalagoug (reserve #5). A whiteman has come there to live, and we consider he is too near to our place. I feel somewhat glad of meeting the Commission, it has given me some hope now of getting these places back again for my children - Before this I have just been losing heart becuase I see whitemen coming around, and I thought the whole Nahwitti would be taken away from us entirely.

There is another place in Shusharte Bay which we call Khatish where our forefathers lived many years ago - Of course we have not lived there lately - I ask that that should be reserved to us. There is another place called Ouchtum (Reserve No. 3). I want to keep that Hope Island we want to keep that (Reserve No. 1) I mean the whole Island.

THE CHIEF IS HEREUPON SWORN TO GIVE EVIDENCE.

MR. COMMISSIONER MACDOWALL: What is your name?

A. My Indian name is Kaleet.

Q. Are you the Chief of the Nuhwitti Tribe?

A. Yes.

Q. You stated that you were satisfied with your Reserves - is that the case?

A. Yes.

Q. Do you know Hope Island, No. 1 Reserve?

A. Yes.

Q. Is that their principal village?

A. Yes.

Q. Mr. Halliday, the Agent says there are 52 people living altogether in the Nahwitti Band - Do you think that is about right?

A. Yes.

Q. Can you tell me how many of these are grown up men - Mr. Halliday, the Indian Agent says there are about 19 full grown men - is that about right?

(The Chief starts to count them.)

Q. Never mind answering that Chief we can get that from the Agent.

Q. Do you know how large Hope Island is - It is said to contain 8500 acres - Is that right?

A. No, I don't know by that measurement - All we know is the size of the Island from one side to the other.

Q. What do you use this Island for?

A. It is for the animals that are on it, and the trees on it for making our canoes; and there are different places all

around it for our fishing stations where we catch the fish and halibut, and some places where we get the clams.

Q. What animals are on it?

A. Mink, land otter, raccoon, deer and the sea lion which come around on the outside of it, and the hair seal.

Q. Do they get many deer there?

A. No, we don't get many deer because we know there is a law against us killing them.

Q. It is only against killing deer out of close season. You can kill them for your own food at any time - that is the male deer, but only for food.

Q. Do you get many fur on this island?

A. Yes, we get quite a number of them - that is our principal work, and that is principally how we get the money.

Q. Can they make a comfortable living out of the furs they get on this island?

A. Yes, we get enough from what different places where we hunt for them. When we think the number of animals are getting less at one place, we stop hunting there and go to another place, and we stay there until they have increased - We allow the animals to increase instead of allowing them to decrease.

Q. Do you use this Island as a base for catching halibut?

A. Yes, each one of us has a place of our own around this Island - We go to our own place and don't interfere with the others fishing.

Q. And do they catch enough halibut with the fur to give them all a comfortable living?

A. Yes, we did sufficient, but lately it has not been enough because there are so many whitemen coming here to catch them as well as ourselves.

Q. What whitemen have been catching them - where did they come from?

A. There are many whitemen who have come here of recent years, but we don't know exactly where they come from;

- But we have an idea they come from the American side, from Seattle.
- Q. Do they come in boats?
- A. In gasoline boats.
- Q. And where do they catch the halibut, is it close to the shore?
- A. Outside of Nahwitti and close in. They come to our fishing grounds.
- Q. How far is the fishing ground off Hope Island?
- A. There are some nearer in than the others; the furthest ones would be about three or four miles out.
- Q. Do these American people come to the close in places too?
- A. Yes, they come in close.
- Q. Have the American people been stopped, or are they still fishing around here for halibut?
- A. We have heard of them not being allowed to come and fish but yet they still come. Although these American boats have been reported to the Indian Agent at Alert Bay it seems to have no effect upon them; they still come and spoil our fishing by taking the insides of the halibut and throwing it overboard and spoiling our bait. Some of the fish we have caught have had hooks in their mouths and that is how we know they are spoiling our fishing.
- Q. When did you see the Americans here fishing last?
- A. Only last winter.
- Q. How did you know they were Americans from Seattle?
- A. We are not sure that they are Americans or not - We only think they are American vessels, because we have been advised to look out for American vessels and fishermen.
- Q. Do you know Reserve No. 1, Hope Island?
- A. Yes.
- Q. Is there any good soil on that Reserve?
- A. On the south side of the Island is good soil - the outside of it is not very good because there is nothing but grass there.

- Q. Can you show us on the map where the good land is?
- A. Going toward Bull Harbour it is good land, and the South half of the land is good right up to Bull Harbour, but the North part is not very good.
- Q. Is this part marked Roller Bay swampy?
- A. There is plenty of water there and there is a lake there; and also at the upper end of the West part of the Island is also swampy, and at Mexycana Point there is a lake there.
- Q. What is the western part like?
- A. In the south part is good land, and the North $\frac{1}{2}$ is poor land, Further up it is all rock.
- Q. South of this mountain it is good - Is that correct?
- A . Yes, there is a Bay that runs in there.
- Q. Is it correct to say that the South Eastern part of the western part of the Island is good land?
- A . It is also good there.
- Q. That would be about $\frac{1}{4}$ of the west part of Hope Isl. that would be good?
- A. Yes.
- Q. Is there good timber there?
- A. There is some very good timber there. The biggest part is not much good - Spruce, hemlock and cedar principally.
- Q. Is the cedar good enough for making canoes?
- A. Yes.
- Q. You can get good long poles out of the other can you?
- A. Yes.
- Q. And good firewood?
- A. Yes.
- Q. Do you get lots of firewood on the beaches?
- A . Yes, there is any amount there.
- Q. How many houses are there on Hope Island?
- A . There are nine places besides the main village - One house at Bull Harbour and 3 houses at the west end of Marycawa Point, 2 opposite Plover Island and 3 just west of that.
- Q. Another house on the North West of the main part of an

Island.

Q. How many houses in the main village?

A. 18 houses in the main village.

Q. Have you any gardens on this Island?

A. Yes, at Maxycana Point we have some, and up near Cape James we have some gardens, and there is a small island in Bull Harbour where we have a garden and also at our main village

Q. What do you grow?

A. Potatoes, only, nothing else.

Q. No. 2 Seaouch Reserve, do you know that?

A. Yes.

Q. Does any Indian live there?

A. Not now - I was the man who used to live there but I was driven away by the whiteman.

Q. How long ago is it since the whiteman drove you away?

A. About three winters ago now.

Q. And when did you live there last?

A. The year before last I went there to get some fish but I was not there long.

Q. Was the whiteman there then?

A. Yes.

Q. How many years ago is it since he occupied your house and lived there?

A. I can't exactly tell but it is some years.

Q. Did you have any houses there?

A. Yes.

Q. What use is this Reserve to the Band?

A. Hunting for different kinds of animals such as mink, coon otter, bear and deer, but since the whiteman has come there I cannot do that anymore.

Q. Do you know the size of the Reserve?

A. I am not sure but I think it is about six acres according to what the whiteman say it is.

Q. What kind of land is there on Soomach Reserve?

A. That is why the place is so precious to me because the soil

- is so good.
- Q. Had you a garden there?
- A. Yes, I used to have a garden there.
- Q. What did you grow there?
- A. Potatoes.
- Q. Is there any timber on it?
- A. Yes, there is some there.
- Q. Is it good timber?
- A. No, it is not good - it is spruce.
- Q. Is it large?
- A. Yes, there are some large trees there.
- Q. Do you know No.3 Reserve?
- A. Yes.
- Q. Have you any houses there?
- A. Yes.
- Q. How many?
- A. One house. I am the only man that goes there with my family
- Q. How long in the year do you live there?
- A. In the summer time I always go there.
- Q. How long in the summer do you spend there?
- A. Generally one month - I stop there generally until the weather gets bad.
- Q. What do you use it for?
- A. Catching halibut and hunting animals and gathering shells on the beach.
- Q. What do you do with the shells?
- A. I sell them to my neighbouring Indians and they take them down south and sell them.
- Q. Can you get much money for them?
- A. Yes - Of course it was not in money it was generally in blankets that we paid each other a long time ago.
- Q. What do the people down south use them for?
- A. I don't know - I generally sold them to the neighbouring tribes and they took them down south.
- Q. Is there good soil on this Reserve?
- A. Yes.

- Q. About how much of it would be good soil.
- A. At Cape Scott it is an Island - good soil all around
- Q. Have you a garden there?
- A. Yes.
- Q. What do you grow?
- A. Potatoes.
- Q. Any houses on this Reserve?
- A. Yes, there are a good many houses there - that is only the frames of the houses are there now but the covering are not on - they are old - it is an old camp.
- Q. Are there any big houses on that Reserve that the Band use together?
- A. In former times there used to be - We all used to live there.
- Q. Are you the only one who uses that now?
- A. Yes, just myself and my children.
- Q. Is there good timber on that Reserve?
- A. It is not good - there are very small trees there.
- Q. Now No. 4 Reserve - do you know that?
- A. Yes.
- Q. Are there any houses there?
- A. Yes, there are some houses there.
- Q. How many?
- A. Four.
- Q. Are they occupied?
- A. Yes, there are some of our people there now.
- Q. Do they live there all the year round?
- A. Yes.
- Q. How do they get to this Reserve?
- A. Go in our canoes.
- Q. Have you a good landing there for your canoes?
- A. Yes. There is also a whiteman there who wants to take it away from us.
- Q. Who is this whiteman who wants to take this away?
- A. Harry Wilson.

Q. Where does he live?

A. It is on this end of the place. There is a river there and we have a place at this river, and just alongside of our place this whiteman lives.

Q. Can you show us on the map where the whiteman lives?

A. In a Bay at the south side of the Reserve - On the south boundary line of the Reserve. There is a river there, and he is there.

Q. Are you sure this whiteman is on the Indian Reserve?

A. I understand that our Reserve is 22 acres?

A. That is right.

Q. Well we think the whiteman is on the Indian Reserve, but We don't know the measurement.

No one can take land from your Reserves - You had better report the matter to the Indian Agent Halliday, and he will look into it for you.

A. I have not reported this whiteman being there before. This is the first time I have ever mentioned it. The reason I have never reported it is because I see other whitemen come to other places and stay a short time and then leave.

Q. Is the soil on this Reserve good?

A. It is very good where this whiteman is now.

Q. But is it good on the Indian Reserve?

A. Yes, our people plant potatoes there.

Q. Is there much timber on it?

A. Yes.

Q. Is it good?

A. No, it is not good.

Q. Any cedar big enough for making canoes?

A. No.

Q. Do they get plenty of driftwood for firewood there?

A. Yes, plenty.

Q. Now we come to No. 5 - do you know that Reserve?

A. Yes.

- Q. Does anyone live there?
- A. Yes, some of our people are there now.
- Q. How many?
- A. One man and his family.
- Q. How many has he in the family?
- A. Just one and his wife there.
- Q. Do they live there all the time?
- A. Yes.
- Q. They don't live in the village on Hope Island?
- A. Yes, he goes there.
- Q. Where does he live most?
- A. He goes there in the summer time - Generally all of us go there.
- Q. How many houses there?
- A. Four houses.
- Q. How is the soil there?
- A. Very good.
- Q. Do they cultivate it?
- A. Yes, they plant potatoes there all the time.
- Q. Do you get good crops?
- A. Yes.
- Q. How is the timber?
- A. Some of it good but not all.
- Q. Is there any timber there good for canoes?
- A. Yes, it is good for canoes.
- Q. Now you said whitemen were coming and living near you - Do the whitemen interfere with you?
- A. This whitemen is on the Reserve there.
- Q. If you report the matter to Mr. Halliday the Agent, he will look into it for you.
- A. The whiteman is burning the trees on the Reserve and clearing the land.
- Agent Halliday explains how it is that this whiteman is adjoining the Indian Reserve.
- CHIEF: The whiteman's fires are burning behind our houses there and destroying our trees.

MEETING WITH THE NAHWITTIS
XXXXXXXXXXXXXXXXXXXXXXXXXXXX

- Q. This season?
- A. Not this season.
- Q. How are the people of your Band are they comfortably settled and well off?
- A. We are comfortably situated - we get enough from all those different places where we work to make us comfortable at our home.
- Q. Do you ever work out for wages?
- A. No - we just went up to the Cannery at Quatsino but now this is stopped.
- Q. Have you any gasoline boats?
- A. We got two.
- Q. Have the Band any sailing boats?
- A. No.
- Q. About how many canoes have they?
- A. We have many small canoes.
- Q. Have you any cattle or sheep?
- A. No.
- Q. Have you a school?
- A. No.
- Q. Do any of your children go to school?
- A. No.
- Q. They don't go to any boarding school at all?
- A. No - There is one man here who went to school one time.
- Q. Where did he go?
- A. To Alert Bay.
- Q. Would you like to have a school established here?
- A. For a long time that was our wish, we always said that to the missionary when they came here years ago.
- Q. And if you had one would you send your children there regularly?
- A. Yes, If there was a schoolhouse come to this place we would send our children to it but we don't want to send our children to other places.

- Q. Why don't you want to send your children to Alert Bay?
- A. Because when they go to these distant places we would not know how they were getting on- they might get sick and die and we would not know anything about it.
- Q. How many children of the Band would be old enough to go to school?
- A. More than ten.
- Q. Does any missionary come to see them?
- A. Yes, he comes to speak to us about these things but it seems to no purpose - he does not makes his words true - he don't make the school.
- Q. Where does he come from?
- A. From the north - his vessel is outside there now.
- Q. Does a doctor ever come to see you?
- A. Never.
- Q. Would you like to have a doctor come to see you when you are ill?
- A. Yes.
- Q. There is a doctor at Alert Bay, and if you get ill you can go and consult him. You said you wanted to speak about three or four rivers. The first river you mentioned is Tsutas. Do you want any land there?
- A. The reason I want that is because the river is there, and also because there is a beach there where there are crabs.
- Q. Can you show us on the map where it is?
- A. I want a piece of land between two rivers flowing into Shushartee Bay marked "P" on the map.
- Q. How many acres do you want there?
- A. 10 acres. What we want that particularly for is for the clams and crabs there on the beach.
- Q. Now you asked for Nahwitti river - can you show us on the map where that is?
- A. I can't tell by that (It is unmarked both on the map and on the chart) Is the river in the whiteman's land?
- A. Yes, the whiteman is living there at the river.
- Q. That river is on his farm, and I am afraid we cannot get

- that for you. Now you asked for a place called Kosso on Cache Creek - What do you want at Cache Creek?
- A. There is a lake there which I would like to have - this was at one time our former village, and a whiteman is living there now.
- Q. I am afraid that has been sold by the government to a whiteman so that we cannot do anything with it. Now about Wakani South of Negoi Island in Christie Pass, what do you want there?
- A. I want this place for the fish that runs there - for the salmon.
- Q. Can you show us on the map where it is?
- A. It is to the North of Negoi Island and is marked "Q" on the map.
- Q. How much land do you want there?
- A. 20 acres.
- Q. What fish do you want to catch there?
- A. Co-hoes.
- Q. Now about Pa-klum-tz you said this was taken by a whiteman, and under those conditions we cannot take it away from the whiteman.
- Q. I ask that this whiteman be removed from there.
- MR. COMMISSIONER CARMICHAEL: If the land has been granted by the Government to a whiteman we cannot remove him any more than an Indian could be removed by a whiteman from his Reserve.
- MR. COMMISSIONER MCKENNA: You swore that you had a house and lived on the Somach Reserve?
- A. Yes.
- Q. I understood you to say that a whiteman came there about 3 years ago - is that correct?
- A. No, before that.
- Q. How many years ago, 4 or 5 years ago?
- A. Yes, about 5 years ago. I have not kept an account of it.
- Q. Did you live in the house upon the Somach Reserve up until the time the whiteman came there?
- A. Yes, I was there when the whiteman came.
- Q. Were you cultivating the land there and growing potatoes there?

- A. Yes, before the whiteman came.
- Q. And you said that was particularly good land?
- A. Yes.
- Q. Is it better land than any of the land on your other Reserves?
- A. Yes.
- Q. It is the best land you have reserved for you?
- A. Yes.
- MR. COMMISSIONER SHAW: When did the whiteman drive you away from this land?
- A. He did not order me away when I was there - but when I went there the next time I found my house all down - he had pulled it down himself. (the whiteman).
- MR. COMMISSIONER MACDOWALL: Was the house in good condition when he pulled it down?
- A. It was in good condition - I had just fixed it up and it was in good repair.
- Q. Do I understand that the house was burned down when you went back?
- A. Yes.
- Q. Is there a good landing on that Somach Reserve?
- A. Yes, particularly good.
- Q. Did they go from there to fish halibut?
- A. Yes.
- Q. Do they consider that a good halibut fishing station?
- A. Yes, because the beach there is so calm.
- Q. Does it afford you a good look-out?
- A. Yes.
- MR. COMMISSIONER SHAW: How long was it from the time you last lived in the house until you went back and found it burned down?
- A. From the time I left it until I went back it was two months, and I found it burned down.
- MR. COMMISSIONER MACDOWALL: And how long ago was that?
- A. I am not sure but I think it was four years ago.
- THE MEETING AT THIS POINT ADJOURNED.

ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B.C.

Meeting with the Quawshelch Band or Tribe of Indians on board the S.S. "TEES" on the 29th day of May, 1914.

WILLIAM BROTHIE acted as Interpreter, and Mr. Commissioner Carmichael addressed the assembled Indians as to the scope and purpose of the Commission.

On behalf of Chief CESAHOLIS addressed the Commission as follows:

I am glad to see you today* I give you the welcome of my heart - I speak for my son who is the Chief of our people. I am glad you came to see me - I am an Indian, and to see you makes me feel glad. You see how I am here - my number is not very many; there are only a few of us who are not present - I am an Indian here placed by God in this land, and I look upon our places in this country as ours because our grandfathers and greatgrandfathers handed this down to us - That is the reason why I hold this land, and I want to keep it all the time for my children from which we get our food. There is one place in particular we want - it is called Kwathwalalis. This place is on the North-East side of Cape Caution.

MR. COMMISSIONER SHAW: Can you show us on the map where it is?

The Witness here points it out on the map, and it is marked "R" at a place called Indian Cove.

WITNESS: The next place is called "Nathlegalis:"

Q. Can you show us on the map where it is?

INDIAN AGENT HALLIDAY: It is just about 1½ miles to the South side of White Rock on the boundaries of this Agency from the Bella Coola Agency - it is near to the entrance of Rivers Inlet.

WITNESS: There is one place called TAKAWIS.

Q. Can you show us where that is on the map?

A. It is now on that map.

MR. COMMISSIONER SHAW: It is just on the northern side of Takush village where we were this morning.

Q. Do you want the Point or the Bay?

- A. There was a sawmill there once. (The desired location is marked "S" on the map).
- Q. From these mentioned before on both sides from Cape Caution to Rivers Inlet we want from there all the land on both sides until it comes to where we are now, Hickey's Cove. I want the whole Inlet up to the head - up at the head of the Inlet where there is a lake - We call that TSALATIA - There are two Inlets up in here that we want.
- MR. COMMISSIONER MACDOWALL: It would be beyond the power of the Commission to give you all the country round about here. We are here to hear your requests for any small portions of land that you might wish for your ordinary requirements but we can't give you the whole country - We want to help the Indians, but if we were to make a request to the Government to give you a large tract of country just like what you have asked for, they would refuse to give you any; and therefore when we ask you to be reasonable in your demands, we are only acting in your best interests.
- WITNESS: I just say what I have said because I was told so by my grandfathers and their grandfathers before them that all this country was our country. I do not mention this country as being ours without reason because all along this place where we stay it is ours - this is where we get our livelihood. We Indians are not like you whitemen - You go to your Chief and work for him - we get our living from our country.
- MR. COMMISSIONER MACDOWALL: We understand well your position, but it is not within our powers to grant your request, so we invite you to discuss what is within our powers - We would be doing you an injury if we let you believe that we could do more.
- WITNESS: KIGIH - that is our village where you were this morning.
- Q. Can you show us on the map where it is?
- A. It is on Indian Island, and is marked "T" on the map.

We want the back of the village to take in the whole of the Bay there including the small island⁵ where the houses are. We want from Takawis to that place.

Q. How far would that be?

A. If we knew how the whiteman measures it out we would tell you.

MR. COMMISSIONER SHAW: He wants from "S" to "T".

A. We want that because there is a river there where the salmon run - that is the reason we want it that way; and we want to keep where our former village was - we still have our houses there at Wyclose.

Q. That is a Reserve already (no..1)

A. There is another place we want called TOKSEE.

Q. Where is that on the map?

A. There is a river there called Quawshelsh river near the lagoon.

INDIAN AGENT HALLIDAY: There is a river which comes in there from a chain of lakes - I think it is called the Sammo river.

MR. MACDOWALL: You have the exclusive right to fish in the same river for two miles above tidal water. It says so in this book (the Schedule).

MR. COMMISSIONER MCKENNA: Do you know that you have a river in which you have the exclusive right to fish?

NO ANSWER.

Q. Have you given to the cannery the privilege of fishing in a certain river here, and are you paid by the cannery for giving them that privilege?

A. No, we don't know the cannery that catch any of the fish in any of the streams.

Q. Do you know that you have a particular river in which you have the exclusive right to fish?

A. We don't know. The Government has never told us about it.

Q. Do you allow the cannery to draw a seine at the mouth of a river on Whyclose Reserve?

A. Yes, we are paid \$50.00 a year for allowing them to do it. The river that we are speaking about is at the back of this place where they use that net?

Q. You can fish there?

A. No. We don't go any further than the mouth of the river - We don't go up the river, and it is the back of this place that we want. This lake is ten miles long, and then there is a river up at the head of this lake, that is where our houses are for drying the salmon. The name of the place where our houses are is called HALOWIS on Long Lake - We want the place where our houses are.

MR. COMMISSIONER SHAW: Where/is this place where your houses are - Can you point it out on the map?

A. It is at the head of that Inlet (pointing on map) on Smokehouse Creek.

There is an Inlet around here called TSETSAQUAH - From this place to Reserve No. 2 we want - We know this place is reserved for us.

MR. COMMISSIONER MACDOWALL: How many miles from one place to the other?

A. We don't know how many miles, but we think it is 5 miles. Now another Inlet from here where the cannery is right up to the head of the Inlet.

MR. COMMISSIONER SHAW: Can you show us on the map where it is?

A. It is called KAYSISH.

There is another place we want it is called Tsesumtsawse - lah - It is marked "W" on special map.

There is another place we want it is called Mohaitl.

Q. Where is it on the map?

A. It is on the opposite shore of our village on Taquah harbour - it is a small inlet 12 miles long.

Q. Does the inlet run into the island on Taquah harbour?

A. It is on Boswell Inlet.

There is another place I want, it is called YILTAMA.

It is near to the entrance of Smith's Inlet - We want the long Island outside there called Table Island - We want it all.

THAT IS ALL.

TAIAKINKOMI is hereupon sworn to give evidence.

MR. COMMISSIONER SHAW: Are you a member of the Quawshelch Band of Indians?

A. No, I belong to the Nakawahts.

Q. Do you know the Reserves of the Quawshelch Band?

A. Yes.

Q. And do you know those pieces of land that have been asked for this afternoon?

A. Yes.

Q. Do you live with this Band of Indians?

A. Yes for a long time - I am married to one of their women.

Q. What do these people fo the Quawshelch Band do for a living?

A. By hunting principally.

Q. for furs or for food?

A. For furs.

Q. What kind of furs do they get here?

A. Mink, land otter, raccoon, martin, hair seals and sea lions.

Q. Do they make a good deal of money during the winter season at hunting?

A. Not very much.

Q. How many men of the Band go hunting?

A. I think there are about seven.

Q. Could you say how much money each man makes?

A. The one who makes \$50.00, he makes the most.

Q. And from that down to how little?

A. \$7.00 is the lowest.

Q. Do they work for whitepeople at any time of the year?

A. Only fishing for the cannery.

Q. Do all the men and women of the tribe work at this?

- A. Yes, the men of our age (full grown).
- Q. And about how long does this work at the cannery last?
- A. One month.
- Q. And do the women work inside the cannery?
- A. Yes.
- Q. Now what do they do outside of the time they are hunting and working in the cannery?
- A. We generally go home to our village and stay there.
- Q. Don't they do anything at all at their village?
- A. Well we go from there to those different rivers and catch our fish for our food.
- Q. How many children are there in this Band - that is children say from 5 or 6 years of age up to 15 or 16?
- A. There are four about 15 years of age.
- Q. How many younger?
- A. Eight younger.
- Q. Do any of these children attend school anywhere?
- A. No.
- Q. Have any of the young men or women of this Band ever attended school?
- A. There were two who now have some knowledge of writing.
- Q. Where did they attend school?
- A. At Alert Bay.
- Q. Why do you not send more of your children to school?
- A. Because there is no one to help us - we don't know the way to go about it. Last year we took them there - these four boys - but they were not taken -they were refused. We were told that there were too many in the school.
- Q. They had no room in the school for them?
- A. Yes.
- Q. Are they anxious to have their children go to school?
- A. Yes, that is our desire.
- Q. If there was a school established on their Reserve at their village, would they make a good honest effort to

have those children attend school regularly?

A. Yes.

Q. Is there any missionary among them?

A. No.

Q. Does any missionary ever visit them?

A. This one here (on board the "Thomas Crosby") he comes sometimes - he has only been here twice.

Q. How often does this boat visit your Reserve?

A. Only twice.

Q. In how long?

A. It is now three years since he was there last.

Q. Does any doctor ever visit your Reserve?

A. No.

Q. Whenever any of your people get sick do you ever take them to Alert Bay or any other place where there is a doctor?

A. Yes, we take them to Rivers Inlet, there is a doctor there.

Q. Would they be glad to have a doctor visit them occasionally - say once a month or once in two months?

A. Yes.

Q. Does any of the Band own any gasoline launches?

A. There is one small gasoline launch.

Q. How many sail boats?

A. I think there are four.

Q. And a number of canoes?

A. Yes, a number of small canoes.

Q. Speaking generally, are they fairly well fed, well clothed and well housed the year round?

A. Some years we don't catch enough fish, and some years we don't get enough furs.

Q. The season they don't get enough fish, is it because the fish are getting scarce, or because they neglect to go out and catch them?

A. We cannot tell exactly, but it seems that there are some years in which there are more fish than other years;

MR. COMMISSIONER MCKENNA: Are the fish as plentiful now as they were in the old days?

A. Just now there seems to be more fish than there used to be, but I think it is because they have a better and more up to date means of catching them.

Q. Do they live almost exclusively on fish?

A. Yes.

MR. COMMISSIONER SHAW: Now about Wyclose Reserve No. 1, do you know that Reserve?

A. Yes.

Q. Where is the chief village or home of those Indians?

A. At Kigah is our principal home.

Q. Is this an Indian Reserve?

A. No, I don't think it is an Indian Reserve because we only moved there since this Reserve was made by the first-men who laid off these Reserves.

Q. Are there any houses on the Wyclose Indian Reserve?

A. Yes.

Q. How many?

A. Eight houses - That is the frames of the houses are there but the boards are off.

Q. Are any of the houses in good condition to live in?

A. No there is no home there now fit to live in - the remains of the houses there are not in good condition.

Q. Do they live on this Reserve at any time of the year?

A. We go there and stop there when we go trapping.

Q. What kind of land is on that Reserve?

A. The soil is good.

Q. All of it good?

A. Yes.

Q. Is there any cultivation there?

A. Yes.

Q. What do they grow there?

A. Potatoes.

Q. Do you know about how much land is under cultivation?

A. No.

Q. Is there any timber on the land?

A. At the back there are some trees.

Q. Good trees for sawlogs?

A. No.

Q. Of what use is the timber on that land?

A. I don't know (it is non-merchantable).

Q. Do you know Reserve No. 2?

A. Yes.

Q. Are there any houses on this Reserve?

A. Yes.

Q. Are they in good condition?

A. Yes.

Q. Do the Indians go there sometimes to live?

A. Yes.

Q. What do they do when they go there?

A. Dry fish.

Q. What is the land like on this Reserve?

A. It is very good.

Q. All of it or a poart of it?

A. All of it.

Q. Is there any good timber on this Reserve?

A. Plenty of it.

Q. Is the timber good for sawlogs?

A. Yes.

Q. And for making canoes?

A. Yes.

Q. Why, when you have two reserves, why did you go to Kigih and build a village there to live in?

A. Because it is too cold at Wyclose in the winter - the winds there are too cold and lots of ice.

Q. Why didn't you go to Nekite?

A. Because it is worse there - there is more snow there.

Q. Now do you know this place marked "S" called Takawis?

A. Yes.

Q. Why do you want that piece of land there?

A. Because of the salmon that is there and the halibut fishing that is there, also for the clams and the trees.

Q. Are there any Indian houses at that place?

A. Yes, there are two houses there.

Q. And do you Indians go there sometimes to live?

A. Yes.

Q. How much land do you want at that point?

A. We want four miles in.

Q. What do you want so much land there for?

A. We want the timber.

Q. What do you want to do with the timber?

A. Cut it down.

Q. And sell it for sawlogs?

A. Yes.

Q. Now, Kigih, marked "T" - you have a village there - is that the main home of the Band?

A. Yes.

Q. How much land do you want there?

A. We want three miles in one way, and two miles the other way

Q. And why do you want so much land there?

A. Because we get our food and firewood there.

Q. What kind of food do you get off of that land?

A. Herrings.

Q. You don't get herrings on the land, do you?

A. It is the firewood we want.

Q. And you also want the small islands lying near there on which you have drying houses and fish racks?

A. Yes.

Q. Now you asked for a piece of land at the head of a lake or creek - it is called smokehouse creek, and is marked "V" - are there any houses on this?

A. Yes, there are some houses.

Q. And do the Indians go there sometimes?

A. Yes.

Q. For what purpose?

A. For drying salmon.

Q. How much land do you want there?

A. We want five miles in.

Q. Is this the chief place you have for catching and drying salmon?

A. Yes.

Q. Now about the place marked "U" on the Agency map - it is on the river on Wyclose Reserve - how much land do you want there?

A. We think it is about five miles in length along the coast of the shore from Toxi to Nalaklala.

Q. Is the place called Tsesumtsawselah at the head of Naysash Inlet - are there any houses there?

A. Yes.

Q. What do the Indians go there for?

A. Hunting fur animals:

Q. How much land do you want there?

A. We want in this inlet about six miles long along the coast and 1/2 a mile in up to the head of this place for trapping.

Q. Now Nehaitl on Boswell Inlet - Do you know this place?

A. Yes.

Q. What do you want that land for?

A. For the animals and the trees and for logging purposes.

Q. Are there any houses there?

A. Yes.

Q. Do the Indians go there sometimes?

A. We always go there hunting.

Q. How much land do you want there?

A. Seven miles along the coast and one mile in.

Q. Now do you know Table Island?

A. Yes.

Q. What do you want Table Island for?

A. For the halibut.

Q. Have you any houses there?

A. Yes.

Q. How many?

A. Two.

Q. And how much of the Island do you want?

A. We want the whole Island.

Q. Do you think if you had 5 acres at each of these place -
Don't you think it would be sufficient for your fishing
stations and for your houses?

A. We don't know what that is.

MR. COMMISSIONER MCKENNA: Do you know what ten miles is?

A. I know it when the whitemen that I generally work for
says so.

MR. COMMISSIONER SHAW: Have you any cattle?

A. No.

Q. Any horses?

A. No.

Q. Any chickens?

A. No.

Q. Do you get any sea otter here?

A. No.

Q. Any fur seal?

A. No.

MR. COMMISSIONER MCKENNA: In the days of open sealing, did you
get much employment with the sealing fleet?

A. Only myself used to go there?

Q. None of the others went sealing?

A. No.

ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B.C.

MEETING WITH THE Nahkwockte Band or Tribe of Indians on board the Steamer "Tees" on Saturday the 30th day of May, 1914.

WILLIAM BROTHIE acts as Interpreter and Mr. Commissioner Carmichael addresses the assembled Indians as to the scope and purpose of the Commission and

CHIEF GEORGE POKLEETAMI addressed the Commission as follows:

I will now speak to you Chiefs - I am glad to see you again - I will now speak of my land which was always owned by my forefathers and now I come into possession of them myself - This is what I want to say - that the Reserves which are measured out for us I think they are too small - there is hardly room to turn around in them where we get our livelihood - There is only one place where we can earn some money; that is at the cannery where we get fish, and we have not enough for to buy our children food and clothes, and when the money that we earn from the cannery is all gone, we go to our different places and get what we can from them, and then we go from one place to the other, and I now ask that these Reserves might be made larger. The places where we get clams to eat; I would like to get this place where the ship is now anchored, and on each side of this place where we are now, I would ask for the firewood that is there because that is where we get our firewood, and I would ask for 2 miles one way and 2 miles the other way - Then that Island out there where we have our fishing station; we fish for halibut on that island (Deserters Island) - There are two things we get there, the halibut and the seaweed - And now I will speak of the rivers up in the inlet - I would ask that at Seymour Narrows, I would ask that that we closed against whitemen coming up in that Inlet. Another place WAWELTH (Reserve no. 12) we want to keep that. Another river named PENECE Reserve No. 11) that is a Reserve. Another place called DAALZ - Another place called AKANOYI.

THE CHAIRMAN: It is not necessary for you for ask for places that are already reserves.

A. I don't know which are the places that are Reserved for us.

Q. Have you got a map of the Reserves with you?

A. No.

Q. Were you even given one?

A. No. There is another place I want called HOKEWIS (Reserve No. 14), another place called KHATAPKE - another place called IAACK, an Island out there.

INDIAN AGENT HALLIDAY: That is a Reserve already, Storm Island.

WITNESS: That is all I have to say.

THE CHAIRMAN: The Agent will furnish you with a map showing you the Reserves, the names and the areas - the Agent should have given you that long ago - It is evident that this Band is not aware of the lands that have been reserved for them at different points; that is most unfortunate. It appears that a previous Agent who received these maps failed to distribute them, and Mr. Halliday finding them in his office, let them remain there. He has now been instructed to see that every Chief in his Agency is provided with a map showing the Reserves of his Band. Now the Chief, among his several requests, asked that Seymour Narrows be closed to whitemen. There is no use in our listening to that request at all, and in fairness to the Chief, I feel that I should tell him at once that it would be quite impossible to comply with the request. I am just now reminded that you did not mean to ask for the closing of Seymour Narrows but you meant the entrance to Seymour Inlet - but even if you meant the closing of the Inlet on the Narrows that would be impossible as we have no power to do such a thing.

THE CHIEF IS HEREUPON SWORN TO GIVE EVIDENCE.

MR. COMMISSIONER SHAW: You are the Chief of the NAHKWOCKTE Band of Indians?

A. Yes.

- Q. Where is your principal village where you reside?
- A. Pehas (Reserve No. 3).
- Q. Do you know how many pieces of land you have reserved for you?
- A. Yes, I know the number - It is over ten counting the halibut fishing places.
- Q. In all there are 17 and we will go over them one by one later on.
- Q. What is the chief occupation of your Band?
- A. Fishing is our principal occupation and hunting.
- Q. Do your people go outside to other places during the fishing season at the canneries?
- A. Yes, some of us go to the canneries and work there, and some stay at home to fish.
- Q. At what cannery do they go?
- A. At the canneries up at River's Inlet - the Beaver cannery and different canneries up there.
- Q. About how many men go to the cannery?
- A. We generally go there all of us - Generally 15 boats we have there.
- Q. And do the women go to work in the canneries?
- A. Yes.
- Q. About how long does the fishing season at these canneries last?
- A. Five weeks.
- Q. And the Indians in fishing for the canneries - how do they work - by the day or do they catch the fish and sell them at so much each?
- A. We sell the fish.
- Q. Does the cannery supply them with boats and nets, or have you your own boats and gear?
- A. It belongs to the cannery.
- Q. Do they charge them any rent for the boats and gear?
- A. No.
- Q. It requires two men for each boat in fishing, does it not?
- A. Yes.
- Q. Now about how much would those two men earn in fishing for

- the cannery in the five weeks?
- A. Sometimes they make \$100.00.
- Q. Is that each or for the two men?
- A. \$50.00 each - each boat.
- Q. And the women work inside the cannery cutting up the fish?
- A. Yes, and filling the cans.
- Q. They work by the day at that, do they?
- A. They get so much a tray.
- Q. About how much does each woman earn?
- A. Some of them earn at the most \$25.00.
- Q. For the five weeks?
- A. Yes.
- Q. Do they have to furnish their own food during the five weeks?
- A. Yes, my wife gets three cents a tray.
- Q. How many cans to a tray?
- A. Twenty-eight. We pay for a box of biscuits over \$3.00.
\$2.50 for a sack of flour, \$3.00 for a sack of potatoes, for
18 pounds of sugar we pay \$1.50 to the store at the cannery.
- THE CHAIRMAN. How much for tea?
- A. Fifty cents per pound.
- MR. COMMISSIONER SHAW: Do you people hunt during the winter season
and trap?
- A. Yes.
- Q. What kind of fur do you get here?
- A. We generally get mink, marten, bear, land otter and mountain
goats.
- Q. Are there any sea otter here?
- A. No.
- Q. Any raccoons?
- A. Yes, there are some here.
- Q. Do they get any hair seal?
- A. Yes, we shoot them too.
- Q. What do you do with the hair seal?
- A. We eat them. We get the fat out of them for our food.
- Q. And do you sell the skins?
- A. No.

- Q. Do you know if you take the tail of the hair seal to the Government Agent, to your own Agent or to the Fishery Officer at Alert Bay you will get \$3.50 for it?
- A. it is the first Fever heard of it.
The Indian Agent stated he had never heard of this either.
- Q. How many of the men engage in hunting during the winter?
- A. Most of my people generally go out hunting - only a few don't go.
- Q. About how much would each man make out of his furs during the season?
- A. If one man does well, he gets \$20.00.
- Q. Do they get any fur seal here?
- A. No, there is none come here.
- Q. In the old days when there was open sealing, did any of these Indians go out in the sealing schooners?
- A. No.
- Q. Do they kill any deer here?
- A. Sometimes we kill them for food.
- Q. Is there any other occupation that you work at which you can earn money?
- A. No, it is only the canneries that we get our principal work at.
- Q. Do they ever act as guides for whitemen looking for timber as assisting surveyors?
- A. No, they never hire us when we come.
- Q. You asked about a piece of land - you said you wanted it for the seaweed - what do you do with the seaweed?
- A. We eat the seaweed, and we sell some of it to the other Indians.
- Q. ,Do the Chinese ever buy any of it?
- A. Yes, we have-sold some to them, but not now.
- Q. When you are not engaged at the canneries or hunting, how do you occupy your time?
- A. We come home to this place and make it our winter quarters.
- Q. Don't they spend a lot of their time in catching and drying fish for their own use?
- A. We generally fish as soon as we come home from the canneries and then we just stop home during the winter.

- Q. Do you get enough fish in the different places to maintain you throughout the whole year?
- A. The halibut we generally dry for our own use in the winter, and when that is all gone then we have the dried salmon which comes next for our food during the winter.
- Q. But do you get enough to keep you the whole winter?
- A. Yes, it is enough with the help of the clams etc., and other food.
- Q. Then you are always well supplied with food the whole year round
- A. Yes.
- Q. Are the fish as plentiful now as they were in former years?
- A. Yes, they are as plentiful now as they were in former years.
- Q. Have you any gasoline launches?
- A. Yes, we have two.
- Q. Any sailing boats?
- A. Five.
- Q. Do you build your own gasoline launches and sailing boats?
- A. No.
- Q. And you have a number of canoes?
- A. We have three small canoes but they are no good.
- Q. Is there any school on any of your Reserves?
- A. No.
- Q. Do any of your children go away to any school?
- A. No.
- Q. Have any of the young men or women of this Band ever been away to any school?
- A. No.
- Q. Have you ever tried to get any of your children in the school at Alert Bay?
- A. Some time ago two went but they never learned anything.
- Q. How long were they at the school?
- A. They were only there for one month.
- Q. Why did they come away so soon?
- A. I don't know.
- Q. Did those two children that went, did they go to a day school or to the boarding school?
- A. They went to the Industrial School.

- Q. You have in this Band, so Mr. Halliday the Indian Agent tells me, fourteen children of school age - Would you like to have a day school established at your village so that these children could go to school?
- A. Yes, I think that would be very good.
- Q. Does a doctor ever come here to visit you?
- A. No.
- Q. Any missionary ever come here to visit you?
- A. Yes.
- Q. How often?
- A. Not often - It is three years since he was here last.
- Q. What missionary visited you last?
- A. That lone was on board the steamer "Thomas Crosby".
- Q. Have you ever sent any of your sick people to River's Inlet to see a doctor?
- A. No.
- Q. When they become sick how do you treat them; what do you do for them?
- A. We do nothing - they stay here at home.
- Q. Whenever your people get sick why don't you take them over to Alert Bay to see the doctor?
- A. If they happen to get sick in the winter time, the weather is to bad to cross over to Alert Bay - it is only lately that we became into possession of gasoline boats - Now that we have them we will take the sick people over to Alert Bay.
- Q. Has Mr. Antle, a missionary, ever-visited you here?
- A. No.
- Q. Are there as many Indians here now as there were when you were a small boy?
- A. When I was a boy there were more in number than there are now.
- Q. Do you know Kequesta Reserve No. 1?
- A. Yes.
- Q. Are there any houses on that Reserve?
- A. It is only the frame of the houses which are there - There was formerly a house there but it has gone into decay - that is where they used to live before I was born.

- Q. What use do they make of that Reserve now?
- A. We do nothing with it.
- Q. Do they never go there to fish or hunt there?
- A. There is a whiteman there now planting potatoes - he has a garden there.
- Q. Do the Indians ever go there to this Reserve to fish and hunt?
- A. No.
- Q. What is the land like on this Reserve?
- A. The land is good there where the houses used to be.
- Q. And what is the timber like?
- A. Small.
- Q. Is the land all good on this Reserve, or just where the houses used to be?
- A. It is very good where the houses used to be, and it is also good where the trees are. If it was cleared of the trees it would make very good land.
- Q. Have the Indians any share in the potatoes that this whiteman grows there?
- A. No.
- Q. Did the Indians ever give this whiteman Henderson permission to go on the Reserve?
- A. No, he never asked and we never gave him permission.
- Q. Is there an Indian woman lives there with him?
- A. Yes.
- Q. Is she a member of this Band?
- A. Yes, I suppose that is why we have allowed him to stop there.
- Q. Is this man and woman married?
- A. No.
- Q. Do you remember when this whiteman first came to live on this Reserve, of a meeting being called by the Indians and a resolution passed by the Indians allowing him (Henderson) to remain on this Reserve on account of the children of this man and woman?
- A. None of the Band remember anything of that sort taking place. All we know is that he has taken this woman and he is not married to her.

- Q. How long is it since the Indians occupied this land - You say there are old houses there?
- A. Our people lived there before I was born - About forty years since my people were there.
- Q. No. 2, that is a graveyard?
- A. Yes.
- Q. Now, No. 3, Pahas, do you know that Reserve?
- A. Yes.
- Q. That Reserve is just where we are now?
- A. Yes.
- Q. And is this Reserve the principal home of the Band?
- A. Yes.
- Q. This is where you reside practically the year round?
- A. Yes.
- Q. How many houses are on this Reserve?
- A. Twelve.
- Q. What is the land like on this Reserve?
- A. It is good.
- Q. Is any of it under cultivation?
- A. No, there is a place here where some of us have planted potatoes just a little way where the water runs.
- Q. Did they plant any potatoes there this year.
- A. No.
- Q. How long is it since they planted potatoes?
- A. I think it is seven years.
- Q. Why do they not continue to raise potatoes there for their food?
- A. I don't know.
- Q. What is the timber like on this Reserve?
- A. Further in the trees are good, but out around the shore none of it is any good.
- Q. Where the trees are good are they good large trees there fit for sawlogs?
- A. Up in the lagoon there the trees are good.
- Q. Do they catch and dry fish here?
- A. Yes. We sometimes catch the silver salmon here (cohoes).
- Q. The next is No. 4, Nahpahkum, on Deserters Island - Do you know that?

- Q. What use do you make of that Reserve?
A. We use that for a halibut fishing station.
Q. Any houses on it?
A. There are nine houses there.
Q. And the Indians go there for the halibut fishing?
A. Yes.
Q. What is the soil like on that Reserve?
A. Good.
Q. Do they cultivate any of it?
A. No, not now.
Q. Did they formerly?
A. Yes, a long time ago.
Q. No. 5 Ta-a-ack, do you know that Reserve?
A. Yes.
Q. What use do they make of that Reserve?
A. That is a halibut fishing place.
Q. Have you houses there?
A. There are four houses there.
Q. What is the soil like on that Reserve?
A. It is good.
Q. Any cultivation there?
A. No.
Q. Any timber on the Island?
A. Yes.
Q. What is it like?
A. Some of it is good.
Q. Would it make good sawlogs?
A. Yes.
Q. The next is No. 6, Sasgoombahlash - Do you know that?
A. Yes.
Q. Have you any houses on that Reserve?
A. We had five houses there.
Q. What do you use that Reserve for?
A. We use that when we go there to catch halibut and hunt furs.
Q. What is the soil like?
A. The soil is good.
Q. Any cultivation?

- A. Yes, some time ago.
- Q. Do they cultivate any land there now?
- A. Last year one of us had some potatoes there.
- Q. Any timber of that Reserve?
- A. Yes.
- Q. What is it like?
- A. Not good.
- Q. No. 7 and No. 8 reserves are graveyards?
- A. Yes.
- Q. No. 9, Kwetahkis - do you know this Reserve?
- A. Yes.
- Q. What do you use this for?
- A. We catch dalmon there.
- Q. Any houses there?
- A. There was a house there, but it is torn down now.
- Q. Do the Indians go there now to catch and dry salmon?
- A. Not lately.
- Q. How many years since any Indian went there?
- A. A long time before I was born they used to go there.
- Q. Don't they make any use of it whatever of it now?
- A. Some of the young men go there now to hunt and trap.
- Q. What is the land like there?
- A. It is good.
- Q. Was there ever any cultivation there?
- A. No.
- Q. What is the timber there like?
- A. The trees that were there were all good. They have all gone now.
- Q. What was done with it?
- A. It was cut down by whitemen for sawlogs.
- Q. How long ago?
- A. It is going on now all the time on the Reserve.
- Q. On the Reserve?
- A. On each side of it.
- Q. On the Reserve did whitemen cut the timber off the Reserve?
- A. Yes.
- Q. Did they make any arrangement with the Indians for so doing?
- A. Not once.

- Q. Did the Indians ever protest against them cutting the timber?
- A. No, we have never reported it for the reason they tell us we don't own the land - they say none of the land there belongs to us.
- Q. Are those whitemen still there?
- A. Not now- they keep moving about wherever they can find the timber.
- Q. Did you ever report the matter to the Indian Agent?
- A. No.
- Q. Do you know the name of the whitemen who are cutting the timber?
- A. No.
- Q. No. 10, Owh-wis-too-a-wan, do you know that Reserve?
- A. Yes.
- Q. Are there any houses on this Reserve?
- A. Yes, one house there.
- Q. What use is made of this Reserve?
- A. Hunting and trapping.
- Q. What is the soil like on this Reserve?
- A. It is good.
- Q. Any cultivation there?
- A. Yes, sometime ago but not lately.
- Q. How long ago is it since there was any cultivation there?
- A. Before I was born.
- Q. Any timber on it?
- A. Yes.
- Q. What is the timber like?
- A. Good.
- Q. Good for sawlogs?
- A. Yes.
- Q. The next is No. 11, Pemcoco, do you know that Reserve?
- A. Yes.
- Q. Any houses on this Reserve?
- A. Yes, one house.
- Q. What is this Reserve used for?
- A. For drying salmon.
- Q. What is the timber like on this Reserve?

- A. It was good but it is all gone now. It was cut down by these loggers.
- Q. Was it cut down by the same men that cut it off the other Reserves?
- A. Yes.
- Q. What is the soil like?
- A. Good.
- Q. Any cultivation there?
- A. Yes.
- Q. What is grown there?
- A. Potatoes.
- Q. The next is No. 12, Wawwawlth, do you know that Reserve?
- A. Yes.
- Q. Any houses there?
- A. Four houses.
- Q. What is it used for?
- A. Just used for drying salmon.
- Q. Any cultivation on this Reserve?
- A. Yes, on both sides of the river we have cultivation.
- Q. Is the soil good?
- A. Yes, it is all good.
- Q. Any timber on it?
- A. Yes.
- Q. What is the timber like?
- A. It is good.
- Q. The next is No. 13, Tau-i-kwi-ee. Do you know that?
- A. Yes.
- Q. Any houses on this Reserve?
- A. There are two houses there.
- Q. Do the Indians go there?
- A. We go there to dry salmon.
- Q. What is the soil like?
- A. It is good.
- Q. Any cultivation?
- A. Yes, we planted potatoes there last year.
- Q. Any timber on it?

- A. Yes.
- Q. What is the timber like?
- A. That also is all gone.
- Q. What became of it?
- A. It was cut off by these loggers.
- Q. Did the Indians ever receive any pay for this timber that was cut off the Reserves?
- A. No, not once.
- Q. No. 14, Ko-kwi-iss; do you know that?
- A. Yes.
- Q. Any houses on this Reserve?
- A. There are two houses there.
- Q. What do they use this Reserve for?
- A. For drying salmon.
- Q. What is the soil like there?
- A. It is good.
- Q. Any cultivation?
- A. No.
- Q. What is the timber like?
- A. It is good.
- Q. Good for sawlogs?
- A. Yes.
- Q. The next is No. 15, Kai-too-wis - Any houses there?
- A. Yes.
- Q. How many?
- A. One.
- Q. What is that Reserve used for?
- a. For hunting.
- Q. What is the soil like?
- A. Good.
- Q. Any cultivation?
- A. Yes.
- Q. Do they grow potatoes there?
- A. Yes.
- Q. What is the timber like on that Reserve?
- A. That also has gone.
- Q. Cut off by the whitemen?

- A. Yes.
- Q. No. 16- Waump? Do you know that?
- A. Yes.
- Q. Any houses there?
- A. Yes.
- Q. How many?
- A. One.
- Q. What is that Reserve used for?
- A. Also for drying salmon.
- Q. What is the soil like?
- A. It is good.
- Q. Any cultivation?
- A. No.
- Q. What is the timber like?
- A. That also has been cut away by those whitemen.
- Q. No. 17 - Pel-looth-'l-kai? Do you know that?
- A. Yes.
- Q. Any houses there?
- A. One house there.
- Q. What do they use that Reserve for?
- A. For drying salmon.
- Q. Any cultivation?
- A. No.
- Q. Any timber?
- A. It is all gone.
- Q. Cut off by the white men?
- A. Yes.
- Q. Now you asked for some pieces of land. The first piece is called Dalls. Can you show us on this map where that is?
- Witness points out the desired location, which is marked "X"
It is on the Northeast point of the southern arm of Seymour Inlet off Frederick Sound.
- Q. Are there any Indian houses there?
- A. Yes.
- Q. How many?
- A. One.
- Q. Do the Indians use the land there now?
- A. No, we don't do any cultivating there.

- Q. Do they use it for anything else?
- A. We dry salmon there.
- Q. About how much land would you want there?
- A. We want the land on both sides of the creek; we want the creek to be taken in for a fishing station, and we also want the place for the berries that grow there.
- Q. The next place is called Akanoyi -- can you show us on the map where that is?
Witness points it out on the map and it is marked "Y"; it is at the head of Warner Bay on Seymour Inlet.
- Q. Any houses there?
- A. One house.
- Q. Do the Indians use it?
- A. Yes.
- Q. For fishing salmon?
- A. Yes.
- Q. The next place is Khatapose. Where is that on the map?
Witness points it out and it is marked "Z"; at the head of Nugent Sound.
- Q. Any houses there?
- A. One house there.
- Q. Is it a salmon fishing station?
- A. Yes.
- Q. That is all the places you have asked for?
- A. There is another place that I forgot to ask for.
- Q. What do you call it?
- A. Kuthle.
- Q. Can you show where it is on the map?
Witness points it out and it is marked "Za" at the head of Frederick Sound.
- Q. Any Indian houses there?
- A. One.
- Q. And used for what?
- A. For the fishing and hunting there.
- Q. In your address you spoke of wanting two miles on each side of this Reserve; what did you mean when you said that you wanted two miles on each side of the Reserve? Is it the land you want, or the shore?

We want the coast all along where the drift is. We get the driftwood for
firewood.

A. We can't give you that driftwood, but so long as the land is not owned by anybody the driftwood is common property except marked sawlogs, and you cannot cut any standing timber outside your own reserves. If there is a log on the beach that has got a brand on either end of it, you cannot use that -- that belongs to someone else. Now you told us that on one of your reserves you never made any use whatever of it, but there was a whiteman living on it, and there was another reserve which you said was not used since you were born. And in your address you said you wanted all your reserves made larger. Why do you want your reserves made larger when you have Reserve No. 1 consisting of 174 acres that you do not use-- the one the whiteman is on?

A. I said when I spoke first we found that our reserves since the white man came to mark them off and they told us how small it was - we found that they were not large enough for us, and we asked that this place here be made larger, and all the others as well where the rivers are.

Q. Supposing these reserves are made larger - what use are you going to make of the additional lands?

A. We want the trees for making our canoes and we can't touch them now because the white men came along taking all the trees and they tell us we can't touch any of the trees, and that they have come to take it.

MR. COMMISISONER MCKENNA: You say that you want these additional lands in order to have trees to make your canoes out of. And you also say the white man have cut the timber off your reserves. If the white men did not cut the timber off your reserves, would you have enough trees on them to make your canoes out of?

A. Here on this reserve I want it made larger. On the other reserves the trees are all cut down, and what trees are left there is very little cedar there and it is only cut of the cedar that we can make our canoes. All the others have nothing but spruce.

Q. Is there some cedar here?

A. Yes.

Q. And is there some cedar on the land adjoining?

- Q. On the land adjoining No. 3 there is cedar suitable for making canoes?
- A. Yes; the larger trees there are all good, and we not only make our canoes but we also split the cedar from which we make boards for our houses.
- Q. In your evidence you said that the Band had only three canoes. Is that correct?
- A. Yes; these three canoes are no good.
- Q. Then why don't you make more canoes now?
- A. Because the whitemen that have come around here won't let us. They threaten us if we cut the cedar down for our canoes.
- Q. And you have no cedar on your own reserves?
- A. No.
- Q. It was cut off by the white man?
- A. Yes; there is no cedar and it is only cedar that we can make our canoes out of. There were trees there but they were cut down. These white men cut down all our cedars and we have no cedar left for our canoes.
- Q. And the white men won't let them cut cedar outside of their reserves? Is that correct?
- A. Yes.
- Q. Now No. 1 Reserve on which this white man Henderson lives - am I correct in saying that the Indians have made no use of that Reserve whatever?
- A. Yes.
- Q. They have made no use of it within your memory?
- A. We make it a camping place on the way to the other reserves when we go there.
- Q. Just camping in passing - is that all?
- A. Yes; and on the way out.
- Q. They don't make that the vase for any fishing?
- A. We don't use that for any fishing because there is no river there.
- Q. So that this Reserve is practically of no use to them except for camping?
- A. We only use it for camping - that is all.
- Q. How long do they stay when they camp there?\

- A. It all depends on the weather. When it is rough we stay a long time.
- Q. Is there fresh water there?
- A. Yes.
- Q. Do they all require a stopping place where that Reserve is?
- A. Yes, there is a house there which we have been using when we go there.
- Q. You said that there was an old House there that was dismantled?
- A. Yes, that is what I said, but there is also a small habitable house there and they use that house when they stop there.
- Q. Mr. Halliday is your Agent?
- A. Yes.
- Q. How long is it since he visited your Reserve?
- A. He don't often come.
- Q. But how long is it since he has visited your Reserve?
- A. I think it is two years.
- Q. Is that all?
- A. Yes.
- Q. So you have an Agent every two years, a missionary every three years, and a doctor not at all? Is that correct?
- A. That is what I said.
- Q. When a young man takes a woman to live with him who marries them
- A. We do it ourselves.
- Q. According to Indian custom?
- A. Yes.
- Q. And after they are married according to Indian custom do they feel free to put that woman away and marry again according to Indian custom?
- A. Not now.
- SEAWEED: That custom still prevails of a man putting away his wife when he is tired of her and taking another. We do that all the time.
- Q. What does the Chief say to that?
- A. I admit it.
- Q. Have you been over all your reserves and are you cognizant of the conditions existing on them?
- A. Yes, we go round to all these places every year.

ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B. C.

Meeting with the principal Tribes of the Kwawkwelth Nation at Alert Bay, B. C. on the 1st. day of June, (Monday), 1914.

The Chairman addressed the assembled Indians as to the scope and purpose of the Commission, and

MRS. JANE COOK was sworn to act as Interpreter,

and CHIEF OWAHAGALEESE, Head Chief of the Kwawkwelth Nation addresses the Commission as follows:

I thank the Governments that have sent you here to listen to all of our grievances and to welcome us because we need them very much - I will tell you all our grievances, and hope that you will be patient with us and listen to us patiently while we speak to you for all of our Tribes for we are in a bad condition of which I will now tell you - that is why I am here with you to tell you all about our conditions and our lands because we are beginning to see that we are losing our lands; not only our lands but all other things that would be good for our benefit such as fishing and trapping and all the places where we get our food which we have, in former days, been able to get - and all the fur animals. If we want to get any now we are threatened. We have no exclusive rights and privileges in our rivers, and our lands we are losing them, and we are losing the privileges among ourselves to have all the fish that are in the rivers that belong to our country - We have no friend to back us up in this matter in this my country for all the benefits of the country that I want to hold. We have put down on paper what I want to bring before the notice of the Royal Commission. I want to bring to your notice the plan of my land that I have here in my band. It was only given to me on Saturday night, and according to this plan my land is too little; and I don't understand why the plan was given to me - Is it a sign of ownership, if it is, the land is too small. We have had our meeting and we have looked at the plans and the lands are not sufficient and not at all in the places that used to belong to us.

MR. CHAIRMAN: We would like to look at those plans to see if they are correct or not?

WITNESS: (Here hands some to the Chairman) They are no use to us as they are - It is not sufficient. Our greatest complaint is the way we are coralled up in these Indian Reserves; and these Indian Reserves are not much use to us because there is nothing in them that we can do - It is time they were done away with.

THE CHAIRMAN: In respect to these plans that have just been handed to us; I might say that in every place that we have so far visited, the Chiefs of all the different Reserves have plans such as you have just handed in showing on them the land that has been reserved for them - For some reason, however, these plans had not been distributed, and when the Commission arrived they discovered that the Chiefs had never received any plans, and they immediately took stops to have them distributed so that the Chiefs could see what lands they had - Apparently they were lying in the office of the Indian Agent who failed to distribute them to you as ought to have been done.

WITNESS: I find that these Indian Reserves that have been reserved for us are not large enough for us - I feel that we have been corralled up in them; and now they are not sufficient for what we have to do - We want to have them cut up or own them. These Reserves have been a cripple and a hindrance to us because we have been penned up in them and we want this Commission to do away with them if the Commission can. I find laws governing our Reserves in such a way that we cannot cut the timber on any of them.

The Interpreter here reads the paper (referred to in page I) and is marked Exhibit "J" No. 1.

INDIAN CHARLES HOWELL: (after hearing the petition read) We feel there is one important thing which was omitted from that petition - We feel that we ought to have the free right to chop the timber along the shores what they can reach by hand-logging to earn our living by.

CHIEF TOM HOWELL: There is one thing - I am from the Fort Rupert Tribe - There is one thing that I heard in your duties as Commissioners I cannot understand. I want to know why

the Provincial Government claims a right in the country - why is it that they want to do just what they like - I cannot understand why it is - they seem to have forgotten the Indians in the country - I mean the Provincial Government. Such as my Tribe, although our houses are on their old village sites, the B.C. Government seems to have been able to sell it right away from under us, and the land that we are living on and the houses that we have to live in, we have had to pay rent because it has been sold to whitepeople. I am speaking now of the Tribe. They claim that it was bought by the Government from us but it was never bought from us. We heard the Hudson Bay Company bought some land behind the Indian reserves, but after a while we saw the surveyor's surveying right up in front of the beach. I want to bring particularly before your notice that all the Tribes want these rivers mentioned in that list and that they shall be kept for our use - this is the general wish of my Tribe; but I cannot understand why the B.C. Government claims an ownership in the lands.

THE CHAIRMAN: In regard to the rivers that you say you want - Suppose we should recommend that additional Reserves should be given, would the Indians want these to be held in common with all the Tribes that are here?

A. The Tribes that are on that list that has just been read.

MR. COMMISSIONER MCKENNA: Don't they mean to ask for the exclusive right of fishing for all the Indians in this locality - the Kwawkwelth Nation?

A. Yes, that is what we mean.

CHIEF LAGEUSE of the Nimkish Band addresses the Commission as follow
If you should feel that I have asked for too much, I want you to understand that I have not. I ask for the exclusive right for all the people what I have to keep me in food, and that is where I get all that I have, and I want to have these rivers, and I want to have the exclusive right that I may be able to sell the fish after I have used what I want myself.

SUB-CHIEF CESAHLIS of the Kingcombe Inlet Tribe addresses the Commission as follows:

You have asked us to speak freely and to bring anything that we want to your attention. Now on my river (the Gwayi river) the white people have taken up the land on one side of the river and they have cut the timber. A logger named Taylor went up to my river and chopped the timber off the Reserve that is reserved for my use.

MR. COMMISSIONER MACDOWALL: *Do you mean that the logger took the timber off the Reserve?*

A. *Yes, it is an Indian Reserve.*

MR. COMMISSIONER MCKENNA: *When your turn comes up this afternoon you will be able to give us information regarding this matter.*

WILLIE HARRIS, Chief of the Nimkish Tribe addresses the Commission as follows:

I want to make a general want known to the people. I thank you for your coming because since you have spoke my ears are opened and my eyes are opened and I begin to consider two things - You asked in your address whether or not we had hospital facilities enough for the sick - I see that that has opened up to my mind many things - You asked also if we had schools for education - That has opened up my mind, and I think that it was a pity that there was not some man for every Tribe to tell the people all about these things with Mr. Halliday or any Indian Agent.

MR. COMMISSIONER MCKENNA: *You want the co-operation of the Indians with Mr. Halliday?*

A. *Yes.*

INTERPRETER, *some of the men at the back of the hall there thinks he means a Constable, but he does not mean that.*

THE CHIEF: *It seems that all these people do not know that they have an Indian Agent - They don't understand why they have an Indian Agent - They don't know whether it is good or otherwise. We had one Indian Agent years ago that did a little good for the people, and the people called him good because he was a kind of a friend to them.*

MR. COMMISSIONER MCKENNA: *What was his name?*

A. *His name was Pidcock, and he gave us really a spoilt idea of what an Indian Agent should be. After Mr. Pidcock left another*

Indian Agent Mr. Debec; He came kind of high handed and made a lot of trouble for the Indians - We had another idea of an Indian Agent when he came. Then Mr. Halliday has come - He is neither bad or good; but I cannot tell you what Mr. Halliday is just now - This is the kind of Indian Agent's we have had here, and we ought to have an Agent here who will tell the people here what the mind of the Government is and if there is any privileges. The Indians ought to have been fully instructed about these things - The few minutes that we have been listening to you our eyes have been opened, and the Indian Agent ought to have told us about all those things. You ought to have seen us in the general meeting this morning before you came - We had the plans, and one would say (Referring to the Indian Reserves on the plans) "where is it" "whose is it" and we cannot tell you. We want to show you how helpless we are, and we think the Indian Agent should have told us about all these things.

THE CHAIRMAN: I will now point out to you what the duties of the Indian Agent's are:

The Indian Agent's are appointed and paid by the Dominion Government. Their duty is to stand by and protect the Indians in all their rights - to visit the Reserves from time to time and see that no one is interfered with them in their privileges; To be their friend and to give them good advice; To tell them what it is best for them to do and to look after them as a father would his children. It is also his duty to prevent them from disobeying the laws; To prevent them if possible from doing what is wrong; To explain the law to them and see that it is enforced and to keep them informed as to the mind of the Government. As to these charts, we may tell you, that the Indian Chiefs wherever we have been value these very much indeed, because it shows them what land have been reserved to them, and it is the duty of you Indian, that if anyone trespasses on your Reserves you should go and complaine to the Indian Agent and tell him so that he may be able to do something for you.

CHIEF HEGAI of the Mahwalillikullah or Village Island, addresses the Commission as follows:

I welcome you. I just want to bring to your particular notice that I am the Chief, and all the other Chiefs want you to specially reserve the rivers for their use - I also want to speak about the halibut fishing that has been our food. We have gone from place to place in their different seasons to these different rivers and when the fishing is over we have gone to Newhik, and on all these different places we have our little villages and the names of them will appear in this list - You will see these fishing places; some are for the rivers and some are in the deep sea and other places where we can get the clams and where we dry our fish.

THE CHAIRMAN: I think it would be well for the Chiefs to get back these plans before we call the different Tribes, because then they would be better able to compare them with the charts before they ask for anything they want in the way of additional lands - These lands have been granted long ago - they own the land that appears on these charts or maps, and when a Chief has a chart, it shows that they own these lands.

MR. COMMISSIONER MCKENNA: When the Indians examine the charts they will be able to point on these charts hanging up on the wall here the additional lands they require - They also should study the map so as to refresh their minds as to the location of the different reserves; the quality of the land; the timber and what use they make of it; so that they will be able to give us all that information when they are being examined individually.

THE CHAIRMAN: Now is there anyone else who wishes to speak - If not, we will adjourn for lunch and will meet you here this afternoon at 2:30 when we will meet and see the different Tribes.

CHIEF COSAHOLLIS: In regard to these Reserves that are marked on these maps - Our forefathers were never asked about it and we have never heard a-ything about them, and that is the reason we refuse to accept them. The whole of us here to-day are very glad to hear what you have told us particularly in regard to the Indian Agent. You have just told us that his duties are to stand by us and help us in all our troubles, and we can tell you that he has not done so There has been mention made of the hospital here, and in that respect we have found some difficulty in the sick months of getting

in there - When we have asked our Indian Agent to get us in the hospital, but when we go to him, he has refused to listen to us - and when they have no money they are not allowed to go in there. That is all I want to mention just now, and I thank you for all the rest of us for the good words you have given us.

CHIEF QATS-TA-TOLLIS addresses the Commission as follows:

We beg to ask you that you will not rush us too much what we have to say to the Commission - We have a little more to say yet. I want to say that we support strongly what has been said in that paper regarding the rivers.

THE CHAIRMAN: We have listened very attentively and carefully to all that you and the other Chiefs have said to us to-day, and as you see every word that you have said has gone down in these two books, and when we get back to Victoria we will meet there and will read over again what you have told us and will discuss it among ourselves, and we shall do the very best that we possibly can for you.

JOHNNIE SCOW addresses the Commission as follows: I thank you for your patience and your words. We have learned a lot since we first came in here - we thank you very much and we will come here willingly and tell you all our grievances as you take us tribe by tribe. I have been very glad to learn here to-day that there is a Government somewhere that "holds us and cares for us", and I am glad to hear that there is a friend, and I want that friend to "hold me" still and be a friend to me what we have learned to-day that there is somebody that would help us in all our troubles and grievances. Even when someone is in trouble I have found now there is someone that I can go to, but I have not felt like that up to the present time, and when we have had any grievances, we have been told that there was no one to "back us up" or defend us. One of our greatest grievances we have now is in regard to our only being allowed to make our living at the fishing places, and we feel that we have not got much of that even left - It is getting less and less every year - And it is the only thing we can do and there is no one protecting that work for us. We have a custom among us in which we help out each other: a custom that lets a man help the others by

him goods and other things - You will see many here that you will see for yourselves that cannot be earning very much, and some who are not earning anything at all, and a few of the Indians that are working for these many that are not working themselves. We want to earn something so that we will be able to keep our old and helpless and the men that are past work. Another thing we want to tell you about is that you have seen how confused we are over those papers - We cannot help it because we don't know much. It was given to us only a short time ago, and we cannot make head nor tail of it. They can't get to learn those plans in three days - they don't know what they are, why they are or where they are.

THE CHAIRMAN: We will probably be able to explain them better when we meet each Tribe this afternoon.

WITNESS: I have often asked for a plan of my land, but it seems as though I cannot get them.

Q. Who did you ask?

A. Mr. Halliday the Indian Agent. The only answer that I have ever got is "I know what you say and I know all about it." He told me that "there was no need of my knowing it" - That I will bring up when my Tribe is being examined. Of course there is no reserve or plan for my Tribe - There is no plan there on the Commissioners table of my Tribe and all the other tribes have one.

CHIEF LAGIS OF THE MALLIPI BAND addresses the Commission as follows: I appeal to Mr. Halliday to help me in what I want. We have a custom among ourselves where we give feasts to partially support other families, and we want that to remain as it is.

THE CHAIRMAN: Are you referring to what is called the potlatch? If so that is against the law. The Indian Act expressly says that they must not take place. That law is enacted by the parliament of Canada, and we are all bound to obey the laws that are so enacted, and it is the duty of an Indian Agent for instance to see that those things don't go on.

WITNESS: I want to know if the Government knows what the Potlatch does mean when the Government made the law against it.

MR. COMMISSIONER MCKENNA: Have you anything more to say.

A. No, that is all I want to say.

CHARLIE NOWELL addresses the Commission as follows: We want you to know and understand what the Potlatch is. Does anyone write to the Government and tell them what it is or what it is good for - The ones that writes to the Government doesn't know - They write only about the bad points about it and do not say a word for the good points about the Potlatch. The potlatch is a thing that means giving presents and helps other people who are unable to work. Now there are a number of the Indians of this Agency who are unable to work, and now how are they able to get their living if the potlatch is going to be stopped - The potlatch is helping them - The potlatch feeds them, the potlatch clothes them, the potlatch packs them into their houses and keeps them there and they can sit in there as long as they like - That is the meaning of the potlatch - It is the Indian law - It is a law that has been with them - The Indians think that this Potlatch is a good Government to them in everything - it keeps them away from doing wrong; and anyone that does wrong, when they gather together they will all say "Thou shalt not do it man" and anything that is against the law we are ready to stand up for it and see that is put a stop to - but the potlatch is a different thing altogether for the Indians; it is only a thing such as giving presents such as you do yourselves at Christmas and other things. It is to help the Indians; and all these Indians they have their money that goes around to them which is to keep them. If an Indian has a lot of money and sees another poor Indian who has nothing at all, the man with the money will say "I will give a potlatch so that each of these poor people will have a share in what I have - let them use my money just the way I am using it myself. Now there might be three old people from Alert Bay that are getting \$1.25 a month - Will that keep a man alive for a month? How long could a man keep living on \$1.25 a month - Now if it was not for the potlatch

these Indians would be all starving to death within three or four days. Everyone of these Indians says that the potlatch is a good thing I am a young man; I can work, and whenever I see any of the older men who cannot work and have nothing, I will say to myself "I will give them something". The young and the old want the potlatch and they pray to the Department to change the law. If they keep on stopping the potlatch all these old men will starve to death because no one will help them - That is all I have to say.

THE CHAIRMAN: We have listened carefully to what you have said; but at the same time the law is there and we can't change the law. Before this particular law was enacted, I suppose a great many enquiries were made, and the authorities are satisfied that these potlatches were injurious to the Indians; but there is nothing to prevent you or any other tribal man from giving anything to a poor Indian whether he is sick or whether he is old - that is a very good thing, and I am glad to hear that you take care of your old people in that way - there is nothing to prevent that at all.

WITNESS: In regard to this potlatch I want to say that I want to say this in my own language so that all my friends will understand what I am saying - I want to say that if we are forced by the law to stop our potlatching, then we will have no sympathy any more for the poor ones - they can go and starve to death there as far as we- are concerned. I can mention what the whitemen's faults are as well as they can pick out our faults - they go and steal and kill people too.

THE CHAIRMAN: Yes, and they are punished.

WITNESS: We don't do that as long as we have the potlatch - We don't steal and commit murder as long as we have our potlatches - It is very evident to us that someone has been writing to the Government and the Government don't understand it. They don't understand what the potlatch is because the one who writes to the Government does not know what the potlatch is himself, and that is the reason why we want to mention this so that it might go to the Indian Department and write it down there that they may know just what it means - You have just told us to tell you all our difficulties

*THE CHAIRMAN: What you are saying now will be taken down
and will go to the Government.*

*A. We thank you - All my people wish me to express their
thanks to you for that.*

Meeting with the Kwawkwelth Band or Tribe of Indians (Fort Rupert) at Alert Bay, on Monday the 1st, day of June, 1914.

WILLIAM BROTHIE is sworn to act as Interpreter, and Chief

Owahagaleese addresses the Commission as follows:

I think the Commission once more for giving me the opportunity of bringing before you what I want to say - I will now speak for my people who number 118 - I will now ask to know how me and my people are situated on the land, or how the land is situated to us - I will not be backward in what I am going to say. I will speak about the lands; the lands other than the piece that we occupy at Fort Rupert; and I will mention the rivers that we want.

The first is called Tsulquate - We want the river for the fish that runs there; the salmon and the trees that are growing there and the clams on the beach and the soil that is there. We want half a mile on each side of the river starting from the mouth of the river up to its head. Now we will go to another river - the river up at the head of Hardy Bay; the Quatse river where we have our houses there - five of them; but there is only one there now, they were pulled down by whitemen. We thought that that land was our own or reserved to us, and when we went up there lately we found that the houses were pulled down by whitemen, and we were told that it did not belong to us at all; and since we have seen it here on the map we thought it was reserved to us, but we find now that it is not reserve to us. We ask for this place starting from a place called YILKWOMI - We are asking for this point right around the Bay to where the road starts in there which takes in that river on both sides; and we ask for 1/2 a mile on one side of the river in from the mouth. We want that river for the salmon that runs there. We have seen Japanese going there and catching the salmon and amongst his catch he throws out the dogsalmon and other kinds of salmon on the beach, and we have often gone and picked up the fish that he has thrown away, and now we are not even allowed to do that - we were told that it did not belong

to us - There in that river is the first place that we get the salmon that we get to eat before it comes here on this river. This land that I am talking about at Hardy Bay around the Bay there which takes in part of that river on one side, I want that to be the starting point of the land that we are asking for and from there right through to Fort Rupert - There is a mountain there; we want to make that the boundary line just along that little mountain running to Fort Rupert - We want that land for the trees that are there as well as the soil - Now we will go to another place called KEOGH is the name of the river; that is this side of Fort Rupert - There is a Reserve there but it is so very small we cannot make any use of it; therefore we ask for more additional land to be put on that Reserve and we ask for 1/2 a mile on each side of that river from its mouth running up to its head. We want that river for the salmon that runs there; also for the work we do there trapping the land otter, marten and mink and other fur animals. We want the beach there as well for the clams - We generally catch the fish there at the mouth of the river, and we have a stone trap there - it is there on the beach on both sides of the river - it has been there for I don't know how long. It was built by our forefathers and the name of the trap is tsuqua, Now we will go to another place. Klikaweway (Reserve #7) Klikeweway appears to us to be very small; also the Reserve there and it is very strange to us why it was made so small. Our forefathers had their village there from time immemorial, and you can see where they have cleared that place, and at some places there are marks where they had houses there. It was done done lately, but a long time ago; therefore that is why we say that we are surprised at the smallness of the land that was allowed to us, and we ask that a starting point be made from a place called Tsikkwyn - There used to be a house there, but it is not there now (near Van Tassell's pre-emption). That used to be our land and the old village that was put there.

and the land around there was all cleared by our forefathers, and the whitemen came along and seeing the place cleared they put their house up there and stayed there. We want this place taking in the other side of the river Kiiksweway. We want both sides of that river Kilchsweway running the whole length. We want this river also for the salmon that runs there, and the beach for the clams that are there, and the land for the trees that are there, and the soil - we trap there and get different fur bearing animals there. We want this Tsikkwyn to be the starting point going in half a mile from there and along following the shore to Akispalis Point. Now we will go to some islands where our forefathers used to go to get their food - Wattsolis is the name of the place - We want that for the clams that are there for our food that is there. (That is Deer Island near Fort Rupert). Another place called Aklanwootsi we want that for the same purpose (That is another Island in Beaver Cove). Another place called Kotsisae - That is another Island by itself - We also want that for the same purpose. Another Island called Tsatsupathsen - Five Island in all that we want. Another place called Yakilwat on Vancouver Island in Beaver Harbour - that is an old Indian village site, and we ask for the exclusive right for our fishing grounds outside of Fort Rupert; the halibut fishing grounds. When we go there to fish, we don't want to be annoyed by others. Why we ask for the exclusive right to these places where we get our food, particularly the fishing grounds; is so that we shall have a feeling of having a right to do that work there because it is our own. If we did not know that we had a right for fishing there, we, perhaps, would submit to the orders of other fishermen coming there; namely the Japanese and whitemen - ,When they find us fishing there they will likely push our canoes away and tell us to get out of there - That is the reason we are so glad of meeting the Commission here to-day to learn that we have some protection to the places that we ask for where we get our food so that others may not have words to say that

they own the place and not us and to come and disturb us when we are working there - We want to be free in doing what we want to do at these places; although we know it is our own from olden times, and we ask for these protections. We ask for 200 acres for each man of our Band - We are looking forward, and that is the reason we are asking for 200 acres for each man - We have some children now, and many of them are girls, and we believe that they will have children and will follow us, and it is for them that we ask for this land. We ask for them too; the children who shall come, that they may also receive 200 acres each. This is what we say to you this day alongside of the claim we have which has been handed down to us from our forefathers is along the shores of Vancouver Island from its outside side to this side and on the mainland We also know that to be ours which is now cut up into pieces by the Government and sold; and we don't know why this is being cut up piece by piece and sold by the Government. We know nothing about it - it was never told to us - We have no information regarding it whatever, although we know it belongs to us. That is all I have to say about the land.

Now I will speak to you about something else - This is why I have this piece of paper in my hand and we will hand it over to you for you to keep and to be kept by those who have sent you. All these places that I have been naming are on this paper; that is why I want to hand it to you, so that you will take care of it and hand it over to your Chiefs, and we wish it to be kept until the time when it will be all finished, and we don't want any changes to be made in what we have asked for i.e. 200 acres that we have asked for each man and the children. He here hand in statement (Ex. JJ)

I would like to ask for a hospital for ourselves, as we have had some experience in the past of getting our sick into this hospital that is here. Many of us don't always possess much money and oftentimes they can't afford to pay

the fees to the Doctor that he asks and the price of the hospital - We don't always have money on hand, and it takes us some time to earn the money first before we can get the sick ones there; and that is why we would ask the Government to give us a hospital for the exclusive use of our people the Indians. Why we say this is because what Mr. Halliday, the Indian Agent, tells us when we go to him for help for our sick people to go to the hospital. He tells us "Why you are a strong man" although Mr. Halliday knows as well as ourselves we don't earn much money besides what we earn at the fisheries. There are not many of us making \$100. at the fisheries, and that \$100. we find is not enough to give us food from that time until the next fishing season; it is not enough to support ourselves and our wives and children - That is why we are beginning to look about now to find something else to do whereby we can earn something more to help us out from one year to another. Why we are glad of this chance of telling the Commission of what we have said, is because we go to Mr. Halliday and to Mr. Ditchburn, and it seems that they are helpless to give us any help when we ask for help from them- It is just like closing our mouths when we come to speak to them, and we see now the uselessness of having an Indian Agent - The policeman is enough for us. We think what the Government expends for the Indian Agent's (salary) we think it is expenditure for nothing. Well, you can see for yourselves - You see me here today, I am a stranger to you and I am also a stranger to Mr. Halliday He does not know me or my name for the simple reason we are not acquainted with each other - He never visits us - We just hear of him when he goes over to Quatsino and Hardy Bay to see the whitemen over there- He seldom ever visits us Indians. And another complaint we want to make is that before we came into possession of gasoline boats - Mr. Halliday's boat was the only one then, and many of us have gone to him often to ask him to help us with his gasoline boat when there is any trouble among the neighbouring Tribes, and have asked him to take us there, and he generally refuses - and many

and many of us have asked him to give us a tow with our canoes and he also says "No" to that. Often when he finds our people paddling along in their canoes who want to get a tow from him, he also just passes us by. You can see for yourselves the Reserves that we have there at Fort Rupert; it is entirely too small, and not only that we are told that it does not belong to us although the place was cleared by our forefathers to build their houses, and the houses are still there. We are told it belongs to the whitemen and they make us pay rent for it yearly-yearly rents - That is all I have to say - I don't think I have asked for too much, and I thank you for letting me speak, and for your kind attention.

THE CHAIRMAN: Will you give us some sworn testimony?

A. I don't feel able just now to answer all the questions that may be put to me, but I will appoint someone to give evidence in my place.

CHARLES NOWELL is hereupon sworn to give evidence:

MR. COMMISSIONER MCKENNA: Your name is Charles Nowell?

A. Yes.

Q. And you are a member of the Kwawkewlth Band of Indians?

A. Yes.

Q. And does this Band also comprise the Indians who are named the Quaequos?

A. There are three Bands in this one Tribe known as the Kwawkewlth:

Q. What are the three?

A. The Kwawkewlth, Kwishkah and the Walas.

Q. And you are speaking for these three group of Indians in what is commonly called the Kwawkewlth Band of Indians?

A. Yes.

Q. What is the population, men women and children?

A. 117 men, women and children.

Q. How many heads of families?

A. 80 heads of families.

Q. How many children under 18 years of age in the Band?

A. I think we will have to have time to answer that question, because we, have never had that question asked us before.

- Q. Are all the children of school age attending school?
- A. No. There are a few down here - The others have no place to go to because these schools are full and we have no school on our Reserves, and there are quite a number not at school.
- Q. Would you like to have a school at your principal village or abiding place?
- A. Yes, we want a good school and a good teacher.
- Q. And if you had a good school and a good teacher, would they actively co-operate to secure a regular and good attendance at the school?
- A. Yes we would.
- Q. Then they are, I take it, anxious to have their children educated.
- A. Yes.
- Q. What are the religious denominations of these Indians?
- A. Anglicans, or Church of England.
- Q. Are there many among them that don't class themselves as christians?
- A. There are many of them who have not joined the Church.
- Q. Are there many of them who still hold to their old religion?
- A. Some of them are baptized.
- Q. What missionary attends to their spiritual needs?
- A. We have no minister in our village.
- Q. Have they a church?
- A. We have no church now. We had our school house which we used to have for a church, but it was sold by Mr. Hall.
- Q. Does any missionary visit them now to hold services?
- A. There is a boat running up and down the Coast - A Methodist missionary boat - they come in sometimes and give us a service.
- Q. How often?
- A. They just began this winter, and we have had two visits from the'
- Q. And how many years previous to that missionary coming were you without visits?
- A. We don't know how many years ago; but it was many years when Mr. Brotchie was put there by Mr. Hall.
- Q. Now regarding medical attendance - The Chief stated they would

like to have a hospital for themselves. Does that mean that the Indians of the Kwawkewlth Band want the hospital for themselves, or do they mean for the Indians generally?

A. For all the Indians of this locality.

Q. No I want it understood in connection with the hospital that I suggest no criticism regarding its administration - I simply want to give the Indian under oath an opportunity to give us some information. I understood the Chief to make some complaint in regard to the services rendered by the hospital to the Indians. Do you know of any case in which an Indian was refused admission to this hospital here?

A. I know of one case from my experience. I have a father-in-law who is now too old to work - He was sick, and I went to Mr. Halliday and told him of the condition of this man and Mr. Halliday wrote a note to the Doctor about it. I took this note up to the Doctor thinking that it was going to help my father-in-law. When I got to the Doctor, he said "He is a Chief and ought to be able to pay for himself."

Q. And was he refused admission to the hospital?

A. He was very ill and wanted the Doctor to come and see him at his home.

Q. And the Doctor refused to come on Mr. Halliday's note?

A. No, the Doctor came to him, but told him that he would have to pay for himself; and even to-day the old man still owes something on the bill. If I had not given my word to the Doctor, very likely this man would have died.

Q. So you had really to guarantee payment before the Doctor would go - But that is not an answer to my question - Do you know of anyone in the Band being refused admission to the hospital?

A. Very bad cases they have not taken them to the hospital because it is no use because we know they would not be taken in free and we have kept them home. I have an aunt here in a little cabin on the beach who has been ill for a very long time. She is not taken into the hospital because we know she would not be taken in because she has no money.

- Q. Did they ask that she be taken in?
- A. We know that she would not be taken in.
- Q. How do you know?
- A. Because we are charged so much that we can't afford it.
- Q. Were Indians ever treated free at the hospital and taken in?
- A. None of the Kwawkewlths have ever been in the hospital. WE have a man here that Mr. Halliday helped to get his child into the hospital - The bill was so big that he has had a big job to pay the bill - His name is Johnnie Wanock.
- Q. Does a Doctor visit them periodically on the Reserves?
- A. Not at all.
- Q. Does the Doctor come there on call if he is sent for?
- A. No, we never come down here for him because it is so expensive - we can't afford it.
- Q. Would they like to have regular visits paid to their Reserves by a medical man?
- A. Yes, we would like it very much - We would be very grateful.
- Q. Is there much sickness in the Band?
- A. No, we have not many sick in the Band just now.
- Q. How many died, men women and children within a year?
- A. Two old women.
- Q. How many children were born during the same period?
- A. None this last year.
- Q. When they marry, are they married before a christian minister or a magistrate?
- A. No.
- Q. Who are they married by?
- A. We have our Indian custom.
- Q. Does that Indian custom bind the man who takes the women to keep her forever, or are they free to part whenever they feel like it, or when they don't get on together?
- A. Under that marriage custom the man and the women is free to separate when they feel like it; but before doing so they have to fill out certain rules that they have among themselves- They have certain rules to be gone through just as the whiteman has. As you have your divorce so we have our custom.

Q. How do they proceed to separate once they are united?

A. It all depends on how they get on together. According to the custom when the property is returned then the woman is free to go. We have a custom in this paying back that a man or a woman can pay back and yet they never separate.

Q. The whole essence of it is that if a man and woman who comes together and want to separate and take another mate they are at perfect liberty to do so?

A. They may have done that in the past, but in this time now their customs are changing. Myself and my wife have been married many years. She has paid me, but she and I will never separate.

Q. Do I understand that separations are growing less common in the Band?

A. It is just the same as among the whites - they average just about the same - it is not as bad as it used to be.

Q. I think I ought to tell you that the whites cannot separate when they want to in Canada - In fact it is very difficult to get a divorce - They must go through a Court, and altogether it is very difficult to get a divorce; and if a whiteman and a woman have been married, and they separate without legal divorce they cannot marry again. If they did, they would be prosecuted for bigamy and sent to the penitentiary. Now what is their general means of livelihood, I mean the Kwakwewlth Indians?

A. Fishing once a year.

Q. Do they catch the fish for their own use?

A. Yes, and we also fish for the canneries.

Q. What do they principally live on?

A. The different salmon in the different rivers, and the clams. The halibut we dry them, also the spawn of the herring and the ooligigans.

Q. They live mainly on the produce of the waters?

A. Yes, and they preserve the berries.

Q. But their chief food supply is their fish, which they cure?

A. Yes.

Q. Do they grow vegetables to any extent for themselves?

A. You will see for yourself that we cannot put anything in here

for our food. We live right by the sea on the beach.

Q. They preserve the berries and wild fruit?

A. Yes.

Q. And they get certain supplies of money which they earn at the cannery?

A. Yes.

Q. And is that the only source of revenue they have - that is the work they get at the canneries?

A. A few get furs, but now there are lots of whitepeople coming in and hunting for the same kind of animals.

Q. About what amount of money would the whole Band get in a year from trapping?

A. They might get \$100. for a good year.

Q. Is that source of revenue becoming less year by year?

A. Yes, a lot of whitemen come and get them now.

Q. What canneries do they work for?

A. Most of them go to River's Inlet to the different canneries there, and last year a few went to the Fraser river.

Q. The men fish for the canneries?

A. Yes.

Q. And do many of the women work in the canneries canning the fish:

A. Yes, they fill the cans.

Q. What would be the earnings of the Band in a season working at the canneries. After paying all expenses how much would they bring back?

A. The three Tribes clear about \$1000. in a year. Most of them say they don't get \$1000. - that might be the gross proceeds, but not the net. Some of them are so poor when they go to River's Inlet they have to get a large lot of provisions.

Q. Do you know the difference between an independent licence and an attached licence in fishing?

A. I know what it means.

Q. Have any of the Indians of this Band independent fishing licences; that is a licence by which they can go out and catch and sell the fish to any cannery they like?

A. No.

- Q. Are any of these Indians in a position to use an independent licence if it were given to them?
- A. I don't quite understand.
- Q. How many of the Indians have a boat and gear of their own?
- A. None of us have.
- Q. So none of you are in a position to have an independent licence?
- A. No.
- Q. Could any of them afford to outfit themselves for that kind of fishing?
- A. We have the boat, but we could not afford to get the gear.
- Q. They then fish under the cannery licence and they have to sell the fish to the cannery under which they get the licence?
- A. We have to take our fish to the man who owns the nets.
- Q. I understand that an Indian this morning asked that some arrangement be made by which certain boats be kept for them at the canneries - Is that correct?
- A. The cannery get their licences from the two Governments, we all want whatever Government that gives these licences to these canneries, to let the canneries understand that they must reserve enough boats for the Indians for the season - because there are lots of whitemen and Japanese going up there and the boats are kept for them.
- Q. Do I understand you to say that the whitemen and Japanese get any preference in regard to the boats - Do they get the first pick of the boats?
- A. Yes, and the Indians the boats and gear which are left, and sometimes there are not enough boats and gear; and I have written to the canneries begging them to give the Indians boats and gear. The boats and gear left over is not enough for the number of Indians who want to go there and fish.
- Q. Do the Indian fishermen fish day in and day out regularly as do the whitemen and Japanese fishermen?
- A. Yes, and better sometimes.
- Q. Do they go out and fish as regularly as do the Japanese and Whites?
- A. The whitemen and the Japs and the Indians all know when the

the fish comes, and the Indians need the money more than any of them, and they fish better and catch more fish.

Q. And when the Indians go fishing, does he take a day off occasionally, or does he stay with the fishing the same as the whitemen and Japanese?

A. From the time until it begins until it closes they keep on fishing all the time. The whitemen and Japs often leave off before the Indians.

Q. I have asked you this question because the canneries allege that the Indians will stop and take a holiday or a rest, and that they cannot depend on him in the same way as they can the whitemen or Japanese.

A. Whoever said that was not telling the truth. I wonder whether the man that said that was a canneryman because we need the money more than anyone that goes there.

Q. I understand you to ask that when these licences have been issued, there should be a stipulation made to the effect that sufficient boats and gear should be kept for the Indian fishermen, and that they should be allotted their boats and gear first?

A. Yes, that is what we want.

Q. How many gasoline boats have the Band?

A. We have seven.

Q. Did they build these boats themselves?

A. Yes, some of them.

Q. How many did they build themselves?

A. Four of them.

Q. And the others you purchased?

A. Yes.

Q. Is it more advantageous to build them yourselves or purchase them?

A. It is better and cheaper to build them themselves for whoever can build them.

Q. And these that can't build them have to purchase them?

A. Those that can't build them have to get someone else to build them for them.

We would all have a gasoline boat if we could afford it.

Q. How many sail boats have they got?

A. We have lots of rotten ones that are no good and not fit to use.

Q. And they are not building any new ones?

A. We did not build them, we bought them from the Japanese years ago, and they are no good now.

Q. Have you many canoes?

A. Yes, but we are not used to counting our canoes.

Q. But you have a lot of them, have you?

A. Not very many of them - between ten and twenty.

Q. Do the Indians do any logging at all?

A. They would, but we have no place to log. Everywhere the land is called "Claims" and we cannot touch them. If we cut a tree of them we would get into trouble. We are not allowed to even cut the trees down on our own Reserves.

Q. If they were allowed to log the Reserves, would they make considerable revenue out of that?

A. All what is reserved for our use - there are about 20 trees on Hardy Bay; that is all the timber we have - There is a little at Klicksetywry(?) but they are very small trees.

Q. Do any of the Indians work in the mill here, or in any mill at all?

A. We have no mill in our lands at all, but I worked here in this mill for a while.

Q. Reserve No. 1, is the site of the Kwawkewlth village - Do you know that Reserve - do you live there - is that where your chief village is?

A. Yes.

Q. About how many houses are there?

A. Fourteen in all, big and little.

Q. Is any part of that village off the Reserve?

A. Yes, there is another part of the village which is on land claimed by the whites,

Q. So it is one village extending off the Reserve on to land claimed by the whitepeople?

A. Yes.

Q. Who does this property belong to?

A. To Mrs. Hunt, but a Mr. Cadwallader is her son-in-law, and he is her Agent.

Q. Now the Chief said something about paying rent - Do they pay this rent to Mrs. Hunt or to her Agent?

A. Yes they used to pay but for the last six years they have not been paying rent.

Q. And during the last six years have they been asked to pay?

A. No, not the last six years.

Q. And for how many years previous to that did they pay.

A. Something between 20 and 25 years. The generation before me had to start in paying that rent.

Q. How many houses were on this land which Mrs. Hunt claimed?

A. Nine houses.

Q. And how much rent did they pay for each house?

A. Fifty cents for each house every year.

Q. Was Mrs. Hunt a native?

A. An Indian from away up north in Alaska - an American Indian, and she married a Hudson Bay man by the name of Hunt. It was a Hudson Bay site that was bought; but the Indians say it was only bought at the back, but now it extends right down to the foreshore. Years ago the Hudson Bay put up a station or a fort there on a piece that was fenced. The Indians say they allowed them to have that piece behind; but they were to only have the piece that was fenced off, but after that Mr. Hunt claimed to have bought the fort from the Hudson's Bay Company, and he said there were so many acres, and when I was a child if you went up there now you would see the posts where the fort was put in.

Q. And did the Indians occupy that portion of land which Mrs. Hunt claims - Did they occupy that as far back as you can remember?

A. Before the Hudson's Bay came and built there, there was an Indian house there, but they had small-pox there and lots of

people died in the houses, and then what Indians were left moved across the Bay, and when they came back the old village site was claimed by the Hudson's Bay Company's man. George Hunt of the same family claims that other village now so that we have lost both ends of the village. All we have now is only a few houses.

Q. What kind of land is it? on No. 1 Reserve?

A. It is a beach.

Q. No cultivable land there?

A. Some of our people a long time ago used to try to grow potatoes, but it is swampy in the winter time. There is no land there fit for anyone to do anything with it.

Q. Any timber there?

A. No trees there at all. One man tried to grow some small berry trees there, but they would not grow.

Q. No. 2 Reserve, 34 acres. Do you know that Reserve. It is next to George Hunt's land, do you know that?

A. Yes, I know that Reserve.

Q. What sort of land is there?

A. Pretty good soil there, but the trees are not large. They are just small scrubby trees.

Q. And some of it is good land?

A. Some part.

Q. What proportion?

A. Half of it is good land.

Q. What use do the Indians make of that?

A. They tried to clear a piece of that, but they have not done anything - they have not planted anything there - The trees are growing there very fast.

Q. Did they cut the trees down?

A. Yes they cleared it, but when they wanted to burn the brush someone went there and interfered with them.

Q. Who was it?

A. A Fire Agent.

Q. Any Indians living there?

A. NO Indians living there at all.

- Q. So then I understand you are making no use of this at all?
- A. Because they are not allowed to get anything off the Reserve.
- Q. If they had a free hand and were allowed to burn off that scrubby stuff, would they try to cultivate it?
- A. If it was fit to cultivate.
- Q. Did you say 1/2 of it is fit?
- A. But it is not fit.
- Q. Is it good in spots?
- A. I have not been there myself. I have not looked at it, but they have talked about it - There is a man here who tried to clear it for his use.
- Q. Is it rocky or swampy, or what is it?
- A. It is swampy and rocky. It is "spotted".
- Q. You said the trees were growing very fast - Do they grow very big?
- A. No, it is the brush that grows.
- Q. Now do you know No. 3 Reserve?
- A. Yes.
- Q. What is that like?
- A. It is called Shell Island, because there is nothing there but shells.
- Q. What do the Indians use that for?
- A. For graves - It is an old graveyard. How can we clear that land at No. 2 when we don't know whether the land is ours. If we had it cleared some whiteman would come around and take it. If we had security of title we would clear it.
- Q. No. 4 Reserve, do you know that Reserve?
- A. Yes.
- Q. What sort of land is that?
- A. It is shells.
- Q. Is it rough ground?
- A. Yes. Only a little hill there that is where they plant potatoes
- Q. And is that hill the only cultivable land on that Reserve?
- A. On the inner side of the river there is an Indian Reserve there, and it is a good place. On the south side where there we an Indian Village the land is good if we had it.

Q. Any houses there?

A. Yes.

Q. Do they get salmon there to dry for the winter?

A. Yes.

Q. Is that a good salmon fishing station?

A. Yes.

Q. Any timber on it?

A. Only about twenty trees there.

Q. What are they?

A. Fir.

Q. No. 5 Reserve, do you know that?

A. Yes.

Q. What sort of land is that?

A. About half of the northern part is mostly rocky and drops to a swamp to the west.

Q. So there is no cultivable land there?

A. There is a small patch on which they grow potatoes, but they don't grow successfully and they had to give it up.

Q. Any houses there?

A. Some graves there.

Q. Any dwelling houses?

A. No.

Q. What do the Indians go there for?

A. They go there to pick berries.

Q. Do they get a good many berries there?

A. Yes.

Q. Do they use that as a fishing station of any kind?

A. It is just for the graves, and for the planting of potatoes, there sometimes.

Q. They don't use it as a fishing station?

A. No. But sometimes when the cohoes come they come and trowl for them.

Q. Any timber on that Reserve?

A. No.

Q. Not of any value?

A. No.

Q. No. 6. What is that Reserve used for?

A. They go and catch dog salmon, humbacks, cohoes and steel-heads there for the winter.

Q. And do they stay there and dry these fish for the winter supply?

A. They camp there at night - This is where they have the old stone trap that was built there by their forefathers.

Q. Then it is a good salmon fishing station?

A. Yes.

Q. The best one they have, is it?

A. Yes, and at Hardy Bay - that is the reason we want the river at Hardy Bay.

Q. Is there any cultivable land there?

A. Pretty good place there, but there are some trees there.

Q. What kind?

A. Hemlock and spruce - They are all fallen down.

Q. No. 7, do you know that Reserve?

A. Well I have seen it, and I have been to it.

Q. What sort of land does that contain. It is marked on the map "poor soil" - is that correct?

A. I could not say but there is a man here who lives there.

Q. What is his name?

A. Johnnie Whannock.

Q. Very well we will ask him about this Reserve.

JOHNNIE WHANNOCK is hereupon sworn to give evidence.

Q. Do you know this Reserve?

A. Yes.

Q. What sort of land is there?

A. Very good on both sides of the river.

Q. The whole of it?

A. Yes.

Q. Is it timbered?

A. Yes.

Q. Good saw-logs on it?

A. Yes.

Q. What sort of timber is on it?

A. Hemlock and spruce.

Q. Any cedar there?

A. Some at the back.

Q. Big enough for canoes?

A. Yes.

Q. What do the Indians use that Reserve for?

A. For trapping.

Q. Do they get any fish in this stream?

A. Yes.

Q. Do they get salmon there?

A. Steelheads.

Q. Do they get a considerable supply of salmon there?

A. Yes.

Q. And they go there to catch salmon and to dry them?

A. Yes.

Q. Any houses there?

A. Yes, some houses there.

Q. How many?

A. I have four houses there myself.

Q. Does anyone live there?

A. Me and my married children live there.

Q. If the Indians were allowed to log that Reserve, would they avail themselves of that privilege and then cultivate the soil when it was cleared?

A. That is what I want - I want to clear the land and put it under cultivation.

Q. The Indians want the privilege of logging on that Reserve?

A. Yes.

Q. And if they were allowed to log it, you think they would clear and cultivate the land?

A. Yes.

Charles Nowell is again examined regarding additional lands.

Q. Now the first application on this list (ex.J2) is for a place called Tlalada - where is that on the map:

A. (He points it out on the map.) it is commonly called Deep Creek.

- Q. He wants the fractional west half of Section 21, Township 8, Rupert Land District. Now what do you want that for?
- A. There is timber on it.
- Q. Any houses on it?
- A. None of them saw any houses there, but they used to use it as a halibut fishing place.
- Q. And do they use it now as a halibut fishing station?
- A. No.
- Q. How long since they used it?
- A. Some people that come to Hardy Bay to catch salmon there, and then they go round there and get it there when they can't get enough halibut and salmon.
- Q. And they want it as a fishing station?
- A. Yes. And they also want it for the timber and the soil.
- Q. Is the soil good?
- A. Yes.
- Q. Now No. 2 application, Asakis - where is that?
- A. There is a little Indian Reserve there - they want that extended 1/2 a mile along the shore line and back to the source of the Tsulquate river.
- Q. What do you want that for?
- A. There was a village to the south of the present Reserve and another village where the Reserve itself is, and we want it for the soil and the timber and the salmon, and on the front of it for the clams.
- Q. Their present little reserve furnishes them with a station for the fishing of salmon and drying it?
- A. Yes.
- Q. Do you mean that you want the river itself exclusively for the Indians?
- A. Yes, they want this river for the salmon which is going up there, and also for the soil and the timber - They want the extension to go along on both sides of the river.
- Q. Now we come to No. 4 Gwazi - Now what do you want at No. 4?
- A. I want the Bay that runs into Sections 19 and Sec. 30 for the salmon, the timber and the land.

(Indian Agent Halliday) That is a townsite.

A. The Indians had their houses there before the townsite was made, and we would like to know how they made this townsite when the Indian houses used to be there.

Q. Where were the houses?

A. Right at the point that abuts into Section 30. There were five houses there which were used for the drying of salmon.

Q. Application No. 5 is for the N.E. part of Section 30, township 6 - Any Indian houses there?

A. There is an Indian village there and houses there. We want it for a salmon fishing station.

Q. Application No. 6 is at the point where the line runs between Secs. 30 and 31, Township 6, Rupert District. Any houses there?

A. There were houses there to which we used for drying the salmon.

Q. Did you have houses there all around that Bay?

A. Yes.

Q. No. 7 Application that is the western half of Sect. 30 - Are there any houses there?

A. There were houses there which were used for the same purpose.

Q. No. 8 - the Bite in Section 4, Township 7 - what do you want there?

A. I want the land all around that Bite.

Q. Any houses there?

A. No houses there; we camp there when we go out in the night for the morning to catch silver salmon.

Q. And do they do that now?

A. Yes.

Q. And as far back as you can remember?

A. Yes.

Q. And you want that for a fishing station?

A. Yes.

Q. No. 9 application - that is on the N.E. corner of Sec. 33, township 6 - Are there any houses there?

A. There is a village there at which they go and build their temporary houses when it is time for them to go and dry clams for the winter.

Q. Do they go there every year?

A. Yes.

Q. No. 10 Application - that is an Island marked "Peel Island"
You want that Island for what?

A. For clams.

Q. And do you use it now for digging and drying clams?

A. Yes.

Q. No. 11 - that includes some small islands to the north of
Indian Reserve No. 3 Shell Island - What do you want that for?

A. We want that also for clams.

Q. No. 12 on the application is marked "Deer Island" on the map
what do you want that for?

A. There used to be a village there, and we want it for the
claims and the soil.

Q. Do they go there now?

A. Curtis is now using it, and the Indians have not gone
there for some years.

Q. No. 13 on the application, where is that?

A. That is called Tayakutl.

Q. How much do they want there?

A. They want from the Northern boundary of Sect. 28, Township 6,
a strip along the shore until the Indian Reserve No. 2 is
joined.

Q. Is there an old Indian village there?

A. Yes. That is where the first man of this Tribe lived,
Wallace Kwawkewlth.

Q. Do they use that for anything now?

A. They have not made any use of it because it was not given
to them as a reserve.

Q. And what do they want it for?

A. For the soil.

Q. No. 14 George Hunt's place - what do you want that for?

A. We make application for that between Reserves 1 and 2. It
was formerly a Catholic mission, and we used to have a village
there and was abandoned for a time on account of the small
pox. When the Indians returned to it they found that it was

claimed by the white people.

Q. No. 15 is Kyakha, on Beaver Harbour - what do you want there?

A. We want the fractional part of Section 26, and we want the Reserve line to be extended to the boundary of Sections 22 and 23 and to the shoreline of Section 23, Township 6, Rupert District.

Q. What do you want that for?

A. We want it for the animals, the timber and the soil, and there used to be an old Indian village there a long time ago.

Q. No. 16, Gay-uk river at Falso Head - they want the Reserve extended half a mile on both sides of the river through to the lake between Sections 28 and 14, township 3, Rupert District. What do you want that for?

A. For trapping, fishing and the timber.

Q. No. 17, Kluk-sl eeryy they want Reserve No. 7 extended from Single Tree Point half a mile in depth along the shore to the river, and half a mile deep along the west shore of the river to its sources, also half a mile deep on the east side of the river to its source, and half a mile along the shore to continue from the east side of the said river to Lodge Point. What do you want that for?

A. We want it for the fishing, and also for the village.

Q. No. 18 application, for Qul-kluk-gla-lis, at Port McNeill What do you want there?

A. We want the western portion of Port McNeill abutting into section 22 and 15, Township 2, Rupert District.

Q. And what do you want that place for?

A. For the village and for the fishing.

THE CHAIRMAN to the assembled Indians: We have listened very carefully to what your Tribe wants here, and it appears from the plan that some of the lands asked for has already been granted, and it may be difficult to get any of that because it has passed to someone else. At all events we have taken down all what you have said, and when we get back to Victoria, we will meet there and we will discuss all these things, and will do the best we can for you.

ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B. C.
Meeting with the Mahmalillikullah Band or Tribe of Indians at
Alert Bay on Tuesday, June 2nd, 1914.

CHIEF NEGAI addresses the Commission as follows:-

I welcome you here this morning on behalf of my people, and have to thank you for asking me to bring before you what I have to say to you. I will now let you know where the lands of our ancestors are that belong to my Tribe - I have a written list of the land (which he now hands in Ex.J3). I want to bring to the notice of the Royal Commission that I have a site on this Island which belonged to me and my people long before the whitepeople ever came to this country. I, with the other Tribes had this site for the purpose we had it; but it is now settled by the whitepeople - That is why I want to put in my word that the Nimpkish Tribe get what they want; that is the Reserves to be cut up and each man get his own piece for himself. I have a claim School Reserve. It used to belong to our Tribe, and I want that land to be cut up for my Tribe.

MR. COMMISSIONER SHAW: I want to tell you that this land belongs to the Dominion Government; that it is not an Indian Reserve; that it has been purchased by the Dominion Government, and that it would be impossible to have any part of it given to the Indians as an Indian Reserve.

WITNESS: When did they buy it? Who did they buy it from, and why didn't they let me know about it?

MR. COMMISSIONER SHAW: It was purchased from Mr. Spencer in 1891 or 1892.

WITNESS: Mr. Spencer never bought it from me - How did he get it? When Mr. Spencer was here he saw where our village was, and he saw our houses there.

MR. COMMISSIONER SHAW: We have heard what you have said to us - Now go on to something which affects your own people.

WITNESS: There is a little Reserve reserved by the Dominion Government for me on my Island - on that island there is a little reserve, but I want the whole Reserve.

MR. COMMISSIONER-SHAW: Which Island is that?

A. Village Island where the Mahmalillikulla village is. I don't want any whitepeople on that - I want it reserved for my people. We have a little Reserve on White Beach. The rocky portion of White Beach Island is reserved for us, but we want the whole of the Island, so that we can make it as a fishing station. It would be a good fishing station and we want that.

MR. COMMISSIONER SHAW: That is Nuhdana (Compton Island)

A. Yes. On Swanson Island I only want a little Bay and Creek. On this Island we fish for salmon and halibut, and we want it for a fishing station; and we hunt there for the seals that are there, and there are also clams there.

MR. COMMISSIONER SHAW: Are all these particular pieces of land that you are asking for - Are they on this sheet that you have handed in?

A. Yes, they are all there.

MR. COMMISSIONER SHAW: Well you need not go over them now - We will get all the information we want regarding these when you are put under oath.

WITNESS: I want 200 acres for every man of my Tribe with a title to the same out of the lands which are shown on this list that I have given you. I want to choose the land from the pieces that are mentioned on this list because I know this land that is on the list belongs to us. I want you to know now that what I have said and all the other Indians said in their general address yesterday. I agree with all the statements that were made, also with the petitions put in. My son will now give evidence.

HARRY MOUNTAIN is sworn to give evidence.

MR. COMMISSIONER SHAW: Are you a member of the Village Island Band of Indians?

A. Yes.

Q. Where is the chief village of this Tribe?

A. Nimpkish on Village Island.

Q. How many months in the year do the Indians reside on this Island or in this village?

- A. About six months out of the year we stop there, and then we go to other places for fishing, and also to River's Inlet for a little while.
- Q. What is the chief occupation of the Indians of this Band?
- A. We only go fishing for one month during the year for salmon for the canneries, and we dry clams and fish.
- Q. Of course you dry the salmon for your own food?
- A. Yes.
- Q. About how many men are there in this Band or Tribe?
- A. 46.
- Q. Do they all go to the canneries to fish during the fishing season?
- A. Only those who are able to go. Those who are too old to go they don't go.
- Q. Do the women work in the canneries as well?
- A. Yes, they go to fill the cans.
- Q. About how long does the fishing at the canneries last?
- A. About six weeks altogether.
- Q. And about how much does each man make during that time?
- A. We get quite a bit sometimes when there is plenty of fish, and when there is no fish we don't make very much.
- Q. But on an average about how much do you make?
- A. We might get \$500.00
- Q. Is that each?
- A. No, for the whole tribe - that is after we have paid for every thing up there because everything is so expensive. The white-man's food up there is so expensive and the clothes, that we haven't got very much left.
- Q. Did you go yourself to the cannery last year?
- A. Yes.
- Q. Do you remember how much money you brought home with you after paying all expenses?
- A. I brought home here \$46.00
- Q. And that represented you net profit for six weeks work?
- A. Yes.

Q. How many men went last year to the cannery?

A. About 40 men.

Q. And about how many women went last year - just roughly?

A. About 24 or 25.

Q. Did your wife go?

A. Yes.

Q. And she worked in the cannery through the season?

A. She worked right through the season.

Q. Did she let you know how much money she brought back with her?

A. She brought back \$8.00.

Q. Then between the two of you, you brought back with you \$54.?

A. Yes.

Q. You spoke of trapping - what furs do they get where they go trapping?

A. Mink and coon.

Q. Could you tell us about how much the entire catch of furs for last season amounted to - that is for the whole Band?

A. There were only three of us that did a little trapping. We caught a few animals, and made \$120. for the three. The others there is no use of their doing any trapping there because there are too many people doing the same work, and if we go on other land we are threatened.

Q. Does the owner of the land threaten them?

A. Yes.

Q. Have you ever been threatened for trapping on other people's land?

A. I have never trapped myself.

Q. Do they work for anything else, such as the sawmills or logging camps, or working as guides to surveyors?

A. I have worked in some logging camps when I could get a licence. I have been able to get a licence twice. The only time we can do any logging on our own account is when we get a licence from the Government to log on someone else's land. We cannot cut any timber on our own land until recently - We have not been allowed to take the timber on our lands, but my people

sent for me to cut a little timber of my land, and I got a paper from Mr. Halliday.

Q. Did you or any member of the Band ever work in the whiteman's logging camps?

A. They won't hire other people of the Band but me and my brother - we have to force ourselves on these people.

Q. Did others ever apply for work at the logging camps?

A. Yes.

Q. And they were refused?

A. Yes.

Q. Did they ever work as packers for surveyors or prospectors?

A. No.

Q. Are there any schools in your Reserves?

A. No.

Q. Do any of your children attend school anywhere?

A. There are four in the industrial school here from our Band - there is no room there now for the others.

Q. Would the others like to go if there was room for them?

A. Yes, we would like our children to go to school, and there are seven that would go to school if there was accommodation for them to go to school.

Q. About how many children are there in the Band of school age; say between the ages of six and fifteen?

A. Over thirty. There are four here and seven of school age, and the others are small.

Q. I understand there are twenty under six and about eleven between six and sixteen?

A. Yes.

Q. Then really if there was a school established, there would only be seven of school age to attend?

A. There would be eleven with what we have at this school here. About six would be of age when the time came for the school.

Q. Is it the desire of the Band that a day school be established at their village?

A. Yes, we would like it.

- Q. And would they make an honest effort to send their children to that school regularly?
- A. Yes.
- Q. What would be the effect on the attendance at the school during the time that the men and women are away at the canneries during the fishing season?
- A. We think if the schools here were made larger, it would be better for our children - they could all come here then; and that would solve the difficulty.
- Q. Have you a doctor among your people?
- A. No.
- Q. Does any doctor ever visit your people?
- A. No, neither white nor Indian.
- Q. Has any doctor ever visited your people?
- A. No.
- Q. How do you get medical attendance for the people when they become ill?
- A. We have to bring them here to Alert Bay to the Doctor.
- Q. Speaking generally for the Band, how many gasoline boats belong to your people?
- A. Four.
- Q. Are they built by the Indians or purchased from outsiders?
- A. The whole four were made by the Indians. Two were made by the Cape Mudge Indians, and two were made by ourselves.
- Q. Do they ever charter these boats out to people for making trips around the different islands?
- A. No, we have never hired them out. The gasoline boats are recent, and we have had no time to look for work of that kind for them yet.
- Q. Have the Band any sail boats?
- A. We have three sail boats.
- Q. And I suppose a number of canoes?
- A. Twenty-eight big and little.
- Q. Is there a missionary visits your reserves?
- A. No.

- Q. During your recollection has there ever been a missionary visited your Reserve?
- A. A long time ago there used to be a missionary come to our Reserves, but lately of the last few years there has been no one.
- Q. About how long is it since the last missionary visited there?
- A. About ten years since the last missionary visited there. There was a missionary at Harbledown when the old men were alive, but none for the last ten years. We had a visit from a lady missionary, Mrs. Chapman three years ago.
- Q. Did they give the missionaries a good reception when they came to visit them?
- A. Yes, we welcomed them good, and invited them to come back.
- Q. Are the members of the Band adherents of any christian church?
- A. Only three young men and some of the women belong to the Church of England.
- Q. Do they make a practice of having their children baptized by the missionary?
- A. Some of them have been. One of my children is baptized, and some of the others have been baptized when they were old enough to speak for themselves; but among the whole Band very few of them are baptized.
- Q. What is the mode of marriage among these people?
- A. They follow the old custom that belonged to their forefathers which have been handed down to us.
- Q. I want you to describe what that custom is.
- A. Well, the first part is the payment of blankets to hold the girl before she is of age to be married. Then when she is old enough to get married, then the father of the boy calls all the people together to come to see the marriage and to witness it, and the father of the girl also calls his people together; that is the people of his Tribe to come and also to witness it. Then all the Chiefs of all the Tribes which have been paid by the father of the boy stands up and gives speeches and tells the father of the girl that it is time for them to get married, and when all the Chiefs of the Tribes have ended their speeches,

then the blankets or money is counted and is given to the father of the girl. One might give so much - it all depends on how much he can afford to give - some will give 1,000 some 1,500 and some 2,000 blankets, and the father of the girl keeps these blankets, and when the boy and girl have been together for quite a while, the father of the girl gives these blankets back to the husband of his daughter in double. And then when the blankets have been delivered to the father of the girl and the girl is brought out standing in front of all the people, then the girl is taken to the house of her husband, and then the father of the girl gives so much back to the husband of his daughter, and then the husband goes and buys grub and calls all the people into the house and gives a feast; and the women also has a feast, and the girl is called and sits in the midst of all the old women and she is told how she has to act now that she is married. When the feast and speeches are all over, they go home.

Q. And that completes the ceremony?

A. Yes.

Q. Would it be possible to have a young man or a young woman married with the one or the other of them not present at these ceremonies?

A. No, it would be very unusual - the bridegroom and the bride is supposed to be there.

MR. COMMISSIONER CARMICHAEL: The bride and bridegroom have always taken some part in the ceremony.

A. Yes, always.

MR. COMMISSIONER MCKENNA: Are there no cases here where a man somewhat advanced in years have actually purchased quite a young girl, say seven years or more as his wife, and she has been reserved for him until she reached the age of puberty - Are there no such cases known around here?

A. No, that is not the marriage contract - that is what they call the business contract, and the child will never be married to that man at any time - It does not mean that she will marry him at all.

She won't have to marry him at all.

MR. COMMISSIONER SHAW: When two people have been married according to that ceremony which you have described, and after a certain time become dissatisfied, are they at liberty to separate and go to their people without ceremony?

A. No, they can't leave right away without some difficulty in the way.

Q. Can either one of them leave and go their own way when some difficulty or trouble presents itself?

A. They can't. There is a law among ourselves that there is a payment to be made before they can divorce.

Q. And in that case where they leave, are they at liberty to marry again?

A. They can't marry right away. After quite a long time if they decide that they won't live together again they can marry again.

Q. Now we will take up the different Reserves. In the first place, before I begin do you know how many Reserves you have that are recognized by the Government?

A. There are five Reserves recognized by the Government.

Q. No. 1 Reserve on Village Island - On this Reserve is situated the principal village of your Tribe, is it?

A. Yes.

Q. Do you know the acreage of that Reserve?

A. No. Whitepeople are encroaching all the time on the Reserves we have - Is the whole Island reserved for us?

MR. COMMISSIONER SHAW: No, about one-third of the Island has been reserved for you.

A. Well the Indians used to claim all that Island.

Q. How many houses on that Reserve?

A. About twenty houses.

Q. And what is the land on this Reserve like?

A. Timber and good ground for farming.

Q. What is the timber on Reserve No. 1 like?

A. There are lots of trees there such as cedar, balsam and hemlock

Q. Is the timber good for sawlogs?

A. Yes.

Q. Is the cedar good for making canoes?

A. Yes.

Q. What is the soil like on this island?

A. Very good soil.

Q. Any cultivation on the Island?

A. Behind the village we have a few gardens.

Q. What do they grow in these gardens?

A. Potatoes, and we put a few small fruit trees in there.

Q. Would a great part of this land be good for cultivation if the timber was taken off?

A. In the back it would be good, but along the shore it would be all rocks.

Q. There are two small Islands belonging to this Reserve. What are they used for?

A. Those are little islands. They are no use only for the beach. There are lots of clams and crabs there.

Q. Now do you know Reserve No. 2?

AGENT HALLIDAY: With respect to Meetup Reserve No. 2 - while this is on the Agency map and in the Schedule as belonging to the Village Island or Mahmalillikullah Tribe, it and two other of the Reserves are also claimed by the Kwickswoitaineuks, who are here to press their claims.

MR. COMMISSIONER SHAW TO THE WITNESS: Are there any houses on this Reserve?

A. Yes, it is a fishing station, and there are houses there.

Q. Do the Indians of Village Island go there to fish?

A. Yes.

Q. What is the land like on this Reserve?

A. The land is very good.

Q. Any cultivation there?

A. Yes.

Q. Do they grow any potatoes there?

A. It would be good for cultivation there - the land is good, but we have no gardens there.

- Q. *What is the timber like on this Reserve?*
- A. *There is plenty of spruce there.*
- Q. *Good for saw-logs?*
- A. *Yes.*
- Q. *No. 3, Do you know that Reserve?*
- A. *We don't claim this. That place is called Ahta - That belongs to another Tribe.*
- Q. *Does the man that lives on that Reserve, is he a member of the Mahmalillikullah Tribe?*
- A. *No, he belongs to another Tribe.*
- Q. *Do you know anything regarding that Reserve - have you ever been there?*
- A. *Yes, our people often go there - but we don't claim it as belonging to us.*
- Q. *Are there any houses there?*
- A. *Yes.*
- Q. *What is the land like on this Reserve?*
- A. *I can't say what it is like. I don't go there myself.*
- Q. *Can you say anything in regard to the timber?*
- A. *No, I cannot say.*
- Q. *No. 4 Reserve, do you know that?*
- A. *Yes.*
- Q. *Is it recognized as one of the Reserves of your Band?*
- A. *Yes, we recognize that as belonging to the Mahmalillikullah Tribe.*
- Q. *Any houses there?*
- A. *Yes.*
- Q. *What is this Reserve used for?*
- A. *For salmon. We dry the salmon there.*
- Q. *What is the land like on this Reserve?*
- A. *Very good.*
- Q. *Any cultivation there?*
- A. *No.*
- Q. *Would it be good for cultivation if the timber was cleared off?*
- A. *Yes, it would be good.*
- Q. *What is the timber like on the Reserve?*
- A. *There is a lot of trees there mostly spruce and fir.*

Q. Good merchantable timber?

A. Good.

Q. Do the Indians of the Band go to that Reserve every year for fishing?

A. Yes.

Q. No. 5, Dead Point - Do you know that Reserve?

A. Yes.

Q. Any houses there?

A. Yes.

Q. How many?

A. I think there are more than ten houses there, but they are the houses of another Tribe who occupy the place.

Q. Does the Mahmalillikullah Band claim that this is their Reserve?

A. Yes.

Q. Do they go there at any time of the year?

A. We just go there as visitors.

Q. They allow this other Band of Indians to have peaceful possession of it?

A. Yes, they asked our permission to build their houses there and we gave them permission, but we claim it as belonging to the Mahmallillikullah Tribe.

Q. What is the land like on that Reserve?

A. Good. There are plenty of trees there of good merchantable size.

Q. Now we will come to the applications for additional land. No.: 1 is owakglala - will you show us on the map where this place is?

A. He points it out on the map, and it is called Lull Bay.

Q. How much land do you want at Lull Bay?

A. At that place there is a river there, and we want enough room on that river on both sides of it to enable us to do what we want to do there.

Q. What is that?

A. Trapping and fishing.

Q. That location is half a mile on each side of the river for the whole length of it. (Marked A on the map).

MR. COMMISSIONER SHAW: This land is all covered by timber limits owned and paid for by whitemen, and in that case we can't give you the land you are asking for. We would like, however, to know just what improvements you have there, and what land would be necessary to carry on your fishing operations there.

CHIEF DAWSON of the Mahmalillikullah Tribe: From whom was the land purchased?

MR. COMMISSIONER SHAW: We don't know - all we know is that our map here shows that it has been purchased, and therefore we cannot give it to anyone else although we might possibly make some arrangements with the owners by which you could get a small piece of land, say five or ten acres on which your houses are built - We might be able to recommend that if you wish to state what improvements are on it.

A. We can't allow the place to go that way - We never sold it, and we want the place.

Q. How many houses have you at this point?

A. One.

Q. And do the Indians go there every year?

A. Yes.

Q. For what purpose?

A. Fishing and hunting.

Q. That is catching and drying the fish?

A. Yes.

Q. It is a base for hunting operations?

A. Yes. The country does not belong to the Government, and they have no business to sell it. What business has anyone to go and sell that land without asking if I had no more use for it. What right have they got to sell it before I was through with it because I was the owner of it. I want to ask the Royal Commission if it is in their power to find out who sold this land without first asking me.

MR. COMMISSIONER SHAW: The Government has sold this land legally, and it is not for this Commission to question the legality of that sale.

THE CHAIRMAN: The Government is over us as well as over you, and therefore we have no right to question what they have done.

They have claimed the land and granted it, and therefore we cannot meddle with that - but as Mr. Shaw has just told you we might be able to secure for you a certain amount of land there, say five or six acres where your houses are that you might use.

A. Do you mean five acres for each one of us?

Q. No, five acres in the whole block.

A. This land to us is valuable.

MR. COMMISSIONER SHAW: Now then No. 2 application, that is on Heeya Sound. (the witness points it out on the map) Are there any houses there?

A. No house there, but we have been living there.

Q. What area do you want there?

A. We want half a mile from a point marked 2 to a point marked 2A along the shore on Knight Inlet.

Q. That is already Reserve No. 4(4). Now then we come to application No. 3 Apsagayu on Shoal Harbour - are there any houses there? (marked 3 on the Agency map).

A. There are two houses there.

Q. What is it wanted for?

A. For salmon fishing.

Q. What amount of land are they asking for there?

A. Half a mile around the Bay and up the river to its source.

Q. This land is also covered by a pulp lease.

A. We claim that place as belonging to us, and therefore we ask that it be reserved for us.

Q. The next application is No. 4 Kuthkala on Swanson Island - are there any houses there?

A. There are no houses there.

Q. What part of this Island do they want?

A. We want the whole of Swanson Island.

Q. Part of this Island is covered by a timber limit, and part of it is free, and we are in a position to recommend that they get the part that is not covered by a timber limit.

KUIWAPALAS: Who was it that told y6u that this is taken up by whitemen - was it Mr. Halliday?

We have a map here that shows every timber limit that is taken, and this map here shows that part of this land that you are asking for is already covered by a timber limit.

WITNESS: We think that Mr. Halliday ought to have given us this information - this is the first time we ever heard of it being taken up by whitemen for the timber. The charts were only given to us the other day, and we didn't know anything about it.

MR. COMMISSIONER SHAW: The plans that Mr. Halliday gave the Indians the other day does not show any of the land outside of what the Government recognizes as Indian Reserves.

A. Then why were they not given to us before this?

MR. COMMISSIONER SHAW: I want to say that these maps that show the timber limits, Mr. Halliday bought himself and he has them in his office - They don't belong to the Department, and he has asked me to say that if at any time the Indians want to know anything about the land, if they will come into his office, he will be very glad and willing to give them all information regarding the different lands.

WITNESS: If all the lands are taken up in that vicinity, where am I going to choose the 200 acres for each man?

MR. COMMISSIONER SHAW: We have not suggested to these Indians that each man is going to get 200 acres - If we do make that recommendation it will have to be taken from outside of lands already taken up by whitemen.

WITNESS: I want the Commission to tell us the one that sold it, and they should remember that the Indians have a law among themselves just as the whitemen have - and no one is allowed to take another man's land without first finding out who the land belongs to. We can't go to Mr. Halliday because we know what he is to us. The experience we have had with him in matters of that kind; he just turns us out.

MR. COMMISSIONER SHAW: Now the next is No. 5 - on Compton Island. What do they want on Compton Island?

A. We would like to get the whole of the Island.

Q. Have they any houses on this Island?

A. Yes.

Q. It is used for what purpose?

A. For the halibut, trolling for salmon and for the clams.

Q. The next is No. 6, Harbledown Island. What is wanted there?

A. Half a mile on each side of the river , (marked 6 on map)
The part the Indians are asking for is taken up by timber
limits.

No. 7 is Lewis Island - They want the whole of the Island.
Lewis Island is apparently open.

Q. What do they want this for?

A. For hunting, for the clams that are there and the timber.
It is pretty good for gardens too.

Q. No. 8 application is Mataltsym.

A. It is an old Indian village, and same is covered by
application No. 2.

Q. No. 9, Kliquit,, is the same as application No. 2.

A. We ask for an addition of 2 and 2A for half a mile along
Knights Inlet, then across the Inlet on the southern shore
of Gilford Island half a mile to Port Elizabeth to a point
marked 2B. We want it for the timber, fishing and the
clams.

Q. This area includes ten villages.

A. This last application is practically all taken up by timber
limits.

Chief of Dawson: We expect that the Royal Commission will do
the fair thing by us. We have given you the list, and we
are sorry to hear that some of the land is already taken up
by the whites. We are sorry that this Commission did not
come long ago when we could have had the choice of our own
land as we wish to-day. We beg this Royal Commission to do
the best thing they can for us.

MR. COMMISSIONER SHAW: Some of the lands that have been applied
for appears to be open land, and wherever the land is open,
we will do the best we can and be as fair as we can for the Indians.

CHIEF The young men of this Tribe wish to be allowed to cut the

timber off the land that is not yet taken up by the white-men outside of the Reserves without a licence.

MR. COMMISSIONER SHAW: They must have a licence to cut timber, and if at any time they wish to procure a licence, they can make application to the Government Agent or to Mr. Halliday your Indian Agent; but they must not on any account cut timber on any land without a licence.

WITNESS: We don't want to do it on a big scale - just a stick here and there for our own use. I would like the Royal Commission to know that there is no section (timber section) left big enough to make it worth while for a young man to buy a licence to cut any timber.

ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B. C.

Meeting with the Nimpkish Band or Tribe of Indians held at
Alert Bay, B.C. on Tuesday, the 2nd day of June, 1914.

ALF LAGEUSE addresses the Commission as follows:

I am glad to have this chance of speaking to this Commission to hear what I have to say. I have heard you - I have heard what you have come here for, and I hope you will be patient with me while I tell you what I want to tell you; to tell you all that is on my mind. You have received the general wants of the people, and I am part of that too and I agree with it. Now I shall tell you what my people want. I hope that it will all be taken down and sent to the two Governments that have sent you here. You will hear what I want for my young people here belonging to this Tribe, what I want for them to earn their living at this and other matters. I only wish that the first Commission that was sent to this land had told us as plainly and as freely what you have told us here what the duties of the Commission are. There would not be the same trouble that there is now. I am not afraid to tell you the names of my different fishing stations and homes and the lands that have always belonged to me and mine. When my grandfather lived here, he never told me of any whitemen neighbours, but I have found that the whitemen are now coming in to the land and are becoming my neighbours; therefore it would not be right for the Provincial Government not to treat me right in my own country where I was born and my forefathers were born. We are not foreigners - we didn't come from some far off country - we were born here and the country belongs to us, and here I was born and grew up. I will tell you straight and I expect you will be straight with me in all matters connected with my land, with my villages and with my homes. You will see for yourselves now that you are now in this my own land, this village here, you will see for yourselves that the land is situated here in this land that was once mine and the other tribes that were with me. I am guarded on this side and on that side with foreigners. When the first whiteman came here he was old enough

to know what was going on, and I know that the whiteman only borrowed the little pieces that they made their homes and their business places on. It belonged to the Tribes that lived on this Island. I and my people did not know that these whitemen were not true to us that they were claiming the land because the Island belonged to the whole of us; the majority of the Kwawkewlth Agency that you will find there on the list. When the first whitemen came here they saw where our village sites were; they were all cleared, and he came along and built his house on these cleared pieces and claimed the land. At the present time, under the circumstances, the people cannot make their living on this land because it is not big enough for the use of my people and myself. The whole Island is not for us. If we have more children this land would not be enough to hold them. I have a few villages that belonged to my forefathers not one-quarter that is on this list, but I have put some places that I would like to be reserved for my Tribe to be picked from. They belong to us, but in order to make it short for you, I have just put on this list the villages that we want reserved for us (The list he hands in to the Commission Ex.J4), and that is why I want you to tell me straight and I will be straight with you - I want to know how many months or years before you can let us know when you can let me have all these lands, and that is why I particularly ask that the Government that is selling the land around here will reserve that list that I have given you until it is settled what land I am to own.

CHAIRMAN: In answer to that question, we will make our report probably some time next year. That report will then go before the two Governments, and it will take some years, it might be two years before they will be in a position to let you know. We are going, you will remember all over British Columbia and it takes a long time, and we shall make our report after we have gone all over the Province. As regards the lands that you asked to have reserved you, we shall send in a list of those to the Provincial Government at once, and if they are not

sold they will be held by the Provincial Government until the whole matter is decided and until after we have made our report.

THE CHIEF: I ask that the land be reserved until the time the Government is prepared.

THE CHAIRMAN: Only the pieces that are open will be granted; but the pieces that are already disposed of, of course we cannot do anything with that.

THE CHIEF: I am told that it is all taken up, and I want to ask the Royal Commission where am I going to get the land - where am I going to get the land that I am asking for 200 acres.

THE CHAIRMAN: No, it is not all taken up. Some of these lands are not only sold, but they have timber limits for a certain number of years, and after the timber is cut off, then it might be possible they can get a piece of these lands.

THE CHIEF: The land would not be useless, but it is for the timber that we want the land for the young people to work at.

THE CHAIRMAN: We are willing and anxious to do the best we can, but our powers are limited. Where the land has been sold we cannot do anything with it.

THE CHIEF: This is very serious to me, that it has never in my mind gone out of my hand - I never gave it to the Government; I expected and claimed it as my own all along. I want every man to get 200 acres and a title to the same. From that corner of the Indian Reserve on this Island, I wish to be righted where I am wrong granted by the Government. On that corner post of the Reserve I wish and on that corner post, and on that corner post of the Reserve right through to the other side of the Island. You will see here what has been done to me (He here hands in plan) That was my water, and I always thought it was my water, but the whitemen have fenced up that water and put a gate on that water, and I cannot go there now. It used to run between Indian houses on the Indian Reserve for as long as I can remember. I want to call upon Mr. Brotchie to tell the Commission about that water when he came as Interpreter to the

first Commission to this Island. I also want the Commission to know that I appreciate the school that the Dominion Government has put here - I think the Dominion Government has put it here and I appreciate it, but I think it is rather small for the Agency - It might have been sufficient for my Agency, but it is too small for the whole Kwawkewlth speaking people - that is both the girls and the boys school - Of course I think myself it would be better to make it bigger for all the other Tribes. They move from place to place so much looking for their food and work that it would be better for them to come here to this school. I would like to say that the school has been here now for some years, and it is the opinion of all my people that the school be not only enlarged but a larger grant be given to help them, so that the children could be given a good show. I have nowhere to find my living, speaking for all my Tribes - We have not got much - we cannot help the school because the Government grant is not enough for it. Those that have their children there help it a little, and I think the school is working under difficulties, and I would like to say a word for the school, speaking for the Tribe. Sometimes I have a grandchild in one of the schools - sometimes this child will come and ask for a pair of boots, or a cap, or a pair of trousers because the grant from the Government for the school is not enough. We don't blame the school authorities in this place - We feel that it is the Dominion authorities that are to blame for that. We don't blame Mr. Corker, who is the Principal of the school because I feel grateful to him, but he is not "backed up" and we blame the Dominion authorities on account of it.

I would like to speak on a hospital for me and my Tribe; and speaking for the Kwawkewlth people, I feel that we ought to have a hospital of our own and a Doctor of our own, because although there is a hospital at Alert Bay, it is not an Indian hospital; that is, it is not built only for the Indians. I have found from time to time that if one is too poor to pay for himself at the hospital, and whenever they go to Mr. Halliday to ask the Doctor to take them in, I have found that the Doctor is

not good enough. Mr. Halliday, through the Dominion government, is doing all he can, but the Doctor don't appear to want to take them in. I know from experience - Last year I was very ill - I had something the matter with my shoulder - I asked Mr. Halliday for a note to take up to the Doctor, and although Mr. Halliday gave me the note very willingly, I had to pay for the operation myself.

MR. COMMISSIONER CARMICHAEL: How much was it?

A. I have the receipt in my house now, and I will bring it this afternoon and show it to you. I want to beg the Dominion Government to grant our hospital a little more, so that they can treat the poor Indians free with medical attendance. The young men here with us, although they are willing to work and they are strong and they keep on working, but what they get is not enough to keep them and their families and their children. It just keeps them in comfort, but nothing in the way of luxuries. We have poor people among us that need medical attendance and a hospital - That is all I have to say.

MR. COMMISSIONER MCKENNA: We will now ask you to give us some sworn testimony regarding your Reserves.

CHIEF LAGEUSE is hereupon sworn to give evidence.

MR. COMMISSIONER MCKENNA: You are the Chief of the Nimpkish Band?

A. Yes.

Q. How long have you been Chief?

A. All my life, in place of my father.

Q. What is the general condition of your Band?

A. We have nothing to do, but if we had work and could earn some money, we could have plenty.

Q. How do they get their principal food supply?

A. We get it from the rivers - the salmon.

Q. Their chief food supply then is fish. Do they preserve the fish for their own use?

A. Yes, we get it and cure it.

Q. Do they sell any of the fish, or is it all used for their own food?

- A. We are not allowed to sell the fish, but we used to when I was a young man.
- Q. Do the men of the Band fish for the canneries?
- A. Some of them go.
- Q. About how much do the men earn at the canneries in a season - that is how much do they have clear after paying all expenses?
- A. Those that go up to River's Inlet sometimes get \$100. and some get \$80. clear. Last year was an unusual year - eight of them stayed here and fished here - it was the first time it ever happened, and they got \$900. each from this cannery here at Alert Bay - that was the gross earnings.
- Q. You said you used to sell fish, but you could not sell them now. Do you mean that you were stopped, or do you mean that there is no market outside of the cannery that is here?
- A. I mean that years ago when I was a young man, they were able to use the traps all along to get the salmon and we sold them from these traps; but now we are not allowed to use the traps and sell them from the traps. The sockeye salmon we have been stopped from selling the fish at any time of the year.
- Q. Can you catch them for your own food?
- A. We are not allowed now because we are not allowed the traps.
- Q. And it is because they have not the traps now that they don't catch them - Do you refer particularly to the Nimpkish River?
- A. Yes, that is my river. Our old trap grounds are in this river.
- Q. And you are not allowed to catch any salmon in that river for sale?
- A. No, because the cannery has been given the exclusive right to catch fish in that river.
- Q. And are you not allowed to catch sockeyes in that river for food?
- A. We cannot use our traps, and we cannot get it from the men that use it for commercial purposes. The canneries are fishing with the nets and they won't let us have any of the fish in the nets.
- Q. That river empties into the Straits through your Reserve No. 3 - Are the Indians not allowed to catch sockeye in that part of the stream that runs through that Reserve?
- A. No. we are not allowed.

Q. When the salmon have been running, have they been stopped catching the salmon with nets in that part of the river that runs through their Reserve?

A. We don't and are not allowed. We wish we could.

Q. Were you ever fishing there with a net and a whitemen came along and stopped you?

A. Yes, I have been stopped.

Q. Do you know the name of the man?

A. The cannery stopped us.

Q. And where do they get the salmon that they use for their own food now?

A. We don't get any sockeyes now for our own food.

Q. Do they get dog salmon in the Nimpkish river?

A. Yes, we are allowed to fish for the dog salmon in their season.

Q. Apart from what they earn at the canneries, do they earn money any other way?

A. When the surveyors come they hire some of the boys to pack for them.

Mrs. Jane Cook: The Chief does not and never could understand the situation with respect to the fishing. When the cannery had first got its fishing rights on this river, Mr. Hall, then resident missionary to offset the injury to the Indians by the cannery fishing, secured for the Indians the right to fish in their own river on their own Reserve and established a small hatchery just to give them something to do and to show them that they might still fish. He had got some of the boys' licences and they had got and salted a few salmon. It was to show the Indians that they still had the right to fish. There were others fishing for the cannery at the same time and in the same place and the two parties quarrelled and threw stones at one another. Mr. Hall afterwards drew out and the saltery was closed and since then the Indians had never tried fishing there any more, not had they ever again been able to get fishing licences.

Q. In a case of that kind where stones were thrown, they ought to have gone to the police.

Mrs. Jane COOK: Twenty-four years ago there were neither police or any kind of Government here then.

THE CHAIRMAN: We have a note of this, and will enquire into the situation, and Mrs. Cook I thank you for your statement.

MR. COMMISSIONER MCKENNA TO THE WITNESS: Do any of the men work at the sawmill?

A. They used to work there altogether when the mill still belonged to the mission. Sometimes one or two men gets a job there, but it does not amount to much. They now hire Chinamen and Japs.

Q. What pay do they get from these surveying parties - how much a day do the get?

A. Five dollars a day for taking them up the river, and \$2.50 for packing in the woods.

Q. Do they earn much money in that way?

A. Just for a little while - sometimes one week and sometimes two days, and the longest about two weeks.

Q. Their women work in the canneries I suppose, do they?

A. Yes, they all work, except those that are helpless.

Q. About how much do the women earn in the cannery in a season?

A. Fifteen, thirty and forty dollars - that is net.

Q. That would be her clear earnings in a season?

A. Yes.

Q. Have they gasoline boats these people, and if so how many?

A. We have seven.

Q. Do they make them themselves?

A. Two were made ourselves.

Q. Do they ever rent these gasoline boats to surveying parties or other parties?

A. Sometimes once in a while; and some of them never get any jobs.

Q. I suppose then on the whole the condition of this Band is not very bad, is it?

A. We get enough to keep us.

Q. But you have not got much of a surplus?

A. We have the necessaries but not the luxuries.

Q. Have you any sail boats?

A. We have three.

Q. And I suppose a good supply of canoes - is that right?

A. We have 33 canoes.

Q. In addition now to the boarding school, they have also a day school on the Reserve?

A. Yes.

Q. Do all their children of school age attend school?

A. Yes.

Q. So they are satisfactorily provided for in the way of education for their requirements?

A. Yes.

Q. I rather took it from your general statement this morning that you were not satisfied with the medical service provided for the Band.

A. I hope I did not give the Royal Commission the impression that I was blaming the Doctor in any way. He is very good to us. In regard to the hospital he is away behind, but the Doctor is very good to us, but the Government does not give enough to pay for these Indians who cannot pay for themselves.

Q. Your complaint is that it does not make adequate treatment for those who cannot pay, and that they are "squeezed" to pay?

A. Yes. We have hard work to pay the Doctor's bills when we have to pay for ourselves.

Q. This morning you said yourself that you were ill and that you were at the hospital, that an operation was performed upon you, and that you were charged for it, and that collection was still being made from you to pay the charges. Do you swear to that?

A. I did not go to the hospital, but the Doctor came to me in my own house, and when I asked the Doctor in the beginning for attendance, the Doctor told me that I would have to pay.

Q. And how much were you charged?

A. I forget now how much it was, but there is still \$14.50 still owing.

Q. Did you make application to be taken into the hospital at the time?

A. I did not ask to be taken into the hospital, because I was too ill to be taken in.

- Q. Are you a poor man - what means of support have you got?
- A. I cannot fish any more - I cannot work, and I have tried to pay for this operation, but I can't.
- Q. And you depend largely upon other members of your Band for support?
- A. Yes.
- Q. Your complaint therefore is, I take it, that you not being able to provide for yourself, you have to pay for the services of a physician every time you need him - is that right?
- A. Yes. I cannot get the services of a Doctor without paying. (The witness here produces receipts for payment for services rendered to him by the Doctor)
- Q. Who is McBernie?
- A. He is the Doctor.
- Q. Is that the Hospital Doctor?
- A. Yes. He is here now.
- Q. Now does the hospital care for and provide for the treatment of Indians who have not the means to pay?
- A. Two from the Band have been known to be in the hospital and treated without paying since it was established.
- Q. Do you say on oath that through the system the Hospital does not provide sufficiently for the care and treatment of the poor of this Band?
- A. The Doctor says right straight out that what the Government gives him right along does not provide for the treatment of the poor people.
- Q. You have a resident missionary close to the Reserve?
- A. Yes.
- Q. And two churches here?
- A. One church for the Indians.
- Q. And the missionary is Mr. Corker, and he is the Principal of the school?
- A. Yes.
- Q. What proportion of the Indians adhere to their old religion?

- A. They have no religion. One half of the Tribe belong to the English church, and the other half does not belong to the English church.
- Q. They adhere I suppose to the religious customs of their forefathers?
- A. They have no ritual for that. Half are christians, and the others adhere to the beliefs of their forefathers, and some of those that are christians still adhere to the old beliefs.
- Q. What is the practice as to marriage here - Do they commonly follow a christian rite or follow the rite of the Tribe?
- A. They follow the old customs mostly.
- Q. And do they go through a rite or ceremony when they marry?
- A. Yes.
- Q. And when a couple are united with that ceremony according to Indian custom, are they free to separate afterwards and marry again?
- A. In my Band we don't have that leaving each other. There may have been two that done that many years ago but they don't leave altogether when they are married. Me myself I lived with my wife until she died, then I had a second wife and she died, and for two years I have had no wife.
- MOSES ALFRED is hereupon sworn to give evidence.
- Q. Do you know Reserve No. 1?
- A. Yes.
- Q. Do all your people live here - Is this practically the permanent village of your people?
- A. Yes.
- Q. Are there any Indians of other Bands living here in this village and have houses?
- A. Yes.
- Q. How many families of other Bands make their homes there?
- A. Over ten families of other Bands make their homes in this village - They stay here at certain portions of the year, and they have houses here.
- Q. Do you cultivate any land on this Reserve?
- A. No. But we have a few garden patches in front of the houses where they grow potatoes.

Q. Is there much land like that on which the potatoes grow?

A. Yes.

Q. A good deal more land equally as good as that?

A. Yes.

Q. Any timber?

A. A little timber - just small hemlock.

Q. Not of any particular value?

A. No.

Q. No. 2 Reserves is a graveyard?

A. Yes.

Q. Do they still use that graveyard?

A. No - it is occasionally used.

Q. And do they bury their dead now mostly in the church grounds to the north of the Reserve?

A. That one is closed too.

Q. Where do you bury the dead now?

A. It is near the same Reserve, but even the new one is pretty near filled.

Q. And when that is filled you will be without a graveyard - Was there not a burial there on Sunday last?

A. That was a special case.

Q. Why is the ground closed up?

A. The Doctor condemned it, and would not allow it to be filled up.

Q. Well the Band will almost immediately have to provide a graveyard?

A. Yes.

AGENT HALLIDAY: There is a new graveyard, and it can be used by anyone.

MR. COMMISSIONER MCKENNA: But there should be another burial ground for the Indians alone.

Q. No. 3 Reserve, do you know that?

A. Yes.

Q. What use do the Indians make of that?

A. No answer.

Q. Do you know anything about that Reserve?

A. Yes.

Q. What use do they make of that Reserve?

A. We are doing nothing with it. I asked Mr. Halliday if I could build a house there, and he said I could not.

MR. COOK here makes an explanation.

I understand you to say that because the land is held in common by all the Indians, they would not be justified in building a house there until they get their own piece of land with the title to same?

It would not justify me in building a house on it if someone can come and build a house there. The Province claims that land, and they can come in at any time and claim that land.

Q. Who told you that?

A. I heard of that, and I went and asked Mr. Halliday about it, and he said it was true. Of course we have a general understanding about these Reserves here, but when I went to Mr. Halliday and asked him if the piece of land that I wanted to build my house on could be mine and mine only and not to the others, he told me it could not be because it was owned by all the Indians.

Q. And the Indians don't make any use of No. 3 Reserve by way of building upon it because the Indians cannot get an individual title to such land as you may take up - is that the case?

A. Yes.

Q. And the only use you make of that Reserve is going there to catch the dog salmon and dry them there for your winter supply - Is that correct?

A. No, we don't use it for fishing. There is a little island midway in the river on the Reserve which we use for fishing.

Q. What is the timber like on that Reserve?

A. There is a little hemlock and a few spruce.

Q. Any saw-logs?

A. Yes, a few - it is swampy there.

Q. Do you get any firewood there?

A. No, we get our firewood from the beach:

Q. Now regarding No. 4 Reserve - Do you know that Reserve?

A. Yes.

Q. What use do you Indians make of that Reserve?

A. We plant some vegetables there and some fruit trees.

Q. Do you grow apples there?

A. Yes, we have apples and plums there.

Q. What is the soil like?

A. Pretty good.

Q. Any timber?

A. There is timber on the back of it.

Q. Is there much?

A. Not much.

Q. Do they catch any fish there?

A. Yes.

Q. And it is also used as a fishing station?

A. Yes, we have houses on there.

Q. And how many people live there?

A. Seven who go up there when fishing.

Q. Is there not one family who lives there and looks after the orchard?

A. Yes.

Q. No. 5, Do you know that Reserve?

A. Yes.

Q. What use do you Indians make of that?

A. That is a salmon fishing station.

Q. What sort of soil?

A. Hard soil. You could not plant anything on that place - It is just like cement - the stones are all stuck together.

Q. Any timber on it?

A. Very little.

Q. So it is not really of much use except as a fishing station?

A. Yes.

Q. Is it a pretty good fishing station?

A. Yes, that is where we get our dog salmon.

NED HARRIS is hereupon sworn to give evidence regarding No. 3 reserve.

Q. Do you know No. 3 Reserve at the mouth of the Nimpkish River?

A. Yes.

Q. Have you a house there?

A. My brother has a house there.

Q. Did you cultivate any land there or try to cultivate any land there?

A. I have tried to make a garden there three times, but the cattle come over and eat up what is put in there.

Q. What did you have in there?

A. Potatoes and turnips.

Q. Did the cattle belong to the whitepeople?

A. Yes. Mr. Mathias' cattle - they are roaming over the Indian Reserve over there.

Q. What use are the Indians making of that Reserve now?

A. Another member of the Tribe tried to make a garden there last year - Dickson made a garden on either side of the river on the same Reserve.

Q. And did this Dickson succeed in his work?

A. The first year it was a success, but the next two years the cattle broke in and destroyed all the garden.

Q. What is the soil like?

A. It is good if we had a plow.

Q. Is All-of it good?

A. Yes, it is on the top of the hill.

Q. The bench land is good on the top?

A. Yes.

Q. And also the land near the river - is that good too?

A. The land between the hill and the river is too narrow - only good for drawing seines up on.

Q. What is the timber like on the Reserve?

A. Just little scrub.

QUQUCECE: I want to know if it is right for the whiteman to fish on the Indian Reserve on both sides of the mouth of the river?

MR. COMMISSIONER MCKENNA: Does he go on the-Indian Reserve?

A. Yes, they pull the seines up on the beach of the Indian Reserve.

MR. COMMISSIONER MCKENNA: No one has the right to go on the Indian Reserve itself - The Agent will look into that and if there

is any trespass he will prevent it - No whiteman has any right to go on an Indian Reserve whatever.

MR. COMMISSIONER MACDOWALL: Indian Reserves are regarded in the same way as the property of a whiteman, and no whiteman is allowed to trespass on an Indian Reserve. In fact it covers a greater penalty than for trespassing on whiteman's land.

AWALASKINIS: I want to know if I can build a trap on the river for to catch my food?

MR. COMMISSIONER MACDOWALL: No, you can't build a trap r it is against the fishery regulations.

A. Why are we not allowed to build a trap - If we cannot use a trap we will lose our food - I want to say this that our traps are no worse than the nets they use there, and if we cannot build a trap, may we be allowed to use a net to catch the fish there?

Q. The proper thing for you to do is to enquire from the Fishery Inspector, Mr. Lucas - he will inform you just exactly what the law is in that regard, and the Commission cannot interfere with the laws of the land as they now stand.

MR. COMMISSIONER MCKENNA TO WITNESS NED HARRIS: You heard the Chief today speak of their desire to secure the water that flows from a little lake back of this Reserve through a Creek that runs by the southern boundary of the Reserve?

A. Yes.

Q. What do they want that water for?

A. For drinking water.

Q. What use is made of that water now?

A. It is used for the cannery.

Q. Have the cannery provided for the storing of that water there at the source?

A. Yes, they built a dam there.

Q. Did the Indians ever make any application to the Government to take water from there for domestic purposes?

A. We did not think it was necessary to ask the Government for the use of that piece of water there.

Q. You see now that the cannery has the water - that is a fact is it not?

A. Yes. But we always thought it was on our Reserves and that we had the right to it without making any application for it.

Q. Under the laws of the Province, water for domestic purposes comes before all other applications. I don't know what right the Cannery has secured in the meantime, but that is a matter the Indian Agent will be instructed to look into and see how this water was diverted. Now did you make any use of that water in the past?

A. Yes.

Q. You drew your water from there for domestic purposes?

A. We used to go there and get the water from that place.

Q. And you have been cut off from that water supply since the place has been closed against you - have you?

A. Yes.

Q. AND where do you get your water now?

A. We now dig wells behind our houses and try and get water that way.

Q. And do you get a satisfactory supply of water in those wells?

A. Often we don't get enough.

Q. Then the Indians in this village are badly in need of a water supply?

A. Yes.

THE CHIEF: This morning I called upon Mr. Brotchie to bring this matter up?

MR. COMMISSIONER MCKENNA: We will probably examine him on the boat about this matter. Now we will go on to the applications for additional lands.

No. 1 application - They want this Reserve (No. 3) extended past No. 4 and beyond No. 5 to where the river broadens out into the lake. Do the Indians ask for this for the sake of the land or really for the purpose of securing the fish on the river?

A. We want it for the timber and the land, as well as the right to fish.

Q. That land appears to be all taken up; either crown-granted or covered with timber licences - there appears to be on this old map some pieces vacant. The best the Commission can do is to

carefully enquire if there is any land available there, and then do the best they can under the circumstances.

A. If it is timber limits after they have cut the timber off, we are prepared to take the land then.

Q. No. 2 application, is there an Indian house there?

A. Yes.

Q. An old one?

A. Yes.

Q. How long is it since anyone lived there?

A. It takes two days poling up the river that empties into the lake.

MR. COMMISSIONER MCKENNA: It takes eight or nine days poling up the river, and this place takes about two days poling up the river.

Q. How much land do you want there?

A. 100 acres.

Q. What do you want it for?

A. For the land, the timber and the hunting.

Q. Do you intend to farm there, is it wanted for farming purposes?

A. It is for farming and gardening.

Q. You said there was an old "village there?"

A. Yes, there are signs of it there yet.

Q. Is it an old village of this Tribe?

A. Yes.

Q. Was it cleared?

A. Yes, by the Indians, and there is grass there - that is a valued site.

Q. Is it a long time since any Indians occupied that place?

A. Yes, it is quite a while - before I was born. It is about 50 years since we had a permanent village there.

Q. Have they used it in the meantime for any purpose?

A. No.

Q. As to this, we cannot identify what property has been disposed of, but we will investigate the matter and consider the application.

Q. Now we come to application No. 3, at Port McNeill - you ask for half a mile there on each side of the river or creek - That land is all crown granted.

A. There was an Indian clearing there. Mr. Hall the missionary took this place and sold it to Chambers.

Q. Did Mr. Hall make any arrangements with the Indians?

A. No, Mr. Hall did not.

Q. Now we come to application No. 4 for a strip of land half a mile from Beaver Cove to a small lake about midway on the east side of Nimpkish lake for a trapping and hunting ground. Do you kill animals there for food?

A. Yes.

Q. Do you get deer there?

A. Yes, but the game is pretty scarce there now.

Q. Do the Indians go there to trap now?

A. Yes, two or three of them.

Q. Do they make a practice of going there?

A. Yes.

Q. What do they get?

A. We trap bear there and land otter.

Q. There appears to be some land vacant in that vicinity, and the matter will be carefully gone into. Now we come to application No. 5, Kueladas, on Plumper Island - where is that? The witness points it out on the map.

A. They want the three large Islands in the Plumper Island group. They are the only ones large enough to put erections on.

Q. What do you want those Islands for?

A. For halibut fishing station, so that we can catch them and cum them there.

Q. Do they go there to fish?

A. Yes, there are some there now.

Q. And have they been in the habit of going there and catching fish?

A. Yes.

MR. COMMISSIONER MCKENNA: It would appear that these Islands are "open" as far as we can see now, and the matter will receive careful consideration.

Q. Now we come to Application No. 6, to what is known as Pearce Islands - can you show us where they are?

He points them out.

Q. How much do they want there?

A. They want all of the Pear Islands.

Q. What do you want those Islands for?

A. We want them for a halibut fishing station, also for the fir trees that are there.

Q. Application No. 8 that is for an extension of the Alert Bay Indian Reserve. About half the width of the Reserve runs the depth of Section 4 Rupert District, and the other half only runs about one-third of what you ask. You want the south and east lines to be extended until they intersect - is that right?

A. Yes.

Q. And that would be about 20 acres - and that would take in the slough and the source of the creek from which they want to secure their domestic water supply.

INDIAN AGENT HALLIDAY: That all belongs to the Cannery.

MR. COMMISSIONER MCKENNA: That appears to be alienated and to be now owned by the cannery. Of course that does not dispose of the question of their right to get water for their domestic use - That has got to be gone into separately.

Another application was made for the cutting of timber which was handed over to the Indian Agent.

MRS. JANE COOK is sworn to give evidence.

MR. COMMISSIONER MCKENNA: When you were acting as interpreter a little while ago, I understood you to say yourself that the Indians were told that the Province claimed the Reserve and could at any time move the Indians off and take possession of the land - is that right?

A. Yes, we had been given that impression.

Q. What is your personal knowledge of the matter?

A. My impression was that the Province claimed the reserves and could at any time turn the Indians off, and the other Indians certainly had that impression; that is, that the Indians might stay on the reserves until the Provincial Government should want the land, and they would they would then be turned off. There

is one case which affects myself. My husband and myself had been interested in having built on property supposed to be on the reserve and now claimed as industrial school reserve. The Indian Agent had endeavored to put ways and a capstan on their enclosed home site thereby destroying our garden. We had been told that the Indian Agent was virtually supreme as to reserve properties, also that reserves were held as community properties, and a nice garden made by one Indian with a great deal of labour was therefore just as much the property of another who had done nothing towards making it, and that he might take the vegetables grown in that garden as freely as the owner.

- Q. That does not in any way implicate the Provincial Government. Now about this Reserve here, it appears to have been bought for a school reserve, and with regard to the right of Indians claiming to have the right to live on that particular piece of land, of course that is a matter which will have to be settled between the Indians themselves and the Dominion Government; but you are entirely wrong and anybody is wrong who said that any Indian could go on to the land fenced in by another Indian and take vegetables out of his garden. Once an Indian or anybody else fences a particular piece of ground, the other Indians have not the right to go there and take the product of his labour at all.

WITNESS: Can any of the Indians, if they do anything wrong, can they be sent out of their house?

- Q. No; unless they go to gaol. On an Indian Reserve an Indian who has his house and his ground fenced in no one can interfere with him.

WITNESS: There is a young man who wants to build a house, and is afraid to?

- Q. Well he need not be afraid. Not only that but if a railway came into an Indian Reserve, and that railway interfered with any of the Indians, they would get individual compensation apart altogether from the Band.

THE CHIEF: Did I tell you that I wanted the Indian Reserves apportioned out to each member of the Band?

Q. Yes, I think we have that in your general statement.

THE CHIEF: I thank you for your patience and your hard work in trying to settle up the affairs of my Band; and there is one thing I want to call your attention to, and that is there is a phone wire running right through the Indian Reserve here, and I never was asked anything about it.

MR. COMMISSIONER MCKENNA: No one has the right to put up a telephone pole or any kind of a pole on an Indian Reserve without getting permission from the Dominion Government as trustees for the Indians. If any man comes on the Reserve to do any kind of work of that nature, you can go up and ask him to produce his authority. Now the Government of Canada can give authority for doing certain public works, and unless the men doing the work can produce that authority he is a trespasser, and the Indians ought to report him to the Indian Agent or to the police.

THE CHIEF: In matters of that kind which are going on in the Reserves which the Government has reserved for me, I should like to have some say in regard to these things - I would like to know what is going on before these men come along.

MR. COMMISSIONER MCKENNA: The Agent will look into all those things for you.

THE CHIEF: There is one last thing I want to ask you - I don't think I told you before - and that is I want the reserves that are reserved for me to be cut up and a piece given to each of my Band. They will make gardens out of it.

MR. COMMISSIONER MCKENNA: The witness is in favour of individual ownership.

JOE HARRIS addresses the Commission as follows:

I am not living on the Indian Reserve No. 1, and have not been living there for the last sixteen years. I have been living on another portion in which I begin to find out is not an Indian Reserve, and on account of that I want to know how I come in in this matter - There are three of those men living on that little Island over there - they don't know whether it is an Indian Reserve or private property.

MR. COMMISSIONER MCKENNA: Now that land was purchased by the Dominion Government - the Province has no claim to that land and makes no claim. This Commission has to deal really with the reserves in which there are dual ownership; that is those reserves in which the Province claims an interest as well as the Dominion Government. You people have got to bring this matter right through the Dominion Government: and set before the Dominion Government just what rights they should be protected in. The proper procedure for you to take is to draw up a petition setting forth how long you have been there and the rights you consider you have there, and ask the Dominion Government to secure you in such rights. If you will give that petition to Mr. Halliday, he will attend to it.

Mrs. Jane Cook: We have been told that it was bought from Mr. Spencer a former missionary up here, and it is said that the Dominion Government bought it from him - Now we have a letter from the missionary who lived here over thirty years ago, and in this letter he does not say a word about selling it. (She here hands the letter above referred to, to the Commissioners) I have also written the Department about this matter myself.

MR. COMMISSIONER MCKENNA: This matter is not within our jurisdiction at all. In view of what you say, and your statement that you have been writing to the Department, this Commission will take this letter, and will also place on record what has been said about it, and will transmit to Ottawa an extract of same, and will ask that some definite action be taken, and that you be informed regarding the matter.

INDIAN BROTHIE: We don't believe Mr. Spencer had any right to dispose of it - We don't believe that he had any pre-emption either.

MR. COMMISSIONER SHAW: You can find out all the information you want in the matter in the Land Registry Office.

INDIAN AGENT HALLIDAY: Every Title from here is registered in the office at Victoria?

MR. COMMISSIONER SHAW: Yes, but a copy of it is in the books of the Registry Office at Prince Rupert, and if they write up there for it, it will be forthcoming.

Meeting with the Turner Island Band or Tribe of Indians at Alert Bay
on June 2nd, 1914.

CHIEF JOHNNIE CLARK addresses the Commission as follows:

I thank you for giving me the chance of speaking for my Band, and I will show you the difficulties I have today; the difficulties that my forefathers did not have before me. I am glad of the chance to lay it before you today. I have made a list of what I want reserved to choose from when the reserves are divided up. The Government knows what I wish to do for my Band and all the other Indians in the Province; and I have a list of the land that I want to keep for my own use and I will give it to you. I want the name "Reserve" to be done away, and the land to be apportioned out to each man. I want 200 acres for each man to do what he likes with it and to work on it and each man of the Band to have a title to that land. I will not be afraid to ask because I know that the land is my own, for me and my people. I have prior and better right than the white people who come and claim it. I have heard of the law and I am told by people who know the law that no one can take another one's land away from him for nothing, and I trust that I will get all that I want, because the Government has never taken it away from me; I have never signed any papers giving it to the Government, or for the Government to do anything they like with it. That is why I feel so badly that I can't get all the benefits of my land. Because my land is better than any other on the Coast in the vicinity of the lands mentioned in this list which I now hand in. (Exhibit J6). No one has been to my Band or my land to sell them; no one has asked me how much, how big or where we want a reserve. I only found out last Saturday that the Government had only reserved one reserve for me, and when I saw how big it was, I saw there was no timber on it that I could make money out of it. There are only 26 acres in it. This 26 acres is all I have. I have no other reserve for my Band - only this one little place in this village I was old enough when the surveyors came there to survey that place for us and I don't remember of them saying a

thing about it. I will tell the Commission what I heard the old people of the Band say at that time. The old men said "what are they doing around on this island?". I heard one of them say "they are cutting the brush around the village", and some of them said "maybe they are going to measure it off and keep a piece and sell the balance for us". That is what I heard the old people saying -- guessing what was going to be done. I have found since then that they were not surveying and that they were not going to reserve the rest of the island for me. All along I thought the island was mine and now I feel that I begin to see things and that other people have come to this island and have taken all the timber. On that island I have seen white men come and cut the timber off there just like you would clip the hair off your head. I would have money and capital like everyone else has if that had been left for me to work out. When that report goes to the Government they will wonder how these people have so little money. I can't earn money because I am crippled now every way, so I don't think I am asking too much in that list until I have my own piece of land and a title to it. I feel I must bring it to the attention of this Royal Commission what has been done in this land of mine: The timber has been cut off and sold and I have had no chance to get any of it myself. I also want to tell you that we are not allowed to work around there where our village is because there is no work around there for us to do. Our young men around the vicinity get a tree here and there and get \$3 or \$4 but it is taken from them and seized, and that has made me know I am not free to work like other people, and we have just got to keep still. One man in my Band chopped some timber off a little island that was not big enough for a section of timber and the timber was taken away from him. Mr. Halliday can tell you that because it was brought to his notice at the time. That is what I call my difficulty because if I could have the work I could do it and have money. I wonder what the Government expects me to live on and to earn money from? I think we have been pretty good to stand it. We have not said very much about it although we feel

a lot why we have been treated so without a cause. The white people have come to my land and will be neighbors of mine and will be one people some time in the future. When they first come I went out and welcomed them because I thought they would come to my land and buy my land from me. I and my people were born on this land and our people before us, from the beginning. We have not come from a strange country; we are not foreigners. This country is ours. I have been taught and told by my old people that I would be protected by the Government. I know and they acknowledge that it was our land. The first white men when they came into the country were not so free, but the white men coming in now are getting too free in taking the country. The first white people that came they were afraid of the King's law and did not set that way.

MR. COMMISSIONER CARMICHAEL: Do you understand that when a man comes in here and takes the land, that the Government has given it to him, whether it is right or wrong?

THE CHIEF: Who gave the Government the right to buy our land and sell it to the white man?

MR. COMMISSIONER CARMICHAEL: When a white man comes on to what you say is your land, do you think that that white man comes there without any authority, or do you think that the Government, rightly or wrongly, gave that white man permission to go on that land?

THE CHIEF: I think myself that the Government must have given the white man permission. Although my people do not keep any records, they have a way among themselves of knowing what has been done in the past, and my grandfathers have never told me that the land has been taken or bought from us. If my forefathers had ever told us that we had been give a little for the land, even an article, today I would not have dared to say a word. But I have not that verbal record from my forefathers. Me and the other people that talked to you think that it is a great difficulty and anxiety to know what has been done with the land. That is why I say this is my land. And I feel that it is my land because I know the law that even you have that no man can take

man's land for nothing. Therefore I am glad to see you today and hope that this will be settled some time. All my people of my Band want that land that I have included in this list to be reserved for them that they may have their portions out of that. And I hope that you will try to help us in the matter up at Rivers Inlet; I don't want the Japanese to come and push us out of that. That is what I say for my Band and I want you to know that I agree with everything that was said in the general speech, so that I am very glad that I will have a chance when your report is sent to the Government that they will see my condition and the condition of the land. I have faith and I trust in what you are calling law and I feel sure that I will have my rights.

MR. COMMISSIONER CARMICHAEL: There is one thing I think it is only fair to make quite clear as this Commission did this morning. Our powers as a Commission are the powers that are given to us by the Dominion and the Provincial Government to inquire mostly in to the question of reserves and generally into other questions. We have not the power to interfere outside of that directly with any action of the Government. If for example when we are stating the question of reserves that you wish to have retained to you, we find that those reserves have already been disposed of by the Government, this Commission would not have the power to change that. It is only fair to your Band that they should understand that from the outset so that they might not think that this Commission had greater powers than it has. At the same time as you know we have given you every opportunity to state your grievances and it has all been taken down, and your views on the question of the Government disposing of a part of the lands that you thought were your reserves this will be put before the Government in our report. In order now that we can discuss your reserves intelligently and get the information that will enable us to help the Indians of your Band, I will ask you to give us some sworn testimony.

THE CHIEF IS HEREUPON SWORN TO GIVE EVIDENCE.

MR. COMMISSIONER CARMICHAEL: You are the Chief of the Turner Island Band?

A. Yes.

Q. I understand you have only one reserve; is that right?

A. Yes - only one.

Q. And that reserve is called Karlukwees?

A. Yes.

Q. How many have you in your Band, heads of families I mean?

A. Twenty-one heads of families.

Q. Have you any idea, roughly speaking, of the total number of your Band - men, women and children?

A. Fifty-five.

Q. How many houses are there on this reserve?

A. Twenty one.

Q. Do the members of the Band live on that reserve most of the year? Do they make it their home?

A. About five months and sometimes six months of the year we stay in that village.

Q. What is the soil like there?

A. Stony - just a little thin soil.

Q. Any clearing outside of where the houses stand? Have they any gardens?

A. We sometimes try to make a little garden in the back. We know the old people used to make gardens down the hill.

Q. They don't do that now?

A. No, not now.

Q. What is the principal occupation of your Band? What do you do for a living?

A. Fishing for the canneries.

Q. Where do they do most of their fishing?

A. At Rivers Inlet.

Q. How many boats have you fishing for the canneries?

A. Sometimes we have six boats and sometimes we have over ten boats at the canneries.

Q. How many of your Band work at the canneries?

A. Twenty one - only three old men in the Band.

- Q. *And all the other men work in the canneries?*
- A. *Yes.*
- Q. *Do they work all through the season?*
- A. *Yes.*
- Q. *The canneries have work for them all through the season and give them work all through the season?*
- A. *When they are finished up at Rivers Inlet we come home and go to Knight's Inlet.*
- Q. *So that the Band is kept busy all the season working for some cannery?*
- A. *Yes.*
- Q. *What do these 21 men make in a season at the canneries after paying all expenses?*
- A. *Some men get \$100 net and some \$50 to each man.*
- Q. *When the fishing season is over, during the rest of the year what does your Band do?*
- A. *We just have to rest- we have nothing else to do in the way of earning anything. After we have finished with the canneries we usually go to the different small rivers and get our supply of fish for the winter.*
- Q. *How many streams or rivers have they on their reserve from which they can catch salmon to feed them for the winter?*
- A. *There are no rivers there. There is a spring there but there is no river on our reserve.*
- Q. *On the reserve that is marked on the map is there no salmon river there?*
- A. *No; we only have a spring there.*
- Q. *The stream from where you catch the salmon, are they on Crown lands, do you know?*
- A. *I go to the rivers that belong to me and my Tribe, although not reserved by the Government for my tribe. There is no reserved river for my use because we have never had a chance to get any rivers.*
- Q. *Am I right in understanding that all their fishing supply is got from other rivers that they have been accustomed to going to but which are not marked on the reserves in the map?*

- A. Yes, there are no rivers; the government has not reserved any rivers for me.
- Q. Do they make any money by trapping?
- A. Some trap a little.
- Q. What do they get?
- A. The few that trap may get \$100 for the season, altogether for the crowd. Sometimes they don't get that much.
- Q. What kind of animals do they get?
- A. Mink and racoon.
- Q. Outside of the canneries and fishing and trapping do any of the men of the Tribe get any other occupation throughout the year at which they are able to make any money or to provide food?
- A. Once in a while some of the young men will be hired by the camps around here. That is quite a long time ago though, no one works now at these camps.
- Q. Have you any gasoline launches?
- A. Three.
- Q. Did they build them themselves or were they bought?
- A. We bought them.
- Q. Who from?
- A. We got them from outsiders and Japanese.
- Q. Any sailboats?
- A. No.
- Q. I suppose you have a number of canoes?
- A. We have twelve.
- Q. Have they any cattle on that reserve?
- A. There is not enough food on that reserve to keep them if we had any.
- Q. You have been here during the day and heard the evidence given by the other tribes, have you not?
- A. Yes.
- Q. Well now, regarding the schools and the missions and the hospital and things like that, do you agree with what the others said generally?
- A. Yes; I agree with them.
- Q. Have you in addition anything you would like to say to what has been said already?
- A. I quite agree with what was said regarding the school at Alert

Bay being enlarged and all that was said. As I live quite a distance away from Alert Bay, from the hospital here, I wish to have a doctor visit us now and+again on this reserve.

Q. Is there very much timber on this reserve?

A. There are no trees there - only salal bushes.

MR. COMMISSIONER CARMICHAEL: You want us to take up the first thing tomorrow the consideration of the requests you have made for additional lands, but I think it is well for you to understand that your application put in that each man of your Tribe should be given 200 acres has not been decided upon and will not be decided upon until after we go back to Victoria.

THE MEETING ADJOURNED UNTIL WEDNESDAY, JUNE 3rd.

UPON RESUMPTION ON WEDNESDAY, JUNE 3rd.

MR. COMMISSIONER CARMICHAEL: Just leaving off where we were last night there is one thing I want to make very clear to the Band. I am very cautious that they should not go away with the idea that we are pledged to give each man of the Band 200 acres of land as they have asked. That is a matter that we shall take into our very serious consideration, but we don't want them to go away with the idea that they are going to get their request. I also want to make it very clear that so far as any lands which have been granted by the Provincial government are concerned this Commission has nothing to say as to that. It is not within our powers. Therefore if any of the lands that you have asked for have already been granted to someone else by the Government we can do nothing in connection with it, because that would be beyond our powers. As, however, the matter of courtesy to yourself and the other Indians we have taken down what you have said regarding the lands disposed of by the Provincial Government and when the evidence goes in as the evidence of the Indians the statements that you have made will be in that evidence but of course this Commission as a Commission will not consider that question in its report because it is not within our power. I just wanted to make this point very clear to the Indians so that there would be no misunderstanding about it. Now we will go on with the question of applications for additional lands.

THE CHIEF: I understand that this Commission cannot set it right here on the spot. I understand that I have most of these things

because I have known what the Government has done in the giving of the lands to the white men and had no regard for me or my lands at all and this Commission sees now that the Government has given or has just done what they liked with the land without remembering me. You see for yourselves these little reserves that they have put on one side for me. They never made any protection for me in all the natural resources that I should have the benefit of. And I will be satisfied when that will be brought to the notice of the Government what they have done. This list that I have given you I know that some of the lands mentioned in that list has already been taken and used by the Government and given to someone else. It is given for a purpose but if all the natural resources have not yet been given away I hope that some will be kept for me.

MR. COMMISSIONER CARMICHAEL: All four identified as No. 1 have already been identified in the general request; these first four have been marked NO. 1.

THE CHIEF: I want a piece of land on Glendale Cove commencing at Macdonald Point running south along the west shore of Glendale Cove to the head of Glendale Cove, then southwest along Tom Brown lake, said strip to be half a mile wide.

MR. COMMISSIONER CARMICHAEL: A portion of this according to this map has not been taken up, but the greater portion of it is.

What do you want this place for?

A. I would like a fishing station there and the privilege of fishing in that river if I can't get any more.

(Application is on Map portion of Coast Dist., Range 1, Sayward Dist.)

Application No. 2:

MR. COMMISSIONER CARMICHAEL: He wants a piece of land half a mile in width on each side of the Crafcroft Lagoon and running up to the end of two small streams which run into the lagoon.

Application No. 4:

MR. COMMISSIONER CARMICHAEL: He wants the whole of Kla-wat-six Island.

What do you want that island for?

A For the animals that are on it, and for the timber. It is cleared and there was a former Indian village there.

NOTE: Apparently open; and the other little island alongside on the

west side of it.

Q. Any timber on this little Island?

A. Yes, there are a few trees on this little Island.

No. 5 application is already Reserve No. 1

No. 6 application:

MR. COMMISSIONER CARMICHAEL: He wants a strip half a mile on each side of an unnamed creek (marked #6), and it is wanted along the length of the Creek from which it flows. (marked #6 on Agency map).

No. 7 Application

Witness: I want a fishing station and the foreshore for clams on the East Lagoon Cove, Craycroft Island.

Q. What is it wanted for?

A. For the foreshore, and for a fishing station.

No. 8 Application.

WITNESS: I want the peninsula lying between Parson's Bay and Baronet Passage and the line running from the head of Parsons Bay running South East to the point indicated on map. (marked No. 8 on map).

No. 9 Application

WITNESS: We want to get Hansen Island.

MR. COMMISSIONER CARMICHAEL: A portion of this is taken up by timber limits, but a part of which, according to Agent Halliday may be open.

No. 10 Application

WITNESS: We want the east end of Harble down Island from the bottom of the Bay next to the east end on a diagonal line across the island including the foreshore at the east end of the Ware Passage on the east shore of the Passage half a mile wide.

Q. What is it wanted for?

A. For the foreshore.

No. 11 Application

WITNESS: I want the river flowing into Robson Bite. I want a site for a village at the mouth of it and a fishing village.

No. 12 Application

MR. COMMISSIONER CARMICHAEL: They want Gwatzi lake near Hardy Bay,

(marked No. 12 on Agency Map) It is wanted for a fishing station there and the privileges on the river.

MR. COMMISSIONER CARMICHAEL: From No. 2 down to No. 12 have you got houses at each of these places where you have asked land to be reserved?

A. At some of them - There are houses at No. 2.

Q. No. 3, are there houses there?

A. I go and fish there.

Q. And No. 4, what about that?

A. The village site is there, but there is no village there now.

Q. No. 5, that is Reserve No. 1 - No. 6, any houses there?

A. There was a village, but there are no houses there now. It used to be occupied as a fishing station.

Q. No. 7, Lagoon Cove - any houses there?

A. Yes, there used to be a village there, but no one is there just now. The village site is there yet.

Q. No. 8, what about that?

A. That is a fishing station, and we have houses there now.

Q. No. 9, any houses there?

A. We used to have a village there.

Q. No. 10, what about that?

A. It used to be an old Indian village site, but no one lives there now.

Q. No. 11 - what about that?

A. It used to be a fishing station, but there is no one there now.

Q. No. 12 - any houses there?

A. No houses there. We used to have a fishing station there.

Meeting with the Man-teel-th-pe Band or Tribe of Indians at Alert Bay on Wednesday, . June 3rd, 1914.

CHIEF LAGIS addresses the Commission as follows:

I will now speak. I welcome the Commission to my heart to-day. I am glad to meet you for this reason that we are so much in trouble about our lands. There are hardly any of my lands left now for our use- it is all taken by the whites - it is given to them by the people from whom you come - There are only a few cedar trees left now - all the other trees are gone now; namely the fir trees - all have been cut down by the whites. Many booms of logs have been taken away from my lands; so many of them that I don't know the number of them. My forefathers have never received anything from the Government for these lands - at least if they did I don't know anything about it. I don't think they have received anything for it. These lands belong to our forefathers, and therefore belong to me and my children, and I want to put forth my hand to pull some of it back as it looks like as if the Government wants it wrenched out of our hands. Those lands, as I said before belong to my forefathers, and therefore we say it is our own. That is all I have to say myself. I want to put another one to speak in my place, and I ask for 200 acres for each of my people, and I hope that this Commission will do all in its power that I may get it - I expect to get it. I want the Commission to look at this list of applications (Ex. J7). All these places are mine - they are all my valued sites.

HAMSEETAKUND is sworn to give evidence.

MR. COMMISSIONER CARMICHAEL: You are speaking for this Tribe, are you not?

A. Yes.

Q. And you are authorized by the Chief and the Indians of the Tribe to speak for them?

A. Yes.

Q. Do you know what the population of the Tribe is?

A. Yes.

Q. What is it?

- A. 42 all told.
- Q. How many families are there?
- A. Eighteen.
- Q. What do the Tribe do for a living - what is their principal occupation?
- A. Fishing at the canneries.
- Q. Do all the men go to the canneries to fish?
- A. Not all - we don't usually all go.
- Q. How many of them go - what proportion?
- a. There are generally six that go to the fishing.
- Q. And those that don't go, what do they do?
- A. They generally have some money from the potlatch to support them.
- Q. Are these the old people?
- A. Yes, two of them - the four generally do some kind of work.
- Q. Have they any gasoline boats?
- A. Yes, we have one.
- Q. And have they any sail boats?
- A. Two.
- Q. I suppose they have a number of canoes?
- A. Two only.
- Q. Only two canoes?
- A. Yes.
- Q. What is the general condition of the Indians - are they comfortably off?
- A. There are two that are unable to work sometimes, and when they are in need of anything we generally help them out and the others are comfortably off just now.
- Q. Do they ever have a doctor to attend them?
- A. No.
- Q. Do they ever come here to see a doctor?
- A. Only those that can afford to come to see the doctor.
- Q. And they always come to see the doctor when they require it?
- A. Yes, those who have the money.
- Q. Did you hear what the other Indians said regarding a hospital and medical treatment in general?

- A. *What was said yesterday about the Doctor and the hospital is very true and we all agree with it.*
- Q. *Do the missionaries ever visit them?*
- A. *We have only had two visits from the missionary steamer.*
- Q. *That is the "Crosby", is it not?*
- A. *May be that is the one, I don't know.*
- q. *Have you any school?*
- A. *No.*
- Q. *Is the closest school at Alert Bay?*
- A. *Yes.*
- Q. *Did you hear what was said yesterday about the school question?*
- A. *Yes.*
- Q. *Do you agree with that?*
- A. *I agree with it.*
- Q. *Have you anything particular yourself to say about the subject?*
- A. *I have nothing more to say, only I would bring my children to this boarding school if it was not full.*
- Q. *Do you know Reserve No. 1?*
- A. *Yes, I know it.*
- Q. *That is 32½ acres?*
- A. *There is a line mark that was cut along right close to the village - we don't know whether that is the mark or not. There is not post there, we only supposed that this 32½ acres means that. This line that was cut there we think that is not the boundary line of our Reserve - we don't know. We don't think it is.*
- Q. *You can apply to the Agent, and he will be able to tell you whether it is or not.*
- WITNESS: *Would Mr. Halliday be willing to go with us there if we came and asked him to show us?*
- MR. COMMISSIONER MACDOWALL: *Yes, he would go with you.*
- Q. *Is your principal village on this Reserve?*
- A. *That was our main village.*
- Q. *Is it not your main village now?*
- A. *No we don't live there now. We left there because there was*

- so many of us died there at the time of the smallpox.
- Q. Where do you live now?
- A. We are now living with the Klatwitsis Tribe.
- Q. What do they use this No. 1 Reserve for now?
- A. We make use of that place for hunting and digging clams there on the beach - We also have a small garden there.
- Q. What do they get when they hunt. there?
- A. We get mink, coon, marten and sometimes land otter.
- Q. What do they grow in their gardens?
- A. Potatoes.
- Q. Is the soil good?
- A. Just where the houses are it is good.
- Q. How much of it would be good soil?
- A. Just where the houses are and around it, but it is kind of stoney.
- Q. Is there much timber on it?
- a. There are some trees on one end of the place, and those trees we would like to get; that is permission to cut them down.
- Q. Are they cedar trees; or what kind of trees are they?
- A. Fir trees.
- Q. Would they make good saw-logs?
- A. Yes. That is why we would like to get them, because the trees are good for that purpose.
- Q. Mr. Halliday will be able to see whether these trees are on the Reserve later on. The Chief said some booms of logs had been taken from his land - Did he mean from this Reserve?
- A. Yes, but not this Reserve. Nankatumis is the name of one place (not a reserve) and the other is Haylate (reserve No. 3). Now do you know the No. 2 Reserve?
- A. Yes.
- Q. What do they use this Reserve for?
- A. We hunt there, and get clams there on the beach, and we also want the trees there and the land.
- Q. There is a river on this Reserve - do they use this river?
- A. It is only a small stream, and there is no fish in it.
- Q. What is the soil like on this Reserve?
- A. It is good.

- Q. Do they use it at all for gardens?
- A. The old people in former times used to plant potatoes there.
- Q. Why don't they use it now for planting potatoes?
- A. Because we go to the fishing at the canneries every year - that is why we don't plant any potatoes there or have any gardens there; because if we did, in our business, it would likely be robbed.
- Q. Who would rob it?
- A. There are plenty of people about all the time, and we would not be there to look after it.
- Q. Could not the old men who don't go to the canneries look after the gardens?
- A. The people who don't go fishing they are too old and feeble - they can't do anything. They are usually taken to other places where they will be looked after.
- Q. Would going to the canneries prevent the Band from having gardens of any kind?
- A. Yes, that prevents us from doing anything of that kind. That is more important to us than planting a few potatoes because we get some money from that.
- Q. Is the timber good on that Reserve?
- A. What few that are left and are not yet cut down by these whitemen, they are good.
- Q. What kind of timber is it? Is it cedar or fir or hemlock, or what is it?
- A. Fir.
- Q. Is it of pretty good size - would it make saw-logs?
- A. Yes, a pretty good size.
- Q. Could a man get a good winter's work cutting saw-logs there?
- A. It is not good for to be made into logs for a sawmill; that is why it is left there by the people who took the other timber.
- Q. No one could go and cut timber off your Reserves without first getting permission?
- A. Sam came to Mr. Halliday and told him about this whiteman cutting the timber off this Reserve, but Mr. Halliday's words

- were "that the white man knows what he is doing".
- Q. We will question Mr. Halliday about this matter later on. You made a statement in which you said that you wished to keep this Reserve for the timber that is on it. Now what timber is on it that you want to keep it for?
- A. We want to hold this place for the land and the beach. We did want the trees before they were cut off, and now there are only a few left.
- Q. We will find out about that later. Are there any houses on this Reserve?
- A. Yes, there is a house there.
- Q. Now do you know No. 3?
- A. Yes.
- Q. What do they use this Reserve for?
- A. What I want that Reserve for is for the salmon fishing.
- Q. Is the soil good.
- A. Yes, it is good.
- Q. Have they any gardens there?
- A. Yes.
- Q. How much land is there planted with gardens?
- A. It is a good width.
- Q. What do they grow there?
- A. Only potatoes.
- Q. What is the timber like on this Reserve?
- A. The trees that were on the Reserve were all cut off by the Whiteman.
- Q. When was it cut off?
- A. In the time of Mr. Pidcock, our former Indian Agent.
- Q. Did he ever try to stop them?
- A. The trees were nearly all gone when he stopped them.
- Q. And did the Indians get anything for the trees?
- A. No.
- Q. Why didn't the Indians tell Mr. Pidcock about it before they were all gone?
- A. The Chief he went to Mr. Pidcock about it, but Mr. Pidcock did not come at once.
- Q. Has there been any fire in the timber in this neighbourhood?

- A. No.
- Q. No fire at all?
- A. There was a fire there after the trees were taken off.
- Q. Are there any houses there?
- A. There are five houses there altogether.
- Q. Are they occupied?
- A. Not at all times - only when we go there for the fish.
- Q. Now there is an Island off the Reserve - do you know that?
- A. That very spot has a name by itself. Amongst us the name of it is Klaywatso. It is a village site and there is some grass there
- Q. Have you any cattle or sheep that would eat that grass that is on that Island?
- A. No, we have no cattle. If we had cattle the grass would be good for them.
- Q. No. 4 Reserve - do you know that?
- A. Yes.
- What is it used for?
- A. There I get the salmon and dry it for our food.
- Q. How many houses are there on this Reserve?
- A. There were six houses there, but one was destroyed there by a whiteman camping there, and then he used the house for firewood
- Q. Did you complain to the Indian Agent about that?
- a. If we had come to Mr. Halliday about it, it is very likely we would not be listened to, because other people have come to him for such things and they have never been listened to. We know Mr. Halliday from the past experiences we have had with him. One time there was a woman had a house, and she was ordered out of her own house by a whiteman and even threatened to be shot if she did not move out of there. This matter was brought to Mr. Halliday's attention, and he never paid any attention to it; and that is why we did not bring this matter of the house being destroyed to his attention.
- Q. What was the name of this woman?
- A. Luci Seaweed, and she is living in Alert Bay now.
- Q. But did you complain to the Agent about this house being town down by the whiteman and destroyed for firewood?

A. No.

MR. COMMISSIONER McKENNA: I understand that you made a statement to the effect that you came to Mr. Halliday about this matter and he paid no attention to it - Am I correct?

A. Yes, it is true.

MR. COMMISSIONER MACDOWALL: Do you know that Mr. Halliday went down there with a constable and took this man away, and that is now in a lunatic asylum - Do you know that?

A. Yes.

Q. Then why do you say that Mr. Halliday paid no attention to it? \

A. This crazy man affair only happened three years after the woman was ordered out of the house.

Q. How long after she was ordered out of the house did you go to the Indian Agent and complain to him?

A. Since I knew about it I told Mr. Halliday.

Q. Did you know anything about this matter yourself from your own experience?

A. Luci Seaweed told me about this whiteman ordering this woman to go out of the house.

Q. Do you know that this house that she was ordered out of was not on an Indian Reserve?

A. The house is on the Indian Reserve where the woman was ordered out of.

Q. We will examine Mr. Halliday later about this whole matter.

A. I wish that this woman Luci Seaweed be present when Mr. Halliday is being examined (Some of the Indians in the audience). We wish when Mr. Halliday is being examined that we shall be present to give evidence.

MR. COMMISSIONER MACDOWALL: This matter will be considered by the Commission.

WITNESS: I want Sam to also give evidence in the presence of Mr. Halliday when this woman is being examined.

MR. COMMISSIONER MACDOWALL: This is probably a matter for the Indian Department to take up; but the Commission will consider the matter when they are together.

Q. How many of these houses are occupied on this Reserve?

- A. *There are six houses there, we forgot one, and they are all occupied.*
- Q. *And they use the Reserve for fishing principally, do they?*
- A. *Yes.*
- Q. *What kind of fishing do they get there?*
- A. *They get different kinds of salmon, such as the humpbacks. cohoes, steelheads and trout; and we hunt there for fur bearing animals there too.*
- Q. *Is the fishing there good - do they get plenty ?*
- A. *Yes.*
- Q. *As to the hunting of fur bearing animals, do they get many furs there?*
- A. *Yes, at the far back of it.*
- Q. *Is the soil good on this Reserve?*
- A. *It is good.*
- Q. *Have they gardens there?*
- A. *We used to have a garden there.*
- Q. *What is the timber like on this Reserve?*
- A. *What few are left from what was cut there is good.*
- Q. *Are there any cedar trees there?*
- A. *No.*
- Q. *What is it, hemlock or fir?*
- A. *MOstly fir.*
- Q. *Where do they get their firewood from?*
- A. *We get our firewood from the beach,*
- Q. *I suppose there is a good deal of driftwood around here?*
- A. *Yes.*
- Q. *How long do they stay on this Reserve when they go there?*
- A. *Two months,*
- Q. *Why don't they live there all the year round instead of living on another Reserve with another Tribe?*
- A. *We go to live with the other Tribe when we are through with the work.*
- Q. *But that is not an answer to my question.*
- Q. *When the winter comes it is very cold there and it is closed up by ice and there is no work for us to stay there for.*

A. Another reason why we go to the other Tribe is because we are more likely to get some work.

Now I want to speak to you about Haylahte. We ask for the privilege of the exclusive right of using that beach there at Haylahte. We have found Japanese coming there to catch fish; that is they haul the nets over on that beach, and when we try to stop them, we are just threatened and ordered away. and therefore we ask that the Japanese be stopped from coming there any more and that we have the right to use that beach for ourselves.

Q. Do the Japanese use the seine net there?

A. Yes.

Q. Has any cannery the right of using a seine net on that beach?

A. Yes, it is from the (cannery that these Japanese come from.

Q. What cannery is it they come from?

A. The cannery at Keegh (the Knight Inlet cannery).

Q. This is a question which has come before the Commission on previous occasions, and it will receive their careful consideration.

WITNESS: About four years ago Sam came to Mr. Halliday about some logs lying on the ground. Now I ask that I may take the logs off that place.

Q. Are the logs marked?

A. I cut down the trees myself.

Q. Off the reserve?

A. Yes - off Reserve No. 1, Etsekim.

MR. COMMISSIONER MACDOWALL: I have spoken to Mr. Halliday and he will let you take these logs that are lying on the ground away but you must stop cutting any timber down for the present. Mr. Halliday was not aware at the time that any logs had been cut or left over on the ground. You must understand that they must not cut any more logs without a permit and they must go to the Agent for that permit. Now we will come to the applications for lands

APPLICATION NO. 1:

MR. COMMISSIONER MACDOWALL: He wants half a mile wide on each side of

over on No. 3 Reserve and the name of the river is Adams River.

APPLICATION:

At Kokum, Reserve No. 4, I want half a mile on each side of an unnamed river.

MR. COMMISSIONER MACDOWALL: They want all the way up the river to its head; it is wanted for the beach, clams, fish, timber and the land.

APPLICATION:

MR. COMMISSIONER MACDOWALL: At Kikum, on Blenkinsop Bay, they want half a mile of any unoccupied land on each side of the river that flows from Seabird Lake into Blenkinsop Bay. They want it for the logging, and the beach for clams and also for the land.

APPLICATION:

MR. COMMISSIONER MACDOWALL: Pawala, on Call Creek, at the head: There are two little creeks at the head flowing into it. They want half a mile on each side of the creek and half a mile deep. It is wanted for the herring fishing, herring spawn, and the clams on the beach.

NOTE: A small part seems to be taken up by a timber limit and a part seems to be clear (marked 4 on Agent Halliday's map as it is not shown on our map).

No. 5 APPLICATION:

MR. COMMISSIONER MACDOWALL: This is at Staukin Reserve No. 1. They want the boundaries of that reserve extended half a mile on each side of the reserve, to run a mile deep. They want the beach for the clams, the land to build their houses on and the timber as well.

No. 6 APPLICATION

MR. COMMISSIONER MACDOWALL: Giltum, on Port Harvey, directly north of Reserve No. 2; they want one mile of shore frontage. There is a creek running right into the middle of that and they want to go one mile back on the creek. They want the beach for the clams, the timber when it is cleared, and the land for gardens when the trees have been cut off.

No. 7 APPLICATION

MR. COMMISSIONER MACDOWALL: Naunkadamis, at Port Harvey, Reserve No. 2, directly east of application No. 6. They want one mile frontage

by a mile back. It is an old Indian village site and they want to take in the houses, the beach for clams; they want to cut the timber off the place and the land they want to use for gardens.

NO. 8 APPLICATION:

MR. COMMISSIONER MACDOWALL: Moosa, at the head of Boughey Bay; that is a timber limit.

NO. 9 APPLICATION:

MR. COMMISSIONER MACDOWALL: On Knight Inlet; it seems to be covered by T.L's 71 and 81 on Call Creek.

No. 10 Application:

MR. COMMISSIONER MACDOWALL: At the head of Cutter Creek near the entrance to Knight Inlet; they call it Gildelise and they want half a mile on each side on the creek by one mile back (Marked 10 on Mr. Halliday's map). They want the beach for the clams and the land for logs.

NO. 11 APPLICATION:

MR. COMMISSIONER MACDOWALL: At Port Neville: Known as Robber's Knob; a river passes through this and they want half a mile on both sides of the river and one mile back. They want the beach for the clams. The land is good land and they want the land and the river for the salmon fishing. (Marked 11 on Mr. Halliday's map).

No. 12 APPLICATION:

MR. COMMISSIONER MACDOWALL: Zazawadalalis; it is known as Hanson's place on Port Neville, and is apparently crown-granted.

THE CHIEF: That place has been abandoned by the white man Hanson - he has gone away and given up the place.

AGENT HALLIDAY explained that Mr. Hanson had merely moved into the town in order to secure educational facilities for his children.

NO. 13 APPLICATION:

MR. COMMISSIONER MACDOWALL: Kwatsas, on Port Neville, directly south of application No. 11; there is a creek just opposite there and they want the usual half mile and mile back. It is apparently clear and is marked No. 13 on Mr. Halliday's map. There is a small island opposite and they want that too.-- for the claims. They want the places for the land and the timber.

No. 14 APPLICATION:

M,R. COMMISSIONER MACDOWALL: A place called Nanatsa, marked No. 14 on A

Halliday's map. This is at the Narrows on Port Neville where there is a point coming out. They want one mile from the point running west, thence south one mile, thence back to Port Neville. They want it for clams, abalones, and the timber. There is just a little bit of good soil where the old houses stand.

THE CHAIRMAN: Since our adjournment this morning, the Commission have met together and have discussed and talked over this question of the complaints that have been made in respect to Mr. Halliday; and while we are anxious that the Indians should be properly protected and looked after, yet it is not our duty to question the duties or the acts of the Indian Agents. That is a matter for the Department of Indian Affairs - and if the Indians desire any investigation, all they have to do is to make their wants known to the Department and the investigation will take place; and in justice to Mr. Halliday, I may say that he tells me that he is perfectly willing to have the investigation.

WITNESS: I wish to say that when I bring logs to the sawmill here, when they are measured, I know that the measure is not right - that we are cheated in the measurement of the logs, and I now ask that Mr. Halliday be given power to help us so that we can go and see that these logs are measured out correct. We don't think it is right that the Government scaler should be at the mill.

THE CHAIRMAN: If you make your complaint before Mr. Halliday or Mr. Ditchburn, they will see about this matter. We have heard that the Government scaler has control over there at the sawmill, but we are not sure whether this is correct or not.

INTERPRETER: The Government Scaler is an official of the Mill.

THE CHAIRMAN: Well that is a very improper thing.

WITNESS: Well, we don't know that this man that scales the logs is the Government scaler.

ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B. C.

Meeting with the Tanakteuk Band or Tribe of Indians at
Alert Bay, B. C. on Wednesday June 3rd, 1914.

CHIEF HUMSEET, addresses the Commission as follows:-

I am glad to meet you to-day - my heart has been cheered for the past three days since you have been here. Why I am so glad the Commission is coming because of the troubles I have with my lands where they are. We are the Tanockteuch people and we are the people that own Tsawati. What the other Indians have said is all done - that is, they all have a part for the fishing places up there for the oolachans. They take part in the fishing for the oolachans at that place. Those words are done. I am my people are like a watchman for the other tribes - to be there and watch and let them know when the oolachan fish come. When they come I tell them all that it is time for them to go there for that purpose. There was a time along time ago when my forefathers did not see a white man in the country. They never seen one - my forefathers, and they never talked about seeing a white man in the country, and we believe that we are owners of that country from our forefathers down to the present time. Mr. Halliday knows that this country up there belongs to us and he knows also that it is dear to us. Why I am so glad of this chance of meeting the Commission here today is because I want the marks that are there to be taken off that place. There are posts there. I want them to be pulled up for I have a mark there myself; all the Indians have a mark there. The mountains itself on both sides of the place running up to the head at the source of the river. I work there on that river which belongs to me, and Mr. Halliday knows how we are up there. There are canoes up the lakes there which are there all the time and they have been renewed three times now, these canoes. When they get old we make new ones and it is three times to my knowledge that they have been renewed, and that is why I say that we own that place up there and it is valuable to us. We do our work up there and at the other side of the lake there is a river there where we do our fishing, catching the salmon and along the river on the

land we take the berries, and also do our trapping-there. The names of the rivers are on this paper (which he now hands in Ex. J 11) This is where we get our living; the fish and the different kinds of vegetables, such as fern roots &c; and I would petition the Commission here to allow me the privilege of taking the fish at these rivers exclusively for the cannery. I ask for 200 acres for each man of us to be chosen from the places on that list which I have just handed to you, and I ask for the place called Tsatisnukomi to be reserved to us in addition to our places up Knight Inlet. We are glad to learn just now what we have not known before; the duties of an Indian Agent to us, and I want to know also what is the Indian policeman here for; that I may know by what hope I shall have of his being a policeman here to us.

THE CHAIRMAN: The Indian,-like the whiteman, sometimes is bad and does wrong, and the policeman is here to assist in punishing wrong - to keep order, and also to protect the Indians from bad whiteman, or to protect the whiteman from a bad Indian.

THE CHIEF: That is what I want to know. I am asking for some protection now that I know that the policeman is here to protect us. I am all the time wronged me and my people that I may know who to turn to for help, and I am glad to know that we have an Indian policeman. Now I know who I shall go to for help when I need it. I want all the beach in my country for the clams that are there in the beach buried there - they are named on that paper that I gave you - That is all I have to say.

He is hereupon sworn to give evidence.

MR. COMMISSIONER MACDOWALL: You are the Chief of this Tribe?

A. Yes.

Q. Do you know all the Rerves belonging to this Tribe?

A. I know them all.

Q. What is the population of the Tribe?

A. Eighty four.

Q. How many heads of families?

A. Forty.

Q. Have you heard the statement that were made recently on the

question of a hospital and medical attendance?

A. Yes.

Q. Do you agree with what the other Indians have said?

A. I agree with it, but I want what is given to the hospital and the Doctor to be increased for the Indians.

Q. Does . Doctor ever visit your Reserve?

A. No.

Q. Would you like to have a Doctor visit you when necessary?

A. Yes.

Q. Would they follow his advice?

A. Yes.

Q. What is the general condition of the Band - are they comfortably well off?

A. Well the poor of us get enough to support us through the potlatch.

Q. How many of them depend upon the potlatch?

A. All of us.

Q. Are they all poor?

A. Our money just circulates around among us.

Q. How many are there that are poor and cannot provide for themselves?

A. There are three very old and feeble, and not able to work to earn anything for themselves.

Q. And the others are able to make their own living?

A. Yes.

Q. What is your principal occupation?

A. Fishing for the canneries.

Q. Do they only fish for about six weeks in the year?

A. At the cannery at Glendale Cove we work for about two months.

Q. And about how much does each man make fishing at that cannery?

A. When any of us are lucky we get \$100. and the rest gets from \$20.00 up to that.

Q. You mean you get that clear after paying all expenses?

A. Yes.

Q. What do you do during the other ten months of the year?

- A. When we are done at the canneries, we go to dry salmon first; that is in the winter time, and just in the spring we go for the ooligans.
- Q. Do they catch halibut?
- A. No.
- Q. Do they work for the whiteman in any other way except in the cannery?
- A. Sometimes we take whitepeople up the river.
- Q. How many gasoline boats have the Band?
- A. Two.
- Q. And how many sailing boats?
- A. One.
- Q. And have they plenty of canoes?
- A. We have ten.
- Q. Where do they get the cedar to make the canoes from?
- A. Sometimes we buy them from those that make them, and then some are given to us at the potlatch.
- Q. Have they any schools?
- A. No.
- Q. Would they rather have a school on their Reserve, or send the children down to Alert Bay?
- A. We move about so much from place to place; that is why we ask that the school here be made larger.
- Q. Do the missionaries ever visit your Band?
- A. No.
- Q. How many children have they of school age?
- A. I think there are about twenty, perhaps not that.
- Q. Do any of them go to school?
- A. Yes, some.
- Q. Where do they go to school?
- A. Mr. Corker's school.
- Q. Would they like to have more of them go to school there?
- A. Yes.
- Q. On which Reserve is your principal village?
- A. At Tsatsismukomi.
- Q. Is their village not on a Reserve?
- A. No it is not reserved for us.

Q. Where is your village?

A. On Harbledown Island.

Q. Can you identify No. 1?

A. Yes, I recognize that.

Q. What do you use this REserve for?

A. First I get the ooligan fish there and I hunt there and trap there, and then I get the different kinds of berries there and dry them, and then the different kinds of roots there which my forefathers planted there - that is what I get there as well in the way of vegetables.

Q. What sort of vegetables?

A. Toksus (clover root) Clicksum (Wild Lupin), Kwane, Kukum (wild rice) and Khutum, that is all the vegetables. Now the berries, high bush cranberries, wild crab apples, and then the salmon berries and the wild strawberries, huckleberries, blue huckleberries, wild gooseberries, blackberries, salal berries, thimble berries, and then there are wild black currants. Then on top of the mountains there is a berry we call Kwuskwus, something like the dewberry.

MR. COMMISSIONER MACDOWALL: I take it you are now speaking of I. R. No. 1?

A. I don't know the size of the reserve that was reserved for me, for I was never told about it.

(Witness is here shown the maps and asked if the timber is good on the southwest part of the reserve).

A. Yes; there are some trees there but they are no good.

Q. Well according to this map it is heavy timber?

A. Yes, we know now; the trees on that part is not very good.

Q. Do you know Reserve No. 2?

A. I recognize it on that paper.

Q. But do you know reserve No. 2?

A. Yes.

Q. Is it fronting on the water?

A. Yes.

Q. What do they use this reserve for?

A. The other chief wants to talk about Glendale Cove.

CHIEF SEWEET is sworn and is examined in regard to Reserve No. 2.

MR. COMMISSIONER MACDOWALL: Do you know Reserve No. 2?

A. Yes.

Q. What do they use it for?

A. I go there for the salmon; it is only just now that I came into possession of it but it always belonged to me a long time ago.

Q. Are there any houses on it?

A. Yes - plenty.

Q. How many?

A. Four.

Q. How long in the year do they use those houses?

A. Two months.

Q. What is the quality of the soil - is it any good?

A. Very good.

Q. Have they any gardens there?

A. Yes, we used to - I and my people planted there three times now.

Q. Did they grow potatoes there?

A. Yes.

Q. Did you get a good crop?

A. Sometimes we did.

Q. Is there any timber on that reserve?

A. Yes, plenty of it, reaching to Kwatse.

Q. Is it large timber or small?

A. Some are large and some small.

Q. Is there any cedar on it?

A. Plenty of cedar.

Q. Good for making canoes?

A. Yes.

Q. Outside of the cedar, is the rest of the timber good for making sawlogs?

A. Yes.

Q. Now can you recognize No. 3 on this map?

A. I don't recognize it on this map; I would like to send one of my men up to see the map and see if he can recognize it. (The man he appoints to examine the map is DICK PETER, and he identifies No. 3 on the map).

MR. COMMISSIONER MACDOWALL TO CHIEF SEWEET: What do they use Reserve No. 3 for?

A. We go there to dry the salmon and after that we go to Kwatse and trap the fur bearing animals.

Q. Are there any houses there?

A. There are none there now but the places there show where the houses used to be.

Q. How do they manage without houses when they go there to fish and trap?

A. There are no houses there now but when we go there we use tents.

Q. What is the soil like - is it any good?

A. The soil there is very good.

Q. Did they have any gardens there before?

A. No.

Q. Is there any timber on that reserve?

A. Plenty.

Q. What kind of timber?

A. Cedar, fir, balsam, yellow cedar and hemlock.

Q. Are the cedar trees big enough to make canoes?

A. Yes.

Q. And are the other trees big enough to make sawlogs?

A. Yes.

Q. No. 4 is a graveyard. Do you know the graveyard near No. 3?

A. Yes.

Q. It is just a small reserve - do they make any other use out of it other than a graveyard?

A. We get firewood there.

Q. Now we will come to the applications for land.

THE CHIEF: I wish Mrs. Cook to speak to the Commission for me regarding Knight's Inlet.

MRS. COOK: The Chief wants me to speak to you regarding this reserve; he himself has just a little reserve that he looks upon as his reserve, but he did not recognize the big reserve. He just shares a part of the reserve in his mind. He just knows that he has two little pieces that belongs to him.

MR. COMMISSIONER MACDOWALL: Several tribes having their villages

on this Reserve won't interfere with what we are doing in this way. We have to take these Reserves as they appear in the Government list, and we are dealing with the land and not with the distribution of the Tribes at all - That is a matter for the Department to settle. If we get the information we want about the land it is perfectly sufficient for us. If the two Chiefs will now give us the information about these lands there just in a general sort of way - we don't mind whether there is one village there or nine villages. What we want to do now is to find out the location of the pieces of land described on this paper which has been handed to us, and we shall be glad if one of the Indians will come up and point these different localities out to us.

WILLIE JOE goes up to identify the different locations.

Application No. A1.

Zawadi from the mouth of the Zawadi river up to its source taking in the whole valley. It appears to be covered with timber licences.

[?] They will wait until after the timber is taken off if we can get the land then. We want it for ooligans and fish.

Application No. A2. Asnaakye - We want the river of that name from the mouth right up to the source and the whole valley.

Application No. A3. Wasilas - This is on Sim Creek - They want the whole way from the mouth of the Creek right up to the source taking in the whole valley - they want it for the fishing, hunting and the timber.

Application A4. Wakas - They want one square mile at the mouth of this river, and it is wanted for a village site and hunting.

Application No. A5.

Astahw - This is a timber limit No. 14672 on the West side of

Knight Inlet. There is an Indian house on it, and they want it for the hunting and the timber.

Application No. A6.

Kakitum - This is a small creek to the south of Timber Limit No. 14373 on the east shore of Knight Inlet, and it is wanted for fishing and hunting - they want 1 mile square.

Application No. A7.

Kwamadi [?]- This is known as Timber Limit No. 14379. There is an old Indian village there, which Mr. Halliday remembers as being there over twenty years ago, and the Indians say it has been there since anything has been there. This Timber Limit is at Grave Point on Knight Inlet. It is wanted for fishing, hunting and the timber. If they cannot get the timber they will take the land above, but they would like it further up stream; mat is to the west right to the source of the river the width of the river.

Application No. A8.

Qualadi - is Timber Limit 14373 on Qualadi river and just east of qualadi Point on Knight Inlet. They want the valley of this river west of this timber limit 14373 and as far up as the source of the river for fishing, the timber and hunting.

Application No. A9.

Salidis - This runs on the west shore of Glendale Cove. straight west to Reserve No. 5, and they want also the whole point north of that, for fishing, for the timber. There are two villages on this A9 on Tom Brown Lake.

Application No. A10.

Matltaaya - Timber Limit No. 13090 - They want that for fishing and the timber. The Mahmalillikullah Tribe want the west side of the river on this application, and the Tanockteuch Tribe want the east side of the river on this application - It is wanted for the fish and the timber.

Application No. A11.

Mound Island - Just north of Harbledown Island at the east side of white beach passage - The whole Island is wanted for fishing, clams and the timber.

Application No. A12.

Akaluvis - it is on Harbledown Island, and extends from the western line of Timber Limit 18157 about two miles west, thence north to the water including the whole waterfront in that strip and the foreshore rights down to low tide - This is wanted for the timber and the clams.

CHIEF SEWEET: About the mouth of Knight Inlet on the flats, I want to speak to you about the birds there. I want the Government to make some protection for these birds, There are people up there that go and shoot them and keep on late at night shooting them - and another thing the birds if they were protected, I would feel that I was protected myself, because they shoot all around my house at the geese, mallards and saw-bills.

THE CHAIRMAN: There is a Provincial Constable here, and if you tell him he will look after it.

THE CHIEF: The Indians are afraid of these people shooting around there, because I -am afraid of my life - and they lay their eggs there too.

MR. COMMISSIONER MCKENNA: What time of the year do they go there to shoot the birds?

A. September and October.

Q. Do they shoot after sundown?

A. Yes, until late at night - That is why I am afraid because I may be shot myself.

Q. Do any of these people that go shooting interfere with the eggs and nests of these birds?

A. No. The whitepeople don't go there in that season, and I don't allow my people to touch them.

MR. COMMISSIONER SHAW: It is against the law to shoot after sundown, and if you will notify the Constable in time he will

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ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B. C.

Meeting with the We-Way-A-Kum or Campbell River Band of Indians
at Campbell River reserve on Wednesday, June 3, 1914.

CHIEF CHARLIE SMITH addresses the Commission as follows:

We are glad to see the Royal Commissioners visit our Reserve here today. We know now since you have come here our liberty is at hand. I am now speaking to the Commissioners and I will tell you our difficulties. Since the white men has been here and is still coming there is continually trouble upon trouble coming upon us because of the white men coming here. I don't make these stories up myself out of nothing, but I just want to tell the truth. Since the white men have come and are still coming more and more they are making our places here smaller all the time and that is what pains our hearts. This land of ours here has been measured three times now and each time it has been made smaller, and I ask that this reserve be returned to us at its original size. The white men have also made a roadway through our reserve and never consulted any of our Chiefs. Another place where they have built a road for a railway and we hear that some money has been paid for that, but we don't near anything of the money or even see five cents of it, and we hear of another payment being made for the taking of the sand from here and taken up to the road in wagon loads. We have only just heard it this last two years that they have been taking the sand for the last six years now. We went to Mr. Halliday and asked him to help us in this matter and we asked him to stop the white men from coming and taking the sand off our reserve, but he only gave these white men permission to take the sand. We got no pay for the sand whatever. We ask that the payment for the sand would go to buy the gasoline for the water that is carried to our place here and we ask for the yearly payment from the International Timber Company that the payment may come to my people because that is our land. It is an Indian reserve. Now I will speak about the boom of logs. There were three booms of logs brought over here

which my people had cut and put into logs and made the three booms, and Mr. Halliday sold those but we had not got all of the money. We did not even get \$10 to each man for the three booms of logs and all the trees that were cut were on the Indian Reserve.

INDIAN AGENT HALLIDAY: The Indians of this band made application to the Department for permission to cut and fell ten acres of timber off the reserve. After some correspondence the Department gave permission on the condition that they would clear the land and fit it for cultivation. With Chief George and several of the others I measured off the ten acres that they were to cut and as it left a small fractional corner which would be no use to log afterwards this fractional portion was thrown into the ten acres because it would have been very expensive to log by itself. They were distinctly told and warned that they must not go beyond this surveyed line, but instead of confining their operations inside of this line they slashed very nearly 25 acres. I stopped them logging until I reported the matter to the Department, and by direction from the Department this timber that they had felled was sold by public tender. I don't remember off hand the exact price it was sold for but it was somewhere between \$2.00 and \$2.50 per thousand that they paid for the timber as it laid on the ground. When these logs were sold by the man who logged them the royalty was collected boom by boom, the men who had done the work in felling and bucking up the logs were paid wages for every day they worked. The remainder of the money was sent to Ottawa to the Government. Some time afterwards by unanimous of the Band this money was given to the Band to establish the water system which they have in the village today, and as it was not quite enough to pay for it some other funds which the Government had on hand was used to complete the payment. The waterworks cost in the neighbourhood of \$1300.00. There was 6000 feet of 2 inch pipe and a gasoline engine and a big donkey with a house over it to protect it.

With regard to the sand, after a complaint was laid that the International timber Company was taking this sand I went to their office and their manager Mr. Kelsie said that while the price that they (the Indians were asking of \$1.00 per cubic yard was too much, he was quite willing to pay that sum, and it will be my business after the Royal Commission leaves to make collection for that because the yearly rental was just paid this year.

MR. COMMISSIONER SHAW: What rental?

INDIAN AGENT HALLIDAY: The International Timber Company pay a rental for a right-of-way for a railway and they pay \$100 a year for this rental and the payment for the sand should come with it, and part of my business will be after you go to make the collection for that sand. This money must be sent to Ottawa because I have no authority or power to pay anything out like that without instructions from the Department; but if they wish this money to be used to buy gasoline for the pumping station I shall be very glad to hold a meeting with them tomorrow and if they pass a resolution to that effect I will recommend that the gasoline may be bought with that money. I have no authority to say that that will happen, but any reasonable request that I have ever made to the Department of Indian Affairs has always been granted, but at the present time the Government at Ottawa has a fund belonging to those Indians, but I cannot say what that amount is.

JAMES SMITH, son of the Chief: We are grieved every day because we are troubled with the white man coming on our place. Now we want to know and have the full knowledge that this land here will be now fully ours. What we say to the Commission are not untruths. We ask permission that we may be allowed to fish on the river with nets even if it is only a short one. Nearly every winter we come next to starving because we are not allowed to take the fish out of the river which is our principal food, and we would like you to say to us that the land does belong to us. We want to clear the land we also now know that

there is some funds on hand for our use. We cannot clear the land so long as we understand that the land is only a loan to us.

MR. COMMISSIONER MACDOWALL: The purpose of the Commission is to settle this land question and when we have decided what lands the Indians will have it will then be your property held by the Department of Indian Affairs for your benefit; and as to the fishing this question has already been taken up by the Department of Marine and Fisheries; and about the clearing of the land the Commission has heard the same request from other Indians and they are going to give this question very serious consideration when their report is made.

JAMES SMITH: We also ask that we may be allowed to shoot what game we want for food that is another thing we are not allowed to do by the white men; and we also want the places where our forefathers used to live, which we understand do not belong to us now. We now ask that these be returned into our possession. One place is named Homayno (Reserve No. 2) another place is called Tatoose; another place Khaakni; another place called Klatsaskay; another place called Fakaiyouk; another place called Samama. Kemayne is an Inlet. We want all that and Matlaten (Reserve No. 4); another place we want is called Ogwiltola. These are the places where our forefathers used to live and we want them for the hunting, trapping and fishing. We are told by the white men that these places don't belong to us and they will not allow us to do anything on those places. At there among our forefathers used to take the fish for food and we also want to do the same, and we want to have an exclusive right to these places and keep the white men out from coming to catch our fish; and we also want to use the traps that our forefathers used to use on these rivers because it is a very much easier way of catching the salmon. We don't want to use it long on the rivers only for a short time and we ask for powers to enable us to stop the white men when they go to fish at those places for the cannery. They go there and fish for the salmon with big

nets and we would like to have the power to stop them because we want to catch the fish ourselves and bring them to the cannery so that we may be able to sell the fish ourselves. When the first white man came to these places that I have named, since they saw what the Indians were doing, that is putting traps in the river they at once destroyed these traps and cut them up with an axe and threw them away. Those are the troubles that are coming to us by the white men. And we mention another thing. The drinking house over here is too close to our Reserve. That is another thing which gives trouble in this place. Why is that not put a stop to. It is a very bad thing. It is just like murdering people. Often when one drinks there and lies down drunk they often lay there and die.

MR. COMMISSIONER SHAW: Are you speaking of Indians or white men.

JAMES SMITH: Yes, Indians and some white men as well. We don't like it being here. It's too close to us, we have to pass by it when going to the store. There is another thing which makes us happy. It has been a custom of our forefathers and we want to hold to that.

MR. COMMISSIONER CARMICHAEL: What is that?

JAMES SMITH: The potlatch. A man receives may be \$2.00 at this potlatch. It is not given to him for his death, but it is for his living.

MR. COMMISSIONER MACDOWALL: We heard all about the potlatch from the Indians at Alert Bay where nine tribes met. The potlatch is against the law and the Commissioners are under the law in the same way as the Indians are under the law. The duties of the Commissioners are in regard to the land and they have no power whatsoever concerning the potlatch.

JAMES SMITH: I am a policeman of Campbell River and my name is James Smith and can't I say what I would like to say concerning my being a policeman. I am an Indian and the white men take advantage of my being an Indian in my occupation as a policeman. When I arrest a man and get a witness I am told to

pay the witness' fees out of my own pocket.

MR. COMMISSIONER CARMICHAEL: Mr. Halliday, do you know anything about this matter?

INDIAN AGENT HALLIDAY: He laid a complaint with regard to his treatment as a policeman and I referred to the Attorney General, but owing to the House being in session at the time it was delayed and he handed it over to the Superintendent of Police.

JAMES SMITH: That is all I have to say about myself being a policeman. I want to ask again that me and my people be allowed to cut trees for logs for to buy food for myself and my people. On the Indian Reserves and all the small streams round about here.

CHARLIE SEWEST addresses the Commission as follows:

I made a garden over at my place and had some 200 strawberry plants, and there was a wind came and a lot of these trees fell on my garden and destroyed the garden as well as the cattle that went and eat everything up.

MR. COMMISSIONER MACDOWALL: How did that happen?

CHARLIE SEWEST: The wind blew the trees down. These trees are always falling down and lit gives me a lot of trouble nearly every winter and I am afraid to cut them and make them into logs because if I did that I might be arrested and put in gaol for it.

MR. COMMISSIONER MACDOWALL: Have you applied to the Agent to cut these trees?

CHARLIE SEWEST: Last year I asked him and he told me not to cut the trees and that is why I'm afraid to do it.

INDIAN AGENT HALLIDAY: He applied to me to cut timber for sale but he did not apply to me to cut falling trees. I will look into the whole matter tomorrow.

CHARLIE SEWEST: There is a horse here belonging to us and it has a young one and I want to ask those shall it be the Indians or the white men.

MR. COMMISSIONER SHAW: Who owns the horse?

CHARLIE SEWEST: Mr Halliday gave it to the Indians.

INDIAN AGENT HALLIDAY: They have a mare here but I didn't know she had a foal. I will look into this matter tomorrow.

CHARLIE SEWEST: We would like to have the young horse because the one horse is not enough for what we want it for.

MR. COMMISSIONER MACDOWALL: Mr. Halliday says he will look into the whole matter tomorrow.

CHARLIE SEWEST: Then there is another matter that I want to speak of. The engine is making a lot of mess and throwing out a lot of black stuff and even cut clothes hanging out on the line gets all black and even our boats gets blackened up. It seems to us that the white men wants to give us all the trouble that they can give us down here.

MR. COMMISSIONER MACDOWALL: With reference to game, this is an unorganized district and the Indians may shoot male deer in any season of the year, providing they are over one year of age for their own use; but they must not sell it. You say you want to keep white men out of the reserves. There is a very strict law about that, and if any white man goes the Indian Reserves and if you will give Mr. Halliday their names he will see that they are put off, or as you are a policeman you can stop them. With regard to the white men taking fish with a seine net that is not a matter for us to deal with. The Department of Marine and Fisheries has to deal with all such matters as that. The Commissioners are very sorry to hear of the hotel being so near to them and gives them so much trouble, and the best thing the Indians can do is to keep away from it, and the Government of the Province is taking great care in giving licenses to these hotels, and if at any time you find anything wrong with this hotel you can always report it.

JAMES SMITH IS HEREUPON SWORN TO GIVE EVIDENCE.

MR. COMMISSIONER MACDOWALL: You know all those reserves belonging to the Tribe?

A. Yes.

Q. Your name is James Smith?

A. Yes.

Q. And you are the son of the Chief?

A. Yes.

Q. I am told that there are 61 Indians in this Band? Is that correct?

A. Yes.

Q. I am told that they are all Methodists in religion?

A. Yes.

Q. How many families are there?

A. There are four not married.

Q. How do the members of this band make their living?

A. By fishing.

Q. Do you fish for the Cannery?

A. Yes.

Q. About how much does a man make in a season working for the cannery?

A. The highest is \$200.

Q. What do they do the rest of the year when they are not working for the canneries?

A. They go up to the rivers to catch and dry salmon for their winter food.

Q. Do they do any trapping?

A. Yes, some go out trapping and hunting.

Q. Do they get much fur?

A. Some get \$100 for fur.

Q. Do they get many deer?

A. Yes, they get a good many deer.

Q. Have you a doctor here?

A. Yes, we have had a doctor here for about two years.

Q. Have you a school here?

- A. No, not around here on this Indian reserve.
- Q. Where is the school?
- A. At Cape Mudge Reserve.
- Q. And you send your children over there?
- A. Yes.
- Q. What do you use this reserve for? Is this your chief village?
- A. Yes.
- Q. How many houses are here?
- A. Twenty-five.
- Q. How many gasoline boats?
- A. Eight.
- Q. How many sail boats?
- a. Four.
- Q. And the number of canoes?
- A. Yes, little row boats.
- Q. What else do you use this reserve for besides living on it?
Do you grow anything on it?
- A. We have gardens. Four men have their gardens fenced where they plant things in it.
- Q. What do they grow?
- A. Carrots, onions, cabbage, peas and potatoes.
- Q. Is there much good land in this reserve?
- A. Yes.
- Q. Is the most of it good land, or how much of it is good?
- A. Much of it is covered with timber.
- Q. Is the timber large?
- A. Yes, large.
- Q. Would the timber do for sawlogs?
- A. Yes.
- Q. Could you sell the sawlogs if you were allowed to cut them?
- A. Yes.
- Q. Supposing you were allowed to cut the timber and you sold it would you use the money to cultivate the land?
- A. Yes, we would.

- Q. Do you know No. 2 Homane Reserve?
A. Yes.
- Q. That is one of your reserves?
A. Yes.
- Q. What do you use that for?
A. For hunting and fishing.
- Q. Are there any houses on it?
A. Yes.
- Q. How many?
A. Lots of houses on all the reserves.
- Q. Is the land good on this reserve?
A. Yes, good soil.
- Q. Is there good timber on it?
a. Yes.
- Q. Would it do for sawlogs?
A. Yes.
- Q. And the land would be good if the logs were taken off?
a. Yes.
- Q. Have you any cultivation or gardens on this reserve?
A. No.
- Q. No, do you know No. 3 Reserve?
A. Yes.
- Q. Are there houses there?
A. Yes.
- Q. Is the land good on that reserve?
A. Yes, good land.
- Q. Is there any gardens there?
A. Yes.
- Q. Are there trees on it?
A. Yes, lots of timber.
- Q. Big timber?
A. Yes.
- Q. And if the timber was cut off it would make good land?
A. Yes.

Q. Now do you know No. 4 Reserve?

A. Yes.

Q. Is the land on that good or poor?

A. Good land.

Q. Is there much timber there?

A. Yes.

Q. Are there any houses there?

A. Yes.

Q. And gardens - any cultivation?

A. They used to make gardens there.

Q. What do they use it for now principally?

A. For catching salmon.

Q. Now regarding the applications for additional land. Now the first is Khakain, the one that is called Tatoose in the schedule. Tatoose is on Timber Limit No. 14798 on Loughboro Inlet. It is wanted for a hunting ground.

Now Klatsaskay is just west of Timber Limit No. 9701 on Cooper Beach on Loughboro Inlet, and it is wanted for a fishing and hunting station. How much land do you want there?

A. Forty acres (Marked F10).

Q. Now Pakniyouk, that is an Indian Reserve already, it is called Loughboro Reserve No. 3.

Now, Samamama, at the head of Beaver Creek on Loughboro Inlet just west of Timber Limit No. 14847. What do you want this for?

A. For fishing and hunting.

Q. How many acres do you want?

A. Forty acres.

Q. Now Kemayne, how much do you want there?

A. Sixty acres on the North side of Apple river just east of the Island Power Company's Reserve No. 5. It is wanted for ,a hunting and fishing station.

Q. Now Ogwilteis, they want Section 21 on Charlie Bay on Mayne Passage. It is wanted for a halibut fishing station. How much

land do you want there?

A. Sixty acres.

Q. Do they use Tatoose just now?

A. Yes.

Q. And they have some houses there?

A. Charlie has a house there.

Q. Has he a garden there?

A. Yes.

Q. Has he any boats there?

A. Yes.

Q. A gasoline boat?

A. No, a little canoe.

Q. Is the timber good there?

A. Yes, lots of good timber there.

Q. Is the soil good?

A. Yes, it is good soil.

Q. Is there a river there?

A. Yes, there is a big river over there.

Q. Do you get salmon there?

A. Yes, a lot of salmon go up there. Spring salmon go up there and pink salmon or humpbacks.

Q. Do the whole Band use that Reserve or does just Charlie use it?

A. They all use it.

Q. Where land has been given away or where land has been sold to other people, the Commission may not be able to get it for you. But they will send in all your applications into the Provincial Government and will hear what disposition can be made of the land. All what you have said today has been taken down in these two books and copies of all you have said will go to the two Governments after we get through our work.

ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B.C.

MEETING WITH THE TSAH-WAW.-TINEUCH BAND OR TRIBE OF INDIANS AT
ALERT BAY, ON THURSDAY, THE 4th. DAY OF JUNE, 1914.

CHIEF WOYALA addresses the Commission as follows:

I am glad to have the privilege of saying what I want to say.

CHIEF CESAHOLIS addresses the Commission as follows:

Now I will say what I want to say to the Royal Commission. I will commence from what I know of about where we are I will mention the places which was given to us at the mouth of our river on both sides, and to my own personal knowledge for a long time there was no whiteman there, and all my people, as well as the others they were all very good and peacible around there; and a man by the name of McKay came to build his house on that place as well as the other whitemen who also came and built their houses there. This McKay took for himself the land where our forefathers always got their food. We know this place where the women used to take the roots out of the ground, and we have seen the places where they used to work and we know it to this day they used to have a mark on it; individual marks for each one of them. They put down stakes the mark the boundary lines for each one, and to our surprise this whiteman came and just took the place and never asked us anything about it and our women were surprised to be ordered away from that place and they don't know why they were ordered away when they go there to get food, and in order to find out why they were told to go away by this whiteman when ever they came there to get food, they persisted to go to that place to get the food. Each woman had a wooden spade and a basket. The spade was to take up the roots, and the basket was to carry the roots, and these were taken from them and thrown away by this whiteman, and this whiteman he immediately put a fence around the place enclosing the place where our women used to get the food, and for the first time then we come to know the troubles that we are in now in our own land, and when the food of my people grew on that place, and then the animals

of the whiteman, such as the pigs and cattle would come and eat it off; and then my forefathers and the women got tired and gave it up when they saw their food was destroyed by the cattle. That is all I want to say about that part of it. Now I will speak to you how we have been from that time until now. Now I will go to another place and talk about that. Apart from this place where they used to dig for roots was the growth of trees that is where the crab apples grow - whiteman came and cut all that down, and the women gave that up also; that is they got tired; it was useless of going there any more to gather the fruit that grew on these trees. These two foods that I have described are now destroyed entirely by the whitemen, and these foods were valued very much; it was worth so much among all our Indians that it used to be preserved in boxes to keep all through the winter. Then other whitemen have come and built houses all around these places that I have named. Another whiteman came by the name of Taylor and commenced cutting the trees down which we thought belonged to us and took them out in logs and never asked any of us about these trees that he cut down, which trees we thought belonged to us. Then when this Taylor cut the trees down, which he should not have cut, and we have been told that this part was on the place where it was marked off for us by posts; it was on the Indian Reserve. We were never told about these posts as being the marks whereby whereby we may know the reserves - no one told us anything about it, and I know what my relatives told me about some trees that had been cut down off the particular spot where we used to get our logs. Then he went on the other side of the river and cut the trees down there and some of our members went and told him that that was on the Indian Reserve and that he must not cut trees down there, and he did stop cutting trees down there; and what

he did cut down he just left them lying on the ground, and these logs are lying there still. Again the animals belonging to the whitemen who have come there to live, such as pigs and the cattle came on our reserve and would eat up the small fish that we had caught such as the ooligans; and when we had a garden there on our Indian reserve just at the back of our houses, whitemen's cattle would come there and eat up our garden as though they were sent there for that purpose to eat it up, and we have gone to this whiteman who own these cattle time after time and asked them to keep their cattle at home, but they never pay any attention to whatever we say to them. That part is done. %Now I will go on to something else. I will speak about the whitemen logging there and have their locomotive there. I think it has been there four or five years now. They came and made their camp right on our burying place though they saw the graves there. They seemed to have no care for them. This burying place is an old one - it was the burying place for many years, and at the place where they came to camp on the burying ground, there were a lot of trees where we used to put the dead on the limbs of those trees. Some of them were fresh, and they commenced to clear that land by cutting those trees down where the dead were, and those trees fell on the ground, and many of them fell into the river, and the bodies of the dead on these trees were just floating about there in a little bay on one corner of the river, and then our people commenced to talk about our dead being cut down like that, and some of them not a year old may be two or three years on those trees, and then my people sent me here to tell what had been done to our dead and our graves there at our place. On my arrival here I found this room here full of people, and I thought there was a good chance to speak to you about what I had come for, and then I stood up here and told the Indians what had happened there and what was my purpose of coming here, and then I was advised to go

on with it. I saw Mr. Halliday in this room - he was present, and then I laid my complaint to him telling him how much my people were grieved for their dead which were cut down by the whitemen into the water, and he told me that he could not help me; that there was no law for it, and I begged him to give me some papers like a blue-paper to show to these whitemen up there that I might have some protection for my dead, but he did not give it to me. All the time I came from there to here all the people were waiting for our return expecting Mr. Halliday to come along with me these bodies were floating around in the water, but Mr. Halliday did not come with me to see about it, and when the freshet came on the river, those bodies were carried out of the river; but I will say no more about that. Now I will go on about these whitemen - they went on cutting the trees down all along the river, and these whitemen never have stopped cutting down the trees which I thought belonged to us; and those whitemen who were logging there, they have driven piles right across the river, so close that we have hardly any room to turn our canoes around when we fish there, and since these piles have been driven there the fish appears to us to be getting less and less all the time; and they also built a bridge just at our village blocking our river, and I would beg very strongly to mention what I want. I want particularly the river the whole length of it from its mouth up to its source and the land on both sides of it where our forefathers always had their fishing ground and all along the length of the river.

BR. COMMISSIONER SHAW: Have you a list written out on paper like the other had for the additional lands you want?

A. Yes, (and he hands same to Mr. Commissioner Shaw). I want two hundred acres of land for each man . The 200 acres that I am applying for is outside of the reserve.

MR. COMMISSIONER SHAW: Is this application just for land that you want for your people, or for the four bands of

the Tsah-waw-tineuch Tribe and no others, and I ask that these whitemen be stopped cutting down trees there any more until our request is settled.

MR. COMMISSIONER SHAW: These men have these timber limits, and we cannot stop them cutting the timber. That is of course if the timber is not on the Reserve.

WITNESS: Where they have been logging, I ask that no more shall be done there. What we have asked for, we don't think that we have asked for too much.

The Chief is hereupon sworn to give evidence.

MR. COMMISSIONER SHAW: You are the Chief of the Tsahwawtineuch Indians?

A. Yes.

Q. And in your address you spoke of a certain river on a certain reserve - will you give us the name of that river and the name of the reserve it is on?

A. It is on No. 7 Reserve, and the river that flows into King-combe Inlet.

Q. Now you spoke of whitemen coming on to your land and digging up roots and cutting down crabapple trees. Was this on the Reserve where these crabapple trees were cut down?

A. No, not on the reserve. All we know is that that part belonged to us.

Q. Now in all these complaints you make about the cutting of trees and the digging up of roots, and the driving of piles and the building of a bridge - are any of these things on the Reserve?

A. No.

Q. You stated that they had gardens on the reserve, and that the cattle and pigs of whitemen destroyed the gardens. Is that correct?

A. Yes.

Q. Did the Indians make any attempt to fence in their gardens?

A. Yes, we had a fence around these gardens, and the cattle would knock them down, and we put nets around the fence.

- Q. Did the whitepeople drive their cattle to the Reserve, or did they stray there of their own accord?
- A. No, I don't think the cattle were driven there by the white-men - I think they came there themselves.
- Q. Are the cattle and pigs still roaming on.the Indian Reserve?
- A. No answer.
- Q. You stated that Mr. Taylor cut some logs on the Indian Reserve that you stopped him, and that he left them on the ground. How long ago was this?
- A. About seven years ago.
- Q. Are those logs lying on the ground still?
- A. Those that he did not take are still lying there. He also cut some on the other side of the river but he took those away.
- Q. About how many logs are there that he did not take away?
- A. We did not count them, but I think it is more than thirty. It is already cut into lengths.
- Q. Is there a sawmill or pulp mill in that vicinity?
- A. No.
- Q. You stated that the Logging Company established their camp on the graveyard of the Indians - is that correct?
- A. Yes.
- Q. Did this camp interfere with any of the graves in that burying ground?
- A. Yes it interfered with the graves that were on the trees. He cut the trees down.
- Q. Were there any bodies buried in the ground?
- A. No, none buried in the ground because the river rises up. That is why we put them on the trees, and some are in houses built high off the ground.
- Q. The interference then with the bodies was on account of them cutting down the trees - is that correct?
- A. Yes.
- Q. Did you complain to the Indian Agent about this matter?
- A. Yes.

- Q. And was there any action taken in regard to those bodies that were interfered with?
- A. No. I came and reported it, but it was all to no purpose. I was told there was no law for it.
- Q. How long ago was it that this happened?
- A. About four years ago.
- Q. We will refer this matter to Ottawa. Now you stated there were some piles driven in the river by the Lumber Company that you complain of?
- A. Yes.
- Q. Were these on the Indian Reserve?
- A. No.
- Q. Did they affect the Indian Reserve in any way?
- A. Yes it hurts us because we had our fishing in the river.
- Q. In what way do those piles interfere with your fishing on the river?
- A. We have some difficulty when we fish there on the river with our canoes because there are strings of logs put there against these piles there on both sides of the reserve near the mouth of the river and above.
- Q. This matter will also be referred to the proper authorities. Now you spoke of a bridge being built there which blocked the river?
- A. Yes.
- Q. In what way did this bridge block the river?
- A. On the piles there are boards nailed from one side of the river to the other end and a railway runs across it - a locomotive.
- Q. How does it interfere with the water in the river?
- A. It does not stop the flowing of the river, but it blocks up our passages.
- Q. Is it blocked up to such an extent that you cannot get up the river with your canoes?
- A. If we want to go up the river we have difficulty, and when the river is high we cannot go up there at all.
- Q. We are going up there tomorrow and we will see this bridge for

ourselves, and we shall then decide on what action we shall take in regard to it. Were those trees that your dead bodies were on - were they on the Indian Reserve or outside the Indian Reserve?

- A. Although it is not on the Indian Reserve that is marked for us, but we always regarded that graveyard as our own as possessed by our forefathers.
- Q. And how long had it been used as a burying place by the Indians?
- A. We cannot tell how long it has been a burying place. We think it is more than two hundred years - it is beyond our recollection.
- Q. How many Reserves are you Chief over?
- A. We don't know how many Indian Reserves we have - we have never been told about it.
- Q. What is the chief occupation of your people?
- A. Fishing for the canneries.
- A. How long during the year do they work at fishing for the canneries?
- A. Six weeks - sometimes seven.
- Q. Do they work for whitemen or do any other kind of work during the year?
- A. Some of our young men had work at the logging camp there at our place last year.
- Q. About how much does each man make in a year at working for the cannery?
- A. \$100 some men - Some if they are lucky get \$150. and some \$60.
- Q. When your young men work in the logging camps, do they work by the day or month, or do they work by piece work?
- A. They work by the day.
- Q. What wages do they get per day working for the logging Co.?
- A. The highest is \$4., and the lowest is nearly \$3.
- Q. Does that include their food, or do they have to pay for their food out of that?

- A. *We pay for our own food.*
- Q. *Is the Lumber Company willing to employ these young men?*
- A. *Not now. They have another manager there now, and the young men don't get any employment there.*
- Q. *Do you know the reason why the Lumber Company does not employ the Indians?*
- A. *We do not know.*
- Q. *How long is it since any of your people were employed by the Lumber Company?*
- a. *Last year.*
- Q. *Is there any other way of any of your people gettin money during any other part of the year?*
- A. *Yes by hunting we make some money along the river.*
- Q. *Is fur plentiful along the river? And when you go out trapping do they succeed in getting a good catch so that they get considerable money for it?*
- A. *When the furs were good in number we used to get quite a lot of money, but today the number has gone down, and we don't earn so much now.*
- Q. *When a man goes out trapping how much does he get for the furs he traps?*
- A. *Some of the young men don't get \$10., some a little better, and some get as high as \$20. now.*
- Q. *Are the animals as plentiful as they formerly were?*
- A. *There were plenty not far from our village, but since the whiteman has come there and worked about there, it is just like driving them away.*
- Q. *Do whitemen trap in that vicinity?*
- A. *Yes.*
- Q. *Taking altogether your people, do they have a fairly good living all the year round; that is plenty to eat, warm clothing and are they comfortably housed?*
- A. *There are some who don't get enough to last them through the year.*

- Q. Outside of the cannery season and the trapping, how are they occupied during the rest of the year?
- A. Not much of anything else but catching and drying salmon.
- Q. Do they catch other fish besides salmon?
- A. Besides fishing we try to cut trees down ourselves to sell, but we are told to stop cutting them down.
- Q. Were you present at the first day of the meeting when the different Chiefs spoke as to the education, the medical attendance and the missionary visiting the Indians throughout this Kwawkewlth Agency?
- A. Yes.
- Q. And you heard all that was said?
- A. Yes.
- Q. Do you agree with everything you heard on that occasion?
- A. Yes.
- Q. Where is the chief home of your people?
- A. At Reserve No.7. We do our work there, and when winter comes we move to Gwayasdun Reserve No.1 - By that time the river is frozen.
- Q. And you recognize these two places as the home and reserves of your people?
- A. Yes.
- Q. Do you recognize No. 7 on the map as one of your Reserves?
- A. Yes.
- Q. Are there any houses on this Reserve?
- A. Yes, our houses are there.
- Q. About how many houses are there?
- A. Twenty-nine.
- Q. What is the soil like on the Reserve?
- A. It is all good and the trees are also good.
- Q. Is the timber good for saw-logs?
- A. Yes.
- Q. Do you cultivate any land here?
- A. Yes.
- Q. What do you grow on the land?

- A. Potatoes.
- Q. Can you say how much land is cultivated there?
- A. I cannot say, but not large.
- Q. Is there other land around the reserve that might be cultivated?
- A. Yes.
- Q. How long in the year do you live on this Reserve?
- A. About six months or eight months at the most.
- Q. Now about Reserve No.1 - are there any houses on this Reserve?
- A. Yes, our houses are. there.
- Q. How many houses are there?
- A. Eighteen.
- Q. What is the soil like on this Reserve?
- A. At the back of the houses it is not very large it is good soil, but further back it is all stone.
- Q. Is there any timber on the reserve?
- A. There is some, but it is not any good.
- Q. Do you cultivate any of the soil on that Reserve?
- A. We used to do some time ago.
- Q. How many months in the year do you stay there?
- A. Three or four months.
- Q. What time of the year do you live there?
- A. In the winter time.
- Q. Now we will come to the application for additional lands:
Application B 1. I ask for half a mile on either side of the Kingcombe river from its mouth to its source. This Reserve No.7 would come within that area. It is wanted for fishing, hunting trapping and for the timber.
- A. About 15 miles from the mouth of the river it appears to be alienated.
- Application B 2. Charles Creek on Kingcombe Inlet - I want one square mile with the river flowing through it.
- Q. Are there any houses on this place?
- A. There used to be Indian houses there but there are none now. A long time ago it used to be an old camping place for the Indians.

Q. What do you want this place for now?

A. For the timber and for trapping.

q. Part of it may be open, and part appears to be allienated.

Application B 3. Waselas on Wakeman's Sound. I want this Timber
Limit No. k3477.

Q. Are there any houses there?

A. There used to be houses there.

Q. How much land do you want there?

A. One square mile.

Q. For what purpose do you want it?

A. For the timber and for hunting.

Application B 4. Batlki on Belleisle Sound (marked B 4 on blue-
print) How much land do you want there?

A. One mile square.

Q. Are there any houses there?

A. No not now. It was an old village site. We want it for fishing,
trapping and hunting.

Q. Is the soil good?

A. Yes it is good for garden purposes.

Application B 5. Awakglalan in Shawl Bay, on Timber Limit #18627.

Q. How much land do you want there?

A. One square mile.

Q. Any houses there?

A. Two houses there.

Q. What do you want it for?

A. It is wanted for the timber, hunting and trapping.

Application B 6. Leik, on Timber Limit No. 21951. It is an old
Indian village site, and is wanted for the hunting and the
timber.

Q. Are there any houses there?

A. We think there is still a house remaining there.

Q. How much land do you want there?

A. Two square miles.

Application B 7. Kawagas on the north shore of Simoon Sound (marked
B7 on blueprint). We want two square miles.

NOTE: Apparently vacant on this map.

Q. Any houses there?

A. One house there, and it is wanted for the timber, trapping and hunting.

Application B 8. Kukwapa on Insect Island (Timber Limit #25468)

Q. Do you want the whole island?

A. We want the whole Island and some small Islands around it in the Benjamin group.

Q. Any houses there?

A. No, not now. But it used to be an old Indian village site. There used to be a big village there.

Q. What is it wanted for?

A. We want it for the soil, clams on the beach, for the timber and the trappings.

Application B 9. That is already Reserve No.1.

WITNESS: I want it to be made larger.

Q. To what extent,?

A. I want two square miles. The man that has spoken is the Chief of the Kwicksuctnineuch. We want it for the four Bands. Why we all want to speak for this place is because we all live there together in the winter.

Application B 10. Waluk - We want one square mile (marked B 10 on the blueprint) and that will include Lots 132 - 135 - 128 - and 129, Coast District, Range One.

Q. Any houses there?

A. There are no houses there, but we go there and make canoes and put up little houses. It is wanted for the timber, trapping and the fishing.

THE CHIEF: There is one piece I forgot.

Q. What is it?

A. Quae (Reserve No.7) right opposite our village there on the other side of the river where the water don't get to when the river is high. I ask for a piece of land there where we might bury our dead - It is not an Indian Reserve.

Q. How much land do you want there?

A. We would like to have four acres there at once for the purpose of burying our dead.

NOTE (This application would be included in Application NO.1)
(logged off)

Royal Commission on Indian Affairs for the Province of B. C.
Meeting with the Akwahamish Band or Tribe of Indians at Alert Bay,
on Thursday, June 4th, 1914.

Chief Wagleed addresses the Commission as follows:

I thank you for the good words offering us help. I want to say that I want my place at Alalco (Reserve No. 8) on both sides of the river.

MR. COMMISSIONER SHAW: Have you a list showing the places you want?

A. It will be here shortly - the man who has it is not here just at present. Where we have our different houses at the different places, we think that the whitemen coming to these places is a little too much. We generally leave the houses locked when we leave them - when we come back again we find that they are all broken - the whiteman have broken in and used some of the boards of the houses for firewood. We often leave a canoe inside of the house, and they just take this canoe out of the house and leave it outside of the house when they go away from it and they never put it back again, and up at the places on the lakes where we generally hunt and trap, I generally have a small canoe there, and I generally haul it up and cover it and hide it, and I have found it gone when I go there, and it has been taken by the whitemen and I never can find it again. I generally leave my traps in the little houses I have up there, and when the whitemen come and find them there, they take them and use them themselves and in that way I lose my traps. I found one man by the name of Joe Bousen who had two of my traps. I told him if he did n't return my traps I would have him put in gaol, and the men begged me to let him buy them off me, and I let him pay me Five dollars for each of the traps; and one time I lost very much at a house standing at the mouth of a river at Alalco - I want to mention that particularly because it was very sore to my heart because the value of it was much in my heart - I valued the whole thing at \$110, and I never got any trace of it - That is all I have to say about this. Now I will come and talk about the lands. I want both sides of the river at Alalco, starting at the mouth up to its source.

I don't want the white men to come there to trap the fur-bearing animals, because that is my country. I don't want the white men to take the different kinds of salmon there, and this is what I want: I want 200 acres for each man of my tribe there at Alalco (Reserve No. 8). And I want a place called Taitwakis (The Chief here hands in list of additional lands desired (Ex. J10). I also want Salin, on the opposite side of Kitwoswis; I don't want this river to be touched by the white men. And I don't want one stake to be driven there at Alalco. I don't want the marks of the pulp company to go further than where it is now. I want the land there and where it is now marked off. when the trees are all cut, I want the land. I have made a list which I have just given you of the places that I want other than Alalco. About the reserves, we ask for a full rightful possession of it, and no more to be called "reserves" as we understand it is not fully ours. We don't want to have the name of Indian Reserves any longer. We want that to be taken off and we want to be the rightful owners of these lands. I am glad that no white man has come to these places at Alalco as yet where we go to get the fruit and berries and the roots there for food; that is why I don't want it to be taken away from us, because all the food there is at the mouth of the river. That is all I have to say and I don't think I am asking too much. I am just asking for enough for my people.

HE IS HEREUPON SWORN TO GIVE EVIDENCE.

MR. COMMISSIONER SHAW: I want to tell you that we are very sorry to hear that white men go to your houses and break into them and interfere with your property at different points on the reserves or even at any other places. And in any case where an Indian knows the name of the man who broke into his house if he will complain to the Provincial constable or to the Indian constable or to the Indian Agent and tell him all about it those officials will use every endeavour to find out who this man is and will punish him for it. In the one case that you mentioned of Joe Bousseau, while you perhaps are not to blame for settling

with him for the traps, it would have been a great deal better if you had made a complaint before the authorities and had him prosecuted and put in jail. It would have been an example for other people and I may tell you that the officials are very, very severe on any man who they find in isolated places interfering with other people's property, more so perhaps than they are in the large cities.

- Q. How long ago was the case you mentioned in which the property valued at more than \$100 was taken from your house?
- A. Three years ago.
- Q. Of course that is so long ago now it would be very hard to find out who did it. But if ever any such cases come up again you should report at once to the constable. How many reserves are you chief over?
- A. Only one reserve that I know of.
- Q. And what is the name of that reserve?
- A. Okwialis.
- Q. Is that sometimes called Alalco?
- A. That is the name of the river but the land has a different name.
- Q. When you state that you want to own the land for yourselves and that no one has anything to say about it, do you mean that you want the Government to give you a paper giving you full and absolute possession of the land?
- A. Yes, that is what I want for myself and my people.
- Q. And if you had that paper you'd want to have the right to do what you like with this land - to sell it to another Indian or sell it to a white man without having to consult anyone about it?
- A. Yes, because that is my country.
- Q. Do you want the lands that are now Indian Reserves or that may be made later on into Indian reserves divided up among the people of your band and each man given title to his individual portion?
- A. I want the Indian reserves to be made large enough so that each man can get 200 acres out of it.
- Q. Did you hear what the chiefs said the other day in regard to

schools, doctors, hospitals and missionaries?

A. Yes.

Q. Do you agree with what was said by the chiefs regarding those matters?

A. I agree with them.

Q. Has a doctor ever visited your people on their own reserves?

A. No.

Q. Where is the principal home of your people?

A. I just go from place to place among these three places, i.e., Kuaso, Guyasdums and Alalco.

Q. You live at those three places all the time, but where is your permanent home - at which of these three places?

A. At Guayasdums. We usually stay a little over three months there.

Q. Would that be your winter home?

A. Yes.

Q. That is at the same place as the Twahwawtainouch Band stays at?

A. Yes.

Q. What is the chief occupation of your Band?

A. Fishing for the canneries.

Q. And do your people trap any?

A. Yes.

Q. Do they work in the lumber camps for the white people?

A. Yes, sometimes some of the men go there and get work.

Q. What wages do they receive when they go to the logging camps or lumber camps to work for white men?

A. \$4 a day would be the highest and \$2.75 the lowest.

Q. And you have to buy your own food out of that?

A. Yes.

Q. Do the white men give them work pretty much whenever they want it - that is the logging camps?

A. Not always ; they don't give us any work now.

Q. Have you ever been refused work when there was work that the white men wanted done?

- A. Yes; we go there nearly every day and we are refused.
- Q. Why are you refused?
- A. I don't know why.
- Q. Is this lumber company running logging camps or working up there now.
- Q. Yes.
- Q. What class of men do they employ - white men, Japanese or Hindus?
- A. All white men.
- Q. Do they not have Chinese cooks?
- A. No.
- Q. Now we will come to the places where your lands are and these places where the lands are that you want. Do you identify Alalaco, No. 8?
- a. I identify No. 8 Alalaco as my home village.
- Q. Have you any houses there?
- A. Yes.
- Q. How many?
- A. Two that are not broken down.
- Q. What is the soil like on No. 8?
- A. It is good.
- Q. Do you cultivate any land there?
- A. My father used to have a garden there.
- Q. Is there any cultivation there now?
- A. No.
- Q. What is the timber like on this reserve?
- A. Good.
- Q. What do you do when you are living there?
- a. Fishing and trapping.
- Q. For the canneries or for your own use?
- A. We dry it for our own use.
- Q. Now as to the applications:

APPLICATION C1:

MR. COMMISSIONER SHAW: Now you are asking for half a mile on each

side of this river from the mouth clear up to its source, and this would include the Reserve. What do you want this land for?

A. We want it for the timber, fishing, and the land.

NOTE: A great portion of this land is covered with timber limits.

APPLICATION C.2. Kyidagwis is a point marked C2 on the blueprint on the West side of Wakeman's Sound. What land do you want there?

A. We want one mile square.

Q. Are there any houses on this land?

A. No houses there now.

Q. What do you want the land for?

A. I want the cedar trees for the purpose of making canoes.

NOTE: This land is apparently open.

APPLICATION C. 3 Setain - This is on Timber Limit No. 14594. Any houses there?

A. No.

Q. What do you want this land for?

A. For trapping and making canoes with the cedar which is there

Q. Is there a creek running through this Reserve?

A. Yes, there is a river there.

Q. And how much do you want there?

A. One mile square.

APPLICATION C4 Halad at Eillen Point. How much land do you want there?

A. One mile square.

Q. Are there any houses there?

A. Not now, there used to be.

Q. What do you want it for?

A. For fishing, trapping and the timber.

Q. This might be described as directly east of Timber Limits 13478 and 13479. It appears to be a fractional part of a section unoccupied.

APPLICATION C 5: Haligai on Reed Bay, on Timber Limit 21096

A. Any Indian houses there?

A. One.

Q. And what do you want the land for?

A. Trapping, timber and the fishing.

Q. And how much do you want?

A. One mile square.

NOTE: This is apparently covered by a Timber Limit.

APPLICATION C 6: (is covered by an application made by one of the Chief's this morning to have the Reserve extended).

APPLICATION C 7: Kyukonigwasuck on Deep Harbour, marked C 7 on the blueprint on the north shore of Deep harbour, one mile square. This is cut into by two or three timber licenses; one portion of which appears to be vacant; they also want the islands lying directly opposite in the Benjamin group.

Q. How much land do you want there?

A. One mile square.

Q. For what purpose?

A. Timber, and the Island for the clams on the beach.

Q. Any houses on any of these places?

A. There was a house there, but we don't know whether it is still there or not.

Q. Do you know No. 9 Reserve; a graveyard?

A. Yes.

Q. That belongs to you?

A. Yes.

Meeting with the Kwawainuck Band or Tribe of Indians at

Alert Bay, on June 4th, 1914.

CHIEF TLAGEGLASS addresses the Commission as follows:

First I want to express my thanks for meeting you here today because of the troubles I have at the present time; because now I don't get the food for myself - someone else gets it now, and I want to ask and hope that you will give it to me when I say that I want my places to be returned into my possession. I want to mention at once that I want my places where I fish - the rivers, where I get my food; because now I don't get the full benefit of my food myself because the whiteman comes and takes, the fish for themselves, and I want to say that the whiteman are now digging the banks of the river away and it affects the animals there that I used to get that I don't get now - it was very valuable to me. Another thing I don't want other people to come and fish on my rivers and I want the right of fishing there myself to sell to whoever will buy them. When I go there I am generally ordered off. It is not only just now that I want to get my places, it has always been mine. I have marks there by which I know that it belongs to me from a long time ago. Another thing that pains me when the whitemen come to my places, they come and break into my houses and burn the boards up. The house of my son was burned down by whitemen; that is another thing that pains my heart. All the places that I want are on this list (which he now hands in to the Commission. Ed. J11) - all these places are what I ask for - it is not very much it just takes in a place like a valley. There are rivers there, and I ask for 200 acres for each man of my Tribe, to be selected from places on this list which I have just handed to you.

IATHKIN is sworn to give evidence.

MR. COMMISSIONER SHAW: You heard the Chief state that the house of his son was burned down by a whiteman?

A. Yes.

Q. Was that house on an Indian Reserve?

A. No.

Q. How long ago was it burned?

A. Last year.

Q. Do you know the whiteman that burned it down?

A. I did not find out.

Q. What do the people of this Band do for a living?

A. When we don't fish, we trap and make canoes and dry the salmon on these rivers.

Q. Do- they work at the canneries?

A. Only some of us go there.

Q. Do they work in the logging camps for whitemen sometimes?

A. No.

Q. Do you know how many gasoline boats are owned by the Band that the four Chiefs represented?

A. Eight.

Q. Did they make these boats themselves or buy them?

A. Only one boat was made.

Q. All the others were purchased?

A. Yes.

Q. From Indians or from Whitemen or Japanese?

A. Japanese.

Q. Do you make canoes to sell to other people, or do you use all that you make?

A. Sometimes we sell them.

Q. Have the four Bands any sailboats?

A. No.

Q. On which Reserve do you make your principal home?

A. (He points out the location on the map) It is on the southern shore of Watson Island, but it is not an Indian Reserve.

Application D 1. Is Kep Reserve No. 3 - how much land are you asking for there?

A. I want half a mile on each side of the river, and half a mile around the shore of Keo Lake.

NOTE. Apparently partly open, and apparently partly covered with timber limits.

Q. What do you want that for?

A. For the fishing, trapping and the timber.

Q. This little Reserve Keo No. 3 - are there any houses there?

A. Yes, three.

Q. Any cultivation there?

A. Yes, a small patch.

Q. What do they grow there?

A. Potatoes.

Q. What is the land there like?

A. Good.

Q. What kind of timber?

A. Cedar, hemlock and balsam.

Application D2. Quay Reserve No. 4 - are there any houses
on this Reserve?

A. Yes.

Q. How many?

A. Three.

Q. Any cultivation there?

A. Yes.

Q. What do they grow there?

A. Potatoes.

Q. What is the land like?

A. Good.

Q. Any timber?

A. Yes.

Q. What kind?

A. Cedar, spruce, hemlock and balsam.

Q. Is it good timber for sawlogs?

A. Yes.

Q. Is the cedar good for making canoes?

A. Yes.

Q. How much land do you want there?

A. I want some land there on each side of the river.

Q. How much on each side of the river?

A. For its full length.

Q. What do you want it for?

A. Fishing, hunting, the timber and the land.

NOTE. This is apparently covered with timber limits.

Application D 3.

Q. Gagayukwalas, on Timber Limit #21098 - How much do you want there?

A. Half a mile on each side of the river, which runs through Timber Limit #21098 for its full length.

Q. And what do you want this land for?

A. Fishing, trapping, the timber and the land.

NOTE. Apparently covered with Timber Limits for its full length.

Application D 4.

Q. Timber Limit No. 21092 - there is no river there. How much land do you want there?

A. One mile square.

Q. Any Indian houses on there now?

A. There used to be a house there, but it has fallen down.

Q. What do you want this for?

A. For clams, shell fish, for hunting, the timber and the land.

Application D 5.

Q. Kisinazis, on Timber Limit #21094 - How much land do you want there?

A. One mile square.

Q. Any Indian houses there?

A. One.

Q. And what is it wanted for?

A. For clams, the timber, hunting and the land, and the beach.

NOTE. The timber limit covers the foreshore.

Application D6.

Q. Magwistala on Burley Bay, on Lot No. 487 - How much land do you want there?

A. One mile square.

Q. Any houses there?

A. There was a house there but there is none there now.

Q. What is it wanted for?

A. The clams, fishing, timber and the land.

NOTE. Apparently covered with a pulp lease.

Application D 7.

Q. Hikums on Watson Island - How much land do you want there?

A. We want the whole of Watson Island.

NOTE. Lot 485 - apparently coveted by a pulp lease.

Q. Are there any houses there?

A. Yes.

Q. How many?

A. Five.

Q. Any Indians live there?

A. Yes.

Q. Is there the house was burned down?

A. Yes.

Q. What do you want the Island for?

A. For the clams, trapping and the timber, also for the salmon.

Application D 8.

Q. Zauntl on Nepah Lagoon. Are there any houses there (it is marked "Lagoon")?

A. Yes.

Q. How many?

A. Two.

Q. What do you want it for?

A. For fishing herring, hunting and trapping, for the trees and the land.

Q. How much of it do you want?

A. ONE mile square.

Q. It is described as Timber Limit 20470.

Application D 9.

Q. Walaokwa on Turnbull Cove - Timber Limit #21089 - Are there any houses there?

A. Not now.

Q. What do you want this for?

A. For the clams, trapping, timber and the land.

Application D 10.

Q. Dubakstaakw - Timber Limit No. 20439 - Are there any houses there?

A. There is an old Indian village site there, but no houses on it.

Q. How much land do you want there?

A. One mile square.

Q. What do you want it for?

A. For the clams, trapping, the timber and the land.

Application D 11.

Q. That is already Indian Reserve No. 2, what do you want there?

A. We want it enlarged.

Q. How much do you want?

A. We want it to be made larger by one mile square.

Q. (Timber Limit #20442) Are there any houses there?

A. Yes, there are six.

Q. Any cultivation there?

A. Yes.

Q. What do they grow there?

A. Potatoes.

Q. What is the land like?

A. Good.

Q. What is the timber like?

A. Good. Cedar, hemlock and balsam.

Q. Is the timber good for saw-logs?

A. Yes.

Application D 12.

Q. Gloyka (Reserve No. 6) How much do you want there?

A. We want it to be extended half a mile on the east coast of Actaeon Sound from the present Reserve south and marked D 12 on the Agency map.

NOTE. Apparently open.

Application D 13.

Q. Willis on Wehlis Bay, on Timber Limits 15835 and 15834. How much do you want there?

A. Half a mile in and around the Bay.

Q. Any houses there?

A. No, not now.

Q. What is the land like there?

A. Good.

Q. What do you want it for?

A. Salmon, timber, trapping and the land.

Application D 14.

Q. Sinku on Rocky Bay - they want half a mile from James Point to Baylis Point and half a mile on the river for its full length.

Q. What is this wanted for?

A. For the fishing, the timber, trapping, the land, and the seaweed.

NOTE. Apparently coved by Timber Limits 24396 & 24386. Those are on Rocky Bay.

Q. Are there any houses there?

A. Yes, one.

Application D 15.

Q. Bilas on Cockitous Bay - there is a river there. They want half a mile wide on each side of the river for its full length.

Q. Any houses there?

A. One house.

Q. What is it wanted for?

A. It is wanted for the salmon, timber, trapping and the land.

NOTE. Covered by Timber Limits 20844, 20843, 21300 & 21301.

Application D 16.

Q. Dickson Island - How much do you want there?

A. We want the whole Island.

Q. Are there any houses on Dickson Island?

A. Yes, there are five.

Q. What is the land like?

A. Good.

Q. Is the timber good?

A. Yes.

Q. What is it wanted for?

A. Halibut, the trout and the fur bearing animals and the land.

NOTE. This appears to be vacant.

Q. Do you use these houses?

A. Yes, we live there.

Application D 17. Kwes, marked D 17 on the map at the head of Troocy [?] Harbour. Half a mile around the shore covered with pulp lease \$491, and they say it is logged off.

Application D 18. is coved by a former application.

Application D 19. Kilwadi, near Sullivan Point - How much do you want there?

A. One mile square, (marked D 18 on the map, Pulp Lease 491)

Q. Has that been logged off?

A. They have been logging there, but they didn't take all off.

Q. Are there any houses there?

A. There were houses there, but they were destroyed by the whiteman.

Q. What do you want this for?

A. For the fishing, trapping, timber and the land.

Application D 20. (Reserve No. 5) They want it enlarged from the Reserve around the river half a mile.

Q. Any houses there?

A. No.

Q. Any cultivation there?

A. No.

Q. What do they want it for?

A. For the fishing, trapping, timber and the land.

Q. Is the soil good?

A. Yes.

Q. Good timber?

A. Yes.

Q. What kind?

A. Cedar, hemlock and balsam.

Q. Good for saw-logs?

A. Yes.

Application D 21. An Island marked D 21 in Drury Inlet. How much do you want there?

A. We want the whole Island.

Q. For what?

A. The clams, trapping, the timber and the land.

Q. Are there any houses there?

A. One house.

Application D 22. Timber Limit No. 27349 - are there any
houses there?

A. Two houses there now. It used to be an old village site.

Q. Do they use these houses?

A. Yes.

Q. What do they want it for?

A. For the clams, trapping, timber, the land and the fishing.

Q. How much do they want there?

A. One mile square. There are lots of other places but
that will do.

ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B.C.

MEETING WITH THE KWICKSITANEUK BAND OR TRIBE OF INDIANS AT ALERT BAY,
B.C. ON THURSDAY, JUNE 4, 1914.

CHIEF JOHNNIE SCOW addresses the Commission as follows:

I am glad to meet the Commissioners here today. I have found now that I have no land that I can call my own. The land that was mine has been wrongly put to other Tribes, so I know it is mine from olden times, and I hope that the Commission will right this matter about these Reserves over to me. These lands have always been mine from the time of my great grandfathers until now. I have never gave it up to anyone - I have never surrendered it to any Indian - it has always belonged to me, but by mistake it was reserved to other Indians - That was done by mistake by the first Commissioners that came out to lay the lands out. They never consulted us about the land like you have here today. Perhaps you would not have come to cut the... land in their rightful owners if it had been done right in the first place. If we had been asked or my grandfathers if they had been asked in the same way that you are doing today, there would have been no mistake about all my lands, and I have been listening very carefully what you have said about the Chiefs and the lands that they want shall be given to them again, and I want these reserves to come again under the name of the rightful owners. It is only since last Saturday that these lands were owned by other Tribes, and it was given to them by mistake. Last Saturday I saw one of the number of Indians that was in Mr. Halliday 's house, and there I found out that my land was not my own. When the Chiefs were handed the maps of their land, that is the way I found out. I will now hand you a list of my lands (He handsome into the Commission). I don't refuse other Indians to come and fish on my land for we all have that privilege among ourselves, but I want these lands to be under our Tribal name. At Quaysluns, I don't refuse the other Tribes to come there and live with me - I don't want to turn them all out, for they don't turn me off when I go there and live with them.

At Quace (Reserve No. 7) - but I don't own any Reserve there at that place and at Guayaduns. I do say that it belongs to me from oldest times, and by mistake it was given to other Tribes. Quackgatineuk were the original owners, and they got a lot of the country and they are still the owners of that, but it is only on the maps and the Reserves that is by mistake under another Tribal name, and I will name all my places around this land where this Guayaduns is, and I also own two places on the mainland which belong to my Tribe. I value the salmon that runs on these rivers. There is one river where there is no salmon running now. A logging camp came there, and they covered up the river that was there and built a dam there, and since that time there has been no fishing there at Scott's Cove. I don't know whether it is a reserve or not - We never got any information about our Reserves at all. The reason I mention that is because I don't want the other rivers to be closed up like that again. You will see the names of the places that I want, because I value them very much - they are on that list which I claim as mine and belong to my Tribe; and like the others I ask for two hundred acres of land for each man of my people, and I want the Commission to be able to obtain that for me.

MR. COMMISSIONER SHAW: Do you know where these places are, that you are asking for on this paper?

A. I can point them out on the map.

He is hereupon sworn to give evidence.

MR. COMMISSIONER SHAW: I want you to point out where this river is that you say a dam was constructed on that closed up the river and prevented you from fishing.

He points it out.

MR. COMMISSIONER SHAW: It is a river flowing into Scott Cove.

Application E 1. Now how much land do you want at Ahta (Village Island Reserve No. 3) ?

A. I want it to take in all the surveyed portion of the river at the head of the valley between Kingcombe Inlet and Bond Sound and the reserve made larger.

There are two rivers there.

MR. COMMISSIONER SHAW: He wants from the Ahta reserve to a small creek; to Timber Limit No. 12761 - He wants the beach as well for the herring.

Q. Application E 2. Wakhanag. He wants half a mile on each side of the river flowing into Wakhanag By 1- miles in.

NOTE: Apparently partly open.

A. The land is good and the timber is good.

Q. Application E 3. Giltais - How much do you want there?

A. One mile square on a little Bay on Tribune Channel, and this Bay is on Timber Limit #12899 - One mile square taking in the Beach.

Q. What is this wanted for?

A. Fishing, hunting and the timber.

Q. Application E 4. Qwasi on Quatse Bay. Along the west coast of Quatse Bay, he wants one hundred yards in from high water mark all around Quatse Bay, also the beach. He wants it for the halibut fishing and trapping.

Q. Application E 5. Meetup (Village Island reserve #2) What do you want there?

A. The witness says that Reserve No.2 is his, but was given to the Village Island Band in mistake. He wants half a mile on each side of the river one mile up taking in the beach.

Q. Application E 6. Tikia, on Scott Cove, This is the place on the river that the dam was put in - How much do you want there?

A. There is no fishing there, so I don't want it.

Q. Application E 7. I want the Birdwood group of islands for the clams.

Q. Application E 8. Hwida - that is another island of the same group included in application No.7. It is an old village site and there are no houses on it.

Q. Application E 9. Ewa-hur-lawdi, commonly known as Echo Cove, on Timber Limit #20572 - How much land do you want there?

A. From the beach half a mile in all around the Cove.

Q. For what?

A. For the clams and the beach.

Q. Application E 10. Adsigiyu, in Shoal Harbour - how much do you want there?

A. One mile square, marked (E 10) covered by Pulp Lease #482.

NOTE: Apparently covered by Application No. 3 of the Village Is. Band.

WITNESS: That should have been reserved for me because it used to belong to my Band.

Q. Application E 11. Dakiulis - How much do you want there?

A. We want one acre on the western point of Pulp Lease #482.

Q. Is there a house there?

A. There used to be house there but not now.

Q. What is it wanted for?

A. We want it for the clams on the beach.

Q. Application E 12. Kinlyinkhakgla, on False Cove - What do you want there?

A. We want Reserve No.1 extended East half a mile along the shore to False Cove as well as around the whole of False Cove.

Q, Application E 13.

A. covered by Application No. 12.

Q. Application E 14. Masuq - What do you want there?

A. I want half a mile round the lagoon situated on Pulp Lease No.L 496 half a mile around the south shore of it one mile in width running from the lagoon on Pulp Lease No.L 495 to False Cove; and I want the beach around the lagoon for clams.

Q. Application No. E 15. Khwakes - This is marked E 15 on the map, and there is an Indian Reserve marked "I.R.", and I want half a mile from that East to a point marked on Timber Lease #24795.

NOTE: Marked "I.R." on blueprint but not in Schedule.

WITNESS: I want the beach as well as the land.

Q. Application E 16. Umdagalis - two small islands in Retreat Pass north of Timber Lease #24795.

Q. What is it wanted for?

A. It is wanted for the clams.

- Q. Application E 17. Dsunngwad on Bonwick Island - How much do you want there?
- A. I want the whole of Bonwick Island.
- Q. For what?
- A. I want it for clams.
- Q. Application E 18. Knyala, another small island in Retreat Pass.
- A. That is wanted for a burying ground. (Marked E 18 on map)
- Q. Application E 19. Kyimla, near Trafford Point. How much do, you want there?
- A. Half a mile square on the eastern extremity of Gilford Island (marked E 19 on the Agency map) - There is an old village site there.
- Q. Application E 20. Kaquikin - What do you want there?
- A. I want No.4 Indian Reserve to be enlarged half a mile on each side of the river going up to the lakes.

CHIEF LAGIS MAKES THE FOLLOWING STATEMENT:

I want to speak to you about our fishing up at River's Inlet. We have had some experience with the white fishermen up there. One night whitemen came to me and attempted to beat me with his oar, and although I cried for help no one heard me, but I wish that it be stopped - That is always going on when we are fishing there - those whitemen want to beat us.

THE CHAIRMAN: Have they no Constable there?

A. No there are no policeman out on the waters when we are fishing.

INSPECTOR DITCHBURN: The Department have recently appointed a policeman to protect the Indians, and have given him a launch.

ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B.C.
MEETING WITH THE FORT RUPERT BAND OR TRIBE OF INDIANS ON THEIR
RESERVE AT FORT RUPERT, ON JUNE 8th, 1914.

CHIEF QUA-WHA-LAGHA-LOOSE addresses the Commission as follows:

The Commission is now in my place at Fort Rupert - I wish to mention one thing - what I said at Alert Bay is done - I want the Commission to particularly remember one thing I said in my speech there to not forget it.

MR. COMMISSIONER MCKENNA: It is all written down, and we can't forget it.

THE CHIEF: There is another thing in particular I want to say, and that is all my people and the other Tribes wish me to mention to the Commission that they 'want me to ask the Commission that the Indian Affairs Department remove Mr. Halliday as Indian Agent, because we don't find much help from him ever since he has been Agent. That is what I meant when I said the policeman was enough for us at Alert Bay, and I would ask that the gasoline boat now in the hands of Mr. Halliday be given over to the Doctor so that he may come around and visit our people - that is all I want to say.

MR. COMMISSIONER MCKENNA: Are you authorized by the Kwawkwalth Tribe to speak this way?

A. Yes, the Kwawkwalth is the chief tribe of all the others and they wanted me to mention this in particular when the Commission came to Fort Rupert, and I would ask that my young men be allowed to cut the trees to sell for their own use.

MR. COMMISSIONER CARMICHAEL: Do you mean on the Reserve?

A. Off the Reserve. There is no other means whereby we may earn a few dollars besides the fishing when we come home. Another thing I want to ask, is for the use of our beach here for the clams, cockles and the crabs and other things that are there for our food.

MR. COMMISSIONER MCKENNA: Do you mean the beach outside of the reserve?

A. Yes that is all I have to say.

Tsukaite one of the Chiefs of the Nackwacto Tribe from Blunden Harbour, addresses the Commission as follows:

I am glad to meet the Commission here. What I want to speak about in the troubles I have here in my country. I look about to find someone to help me, and I don't find anyone to help me here. I am asking that a whiteman come over to Blunden Harbour and start a store there. (Some of the onlookers, also Blunden Harbour people, object to this statement). It is only now that I come to know that I have no country which I thought belonged to me. When my children tries to cut some trees down, they are threatened and put in jail in the places where I thought belonged to me, and this is what I am asking for, that I may be allowed to cut trees down where I want to cut them down. If I had been allowed to cut those trees down and allowed to sell them, I would be better off than I am today, and other people have taken possession of them and have made themselves rich by it; and I ask for the return of my country to me, and that the reserves be no more. It is not only just now that I came into possession of the country it has always been mine from the beginning of time. There was a time when there was no whiteman in the country, and in those times I had full possession of all the country. What has been done to me with my country would be the other way - I would have measured pieces off for the whiteman instead of the whitemen measuring off pieces for me. The one that has been selling my country has never been here - they have never seen it, and they had no right to sell it to the whiteman. Now I will mention the places that I value very much:

THE CHAIRMAN: We have been over and held a meeting at Blunden Harbour and we heard about all those things which you are now speaking about, and they have all been taken down.

WITNESS: There may have been some places that were left out?

MR. COMMISSIONER CARMICHAEL: We gave the people down there

at Blunden Harbour a whole day, Everyone spoke and its no use going over them again.

WITNESS: Has the 200 acres for each man been mentioned to you over there?

A. Yes, that was mentioned.

WITNESS: I don't know what was said over there - I was not over there; that is why I wanted the Commission to come over here.

MR. COMMISSIONER MCKENNA: We cannot listen to that. You should have been over there to that meeting - Have you anything net to say?

WITNESS: There is one man here that was at that meeting, and he says all the places were not mentioned - some were left out.

MR. COMMISSIONER MCKENNA: How many places were left out?

A. I want to know if we are going to get these places that we asked for over there?

MR. COMMISSIONER CARMICHAEL: We cannot give you those places until after we have gone back to Victoria and read what you have said over.

WITNESS: For a long time I have been expecting to get the pay that was paid for my country. I have not got it yet, and I am still expecting it.

MR. COMMISSIONER MCKENNA: Anything else?

WITNESS: Did Poleetomi tell you all about the beaches that we want over there, and the different places where we go to gather berries and all our hunting grounds?

MR. COMMISSIONER MCKENNA: Yes, we have heard all about them.

THE CHAIRMAN: And we have taken it all down.

MR. COMMISSIONER MCKENNA: I think we have, but to make sure we have taken it down again.

WITNESS: I thank the Commission for coming here at my request.

WALLACE KWAWKEWLTH addresses the Commission as follows:

I wish to express my thanks to the Commission for coming here today. I was born here, and my heart was cheered

when Owawhalagaleese came and told me that you were coming here. When I go out for fishing and other things such as clams, or picking berries (elderberries) around here in my place, I feel it is my own, and I thank you that you have spoken. I never find anyone to hear my voice. I have often gone to Vancouver, but have met no-one there to speak about this our country. We want to speak about the rivers where we get our food, and I would ask the Government to help us, that is to make a cannery for ourselves and for all the Tribes that speak this language.

MR. COMMISSIONER MCKENNA: For the Kwawkwalth people you mean?

A. Yes - that we may have something to fall back on when the time comes when we will lose our chance of work at the canneries.

We would like to can our own fish in our own rivers and also to can the clams that are on the beach. I, myself, as one of the Chiefs, agree with what Owawhalagaleese has just said, and when the Government will help us to get a cannery, we would ask that we will have the exclusive right to have the licenses, and keep out the whiteman, and I, as well as the other Chiefs will expect a favourable reply from the Government in this particular, and we would also like to have a place for cold storage in connection with the cannery.

MR. COMMISSIONER MCKENNA: That is for the different kinds of fish and the halibut?

A. Yes. You know that these are our only industries as the trees are all gone now.

That is all I have to say.

ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B.C.

MEETING WITH THE SALMON RIVER OR KAH-KAH-MIT-SIS BAND OR TRIBE OF INDIANS AT CAPE MUDGE, ON WEDNESDAY, JUNE 10th, 1914.

THE CHAIRMAN explained to the assembled Indians as to the scope and purpose of the Commission, William Brotchie acted as Interpreter, and Charles Homiskinis addressed the Commission as follows:

I am very glad to meet the Commission here - My heart is very much pained because there is nothing left for me to do now. Some twenty years back I used to get a lot of different things; that is the bears and other animals by hunting and trapping which I cannot do now anymore. Since the whiteman has come there I cannot do that any more, and whenever I try to do that they order me away. The fish and the salmon which I used to get, they won't let me take them any more, and if I do take them they threaten to put me in gaol. My forefathers used to live far up the river and used to take their salmon there for their food in the winter time, and also hunted and trapped in those days - and this is the question that I want to put - What am I going to live on now since the whiteman won't let me take food any more because I know that the country belongs to me, and was given to me by the Creator from olden times; and this is what I ask of the Commission that they may take my words to the Government and be friendly in that way and that I may get my land there all along the river. The places where my forefathers used to live up on one of the rivers is named Pakhaipe. Another place is called Tsatsumatsun. Another place is called Matpaik. When my forefathers used to finish what they used to do at our village at the mouth of the Salmon river, then they would go to a place called Gwakdala at Jackson Bay. At this place they used to get and dry clams there for their food in the winter; and that place I want; and then when winter came they would move on to a place called Quatselees near Salmon river and then they would winter there on Hardwicke Island across from Salmon river. This Quatselees is what I want also - there at that place [p.247] I used to do my hunting and trapping, but

now I cannot do any more there; and the trees I am not allowed to cut any more by the whitemen.

MR. COMMISSIONER CARMICHAEL: Do you mean off the Reserve or on the Reserve?

A. Outside the Reserves. That is why I am glad the Commission has come that you may help me in that way - to help me get all these places that I have named. The Commission the legend we have from the Almighty come to put things right for our use; that is why I look upon the Commission as second to that. Whenever we try to catch the salmon that run in our river, we are afraid to take them because of the threats that are made to us by the whitemen.

MR. COMMISSIONER CARMICHAEL: Do you mean on the Salmon river running through your Reserve or outside of the Reserve?

A. Running through the Reserve - the Reserve is on both sides of the river. Our forefathers used to traps all around that river, but we are afraid to use them any more; although we know it is for catching the fish than the net. These traps we used to use in former times; the traps were taken out of the river and were put them back again - they were not used all the time - the longest time would be about ten days in the river, and then we would taken them out again - we don't keep them in the river all the time; and this is what I ask that I may be allowed to do that again so that I can sell them to the whitemen and so enable me to get my food. On the reserve, most of it is not much good for anything - it is mostly stone. There is only a very small part of it which is good soil. Just at the back of the houses it is good soil and we have gardens there every year, and I ask that that Reserve there be made larger on the other side; that is on the side opposite the village, and I also ask for the foreshore reaching down below the tidal mark there because we don't like the white men coming there to use the seine or purse nets - they come too close in.

MR. COMMISSIONER CARMICHAEL: Do you mean in front of the present Reserve?

A. Yes, that is at the mouth of the river. There are places on the river further up that we understood to be reserved to us, but we do not know what became of them. We have never been told what became of them by any of the white people.

MR. COMMISSIONER CARMICHAEL: Do you know where those places are?

A. Those are the plaees that I have already named. About two or three years ago the Hastings Company made logs there and made booms there so that it blocked the whole river up and kept us there for a month there. We had no passage to get either in or out, and we have reason to think that the Company has paid some money for the use of our beach there at the mouth of the river, and we would like to know whether the Company paid any money for the use of the beach.

INDIAN AGENT HALLIDAY: I don't know anything about it. They didn't pay anything to the Indian Department.

MR. COMMISSIONER CARMICHAEL: Mr. Halliday says no money was ever paid to the Indian Department for the use of that foreshore.

WITNESS: Another question I want to ask is why did the Government take back some horses that they gave to us - Did they sell them, or did somebody else sell them.

INDIAN AGENT HALLIDAY: The horses were taken back because they were neglected and starved and were sold by the Government, and what money was subscribed to the Indians to help purchase the horses was paid back to each Indian that subscribed, and I have the receipts for each man that was paid back.

WITNESS: I think if I had given the Government a boat, I don't think I would take it back - It was our money that was paid for these animals.

MR. COMMISSIONER CARMICHAEL: Do you understand that Mr. Halliday states that that money was paid back to the Indians?

WITNESS: Yes, and we ask that the Government do no longer to us what they have been doing to us - They have blindfolded

us, and we regard the country as belonging to us from the beginning of time - We have no work for ourselves, and we cannot help those who are old amongst us. There is one old woman at our place who received \$1.25 a month, and we think that is altogether too small, and had it not been for our own help to her she would have actually starved. Those that die amongst us we generally buy clothes for them, and we don't trust what the Government tells us; they say they help us. We see the Government doing to us like our former times when they used to go to war with each other and take captives and it looks very much like that that the Government is doing to us - The Government has taken our children from us and are keeping these children away from us.

MR. COMMISSIONER CARMICHAEL: Where?

A. They are taking them from the Salmon river, and the mothers of those children are sitting now right in this hall.

Q. Do you mean they are being sent to school?

A. Yes.

Q. Do you want your children to be educated?

A. Yes we want them to learn, but we would like them to come home sometimes. Another thing I want to say about them is that the Government don't buy the clothes for them. We have to buy these clothes for them ourselves.

Q. Who, the children?

A. Yes, at the boarding school at Coquahaleetsa. I ask now that they may come home to us sometimes. They are over there now at that school over three years. When they were taken away, we were told that they would come home sometimes, but they have never come - That is all I have to say.

MR. COMMISSIONER CARMICHAEL: Do you know about how many members there are of the Salmon river Band?

A. I think there are about thirty of us all told.

Q. How many families?

A. They are all married, and the most of them have children, and there are about thirty of us altogether.

- Q. How many houses have you there?
- A. I think there are seven houses.
- Q. What do you grow in the gardens at the back of your houses?
- A. Potatoes, carrots, turnips, onions, and some berries, such as raspberries, gooseberries, and also some apple trees.
- Q. Do you grow enough vegetables for the whole band?
- A. Yes.
- Q. Have you any gasoline launches?
- A. Three.
- Q. Any sail boats?
- A. Two.
- Q. And, I suppose, a number of canoes?
- A. Thirteen small canoes.
- Q. What is the main occupation of your Band?
- A. Hunting and trapping - that is in times gone by.
- Q. But what is your main occupation now?
- A. The only thing we do now is fish for the canneries.
- Q. Do you do all your fishing on that one Reserve, or do you fish anywhere else?
- A. Yes, there are other places besides Salmon river.
- Q. Are any of these places that you have asked for, places where you go every year to fish?
- A. Yes, but we don't go that far up the river, because we are not allowed to go there anymore.
- Q. Have you any cattle over there at all?
- A. No.
- Q. What kind of trees are there on that Reserve?
- A. Fir, hemlock and spruce.
- Q. I want you to show me on the map the extension that you want made to the Salmon river Reserve.
- A. He points out the location desired out on map.
- Q. They want to extend the Reserve opposite the present Reserve in the Section marked Thirty (and marked F 2 on map) Now what do you want that for?
- A. We want it for the soil.

NOTE: It is apparently alienated by someone else, and if that

is so, there won't be any chance of our getting it for them; but in any event we shall do what we can for you.

Q. Now then Pakhaipe - where do you want land there?

A. We want fifty acres at the mouth of an unnamed river running into the Salmon river along between Timber Limit No.9019 and the Salmon river and south of a river flowing into the mouth of the Salmon river. We want that for a fishing station.

Q. Now then Tsatsumatsun - where is the land you want there?

A. We want 50 acres off the southwest quarter of section 25; we want that also for a hunting and trapping base (Marked "F4" on map).

Q. Now then, Matpaik; that is at the junction of the Salmon and Mamskni rivers. They want the point at the junction of these two rivers containing altogether 80 acres (Marked "F5"). It is wanted for the timber. Has there been an Indian village there at one time?

A. Yes.

Q. Are there any houses there now?

A. There are the remains of Indian houses there and we want it for an Indian village.

Q. Now then Gwakdala, on Jackson Bay? That used to be an old Indian village; on the east side of Jackson Bay, on Lot 49 they want 50 acres. Now what do you want that land for?

A. For the clams.

Q. Now then Quatselees on Hardwicke island? That is on T.L. 8719. What do you want the land there for and how much land?

A. We want a village site there of five acres deep along T.L. 8719. We want it for trapping. (Note: apparently covered).

ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B. C.

Meeting with the Kwaihkah Tribe or Band of Indians at

Cape Mudge I. R. on Wednesday, June 10th, 1914.

JOHNNIE FERRIE addresses the Commission as follows:

I am glad to see the Indian Commissioners here today, on behalf of this man here and the other men at our place. There is a complaint I wish to make: We are no longer allowed to catch fish at that place, and I ask that we may have the use of our traps there for catching fish, the same as we used to use in former times. I ask that we may be allowed to use these traps again. I want to help them in taking the fish to the canneries, that they may have money to buy food with, and I ask for the river to be given to us - the whole length of it.

MR. COMMISSIONER CARMICHAEL: What river is that?

A. The Matsano or Phillips river.

AGENT HALLIDAY: The reserve is right at the mouth of that river. Formerly there was Indian land along the whole length of the river.

JOHNNIE FERRIE, resuming: I want the whole length of the river and the beach. In former times the people used to live there at the head of the river, where there is a small island where we used to have a village site. Therefore I ask that the island be given to us. Now I want to speak about our own lands - the government never asked us once about it (Reserves 5 and 6) and we ask that this land shall be confirmed to the Indians entirely and I want to know the meaning of "Indian reserve"? Does it mean that it is only a loan to us?

THE CHAIRMAN: It means that that piece of land is held by the Dominion Government in trust for the Indians. They (the Indians) use it and they occupy it.

JOHNNIE FERRIE: Does that mean that the land does not belong to the Indians?

THE CHAIRMAN: It cannot be used for anything else but for the Indians. No white man can touch it or trespass on it, or in-

terfere with it in any way whatsoever. The Government prevents that and stands between the white man and the Indian and protects them on their reserves.

JOHNNIE FERRIE: We don't like the name "Indian Reserve", but we would like it to be named "Indian lands".

THE CHAIRMAN: Well it is often called Indian lands.

JOHNNIE FERRIE: We want 150 acres for each man. The white man gets that and we should like to have the same. When we know that the land belongs to us entirely then we will begin to work it like the white man. Another thing: I want to be allowed to cut down the trees. I asked Mr. Halliday that I might do that to make a small boom with and he told me to not touch it but to wait for the Commission when it comes.

MR. COMMISSIONER CARMICHAEL: On the Reserves or off, do you want to cut the timber?

JOHNNIE FERRIE: On the reserves. It pains our hearts that we are not allowed to touch the trees there and other things on the reserves.

THE CHAIRMAN: When the Commissioners have finished their work no doubt arrangements will be made about the cutting of trees. We have heard that complaint from all the Indians wherever we have been; we have taken it down and will take it into consideration, and when we make our report we will say something about that matter.

JOHNNIE FERRIE: We hear that the white man is going to the Phillips river to block it up and we don't want it blocked up because all the fish go there and we don't want the fish to be stopped because that is our food.

THE CHAIRMAN: Do you mean that the river is going to be blocked up with a boom?

JOHNNIE FERRIE: We mean that there is going to be a dam built across the river; we think that it will be made of cement.

MR. COMMISSIONER CARMICHAEL: Who will it be built by?

JOHNNIE FERRIE: The Powell River Pulp & Paper Co.

MR. COMMISSIONER CARMICHAEL: If they put a dam there they have got to make such provision for the fish as will not interfere with or block up the fishing, and the fish; and if you speak to Mr. Halliday when it takes place Mr. Halliday will have the matter looked into and see that your rights are protected.

JOHNNIE FERRIE: I want to mention that we don't derive any benefit from the Government at all; that is why I ask that the land be given to us. I ask for one side of the river to be given over to us from the beach up to the head - the whole length of it is to be returned to us like it was in former times. And a place called Swaiyouck (Reserve No. 6).

MR. COMMISSIONER CARMICHAEL: What do you want that for?

JOHNNIE FERRIE: For the fish.

MR. COMMISSIONER CARMICHAEL: Do you know that is a reserve already?

JOHNNIE FERRIE: Yes.

MR. COMMISSIONER CARMICHAEL: Well, what do you want then, if it is a reserve already?

JOHNNIE FERRIE: We understand that an Indian Reserve is only a loan to us.

THE CHAIRMAN: It is not a loan at all; you are wrong in that.

JOHNNIE FERRIE: Well, we are informed that it is only a loan to us.

MR. COMMISSIONER CARMICHAEL: There is no use going into the question because the form of reserves is not likely to be changed but if you want additional reserves, that is what we are here for.

JOHNNIE FERRIE: I have already asked for 150 acres for each man. If you don't think that is enough we will take more. That is all I have to say.

JOHNNIE FERRIE is hereupon sworn to give evidence.

MR. COMMISSIONER CARMICHAEL: You have two Reserves, have you not?

A. Yes.

Q. And you know both of these Reserves?

A. Yes.

Q. Now about how many members are there in your Band?

A. Seven men.

Q. About how many women and children?

A. Five women and one boy.

Q. What is the chief occupation of the Band?

A. Fishing.

Q. Do they do any trapping or hunting?

A. Yes, some of them do, but they are not allowed any more to do that.

Q. You are allowed to trap on lands that are not already handed over the Government to other people. Now do you sell your fish or do you use them all yourselves?

A. We fish for our own use principally now although in former times the old people used to take them to the logging camps and sell them there.

Q. Do they sell any of the fish now?

A. No, we are afraid to do so now.

Q. Do you sell any to the canneries?

A. No.

Q. Now besides fishing and hunting, are they engaged in any other kind of work?

A. We only just fish.

Q. How do they get the money to buy their tea, sugar, flour and things like that with?

A. We fish here by trolling and by selling these fish we get some money.

Q. Have they any gasoline boats in the Band?

A. No.

Q. Any sailing boats?

A. No.

Q. Have they any canoes?

A. Yes.

Q. How many?

A. I think there are about seven or eight.

Q. Which of the two Reserves is the principal village on?

A. No. 5.

Q. About how many houses are there there?

A. One. All the others have fallen down.

Q. Does all the Band live in this one house?

A. We don't all live together now in one place.

Q. Do I understand in the main home of the Band there is only one house?

A. I make my home here now, although I go over there sometimes.

Q. How many more of the Band make their home here?

A. I think there are three or four.

Q. Do you mean three or four families?

A. Yes.

Q. There is one house over there which is their main home - How many 'people live there of the Band?

A. One man and his wife.

Q. And they live there all the year round these two people?

A. We don't go there now because we are not allowed to catch the fish there.

Q. How long is it since you were there?

A. About three months ago.

Q. Is there any cleared land on that Reserve?

A. Yes, there is a garden there.

Q. Is it good soil?

A. Not very good.

Q. What do you grow there?

A. Potatoes, carrots and turnips.

Q. Is there good timber over there?

A. Yes.

Q. What kind?

A. Spruce and a little cedar.

Q. Do you know No. 6 Reserve?

A. Yes.

Q. Are there any houses there?

A. No. The houses that were there have fallen down, but we intend to build them up again.

- Q. Any clearing there?
- A. Yes, there is also a garden there.
- Q. What is the soil like?
- A. Good.
- Q. What is the timber like?
- A. Fir and spruce.
- Q. What do they use that timber for now?
- A. We don't do anything with it now because we are not allowed to touch it.
- Q. You say on one reserve there is one house and one man lives in it; on the other reserve there are no houses and you have seven families. Now where do the others live?
- A. Here.
- Q. I thought you said only three families lived here. Do I understand that this is really the home of the Band?
- A. Yes.
- Q. Then you are here by the kindness of your friends in Cape Mudge?
- A. Yes, that is the way of the Indians, we are friendly that way.
- Q. So that all the Band, with the exception of one man that lives on No. 5, really live here?
- A. Yes, but there are some over here on the back of this Island.
- Q. Do they live off this reserve?
- A. Where they are it is not a reserve.
- Q. Now you spoke about the Matzano River - what do you want there?
- A. Starting from Indian Reserve No. 5 we want a strip of land on both sides of Phillip's river from the Indian Reserve up to a point marked as an island at the foot of Phillip's lake (marked (?)6 on the map).

Q. What do you want that land for?

A. For fishing.

Q. How wide do you want it?

A. We want about half an acre on each side including the
Island.
