

notes: ROYAL COMMISSION ON INDIAN AFFAIRS FOR THE PROVINCE OF B.C. WEST COAST AGENCY (film # 462. Evidence Commission Indian Affairs 1913 1916).

PACHEENAH BAND

May 6, 1914:

George Robinson, speaking to the Commission:

Acknowledges four reserves, live on #1, "sometimes they go fishing on some of the other Reserves" (p.2). Work principally on Fraser River in canneries; also on booms near Reserves. "no work here which can raise any money". Fish for own use, sometimes sell in Victoria.

For the last two years - little work; shut down logging camp.

- Agent asks about raising vegetables and hay.

- Robinson: "With regard to the cultivation of land, the Indian's eyes seems to be closed...You know the land is very poor and sandy, but all the same they don't seem to have any inclination in that direction. These pieces of land on which our reserves are situated are of very little use on account of the poor quality of the soil. ...a long time ago when I was a kid and my grandfather was living, the surveyors came here - they never said a word about it. I was only a child at the time - It is the same thing now, we are always afraid to say anything to the white man about our land. I always feel that something ought to be done, but I don't know what we should do...(mentions four reserves)...It just looks to me as if those four pieces of land were picked out for the Indians because they are so poor in soil and given to the Indians. Some of us Indians would like to put in a garden and utilize the land if it was any good; but we might just as well sit in the house as to try to cultivate this land" (p.3).

also concerned about the government-made road that "touched" the Reserve. Tried to stop the men from coming, but the men said that they had permission from the government, and they wouldn't give any work on the road; said it was for the white men and not for the Indians.

- Jimmie asks about the money which he had asked the agent to write to Ottawa about, money which Ottawa was holding in trust - ca. \$4,000.

- Chairman: "We will take this matter into consideration" (p.5).

- Peter: "We are very hard up as George Robinson has told you. It is just as if we are in a tub - we can't go anywhere without bumping into white men. If we go out here on the beach and pick up a drift log, some white man comes along from the logging Company and says 'You can't cut that. If you do you will get into trouble.' We heard before you came here that it was the intention of the Commissioners to put all the Reserves into lots and give each one his portion. If this was done, it would save a great deal of trouble" (p.5).

- Chairman: "This matter has been brought to our notice before and we will give it serious consideration."

- Peter (cont.): (asks to recommend to lay off lots) "...this Reserve is too small - As I said before it is just like as if we are in a tub, there is no room on it. Any time that Mr. Cox came down here we always had a tlak and have had a very nice time, but now this time I am a little more serious, and I think that this matter should be taken into consideration. I want to try and get a bigger Reserve so that we will have some room - All the little boys are growing up and pretty soon there will be no room for us. Sometimes we are very hard up for grub during the close season because we can't go and shoot elk and deer for our own use - All we have is fish to eat, and outside the Japanese are fishing in the sea. We are not like white men and businessmen - we can't put our hands to anything.

When we ask them for a job they say 'We don't want Indians we want our whitemen' and that is the reason we want to kill a few deer for our selves. We only use them for our own use and food. We always try to obey the laws, we don't try to ride over the whiteman's laws, we try to do the best we can" (p.6).

(No specific mention of IR3).

NITINAT BAND

May 7, 1914

- opening words of Captain Joe:

"used to be lots of halibut out here off the banks" but American schooners and Japanese have been going out there right along and getting rid of all the fish. Japanese coming closer to shore - two miles - ask for authority from the government to restrict to three miles, and to keep the whitemen from fishing the Chawheet and Homiter rivers - just room there enough for Indians (in short, whitemen fishing on the Reserve). "You will see that we cannot do any farming here, so that fishing is the only thing which we can do. If the white people should get started out on the rivers they would clean it out in five day as the rivers are not large" (p. 8).

- Peter Dick's testimony re: #14 Reserve:

(where they do a little hunting and trapping of raccoon and mink)

"We don't make enough. We don't know what we would do if it was not for the salmon. I think it is one of the poorest places to live in" (p.13).
some fish on Fraser and work in canneries but don't make enough to live on.

- George Tait re: Klannanah and Zacous application

"The Indian reserves have been surveyed out for a long time and the surveyors said there would be no white men's houses on the Indian Reserves. Still there are five whitemen's houses in the Clo-oose Reserve now. There was one acre surveyed out by the store last winter and it now belongs to the white men" (p.14).

(lists the five houses and asks that the school house be moved away and adds that robinson's acre be made part of the reserve.)

OHIAT BAND

May 8, 1914

- Chief Loui:

re: having to cut wood from their own land to sell so that they can make or get their own food and being chased from government land by white men and put in gaol - "I would be willing to sell the land if the dispute between the two governments were settled; that is to sell the smaller reserves provided we get all the money" (p.1).

complains about Indian Reserve posts being moved, said Indian Agent Hall answered that surveyors know what they are doing but you do not.

complains that the cannery men, Wallace Fisheries Ltd., were using seines and catching all the fish going up the Serita River. There are posts but they are right on a point and dry at low water (p.12).

- didn't know that they have special privileges for sealing but without shooting or the use of motor boats.

OPICHESANT BAND

May 11, 1914

- Chief Dan Watts:

complains about a Company taking away gravel from a beach six miles from Indian Reserve #1 for two years. Asks for a resurvey of the IR's and

posts put around and to find out if there are still the original 96 acres here (presumably IR #1).

re fishing on the Somass River:

"Many years ago the big men told all the Indians they could fish in this river all they wanted for their food, but now these white people try to stop us. I don't know what we are going to do. We live on our fish, - we are not like white people - it is hard for us to get a job here. The old people cannot get any job from the white people because they won't employ them. When the young people go out fishing, they give it to their friends, and if the white people are going to stop us fishing with gill nets, I don't know what we are going to do - and we don't want to be stopped. We always want to fish. They stop our traps up the river there. The purseine does more damage than we do. Our net is only ten feet wide, and they stop us from making that - and another thing about the hunting of deer and ducks. They told us we cannot shoot any more ducks and deer. The Indians do not go out to shoot everything, they only go out to shoot for their grub, and they kill just enough for their own use. The Game Warden came around here and told us we cannot shoot deer and ducks, but the last few years they have been bothering us right along. When we go out we only shoot one or two deer and when they do get any they give it to their friends and to the old people. We would like to see about it; and want to know if they have the right to stop us regarding the shooting of this game." (p.1-2).

- Chairman reads letter from the Game Warden.

- Chief Dan also asks why the timber on the reserves can't be cut: "Some day there will be a big fire and everything will be burned up, and we should be allowed to make a few dollars" (p.2).

- Chairman notes that the matter has been brought to their attention before.

- Chief Dan talks about the government's building roads through the Reserves which should not be allowed. "Were put in three years ago and the Indians didn't know anything about it. They did not ask us about it at all; and these Water Works people have been making money right along, and all the Indians are kicking about it. The Indians say they should get the water for nothing because the pipe goes through the Reserve. They only stay here about three months in the year" (p.3).

"There are too many government roads on this Reserve. They have lots of room without coming into our Reserve" (ibid.).

If the government is going to put in new roads they ought to pay.

Also - wants the posts in the same place all the time.

- (according to the Game Warden's paper, the Indians can shoot Siwash ducks any time, but not others during the closed season. Indian Agent Cox says that this is not a square deal at all, that the Indians ought to have the privilege of killing all the time

- Chief Dan: "The Game Warden always try to scare us. They tell us they have papers from Ottawa, but the Indian Agent always tries to help us" (p.4).

- (in the descriptions of the Reserves: on IR#2, a fishing station, they used to log before they were stopped. There are only a few trees on another Reserve- "There used to be lots many years ago, but they were cut down for the big sawmill they had down there" (p.5).

- In answer to the question as to what the Reserve was worth: "I can hardly tell you. I guess it is worth lots of money now. All us Indians are getting scared they are going to take our lands from us. There is town lots all around now" (p. 6).

- Tatoosh's statement:

" I want to tell you about the salmon fishing on the river. We used to have at one time great fishing on the river and we used to sell our salmon, but when the white people came in here they stopped us from selling the salmon. The white (people) brought tea, sugar, and flour in here and we have to eat it, but where are we going to get the money to buy all these things? We cannot sell the fish, and we cannot work, because the white people won't employ us. We want to know if we have the right to catch and sell fish in season and out of season" (p.9).

-Chairman: "You have fine land here - why don't you cultivate it and sell the vegetables?"

- Tatposh: "I have no time to do that. I have to go out fishing somewhere else to make my living, and by the time the spring is over, I have not enough money to buy seed to put in the land. I have just enough to buy flour, tea and sugar and stuff like that to eat"(p.8).

-Chairman's reply: "I think the Indians would do a great deal better if they would do more planting. I think that if the Indians turned their attention to the raising and planting of crops and cattle; especially if the fish are getting scarce, I think if you turned your attention to farming it would be a great deal better" (p.9).

- (Tatoosh?): "I do not understand why the government don't allow the Indians to sell fish out of season. It is not the Indians' fault. Years ago the fish used to be plentiful but since the canneries came here there has been hardly a fish left. Why does not the government allow the old people to make a few dollars out of the fish. They should not allow purse seines, they ought to give us what we used to live on before instead of gobbling up the whole thing. Another thing is a dam up here. Since it has been there hardly a fish has passed there, and spring salmon and co-hoes never go past that dam. The Indians never did that, it is the white people that is decreasing the fish" (p.11).

- another complaint ^{about an Indian} ~~xxxxxxx~~ who couldn't get his licence to fish renewed, neither could the buyer a new one.

SESHAHT BAND

May 11, 1914

- Chief Shewish complains the the Reserve is not large enough and that they cannot cut timber to sell (some did and they were put in prison), would like to know if they can sell timber or not.

re fishing: "Now the Indians claimed he river, but the white people say we have no rights to fish and we cannot make our living in any other way, and now we can't do it because they won't allow us" (p.2).

Describes how they use traps - for only two weeks and then put the traps away and allowed the fish to go up. "The whites came in here and stopped them fishing with traps and run the river with their laws and also ran the fish - they thought they would run the place better and thought they would have more fish by having the Indians not use traps" (p.2). On the other hand, the purse seines sometimes get ten and fifteen thousand before the get to spawning grounds.

"They even don't allow us to shoot deer and game of any kind - I don't know why. We are entitled to this land. Our great-great grand-fathers lived and were born here and we all fed on all these things, and now we cannot do it. I don't know why an Indian should have a license to fish on this river because we claim the salmon running." (p.3).

...asks for the privilege of selling fish...

"I don't know

"I don't know why the white people won't allow us to fish on their river. We have claimed this river ever since the Indians were made. The government or the Fishery Inspectors did not bring the fish into the river after they came into the country - the salmon were here even before we were - We claim the salmon ourselves and it should not have anything to do with the whites - We were here before they were and we claim all the fish. I am not doing any harm to anything that the whites brought to this land, such as pigs, hens and horses, we only use what was given to us by Jesus for to eat and to use and to make our living on. When this earth was made and this river with salmon in it and the forests with deer in it and all that we use. They were made for us to use and everything that was in it and they used to have war (the Indians) with the other tribes and we got this river running up here and our title to it. As the Chief has said about the purse seine, I don't know why they don't allow us to fish with traps, but they allow all the big firms to fish with seines and they kill all the fish, and very soon we won't have anything. I am very sorry the government allows the use of seines to come in here and kill all the fish" (p.4).

- Tom's testimony:

"The whites are skaring us all the time, about the news the white people say they are receiving from Ottawa. Year after year the white law against the Indians is getting heavier and heavier on us" (p.5).

Hears that there is a railway track to be put through the reserve. Complains about roads going through the reserve - "We are skared to tell the government not to put the roads through because they won't listen to what we say. When I mention anything to them about not putting the roads through here they say the Indians use the roads as well as the whites but they can't pay for it - just like as if the Indians are blind - just like an animal - but if they put a road through a whiteman's farm, they have to pay for it!" (p.5).

- Also: ten years ago the was logging on one of the reserves but "we never got a bean of it".

- ask for a sober doctor, for free, as have no money to pay for one. Chief Shewish asks for schools to teach a trade or something like carpentry or blacksmithing.

- testimony about the Reserves and how they make a living:

"since the Japs, Chinese and Hindoos came we do not work in the mills any more because they have it all and we have no chance of getting any work" (p.9) - referring to the Canadian Pacific Lumber Company.

UCLUELET BAND

May 14, 1914

- Chief Captain Mackie:

we would be
very poor."

asks for a resurvey and permanent posts. - "If it had not been for this land we own, talks about the Japs coming over to fish at the halibut banks for the first time. "Hardly anyone goes to the whaling station because it is full of Japs and they have cut down the wages on account of the Japanese."

Asks for permit to cut and sell timber.

CLAYOQUOT BAND

May 15, 1914

- Chief Joseph:

asks for Wickanninish. "When there is another generation of people three hundred years from now, there will be no timber for them all, it is all taken

up by white settlers who surround the reserve all round, and pretty soon there will be no room" (p.3).

(Chief Joseph, cont.) complains about whites putting Indians in jail for catching fish and about their not being allowed to hunt ducks, and asks that they be allowed to cut wood down.

- Jimmy Jim:

"They will not come here; it is too wild, he said, and white people would not use this land. That is what Mr. Gilliod (sp?) told my father. He said it was no use for Indians or white men...

I didn't have time to finish copying out this speech. It was pretty good and I'm sure this was where there was mention made of not being allowed to cut logs for canoes.

Royal Commission on Indian Affairs for the Province of British Columbia
(film #462. Evidence Commission Indian Affairs 1913 1916) West Coast Agency
notes on Reserves:

PACHEENAHT

Four Reserves, live on #1, "Sometimes they go fishing on some of the other Reserves" (Geo. Robinson, p.2).
(no specific mention of IR#3).

NITINAT

use all Reserves in Fall time; move from time to time to dry dog salmon.

IR#4 (Cloose) - fish (halibut and cod), soil "pretty good", too many trees.
one lot cultivated, 16 families.

IR#2 - timber, not worth anything

IR#3 - 14 houses

IR#4a- graveyard

IR#5 - Cohoe salmon, swampy land

IR#6 - halibut fishing station, heavily timbered and rocky, 7 houses.

IR#7 - fishing, drying dog salmon. Good land for vegetables. Level land,
big timber. 6 houses.

IR#8 - catch salmon; mostly rocky soil.

IR#9 - drying dog salmon; swampy land.

IR#11 - land no good; ^{but} lot of good timber

IR#12- fishing station (2/12 mo.); ^{houses} 5

IR#13- fishing station; good soil; big spruce.

IR#14 - fishing station.

OHIAI

13 Reserves, all live on Reserves, live principally on fish.

IR#2 - ~~get~~ wood.

IR#3 - dry fish.

IR#4 - dry fish.

IR#5 - for trolling.

IR#6 - fishing station, trolling, potatoes. IR#8 - berries, potatoes (?) ^{3 families.}

IR#9 - berries, potatoes, apples.

IR#10- halibut; whales, seals.

IR#11- halibut, troll salmon; whales. 4 houses. Summer.

IR#12- two houses, five acres; vegetables. IR#13- used to trap and catch halibut; ^{rocky.}

OPICHESANT

IR#1 - 57 in all, 14 houses. fishing, sell fish, work in canneries.

IR#2 - fishing station, dry salmon; and log, before the Department stopped us. ^{1 house.}

IR#3 - 132 acres. Hay and cattle.

IR#4 - fishing, used to make dog fish oil and camp. Deer, mink, marten, and ducks, "used to be quite a few in the winter time but they have pretty near all gone" (p.8).

check notes

SESHAHT

IR#1 - cattle (there were a few but whites put them in the pound), raise vegetables "but not enough", large trees, fowl.

IR#2 - fish, timber. "Since the Japs, Chinese and H.Indoos came we do not work in the mills any more because they have it all and we have no chance of getting any work" (p.9).

IR#3 - fishing

IR#4 - fishing

IR#5 - fishing; just rock.

IR#6 - fishing (codfish and halibut and making oil). 3 houses.

IR#7 - drying fish, years ago: seals. Timber not very good .

IR#8 - fishing station

IR#9 - sailing and fishing halibut. rocky: hemlock and spruce.

UCHUELET

Chief Captain Mackie's testimony:

IR#1 - dog salmon, trap mink, trol for spring salmon. 9 houses.

IR#2 - cedar, canoes, dry dog salmon, cohoes (asks for resurvey and permanent posts)

IR#3- mink. lived there so won't get chased away by whitemen.

IR#4 - trapping, dog salmon, trout, lots of timber. (asks for resurvey and p'nt post)

IR#5 - Toquaht - fishing station, halibut. IR#6 - drying fish.

IR#7 - drying fish

IR#8 drying fish. go outside to catch.

IR#9 - halibut, close to halibut banks.

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