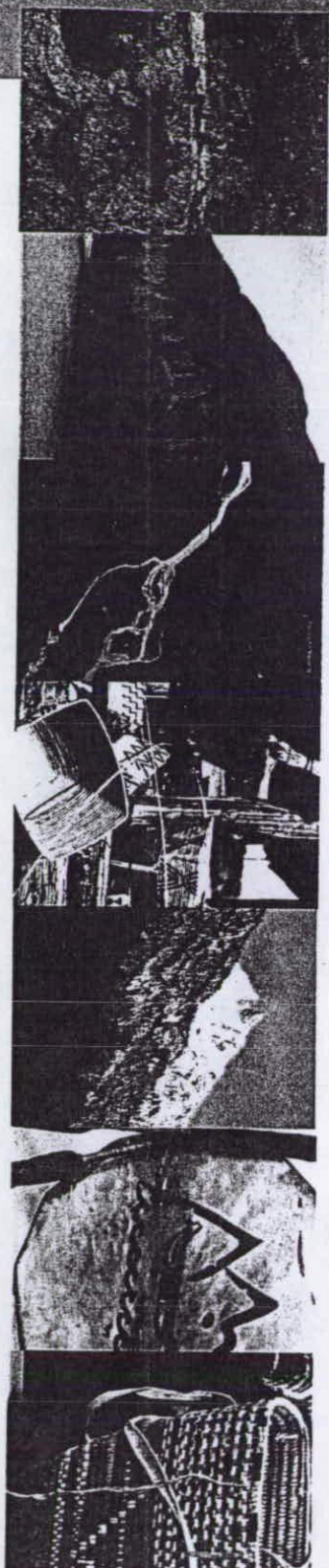


SEVEN

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GENERATIONS

Draft 5 • Community Consultation Draft

 In-SHUCK-ch
Nation

MESSAGE FROM THE INTERIM GOVERNMENT

The *Seven Generations Plan* defines who we are, what is important to us, and where we want to go as a people and as a Nation. In fact, it is how the nation, in general assembly in 2005 mandated the Interim Government to implement the nation.

The *Seven Generations Plan* brings together the many activities of the Nation and provides an overall plan. It takes the lead on important issues and is driven by the citizens of In-SHUCK-ch. It was developed with community input.

The *Seven Generations Plan*, therefore:

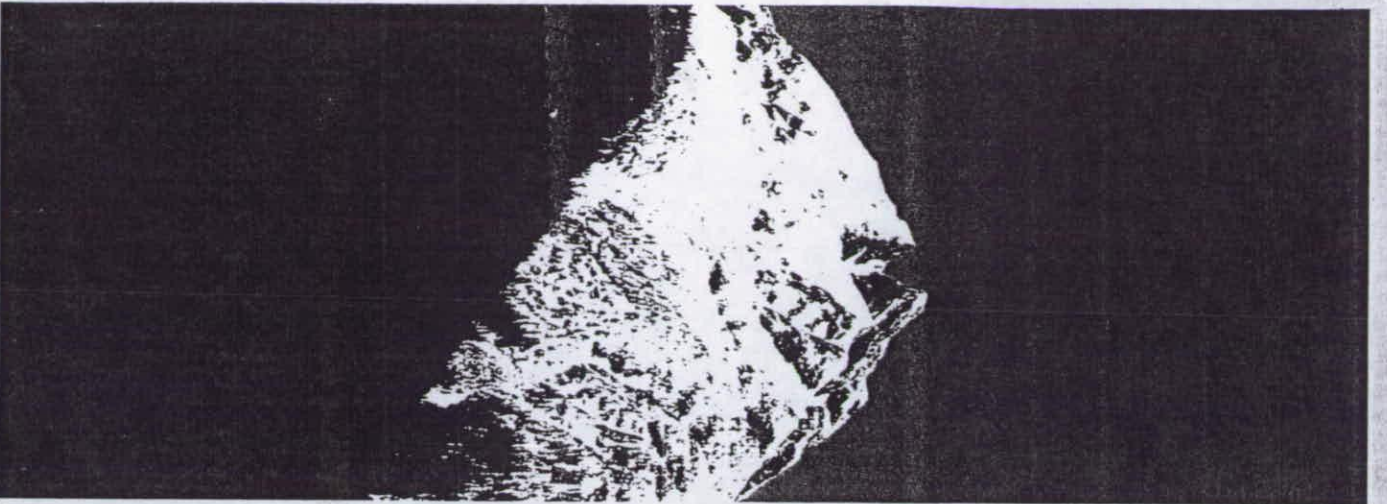
- Mandates the Interim Government to implement the Nation;
- Is community driven;
- Is about Nation building and is independent of the treaty process;
- However, we must plan for new authorities in treaty;
- Sets the agenda for progress;
- States who we are, where we are now, and where we intend to be;
- Connects the ancestors with their descendants;
- States our beliefs;
- Encompasses governance, social well-being, and wealth creation;
- Is a living document, with regular reporting, continuous update; and a five year intensive planning process; and
- Ensures accountability.

We invite you to participate in this important work by providing your comments to us.

Chief Keith Smith
William Schneider
Brenda Lester
Malcolm Smith

Chief Patrick Williams
Gabe Williams
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Xavier Williams

Chief Darryl Peters
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Jane Sam



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The Flood and the Distribution of the Lillooet People

All the Lillooet people lived together around Green Lake, and for some distance below Green River. At the time there came a great and continuous rain, which made all the lakes and rivers overflow their banks, and deluge the surrounding country. When the people saw the waters rise far above the ordinary high-water mark, they became afraid.

A man called *Nci'nenkin* had a very large canoe in which he took refuge with his family. The other people ascended the mountains for safety; but the water soon covered them too. When they saw that they would probably be drowned they begged *Nci'nenkin* to save their children. As for themselves, they did not care. The canoe was too small, however, to hold all their children: So *Nci'nenkin* took one child from each family, — a male from one, a female from the next, and so on.

The rain continued falling and the water rising, until all the land was submerged except the peak of the high mountain called Split (*Nci'kata*). [The mountain is situated on the West Side of the lower end of Lillooet Lake and is also known as In-SHUCK-ch.]

The canoe drifted about until the water receded, and it grounded on *Smin'elc* Mountain. Each stage of the water's sinking left marks on the side of this mountain. [This mountain is just opposite Pemberton Meadows, to the northeast, and is rather low and flat. It has a number of flat terraces on its side, which are said to be marks of the receding flood.]

When the ground was dry again, the people settled just opposite the present site of Pemberton. *Nci'nenkin* with his wives and children settled there, and he made the young people marry one another. He sent out pairs to settle at all the good food places though the country. Some were sent back to Green Lake and Green River; others were sent down to Little Lillooet Lake and along the Lower Lillooet River; and some were sent up to Anderson and Seton Lakes. Thus was the country peopled by the offspring of the Green Lake People.

(Tait, James, 1912. Traditions of the Lillooet Indians of British Columbia. Journal of American Folklore 25:287-371)





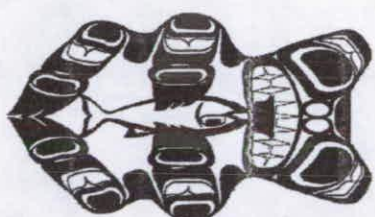
The *In-SHUCK-ch Nation* was formally declared by general assembly resolution in May, 2005. We are a sovereign nation with the combined territories of the Douglas, Samahquam, and Skatin peoples. The In-SHUCK-ch Nation Interim Government was formally established in May, 2005 as interim government, and mandated by the people to define, protect, and exercise our Aboriginal title and rights. At the same general assembly it was further resolved that the Interim Government develop and implement the In-SHUCK-ch Nation using the *Seven Generations Plan*, designed to consolidate all of the other planning processes undertaken by the Nation into one broad plan.

The In-SHUCK-ch Nation Interim Government is composed of the duly constituted 'band' councils of the Douglas First Nation, Samahquam Nation, and the Skatin First Nations.

The In-SHUCK-ch Nation Interim Government is composed of the elected Chiefs and Council of the Douglas, and Samahquam First Nations, and the traditional Chief and Council of the Skatin First Nations.

Each of the In-SHUCK-ch Nation and the three member communities are building constitutions:

- **In-SHUCK-ch Nation** - Pending completion of community constitutions;
- **Skatin** - Drafting complete, going through approval;
- **Samahquam** - Constitution completed in 2002, revision underway;
- **Douglas** - Drafting complete, going through approval.





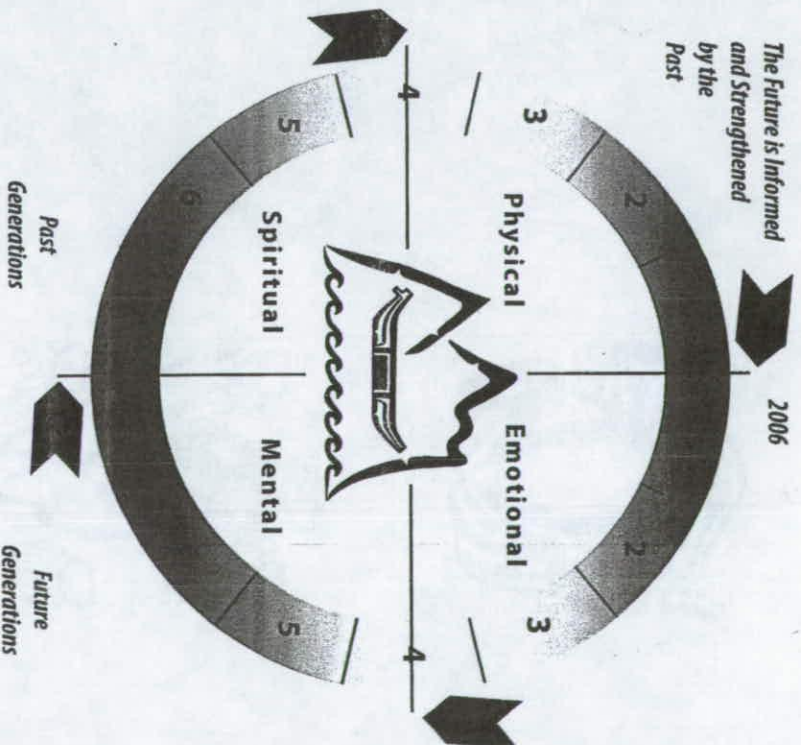
2.0 THE SEVEN GENERATIONS PLAN

In 2005, the In-SHUCK-ch people have directed their leadership to implement the Nation through the Seven Generations Plan. The basic purpose of the plan is to protect the integrity of the In-SHUCK-ch people as a sovereign nation.

The Seven Generations Plan is based on our own circular world view (see figure 2.1), where our ancestors, those living today, and those yet unborn are all tied together, and where we share the earth with all other living things, and non-living things. This world view says that those living now have a duty to protect the values from the past, in planning for the future in a modern world. This plan is based on our understanding that every generation is the 7th generation. At this critical time, this generation, through this first documented plan serves to bridge the traditional with the modern. In so doing, this generation protects the integrity of who we are, in an ever changing world.

The Seven Generations Plan acknowledges that healthy communities need healthy households, with healthy individuals. Health is not just physical wellness, but includes emotional, spiritual, and mental well-being. The Nation's responsibility is to ensure that these are factors which inform the nation's governance. To do so, the nation must know where it came from, going back at least 7 generations. Planning for the future proceeds by generation, each defined by a 20-year period.

Figure 2.1 Circular world view





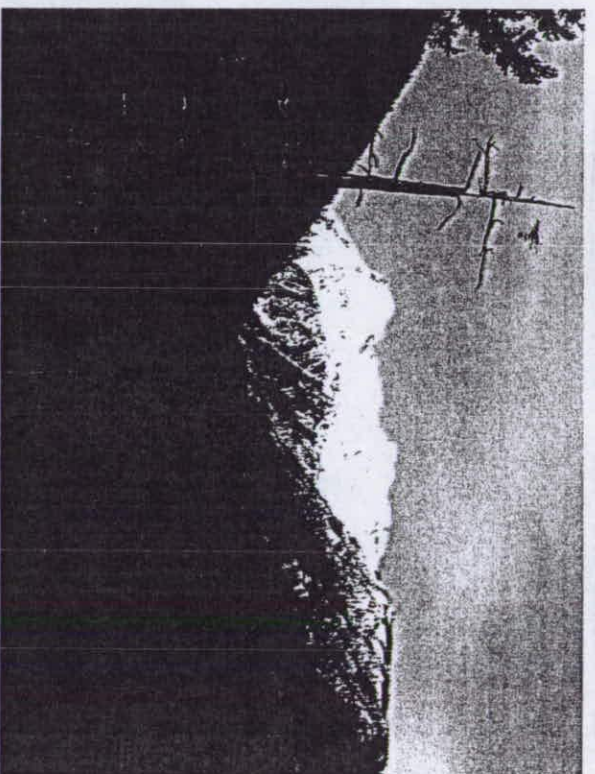
The first Seven Generations Plan begins now, in 2006, with this consultation draft. This draft is informed by community discussions that occurred over a period of time, facilitated by David Carson (Timberline). The first generation is divided into four 5-year blocks:

2006 - 2010 When we begin to Implement the Nation, by establishing appropriate governing structures, establish businesses, assume a direct responsibility for stewardship, pay attention to building necessary capacity, create new constitutions, merge our 'community' constitutions with the Nation constitution, conclude Final Agreement in treaty negotiations, wealth real creation in a sustainable economy, continue to develop capital and infrastructure improvements, taking direct responsibility for the range of programs and services; continue with necessary planning, while remaining true to the need for transparent accountability.

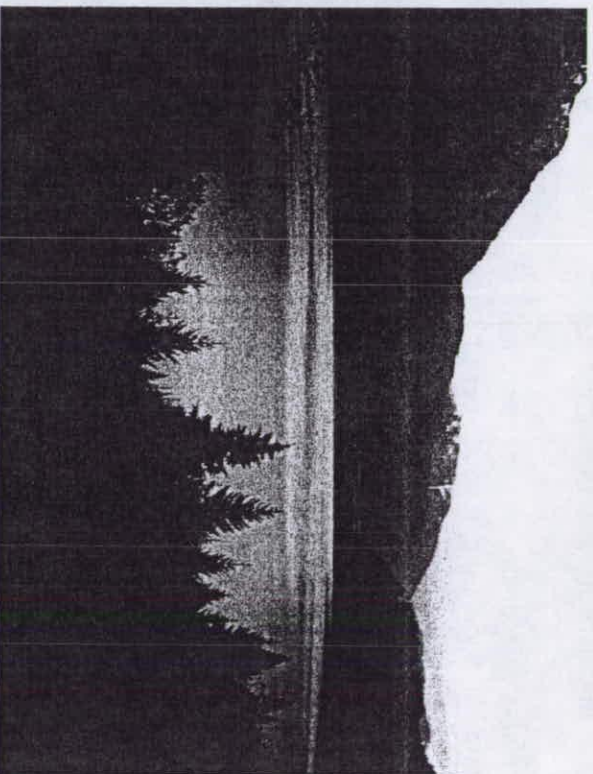
2011 - 2015 Bring the first block forward, and create a new 7 Generations Plan. Fully Implementing the Nation – create a 3-branch government, with legislative, executive and our own system of judiciary using traditional methods that foster healing; bring the watchmen system into modern methods of monitoring social behavior; defining and establishing our own citizenship procedures; influencing all other levels of government, including neighboring First Nations, with advances in shared opportunities for wealth creation, social progress, land management, programs and services delivery.

2016 - 2020 Bring the first and second blocks forward, and create a renewed 7 Generations Plan;

2021 - 2025 Bring the first and second and third blocks forward, and create a renewed 7 Generations Plan.



Above. A beautiful landscape from within the In-SHUCK-ch Territories.



Above. Harrison Lake & Doctor's Point.



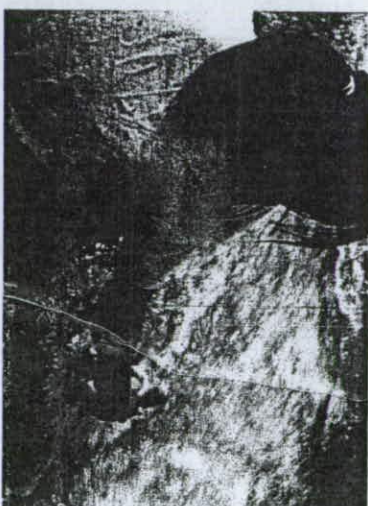
3.0 OUR PEOPLE — Who We Are

In-SHUCK^{ch} Nation takes its name from *nséket*, or Gunsight Mountain, the most important landmark in our traditional territory. This mountain, with its split precipice, was the setting for the famous flood legend, which recounts the very first moments in the history of all the Lillooet people. The survivors of the flood tied their canoes to the summit, and when the floodwaters resided, the people went out from there and settled throughout all of the land now inhabited by the ethnographic Lillooet. This event is memorialized by our flag and our crest.

The three communities that currently make up In-SHUCK-ch Nation — Douglas, Skatin, and Samahquam — are the southernmost of four divisions of the cultural Lillooet, and were once known as the *nkúktsa*, which means ‘down-river.’ We are connected, and have been since time immemorial, by family relations and internariage, and the speaking of a common dialect of *Ucwalmicwts*, ‘the language of the people.’ Culturally we are tied to the other divisions of the Lillooet, as well as linguistically and through trade.

Prior to the arrival of Europeans, our ancestors were spread out along the Lower Lillooet River and Harrison Lake in small, permanent villages, which consisted of extended family groups and headed by a *kúkwpí*, or ‘chief.’ The people chose the most respected and most able person for this position. There were also hunting chiefs, or *twit*, as well as those who led ceremonies and other people respected for their knowledge and influence, particularly the Elders. Watchmen acted to keep the peace in the village, resolve disputes, and watch for raiding parties or wild animal encroaching on the village. The healers, or *scwená7em*, acted as intermedialaries in rituals and helped cure people of sickness.

The lower Lillooet River has always been, and continues to be, the lifeblood of the In-SHUCK-ch people. Our ancestors depended on it to catch the various runs of salmon, which they ate fresh and then preserved and stored for winter use. In the fall and winter, they ventured out behind their villages to hunt for black-tailed deer, black bear, mountain goat, and various other small mammals. In the summer, they picked berries growing along the river and in the highlands,



Top. From certain angles the peak of In-SHUCK-ch bears resemblance to either Nici'nemkin or his brother praying for the flood waters to recede.

Bottom. A young girl cleans her fish in the cool water of the river.



as well as various root vegetables, to supplement their diets. To make their coiled baskets, clothing, and other implements, they made use of the red cedar tree, which once grew everywhere in the territory.

Our ancestors were important middlemen in the Coastal-Interior trade network. They took products traded with the Sto:lo, Chehalis, Katzie and other Halkomelem groups along the Fraser River, and exchanged them with the Upper Lillooet groups, the Thompson and Shuswap. They intermarried heavily with the Chehalis and Scowiltz on the southern end of Harrison Lake, with the Lil'wat at Mount Currie, and to a lesser extent with the Thompson in the Fraser Canyon. Relations with the latter were not always amicable, however, and warfare was common between them. They also disputed with the various Sto:lo groups for elk-hunting grounds on the north side of the Fraser River.

Below left. Fish dries in the sun and wind at Skookumchuck rapids.

Middle. Pictographs such as this were made by combining red ochre, a powdery substance with bear grease, and applying it to a stable rock surface.

Below right. An example of the fine basketry produced from cedar.



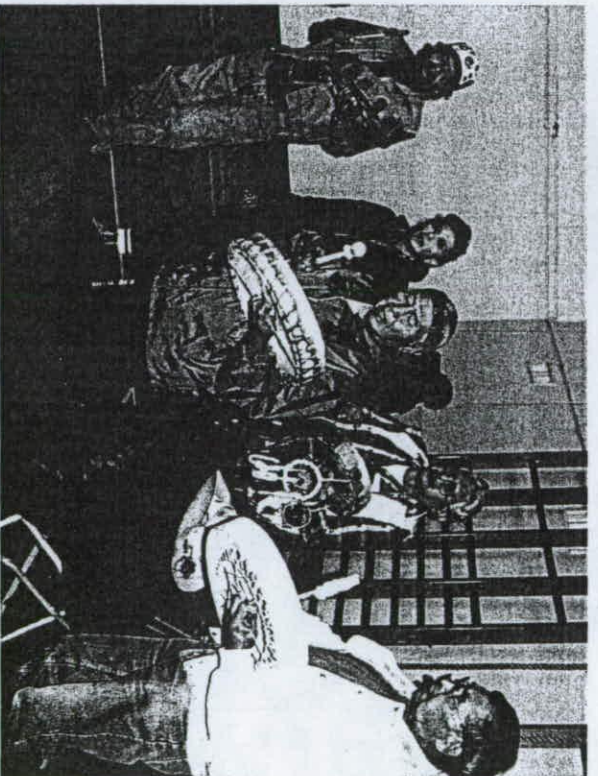


4.0 THE PRESENT — What We Have Become

With the coming of the Europeans, the In-SHUCK-ch way of life would change dramatically. The fur trade with the Hudson's Bay Company in the early to mid 1800's had a significant effect on In-SHUCK-ch trade systems with neighboring First Nations. Early contact also brought with it diseases such as smallpox, which had a dramatic impact on population size and village locations. The advent of the Fraser River gold rush in 1858 brought an influx of Europeans into In-SHUCK-ch territory. They constructed the first major highway, the Harrison-Lillooet Wagon Road, on the mainland of British Columbia to connect the Lower Mainland with the gold fields. They pre-empted land used by the In-SHUCK-ch for their villages, founded the gold rush town of Port Douglas, and erected roadhouses along the road to cater to miners traveling to Lillooet. Our ancestors, not being able to stop the influx of settlers, acted as guides and packers for them.

Missionary activity led to the conversion of the In-SHUCK-ch to Christianity, with impacts to our traditional belief systems, rituals, and ceremonial activity. Children were sent down to St. Mary's Indian Residential School in Mission to be educated, and despite good intentions, traditional ways of thinking were discouraged, and the *Ucwalmicwts* language was neglected.

In 1876, the *Indian Act* as we know it was first imposed on First Nations throughout Canada, and the In-SHUCK-ch people were not exempt from it. The establishment of Indian Reserves also had a significant impact on the movement of the In-SHUCK-ch people across the landscape. The land was no longer ours; the *kikwipi* were forced to answer to the Department of Indian Affairs; and worst of all, the federal crown alone could decide who was In-SHUCK-ch and who



Above. A large group drums and sings at a General Assembly.



Shannon Chapman

Above. The *kikwipi* drum at a General Assembly in April 2006.

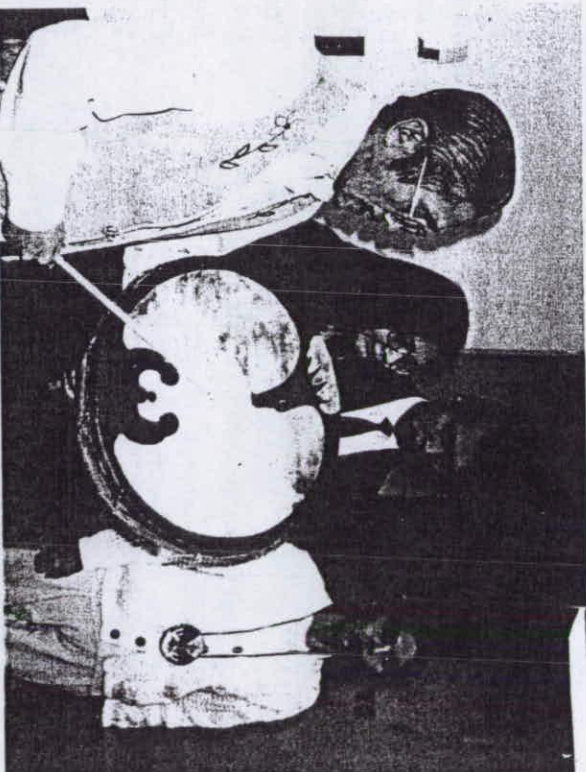


was not. In the early 1900's, Canada prohibited First Nations from celebrating their winter ceremonies, they were not allowed to seek legal counsel to redress their complaints, and were not even allowed to vote until 1960.

Salmon hatcheries were erected at Harrison Lake and on the Birkenhead River, disrupting the natural runs of salmon along the Lillooet River system. Game Wardens and fishery officers limited In-SHUCK-ch fishing, hunting, and trapping, resulting in less sustenance independence.

All of the above factors slowly eroded the power and confidence of the In-SHUCK-ch people, with the result that they became increasingly dependent on the federal government for assistance, deferring to them for all major decisions. This sense of powerlessness and culture loss resulted in an increase in alcohol and substance abuse, tore families apart, and resulted in widespread destitution among the In-SHUCK-ch people. Currently, there is no paved road in the lower Lillooet River valley, no hydro power, no telephone lines, no sewer system...

But things are changing.



Above. Image from a February 1994 meeting between In-SHUCK-ch Nation, BC and Canada.

Bottom. Generations of In-SHUCK-ch Nation members from past and present.

(Middle photo and second from left provided by Jeanette Phillips)





5.0 THE NATION'S VISION — What We Will Be

An In-SHUCK-ch Nation Seven Generations Charter has been prepared by the people to provide a sound foundation for the In-SHUCK-ch Nation government.

This In-SHUCK-ch Nation Seven Generations Charter serves to remind the In-SHUCK-ch Nation government, from time-to-time, of its obligations to exercise and promote key traditions and values.

As stated in the charter, the In-SHUCK-ch Nation's vision is as follows:

The In-SHUCK-ch Nation lives in a harmonious way with itself, its People, its communities, its lands, its resources, and its neighbours from generation-to-generation knowing that its purpose is to prepare for and meet the needs of the next seven generations.

Specific objectives of the In-SHUCK-ch people are expressed in other Nation documents. The spirit of seven generations drives the development of these other plans which set direction for growth and development of the Nation:

- **Governance Plan**

- Declaration of a Nation
- Governance, Fiscal, Certainty, Lands, Role off TSL (Final Agreement)
- Implementation Plan
- In-SHUCK-ch Nation Constitution (draft)
- Nation Resolution from October, 2006 mandating the In-SHUCK-ch Nation Interim Government to begin building models of governance

- **Land Stewardship Plan**

- Treaty Settlement Lands
- Land and Resources
- Fisheries operational guidelines and annual fishing plan
- Economic development
- Sustainability and stewardship
- Community
- Sea to Sky LRMP

- **Other documents**

- Communications plan
- Sasquatch trail
- Independent Power Production plan
- Culture (and Social)
- Values
- Communities
- Traditions
- Relations



Above. The Fall colours shine along the Lillooet River.

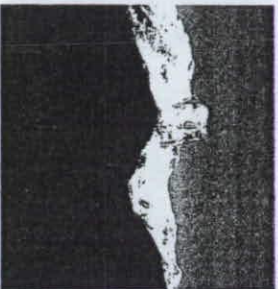


7.0 LAND AND RESOURCES

The In-SHUCK-ch Traditional Territory is defined by the height of land around the watersheds of the Lower Lillooet, Stave, and Pitt Rivers. The Territory stretches north and south from approximately half way up Lillooet Lake to Long Island in Harrison Lake. Please see the map opposite (Figure 7.1).

The In-SHUCK-ch Nation has defined our approach to stewardship of the land and resources of our traditional territory through our *Land Stewardship Plan*.

The In-SHUCK-ch Nation recognizes that we share an interest in the land with neighbouring First Nations and the people of Canada. We are committed to participating in external planning processes for the land of our territory and in encouraging the participation of our neighbours in our planning and stewardship activities.



Across. Images from across the In-SHUCK-ch Nation Traditional Territory.

We recognize that In-SHUCK-ch will ultimately achieve a range of forms of ownership, tenure, or interest across the Territory, and that collectively those forms of jurisdiction will meet our needs.

We the In-SHUCK-ch people are committed to the wise and respectful use of the land and resources of our territory. Stewardship of the land will:

- Address the full range of natural, cultural, and heritage resources;
- Be ecologically based;
- Ensure the sustainability of resources and communities;
- Permit the participation of our people in the modern economy; and
- Emphasize environmental protection.

**Stewardship activities will include:**

- Land use planning for protection and economic development;
- Forest and resource management planning;
- Fisheries management;
- Resource development;
- External referrals and consultation;
- Provincial Parks co-management; and
- Expansion of knowledge and building of capacity.

Significant directions will include:

- Direct community involvement and economic participation;
- Application of traditional ecological knowledge; and
- Establishment of Cultural Protection Areas.



Governance of the In-SHUCK-ch Nation, as defined in the Governance Plan, will be focused on fostering and developing wholesome and healthy communities.

The In-SHUCK-ch people provide the mandate for government. The Governance Plan describes the current situation, the transition, and the ultimate goal. The Plan addresses the establishment of a bureaucracy to address law making, resources, registration, and other key initiatives. It details priorities and costs for each department, a time line for establishment and development, and a plan for implementation of treaty rights in each of the departments.

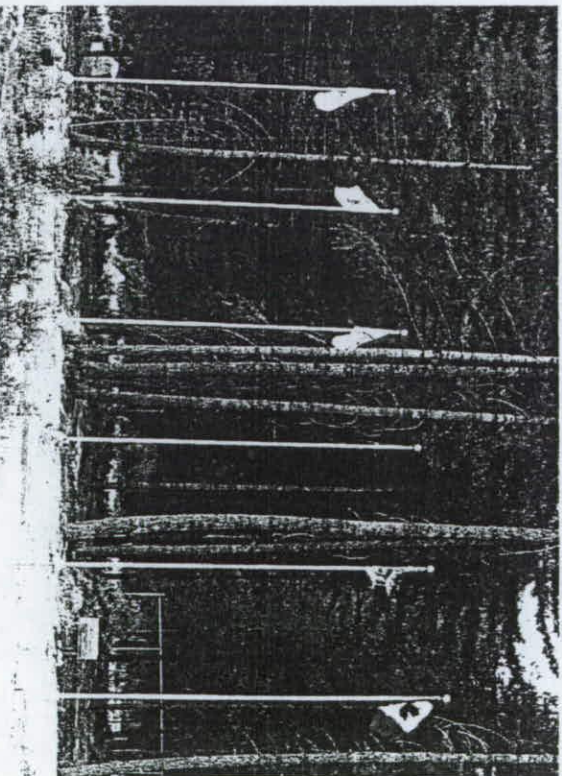
Governance addresses the following items:

Government and Constitution:

- In-SHUCK-ch Nation
 - Interim Government
 - Transitional Government
 - In-SHUCK-ch Government
 - Local governments (Skatin, Samahquam, Douglas)
 - By-law enactment
 - Identification of jurisdiction
 - Relationships with Federal, Provincial, local, and regional governments
 - Relationships with other First Nation governments
- Elections**
- Taxation**
- Lobbying**
- Law and order:**
- Law making
 - Traditional justice system
 - Watchmen

• Policing
Citizenship:

- Citizenship Eligibility and Enrolment Focus Group
- Eligibility and Enrolment Committee
 - Timing and tasks
 - Choosing of Committee (hire or appoint)
 - Creation of forms
- Citizenship Code



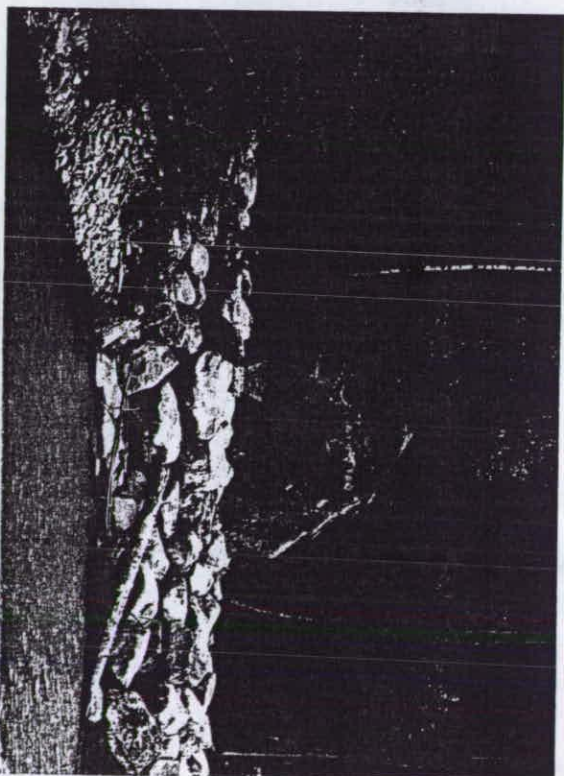
Above. Flags fly in front of the Head of the Lake School in Skatin.



The In-SHUCK-ch Nation puts a high priority on communication, both within our people and with our neighbours. Whether it is through the use and preservation of our traditional language or taking advantage of recent technological advancements, our people have learned to use a number of different avenues to communicate with our people and world around them.

9.1 Past

Prior to European contact and knowledge of the English language, our people communicated using a dialect of the Lillooet language, *Ucwalmicwts*. It was through the use of *Ucwalmicwts*, that our people, and the Lillooet people as a whole, had a tradition of storytelling. Stories were passed this way from generation to generation. As our people did not have a system of writing, messages and information were passed orally, making gatherings an ideal place



Above. *Ncd't'us* is a well known Transformer site along the Lillooet River between Samahquam IR 1 and Sachteen IR2.

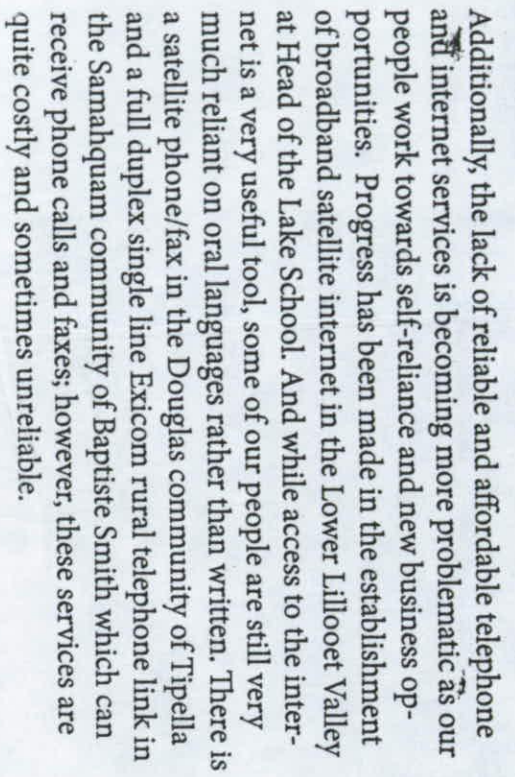
to communicate with family and friends. Today, while our traditional language is spoken by Elders and members who have invested time in learning *Ucwalmicwts*, the younger generations communicate predominantly through the use of the English language.

9.2 Present

While a variety of different tools of communication are currently utilized, we are constantly working to overcome obstacles and challenges which have been encountered in recent years. One of our most significant challenges is simply reaching our people who are spread out, with only 35 percent of our population living on reserve in the In-SHUCK-ch territory and the other 65 percent living in the Fraser Valley or further afield.



Above. Alphonse and Alice Peters
(photo provided by Lori Vandenberg)



Today, to overcome and respond to the challenges we face, communication of news and current affairs with our people and our neighbours, is facilitated using a number of tools:

- *Ucwamiciw* newsletter;
- In-SHUCK-ch Nation website;
- In-SHUCK-ch Nation general assemblies;
- Regional gatherings;
- Elders circles;
- Focus groups; and
- Family and community gatherings.

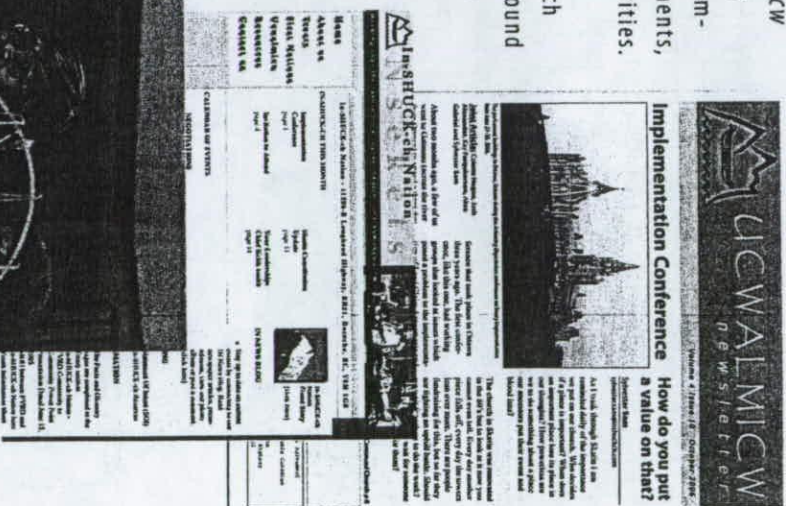
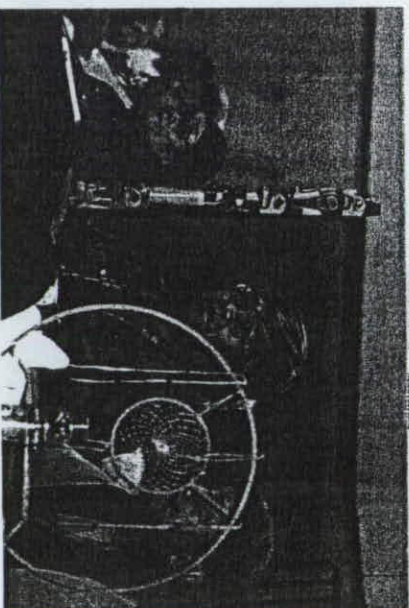
As we look to our future we will continue to use successful methods of communication that we currently employ, using feedback from our people to modify for those that don't work. By reflecting on our experience in using these tools we will encourage other In-SHUCK-ch entities in bringing information to our people. We will look at activities with our youth and Elders to ensure that our language

is preserved. Additionally, communication with the outside world, through the use of a consultation and referral process, the press, local government, radio, television, etc., will be employed. With advancements in technology, our people will continue to pursue other options that will make ease of communication less difficult and more reliable.

Top right. The *Ucwalmicw* is a monthly community newsletter updating members on treaty developments, culture, and social activities.

Middle. The In-SHUCK-ch Nation website can be found at: www.inshuckch.com

Bottom left.
Chief Allan Smith Sr.
chairs a General
Assembly in April
of 2006.





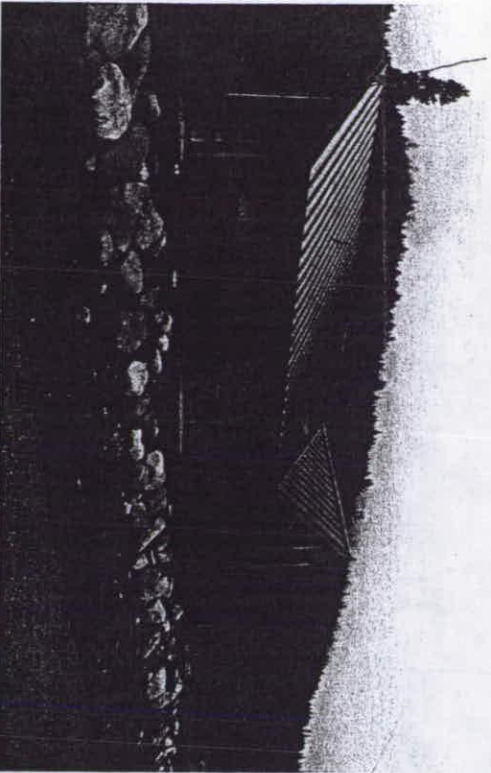
In order to succeed, the Nation must have a clear understanding of the human resources required. A skills assessment was completed in 2005 but it also involves research that identifies the community's needs for training workers to perform the jobs needed. This will ensure that In-SHUCK people will be gainfully employed providing the services and jobs needed to sustain the community. This will require training; depending on the position or service this training can take months or even years. Nevertheless, there will need to be dedication on the part of our community members. Here are some examples of what we need in the short term:

1. Fuel services – with more people living in the territory there will be need for fuel services and a gas bar. Currently there are no fuel services in the territory. This would require someone trained in operating a gas bar, have small business skills and have the environmental protection training to

ensure that there are no spills or fires. Training would take a few months.

2. Community store – with an increase in population there would be enough critical mass to sustain a community store. At the moment there are no facilities in the territory and all residents have to drive out to Pemberton. A store is not just a convenience but is a serious need since often access is impossible due to road and bridge washouts. This would require someone with retail experience including small business accounting, marketing, sales, and purchasing. Having a gas bar, fuel services and a community store would increase employment opportunities and together would employ over ten people to manage and staff such services. It would also keep wealth in the community since money would be spent in the community and not leak to the outside, as is currently the case.

3. Administration would increase since self-government would introduce a wider scope of governance and administrative needs. The various portfolios of services, resource planning and protection, implementing and managing various policies including by-laws, land and community planning, taxation and inter-governmental relations all point to a serious opportunity for job creation and having those exist in the territory. This would also increase the population base, housing stock, and customers for additional services such as the gas bar and store. This will create dozens of jobs with people at varying skill levels including secretarial, information management, land use planning, resource use and protection, housing inspection, enforcement, and a variety of other jobs as the population and subsequent services increase.



Above. The Multiplex in Baptist Smith is a functional and attractive facility for hosting meetings or community activities.



4. With value-added products ranging from timber based commodities such as milled lumber, door and sash production; non-timber products such as packaging pine mushrooms, salal and ferns for the florist sector; various berries processed and packaged into items useful in the food industry; along with developing greenhouse production for food to service both the local and regional markets, it becomes clear that job creation is only limited by one's imagination. With well-developed business plans many such ventures can succeed. This does, however, require reliable access to markets by way of a road, affordable power to run the industries, and cheap and dependable communications links via telephone and the internet. Training is needed in all facets of forest production including millwork. Also carpenters are needed for housing construction.

5. Cultural tourism such as the development of a Cultural House for display and activities would "capture" tourists traveling through the area either to or from Whistler and the lower mainland. There is employment potential in both building and running such a facility. This could also be tied into a restaurant type facility generating more capital and creating more jobs.

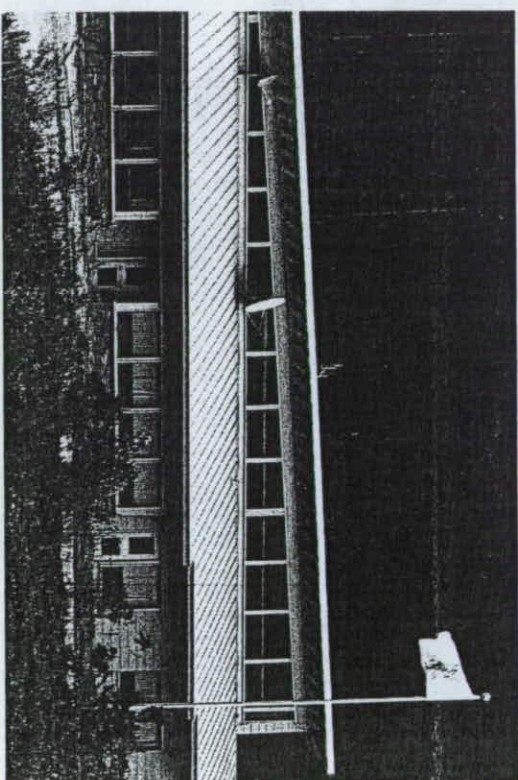
6. Over the long term training in resort-related jobs is also needed. This would include hotel management and operations.

7. Community services will grow and create jobs in the region. With the return of a larger population base, governance, and administrative units, there will be a need for full time social and family services, growth in educational facilities beyond the current K-to-7 grades to K-to-12 grades and health services. This will necessitate increase in administra-

tive and service delivery staff. As well, this will encourage more community members to return. We need more teachers, social service workers, and health workers.

8. Housing and community buildings would reflect a growing population. This would create a partial market for lumber products coming from the value added industries. It would also create employment in the construction industry building these units.

We are in the process of developing training programs, funding, and locations for such training. We know in general what we need and we now have to identify individuals interested in receiving that training. We will be doing this over the next number of months in order for us to start training our people to take advantage of all that we will become and for us, as a people to become self-sufficient. This will take all of us working together.



Above. Head of the Lake School in Skatin.



Our communities are poverty stricken amid resources capable of generating significant wealth. Control of those resources is motivated by a natural hierarchy of ecological protection, economic development, and social advancement. In fact, community sustainability is tightly bound to ecological health. Long-term control of our resources will ensure that the resources are protected and that benefits accrue to the spiritual and physical well being of the community.

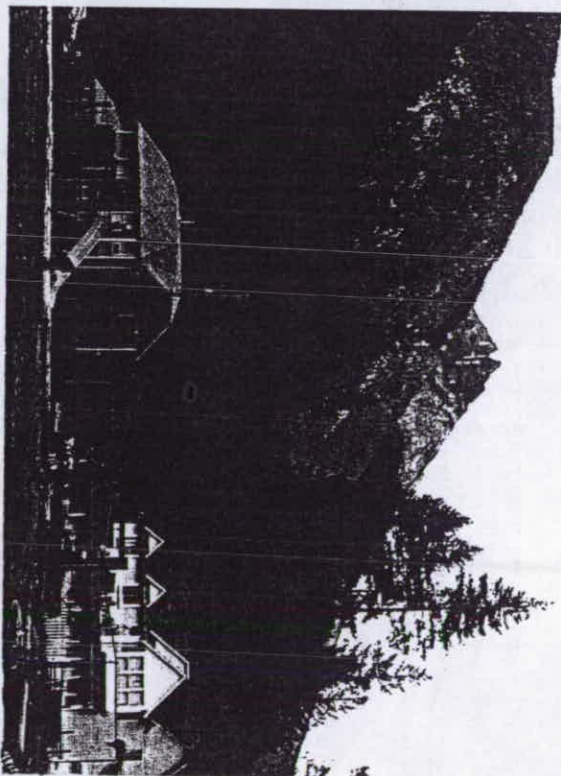
In-SHUCK-ch society values education. We know that an improved standard of living is dependent on the possession by the people of appropriate knowledge and values, gained from technical capacity building and cultural education.

As well as improving standards of living, economic development supports culture and identity. Repatriation of members to the territory with improved living conditions will have a profound impact on the preservation of traditional activities and language. Community well-being depends on all of these elements.

We will rebuild our communities.

We will provide for sustainable communities of people living in the cultural context of the land. Sustainable communities have a high standard of living, persist through time, are adaptive, and exist in harmony with the environment around them.

We will adopt a first world standard of living without the attendant environmental impact.



Above. In-SHUCK-ch Mountain overlooks the community of Baptiste Smith.



12.0 WEALTH CREATION

The wealth associated with the natural resources of the In-SHUCK-ch territory has been removed from the territory with very little economic benefit flowing to the In-SHUCK-ch Nation. The In-SHUCK-ch governing body, along with the In-SHUCK-ch people, must make changes in order for the In-SHUCK-ch Nation to benefit in a greater way from the wealth being extracted from the territory.

With the limited participation in the extraction of natural resources in the In-SHUCK-ch territory, the In-SHUCK-ch people have moved to places where they could make a living and benefit from the economy. However, with the In-SHUCK-ch people moving out of the territory, there has been a negative effect on the In-SHUCK-ch culture and identity.

With a greater ability to participate in economic development in the In-SHUCK-ch territory, there will be a greater ability to improve living conditions in the territory. This in turn will encourage the In-SHUCK-ch people to move back home. As a result the In-SHUCK-ch culture and identity will be restored so that it can continue to be passed on to future generations. With the people living at home in the In-SHUCK-ch territory, they will be more inclined to speak the language and carry out traditional practices.

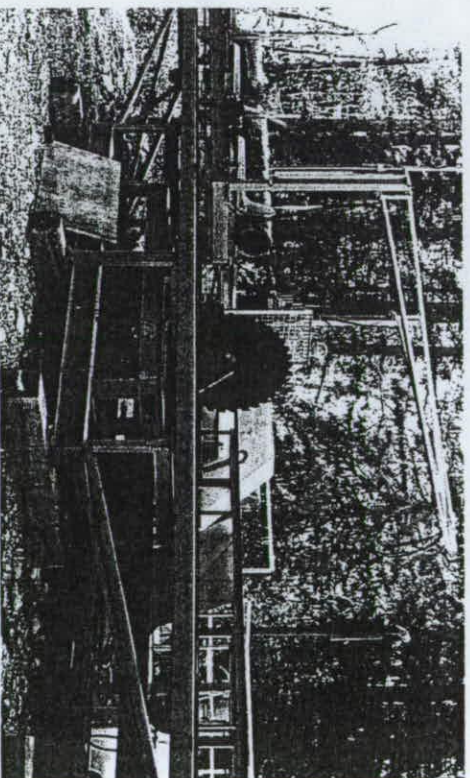
There are changes that are needed in order to sustain meaningful economic development and they are:

- Improved and dependable year-round road access;
- Connection to the BC Hydro power grid; and
- Connection to communication infrastructure.

With these things in place In-SHUCK-ch Nation would be able to develop meaningful business ventures that would be beneficial to all. These new ventures would enable the In-SHUCK-ch people to enjoy the same superior living conditions, premium wages, and advanced technology as the rest of Canada, things that have drawn people away from the territory.

With this improved and dependable access to technology that is enjoyed outside of the In-SHUCK-ch territory, the In-SHUCK-ch Nation will be able to develop their abilities to participate in the following important business sectors:

- Independent power production;
- Timber and non-timber forest products;
- Tourism and recreation; and
- Service industries.



Above. A sawmill has potential for employment and wealth creation.



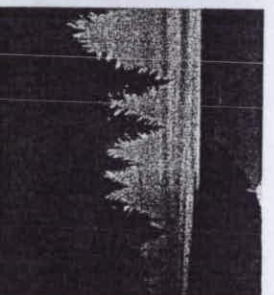
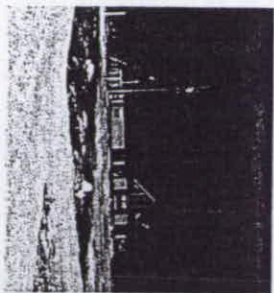
In-Shuuck-ch Nation along with its communities will have to work at building their capacity to participate in the open economy in a meaningful way. Wealth creation needs to be addressed in all community development plans in a manner so that all of the community development plans reflect the same values. Sound business plans must be developed and implemented by all of the In-Shuuck-ch communities and In-Shuuck-ch Nation-owned entities. In-Shuuck-ch Nation through the In-Shuuck-ch Development Corporation must encourage an entrepreneurial approach in order for the Nation to be most successful.

In order for the In-Shuuck-ch Nation to promote an entrepreneurial approach, we plan to make the most of the following initiatives:

- Forest and Range Agreement (interim measure);
- Business Development Working Group;
- Business fairs;
- Utilities;
- Geothermal resources;
- Mineral and aggregate resources; and
- Oil and gas resources.



Above. Participating in the timber and non-timber forest products business sector will be a valuable source of wealth creation.





13.0 IMPLEMENTATION AND UPDATING

Implementation of the *Seven Generations Plan* is through the various programmes and planning processes undertaken by the In-SHUCK-ch Nation. The following documents are among the ways that the plan comes to life:

- Declaration of a Nation;
- Constitutions of In-SHUCK-ch, Douglas First Nation, Skatin First Nations, and Samahquam Nation;
- Citizenship Code;
- Governance Plan and treaty progress report.
- Skills assessment;
- Heritage Policy;
- Land Stewardship Plan; and
- Sector based plans and documents:
 - Independent Power Project Report (2004);

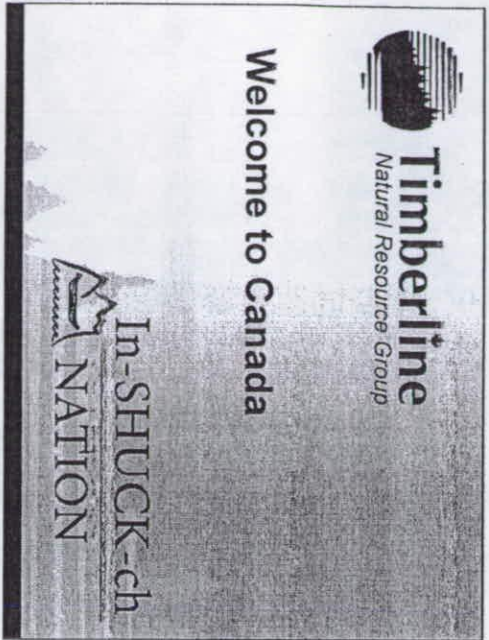
As a living document, the *Seven Generations Plan* will require updating. Responsibility for this rests with the In-SHUCK-ch Interim Government, and may be delegated to the Treaty Implementation Committee.

Process for bringing 7 Generations Plan forward

- a. Nation Resolution (Oct. 06) mandating INIG to further refine Draft Five, Community Consultation Draft, by supporting the ongoing activities of the 7 Generations Plan committee, and by bringing the draft into the community for more discussion and refinement;
- b. Process outlined in (a.) above, will result in a recommendation to the next Nation General Assembly.



Dates for In-Shuck Days N

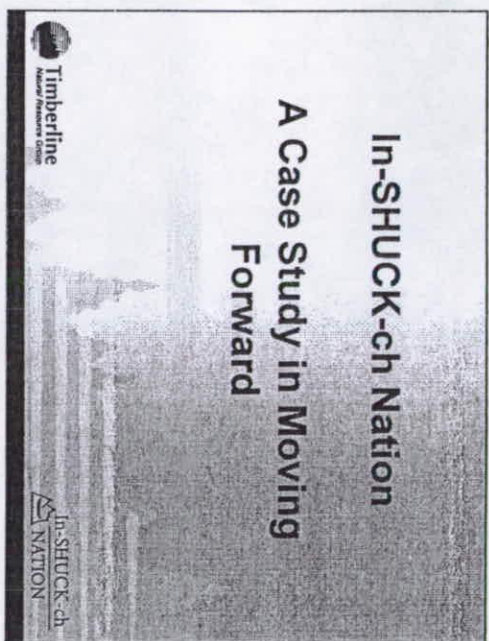


Good morning.

My name is David Carson.

I wish to acknowledge the First Peoples, the Musqueam and others, who have shared this land and are our hosts.

Finally, I offer particular thanks to the people of In-SHUCK-ch for their confidence in Timberline.



The goal of our presentation is to illustrate how the In-SHUCK-ch people have been creating and utilizing opportunities to advance the Nation.
It is an intriguing story of a work in progress.



Multiple Opportunities Multiple Approaches

In-SHUCK-ch Nation has been advancing by taking multiple approaches.

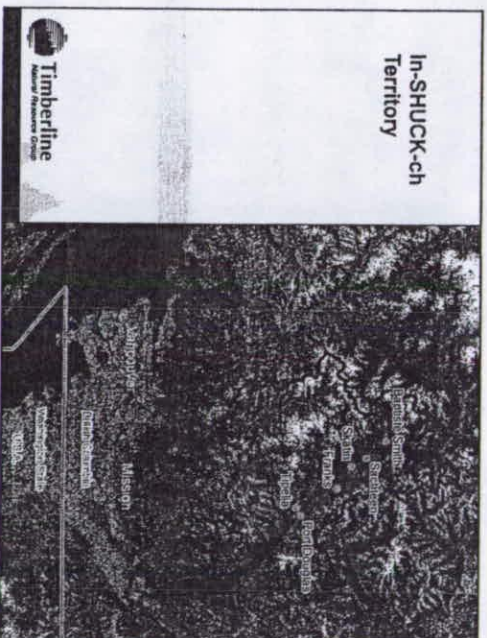
After introducing the In-SHUCK-ch people, we will describe those approaches and the progress that has been made. While we will address all major initiatives, given the nature of this conference our focus will be on land and resource stewardship.



The Lillooet people lived around and downstream from Green Lake. A great flood came and the people were afraid. *Ntci'nemkin* had a large canoe in which he took his family, and one child, males and females, from each family. The water continued to rise and all the land was submerged except *nsékets* (In-SHUCK-ch Mountain).



When the ground was dry *Nlci'nemkin* made the young people marry each other and he sent them out to all the good food places. Their descendants are the Lillooet people.



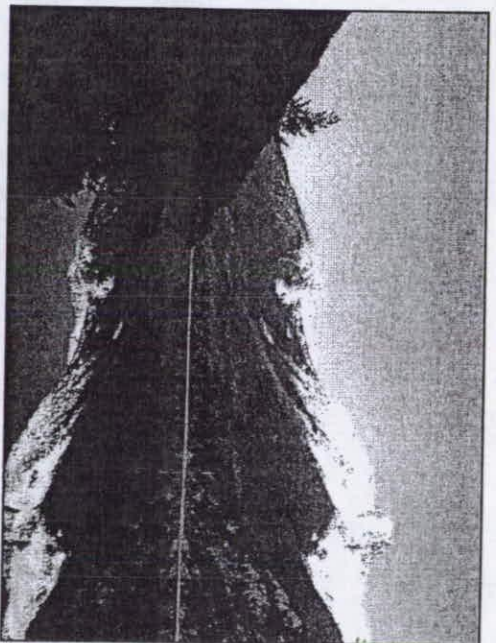
Situated in south coastal British Columbia, the traditional territory of the In-SHUCK-ch Nation is defined by the height of land around the watersheds of the Lower Lillooet, Stave, and Pitt Rivers.

The territory stretches south from approximately the midpoint of Lillooet Lake to Long Island in Harrison Lake. The territory is accessible by logging road only. The road from the north is rough but passable. The road from the south is very rough and is avoided by most.

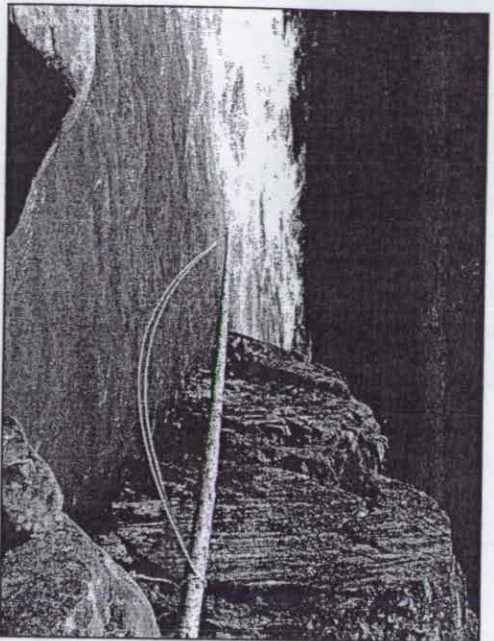
There are six inhabited communities embedded within the mountainous and forested landscape of the territory. The communities of In-SHUCK-ch are surrounded by the land and resources which sustain them.



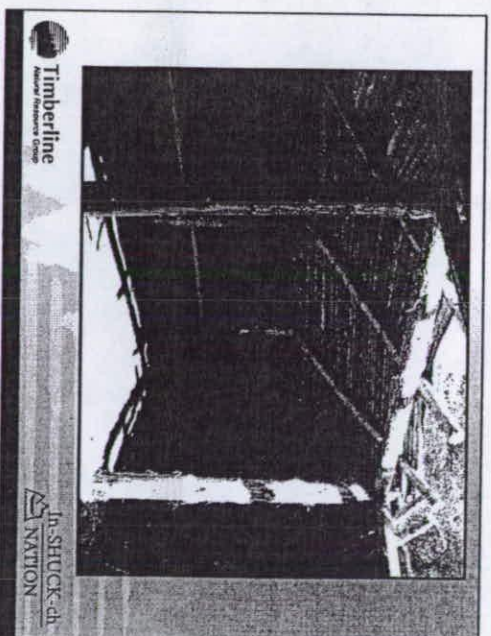
It is a beautiful land. This is the north end of Harrison Lake.



This is Lillooet Lake.



It has a rich history, both pre-contact ...
This is a traditional fishing site.

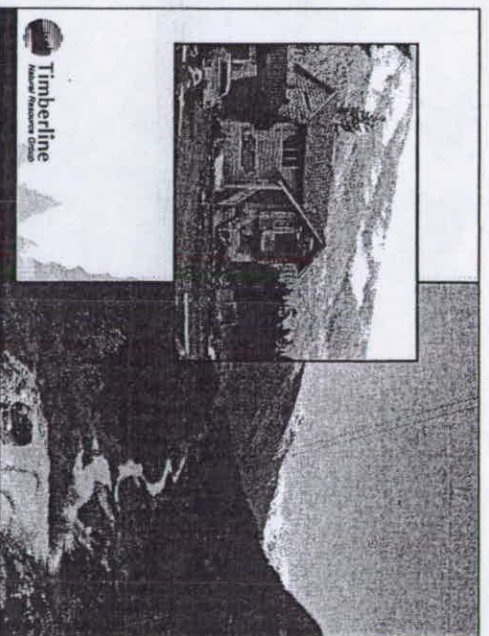


This is the interior of the traditional *Ishkin* or pit house



... and in the colonial period.

This is a view of a portion of the Gold Rush Trail which runs through the territory, and the Church of the Holy Cross at Skatin.



However, despite its proximity to the major metropolitan area of B.C., the territory is remote.

The road is poor and there is repeated flooding and occasional land slides.

The communities are not on the BC power grid but there are plans being prepared to change this.

Nor do they have standard telephone service. Lack of infrastructure is a serious barrier to advancement.

Poverty is an issue, but the people are resilient.

Implementing the Nation

- Take direction from the people
- Declare it to be real
- Make it happen



Over the last 20 years In-SHUCK-ch Nation has made enormous strides in nation building. The approach has been to take direction from the people, declare it to be real, and make it happen.

By walking and talking like a Nation, In-SHUCK-ch has forced others to take notice.

In May of 2005 In-SHUCK-ch Nation was formally declared a sovereign nation by resolution of the people.

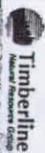
Samahquam Nation



Douglas First Nation



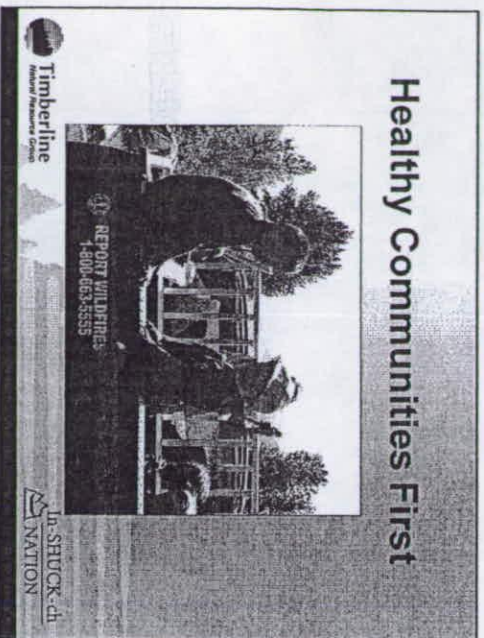
Skatin First Nations



Also mandated by resolution, the In-SHUCK-ch Nation Interim Government is composed of the elected Chiefs and Council of the Douglas First Nation and the Samahquam Nation and the traditional Chief and Council of Skatin First Nations.

The interim government was given a broad mandate to define, exercise, and protect the Nation's Title and Rights and to implement the nation using the *Seven Generations Plan*.

The three member communities have been writing constitutions. An In-SHUCK-ch constitution will be prepared when all three communities are finished



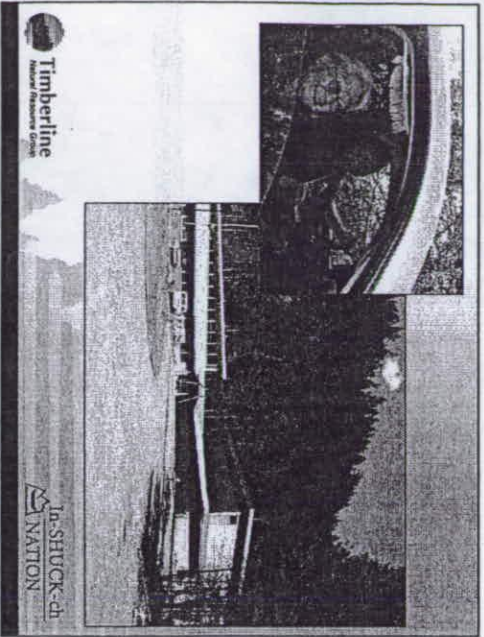
Healthy Communities First

In-SHUCK-ch Nation recognizes that progress will require healthy individuals, healthy families and healthy communities.



Many people and organizations contribute to achieving the following goals for In-SHUCK-ch communities:

- Healing;
- A modern standard of living;
- A strong cultural identity;
- Renewed connection to the land; and
- A bright future.

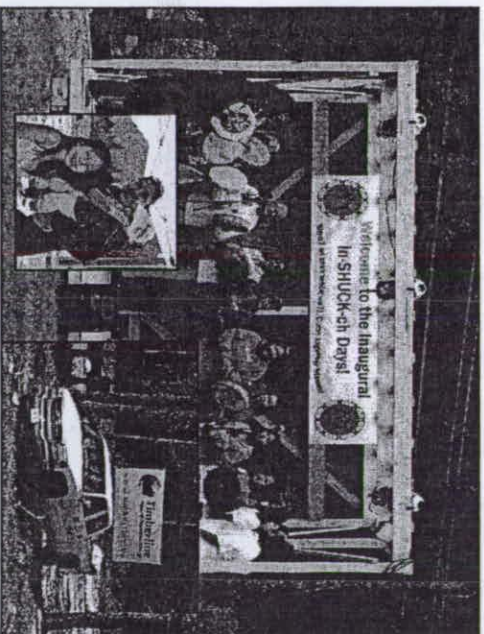


Building strong communities:

-New school in Skatin

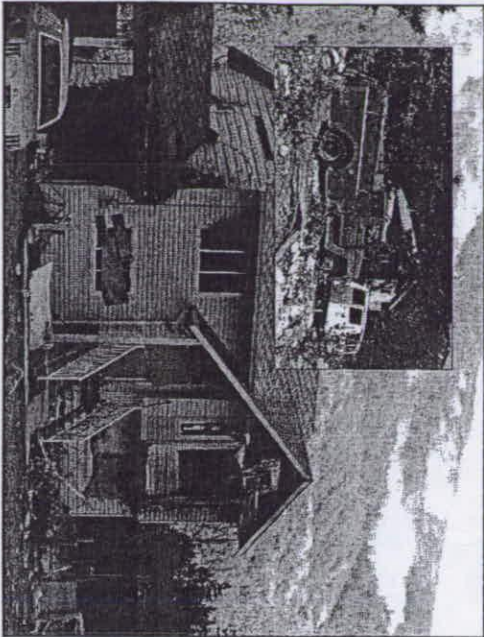
-Sylvia Shanos wellness worker from Lower St'at'imx Tribal Council

-Vern Shanos who so eloquently describes the concept of wellness in the individual first, the family second, and the community third.



As business people we must never forget that our initiatives depend on the results of these programmes and we must support them when we can.

For example sponsorship of cultural events.



Despite all of the progress of human kind over the last hundred years, many of the First Nation communities in Canada have benefited little.

Aboriginal people in Canada live, by and large, in isolation and in substandard housing. They experience high rates of suicide and infant and elder mortality and low rates of education. Often they experience high levels of communicable diseases that have nearly been eradicated in the larger Canadian population.

Almost every aspect of daily life is governed by some section of the *Indian Act*, and this has resulted in creating a dependency on the government. Those who left the reserves in the hopes to better their situation, and fled to the big cities, have encountered a loss of culture and community that often leads to poor living and early death.

Treaty and Governance

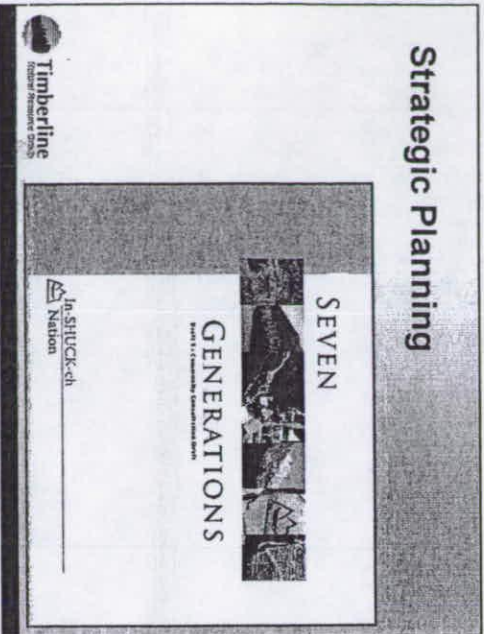
Timberline
New Resource Group

In SHUCK-ah
NATION

Rather than continuing to wait and hope that conditions will change, treaty will allow us to take an active role in determining our future.

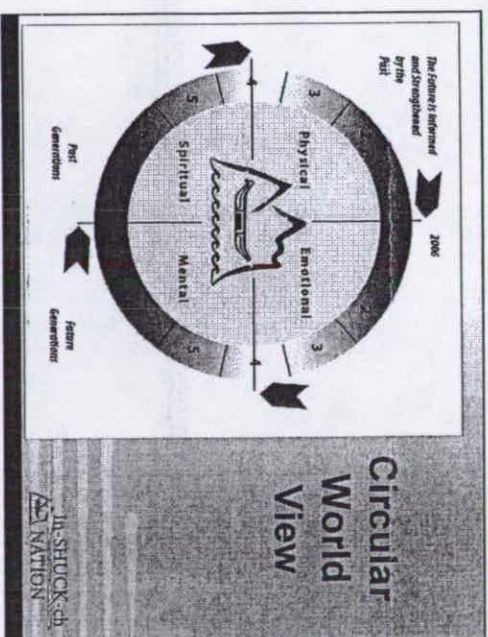
Successful treaty negotiations will legislate the ability to govern ourselves, to make our own laws concerning our community, to be entrepreneurs and participate in the Canadian economy, to raise our children to be proud of their lineage, and to use and protect our traditional territory and its resources in ways that are appropriate to us.

Strategic Planning



In-SHUCK-ch Nation has prepared a *Seven Generations Plan* through which the In-SHUCK-ch people have directed their leadership to implement the Nation. The basic purpose of the plan is to protect the integrity of the In-SHUCK-ch people as a sovereign nation.

The plan states who the In-SHUCK-ch people are, what is important to us, and where we want to go as a Nation. It encompasses governance, social wellbeing, and wealth creation.



The plan is based on a circular world view, where the ancestors, those living today, and those yet unborn are all tied together, and where we share the earth with all other living things, and non-living things.

This world view says that those living now have a duty to protect the values from the past, in planning for the future in a modern world.



Timberline's central contribution to In-SHUCK-ch Nation is the *Land Stewardship Plan*. More than a forestry plan, it is a land use plan, a resource management plan, and an economic development plan.

The *Land Stewardship Plan* proclaims the intentions of In-SHUCK-ch with regard to protecting the environment, defending language, culture, and traditions, and the wise use of resources. In-SHUCK-ch people view the land and all that it contains as an organism. Stewardship may be defined as holistic care and wise and culturally sensitive use of the products of that organism. Closely tied to stewardship is economic development to support social advancement.

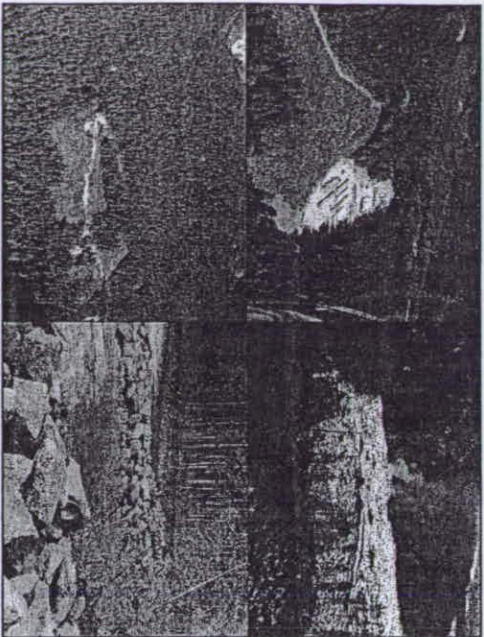


- Stewardship may be defined as holistic care and wise and culturally sensitive use
- Closely tied to stewardship is economic development to support social advancement.
- Resource stewardship and community can not be separated

Stewardship may be defined as holistic care and wise and culturally sensitive use.

Closely tied to stewardship is economic development to support social advancement.

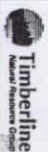
Key to understanding the In-SHUCK-ch approach is realizing that resource stewardship and community are so interwoven that they can not be separated.



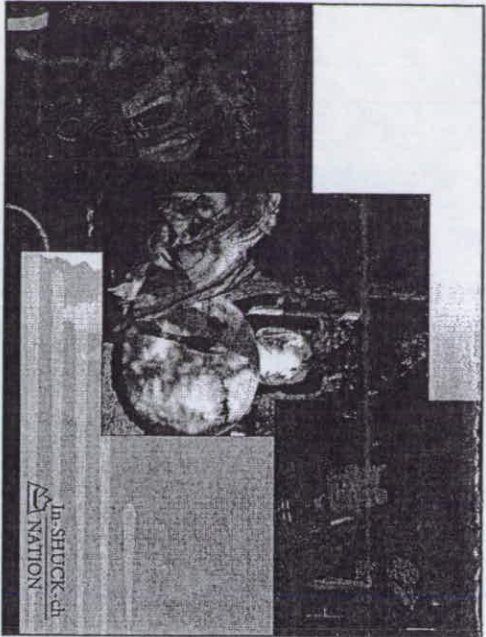
- Through the *Seven Generations Plan* and the *Land Stewardship Plan* the In-SHUCK-ch Nation has developed a vision of stewardship for the traditional territory.
- Implementation of this vision requires that all resource development within the territory proceed in a way that is compatible with the wishes and needs of the In-SHUCK-ch people.
- The activities of others can have serious impacts on resources that are critical to the In-SHUCK-ch Nation. It is therefore important to have influence on all activities undertaken within the territory.
- The development of a clear protocol for effective and timely response to external resource referrals and consultation requests will greatly assist the Nation to ensure that such compatible development takes place.

Referrals and Consultation

- Build a positive image of nationhood
- Assert title and exercise rights
- Meet legal responsibilities and stay informed
- Build profile and relationships
- Effectively respond to referrals in a timely manner



- The In-SHUCK-ch Nation is now putting in place such a process for responding to resource referrals and requests for consultation. The development and use of this *Consultation and Referral Protocol* will help the In-SHUCK-ch:
- Build a positive image of nationhood – responsible, capable, and professional;
 - Assert Aboriginal Title and exercise Aboriginal Rights;
 - Meet legal responsibilities (Forest and Range Agreement for example) and stay informed;
 - Effectively respond to referrals in a timely manner; and
 - Build profile and relationships.



In-SHUCK-ch must follow an innovative approach to cultural rebirth and social development through economic self sufficiency. We see a sustainable economy being kick-started by the forest sector due to the availability of resources. Independent power projects will accelerate the process. Ultimately the tourism sector will be the foundation of the economy based on proximity to the lower mainland.



With a greater ability to participate in economic development in the In-SHUCK-ch territory, there will be a greater ability to improve living conditions in the territory.

This in turn will encourage our people to move back home. As a result the In-SHUCK-ch culture and identity will be restored so that it can continue to be passed on to future generations.

With the people living at home in the In-SHUCK-ch territory, they will be more inclined to speak the language and carry out traditional practices.

Accomplishments

- Forest and Range Agreement
- Forest Licence and partnership with Lizzie Bay Logging
- Road maintenance contract Forest Service
- Douglas First Nation and Cloudworks Energy green power projects

Timberline
New Resource Group

In-SHUCK-ch
NATION

In-SHUCK-ch must follow an innovative approach to cultural rebirth and social development through economic self sufficiency. We see a sustainable economy being kick-started by the forest sector due to the availability of resources. Independent power projects will accelerate the process. Ultimately the tourism sector will be the foundation of the economy based on proximity to the lower mainland.

Listed here are several examples of successful economic ventures:

- Harvest of volume under a Forest and Range Agreement with B.C.;
- A joint venture partnership with Lizzie Bay Logging to undertake commercial harvesting operations under a newly purchased Forest Licence;
- Road maintenance contract with B.C. Ministry of Forests and Range; and
- Douglas First Nation and Cloudworks Energy green power projects.

In-SHUCK-ch Stewardship Service

Objectives:

- Protect the resources of the territory
- Facilitate wise use of those resources
- Provide stable employment in the territory
- Build healthy viable communities

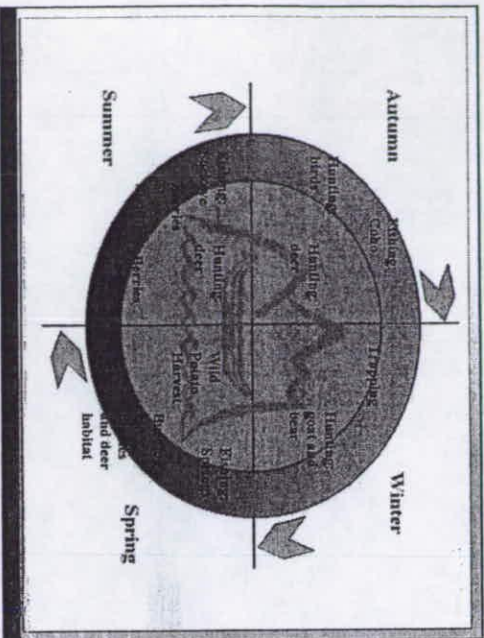
Timberline
New Resource Group

In-SHUCK-ch
NATION

The stewardship plan anticipated the establishment of an In-SHUCK-ch Stewardship Service. This group of In-SHUCK-ch members, dedicated to the resources of the territory, is a key element to the development of a resource based economy within the Traditional Territory of In-SHUCK-ch.

Establishing the Stewardship Service provides the structure required to meet the following objectives:

- Protect the resources of the territory which are the foundation of culture and language;
- Facilitate wise use of those resources to fund social development;
- Provide stable employment in the territory thereby ensuring long-term connection to the land; and
- Build healthy and viable communities.



The Stewardship Service is based on resource management activities which are tied to the changing of the seasons.

Permanent employment at home will mimic the traditional seasonal round of utilizing resources as they are available

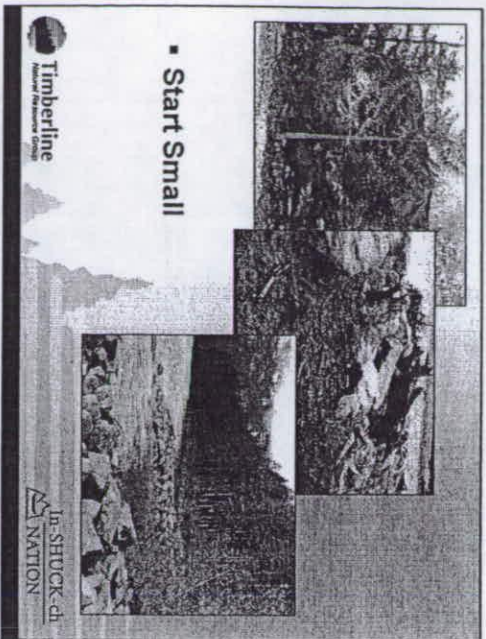
In-SHUCK-ch Stewardship Service

- Capacity building will be most successful in a full spectrum opportunity, but such an expansive role can not be established overnight.
- Success will be ensured by starting small, including everything, and thinking long term.



Capacity building will be most successful in a full spectrum opportunity, but such an expansive role can not be established overnight.

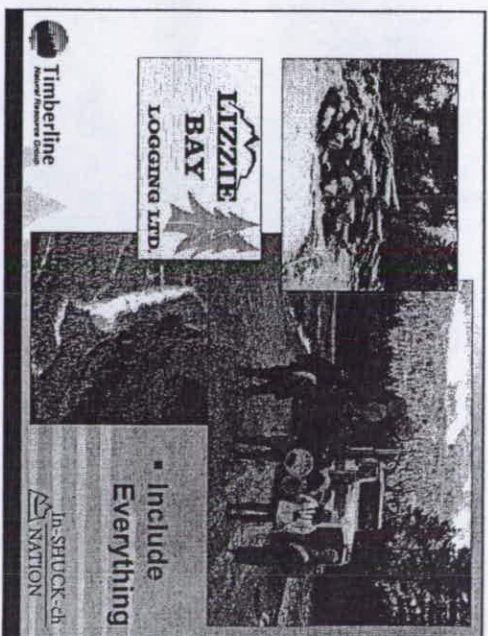
Success will be ensured by starting small, including everything, and thinking long term.



An example of starting small was a one day project that brought technical people together with Samahquam Nation members.

The goal was to re-establish vegetation on a culturally important site that had required protection from erosion on the Lillooet River.

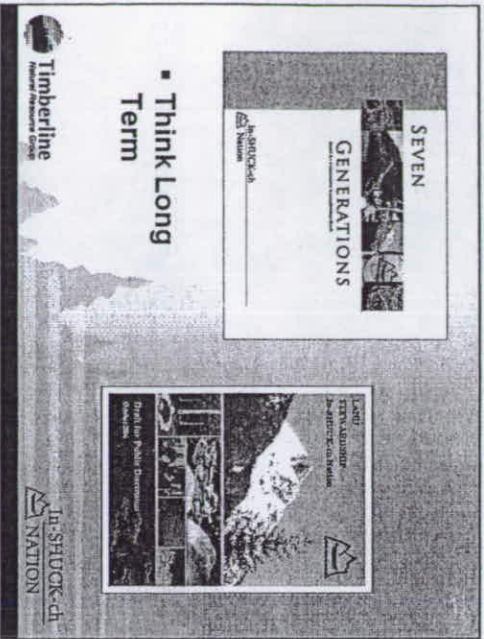
Such a project builds relationships and connects the modern to the traditional.



Including everything is all about achieving economies of scale.

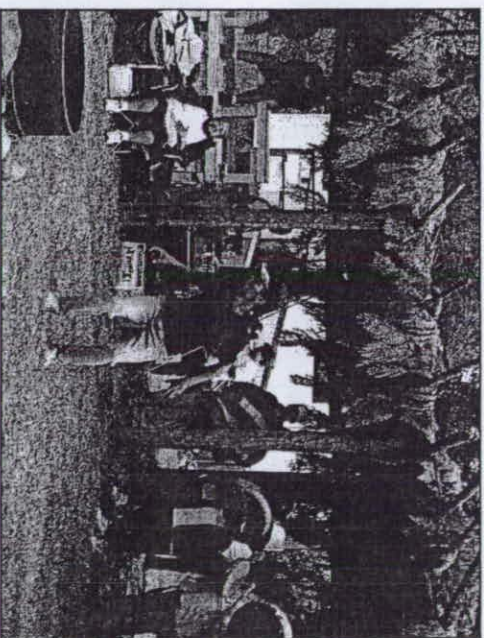
For example, all timber products emerging from the territory should flow through the In-SHUCK-ch Forestry joint venture to help ensure economic success of that venture.

This is happening with contributions from the Forest and Range Agreement, the In-SHUCK-ch Forest Licence, Lizzie Bay Logging's licences, Samahquam Nation's fuel management program, and land clearing for Douglas First Nation's power projects.



Thinking long term ensures that all elements come together toward common goals and this is achieved through strategic planning.

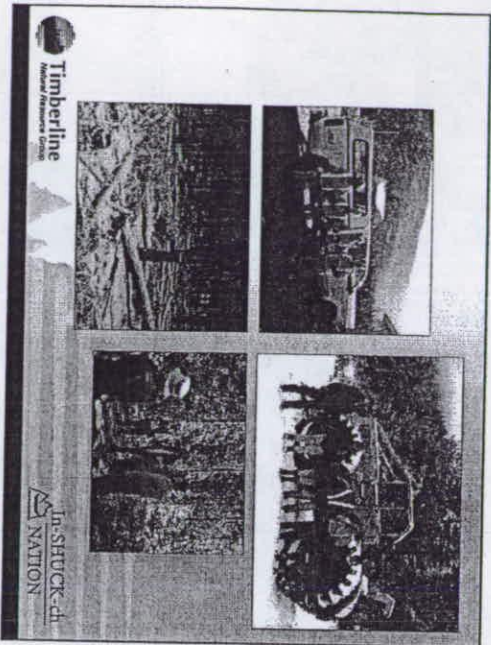
In the case of In-SHUCK-ch, the *Seven Generations Plan* and *Land Stewardship Plan* define the vision.



Capacity Building - What Have We Achieved so Far?

Taking advantage of significant amounts of inventory and ecology field work in the vicinity of the territory ...

Timberline hired one Skatin First Nations member, Daniel Peters, to assist field crews and Daniel has been with us for over a year and a half now.



On a fuel management project in two communities of Samahquam Nation, Timberline utilized a Samahquam forestry crew of five. This was good work but not permanent.



A breakthrough came with the award to In-Shuck-ch Development Corporation of a three year vegetation management contract by BC Hydro and BC Transmission Corporation for work under the wires within the Territory. We thank BC Transmission Corporation for providing the opportunity.

There is not enough work associated with that contract to keep a crew busy through the year but it is enough to get things started.

Timberline hired four forest workers on a permanent basis to be stationed in the territory. Two of these individuals worked for us with Samahquam.

In addition to the Hydro work, this crew is now doing fuel management work and road right-of-way maintenance for Lizzie Bay Logging.

Timberline's Role as Partner

- Provide technical and business support
- Develop capacity in the people
- Transfer the business
- Provide follow-up support



Partners can provide an existing business structure to begin with. When it comes to capacity building, it doesn't matter who the employer is, just that the Nation members are gaining the skills.

Timberline's role is to provide technical and business support, develop capacity in the people of the Nation, at the appropriate time transfer the business to the Nation, and finally provide follow-up support as required.

Simple Approach to Capacity Building

- Business case for permanent jobs
- Hire the people you need
- Train them



We take a particular approach to capacity building.

The essence of that approach is to have a business case for permanent jobs, hire the people you need, and train them.

Otherwise you relive the history of First Nations capacity building: money is spent on training that is never used, and the trained people are no longer available when the opportunity arises.



Of course there are road blocks.

Remote locations and poverty leave people unprepared for work.

The lack of communication infrastructure makes coordination and logistics difficult.

Social issues make attendance difficult at times.

Lack of experience means steep learning curves and higher initial investment in training.

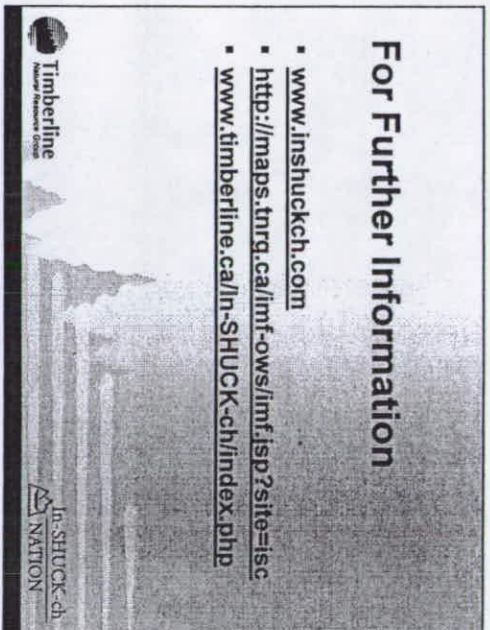
If it were easy we would not be here discussing this today.

With determination and good business planning all things can be overcome.

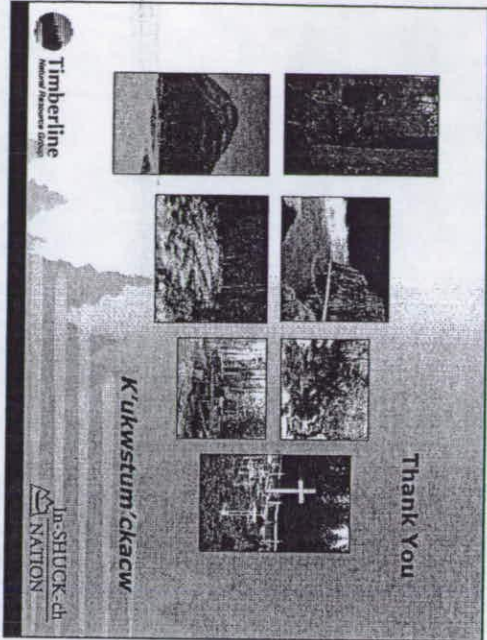
And of course as this picture indicates there are very good reasons to make the effort.

For Further Information

- www.inshuckch.com
- <http://maps.tnrg.ca/limf-ows/limf.jsp?site=isc>
- www.timberline.ca/in-SHUCK-ch/index.php



We encourage you to visit the In-SHUCK-ch website for further information.



What you have heard about today is the result of the hard work and perseverance of many. We have the honour to work with community members and leadership who are driving change and technical staff at In-SHUCK-ch Nation who have the vision to make it happen.

Special thanks to Eppa (Gerard Peters) who is our leader and guide.

Thank you for your attention.

To the determined people of In-SHUCK-ch I say
K'ukwstum'ckacw.

Musqueam Indian Band

Information Package



Musqueam Indian Band

6735 Salish Drive

Vancouver, B.C.

Canada, V6N 4C4

Telephone: (604) 263-3261

Fax: (604) 263-4212



Musqueam DECLARATION

***The following is the text from the Declaration which was signed by the
Musqueam People on June 10, 1976,
making this our Declaration of Aboriginal Rights***

*We, the Musqueam people openly and publicly declare and affirm that we hold
aboriginal title to our land, and aboriginal rights to exercise use of our land, the sea and fresh
waters, and all their resources within that territory occupied and used by our ancestors,
namely:*

*The lands, lakes and streams defined and included by a line commencing at Harvey
Creek in Howe Sound and proceeding Eastward to the height of land and continuing on the
height of land around the entire watershed draining into English Bay, Burrard Inlet and Indian
Arm; South along the height of land between Coquitlam River and Brunette River to the Fraser
River, across to the South or left bank of the Fraser River and proceeding downstream taking
in the left Bank of the main stream and the South Arm to the sea, including all those
intervening lands, islands and waters back along the sea shore to Harvey Creek, AND the sea,
its reefs, flats, tidal lands and islands adjacent to the above described land and out to the
centre of Georgia Strait.*

*We, the Musqueam people, are members of the Musqueam Indian Band and/or
persons of one quarter Musqueam Indian Ancestry descended from those Hunga-mi-num
speaking people who from time immemorial occupied, used and gained their livelihood from
those lands, waters and seas as described above.*

*Our ancestors' aboriginal right and our aboriginal right, is to live upon and travel over
our aboriginal lands, seas and waters without foreign control or restriction; to utilize, trade and
consume all the resources and products of those lands, waters and seas. It is our right to
govern ourselves and our communities, to uphold and determine our own customs, beliefs and
laws.*

*Neither we nor our ancestors have ever given up, extinguished or diminished our
aboriginal rights and title by treaty or agreement with any foreign government or power.*

*We have never considered the bits of land called "Indian Reserves" as compensation
for our lost rights and cannot consider them as adequate compensation.*

*We have never accepted or agreed to the right of governments of Canada or British
Columbia, or their agents, to tell us how to run our own affairs or determine how we should live
our lives.*

*We, the Musqueam people, hereby declare our intent to exercise our aboriginal rights, to
restore to our own use sufficient traditional resources to enable us and our descendants to live
as distinct and independent people in our own land.*

*We announce our intent to obtain compensation for loss of resources and denial of their
uses, where these have been destroyed or exploited by others, or where they cannot be
restored.*

*We announce our intent to establish control over our own communities and our own
resources in order to control, determine and guarantee our future.*

This is our aboriginal right; and a basic, universal human right.



MUSQUEAM NATION



Proud to Be Musqueam

Thousands of years ago, we lived in and around the ancient village of Musqueam, or X'muthk'i'um in our ancestors' language called Hunga-mi-num. Today, our traditional territory is called Vancouver, North Vancouver, South Vancouver, Burrard Inlet, New Westminster, Burnaby, and Richmond. It is located at the estuary of the Fraser River, one of Canada's major rivers, and the most important salmon-producing system on the Canadian west coast. Our ancestors have lived near the mouth of the Fraser River for thousands of years. We have always fished for salmon in the river, and in many small creeks that used to flow down the hills of Vancouver. We have always based our economy on fishing, hunting and gathering. Our ancestors hunted marine mammals like the harbour seal, the sea lion and porpoise in the Straits of Georgia and Burrard Inlet. They harvested shellfish on the beaches at Stanley Park, Bowen Island and Boundary Bay. They took sturgeon in the sloughs on the delta islands and Pitt Lake. Eulachon, herring, halibut, and trout were also important foods.

The significance of salmon and other maritime food resources in the Musqueam economy has been confirmed by archival documents, the research of archaeologists and anthropologists, and the recorded oral history of the Musqueam. The village sites where our ancestors built their Longhouses are all places with good access to the river, plenty of firewood and fresh water nearby, and some protection from the weather. Today we are building our new communities at the same place where the Musqueam have always lived, for thousands of years.

A recent count indicates there are 143 archaeological sites within Musqueam traditional territory. Many are former villages and burial places, or seasonal camps for fishing and preserving winter foods, or specialized activity areas like carving and canoe making. Some places are of spiritual significance, a legendary rock like Hum'lusum, for example. These archaeological sites cover a span that goes back nine thousand years. Structural features recovered from some fishing sites indicate the presence, four thousand years ago, of large houses and fish-drying racks, and a well-developed ceremonial life, probably tied to the salmon runs. Three village sites which once stood at the main reserve at Musqueam date back three thousand years.

Artifacts found throughout the Lower Fraser Valley and the Strait of Georgia, and used to define five archaeological periods, were all recovered from sites within Musqueam traditional territory. Artifacts from the Marpole Midden are found in the great museums of the world, including the American Museum of Natural History, the Canadian Museum of Civilization and the Museum of Anthropology in Vancouver. Included in their collections are fine carved pieces of antler, stone and bone, testifying to an ancient tradition of art and decoration. Our traditions, culture, language, and art are all part of the gifts we have received from our ancestors.

Tangible things, such as feathers to use in a ceremony, the meat of a wild duck, smoked salmon, are sometimes filled with special significance because they are used in a traditional way during the winter dances. Intangible things are also important to Musqueam people: the sense of community, the importance of the family, sharing, being together, hearing the old words spoken in the Longhouse as the smoke rises up through the smoke-hole. When things become difficult, we remember our ancestors, and we are proud.

MUSQUEAM NATION



Musqueam Government: A History of Responsible Government

Musqueam people had traditional forms of government and cultural traditions with elaborate systems of protocol, political alliances, and complex trading patterns that had been developed and evolved over many years to meet our political, economic and communications needs.

Canada's Constitution has legally recognized and affirmed aboriginal and treaty rights, including the right of self-government. A treaty defines the rights of aboriginal people and formalizes their relationships with other governments.

We have the inherent right, responsibility and authority to govern within our territories and to exercise jurisdiction over our citizens wherever they are. Our systems of government reflect our unique cultures, languages, history and values.

Governance:

Despite a troubled relationship between First Nations and the Crown for more than 125 years, Musqueam has exercised responsible government within the limited context of the Indian Act.

- In 1952, Musqueam elected the youngest Chief and Council ever in Canada. Also, Musqueam elected the first female Councilor and first female Chief in Canada.
- Musqueam was one of the first to assume delegated authority of Sections 53/60 of the Indian Act to assume control of reserve lands.
- Musqueam was one of the first to assume membership authority in Section 10 of the Indian Act.
- Taxation Authority: for further details, see "Musqueam Taxation."

Capital:

- Musqueam was the first band in Canada to obtain a mortgage from Canada Mortgage and Housing Corporation (CMHC).
- Musqueam constructed the first subdivision within a First Nations community (1965).

- Musqueam was the first band to sign a Municipal Services Agreement with the City of Vancouver (1971).

Economic Development:

- Fisheries: Musqueam was a leading force in changing a relationship with the federal government. For details on the Sparrow court case, see "Landmark Musqueam Legal Cases."
- Musqueam acquired Celtic Shipyards (1988 Ltd.) which constructs new boats and repairs boats.
- Musqueam purchased Fraser Arms Hotel in 1993 in order to protect Musqueam artifacts at Marpole Midden, located at the hotel site.
- Musqueam has managed and leased lands for many decades: e.g. Shalimar, Shaughnessy, Foreshore leases, and Ladner Agricultural leases.

MUSQUEAM NATION



Traditional Economic & Social Relations

The traditional economy of our Musqueam ancestors was notable for its utilization of maritime resources, including salmon, sturgeon, trout, herring, smelts, and intertidal species. Hunting and gathering additionally yielded food products.

Musqueam traded food and non-food items in an exchange network with Coast Salish peoples, who are indigenous to the southwest corner of British Columbia and the northwest corner of the state of Washington. The Canada - U.S. border was not established by Coast Salish peoples, whose language grouping extended into the U.S.

Musqueam's valuable commodities included woven wool blankets, smoked salmon products, preserved seafood and meat, medicinal plants and cordage materials. Obsidary artifacts are evidence of trade from volcanic areas.

Archaeological and anthropological evidence confirms the fact that Musqueam society flourished at least partially as a result of the richness of the resources found within our traditional territory. Musqueam people used, and continue to use, resource surpluses in order to trade them for other needed commodities. The willingness of the Musqueam to trade off what we had, for what we needed, finds its modern expression in a purely commercial use of our land.

In addition to fishing, which continues to be the basis of our economy, hunting and gathering are still practised by the Musqueam. A wide variety of natural resources are harvested to meet numerous Musqueam needs. Specialists, to this day, are recognized within the Musqueam community as having intensive knowledge of species and uses of floral resources, traditionally used for medicinal and curative purposes.

Traditional dyeing, spinning and weaving also continues to this day. The natural resources required include mountain goat wool for blanket weaving; plants, trees and fungi for dyeing; plants, barks and bullrushes for traditional mats; nettle fibres for nets; cedar bark and roots for traditional garments, baskets and accessories.

Another type of land use, practised extensively by the Musqueam and central to our cultural lives, is for spiritual and ritual purposes. To this day, it is estimated that more than 200 Musqueam utilize the University Endowment Lands on a regular basis for purposes of meditation, bathing, sacred thought and celebration of a private nature. The Musqueam people perceive the continuity of our cultural tradition as intimately tied to the lands.

The social network of Hunga-mi-num-speaking villages was supported through traditional and family relationships, by sharing in the winter ceremonies, through trade, gift exchange and by acting formally as "witness" on significant occasions such as transmitting hereditary names, attending funerals and memorial potlatches. Some Musqueam also have family ties with Lummi people from northern Washington State, and since about 1850 with the Squamish. Both of their languages are distinct from Hunga-mi-num.



MUSQUEAM NATION



MUSQUEAM FISHERIES



First Nations are responsible for the conservation, protection and rehabilitation of eco-systems, fish stocks and habitat. Our responsibility to care for the earth comes from the Creator. We have spiritual, cultural and historic ties to all fisheries resources, especially salmon. The Musqueam are an ancient people. Our ancestors have lived near the mouth of the Fraser River for thousands of years. We have always fished for salmon in the river and in many small creeks that used to flow down the hills of Vancouver. We have always based our economy on fishing.

In addition to fishing for salmon, our ancestors harvested shellfish on the beaches at Stanley Park, Bowen Island and Boundary Bay. They took sturgeon in the sloughs on the delta islands and Pitt Lake. Eulachon, herring, halibut, and trout were also important foods. There were certain places known to Musqueam fishermen for generations. They are, in many respects, the same fishing locations used today.

Musqueam Nation successfully took the issue of fishing and aboriginal rights to the Supreme Court of Canada. The 1990 decision in Musqueam's Sparrow case concluded that a century of detailed regulations had not extinguished the Musqueam people's aboriginal right to fish for food, societal and ceremonial purposes. The 1990 Supreme Court decision led to the Aboriginal Fisheries Strategy, and shared management agreements between First Nations, including Musqueam, and the Department of Fisheries and Oceans (DFO). This is a step to the eventual management of all aspects of fisheries in our traditional territories.

Musqueam's Fisheries Department engages our own enforcement officers; enforces the fishing regulations of our communities as well as those established by the Department of Fisheries and Oceans in consultation with Musqueam authorities; develops our own salmon enhancement program; and offers an excellent training program for fisheries officers, who are involved in data processing in order to track fish, compliance, enforcement and quality control, among other duties.

Musqueam Fisheries has been called "cutting edge" by DFO officials.

We want to ensure proper resource management and conservation. We want to ensure the sustainability of fisheries resources for future generations. Treaties will substantiate our rights by which we can enter into agreements under the Aboriginal Fisheries Strategy (AFS) in setting the ground rules for management of aboriginal fisheries. We plan to negotiate for a larger and more significant role in the fishery in all aspects from habitat management to stock management within our traditional area.

Conservation strategies and allocation processes will consider a wide range of criteria, including spawning origin, migration routes, feeding grounds, history of use, economic opportunity, social conditions, cultural, ceremonial and spiritual needs, and biological factors. We also want to be adequately compensated for the depletion and extinction of fisheries resources and the loss of access to fisheries.



MUSQUEAM FIRST NATION



MUSQUEAM TAXATION



The Musqueam Nation provides local government services to non-Musqueam people who have purchased long-term leasehold interests on our reserve lands. These services are paid for through real property taxes levied on those leasehold interests in the same manner that long-term leasehold interests are taxed off reserve.

In 1991, Musqueam replaced the Province and the City of Vancouver as the real property taxation authority on reserve. The authority to levy real property taxes resulted from amendments to the Indian Act and the passage of the Musqueam Assessment and Taxation bylaws.

As a result, our leaseholders now pay their real property taxes to Musqueam. In turn, Musqueam purchases services for these leaseholders from the city and provides our own additional services. There are more than 230 leasehold interests included on the Musqueam Assessment Roll. Our leaseholders have elected representatives who sit on the Musqueam Taxation Advisory Board which, in turn, makes recommendations to Chief and Council regarding leaseholder concerns.

The funds raised through taxation are used to provide local government services and the development of the capital infrastructure of our reserve lands.

Like many First Nations in B.C., Musqueam is developing new relationships with governments, which include joint jurisdictional arrangements in addition to areas in which we exercise exclusive jurisdiction.

In the exercise of our jurisdiction, we have done the following:

- a) negotiated service agreements with neighbouring municipalities;
- b) established a taxation advisory council;
- c) established a taxation department;
- d) begun the process of long-range planning to meet future servicing needs of our taxpayers.

Musqueam taxation is an example of the evolution of our traditional means of governing ourselves responsibly in a contemporary context.

MUSQUEAM NATION



Landmark Musqueam Legal Cases

Guerin 1984

The 1984 Supreme Court of Canada decision in Musqueam's Guerin Case ruled that the federal government must protect the interests of aboriginal people, and also recognized that aboriginal rights existed before Canada became a country.

The Musqueam Nation sued the federal government for damages for the mismanagement of surrendered reserve lands. The Supreme Court of Canada held that Indians had a legal interest in reserve lands and based that legal interest in Indian rights to traditional territories. Their lands were described as an "historic reality," a "pre-existing legal right" and as arising out of a "long-standing connection" with the land. The ruling on Indian title was an essential part of the decision in Guerin, and according to UBC Law Professor Douglas Sanders, the Supreme Court was "clearly signaling the seriousness with which it regarded aboriginal title claims."

Sparrow 1990

In 1990, the Supreme Court of Canada decision in Musqueam's Sparrow case ruled that Section 35 of the Constitution Act, 1982, provides a "strong measure of protection" for aboriginal rights. It also ruled that aboriginal and treaty rights are capable of evolving over time, and must be interpreted in a generous and liberal manner.

The Sparrow decision was the first ruling of the Supreme Court interpreting Section 35 of the Constitution Act, 1982, and the second ruling, after "Guerin" to uphold an aboriginal right. According to UBC Law Professor Douglas Sanders, "the judgment attempted to clearly settle the standard for extinguishment. The ruling stated "the test of extinguishment to be adopted, in our opinion, is that Sovereign's intention must be clear and plain if it is to extinguish an aboriginal right." And it continues, "It is clear then, that s.35 (1) Constitution Act, 1982, represents the culmination of a long and difficult struggle in both the political forum and the courts for the constitutional recognition of aboriginal rights." The Sparrow Case strongly states that the government must not be adversarial in its treatment of aboriginal people.

Millions of dollars have been spent in "win-lose" court battles. Cases have frequently been told to negotiate a "win-win" treaty rather than litigate.

MUSQUEAM NATION



The Myth of "Special Status" for First Nations in Treaty Negotiations



◆ *There never has been one law for all.* ◆

- The 1866 Land Act excluded aboriginal people from claiming land, while white people were allowed to pre-empt 160 acres per person on the Lower Mainland.

- Until 1960, laws prevented aboriginal people to vote.

- There is not "one law for all" right now because the Indian Act was imposed on only one race of people since 1876 and is still law in 1996.

Aboriginal people have been treated differently than non-aboriginal people since the Indian Act was enforced. No other race of people is governed by, or for that matter, shackled by, the types of restrictions and limitations imposed by the Indian Act.

Treaty negotiations are not a matter of race, but a legal and moral obligation to deal with fundamental issues which result from the fact that aboriginal people in British Columbia did not surrender or cede aboriginal title or collective rights to traditional territories.

Since 1982, our Constitution has legally recognized and affirmed aboriginal and treaty rights. The Supreme Court of Canada recognized that these rights existed prior to European contact. The Supreme Court ruled that aboriginal title is rooted in the "long-time occupation, possession and use" of traditional territories. However, these rights have not been defined by the legal system. Instead the courts have said these rights should be defined at the negotiation table, rather than through litigation.

The only special status accorded aboriginal people is that we have been singled out in this country as "wards" under the Indian Act, even though we were self-sufficient and self-governing prior to the arrival here of Europeans.

Treaties will not give special status but will level the playing field – returning to aboriginal people the control over our own lives – control which non-aboriginal people take for granted. ◆

MUSQUEAM NATION



Musqueam's Progress in the B.C. Treaty Process



Six-stage Process: The modern-day treaty process involves six stages:

• **Stage One: Statement of Intent to Negotiate a Treaty**

- a) We identified ourselves as a First Nation and provided a general geographic area of Musqueam.
- b) We provided a formal contact for communication, and began funding discussions.

• **Stage Two: Preparation for Negotiations**

- a) An initial meeting of the parties (Musqueam, Canada and B.C.) was held to assess whether the parties were ready to negotiate.
- b) Readiness criteria included identifying subject matters to be negotiated, community consultation, establishing an organization to support the negotiations and adopting a ratification process.

• **Stage Three: Negotiate a Framework Agreement**

A Framework Agreement is a negotiated agenda which:

- a) identifies the subjects for, and the objectives of, the negotiations.
- b) establishes a timetable for negotiations.
- c) establishes any special procedural arrangements, such as the Openness Protocol, Rules of Confidentiality and information-sharing documents.

When the table agrees on a Framework Agreement, the Chief Negotiators initial it and recommend approval by their respective Principals. Framework Agreements must be approved, and then signed.

• **Stage Four: Agreement-in-Principle Negotiations**

This agreement will form the basis of the treaty, and should be the product of a thorough examination of subjects in the Framework Agreement. Once the AIP is signed, the Commission will declare the table has moved into Stage Five.

• **Stage Five: Finalize a Treaty**

In this stage, the parties negotiate and finalize a treaty which would contain the principles for a new relationship, and the agreements reached in Stage Four. This stage also plans to make the treaty a reality.

• **Stage Six: Implementation**

This would include legislation and authorities which may be required by each of the parties.

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MUSQUEAM NATION



Interim Measures



The Musqueam Nation has entered into treaty negotiations with the federal and provincial governments to resolve long-outstanding issues related to the jurisdiction over lands and resources in Musqueam territory.

The Musqueam Nation has an unceded aboriginal title to the lands and resources within our traditional territories. These territories extend over the metropolitan area now known as greater Vancouver, and include the mountains and adjacent waters of Burrard Inlet, Strait of Georgia and the estuary of the Fraser River.

Negotiating treaties will take time. Therefore, Musqueam will refer some issues for resolution under the Interim Measures protocol, as recommended by the British Columbia Task Force in 1991 and accepted by the governments of Canada, B.C. and the First Nations Summit.

Recommendation 16 of the B.C. Claims Task Force Report states that "the parties negotiate interim measures agreements before or during the treaty negotiations when an interest is being affected which could undermine the treaty negotiations. Therefore Crown-held land cannot continue to be transferred out of our traditional territories while we are in negotiations."

The continued alienation of land and resources by governments is undermining the treaty process.

If interim measures are not taken during the lengthy treaty process, there will be nothing left to negotiate by the time the issues reach the table.

Decisions being made today by Canada and British Columbia will severely restrict the options available once negotiations begin.

As B.C. and Canada continue to renew and grant new interests in our territory, in effect they are implementing interim measures for everyone except First Nations.

Both Canada and B.C. must commit to negotiate and implement interim measures, so there will be something left for our children and future generations. The future of the Musqueam Nation depends on achieving an honourable resolution to these outstanding treaty issues. More than half the population at Musqueam is made up of young people. We, the Musqueam people, along with other First Nations, consider that it is time to resolve these outstanding issues of aboriginal rights and jurisdiction over lands and resources, through cooperative negotiation.

In the meantime, interim measures agreements are crucial.

MUSQUEAM NATION

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A Chronology of History



1. THE EARLY HISTORICAL AND COLONIAL PERIODS

DATE EVENT

Thousands of years

prior to 1760 The future British Columbia is home to several hundred thousand people in some 30 tribal Nations and many hundreds of communities.

1763

Royal Proclamation of 1763 recognizes Indian "Nations or Tribes" as owning their land under British sovereignty in North America, including "all the Lands and Territories lying to the Westward" of the Atlantic watershed.

1774

Spanish reach B.C., followed by James Cook in 1778. Fur trade and massive epidemics of European diseases begin.

1792

Spanish and British ships (under Captain George Vancouver) enter Burrard Inlet.

1808

Simon Fraser at Musqueam village. Records it as 'Misquiamé'.

1827

Hudson's Bay Company Fort established at Fort Langley. First reference to *Misquameams* in Fort Langley Journal.

1851

James Douglas commissioned Governor of Colony of Vancouver Island.

1850-54

THE DOUGLAS TREATIES: Vancouver Island Salish and Kwakiutl tribes agree to treaties. Governor Douglas recognizes pre-existing Indian land ownership and purchases title from 14 Indian communities; Indian rights to fish "as formerly" and to hunt on unoccupied treaty lands are recognized.

1858

Fraser River gold discoveries; Royal Engineers established camp at New Westminster and begin setting out military and government reserves. Crown Colony of British Columbia established by British law. James Douglas, Governor of Crown Colony of British Columbia (1858-1864). Instructions from London assume that he will sign more treaties. PETITION forwarded to Governor Douglas by Aboriginal Protection Society, London, to recognize native title.

1859

Colonial Policy: to establish Indian Reserves and compensate Native people for surrender of land.

1859

Indian villages and Indian "huts" identified at other locations including Jericho; at Terra Nova on the northwest corner of Lulu Island; on Sea Island across from Terra Nova; and on Sea Island near the North Arm of the Fraser across from Musqueam village.

1860

Colonists allowed to claim land by pre-emption (homesteading rights.) Pre-emption rights were taken away from Indians by legislation in 1866.

MUSQUEAM NATION

- 1864 Governor James Douglas retires. Replaced by Governor Frederick Seymour. Joseph Trutch appointed by Governor Seymour as new Chief Commissioner, Lands & Works. In contrast to Douglas, Trutch regards Indians as "inferior savages."
- 1865 Indian population in B.C. has declined to 40,000 from several hundred thousand.
- 1866 British Columbia and Vancouver Island become United Colony of British Columbia (1866-1871). New legislation prohibits land pre-emption by Indians. Frederick Seymour commissioned Governor of United Colony. His term is 1866-1869.
- 1868 Trutch reduces size of some existing Indian reserves in B.C. and allows a maximum of 10 acres an Indian family in new reserves. Indians protest. (Major Prairie treaties acknowledge original Indian title and provide reserves of 640 acres per Indian family.)
- 1870 Musqueam Reserve surveyed.
- 1870 Trutch becomes first official to deny existence of aboriginal title in B.C. He also revises history to have the Douglas treaties as mere "friendship pacts." Coast and Interior Salish Chiefs hold large assemblies throughout the 1870s, protesting small reserves and lack of treaties. "Indian land claims" are now a distinct element in B.C. politics. There are demands for recognition of original tribal land ownership.

2. CONFEDERATION, 1871 to 1899

- 1871 PROVINCE OF BRITISH COLUMBIA TERMS OF UNION. Article 13.
 1) the charge of Indians, and trusteeship...of lands reserved for their use and benefit, is assumed by the Dominion.
 2) "a policy as liberal as has hereto pursued" by B.C. Government shall be continued by Dominion after Union.
 3) to carry out such policy, tracts of land of such extent as it has hitherto been the practice of the B.C. Government to appropriate for that purpose shall from time to time be conveyed by the local government to the Dominion, in trust for the use and benefit of the Indians". In other words: B.C./Canada Terms of Union includes provisions to appropriate and convey land from B.C. to Canada, for use and benefit of Indian people.
- 1872 Right to vote in B.C. elections is withdrawn from Indians.
- 1873 The Provincial authorities suggest 20 acres per "head" (family) is sufficient. This is below the average for rest of Canada.
- 1874 Ottawa urges reserves of 80 acres a family. B.C. refuses. Musqueam reserve is too small an allotment. Does not meet 20 acres per family standard. Request to enlarge reserves is declined. Only new reserves are subject to 20 acres/head grant.
- 1875 Provincial and Dominion governments agree to establish a Joint Commission to settle question of Indian Reserves in British Columbia.

DATE	EVENT
1876	1) Order-in-Council establishes Indian Reserve Commission. 2) The Indian Act is introduced, followed by the establishment of the Department of Indian Affairs. 3) Musqueam Reserve confirmed by Commission, but not adequate in size or meeting government standards. 4) Report from Indian Reserve Commission: Musqueam reserve may be considerably increased by the reclamation of land from the sea.
1876-77	Musqueam reserve (IR) #2 is confirmed and (IR) #3 is allotted.
1879	Musqueam reserve, IR #1 opposite New Westminster is confirmed. An addition of 60 acres to extend the northern boundary of IR #2 is added and IR #2 is confirmed. Lots 8 & 9 Sea Island (IR #3) allotted in 1876 is confirmed.
1880s	Christian missions and the Department of Indian Affairs are now well established in B.C. The residential school system begins: removal of Indian children from home and family for "education and civilization."
1884	Parliament outlaws the potlatch, the major cultural, social, economic and political institution of the Coastal peoples.
1888-89	Legislation first passed to limit fishing by Indian people. Fishing was and is the main economic activity of the Musqueam. Fishery Regulations - food fishing allowed but no sales or barter.

3. TWENTIETH CENTURY

1906	Salish Chiefs hold large assembly and send Chiefs to London to request treaties.
1909	PETITION by Indians of British Columbia to King Edward regarding unsettled claims.
1910	Prime Minister Laurier met Indians' delegation & assured them that their claims would be submitted to Judicial Committee of the Privy Council. Government of British Columbia refuses consent to refer question of Indian title to the Judicial Committee.
1911	Reply of Wilfred Laurier to Friends of Indians of B.C. "The B.C. Government contends Indians have no claim and will not agree to submit title question to Supreme Court... If we can force them into court... we shall surely do so."
1912	Memo sent to Governor General by Friends of Indians of British Columbia requesting government to address & resolve question of Indian title in B.C.
1916	Indians form Allied Tribes of B.C., their first province-wide organization, to seek treaties and adequate reserves.
1921	In London, the Judicial Committee of the Privy Council, still the highest court for Canada, rules that aboriginal title throughout the Empire is a pre-existing right that "must be presumed to have continued unless the contrary is established." Federal officials realize they must prevent B.C. Indians from getting their claims into the courts.

DATE	EVENT
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Page four

1927	Indian Act is amended to make it impossible to pursue land claims. It is now illegal for Indians to take steps necessary to get claims to courts. Shortly after, the Allied Tribes collapses.
1947	Indian people get the right to vote provincially, as a by-product of post-war enfranchisement of other racial minorities.
1949	Nisga'a leader Frank Calder is the first Indian elected to the B.C. legislature.
1951	Concerned about international human rights criticism, the Indian Act is amended to remove the claims prohibition as well as the anti-pollatch provision.
1960	Indian people get the right to vote federally.
1960	The phasing-out of Indian residential schools, established in the 1880s, begins.
1973	The Supreme Court ruled in the Calder case that the Nisga'a held title to their land before European settlers came. The judges split on whether aboriginal title to land still exists. The judges also recognized "aboriginal rights" for the first time in Canadian law.
1975-77	Musqueam submission of Preliminary Statement of General Claim is submitted to the federal government. Not accepted. Musqueam title is said to be superseded by law.
1976	Musqueam Declaration (June 10) is adopted and signed : We the Musqueam People openly and publicly affirm that we hold aboriginal title ... "
1977	1) "XwMuzkw'um: Musqueam Aboriginal Rights to the University Endowment Lands," published by Musqueam Indian Band. 2) Provincial report on the future of UEL does not acknowledge Musqueam claim. 3) Presentation of Musqueam Declaration to Minister of Indian Affairs Warren Allmand.
1984	Musqueam Comprehensive Land Claim resubmitted, under revised federal policy. Government will not accept it for negotiations, due to extent of third-party interests.
1984	Musqueam's Guerin Case establishes Federal Government has fiduciary duty to Indians. Supreme Court of Canada also reaffirms that aboriginal interest in the land in B.C. is a "pre-existing legal right" derived from aboriginal practice and not from any British or Canadian action. In other words, the federal government must protect the interests of aboriginal people, and aboriginal rights existed before Canada became a country.
1985	B.C. Court of Appeal halts logging on Meares Island pending a court case on the Nuu-chah-nulth land claim. Judges observe that claims have been ignored and that negotiations would be more appropriate than court proceedings.

DATE	EVENT
1987	1) Musqueam becomes aware of new plan to develop UEL for housing and a GVRD Park. Applies to court for injunction to prevent conveyance of lands and interference with aboriginal rights and title. 2) Injunction denied. Court suggests Musqueam be given timely notice of decisions to transfer land. Musqueam given permission to appeal.
Dec. 1988	B.C. government announces its intention to transfer UEL title to the Greater Vancouver Regional District for future park development, without advance notice to Musqueam. Federal government reviewing Musqueam land claim.
1989	1) Feb: BC Court of Appeal grants conditional restraining order to prevent conveyance of UEL to GVRD until appeal is heard. 2) April: GVRD agrees to accept the UEL from Province on condition that transfer is without prejudice to any claim the Musqueam may have. Restraining order is lifted. Province does not agree to this condition. 3) Province of B.C. and GVRD proceed to transfer UEL title, subject to conditions imposed by B.C. Court of Appeal decision and without prejudice to the Musqueam Band's claims to UEL.
1990	Musqueam's Sparrow decision, Supreme Court of Canada, restates legal recognition of aboriginal rights to land as traditional "British policy" in Canada, and was the first ruling of SCCOC interpreting Section 35 of the Constitution Act, 1982 as providing "a strong measure of protection" for aboriginal rights. It also ruled that aboriginal and treaty rights are capable of evolving over time and must be interpreted in a generous, liberal manner.
1990	1) B.C. (Social Credit) Premier Bill Vander Zalm announces the Province will negotiate land claims, but will not acknowledge pre-existing title. The federal government agrees to drop its one-at-a-time claims negotiation policy. 2) Oct: The First Nations Summit is established and meets with Prime Minister Mulroney and then the B.C. Cabinet to discuss preparations for negotiations. 3) Dec: Establishment of the tripartite B.C. Claims Task Force to come up with a made-in-B.C., modern-day treaty process.
1991	1) June: Report of the B.C. Claims Task Force acknowledges existence of aboriginal title and recommends tripartite negotiations, on a government-to-government basis, coordinated by an independent B.C. Treaty Commission. 2) First Nations Summit, the B.C. government (now NDP) and the federal government all endorse Task Force recommendations. 3) July: Musqueam Comprehensive Claim accepted for negotiation by the federal government, but deferred to new Treaty Process.
1992	1) In its Throne Speech, the B.C. (NDP) government finally and formally recognizes aboriginal title and also the inherent right of aboriginal peoples to self-government. 2) Sept: Tripartite signing ceremony of the B.C. Treaty Commission Agreement.
Dec. 1993	1) Dec. 15: Musqueam submission of Statement of Intent to B.C. Treaty Commission (BCTC.) 2) Dec. 22: Musqueam Statement of Intent accepted by BCTC.
1994	1) Jan: Musqueam Chief & Council, and Administration, designate the Musqueam Treaty Core Task Group to begin discussions on treaty issues and negotiations. 2) Feb 17: First tripartite meeting with the Treaty Commission is held at Musqueam Elders Centre.
March 21/95	BCTC declares Musqueam ready to enter Stage 3: Negotiation of a Framework Agreement.

DATE	EVENT
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Page six

June 1995	1) June 6: BCTC declares Canada ready to enter Stage 3 negotiations with Musqueam. 2) June 21: B.C. submits readiness report to BCTC. 3) June 28: BCTC declared Musqueam Table ready to begin negotiations.
July 4/95	Tripartite Senior Negotiators Meeting, Musqueam Elders Centre.
Aug. 10/95	Tripartite Senior Negotiators Meeting.
Sept. 19/95	Musqueam Chief & Council meet with Vancouver Mayor and Councilors to discuss the agreement signed by the Province and municipalities related to treaty negotiations.
Sept. 22/95	Tripartite Senior Negotiators Meeting.
Oct. 25/95	Tripartite Senior Negotiators Meeting.
Oct. 25/95	Public Forum, Richmond Inn, Tripartite Public Education Committee (TPEC).
Nov. 17/95	Tripartite Senior Negotiators Meeting, Musqueam Elders Centre.
Dec. 11/95	Motion by Chief and Council to sign the Openness Protocol & Procedures Agreement.
Dec. 20/95	Tripartite Senior Negotiators Meeting, Musqueam Elders Centre.
Jan. 26/96	Tripartite Senior Negotiators Meeting.
Feb. 9/96	Tripartite Senior Negotiators Meeting, Federal Treaty Negotiation Office.
April 18/96	1) Open House, Musqueam Treaty Office, for Musqueam community. 2) Family Group Dinner.
May 8/96	Open House, Musqueam Treaty Office, for Musqueam leaseholders.

Musqueam Treaty Directorate 6735 Salish Drive Vancouver, B.C. V6N 4C4
Phone: 604-263-3261 Fax: 604-263-4212

Musqueam DECLARATION

We, the Musqueam people openly and publicly declare and affirm that we hold aboriginal title to our land, and aboriginal rights to exercise use of our land, the sea and fresh waters, and all their resources within that territory occupied and used by our ancestors, namely:

The lands, lakes and streams defined and included by a line commencing at Harvey Creek in Howe Sound and proceeding Eastward to the height of land and continuing on the height of land around the entire watershed draining into English Bay, Burrard Inlet and Indian Arm; South along the height of land between Coquitlam River and Brunette River to the Fraser River, across to the South or left bank of the Fraser River and proceeding downstream taking in the left Bank of the main stream and the South Arm to the sea, including all those intervening lands, islands and waters back along the sea shore to Harvey Creek, AND, the sea, its reefs, flats, tidal lands and islands adjacent to the above described land and out to the centre of Georgia Strait.
(These lands and waters are described on the map accompanying this declaration.)

We, the Musqueam people, are members of the Musqueam Indian Band and/or persons of one quarter Musqueam Indian Ancestry, descended from those Hunkw?num? speaking people who from time immemorial occupied used and gained their livelihood from those lands, waters and seas as described above.

Our ancestors aboriginal right and our aboriginal right, is to live upon and travel over our aboriginal lands, seas and waters without foreign control or restriction, to utilize, trade and consume all the resources and products of those lands, waters and seas. It is our right to govern ourselves and our communities, to uphold and determine our own customs, beliefs and laws.

Neither we nor our ancestors have ever given up, extinguished or diminished our aboriginal rights and title by treaty or agreement with any foreign government or power. We have never considered the bits of land called "Indian Reserves" as compensation for our lost rights and cannot consider them as adequate compensation.

We have never accepted or agreed to the right of governments of Canada or British Columbia, or their agents, to tell us how to run our own affairs or determine how we should live our lives.

We, the Musqueam people, hereby declare our intent to exercise our aboriginal rights, to restore to our own use sufficient traditional resources to enable us and our descendants to live as distinct and independent people in our own land.

We announce our intent to obtain compensation for loss of resources and denial of their uses, where these have been destroyed or exploited by others, or where they cannot be restored.

We announce our intent to establish control of our own communities and our own resources in order to control, determine, and guarantee our future.

This is our aboriginal right; and a basic, universal human right.

Musqueam Indian Band
Vancouver, British Columbia.

Dated: Vancouver
June 10th 76

Chief Albert T. Smith
Chief Albert T. Smith

George A. Smith
Councilman George A. Smith

Michael Smith
Councilman Michael Smith

Concillor George Smith
Concillor George Smith

Concillor George Smith
Concillor George Smith

Concillor George Smith
Concillor George Smith

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3. sun'iq
4. zum'g'mulis
5. uyul'mux
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9. q'oluxun
10. H'om'usum'
11. xq'imul'g'ecu
12. m3il'
13. x'md'z'yum
14. x'acul'k'
15. M'ug'um
16. x'y'g'yul
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18. x'yulsum'at'sum
19. w'og'auzun
20. x'g'olux'qas
21. unx'icun'

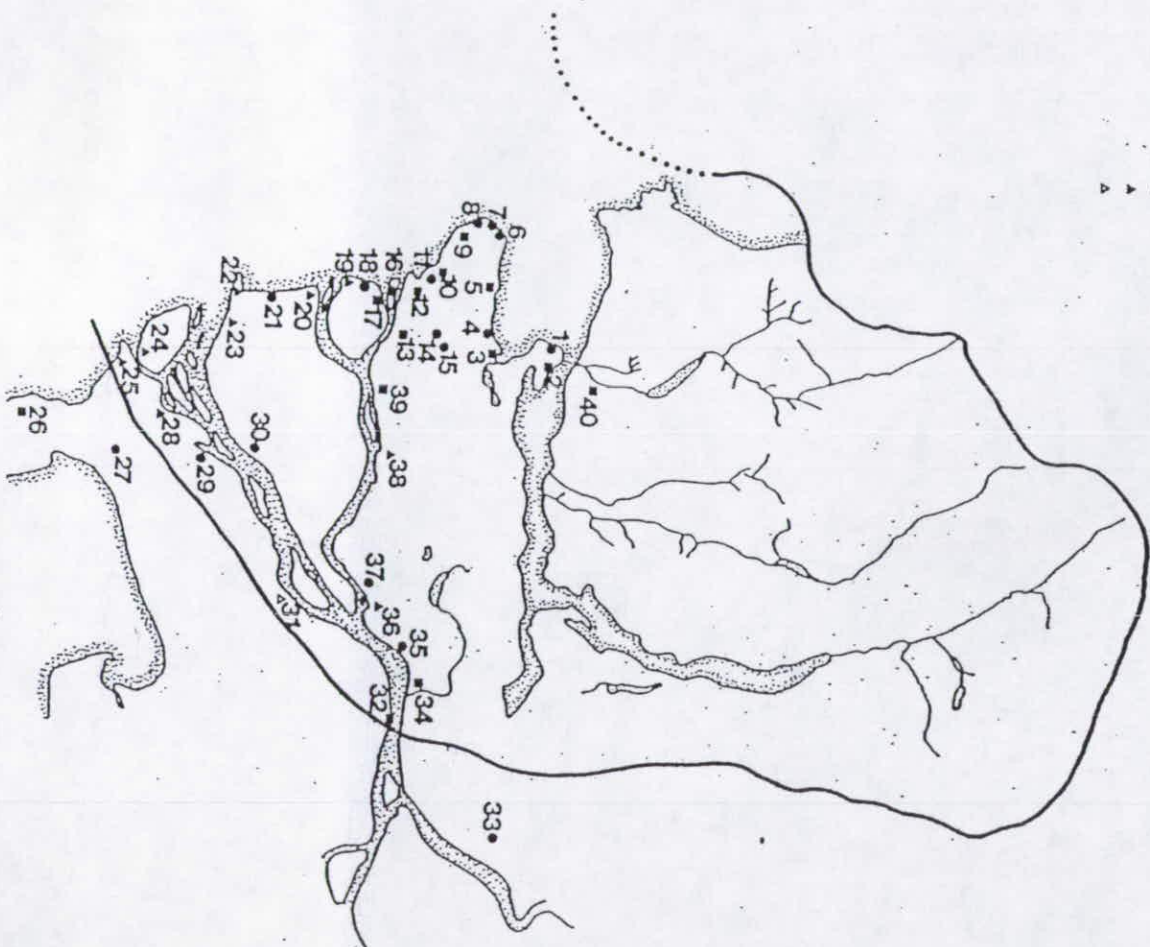
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Lumberman's Arch
Kililano

Spanish Banks

M'usqueam

Iona Island
Sea Island

Terra Nova



22. q'uy'x'x'
23. q'7'ayum
24. ul'eqsun
25. x'7'icun
26. x'co'asun
27. apul'xun
28. x'olux'qun
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30. x'olilux
31. x'w'ec'qun'
32. q'ig'yl
33. x'mim'usum'
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36. x'k'ux'qun'
37. y'w'ul'x'v
38. x'ugul'emuz
39. x'usum'
40. x'mul'cun'
41. x'w'ec'qun'

Dry Point

Washam

Canoe Pass

Tawwasun

Ladner

George Massey Tunnel

Woodwards Landing

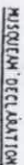
Patullo Bridge

New Westminster

Marpole

Capilano Creek

Bone Island



The undersigned Musqueam People make this our Declaration of Aboriginal Rights.

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John A. Smith
 Charles A. Smith
 George A. Smith
 X (Mable D.)
 Mrs. Bernadette
 Edith A. Smith
 Elizabeth A. Smith
 Joseph A. Smith
 William A. Smith
 Mary A. Smith

[illegible]

Alfred Thayer
 Nathan Barclay
 Oliver Campbell
 Mary Foster
 Mont. R. Lewis
 Oliver Swanwick
 Gerald Van der
 Zand
 Lang. Lawrence

Chief Alden V. Harkin

[illegible]



ABOUT US

Across Canada, since 1857 First Nations have been governed and restricted by the sections of the Indian Act. In the last twenty years, some First Nations in cooperation with the Federal government have implemented responses to these restrictions. West Bank First Nation and other First Nations have signed Self Governance Agreements that grant them greater jurisdiction over their daily and long term activities. Others, like In-SHUCK-ch Nation have found a way to work together. Officially we are still limited by the rules of the Indian Act, but practically, we are implementing what we will have once treaty has been completed.

In-SHUCK-ch Nation Interim Government is composed of the

elected Chiefs and Council of the Douglas, and Samahquam Bands, and the traditional Chief and Council of the Skatin Band. Even though the three Bands are still under the jurisdiction of the Department of Indian Affairs and Northern Development, we have joined together to make plans for present and future community needs. In-SHUCK-ch Nation meets on a monthly basis and reviews the direction of the treaty negotiations, current issues affecting the traditional territory, as well as potential economic development.

currently receives the funding from the B.C. Treaty Commission and employs approximately twenty employees. At this time, the majority of the employees are engaged in the treaty negotiations. We anticipate in the next year or so we will find access to other sources of funding, which will permit us to hire more community members and diversify our activities.

In-SHUCK-ch Nation

41290-B RR1 Lougheed Hwy
Deroche, BC, V0M 1G0
Ph: 604-820-6873
Fx: 604-820-6847
www.inshuckch.com

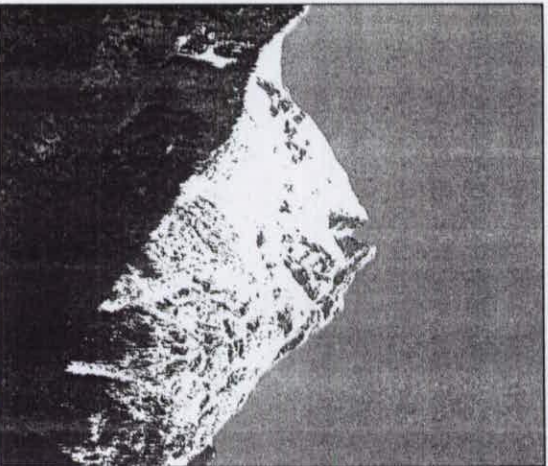
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In-SHUCK-ch Flood Story

*A Storied Land:
The Flood and the Distribution of the Lillooet People*

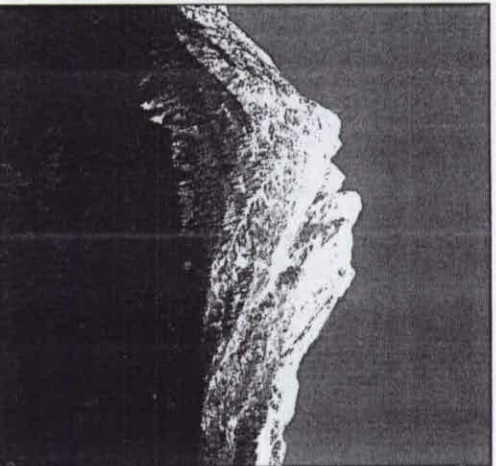
Many ethnographers in the past have documented the history and culture of the Lillooet people. All of them captured the importance of the land in the Lillooet culture. The following story illustrates this connection.

The picture (at left) is seen on maps of British Columbia as Gunsight Mountain, it can be found on the northwestern end of the Little Lillooet Lake.



In-SHUCK-ch Flood Story

continued from front



From some angles In-SHUCK-ch mountain bears resemblance to Ntci'nenmkin or his brother praying for the flood waters to recede.

In the *Ucwalnitcwt's* (lower Lillooet dialect), the name of this mountain is pronounced *Nsvqts* (In-SHUCK-ch), meaning "split like a crutch" (referring to the split precipice at its peak.) In-SHUCK-ch has great significance in the origin stories of the Lillooet. The following version was acquired by James Teit, an ethnographer working for the Jesup North Pacific Expedition, in 1912:

All the Lillooet people lived together around Green Lake, and for some distance below Green River. At the time there came a great and continuous rain, which made all the lakes and rivers overflow their banks, and deluge the surrounding country. When the people saw the waters rise far above the ordinary high-water mark, they became afraid.

A man called Ntci'nenmkin had a very large canoe in which he took refuge with his family. The other people ascended the mountains for safety; but the water soon covered them too. When they saw that they would probably be drowned they begged Ntci'nenmkin to save their children. As for themselves, they did not care. The canoe was too small, however, to hold all their children: So Ntci'nenmkin took one child from each family, -a male from one, a female from the next, and so on.

The rain continued falling and the water rising, until all the land was submerged except the peak of the high mountain called Split (Nci'kata). [The mountain is situated on the West Side of the lower end of Lillooet Lake and is also known as In-SHUCK-ch.]

The canoe drifted about until the water receded, and it grounded on Sminelc Mountain. Each stage of the water's sinking left marks on the side of this mountain. [This mountain is just opposite Pemberton Meadows, to the northeast, and is rather low and flat. It has a number of flat terraces on its side, which are said to be marks of the receding flood.]

When the ground was dry again, the people settled just opposite the present site of Pemberton. Ntci'nenmkin with his wives and children settled there, and he made the young people marry one another. He sent out pairs to settle at all the good food places though the country. Some were sent back to Green Lake and Green River; others were sent down to Little Lillooet Lake and along the Lower Lillooet River; and some were sent up to Anderson and Seton Lakes. Thus was the country peopled by the offspring of the Green Lake People.

(Teit, James. 1912. Traditions of the Lillooet Indians of British Columbia. *Journal of American Folklore* 25:287-371)

Declaration of the Lillooet Tribes, May 10, 1911

To whom it may concern:

We the underwritten chiefs of the Lillooet tribe (being all the chiefs of said tribe) declare as follows:

We speak the truth, and we speak for our whole tribe, numbering about 1400 people at the present time.

We claim that we are the rightful owners of our tribal territory, and everything pertaining thereto. We have always lived in our country; at no time have we ever deserted it, or left it to others. We have retained it from the invasion of other tribes at the cost of our blood. Our ancestors were in possession of our country centuries before the whites came. It is the same as yesterday when the latter came, and like the day before when the first fur trader came. We are aware the B.C. government claims our country, like all other Indian territories in B.C.; but we deny their right to it. We never gave it nor sold it to them. They certainly never got the title to the country from us, neither by agreement nor conquest, and none other than us could have any right to give them title. In early days we considered white chiefs like a superior race that never lied nor stole, and always acted wisely, and honorably. We expected they would lay claim to what belonged to themselves only. In these considerations we have been mistaken, and gradually have learned how cunning, cruel, untruthful, and thieving some of them can be. We have felt keenly the stealing of our lands by the B.C. government, but we could never learn how to get redress. We felt helpless and dejected; but lately we begin to hope. We think that perhaps after all we may get redress from the greater white chiefs away in the King's country, or in Ottawa. It seemed to us all white chiefs and governments were against us, but now we commence to think we may yet get a measure of justice.

We have been informed of the stand taken by the Thompson River, Shuswap, and Okanagan tribes, as per their declaration of July 16th, 1910. We have learned of the Indian Rights Association of B.C., and have also heard the glad news that the Ottawa government will help us to obtain our rights. As we are in the same position in regard to our lands, etc., and labor under the same disadvantages as the other tribes of B.C., we resolved to join with them in their movement for our mutual rights. With this object, several of our chiefs attended the Indian meeting at Lytton on Feb. 13th, 1910, and again the meeting at Kamloops on the 6th Feb. last. Thereafter we held a meeting ourselves at Lillooet on the 24th Feb. last, when the chiefs of all the Lillooet bands resolved as follows:

First- That we join the other interior tribes affiliated with the Indian Rights Association of the Coast.

Second- That we stand with them in the demand for their rights, and the settlement of the Indian land question.



Mkasusa (Chief Harry Peters),
one of the signers of the Lillooet
Declaration of 1911.
Photo supplied by Eppa

Third-That we agree unanimously with them in all the eight articles of their Declaration, as made at Spences Bridge, July, 1910.

In conclusion, we wish to protest against the recent seizing of certain of our lands at "The Short Portage," by white settlers on authority of the B.C. government. These lands have been continually occupied by us from time out of mind, and have been cultivated by us unmolested for over thirty years. We also wish to protest against the building of railway depots and sidings on any of our reservations, as we hear is projected. We agree that a copy of this Declaration be sent each to the Hon. Mr. Oliver, the Superintendent of Indian Affairs, the Secretary of the Indian Right Association, Mr. Clark, K.C., and Mr. McDonald, Inspector of Indian Agencies.

(Signed)

JAMES NRAITESKEL, Chief Lillooet Band
JAMES STAGER, Chief Pemberton Band
PETER CHALAL, Chief Mission Band
JAMES, Chief Seaton Lake Band
JOHN KOIUSTGHEN, Chief Pauslko Band
DAVID EKSIEPAULUS, Chief No. 2 Lillooet Band
CHARLES NEKAULA, Chief Nkempts Band
JAMES SMITH, Chief Tenass Lake Band
HARRY NKASUSA, Chief Samakwa Band
PAUL KOITELAMUGH, Chief Skookum Chuck Band
AUGUST AKSTONKAIL, Chief Port Douglas Band
JEAN BAPTISTE, Chief No. 1 Cauese Creek Band
DAVID SKWINSTWAVUGH, Chief Bridge River Band
THOMAS BULL, Chief Slahoose Band
THOMAS JACK, Chief Anderson Lake Band
CHIEF FRANCOIS
THOMAS ADOLPH, for La Fountain Indians

In-SHUCK-ch "Bands"

In-SHUCK-ch is composed of three First Nations communities—Douglas, Skatin, and Samahquam—located within the lower Lillooet River Valley in southwestern British Columbia, Canada. Their traditional territory is bounded in the west by the headwaters of the Mamquam River, in the south by the heads of Pitt and Stave Lakes, and in the east as far as the headwaters of the tributaries draining into the Fraser Canyon. The cities closest to their

traditional territory are Pemberton and Mt. Currie in the north, and Harrison Hot Springs and Agassiz to the south.

The Douglas, Skatin and Samahquam communities are related through familial ties as well as culturally and linguistically. They are the southernmost of the four divisions making up the Lillooet ethnographic group. Their language, *Ucwalnícwts*, is one of

many making up the Interior Salish language family. However many aspects of In-SHUCK-ch culture are similar not only to the Thompson (Nlák'apmx) and Shuswap (Secwepemc) on the British Columbia Plateau, but also to the lower Fraser River (Halkomelem) and Squamish groups, due to their proximity.

The Lillooet River/ Harrison Lake corridor has been the lifeblood of

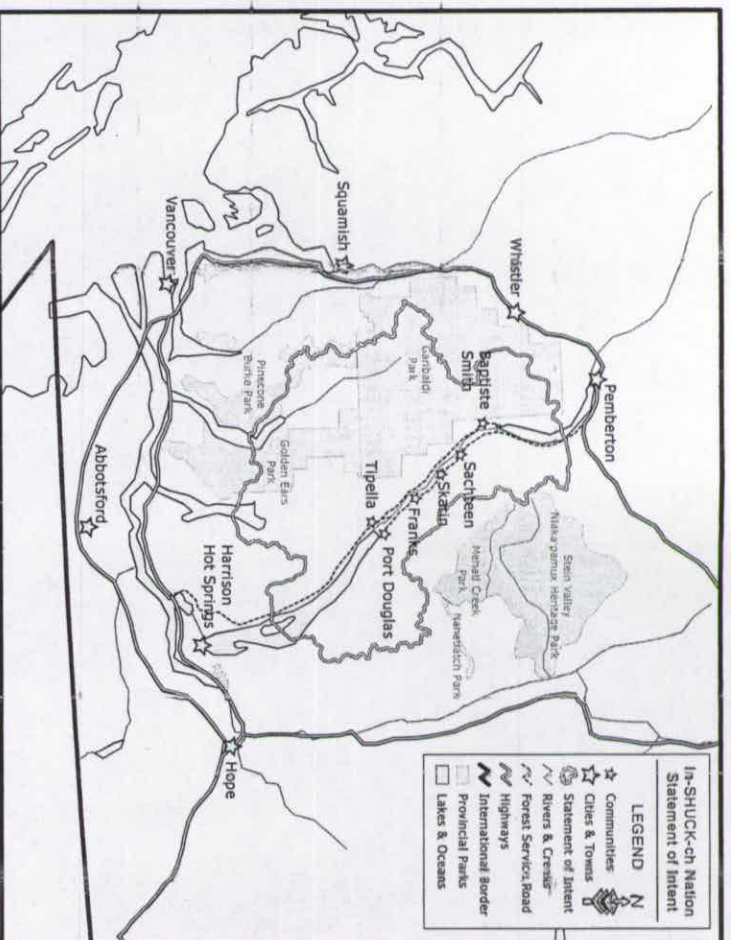
the In-SHUCK-ch since time immemorial, and their connection to the land remains an important factor in their cultural identity. They continue to make use of the salmon, the black-tailed deer, the berry patches and root gathering areas on which they subsisted for thousands of years. The red cedar tree played an important role in their clothing, basketry, and other manufactures, and still is an integral part of their ritual and ceremony.

In-SHUCK-ch traditional territory was an important focal point of activity in the colonial history of British Columbia, since it was the earliest route of travel to the Cariboo Gold Fields. Later the area was visited by Roman Catholic missionaries, who converted the communities to Christianity; and the Department of Indian Affairs, who allotted the Indian Reserves on which the communities are located today.

Samahquam Nation

The recently re-constructed community of Baptiste-Smith, located at the southwest end of Little Lillooet Lake on the Lillooet River system, is the newest of those along the Lillooet River. It is the current residence of members of the Samahquam [shah-MAH-kwum] Nation, who had previously lived on the Samahquam Reserve (I.R. 1) about 5 kilometres south of Baptiste-Smith (I.R. 1b). Although the houses on this reserve are fairly new, the site on which it lies has been the location of a village for centuries, perhaps even millennia. The village was known to occupy both sides of the foot of Little Lillooet Lake. The discovery of significant prehistoric artifacts at Baptiste-Smith has indicated that this site was an important one in the past. In the late 1800's this land was pre-empted by a member of the Samahquam Nation.

Members of the Samahquam Nation began to leave the old community of Samahquam in the 1950's, dispersing to other reserves where economic opportunities were to be found. The village of Samahquam, according to the elders, had been the home of the Samahquam Nation since time immemorial. The presence of large cultural depressions, indicative of an ancient form of housing, is testament to that fact. The Harrison-Lillooet



map courtesy of Josh Alexander



wagon road came through this area before it was allotted as a reserve. Reserve allocations were made in two waves, once in 1881 by the Reserve Commission and again in 1916 by the Royal Commission on Indian Affairs.

The southeast end of Little Lillooet Lake, adjacent to Baptiste-Smith, had been the site of a small town in historic times. This town was known as 29-Mile House, and at one time was the end of the first portage along the Harrison-Lillooet route. At that same time it was the point of embarkment for steamships, which traveled from the foot of Little Lillooet Lake through to Lillooet Lake and on to Port Pemberton (the current site of Mount Currie). 29-Mile House was built beside the eastern arm of the native village. Remnants of this old town can still be seen today at this place.

The majority of schoolchildren from this community attend the Xitlaciw community school in Mount Currie, and Pemberton Elementary. The majority of high school students living on reserve attend the Mount Currie School, Pemberton Secondary, or Mission Secondary.

The Samahquam Nation intends on increasing the number of houses on the Baptiste-Smith I.R. 1b reserve. Plans for construction are slated for the next few years. They are also planning on erecting an elder's fish camp at the outlet of Little Lillooet Lake as part of their construction plans.

Skatin Nations

The community of Skatin (or Skookumchuck) is located on the east side of the Lillooet River, on the 19-Mile Post of the old Harrison-Lillooet wagon road (about 35 kilometres from the head of Harrison Lake). Before the arrival of European settlers, this community was considered to be the largest on the lower Lillooet River, comparable in size to the pre-contact village of present-day Mount Currie (or Lilwat'ul). A moderately sized waterfall on the Lillooet River, about 1 kilometre north of the community, had a significant effect on the size of the community in prehistoric times as well as today. The fall is now commonly known as Skookumchuck Rapids, but the Ucwalmicw [oo-kwal-MEWK] (Lower Lillooet dialect) word for this fall is gmemps (k-MEMP-sh). This site was and remains to be a very abundant fishery, the most abundant on the Lillooet River. Colonial settlers and ethnographers have noted it in historic documents as early as the late 1850's.

At one time, the people of Skookumchuck (Chinook Jargon for 'swift water', alluding to gmemps) inhabited both sides of the Lillooet River at this point, but the west community has since been absorbed into the east. The earliest reserve allotment for Skatin in historic documentation was made in 1864 by the magistrate at Port Douglas. Reserves were formally surveyed on three occasions by the Department of Indian Affairs - twice by the Reserve Commission in 1881 and 1897, and after the Royal Commission on Indian Affairs in British Columbia in 1916.



While the majority of their reserves lie along the Lillooet River, one of them lies at the southern edge of Glacier Lake, almost 2000 feet above the Lillooet River. This reserve was used for planting crops in the early 1900's. Glacier Lake was also a very important resource acquisition area for the people of Skookumchuck.

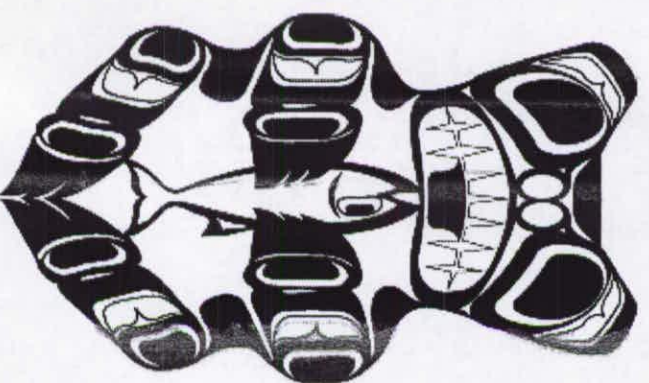
One distinctive feature of the community of Skookumchuck is their famed Holy Cross Catholic Church, which stands in the centre of the community. The church was built by members of the Douglas, Skatin and Samahquam Bands between 1895 and 1906. It was initiated by the priests of the order of Oblates of Mary Immaculate, the missionary order that converted the majority of the Lillooet to Christianity. The church is Gothic in style, and is apparently the third church built on or near the site of the first, which was built in the 1860's. The people of Skookumchuck used the money they earned from trapping to pay for the panes of stained glass used for the windows, which were imported from Italy. The rest of this magnificent church is the result of native craftsmanship.

The community of Skatin also supports an elementary and junior high school (grades K-9), known as the Head of the Lake School, for the children of In-SHUCK-ch members, the majority of which are from Skatin and Tipella. Forty-four students currently attend this school. The school also informally supports students taking courses by correspondence.

Douglas First Nation

The community of Douglas is situated at the northern end of Little Harrison Lake, which is connected by the Douglas Channel to the much larger Harrison Lake. This is the southern most of the In-SHUCK-ch community and also of the entire Lillooet linguistic group. Another community on the west side of the Lillooet River, commonly known as Tipella, is affiliated with the community of Douglas, since most of the members of Xáxtsa [HAHK-cha] Nation (commonly known as the Douglas Band) presently live here.

The name 'Port Douglas' originates from the colonial period, when the town, one of the earliest to be established in British Columbia, was erected adjacent to the present First Nations community in 1858. It was the starting point on the famed Harrison-Lillooet wagon road, also known in historic times as the Douglas Portage. It was named after James Douglas, the first Governor for the Province of British Columbia, who spearheaded the effort to construct the road. Thousands of miners from all over the world stopped in Port Douglas before undertaking on this less than comfortable trail, which led to the Fraser River and on to the Cariboo gold fields. The town reached its economic peak between 1859 and 1860, but after the completion of the Cariboo wagon road through the Fraser River Canyon, traffic through Port Douglas was re-routed, and the town was virtually abandoned by 1865. The reserve beside Port Douglas was originally



allotted in 1859 by the magistrate of the town, but the current reserve allotments were first surveyed in 1884 by the Reserve Commission of the Department of Indian Affairs.

The lot on which the town of Port Douglas stood eventually became a logging camp for a number of different logging companies. The community of Douglas reached its economic peak in the 1950's when residents from the communities up the Lillooet River stayed at Douglas during the summer months, working in the logging industry. Port Douglas was also used as a launch point for travel down Harrison Lake to New Westminster. Many members of the communities of Douglas, Skatin (Skookumchuck), and Samahquam traveled to Agassiz and Hammersley to pick hops and berries. Although they began hop-picking in the early 1900's, this activity did not reach its peak until the 1940's and 1950's. They would also travel to New Westminster and Steveston, where they were employed to fish for the canneries; and to Vancouver, where they sold their furs to the Hudson's Bay Company.

The forestry companies have since moved out of Port Douglas, the nearest one being the Spring Creek Logging Camp on the west side of Harrison Lake. A mining company now inhabits the logging camp at Port Douglas. There are no traces left of the historic town of Port Douglas, save for an historic cairn erected in 1958, which marks its location. Only a few families presently inhabit the Douglas community, but many hope to return to it, once the treaty is completed. It is hoped that the treaty will allow members to build new homes and create the kinds of economic opportunities that were once so attainable in their cherished community.

The BC Treaty Process

In British Columbia, the Provincial and Federal governments created the British Columbia Treaty Commission in 1992 to oversee the management of modern day treaties in this province. We saw this as a very tangible opportunity to change some of the conditions in our communities. Rather than continuing to wait and hope that conditions will change, this process allows us to take an active role in determining our future. Success-

ful treaty negotiations will legislate the ability to govern ourselves, to make our own laws concerning our community, to be entrepreneurs and participate in the Canadian economy, to raise our children to be proud of their lineage, and to use and protect our traditional territory and its resources in ways that are appropriate to us.

In-SHUCK-ch is proud to claim that our commitment to this

For more info:

In-SHUCK-ch Nation
41290-B RR #1 Loughheed Hwy
Deroche, BC, V0M 1G0

Ph: 604-820-6873
Fx: 604-820-6847
E: general@insluckch.com
Web: www.insluckch.com

Jessica Sullivan
Communications Coordinator
Email: jessica.sullivan@insluckch.com

November 19, 2008



process was so strong, that we were first to submit our Statement of Intent to the British Columbia Treaty Commission. We have progressed, despite many setbacks and are currently engaged in completing a Final Agreement (Stage 5 of the process).

www.insluckch.com



ÚCWMÁLMICW n e w s l e t t e r

Volume 6 Issue 8 August 2008

Fraser Valley Aboriginal Child & Family Services Society



Pauline J. Peters
pauline.peters@inshuckch.com

The child welfare interim board of directors, also known as the project team has been working hard to complete the work in a timely and effective manner.

sittings have taken place. For those inquiring minds, I have attended 21 of the 27.

In broad terms the mandate of the interim board are as follows:

As part of the team representing the In-SHUCK-ch Nation's voice through the Fraser Salish Child & Family Services Society (FSCFSS), I have made it my business to attend as many of the various meetings, formal training sessions, sub-committee meetings and consultation sessions as possible. My logic is two-stroke, to fully participate and to be aware of the outcomes of these meetings and to maintain a presence. From December of 2007 to mid July of 2008 approximately 27

- Create a New Non-Profit Society to Eventually Assume Oversight for the New Child & Family Welfare Agency to Serve the Families of the Fraser Valley

- Aboriginal Communities,
- Create Bylaws & Constitution in compliance to the Society's Act,
- Register and Incorporate the New Society,
- Develop a Strategic Plan,
- Develop a Management Plan,
- Develop Committees and a Membership,
- Post for an Executive Director (ED), and participate in the selection of a new ED,
- Hire a New ED,



Above: Participants of Green Day pose for a group photo after a day of helping to beautify their community. Participants collected garbage and won fun prizes. To read more turn to page 2.

- Develop a Dispute Resolution Model,
- Develop a Communications Plan,
- Plan for an Annual General Meeting in September or October.

In June, our activities consisted of Governance Sub-Committee working sessions, developing a draft

Continued Families p 5

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Special Feature

The Second Annual Green Day Clean-Up in Tipella and Douglas



Above: Wayne Chambers and Kelly fill their bags up with garbage.

Dave Knox

The kids of Douglas and Tipella spent some serious time, in the heat, picking up trash in both Tipella and Douglas over the weekend of July 12 and 13th. Over 60 bags of garbage were collected, four trays of cookies were consumed and two igloo jugs of apple juice were drunk....hot work.

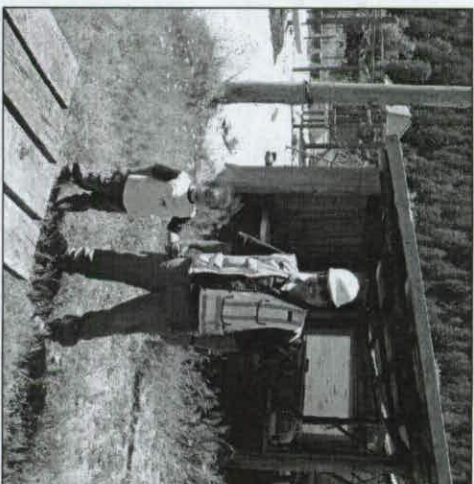
Every kid who participated received \$2.00 for every bag they collected. The weekend winners received a new bike or a \$200 equivalent from Canadian Tire.

In the Boy's category: Sean Sam

In the Girl's category we had a tie: Alexandria Myrtle

Special thanks to:

• T.J., who is only 3 years old, but collected two bags



Above: T.J. and Anthony take a break from clean-up to pose for a photo.

- The parents who helped out and Alma for organizing
- Sodexo and Kiewit for the juice, cookies and garbage bags.
- Mark Linger for hauling the trash away.

'Very Special' thanks to Daniel McMurdo and Wayne Chambers from CEI for 'shepherding' the whole event. Thanks guys.

Newsletter Deadline

Please note that the deadline for submissions to the September newsletter is earlier than usual.



The deadline is:

Monday, August 11, 2008

Newsletter Submissions

All members are welcome to announce any upcoming events, such as anniversaries, birth announcements, or meetings. Poems, artwork, thoughts, articles and letters are welcome. The next newsletter deadline is **Monday, August 11th, 2008**. Please contact the newsletter editor at the In-SHUCK-ch office in Deroche or write to:

Jessica Sullivan/U'cwalmicw Newsletter
41290-B RR#1 Loughheed Hwy.
Deroche, BC V0M 1G0
Ph: 604-820-6873
Fax: 604-820-6847
Email: ucwalmicw@inshuckch.com

Editorial Policy

U'cwalmicw is produced monthly by In-SHUCK-ch Nation. Our purpose is to inform readers about the In-SHUCK-ch treaty-making process. We will gladly accept signed comments, questions and opinions about our newsletter and will consider withholding contributor's name if desired. We reserve the right to edit for grammar, space and sensitivity.

Individual articles from the *U'cwalmicw* may be reprinted, photocopied or redistributed with permission from the *U'cwalmicw* and provided the date of publication and source of the material is indicated. Please notify *U'cwalmicw* at ucwalmicw@inshuckch.com if you would like to reprint an article. Kúk'wstum'ekacw.



Regional and Community Treaty Informational Gatherings



Mark your calendars with these important dates and locations. For more details on the gathering in your area, please contact your NTG member or the Deroche office at 604-820-6873.

REGIONAL GATHERINGS:

Mission

Monday, August 18, 2008
5 - 9 pm (dinner provided)
33150A First Ave., Mission
Indian Friendship Centre
Contact Shawn, 604-615-8109

Chilliwack

Wednesday, August 20, 2008
5 - 9 pm (dinner provided)
Location TBA
Contact Shawn, 604-615-8109

New Westminster

Saturday, August 16, 2008
12 - 4 pm
St. Barnabas Church
1010 - 5th Avenue
Contact Shawn, 604-615-8109

COMMUNITY GATHERINGS:

Skatin:

Tuesday, August 19, 2008
5 - 9 pm (dinner provided)
Band Sub Office
(Former HLS Bldg)
Contact Vern, 778-231-4957

Tipella

Thursday, August 21, 2008
Time TBA
Douglas Administration Office
Contact Sly, 604-751-3608

Baptiste Smith

Date and Time TBA
Baptiste Smith Multiplex
Main Room
Contact Sly, 604-751-3608

ELDERS GATHERINGS:

Skatin

Sunday, August 23, 2008
6 pm - 8 pm
Band Sub Office
(Former HLS School Bldg)
Contact Joe, 604-615-7027

Deroche

Sunday, August 31, 2008
10 am - 5 pm
In-SHUCK-ch Admin Office
41290-B Lougheed Hwy
Deroche, Contact Joe,
604-615-7027

In-SHUCK-ch Nation GENERAL ASSEMBLY:

Saturday, August 9, 2008 • 10 am - 4 pm
Tsek Campground

Topic of Discussion: "Building Healthy Communities"

Please bring your own plate, utensils, chair, drinking water, insect repellent and sunscreen.

For more information, please contact Shannon Chapman, 604-820-6873 or see the ad on page 4.

Treaty Information

In the Works...

- The **siq'úta dance program** is coming to an end. Come out and support the young dancers at In-SHUCK-ch Days 2008. To learn more contact Kerry Giesbrecht: 604-820-6873 or email kerry.giesbrecht@inshuckch.com
- **In-SHUCK-ch Days** is coming up August 23 -24, 2008. We hope to see you there!
- Keep your eyes peeled for new signs in the territory as part of the **amawilc** project. See page 7 for more details.

Are you opposed to treaty?

SEND YOUR LETTERS AND COMMENTS ON TREATY TO:

In-SHUCK-ch Nation
c/o Jessica Sullivan
41290-B Lougheed Hwy RR#1
Deroche, BC, V0M 1G0
Fax: 604-820-6873
Email:
ucwalmicw@inshuckch.com

Our letter policy will apply to all submissions. Letters should be roughly 250 words and are subject to editing for clarity, legality, taste and length. Unsigned letters will be reviewed and may not be published. Publication is not guaranteed. The *Úcwalmicw* reserves the right to also publish letters electronically on our website.



**Douglas First Nation
General Assembly**



Date: Sunday, September 21, 2008

Location: Tipella

Time: 10 am

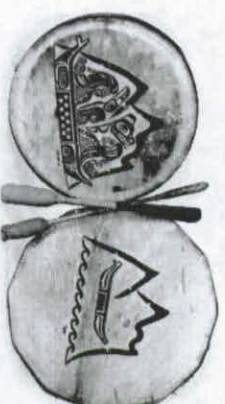
Issues to be discussed:
Power Projects, Band Updates, Treaty Updates,
Hydro Updates and more...

Compensation: \$25.00 per member (age limit to be determined)
and gas receipt re-imbursements



**In-SHUCK-ch Nation
General Assembly**

Saturday, August 9, 2008
10 am - 4pm
Tsek Campgrounds
(campgrounds have been reserved for this event if you would like to camp).



Discussion:
Building Healthy Communities

Lunch provided. Everyone is requested to bring their own plate, utensils and cup. You may also want to bring your own lawn chair, drinking water, sunscreen and insect repellent.

The General Assembly Committee wants your feedback! Let us know if you have any suggestions for future topics.

Please contact: Brenda Lester, Jeanette Phillips, Sylvester Sam or Shannon Chapman with your ideas

■ ■ Families

Continued Families from Front

Constitution and Bylaws, the ED posting and qualifications and interview processes, Elders Consultations with the Sto:lo House of Elders, and the Sto:lo Tribal Council, Chehalis, Méitis and the In-SHUCK-ch Nation Eldershops.

The name, Fraser Valley Aboriginal Child & Family Services Society was registered in June of 2008 on an interim basis and is subject to change based on the input of the constituent communities within the Fraser Valley region. A logo and perhaps even an appropriate catch phrase may also need to be considered as well. For the creative and artistically inclined, this could be an opportunity for your artistic talent to be showcased and legendary.

In July, most of the project team received three days of Board of Directors training that is specific to child welfare agencies. The draft Constitution and Bylaws still require review and revision, and hopefully they can be adopted in August. The posting for the ED position and qualifications were reviewed, accepted and posted. A committee or the entire board will be the hiring panel for the ED, however this item has not

Fraser Valley Demographics

12,996 +/- Total population of Aboriginal People living in the Fraser Valley Catchment Area
Independent Sto:lo Communities

Chehalis -- 976 (1146 +/-)

equal to 8% of the total Aboriginal Population in FV

• Yale

• Boston Bar

• Union Bar

Peters -- These 4 communities are equal to 3% of the Total Aboriginal Population in FV

Sto:lo Nation Society

Sto:lo Nation Society

• Aitchelitz

• Leq'á'met First Nation

• Matsqui

• Popkum

• Skawahlook

• Skowkaile

• Squila

• Tzeachten

• Yakeakwioose

equal to 15% of the Total Aboriginal Population

been fully discussed, and explored to determine the best practice. Having said that, it would be desirable to have the applications reviewed, candidates short listed and to possibly have even hired an ED before the close of August.

Meetings will occur in both July and August with the representatives of the Ministry of Children & Family Development (MCFD), Indian and Northern Affairs Canada (INAC), and the current senior managers of Xyolhemeylh Child & Family Services (XCFS).

To assume the responsibility for the delivery of child welfare services and programs, Band Council Resolutions (BCRs) from all of the aboriginal communities within the Fraser Valley region, must be submitted to

substantiate legitimacy, and to grant legal authority, eligibility and access to funding for the new agency.

All stakeholder communities must be represented, and their input is invaluable to the project team, and the future board in order to operate in a manner that is respectful, respected, accountable, open and foremost diligent in our, and their affairs. So a safe assumption to make is that the leaders of the SNS, FSCFSS as well as the independent Sto:lo communities whom are not associated or affiliated with SNS, STC, or FSCFSS will also be consulted with during this same time frame.

In August flowing into September, it is anticipated that the plan for annual

Continued Families p 6

INDIAN REGISTRATION ADMINISTRATORS

DEBRA SMITH

Samahquam Nation

PO Box 610

Mt. Currie, BC, V0N 2K0

Phone: 604-894-3355

Fax: 604-894-0031

Email:

debra4sam_bsdww@yahoo.ca

JANE SAM

Douglas First Nation

PO Box 606

Mt. Currie, BC, V0N 2K0

Phone: 894-3365

Toll free: 1-888-894-3365

Cell: 604-302-3060

Fax: 1-600-700-9238

Skatin First Nations

PO Box 190

Pemberton, BC, V0N 2L0

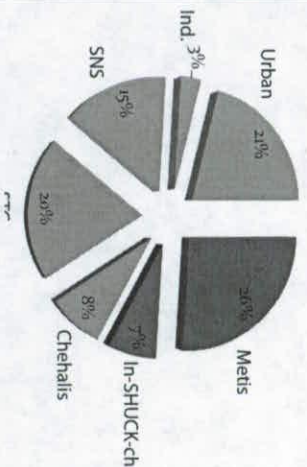
Call LSTC to contact:
604-894-0021

■ Families

Sto:lo Tribal Council

Sto:lo Tribal Council
Chawathil
Cheam
Katzie
Kwantlen
Kwaw Kwaw Apilt
Scowilz
Seabird Island
Shx'ow'hamel
Sumas
Soowahlie
equal to 20 % of the Total Aboriginal Population in FV

Fraser Valley Aboriginal Population



Urban Aboriginals - FNs, Metis & Inuit Population

Urban
equal to 21% of the Total Aboriginal Population in FV
Metis - 3500 Citizens
equal to 26% of the Total Aboriginal Population in FV
In-SHUCK-ch Nation - 12/31/07 931 Citizens
601 +/- in the Fraser Valley/Vancouver region (equal to 70 %)
equal to 7% of the Total Aboriginal Population in FV

Continued Families from p 5

general assembly will be cemented and then, at the AGM, the new appointees or elected board of directors will assemble shortly thereafter. With the assistance of the new ED, the new board of directors will work on the Management Plan, develop a Dispute Resolution model, and community consultations will take place to ensure the appropriate measures and considerations are applied when developing and delivering services and programs.

The demographics (distribution) of the aboriginal populations are illustrated in the accompanying chart, along with the breakdown and supporting figures.

Special thanks are extended to the Elders of my community for their unyielding support and unwavering confidence in my efforts within the project team activities, to accomplish the work necessary, which is vitally important to all of our communities. Their strength, wisdom, guidance, humility and appreciation about the importance of these endeavours have been astounding and remarkably steadfast, and for that I am grateful and strong.

Kukstun'ckal'ap

Peters Reunion

descendants of Chief Harry

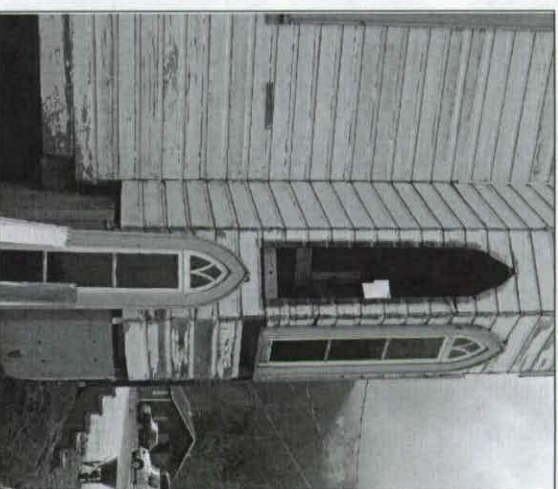
August 16th and 17th, 2008
at the request of Alphonse Peters Sr.

At 25 Mile, Samahquam

Bring:
• camping equipment
• batteries, flashlight, mosquito repellent
• family tree

- Mini Pow Wow
- Little Bear
- *Steven Peters Drum Group*
- Brian Wallace
- *Hoop Dance*
- Arthur Peters
- *Traditional Dance*
- Skookum kika7's
- *Drum group*

Be an Angel — Adopt a Window



Sharon Syrette

arnalijasaos@gmail.com

When this window fell from the west tower on April 11th, the angels must have been watching – there was no damage to the window. In order to complete needed repairs, replacement, and structural work on the windows and steeples, Ama Liisaos is asking families to Adopt a Window. Pick a large gothic window, or one of the ocular windows in the tower, and make a donation to pay for repair and maintenance.

Each family that sponsors a window will be recognized with a small plaque on the interior window sill. This is a great way to show your pride in the work done by your ancestors to build and maintain the church. Board members will be working out details and costs – please contact Agnes at 604 820-5175 to find out how your family can be recognized for conserving the work of the original builders.

Traditional Plant Use: Pipsisewa



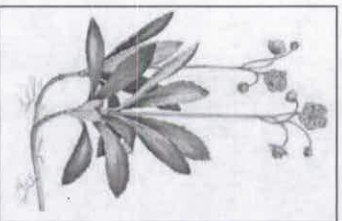
Shawn Gabriel
shawn.gabriel@inshuckch.com

Scientific Name: *Chimaphila umbellata*

Other Name: Prince's Pine
Ucwalmícwts: Unknown

Plant Description

This plant is a stout, slightly woody, dwarf evergreen shrub growing from creeping rhizomes. The plant grows up to 35 cm tall, is slightly branched



and greenish in colour. The leaves grow in whorls, are evergreen, and are 3 to 7 cm long. They are bright green and shiny above, narrowly oblong, and sharply toothed

around the margins of the leaf. The flowers are whitish-pink to rose in colour, are waxy, and are 5 to 7 mm long. They are saucer shaped, faintly perfumed, and nodding, growing in small clusters of 3 to 15. The fruits are roundish, erect capsules that are 5 to 7 mm across (Pojar and Mackinnon, 1994).

Traditional Uses

The Lower Stl'at'imx (In-SHUCK-ch) were said to use the leaves of this plant to make tea from to help relieve colds or sore throats. The leaves, stems and roots could be boiled to make this tea (Turner, 1997). The leaves can also be dried and mixed in with Indian tobacco and kinnikinnick. Herbalists use the upper plant



for urinary and prostate problems (Howarth & Keane 1995).

Plant Location

This plant can be found in well drained areas in open or dense coniferous forests. They are found growing from low to middle elevations.

Images:

Drawing: www.herbs2000.com/images/herbs_pipsisewa.jpg
Photo: www.hlasek.com/

References

Howarth, David and Kahlee Keane 1995 *Native Medicines. Root Woman & Dave, Saskatchewan.*
Pojar, Jim, and Andy Mackinnon 1994 *Plants of the Pacific Northwest Coast.* Lone Pine Publishing, Vancouver.

Turner, Nancy J. 1997 *Food Plants of Interior First People.* UBC Press, Vancouver.

Q: What do people do in clock factories?

A: They make faces all day.

Q: Why was the elephant late for the plane?

A: Because he forgot his trunk.

<http://kids.nichs.nih.gov/jokes.htm>

.....

Want to learn how to weave cedar roots?

For dates and times of upcoming classes in June, please contact Jessica at the Deroche office:

604-820-6873 or email

jessica.sullivan@inshuckch.com

Instructor: Tara S. Peters



KAMLOOPA

POW WOV

August 1, 2, 3, 2008

Located at the Special Events Facility, along No. 5 Yellowhead Highway, Kamloops, BC

Admission:

\$10 a day

\$20 a weekend

Guaranteed Prize Payout: \$63,000

Ph: 250-828-9782

Fax: 250-372-8833

Email: powwow@klb.ca


Community

Oh How We Danced!

Amawílç Update



Sylvester Sam
sylvester.sam@inshuckch.com

As we finish another year's cleaning of graves we look back on past years and wonder where we changed direction. Since 1960 we have cleaned graves and celebrated the occasion, but this year we might not even have enough attendance to see us finish.

At the end of graveyard cleaning, we celebrate with drumming and dancing. On occasion some people celebrated with alcohol but we have done away with that practice. We all gathered at one place to sing and dance; forgetting any hurt feelings or any politics. Everyone sang and danced and there wasn't anyone present who was 'too cool to dance'.

We had such a good time that people passing by would stop in and join us.

This was true every year but in 1996. We had lost the previous 'boss' Uncle Dennis since we had finished graveyard cleaning the year before.

Then, before we could do the 1996 cleaning we lost both Gabe and Paul Williams, so Pat asked me to continue the job they were training me for. After we finished no one hung around to celebrate.

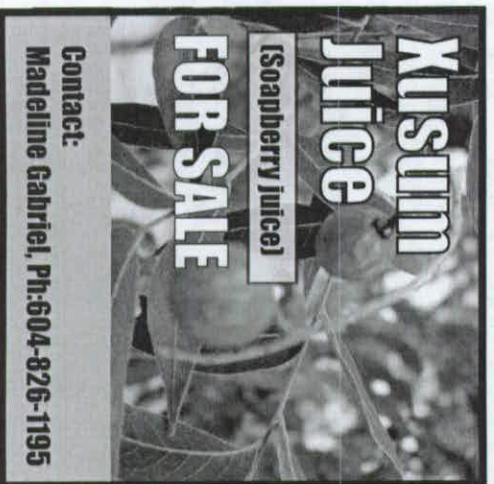
In the last few years, we have recognized those who have participated in graveyard cleaning and did super jobs when others just ate our food. Over the past few years we have had twice as many people eating meals with us than those who actually go out to clean. This year will be no exception, but as I am writing this before we finish on Thursday (July 24th), I am just going ahead with tradition.

I along with my colleagues Ronnie and Charlie would like to extend our thanks to everyone who helped out in any way they could. There is a rumbling that maybe this annual event is no longer working and we should quit doing it. Please help us show that we need to keep doing this by helping us to reach the fiftieth annual graveyard cleaning in 2010.

Work on the Amawílç project, a series of 6 signs at historical sites throughout the traditional territory, is currently underway. Pulling this project together has been a team effort on the part of In-SHUCK-ch Nation staff.

The text and content for the signs has been compiled by Maurice DePaoli and is nearing completion. Layout and design is scheduled to be complete by the end of July. Maurice and Josh Alexander have also been into the territory to scout appropriate sites for the signs. Josh has produced several maps as certain landmarks are not easily accessible through the brush. As well, staff has been working alongside Artisan Custom Log Work to create a design for kiosks which will hold the signs.

The unveiling of the project is still scheduled to occur at In-SHUCK-ch Days in August 2008. A light snack will be served at the unveiling ceremony and a presentation will take place outlining the significance of the project and the locations selected.



Xusum JUICE
(Soapberry Juice)
FOR SALE

Contact:
Madeline Gabriel, Ph:604-826-1195



Above: Thimbleberry.



Above: Miner's lettuce.

Library Celebrates Aboriginal Day New Computers



Above: (Back row l to r) Rene Inkster, Marlene and Mel Jack, unknown, Pascal Pelletier, and a family member of Amelia Douglas. (front row l to r) Chief Rose Charlie, Margaret Anne Peters, Agnes Giesbrecht, and Herman Dan Sr. Photo by Natasha Froese.

Natasha Froese

Mission Library celebrated National Aboriginal Day on Thursday, June 26 with a presentation of Pascal Pelletier's artwork. A Métis artist adopted by Mission, Pelletier has produced images of totems and portraits of elders that pay homage to aboriginal culture and accomplishments, and symbolize our elder's presence as pillars of the community. Pelletier also featured original acrylic prints, paintings, and a carved panel and chest.

Nancy Arcand of the Mission Arts Council and Mayor James Atebe greeted the crowd of over 140 people. Atebe's speech focused on the importance of elders in any culture and their valuable stories that provide encouragement and hope to younger generations. Herman Dan Sr. then performed his family's welcome song with drum accompaniment. Pelletier, Arcand, and Shelley Clarkson, Circulation Supervisor at Mission Library, described how the project came

together, and the artist spoke about his passion for doing the project. Our elders whose portraits were painted were introduced. During his work at the library, Pelletier met many elders he had previously not known as well as locals who visited the library to meet him and share stories about those featured; an experience he valued. Pelletier was presented with a traditional shirt and sash commissioned by the library.

Gifts were presented to our elders, committee members, and Pelletier. Chief Rose Charlie, Margaret Ann Peters, Mel Jack, Rene Inkster, and three family members of Amelia Douglas spoke. Our Elders then took over the ceremony with singing, and drummed for the community at large with a celebration song.

Acting Library Manager Teresa MacLeod said that Pascal has been, "A wonderful ambassador for the Mission Library and many people who have never before come to the library, have visited because of Pelletier's work. He has broken down barriers for many people and his work will be a lasting tribute to First Nations people in our community".

.....

Q: What starts with E, ends with E but usually has one letter?

A: An envelope.

Q: Why wouldn't they let the butterfly into the dance?

A: Because it was a moth ball.

Q: What do whales eat?

A: Fish and ships.

<http://kids.niehs.nih.gov/jokes.htm>

Douglas First Nation recently acquired a grant from Free Geek, a non-profit computer reuse and recycling centre, to set up 8 new computers in the Tipella Health Building. Anyone who would like to utilize the computers for resume writing, job searches, homework and internet research is welcome. At present, only one of the computers is connected to the internet, but there is ongoing work to get the others online.

If you have an old computer that you are no longer using, consider donating it to Free Geek. In turn, they will either recycle your computer in the most sustainable way available or use any of the reusable hardware to furnish computers for their volunteer programs. Their Adoption Programs matches people who spend 24 hours of volunteer time with the organization to their very own free computer. Non-profits also have the opportunity to apply for free equipment through the Hardware Foundation. Free Geek will accept any computer equipment free of charge. It doesn't even have to be in working condition.

To volunteer with Free Geek and learn to dismantle and refurbish equipment, check out their website at <http://freegeekvancouver.org/>. If you have any hardware you would like to donate it can be dropped off during office hours at the back entrance of Free Geek at: 1820 Pandora St., Vancouver, BC. They can also be reached at: 604-879-GEEK (4335).

Thanks to Alma Louis for submitting the information for this article.

In-SHUCK-ch DAYS 2008



Head of the Lake School

Skatin Nations



AUGUST 23 - 24, 2008

www.inshuckch.com • Phone: 604-820-6873 or Email: days@inshuckch.com

featuring award-winning rap group

REDDNATION

Community

In-SHUCK-ch Days Are Nearly Here!



Rozina Charlie
student01@inshuckch.com

Get ready for In-Shuck-ch Days 2008 on August 23rd and 24th, it is coming up pretty soon! We will be having the gathering in Skatin, at the Head of the Lake School. We have recruited a few volunteers, but we still need more to help us with this event. If any volunteers need a ride, we can find one for you. Don't forget you get a free In-SHUCK-ch Days T-shirt for being a volunteer!

So now we have Jeff Dan doing a drum making demonstration and doing drumming and singing in the Kids Zone. The Kids Zone supervisor will be Darla Thevarge with Kalisa Purcell-Peters assisting her. Kalisa will also be doing the Language Bingo. Eric Peters will be opening for REDDNATION, our headlining First Nation performer. Dan Dan will be teaching children the "Blueberry Picking Song" in the Kids Zone. Elder, Laura Purcell, is doing a fruit canning demonstration. Gerald Gabriel will be orchestrating the "Standing Up" ceremony and doing the xúsum ice cream making and the Bone Game. Tara Peters will be doing cedar weaving, and Magnus Turner will be the Master of Ceremonies for the event. Doug Hudson will be doing an archeological presentation on In-SHUCK-ch history.

Our most recent supporters include

Continued I Days p 12

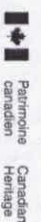
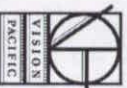
Special Thanks to all Our Sponsors:

xúsum - soapberry

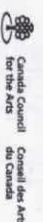
sq'weláþ - strawberry



Coast Range Heliskiing
Devlin Gallus & Associates
MSA Computer
COUNTERPOINT Communications Inc.



Fraser Valley Turf
Pemberton Bike Company
Whistler Welding Services Ltd.
Sea to Sky Onsen
AON Reed Stenhouse Inc.



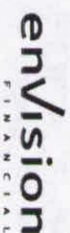
Donors

twan - salmonberry

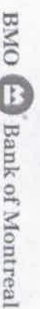


Rocky Mountaineer Vacations
Pemberton Valley Supermarket
Terry Raymond
Douglas First Nation
Spud Valley Sporting Goods
Big Sky Golf
Abbottford Printing
Canadian Hazelnut

t7áqa - salal berry



Hamber Foundation



Check out the

New and Improved...

In-SHUCK-ch Days website!

www.inshuckch.com/inshuckchDays.html

Community

Siq'úta Workshops Update

Continued | Days from p 11



Rozina Charlie
student01@insnuckch.com

Gerald Gabriel welcomes everyone to come and dance at the siq'úta workshops, from young children to Elders. There will be the traditional dance clothing of cedar bark and buckskin (or something similar), which will be provided for the youth in time for the "Standing Up" ceremony. The workshops are taking place in Skatin, at the Head of the Lake School. The next workshop, which is the last, will be on August 12th from 1 pm to 4 pm.

ming in the workshops, and prepare for the "Standing Up" ceremony at In-SHUCK-ch Days (August 23rd and 24th). In tradition, each dancer will be recognized, and will ask witnesses to be present at the ceremony. Witnesses will go out and tell others of the dancers "Standing Up" ceremony.

Snacks and drinks will be provided for those who attend the workshops. Come out and participate in drumming and singing for the dancers. If you would like to dance at the workshops, drum or sing, or need a ride please call Kerry Giesbrecht at 604-820-6873.

Terrane Construction, Vision Pacific, AC Petroleum, Cascade Environmental Resource Group, Bank of Montreal, MSA Computer and Sea to Sky Onsen Inc. As we mentioned before; we are providing tables for vendors to make extra money selling merchandise (traditional goods are preferred). These tables are provided free of charge to the members of the communities; if you want a table, there is limited space! If you have any questions or suggestions, or for volunteers or vendors, please contact Rozina Charlie or Simon Rear by phone at 604-820-6873, or email us at research@insnuckch.com.

The new dancers will have a chance to participate in singing and drum-

*Q: How do you stop a snake from striking?
A: Pay it decent wages.*

*Q: Why did the tap dancer retire?
A: He kept falling in the sink.*
<http://kids.niehs.nih.gov/jokes.htm>

Peace Hills Trust "Native Art Contest"

Peace Hills Trust hosts an annual Native Art contest in support of Native culture. The Native Art Contest was established in 1982 to promote the work of Native artists throughout Canada. Each fall entries are judged in various categories and prizes are awarded at an awards ceremony.

Deadline: 4:00 pm on September 12, 2008

Entries must include a complete and signed Entry Form and an "UNFRAMED" two dimensional work of art in any graphic medium (not larger than 4 ft x 6 ft. Adult winning entries become property of Peace Hills Trust and part of its "Native Collection." Youth entries will not be returned.

Adult category prizes: 1st - \$2,500; 2nd - \$1,500; 3rd - \$1,000
Youth category prizes: 1st - \$150; 2nd - \$100; 3rd - \$75

For more information call: 780-421-1606 or 1-800-661-6549

www.peacehills.com

Darryl's Coffee & Native Art Shop

945 Davie Street
Vancouver, BC
604-689-5354

ice coffee

oatmeal

iced mochas

smoothies



bannock

Community Gardening in Deroche



Pauline J. Peters

pauline.peters@inshuckch.com

Since the early departure of Liz, one of our valued CO-OP students, the unbridled enthusiasm she shared for the community garden in Deroche has unfortunately been held by a very thin strand of staff. We have been tending to it however, since the optimal growing season came upon us so late, the decision on what to grow has been stifled.

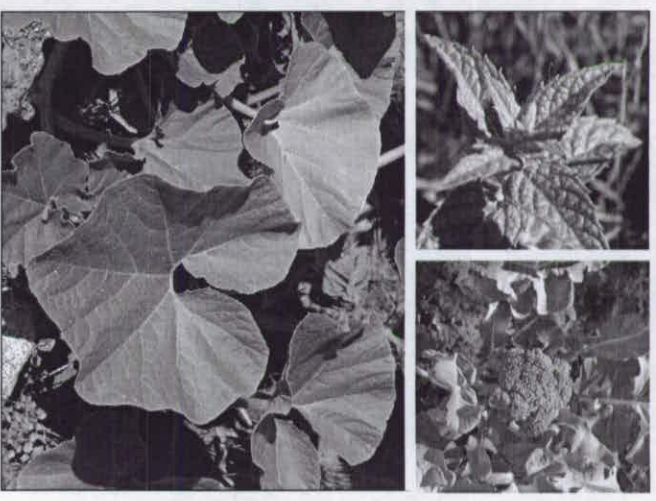
To my personal disappointment, many of the Sunday gardening activities occurred when I was in meetings with the project team of the Fraser Valley Child & Family Services Society. Nevertheless, I have put my hand to it, and continue to water the plants, but the weeding aspect has fallen behind.

So far we have some sunflowers reaching for the stars, some Turk's Head Squash spreading its greenery and sweet peas who are struggling to make a wall of colour and fulfill their destiny with fruit - little pea pods.

We have some broccoli, onions - two varieties, mixed lettuce greens, and some persistent beets. We even have some rogue wild strawberry plants and even some radishes that appeared one day amongst the weeds. Ahh weeds, we do have an assortment of these. Some are edible and some have medicinal properties and some are just weeds. The weeds would be a mint variety, and a horsetail variety and a bunch of other non-descript wild plants, that seem to thrive no matter what the growing conditions are.



Above: (left) Lettuce pushes up in the Community Garden in Deroche. (top right) Broccoli proves to be a good choice. (bottom) The squash grows leafier every day.



It may be too late in the season to plant more vegetables, but this exercise wasn't really about the yielding of quality and quantity of fruit and vegetables, but about doing something as a community, anybody who is interested in making a garden grow. Perhaps more of us who have green thumbs and some who have light green thumbs may wish to come and give a hand.

I find that tending to a garden or plants is very therapeutic and its rewards are in the 'just doing'. I for one take great pleasure in gardening as it is one activity that holds my undivided attention. I could go all day and it seems that not even an hour has passed. Some might watch me and think -- you're crazy to spend time on something that provides very little product. However, that's not what drives me -- it's in the doing and appreciating of mother nature at her finest, not to mention

her insect populations who can both hinder and help in our battle to win her over and for our insignificant plants to survive. The 'getting there' is where all the fun is and not our arrival. The production of worthwhile healthy crops, that's just the bonus we experience from our labours.

Please come on out and join me in the 'doing'.

Interested in being part of the
Community Garden
in Skatin?



Contact Sylvia Shanoss
604-894-0151

Community

When the Others Came

Sharon Syrette

amaliisaos@gmail.com

Ama Liisaos Heritage Trust Society, best known for its work on conservation of the Church of the Holy Cross in Skatin, has received a BC 150 MOSAIC grant to record the stories of the people of the Lillooet River Valley.

Telling Our Stories of Contact (1800 to 1890) is a 6 month project. The intention is to highlight contributions and interactions between aboriginal people who were already on the land and the newcomers who came through. Starting in the eighteenth century explorers, missionaries, colonial government representatives, road builders, and prospectors began to travel through the region. Their motivation and expectations were very different from the traditional lifestyle of the people who had lived in the area for countless generations.

Volunteers are conducting research and collecting oral histories, which will be shared with the communities and the general public. We expect to have a number of media ready for distribution by autumn of 2008 including:

- Booklet(s) that summarize the stories and experiences, archival photographs and maps, from the perspectives of the many and varied people who lived in or passed through the area

- Website to increase public knowledge and access to information
- Stories of Harrison-Lillooet Gold Rush Trail - building the trail, the

Royal Engineers role, prospectors who used it, and a guide to remaining parts of the trail that are accessible to the public today.

- Exhibits and information at special events, festivals and celebration to share information about the southern St'at'imx people, traditions, lifestyle, skills and contributions

Volunteers are needed to assist with research, record and transcribe oral memories, organize photographs and family information, and participate in special events. A small honorarium will be paid for completing certain tasks.

People who live up-home are needed to walk sections of the Heritage Trail, take photographs and record their impressions. We are also looking for someone with artistic talent to make black and white pen and ink drawings and sketch maps that will illustrate the booklets. This is an opportunity for an artist to see their work in print.

Please contact Sharon at 604-832-4236 or Agnes at 604-826-5175 for further information.

Q : What kind of work does a weak cat do?

A : Light mouse work ?

Q : How do you identify a bald eagle?

A : All his feathers are combed over to one side ?

Q : Why do hens lay eggs?

A : If they dropped them, they'd break.

www.coolbuddy.com/

2 Summer Staff for Samahquam

Hey,

My name is Hayden Leo. I am 15 years old going on 16 years this August 6th. I am currently working for the Samahquam band. This has been my second year working here. Last year, I had to do three jobs because there wasn't enough work for me in one position. I was the Janitor, Secretary, and outdoor maintenance worker. I didn't like the Janitor job, but I can't complain. I also do volunteer work for my school.

My parents are Keith and Beryl Smith. My Grandparents are Grandma Lorna K. Leo, Great-Grandpa George, Grandpa and my Grandpa Mike. My favourite colour is silver. I am also part of the Mohawk Nation.

- Hayden Leo

Hi,

My name is Walter Callion. I am 17 years old and my birthday passed already this year. My birthday is April 12, 1991. I'm currently working with Samahquam band. I have worked here for 3 years. My first year was as Maintenance Assistant. My second year, I worked as an Office Assistant. This year, I work mostly in the office. So far, I have made a little movie about our old cars that are getting demolished. Also, in our office I have been doing paperwork, such as organizing files and research. My mom's name is Rose Smith. I am a Samahquam band member. I love to play sports and to have fun.

- Walter Callion

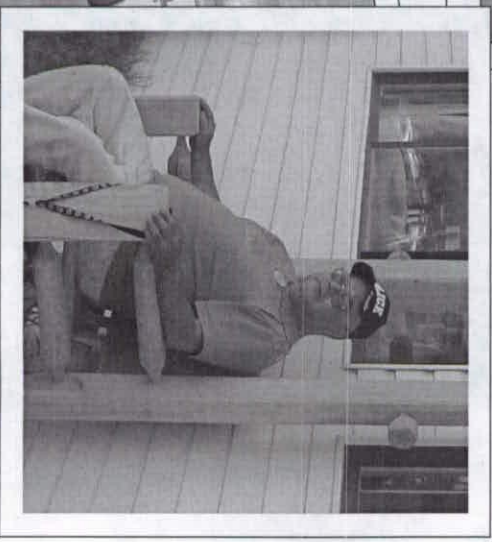
Elders Conference 2008...



Seraphine Sam, Pauline Sam and Hilda Frank.



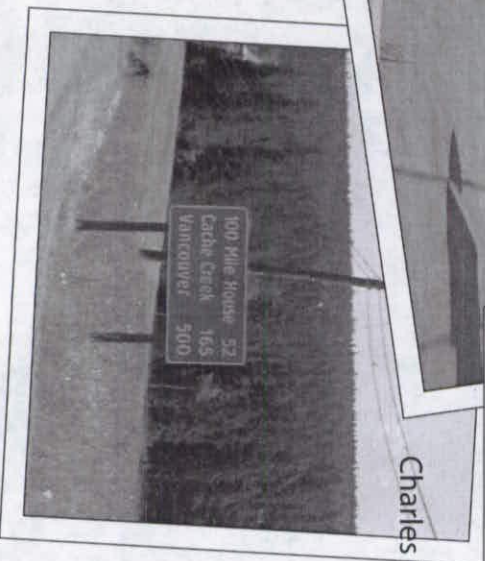
Joe



Charles Peters Sr.



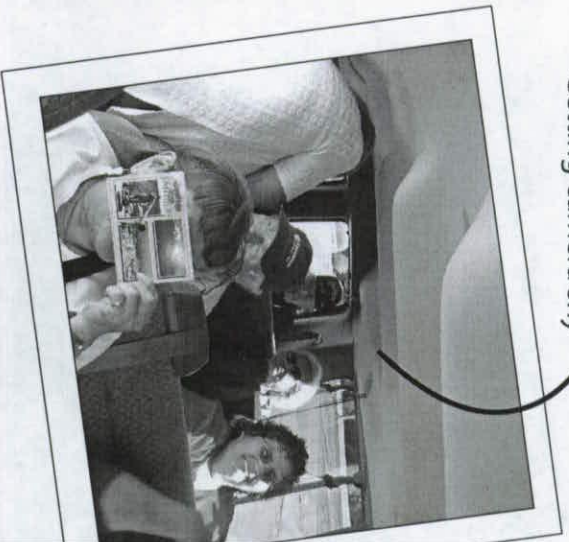
Seraphine takes the wheel



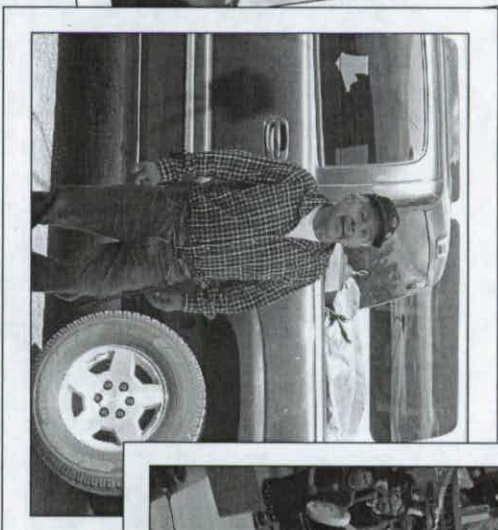
A long way from home

to Prince Rupert and back...

Getting camera shy



Lyle Peters



Time for a pit stop



Meal time



Ronald Peters



Summer Student Jaysun Williams



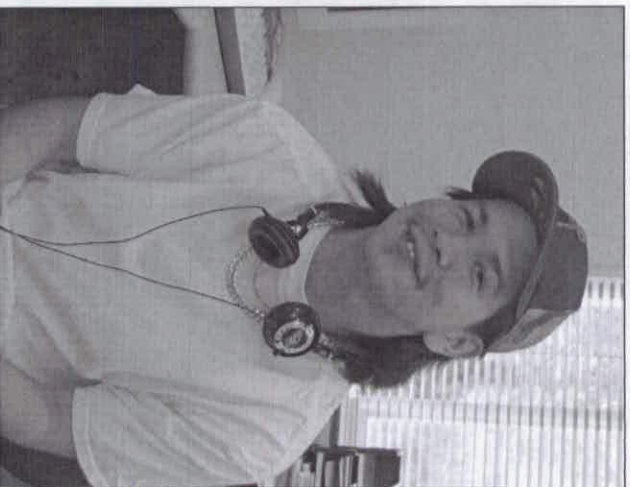
Jaysun H. Williams
student02@inshuckh.com

First of all, I would like to take this time to thank the In-SHUCK-ch Nation for letting me join their terrific staff as a student youth assistant.

My name is Jaysun H. Williams and the H stands for Hawkowl. I guess you could say that Hawkowl is my Indian name too. I am 23 years old and from the Sto:lo territory, but thankfully enough, I have lots and lots of family *Up Home*. My mom is Cheryl Point and I have two sisters and two brothers. My sisters' names are Sharlamain Point and Luvanna Point Smith. My little brothers are Nick Point and Frank Williams. I believe my mom is from Baptiste as are my little sisters and little brother.

My Dad is Aaron D. Williams. He passed away in a car accident three years ago. I wish that I had the opportunity to get to know him better, so that I could have a better understanding of what it means to be a real father. R.I.P Dad. I didn't really know my parents very well, but no matter what I still love them with all my heart.

I live with my grandfather Jimi Williams and I've been taking care of my grandmother Darlene Williams who's been diagnosed with cancer. I have one beautiful son named Aaron Cedersun Wolf child Williams. His mom is Sheila Peters from Douglas First Nation. We came up with Aaron's name after my dad passed



Above: Jaysun H. Williams will be sharing an office with Jessica Sullivan and Josh Alexander this summer. Jaysun will be working as a student youth assistant.

on. The Cedersun name came to me from this big cedar tree in front of our house. Wolf child came to me from my Grandfather's Indian name which is Crying Wolf.

I was created on June 17th, 1985. I'm a Gemini, who likes to walk down by the beach...ha, ha, ha, I'm just kidding. I'm actually a pretty cool person with a good sense of humor. People find me to be an upbeat type of guy. I would also like to say that if I have offended anyone in this community; I am sorry for my actions. I'm still learning to live my humble life to its fullest.

What else can I tell you about myself? I like to listen to music and I also write and produce it. I'm on the verge of making a CD and I

How Can I Improve my Self-Esteem?

Jaysun H. Williams, our student youth assistant has been doing a great deal of research on issues that affect youth. Below is an article he found on-line on the kidshealth.org website. To read the complete article, please go to: http://kidshealth.org/teen/question/emoions/self_esteem.html

How Can I Improve

We all have a mental picture of who we are, how we look, what we're good at, and what our weaknesses might be. We develop this picture over time, starting when we're very young kids. The term *self-image* is used to refer to a person's mental picture of himself or herself. A lot of our self-image is based on interactions we have with other people and our life experiences. This mental picture (our self-image) contributes our *self-esteem*.

Self-esteem is about how much we feel valued, loved, accepted, and thought well of by others — and how much we value, love, and accept ourselves. People with healthy self-esteem are to feel good about themselves, appreciate their own, worth, and take pride in their abilities, skills, and accomplishments. People with low self-esteem may feel as if no one will like them or accept them or that they can't do well in anything.

We all experience problems with self-esteem at certain times in our

Youth

Learning to Take Care of Yourself



Jaysun H. Williams
student02@inshuckch.com

Continued Jaysun from p 17

As part of my job at In-SHUCK-ch Nation, I really enjoy the fact that I'm helping out youth and elders, because I think nowadays there are a

lot of people suffering from drug and alcohol abuse. They're not always feeling proud of who they are — in their own good and positive way. I'd just like to take this time to encourage all the youth to take a good look at their life and to ask themselves, "Is drinking and doing drugs really helping me and my future?" I'm just saying this from experience, but I know I'm not all that perfect either. I'm a single father trying to teach my son to live in a good and harmonious way, and yeah, it's not all that easy.

I've made my own unhealthy choices, yet I'm still learning. I'm learning what the word 'love' actu-

ally means, and how to cope with my own stress. I'm learning from my mistakes and sometimes we just have to forgive and forget. I'd just like to apologize to the one that I have hurt. We're all only human, and as I've said, I'm still learning my own ways.

I also encourage all the In-SHUCK-ch youth to stay in school, and to listen to your teachings, especially from your elders. I'd encourage them also to follow their hearts when it comes to what they want to make of themselves. Don't drink or smoke or take drugs or if you do, think about cutting down. I'd also like to thank all the In-SHUCK-ch Nation Elders for the wonderful job they've been doing keeping it real up in the territory. I raise my hands to you for all the things you have been through and for teaching us what the word 'strong' really means.

can't wait until it comes out. Basically, I write how I feel and stuff like that. I'm not the best rapper or anything, but I'm doing it to the best of my ability and I hope for all the best music wise. I have this group called Wlkid Warriorz that consists of two members for now. I'm looking to make it bigger so if anyone is interested just look my up at: www.myspace.com/wlkidwarriorz.

My goal in my life is to be the best father I can be, to get well educated and to learn not only my own traditional ways but to teach my son the In-SHUCK-ch ways as well. I'd like to be successful with my music, and once I complete my grade 12, I'd like to attend PAVI which stands for Pacific Audio Visual Institute. It is a private recording school located in Vancouver BC.

I don't know what else to say here and I don't want to bore you guys, so I'll just say, "Cookies and jam, I don't know how to cook jam but Kook-sham, thanks to you".
(Ah-ho all my relations)

Continued Self-Esteem from p 17

lives - especially during out teens when we're figuring out who we are and where we fit in the world. The good news is that, because everyone's self-image changes over time, self-esteem is not fixed for life. So if you feel that your self-esteem isn't all it could be, you can improve it.

to ask for help and support from friends and family when they need it. People who believe they can accomplish goals and solve problems are more likely to do well in school. Having good self-esteem allows you to accept yourself and live life to the fullest.

Why is self-esteem important?

How we feel about ourselves can influence how we live our lives.

People who feel that they are likable and loveable (in other words people with good self-esteem) have better relationships. They are more likely

Q: What do stylish frogs wear?

A: Jumpsuits!

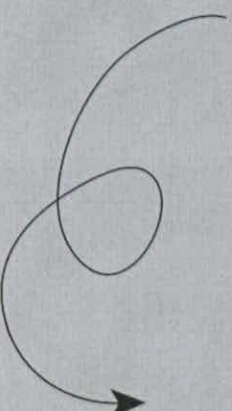
Q: Why do cows wear bells?

A: Because their horns don't work

www.coolbuddy.com/

Check out our website:

www.inshuckch.com



Read our blog:

inshuckch.spaces.live.com/



SAMAHQUAM

UCWALMICW



July 21, 2008

Position Title: Community Health Representative
Part-Time - Baptiste Smith IR 1B Office: Forty Hrs (40) Bi-weekly
Department: Health
Reporting to: Operational Supervisor/Finance,

QUALIFICATIONS:

In order to successfully carry out the responsibilities of the Community Health Representative (CHR), the applicant should have the following qualifications:

- Proficiency in all administrative skills;
- Extensive computer software knowledge;
- Excellent interpersonal and organizational skills;
- Excellent oral and written communication skills;
- Ability to perform a wide variety of tasks in a timely manner;
- Ability to operate all office equipment;
- Ability to work as a team or independently;
- Ability to work with minimal supervision;

REQUIREMENTS:

- High School grade 10 or higher or GED, equivalent;
- CHR training or equivalent;
- Valid industrial First Aid Certificate;
- Knowledge of health issues and needs of First Nation people;
- Good communication skills with patients and health providers;
- Valid BC drivers license

Community members will be given preference over non-community members of equal qualifications. The position may be considered for developmental assignment (trainee) provided that core skills are met. Apply with resume and cover letter to: Rose M. Smith, Samahquam Operations Supervisor at 604-894-3355, toll free (1-877-894-3366) fax: 604-894-0031 or email to kakeeka18@yahoo.ca

Deadline: Open

Applicants selected for interviews will be contacted.


Employment


41290-B RR 1 Loughheed Hwy.
Deroche, BC, V0M 1G0

Ph: 604-820-6873
Fax: 604-820-6847
www.inshuckch.com

TITLE OF POSITION AVAILABLE: IT Support Technician

COMPANY BACKGROUND:

In-SHUCK-ch Nation, which represents the three communities of Douglas, Samahquam, and Skatin, is currently in Stage 5 of the BCTC process. The Treaty negotiation process is opening many new exciting opportunities for financial, accounting and support personnel. The position currently offered by our organization will provide valuable work experience that could be easily transferred to any one of the other First Nations negotiating their Treaty.

Due to the isolation of the In-SHUCK-ch Communities the head office is located in the community of Deroche - just 15 minutes east of Mission the Highway #7.

EXPERIENCE:

- Good working knowledge of IM/IT security principles, management, tools and procedures.
- Comprehensive knowledge of core security technologies including firewalls, anti-virus, intrusion detections/prevention, monitoring/reporting.
- Trouble shooting and resolving PC, printer and network problems.
- Installing new hardware and software upgrades.
- Hardware maintenance.
- Data backup and restore.
- Recent relevant experience working with Windows desktop and server technologies required.
- Good working knowledge of networking concepts and technologies as well as firewalls, routers and switches.
- Experience with Exchange servers, Windows 2003 server, Cisco, Firewalls

SKILL REQUIREMENTS:

- Ability to keep skill set up-to-date with new technologies as they are introduced to the workplace.
- Ability to assess complex situations and make appropriate recommendations.
- Ability to utilize both analytical skills and conceptual thinking to identify and resolve issues.
- Ability to work independently and effectively under time pressure to meet deadlines, balance work priorities and resolve issues appropriately.

EDUCATION REQUIREMENTS:

This individual will have post secondary education in the IT area or equivalent experience. 1 – 3 years experience required. MCP or MCSE Certification preferred

APPROXIMATE SALARY RANGE:

Depends upon Experience

STARTING DATE:

September 15, 2008

WHO TO CONTACT:

Cover letters and resumes can be mailed to our office address, emailed(sheryl.rankel@inshuckch.com), or faxed to the attention of Sheryl Rankel, Office Manager.

APPLICATION DEADLINE:

August 20, 2008

Letter Policy

The *U'cwalmicw* welcomes letters to the editor. Letters should be fewer than 250 words and are subject to editing for clarity, legality, taste and length. Unsigned letters will be reviewed and may not be published. Publication is not guaranteed. The *U'cwalmicw* reserves the right to also publish letters electronically on our website.

Send letters to the following:

In-SHUCK-ch Nation
41290-B Loughheed Hwy. RR#1,
Deroche, BC, V0M 1G0
Fax: 604-820-6847
Email:
ucwalmicw@inshuckch.com

Concerns and Comments from an Elders Point of View

From what I can remember, everyone use to participate in graveyard cleaning, but now there are very few of us who participate. We hardly have help with the cleaning or in the kitchen, not to mention with food donations. Any kind of help would be good. The Elders involved have health issues, but hey they're out there helping in the kitchen and in the graveyards and they travel on that logging road. Only one elder and one helper from Samahquam came out this year.

Members stay in their homes and don't come and get involved or even communicate at the hall.

Our little helpers are very young children from ages 3 years to 15 years. It would be nice to have all ages come and see what we do. Special thanks to some of our young helpers that come out regularly at events. Brandy Shepherd, Maybel-line Williams, and Tabitha Shepherd always lend a helping hand and teach some of the visiting youth how they can contribute.

Jeanette Phillips

EMPLOYMENT

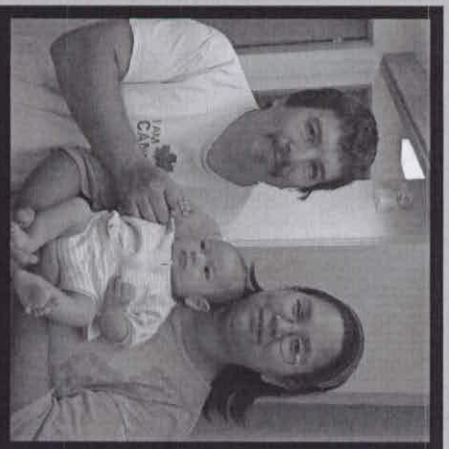
with

Vision Pacific Contracting Ltd.

In August, Vision Pacific Contracting Ltd. expects to start a residential project at the new Rainbow neighbourhood in Whistler. We expect to build 75 single-family houses over 2.5 years.

We are looking for a variety of skilled and unskilled workers for long-term employment. Please send your resume to Dana Francis at:

dana@vispacific.com



Congratulations!

Rodrick Alex Reyburn

Born: April 4, 2008

8 lbs 3 oz

11 pm

Parents:

Rose and Leo Reyburn

Magnus,

It has been 9 years of marriage and I wouldn't trade it for anything.

Our 4 beautiful children make us complete. There is nothing I wouldn't do for you.

Happy Anniversary Magnus!

Love your wife, Jacqelyn

August 27th 1999

Thank you for 9 beautiful years!



Scare like an Eagle Above Us

Scare like an Eagle above Us

*I remember your laugh with your smile.....
As I write these words, my tears fall down*

Now you fly to higher places.....

*Our hearts can't hurt for too long
Selling us not to weep or cry, wipe off our faces
And to have strength and be strong.....*

*Flying above the clouds.....and our land
Going to your eternal rest above*

*Gliding along, with the warm wind and sun
Our songs of sadness echo.... with all our love
Your journey to our creator, with outstretched wings
Taken from us so sudden and fast.....*

*As we all pray with grief and sorrow
Letting out the streams of tears coming down our face
Trying to get by for every tomorrow.....*

*When we were kids, the times, all of us laughed and cried
Will never forget those times we had.....*

*You are deeply missed Trini...and never forgotten
Scare like an Eagle above us*

RJP Trini Williams

Written by Rozina Charlie



It's a Boy!

Frederick Matthew Lucien

Thomas Jr.

June 18th, 2008

7 lbs 12 oz

A baby boy for Frederick
and Geraldine Charlie of
Skatin

Concert in M.R.

All In-SHUCK-ch are invited to come see Gerald Charlie and the Black Owl Blues perform at the Maple Ridge Jazz and Blues Festival on August 9th, at 8 pm. Festival to take place at Memorial Park on 119th Ave. at 224th St. in Maple Ridge.

Tickets are \$20, half-price for seniors (65+) and children under 12 are free. Tickets are available at the gates. Doors open at noon and the festival continues until 11 pm.

For more information check out the festival website at: www.jazzblues.ca or check out Gerald Charlie and the Black Owl Blues at: <http://members.shaw.ca/robertscriven/Index.html>.

.....

JULY SOLUTION

Lonely Hearts Word Scramble

imagine • help
backbird • Jude
money
All you need is love.

From the vault...

circa 1995



Happy Birthday

Ámhas ku scwéjpcensu to those born in August:

Eric Jarvis Sam
Louis Edgar Seymour
Allanah Paul
Michael Vandenberg
Nolan Williams, Jr
McKenzie Sam
Pauline Sam
Tiffany Stanley
Bertha Purcell
Alphonse Peters Sr.
Gabe Williams
Kerry Giesbrecht
Ethan Giesbrecht
Mary Charlie
Kimberly Vandenberg
Joe (Gregory) Peters
Josie Peters
Eugene Sam
Xander Williams
Phyllis Kehoe
Agnes Giesbrecht
Joe Purcell
Harold Sam Sr.
Chadley Paul
Leo Gray
Geneva Quipp
Robert Smith
Zach Williams
Annette Frank

Wedding Anniversaries

Art & Hilda Frank
Nick & Barb Peters
Magnus & Jacqelyn Turner
Danny & Julie August
Mr. & Mrs. Desmond Williams

CwTias t'u7 mûta7 (may there be many more)!

BROWN SUGAR SUDOKU

						2		
1					3			9
	5		2	9	6			
6					4	9		2
		9					8	
4			8	1				7
				9	6	1		2
8				5				1
			7					

COOKIE WORD SCRAMBLE

HOUDG GAUSR

LURFO

TURBET PICHIS

HERE COMES THE SUN SUDOKU

5	6	3	8	9	7	4	1	2
7	9	4	5	1	2	6	3	8
1	8	2	3	4	6	5	7	9
4	1	8	6	7	9	2	5	3
9	7	5	2	8	3	1	4	6
3	2	6	4	5	1	8	9	7
2	4	1	9	3	8	7	6	5
6	3	7	1	2	5	9	8	4
8	5	9	7	6	4	3	2	1

Unscramble the words and use the letters in the circles to solve the puzzle below!

N n y

1 2 3 4 5 6 7 8

v n k

9 10 4 9 4 11

m n

6 10 11 12 13 4 14

f m v n

16 10 12 3 11 1

SUN	MON	TUES	WED	THURS	FRI	SAT
					1	2
3	4	5	6	7	8	9
	BC Day	Negotiations	Negotiations	Negotiations	Negotiations	In-SHUCK-ch Nation General Assembly
10	11 Úcwalmicw Submissions Deadline	12	13	14	15	16
17	18	19	20	21	22	Regional Gathering New Westminster 23 In-SHUCK-ch Days
24 In-SHUCK-ch Days	Regional Gathering Mission	Community Gathering Skatin	Regional Gathering Chilliwack	Community Gathering Tipella	29	Elders Gathering Skatin 30
Elders Gathering Deroche 31						

SUN	MON	TUES	WED	THURS	FRI	SAT
	1	2	3	4	5	6
7	8 Labour Day	9	10	11	12	13
	Negotiations	Negotiations	Negotiations	Negotiations	Negotiations	
14	15	16	17	18	19	20 Regional Gathering New Westminster
21	Regional Gathering Mission	Community Gathering Skatin	Regional Gathering Chilliwack	Community Gathering Tipella	Úcwalmicw Submissions Deadline	Community Gathering Baptiste 27
	22 Autumn Equinox	23	24	25	26	
28	29	30				



úCwAlMíCw n e w s l e t t e r

Volume 6 Issue 8 August 2008

Fraser Valley Aboriginal Child & Family Services Society



Pauline J. Peters
pauline.peters@inshuckch.com

The child welfare interim board of directors, also known as the project team has been working hard to complete the work in a timely and effective manner.

As part of the team representing the In-SHUCK-ch Nation's voice through the Fraser Salish Child & Family Services Society (FSCFSS), I have made it my business to attend as many of the various meetings, formal training sessions, sub-committee meetings and consultation sessions as possible. My logic is two-stroke, to fully participate and to be aware of the outcomes of these meetings and to maintain a presence. From December of 2007 to mid July of 2008 approximately 27

sittings have taken place. For those inquiring minds, I have attended 21 of the 27.

In broad terms the mandate of the interim board are as follows:

- Create a New Non-Profit Society to Eventually Assume Oversight for the New Child & Family Welfare Agency to Serve the Families of the Fraser Valley Aboriginal Communities,
- Create Bylaws & Constitution in compliance to the Society's Act,
- Register and Incorporate the New Society,
- Develop a Strategic Plan,
- Develop a Management Plan,
- Develop Committees and a Membership,
- Post for an Executive Director (ED), and participate in the selection of a new ED,
- Hire a New ED,



Above: Participants of Green Day pose for a group photo after a day of helping to beautify their community. Participants collected garbage and won fun prizes. To read more turn to page 2.

- Develop a Dispute Resolution Model,
- Develop a Communications Plan,
- Plan for an Annual General Meeting in September or October.

In June, our activities consisted of Governance Sub-Committee working sessions, developing a draft

Continued Families p 5

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Special Feature

The Second Annual Green Day Clean-Up in Tipella and Douglas



Above: Wayne Chambers and Kelly fill their bags up with garbage.

Dave Knox

The kids of Douglas and Tipella spent some serious time, in the heat, picking up trash in both Tipella and Douglas over the weekend of July 12 and 13th. Over 60 bags of garbage were collected, four trays of cookies were consumed and two igloo jugs of apple juice were drunk....hot work.

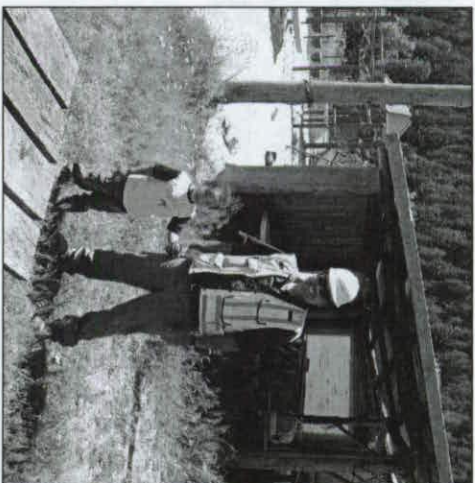
Every kid who participated received \$2.00 for every bag they collected. The weekend winners received a new bike or a \$200 equivalent from Canadian Tire.

In the Boy's category: Sean Sam

In the Girl's category we had a tie: Alexandra
Myrtle

Special thanks to:

• T.J., who is only 3 years old, but collected two bags



Above: T.J. and Anthony take a break from clean-up to pose for a photo.

- The parents who helped out and Alma for organizing
- Sodexo and Kiewit for the juice, cookies and garbage bags.
- Mark Linger for hauling the trash away.
- 'Very Special' thanks to Daniel McMurdo and Wayne Chambers from CEI for 'shepherding' the whole event. Thanks guys.

Newsletter Deadline

Please note that the deadline for submissions to the September newsletter is earlier than usual.



The deadline is:

Monday, August 11, 2008

Newsletter Submissions

All members are welcome to announce any upcoming events, such as anniversaries, birth announcements, or meetings. Poems, artwork, thoughts, articles and letters are welcome. The next newsletter deadline is **Monday, August 11th, 2008**. Please contact the newsletter editor at the In-SHUCK-ch office in Deroche or write to:

Jessica Sullivan/Úcwalmicw Newsletter
41290-B RR#1 Loughheed Hwy.
Deroche, BC V0M 1G0
Ph: 604-820-6873
Fax: 604-820-6847
Email: ucwalmicw@inshuckch.com

Editorial Policy

Úcwalmicw is produced monthly by In-SHUCK-ch Nation. Our purpose is to inform readers about the In-SHUCK-ch treaty-making process. We will gladly accept signed comments, questions and opinions about our newsletter and will consider withholding contributor's name if desired. We reserve the right to edit for grammar, space and sensitivity.

Individual articles from the *Úcwalmicw* may be reprinted, photocopied or redistributed with permission from the *Úcwalmicw* and provided the date of publication and source of the material is indicated. Please notify *Úcwalmicw* at ucwalmicw@inshuckch.com if you would like to reprint an article. Kúkwestum'ckaw.

Regional and Community Treaty Information Gatherings



Mark your calendars with these important dates and locations. For more details on the gathering in your area, please contact your NTG member or the Deroche office at 604-820-6873.

REGIONAL GATHERINGS:

Mission

Monday, August 18, 2008
5 - 9 pm (dinner provided)
33150A First Ave, Mission
Indian Friendship Centre
Contact Shawn, 604-615-8109

Chilliwack

Wednesday, August 20, 2008
5 - 9 pm (dinner provided)
Location TBA
Contact Shawn, 604-615-8109

New Westminster

Saturday, August 16, 2008
12 - 4 pm
St. Barnabas Church
1010 - 5th Avenue
Contact Shawn, 604-615-8109

COMMUNITY GATHERINGS:

Skatin:

Tuesday, August 19, 2008
5 - 9 pm (dinner provided)
Band Sub Office
(Former HLS Bldg)
Contact Vern, 778-231-4957

Tipella

Thursday, August 21, 2008
Time TBA
Douglas Administration Office
Contact Sly, 604-751-3608

Baptiste Smith

Date and Time TBA
Baptiste Smith Multiplex
Main Room
Contact Sly, 604-751-3608

ELDERS GATHERINGS:

Skatin

Sunday, August 23, 2008
6 pm - 8 pm
Band Sub Office
(Former HLS School Bldg)
Contact Joe, 604-615-7027

Deroche

Sunday, August 31, 2008
10 am - 5 pm
In-SHUCK-ch Admin Office
41290-B Lougheed Hwy
Deroche, Contact Joe,
604-615-7027

In-SHUCK-ch Nation GENERAL ASSEMBLY:

Saturday, August 9, 2008 • 10 am - 4 pm
Tsek Campground

Topic of Discussion: "Building Healthy Communities"

Please bring your own plate, utensils, chair, drinking water, insect repellant and sunscreen.

For more information, please contact Shannon Chapman, 604-820-6873 or see the ad on page 4.

Treaty Information

In the Works...

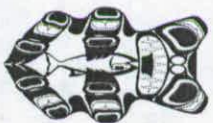
- The **siq'úta dance program** is coming to an end. Come out and support the young dancers at In-SHUCK-ch Days 2008. To learn more contact Kerry Giesbrecht: 604-820-6873 or email kerry.giesbrecht@inshuckch.com
- **In-SHUCK-ch Days** is coming up August 23 -24, 2008. We hope to see you there!
- Keep your eyes peeled for new signs in the territory as part of the **amawilc** project. See page 7 for more details.

Are you opposed to treaty?

SEND YOUR LETTERS AND COMMENTS ON TREATY TO:

In-SHUCK-ch Nation
c/o Jessica Sullivan
41290-B Lougheed Hwy RR#1
Deroche, BC, V0M 1G0
Fax: 604-820-6873
Email:
ucwalmicw@inshuckch.com

Our letter policy will apply to all submissions. Letters should be roughly 250 words and are subject to editing for clarity, legality, taste and length. Unsigned letters will be reviewed and may not be published. Publication is not guaranteed. The *Ucwalmicw* reserves the right to also publish letters electronically on our website.



Douglas First Nation General Assembly



Date: Sunday, September 21, 2008

Location: Tipella

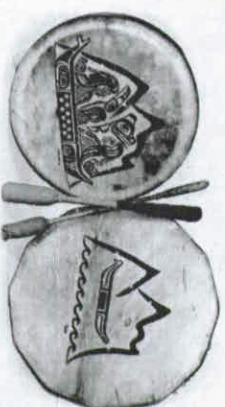
Time: 10 am

Issues to be discussed:
Power Projects, Band Updates, Treaty Updates,
Hydro Updates and more...

Compensation: \$25.00 per member (age limit to be determined)
and gas receipt re-imbursements

In-SHUCK-ch Nation General Assembly

Saturday, August 9, 2008
10 am - 4pm
Tsek Campgrounds
(campgrounds have been reserved for this event if you would like to camp).



Discussion:
Building Healthy Communities

Lunch provided. Everyone is requested to bring their own plate, utensils and cup. You may also want to bring your own lawn chair, drinking water, sunscreen and insect repellent.

The General Assembly Committee wants your feedback! Let us know if you have any suggestions for future topics.

Please contact: Brenda Lester, Jeanette Phillips, Sylvester Sam or Shannon Chapman with your ideas

■ ■ Families

Continued Families from Front

Constitution and Bylaws, the ED posting and qualifications and interview processes, Elders Consultations with the Sto:lo House of Elders, and the Sto:lo Tribal Council, Chehalis, Méús and the In-SHUCK-ch Nation Eldershíps.

The name, Fraser Valley Aboriginal Child & Family Services Society was registered in June of 2008 on an interim basis and is subject to change based on the input of the constituent communities within the Fraser Valley region. A logo and perhaps even an appropriate catch phrase may also need to be considered as well. For the creative and artistically inclined, this could be an opportunity for your artistic talent to be showcased and legendary.

In July, most of the project team received three days of Board of Directors training that is specific to child welfare agencies. The draft Constitution and Bylaws still require review and revision, and hopefully they can be adopted in August. The posting for the ED position and qualifications were reviewed, accepted and posted. A committee or the entire board will be the hiring panel for the ED, however this item has not

Fraser Valley Demographics

12,996 +/- Total population of Aboriginal People living in the Fraser Valley Catchment Area
Independent Sto:lo Communities

Chehalis -- 976 (1146 +/-)

equal to 8% of the Total Aboriginal Population in FV

• Vale

• Boston Bar

• Union Bar

Peters -- These 4 communities are equal to 3% of the Total Aboriginal Population in FV

Sto:lo Nation Society

Sto:lo Nation Society

• Aitchelitz

• Leq'á'met First Nation

• Matsqui

• Popkum

• Skawahlook

• Skowkaile

• Squila

• Tzeachten

• Yakeakwioose

equal to 15% of the Total Aboriginal Population

been fully discussed, and explored to determine the best practice. Having said that, it would be desirable to have the applications reviewed, candidates short listed and to possibly have even hired an ED before the close of August.

Meetings will occur in both July and August with the representatives of the Ministry of Children & Family Development (MCFD), Indian and Northern Affairs Canada (INAC), and the current senior managers of Xyolhemeylh Child & Family Services (XCFS).

To assume the responsibility for the delivery of child welfare services and programs, Band Council Resolutions (BCRs) from all of the aboriginal communities within the Fraser Valley region, must be submitted to

substantiate legitimacy, and to grant legal authority, eligibility and access to funding for the new agency.

All stakeholder communities must be represented, and their input is invaluable to the project team, and the future board in order to operate in a manner that is respectful, respected, accountable, open and foremost diligent in our, and their affairs. So a safe assumption to make is that the leaders of the SNS, FSCFSS as well as the independent Sto:lo communities whom are not associated or affiliated with SNS, STC, or FSCFSS will also be consulted with during this same time frame.

In August flowing into September, it is anticipated that the plan for annual

Continued Families p 6

INDIAN REGISTRATION ADMINISTRATORS

DEBRA SMITH

Samahquam Nation

PO Box 610

Mt. Currie, BC, V0N 2K0

Phone: 604-894-3355

Fax: 604-894-0031

Email:

debra4sam_bsdwt@yahoo.ca

JANE SAM

Douglas First Nation

PO Box 606

Mt. Currie, BC, V0N 2K0

Phone: 894-3365

Toll free: 1-888-894-3365

Cell: 604-302-3060

Fax: 1-600-700-9238

Skatin First Nations

PO Box 190

Pemberton, BC, V0N 2L0

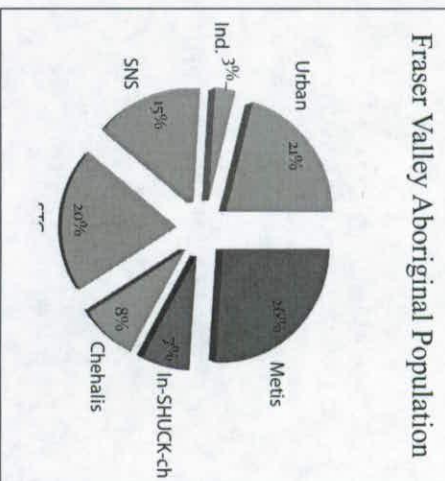
Call LSTC to contact:

604-894-0021

■ ■ Families

Sto:lo Tribal Council

Sto:lo Tribal Council
Chawathli
Cheam
Katzie
Kwantlen
Kwaw Kwaw Apit
Scowlitz
Seabird Island
Shx'ow'hamel
Sumas
Soowahle
equal to 20 % of the Total Aboriginal Population in FV



Urban Aboriginals - FN's, Metis & Inuit Population

Urban
equal to 21% of the Total Aboriginal Population in FV
Metis - 3500 Citizens
equal to 26% of the Total Aboriginal Population in FV
In-SHUCK-ch Nation - 12/31/07 931 Citizens
601 +/- in the Fraser Valley/Vancouver region (equal to 70 %)
equal to 7% of the Total Aboriginal Population in FV

Continued Families from p 5

general assembly will be cemented and then, at the AGM, the new appointees or elected board of directors will assemble shortly thereafter.

With the assistance of the new ED, the new board of directors will work on the Management Plan, develop a Dispute Resolution model, and community consultations will take place to ensure the appropriate measures and considerations are applied when developing and delivering services and programs.

The demographics (distribution) of the aboriginal populations are illustrated in the accompanying chart, along with the breakdown and supporting figures.

Special thanks are extended to the Elders of my community for their unyielding support and unwavering confidence in my efforts within the project team activities, to accomplish the work necessary, which is vitally important to all of our communities. Their strength, wisdom, guidance, humility and appreciation about the importance of these endeavours have been astounding and remarkably steadfast, and for that I am grateful and strong.

Kukstum'ckal'ap

Peters Reunion

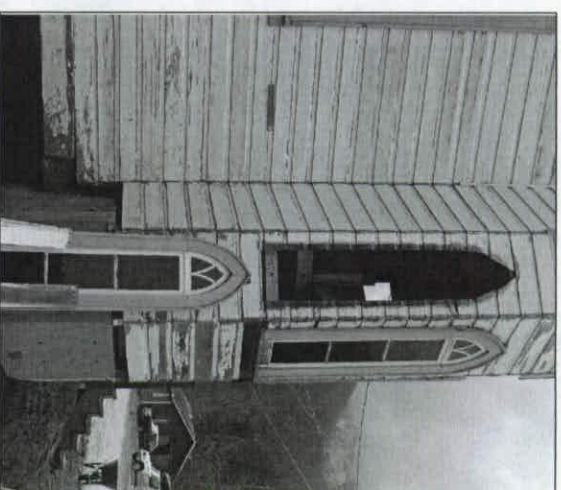
descendants of Chief Harry

August 16th and 17th, 2008
at the request of Alphonse Peters Sr.

At 25 Mile, Samahquam

- Bring:
- camping equipment
 - batteries, flashlight, mosquito repellent
 - family tree
- Mini Pow Wow
 - Little Bear
 - Steven Peters Drum Group
 - Brian Wallace
 - Arthur Peters
 - Traditional Dance
 - Skookum kika7s
 - Drum group

Be an Angel — Adopt a Window



Sharon Syrette

amallisaos@gmail.com

When this window fell from the west tower on April 11th, the angels must have been watching – there was no damage to the window. In order to complete needed repairs, replacement, and structural work on the windows and steeples, Ama Liisaos is asking families to Adopt a Window. Pick a large gothic window, or one of the ocular windows in the tower, and make a donation to pay for repair and maintenance.

Each family that sponsors a window will be recognized with a small plaque on the interior window sill. This is a great way to show your pride in the work done by your ancestors to build and maintain the church. Board members will be working out details and costs – please contact Agnes at 604 820-5175 to find out how your family can be recognized for conserving the work of the original builders.

Traditional Plant Use: Pipsissewa



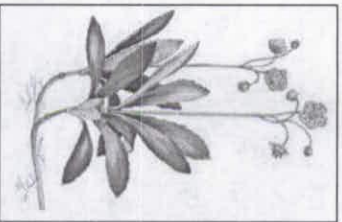
Shawn Gabriel
shaww.gabriel@inshuckch.com

Scientific Name: *Chimaphila umbellata*

Other Name: Prince's Pine
Ucwalmícwts: Unknown

Plant Description

This plant is a stout, slightly woody, dwarf evergreen shrub growing from creeping rhizomes. The plant grows up to 35 cm tall, is slightly branched



and greenish in colour. The leaves grow in whorls, are evergreen, and are 3 to 7 cm long. They are bright green and shiny above, narrowly oblong, and sharply toothed

around the margins of the leaf. The flowers are whitish-pink to rose in colour, are waxy, and are 5 to 7 mm long. They are saucer shaped, faintly perfumed, and nodding, growing in small clusters of 3 to 15. The fruits are roundish, erect capsules that are 5 to 7 mm across (Pojar and Mackinnon, 1994).

Traditional Uses

The Lower St'at'imx (In-SHUCK-ch) were said to use the leaves of this plant to make tea from to help relieve colds or sore throats. The leaves, stems and roots could be boiled to make this tea (Turner, 1997). The leaves can also be dried and mixed in with Indian tobacco and kinnikinnick. Herbalists use the upper plant



for urinary and prostate problems (Howarth & Keane 1995).

Plant Location

This plant can be found in well drained areas in open or dense coniferous forests. They are found growing from low to middle elevations.

Images:

Drawing: www.herbs2000.com/images/herbs_pipsissewa.jpg
Photo: www.hlasck.com/

References

- Howarth, David and Kahlee Keane 1995 *Native Medicines*. Root Woman & Dave, Saskatchewan.
- Pojar, Jim, and Andy Mackinnon 1994 *Plants of the Pacific Northwest Coast*. Lone Pine Publishing, Vancouver.

Turner, Nancy J. 1997 *Food Plants of Interior First People*. UBC Press, Vancouver.

Q: What do people do in clock factories?
A: They make faces all day.

Q: Why was the elephant late for the plane?
A: Because he forgot his trunk.

<http://kids.niehs.nih.gov/jokes.htm>

.....



Want to learn how to weave cedar roots?

For dates and times of upcoming classes in June, please contact Jessica at the Deroche office:

604-820-6873 or email

jessica.sullivan@inshuckch.com

Instructor: Tara S. Peters



KAMLOOPA POW WOW

August 1, 2, 3, 2008

Located at the Special Events Facility, along No. 5 Yellowhead Highway, Kamloops, BC

Admission:
\$10 a day
\$20 a weekend

**Guaranteed Prize
Payout: \$63,000**

Ph: 250-828-9782
Fax: 250-372-8833
Email: powwow@klb.ca

Oh How We Danced!

Amawílç Update



Sylvester Sam

sylvester.sam@inshuckch.com

As we finish another year's cleaning of graves we look back on past years and wonder where we changed direction. Since 1960 we have cleaned graves and celebrated the occasion, but this year we might not even have enough attendance to see us finish.

At the end of graveyard cleaning, we celebrate with drumming and dancing. On occasion some people celebrated with alcohol but we have done away with that practice. We all gathered at one place to sing and dance; forgetting any hurt feelings or any politics. Everyone sang and danced and there wasn't anyone present who was 'too cool to dance'. We had such a good time that people passing by would stop in and join us.

This was true every year but in 1996. We had lost the previous 'boss' Uncle Dennis since we had finished graveyard cleaning the year before.

Then, before we could do the 1996 cleaning we lost both Gabe and Paul Williams, so Pat asked me to continue the job they were training me for. After we finished no one hung around to celebrate.

In the last few years, we have recognized those who have participated in graveyard cleaning and did super jobs when others just ate our food. Over the past few years we have had twice as many people eating meals with us than those who actually go out to clean. This year will be no exception, but as I am writing this before we finish on Thursday (July 24th), I am just going ahead with tradition.

I along with my colleagues Ronnie and Charlie would like to extend our thanks to everyone who helped out in any way they could. There is a rumbling that maybe this annual event is no longer working and we should quit doing it. Please help us show that we need to keep doing this by helping us to reach the fiftieth annual graveyard cleaning in 2010.

Work on the Amawílç project, a series of 6 signs at historical sites throughout the traditional territory, is currently underway. Pulling this project together has been a team effort on the part of In-SHUCK-ch Nation staff.

The text and content for the signs has been compiled by Maurice DePaoli and is nearing completion. Layout and design is scheduled to be complete by the end of July. Maurice and Josh Alexander have also been into the territory to scout appropriate sites for the signs. Josh has produced several maps as certain landmarks are not easily accessible through the brush. As well, staff has been working alongside Artisan Custom Log Work to create a design for kiosks which will hold the signs.

The unveiling of the project is still scheduled to occur at In-SHUCK-ch Days in August 2008. A light snack will be served at the unveiling ceremony and a presentation will take place outlining the significance of the project and the locations selected.

Xusum Juice
(Soapberry Juice)
FOR SALE

Contact:
Madeline Gabriel, Ph:604-826-1195



Kay Farquharson

Above: Thimbleberry.



Kay Farquharson

Above: Miner's lettuce.

Library Celebrates Aboriginal Day New Computers



Above: (Back row l to r) Rene Inkster, Marlene and Mel Jack, unknown, Pascal Pelletier, and a family member of Amelia Douglas. (front row l to r) Chief Rose Charlie, Margaret Anne Peters, Agnes Giesbrecht, and Herman Dan Sr. Photo by Natasha Froese.

Natasha Froese

Mission Library celebrated National Aboriginal Day on Thursday, June 26 with a presentation of Pascal Pelletier's artwork. A Métis artist adopted by Mission, Pelletier has produced images of totems and portraits of elders that pay homage to aboriginal culture and accomplishments, and symbolize our elder's presence as pillars of the community. Pelletier also featured original acrylic prints, paintings, and a carved panel and chest.

Nancy Arcand of the Mission Arts Council and Mayor James Atebe greeted the crowd of over 140 people. Atebe's speech focused on the importance of elders in any culture and their valuable stories that provide encouragement and hope to younger generations. Herman Dan Sr. then performed his family's welcome song with drum accompaniment. Pelletier, Arcand, and Shelley Clarkson, Circulation Supervisor at Mission Library, described how the project came

together, and the artist spoke about his passion for doing the project. Our elders whose portraits were painted were introduced. During his work at the library, Pelletier met many elders he had previously not known as well as locals who visited the library to meet him and share stories about those featured; an experience he valued. Pelletier was presented with a traditional shirt and sash commissioned by the library.

Gifts were presented to our elders, committee members, and Pelletier. Chief Rose Charlie, Margaret Ann Peters, Mel Jack, Rene Inkster, and three family members of Amelia Douglas spoke. Our Elders then took over the ceremony with singing, and drummed for the community at large with a celebration song.

Acting Library Manager Teresa MacLeod said that Pascal has been, "A wonderful ambassador for the Mission Library and many people who have never before come to the library, have visited because of Pelletier's work. He has broken down barriers for many people and his work will be a lasting tribute to First Nations people in our community".

.....

Q: What starts with E, ends with E but usually has one letter?

A: An envelope.

Q: Why wouldn't they let the butterfly into the dance?

A: Because it was a moth ball.

Q: What do whales eat?

A: Fish and ships.

<http://kids.niehs.nih.gov/jokes.htm>

Douglas First Nation recently acquired a grant from Free Geek, a non-profit computer reuse and recycling centre, to set up 8 new computers in the Tipella Health Building. Anyone who would like to utilize the computers for resume writing, job searches, homework and internet research is welcome. At present, only one of the computers is connected to the internet, but there is ongoing work to get the others online.

If you have an old computer that you are no longer using, consider donating it to Free Geek. In turn, they will either recycle your computer in the most sustainable way available or use any of the reusable hardware to furnish computers for their volunteer programs. Their Adoption Programs matches people who spend 24 hours of volunteer time with the organization to their very own free computer. Non-profits also have the opportunity to apply for free equipment through the Hardware Foundation. Free Geek will accept any computer equipment free of charge. It doesn't even have to be in working condition.

To volunteer with Free Geek and learn to dismantle and refurbish equipment, check out their website at <http://freegeekvancouver.org/>. If you have any hardware you would like to donate it can be dropped off during office hours at the back entrance of Free Geek at: 1820 Pandora St., Vancouver, BC. They can also be reached at: 604-879-GEEK (4335).

Thanks to Alma Louis for submitting the information for this article.

In-SHUCK-ch DAYS 2008



Head of the Lake School

Skatin Nations



AUGUST 23 - 24, 2008

www.inshuckch.com • Phone: 604-820-6873 or Email: days@inshuckch.com

featuring award-winning rap group

REDDNATION

Community

In-SHUCK-ch Days Are Nearly Here!



Rozina Charlie
student01@inshuckch.com

Get ready for In-Shuck-ch Days 2008 on August 23rd and 24th, it is coming up pretty soon! We will be having the gathering in Skatin, at the Head of the Lake School. We have recruited a few volunteers, but we still need more to help us with this event. If any volunteers need a ride, we can find one for you. Don't forget you get a free In-SHUCK-ch Days T-shirt for being a volunteer!

So now we have Jeff Dan doing a drum making demonstration and doing drumming and singing in the Kids Zone. The Kids Zone supervisor will be Darla Thevarge with Kalisa Purcell-Peters assisting her. Kalisa will also be doing the Language Bingo. Eric Peters will be opening for REDD-NATION, our headlining First Nation performer. Dan Dan will be teaching children the "Blueberry Picking Song" in the Kids Zone. Elder, Laura Purcell, is doing a fruit canning demonstration. Gerald Gabriel will be orchestrating the "Standing Up" ceremony and doing the xúsum ice cream making and the Bone Game. Tara Peters will be doing cedar weaving, and Magnus Turner will be the Master of Ceremonies for the event. Doug Hudson will be doing an archeological presentation on In-SHUCK-ch history.

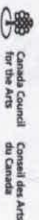
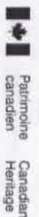
Our most recent supporters include

Continued I Days p 12

Special Thanks to all Our Sponsors:

xúsum - soapberry

sq'welâp - strawberry



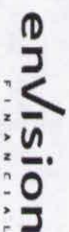
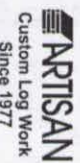
Donors

Fraser Valley Turf
Pemberton Bike Company
Whistler Welding Services Ltd.
Sea to Sky Onsen
AON Reed Stenhouse Inc.

twan - salmonberry



t7ága - salal berry



Hamber Foundation



Check out the

New and Improved...

In-SHUCK-ch Days website!

www.inshuckch.com/inshuckchDays.html

Community

Siq'úta Workshops Update



Rozina Charlie
student01@insluckch.com

Gerald Gabriel welcomes everyone to come and dance at the siq'úta workshops, from young children to Elders. There will be the traditional dance clothing of cedar bark and buckskin (or something similar), which will be provided for the youth in time for the "Standing Up" ceremony. The workshops are taking place in Skatin, at the Head of the Lake School. The next workshop, which is the last, will be on August 12th from 1 pm to 4 pm.

The new dancers will have a chance to participate in singing and drum-

ming in the workshops, and prepare for the "Standing Up" ceremony at In-SHUCK-ch Days (August 23rd and 24th). In tradition, each dancer will be recognized, and will ask witnesses to be present at the ceremony. Witnesses will go out and tell others of the dancers "Standing Up" ceremony.

Snacks and drinks will be provided for those who attend the workshops. Come out and participate in drumming and singing for the dancers. If you would like to dance at the workshops, drum or sing, or need a ride please call Kerry Giesbrecht at 604-820-6873.

*Q: How do you stop a snake from striking?
A: Pay it decent wages.*

Continued | Days from p 11

Terrane Construction, Vision Pacific, AC Petroleum, Cascade Environmental Resource Group, Bank of Montreal, MSA Computer and Sea to Sky Onsen Inc. As we mentioned before, we are providing tables for vendors to make extra money selling merchandise (traditional goods are preferred). These tables are provided free of charge to the members of the communities; if you want a table, there is limited space! If you have any questions or suggestions, or for volunteers or vendors, please contact Rozina Charlie or Simon Rear by phone at 604-820-6873, or email us at research@insluckch.com.

*Q: Why did the tap dancer retire?
A: He kept falling in the sink.*

<http://kids.niehs.nih.gov/jokes.htm>

Peace Hills Trust "Native Art Contest"

Peace Hills Trust hosts an annual Native Art contest in support of Native culture. The Native Art Contest was established in 1982 to promote the work of Native artists throughout Canada. Each fall entries are judged in various categories and prizes are awarded at an awards ceremony.

Deadline: 4:00 pm on September 12, 2008

Entries must include a complete and signed Entry Form and an "UNFRAMED" two dimensional work of art in any graphic medium (not larger than 4 ft x 6 ft.

Adult winning entries become property of Peace Hills Trust and part of its "Native Collection." Youth entries will not be returned.

Adult category prizes: 1st - \$2,500; 2nd - \$1,500; 3rd - \$1,000
Youth category prizes: 1st - \$150; 2nd - \$100; 3rd - \$75

For more information call: 780-421-1606 or 1-800-661-6549

www.peacehills.com

Darryl's Coffee & Native Art Shop

945 Davie Street
Vancouver, BC
604-689-5354

ice coffee

oatmeal

iced mochas

smoothies



bannock

Community Gardening in Deroche



Pauline J. Peters

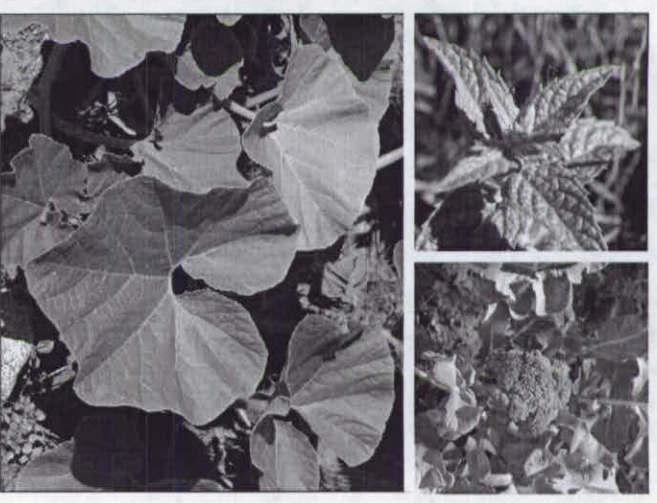
pauline.peters@inshuckh.com

Since the early departure of Liz, one of our valued CO-OP students, the unbridled enthusiasm she shared for the community garden in Deroche has unfortunately been held by a very thin strand of staff. We have been tending to it however, since the optimal growing season came upon us so late, the decision on what to grow has been stifled.

To my personal disappointment, many of the Sunday gardening activities occurred when I was in meetings with the project team of the Fraser Valley Child & Family Services Society. Nevertheless, I have put my hand to it, and continue to water the plants, but the weeding aspect has fallen behind.

So far we have some sunflowers reaching for the stars, some Turk's Head Squash spreading its greenery and sweet peas who are struggling to make a wall of colour and fulfill their destiny with fruit - little pea pods.

We have some broccoli, onions - two varieties, mixed lettuce greens, and some persistent beets. We even have some rogue wild strawberry plants and even some radishes that appeared one day amongst the weeds. Ahh weeds, we do have an assortment of these. Some are edible and some have medicinal properties and some are just weeds. The weeds would be a mint variety, and a horsetail variety and a bunch of other non-descript wild plants, that seem to thrive no matter what the growing conditions are.



Above: (left) Lettuce pushes up in the Community Garden in Deroche. (top right) Broccoli proves to be a good choice. (bottom) The squash grows leafier every day.

It may be too late in the season to plant more vegetables, but this exercise wasn't really about the yielding of quality and quantity of fruit and vegetables, but about doing something as a community, anybody who is interested in making a garden grow. Perhaps more of us who have green thumbs and some who have light green thumbs may wish to come and give a hand.

I find that tending to a garden or plants is very therapeutic and its rewards are in the 'just doing'. I for one take great pleasure in gardening as it is one activity that holds my undivided attention. I could go all day and it seems that not even an hour has passed. Some might watch me and think -- you're crazy to spend time on something that provides very little product. However, that's not what drives me -- it's in the doing and appreciating of mother nature at her finest, not to mention

her insect populations who can both hinder and help in our battle to win her over and for our insignificant plants to survive. The 'getting there' is where all the fun is and not our arrival. The production of worthwhile healthy crops, that's just the bonus we experience from our labours.

Please come on out and join me in the 'doing'.

Interested in being part of the
Community Garden
in Skatin?



Contact Sylvia Shanoss
604-894-0151

■ ■ Community

When the Others Came

Sharon Syrette

amaliisaos@gmail.com

Ama Liisaos Heritage Trust Society, best known for its work on conservation of the Church of the Holy Cross in Skatin, has received a BC 150 MOSAIC grant to record the stories of the people of the Lillooet River Valley.

Telling Our Stories of Contact (1800 to 1890) is a 6 month project. The intention is to highlight contributions and interactions between aboriginal people who were already on the land and the newcomers who came through. Starting in the eighteenth century explorers, missionaries, colonial government representatives, road builders, and prospectors began to travel through the region. Their motivation and expectations were very different from the traditional lifestyle of the people who had lived in the area for countless generations.

Volunteers are conducting research and collecting oral histories, which will be shared with the communities and the general public. We expect to have a number of media ready for distribution by autumn of 2008 including:

-Booklet(s) that summarize the stories and experiences, archival photographs and maps, from the perspectives of the many and varied people who lived in or passed through the area

-Website to increase public knowledge and access to information
-Stories of Harrison-Lillooet Gold Rush Trail - building the trail, the

Royal Engineers role, prospectors who used it, and a guide to remaining parts of the trail that are accessible to the public today.

-Exhibits and information at special events, festivals and celebration to share information about the southern Sel'at'imx people, traditions, lifestyle, skills and contributions

Volunteers are needed to assist with research, record and transcribe oral memories, organize photographs and family information, and participate in special events. A small honorarium will be paid for completing certain tasks.

People who live up-home are needed to walk sections of the Heritage Trail, take photographs and record their impressions. We are also looking for someone with artistic talent to make black and white pen and ink drawings and sketch maps that will illustrate the booklets. This is an opportunity for an artist to see their work in print.

Please contact Sharon at 604-832-4236 or Agnes at 604-826-5175 for further information.

.....

Q : What kind of work does a weak cat do?

A : Light mouse work ?

Q : How do you identify a bald eagle?

A : All his feathers are combed over to one side ?

Q : Why do hens lay eggs?

A : If they dropped them, they'd break.

www.coolbuddy.com/

.....

2 Summer Staff for Samahquam

Hey,

My name is Hayden Leo. I am 15 years old going on 16 years this August 6th. I am currently working for the Samahquam band. This has been my second year working here. Last year, I had to do three jobs because there wasn't enough work for me in one position. I was the Janitor, Secretary, and outdoor maintenance worker. I didn't like the Janitor job, but I can't complain. I also do volunteer work for my school.

My parents are Keith and Beryl

Smith. My Grandparents are Grandma Lorna K. Leo, Great-Grandpa George, Grandpa and my Grandpa Mike. My favourite colour is silver. I am also part of the Mohawk Nation.

- Hayden Leo

Hi,

My name is Walter Callion. I am 17 years old and my birthday passed already this year. My birthday is April 12, 1991. I'm currently working with Samahquam band. I have worked here for 3 years. My first year was as Maintenance Assistant. My second year, I worked as an Office Assistant. This year, I work mostly in the office. So far, I have made a little movie about our old cars that are getting demolished. Also, in our office I have been doing paperwork, such as organizing files and research. My mom's name is Rose Smith. I am a Samahquam band member. I love to play sports and to have fun.

- Walter Callion

Elders Conference 2008...



Seraphine Sam, Pauline Sam and Hilda Frank.

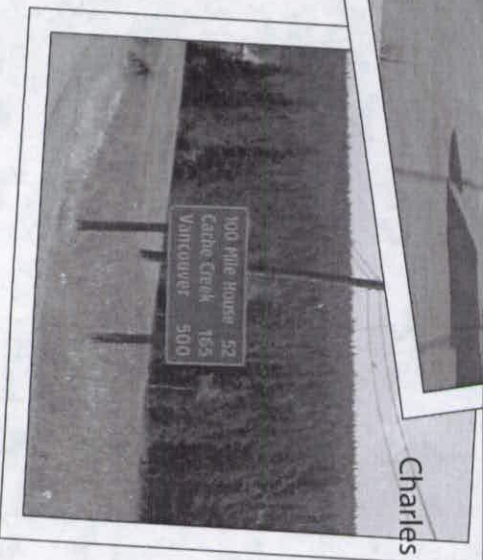
Joe



Charles Peters Sr.



Seraphine takes the wheel

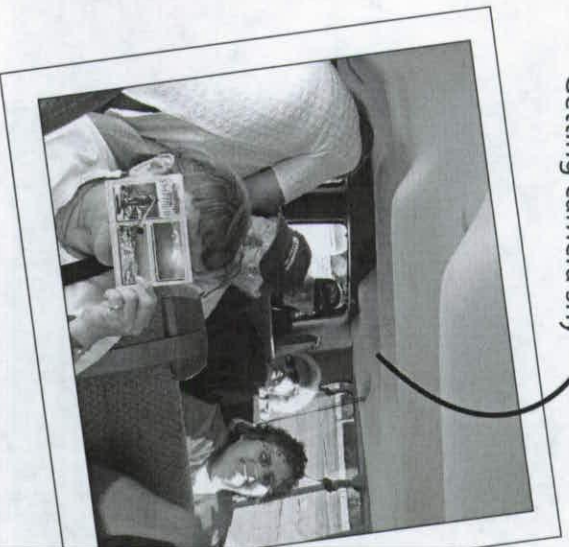


A long way from home

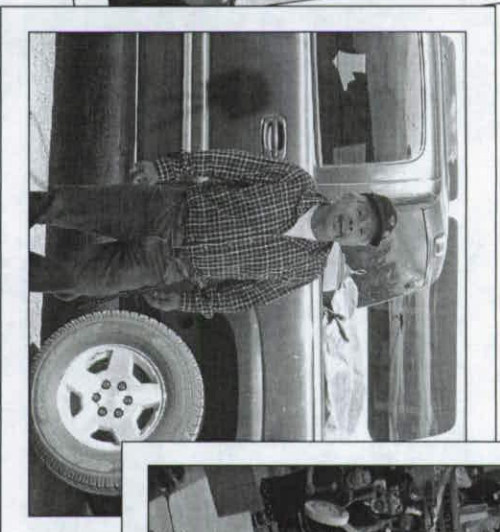
■ ■ Elders

to Prince Rupert and back...

Getting camera shy



Lyle Peters



Time for a pit stop



Meal time



Ronald Peters



Summer Student Jaysun Williams



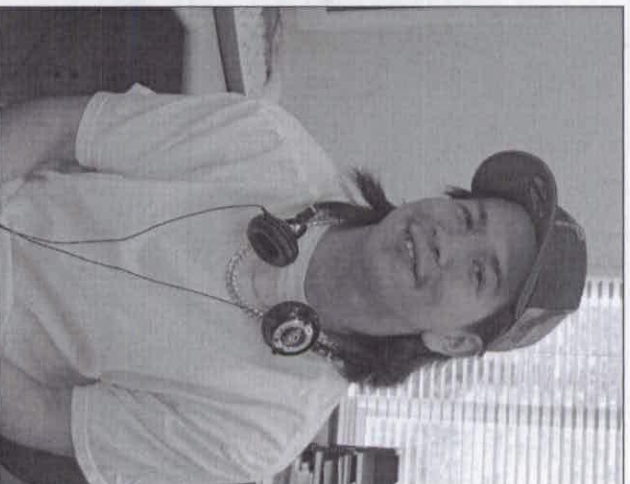
Jaysun H. Williams
student02@inshuckch.com

First of all, I would like to take this time to thank the In-SHUCK-ch Nation for letting me join their terrific staff as a student youth assistant.

My name is Jaysun H. Williams and the H stands for Hawkowl. I guess you could say that Hawkowl is my Indian name too. I am 23 years old and from the Sto:lo territory, but thankfully enough, I have lots and lots of family *Up Home*. My mom is Cheryl Point and I have two sisters and two brothers. My sisters' names are Sharlamain Point and Luvanna Point Smith. My little brothers are Nick Point and Frank Williams. I believe my mom is from Baptiste as are my little sisters and little brother.

My Dad is Aaron D. Williams. He passed away in a car accident three years ago. I wish that I had the opportunity to get to know him better, so that I could have a better understanding of what it means to be a real father. R.I.P Dad. I didn't really know my parents very well, but no matter what I still love them with all my heart.

I live with my grandfather Jimi Williams and I've been taking care of my grandmother Darlene Williams who's been diagnosed with cancer. I have one beautiful son named Aaron Cedersun Wolf child Williams. His mom is Sheila Peters from Douglas First Nation. We came up with Aaron's name after my dad passed



Above: Jaysun H. Williams will be sharing an office with Jessica Sullivan and Josh Alexander this summer. Jaysun will be working as a student youth assistant.

on. The Cedersun name came to me from this big cedar tree in front of our house. Wolf child came to me from my Grandfather's Indian name which is Crying Wolf.

I was created on June 17th, 1985. I'm a Gemini, who likes to walk down by the beach...ha, ha, ha, I'm just kidding. I'm actually a pretty cool person with a good sense of humor. People find me to be an upbeat type of guy. I would also like to say that if I have offended anyone in this community; I am sorry for my actions. I'm still learning to live my humble life to its fullest.

What else can I tell you about myself? I like to listen to music and I also write and produce it. I'm on the verge of making a CD and I

How Can I Improve my Self-Esteem?

Jaysun H. Williams, our student youth assistant has been doing a great deal of research on issues that affect youth. Below is an article he found on-line on the kidsheath.org website. To read the complete article, please go to: http://kidsheath.org/teen/question/emotions/self_esteem.html

How Can I Improve

We all have a mental picture of who we are, how we look, what we're good at, and what our weaknesses might be. We develop this picture over time, starting when we're very young kids. The term *self-image* is used to refer to a person's mental picture of himself or herself. A lot of our self-image is based on interactions we have with other people and our life experiences. This mental picture (our self-image) contributes our *self-esteem*.

Self-esteem is about how much we feel valued, loved, accepted, and thought well of by others — and how much we value, love, and accept ourselves. People with healthy self-esteem are to feel good about themselves, appreciate their own, worth, and take pride in their abilities, skills, and accomplishments. People with low self-esteem may feel as if no one will like them or accept them or that they can't do well in anything.

We all experience problems with self-esteem at certain times in our



Learning to Take Care of Yourself



Jaysun H. Williams
student02@inshuckch.com

As part of my job at In-SHUCK-ch Nation, I really enjoy the fact that I'm helping out youth and elders, because I think nowadays there are a lot of people suffering from drug and alcohol abuse. They're not always feeling proud of who they are — in their own good and positive way. I'd just like to take this time to encourage all the youth to take a good look at their life and to ask themselves, "Is drinking and doing drugs really helping me and my future?" I'm just saying this from experience, but I know I'm not all that perfect either. I'm a single father trying to teach my son to live in a good and harmonious way, and yeah, it's not all that easy.

I've made my own unhealthy choices, yet I'm still learning. I'm learning what the word 'love' actu-

Continued Self-Esteem from p 17

lives - especially during out teens when we're figuring out who we are and where we fit in the world. The good news is that, because everyone's self-image changes over time, self-esteem is not fixed for life. So if you feel that your self-esteem isn't all it could be, you can improve it.

Why is self-esteem important?
How we feel about ourselves can influence how we live our lives. People who feel that they are likable and loveable (in other words people with good self-esteem) have better relationships. They are more likely

ally means, and how to cope with my own stress. I'm learning from my mistakes and sometimes we just have to forgive and forget. I'd just like to apologize to the one that I have hurt. We're all only human, and as I've said, I'm still learning my own ways.

I also encourage all the In-SHUCK-ch youth to stay in school, and to listen to your teachings, especially from your elders. I'd encourage them also to follow their hearts when it comes to what they want to make of themselves. Don't drink or smoke or take drugs or if you do, think about cutting down. I'd also like to thank all the In-SHUCK-ch Nation Elders for the wonderful job they've been doing keeping it real up in the territory. I raise my hands to you for all the things you have been through and for teaching us what the word 'strong' really means.

to ask for help and support from friends and family when they need it. People who believe they can accomplish goals and solve problems are more likely to do well in school. Having good self-esteem allows you to accept yourself and live life to the fullest.

Q: What do stylish frogs wear?
A: Jumpsuits!

Q: Why do cows wear bells?
A: Because their horns don't work

www.coolbuddy.com/

Continued Jaysun from p 17

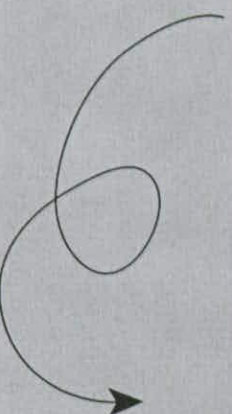
can't wait until it comes out. Basically, I write how I feel and stuff like that. I'm not the best rapper or anything, but I'm doing it to the best of my ability and I hope for all the best music wise. I have this group called Wlkid Warriorz that consists of two members for now. I'm looking to make it bigger so if anyone is interested just look my up at: www.myspace.com/wlkidwarriorz.

My goal in my life is to be the best father I can be, to get well educated and to learn not only my own traditional ways but to teach my son the In-SHUCK-ch ways as well. I'd like to be successful with my music, and once I complete my grade 12, I'd like to attend PAVI which stands for Pacific Audio Visual Institute. It is a private recording school located in Vancouver BC.

I don't know what else to say here and I don't want to bore you guys, so I'll just say, "Cookies and jam, I don't know how to cook jam but Kook-sham, thanks to you".
(Ah-ho all my relations)

Check out our website:

www.inshuckch.com



Read our blog:

inshuckch.spaces.live.com/



SAMAHQUAM
UCWALMICW



July 21, 2008

Position Title: Community Health Representative

Part-Time - Baptiste Smith IR 1B Office: Forty Hrs (40) Bi-weekly
Department: Health

Reporting to: Operational Supervisor/Finance,

QUALIFICATIONS:

In order to successfully carry out the responsibilities of the Community Health Representative (CHR), the applicant should have the following qualifications:

- Proficiency in all administrative skills;
- Extensive computer software knowledge;
- Excellent interpersonal and organizational skills;
- Excellent oral and written communication skills;
- Ability to perform a wide variety of tasks in a timely manner;
- Ability to operate all office equipment;
- Ability to work as a team or independently;
- Ability to work with minimal supervision;

REQUIREMENTS:

- High School grade 10 or higher or GED, equivalent;
- CHR training or equivalent;
- Valid industrial First Aid Certificate;
- Knowledge of health issues and needs of First Nation people;
- Good communication skills with patients and health providers;
- Valid BC drivers license

Community members will be given preference over non-community members of equal qualifications. The position may be considered for developmental assignment (trainee) provided that core skills are met. Apply with resume and cover letter to: Rose M. Smith, Samahquam Operations Supervisor at 604-894-3355, toll free (1-877-894-3366) fax: 604-894-0031 or email to kakeeka18@yahoo.ca

Deadline: Open

Applicants selected for interviews will be contacted.


Employment


41290-B RR 1 Loughheed Hwy.
Deroche, BC, V0M 1G0

Ph: 604-820-6873
Fax: 604-820-6847
www.inshuckch.com

TITLE OF POSITION AVAILABLE: IT Support Technician

COMPANY BACKGROUND:

In-SHUCK-ch Nation, which represents the three communities of Douglas, Samahquam, and Skatin, is currently in Stage 5 of the BCTC process. The Treaty negotiation process is opening many new exciting opportunities for financial, accounting and support personnel. The position currently offered by our organization will provide valuable work experience that could be easily transferred to any one of the other First Nations negotiating their Treaty.

Due to the isolation of the In-SHUCK-ch Communities the head office is located in the community of Deroche - just 15 minutes east of Mission the Highway #7.

EXPERIENCE:

- Good working knowledge of IM/IT security principles, management, tools and procedures.
- Comprehensive knowledge of core security technologies including firewalls, anti-virus, intrusion detections/prevention, monitoring/reporting.
- Trouble shooting and resolving PC, printer and network problems.
- Installing new hardware and software upgrades.
- Hardware maintenance.
- Data backup and restore.
- Recent relevant experience working with Windows desktop and server technologies required.
- Good working knowledge of networking concepts and technologies as well as firewalls, routers and switches.
- Experience with Exchange servers, Windows 2003 server, Cisco, Firewalls

SKILL REQUIREMENTS:

- Ability to keep skill set up-to-date with new technologies as they are introduced to the workplace.
- Ability to assess complex situations and make appropriate recommendations.
- Ability to utilize both analytical skills and conceptual thinking to identify and resolve issues.
- Ability to work independently and effectively under time pressure to meet deadlines, balance work priorities and resolve issues appropriately.

EDUCATION REQUIREMENTS:

This individual will have post secondary education in the IT area or equivalent experience. 1 – 3 years experience required. MCP or MCSE Certification preferred

STARTING DATE:

September 15, 2008

WHO TO CONTACT:

Cover letters and resumes can be mailed to our office address, emailed(sheryl.rankel@inshuckch.com), or faxed to the attention of Sheryl Rankel, Office Manager.

APPROXIMATE SALARY RANGE:

Depends upon Experience

APPLICATION DEADLINE:

August 20, 2008

Letter Policy

The *Ucwalmicw* welcomes letters to the editor. Letters should be fewer than 250 words and are subject to editing for clarity, legality, taste and length. Unsigned letters will be reviewed and may not be published. Publication is not guaranteed. The *Ucwalmicw* reserves the right to also publish letters electronically on our website.

Send letters to the following:

In-SHUCK-ch Nation
41290-B Lougheed Hwy. RR#1,
Deroche, BC, V0M 1G0
Fax: 604-820-6847
Email:
ucwalmicw@inshuckch.com

Concerns and Comments from an Elders Point of View

From what I can remember, everyone use to participate in graveyard cleaning, but now there are very few of us who participate. We hardly have help with the cleaning or in the kitchen, not to mention with food donations. Any kind of help would be good. The Elders involved have health issues, but hey they're out there helping in the kitchen and in the graveyards and they travel on that logging road. Only one elder and one helper from Samahquam came out this year. Members stay in their homes and don't come and get involved or even communicate at the hall.

Our little helpers are very young children from ages 3 years to 15 years. It would be nice to have all ages come and see what we do. Special thanks to some of our young helpers that come out regularly at events. Brandy Shepherd, Maybeline Williams, and Tabitha Shepherd always lend a helping hand and teach some of the visiting youth how they can contribute.

Jeanette Phillips

EMPLOYMENT

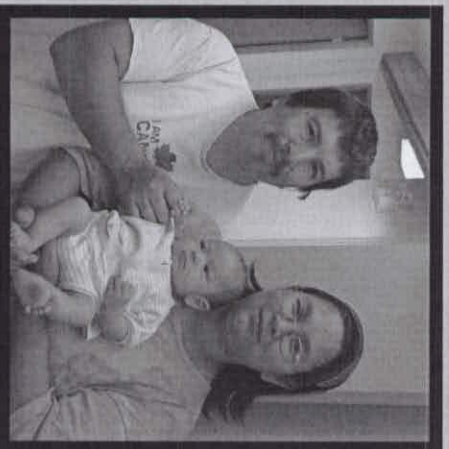
with

Vision Pacific Contracting Ltd.

In August, Vision Pacific Contracting Ltd. expects to start a residential project at the new Rainbow neighbourhood in Whistler. We expect to build 75 single-family houses over 2.5 years.

We are looking for a variety of skilled and unskilled workers for long-term employment. Please send your resume to Dana Francis at:

dana@vispacific.com



Congratulations!

Rodrick Alex Reyburn

Born: April 4, 2008

8 lbs 3 oz

11 pm

Parents:

Rose and Leo Reyburn

Magnus,

It has been 9 years of marriage and I wouldn't trade it for anything.

Our 4 beautiful children make us complete. There is nothing I wouldn't do for you.

Happy Anniversary Magnus!

Love your wife, Jacqelyn

August 27th 1999

Thank you for 9 beautiful years!

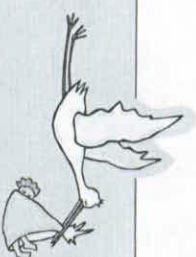


Soar like an Eagle Above Us

Soar like an Eagle above Us
 I remember your laugh with your smile.....
 As I write these words, my tears fall down
 Now you fly to higher places.....
 Our hearts can't hurt for too long
 Selling us not to weep or cry, wipe off our faces
 And to have strength and be strong.....
 Flying above the clouds.....and our land
 Going to your eternal rest above
 Gliding along, with the warm wind and sun
 Our songs of sadness echo.... with all our love
 Your journey to our creator, with outstretched wings
 Taken from us so sudden and fast.....
 As we all pray with grief and sorrow
 Letting out the streams of tears coming down our face
 Trying to get by for every tomorrow.....
 When we were kids, the times, all of us laughed and cried
 Will never forget those times we had.....
 You are deeply missed Trini...and never forgotten
 Soar like an Eagle above us

Rita Trini Williams
 Written by Rozina Charlie

From the hault... circa 1995



It's a Boy!

Frederick Matthew Lucien
 Thomas Jr.
 June 18th, 2008
 7 lbs 12 oz
 A baby boy for Frederick
 and Geraldine Charlie of
 Skatin

Concert in M.R.

All In-SHUCK-ch are invited to come see Gerald Charlie and the Black Owl Blues perform at the Maple Ridge Jazz and Blues Festival on August 9th, at 8 pm. Festival to take place at Memorial Park on 119th Ave. at 224th St. in Maple Ridge.

Tickets are \$20, half-price for seniors (65+) and children under 12 are free. Tickets are available at the gates. Doors open at noon and the festival continues until 11 pm.

For more information check out the festival website at: www.jazzblues.ca or check out Gerald Charlie and the Black Owl Blues at: <http://members.shaw.ca/robertscriven/Index.html>.

JULY SOLUTION

Lonely Hearts Word Scramble

imagine • help
 backbird • Jude
 money

All you need is love.

Happy Birthday

Ámhas ku scwéipcensu to those born in August:

Eric Jarvis Sam
Louis Edgar Seymour
Allanah Paul
Michael Vandenberg
Nolan Williams, Jr
McKenzie Sam
Pauline Sam
Tiffany Stanley
Bertha Purcell
Alphonse Peters Sr.
Gabe Williams
Kerry Giesbrecht
Ethan Giesbrecht
Mary Charlie
Kimberly Vandenberg
Joe (Gregory) Peters
Josie Peters
Eugene Sam
Xander Williams
Phyllis Kehoe
Agnes Giesbrecht
Joe Purcell
Harold Sam Sr.
Chadley Paul
Leo Gray
Geneva Quipp
Robert Smith
Zach Williams
Annette Frank

Wedding Anniversaries

Art & Hilda Frank
Nick & Barb Peters
Magnus & Jacqelyn Turner
Danny & Julie August
Mr. & Mrs. Desmond Williams

CwTias t'u7 mûta7 (may there be many more)!

BROWN SUGAR SUDOKU

								2		
1							3			9
	5			2	9	6				
6							4	9		2
		9							8	
4			8	1						7
					9	6	1			2
8										1
			7							

COOKIE WORD SCRAMBLE

HOUDG GAUSR

LURFO

TURBET PICHIS

HERE COMES THE SUN SUDOKU

5	6	3	8	9	7	4	1	2
7	9	4	5	1	2	6	3	8
1	8	2	3	4	6	5	7	9
4	1	8	6	7	9	2	5	3
9	7	5	2	8	3	1	4	6
3	2	6	4	5	1	8	9	7
2	4	1	9	3	8	7	6	5
6	3	7	1	2	5	9	8	4
8	5	9	7	6	4	3	2	1

Unscramble the words and use the letters in the circles to solve the puzzle below!

N n y

1 2 3 4 5 6 7 8

v n ' k

9 10 4 9 4 11

m n

6 10 11 12 13 4 14

f m v n

16 10 12 3 11 1 11

SUN	MON	TUES	WED	THURS	FRI	SAT
					1	2
3	4	5	6	7	8	9
	BC Day	Negotiations	Negotiations	Negotiations	Negotiations	In-SHUCK-ch Nation General Assembly
10	11 Ucwalmicw Submissions Deadline	12	13	14	15	16
17	18	19	20	21	22	23 Regional Gathering New Westminster In-SHUCK-ch Days
24 In-SHUCK-ch Days	25 Regional Gathering Mission	26 Community Gathering Skatin	27 Regional Gathering Chilliwack	28 Community Gathering Tipella	29	30 Elders Gathering Skatin
Elders Gathering Deroche 31						

SUN	MON	TUES	WED	THURS	FRI	SAT
	1	2	3	4	5	6
7	8 Labour Day	9	10	11	12	13
	15 Negotiations	16 Negotiations	17 Negotiations	18 Negotiations	19 Negotiations	20 Regional Gathering New Westminster
21	22 Regional Gathering Mission Autumn Equinox	23 Community Gathering Skatin	24 Regional Gathering Chilliwack	25 Community Gathering Tipella	26 Ucwalmicw Submissions Deadline	27 Community Gathering Baptiste
28	29	30				



ÚCWALMICW news letter

Volume 6 Issue 10 October 2008

A Visit to Nisga'a Lisims Government



William Schneider, INIG
bill.schneider@inshuckch.com

First, I would like to extend my thanks to Chief Keith Smith for asking me to be his delegate on this visit to the Nisga'a Lisims Government. *Thanks Chief Keith Smith.*

I must now extend my thanks to all the representatives from the different levels and organizations of the Nisga'a Lisims Government (NLG) for their hospitality. *Thank you, Nisga'a Lisims Government.*

The visit was very informative. All the NLG Representatives that had the time or took the time to meet with us were very polite, open and informative with respect to their roles within the structure of the 'Nisga'a Lisims Government'.



Shannon Chapman

Above: Members of the In-SHUCK-ch Nation Administration and In-SHUCK-ch Nation Interim Government took a trip to visit Nisga'a Lisims Government from July 21 - July 24, 2008.

Nisga'a is in their eighth year of implementing treaty. The Nisga'a Lisims Government is very focused on policy development. Their Constitution was in place prior to their treaty effective date and 19 laws were enacted on the effective date. Their Government has established

five Directorates: 1) Intergovernmental Relations and Communications, 2) Programs and Services, 3) Lands and Resources, 4) Finance and 5) Fisheries and Wildlife. The Executive Council includes the

Continued Nisga'a p 6

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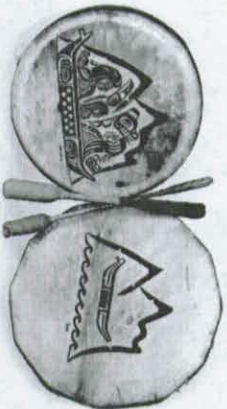
3	NLG Gatherings	12	Community
4	Politics/Governance	15	Employment
8	Culture	18	Letters
9	Education	19	Fun
11	Staff	20	Calendar

Arthur Frank
PO Box 507
Mt Currie BC V0N 2K0

Publications Mail Agreement
No. 41280514
Return Undeliverable Canadian
Addresses to:
In-SHUCK-ch Nation
41290-B Lougheed Highway
Deroche BC V0M 1G0

■ ■ ■ Announcements

In-SHUCK-ch Nation General Assembly



When:
October 25 - 26, 2008

Where:
Leq'amel Gymnasium

Time:
9 am - 6 pm (approx.)

Theme:
Wealth Creation and
Economic Development

Remembering our Parents *Alex and Theresa Peters Memorial*

October 18, 2008

Family: Marlena Peters, Veronica Gabriel, Maurice Gabriel

Remembering our family members: Nellie Peters, Harold Pascal Sr., Carol Jamieson, and Stanley Morris Peters Jr.

Schedule:

10 am - Marlena Peters' headstone at Samahquam

12 pm lunch at Sachteen (Brenda Lester's house)

3 pm Alex Peters, Theresa Peters, Veronica and Maurice Gabriel headstones at Lil'wat

4 pm (Alex Peters') Theresa Peters' house in Mount Currie

Drumming and singing, speeches, give-aways, name-givings, family trees, etc. **6:00 pm dinner**

Cash and food donations are welcome, please contact Loretta Pascal, 894-6007

A Challenge to Meet or Beat

The Peoples' Hall in Skatin is still in need of funds. There's still a lot of upgrading that needs to be done on the Hall to bring it up to code and current safety standards. Electricity has been reconnected, but there's still more electrical to be done. As well, the Hall needs new flooring, plumbing work, and work on a front and back porch.

tskikna7 (Ronald Peters) is once again challenging everyone to meet or beat his previous donation of \$1000 to the Hall.

For more information on the Hall, please contact Joe at 604-820-6873 or email joe.frank@inshuckch.com



Above: Art and Hilda Frank made a donation of \$1000 to the Hall earlier this year.



Above: tskikna7 (Ronald Peters) made a donation of \$1000 in January, 2008.

Newsletter Submissions

All members are welcome to announce any upcoming events, such as anniversaries, birth announcements, or meetings. Poems, artwork, thoughts, articles and letters are welcome. The next newsletter deadline is **Friday, October 17, 2008**. Please contact the newsletter editor at the In-SHUCK-ch office in Deroche or write to:

Jessica Sullivan/Úcwalmicw Newsletter
41290-B RR#1 Loughheed Hwy,
Deroche, BC V0M 1G0
Ph: 604-820-6873
Fax: 604-820-6847
Email: ucwalmicw@inshuckch.com

Editorial Policy

Úcwalmicw is produced monthly by In-SHUCK-ch Nation. Our purpose is to inform readers about the In-SHUCK-ch treaty-making process. We will gladly accept signed comments, questions and opinions about our newsletter and will consider withholding contributor's name if desired. We reserve the right to edit for grammar, space and sensitivity.

Individual articles from the Úcwalmicw may be reprinted, photocopied or redistributed with permission from the Úcwalmicw and provided the date of publication and source of the material is indicated. Please notify Úcwalmicw at ucwalmicw@inshuckch.com if you would like to reprint an article. Kúkwstum'ckaw.



Regional and Community Treaty Informational Gatherings



Mark your calendars with these important dates and locations.
For more details on the gathering in your area, please contact your
NTG member or the Deroche office at 604-820-6873.

***Please note the In-SHUCK-ch Nation General Assembly will
be held instead of the regular Community and Regional Gather-
ings for the month of October.**

In-SHUCK-ch Nation General Assembly:

Saturday October 25 and Sunday October 26, 2008
Leq'a:mel Gymnasium, Deroche, BC
9 am - 6 pm (approx.)

For more information, please read article on page 5 and the updated
notices on page 6.

Contact:

In-SHUCK-ch Nation General Assembly Committee: Sylvester Sam,
Jeanette Phillips, Brenda Lester or Shannon Chapman
(604-820-6873).

ELDERS GATHERINGS:

Skatin

Sunday, October 19, 2008
11 am - 5 pm
Band Sub Office
(Former HLS School Bldg)
Contact Joe, 604-615-7027

Fraser Valley

Contact Joe,
604-615-7027

Topics of Discussion:

- Wealth Creation and Economic Development

In the Works...

• **Ucwalmicwts Classes** are every Tuesday from 6 pm - 8 pm at the Mission Library. Please contact Jessica Sullivan for more details: jessica.sullivan@inshuckch.com 604-820-6873

• If you have ideas or feedback for **In-SHUCK-ch Days 2009**, please contact Simon Rear at: research@inshuckch.com

• Keep your eyes peeled for new signs in the territory as part of the **amawilc** project. As well, have a lookout for brochures explaining the project.

We invite you to our next In-SHUCK-ch Nation General Assembly



Sylvester Sam
sylvester.sam@inshuckch.com

The General Assembly Committee has set a date and location for the next In-SHUCK-ch Nation General Assembly. The agenda and main topics have been decided as well as who needs to attend. The committee has also made note of the fact our assembly is close to Halloween. We are getting to some important issues and hope for full attendance.

The General Assembly will be in the Leq'a:mel Gym on October 25-26, 2008. This date is a week before Halloween and we invite everyone to bring a costume to wear on the afternoon of the 26th. We have picked a location outside the city to ensure people will be able to give it their full attention. Please mark the date and location on your calendars.

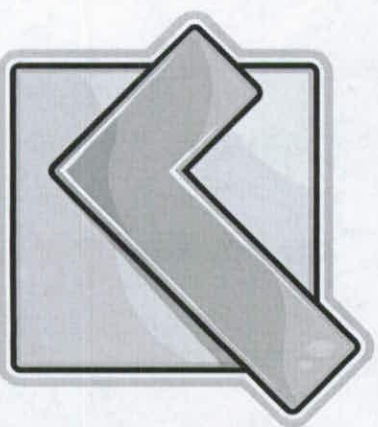
The topics of this assembly will be Business and Economics. We have invited businesses that operate in our territory to attend and share their plans for the future and any opportunities that may be available to our membership. Although it's unlikely they will be taking résumés you should consider this a good time to update yours with any new training or education.

We are always trying to get more members to attend our meetings and if you can invite anybody who may not receive our newsletter, it would be appreciated. If you have room in

your vehicle for others to ride with you, please inform us so we can let people know. If you are in need of a ride, please call around. As always, we'd like to make sure there is more than just business at our assembly, and we welcome cultural activities. If you have plans for any cultural activities in mind, please let us know and we will try to find a good time for them to take place. If you know an artist or performer who might be attending, please let us know. While we welcome any fundraising activities, please be aware that we ask you to only do it during breaks.

We thank you for your attention and hope to see you there.

Make your voice heard!



***Vote in the upcoming
Federal Election***

Tuesday, October 14, 2008

Advance polling: October 3, 4,
and 6, 2008

www.elections.ca/

Are you opposed to treaty?

SEND YOUR LETTERS AND
COMMENTS ON TREATY TO:

In-SHUCK-ch Nation
c/o Jessica Sullivan
41290-B Lougheed Hwy RR#1
Deroche, BC, V0M 1G0

Fax: 604-820-6873

Email:
ucwalmicw@inshuckch.com

Our letter policy will apply to all submissions. Letters should be roughly 250 words and are subject to editing for clarity, legality, taste and length. Unsigned letters will be reviewed and may not be published. Publication is not guaranteed. The *Úcwalmicw* reserves the right to also publish letters electronically on our website.



In-SHUCK-ch Nation General Assembly Meeting Rules of Order

1. Meetings are opened with Prayer and Drumming.
2. Chair Persons are appointed to facilitate and control the meeting from beginning to end.
3. Chair Persons may delegate facilitation.
4. Chair Persons' role is to ensure that the assembly follows the agenda.
5. Chair Persons will maintain control and order of the assembly.
6. Out of respect for each other there shall be no speaking out of turn.
7. Chair will keep a running list of speakers. Those who would like to speak need to be recognized by the Chairperson before speaking.
8. To be fair to all speakers, all speakers will only be able to speak about one issue for five minutes.
9. All speakers to use a microphone. All speakers to announce their name and community before speaking.
10. Absolutely no profanity shall be tolerated and any person(s) using such shall be removed from the meeting.
11. It is the responsibility of the Parent and or Caretaker to maintain control of their children at all times. Parents to take care of their own children when Caretakers are on breaks and during meals. Sign in sheet must be completed for each child placed in the care of our provided babysitter.
12. Meetings are to start on time or within 30 minutes from start time.
13. Information tables, fundraisers and/or vendors shall not operate during the formal sessions of the meeting.
14. All announcements to be brought to the Chair Person to be announced
15. Breaks will be no longer than expressed by the Chair Person. Breaks if not listed on the agenda will be announced by the Chair Person.

Believe those who are seeking the truth; doubt those who find it. - Andre Gide

We are made wise not by the recollection of our past, but by the responsibility for our future. - George Bernard Shaw

Science is organized knowledge. Wisdom is organized life. - Immanuel Kant

Wisdom consists of the anticipation of consequences. - Norman Cousins
www.wisdomquotes.com/

Raffle, Vendor and Display Rules

*for In-SHUCK-ch Nation
General Assemblies
and Special Events*

All vendors and displays are to be situated in designated areas only.

All setup needs to be completed fifteen minutes before meeting starts (9:45).

All vendors must not interrupt proceedings.

All vendors and displays must register with the In-SHUCK-ch Administration Office at least one week prior to the scheduled meeting.

If vendor arrives late they must wait until lunch break is called to set up their vending table.

All raffles must be registered with the In-SHUCK-ch Administration Office at least one week prior to the scheduled meeting and cannot interrupt meeting.

Any raffles involving tickets must have someone to clean up non-winning stubs.

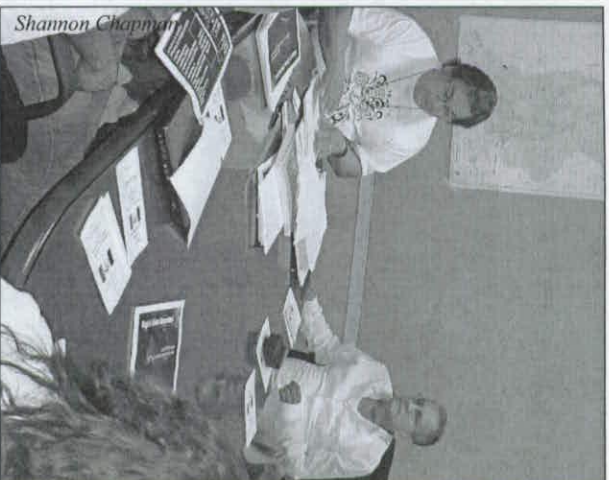
All vendors or raffles must pay a \$25 fee to set up their vending table or sell raffle tickets or in lieu of this fee make a donation of 5% of net proceeds made through vendor sales and raffles to the In-SHUCK-ch Elders Society.

■ Politics/Governance

Continued Nisga'a from Front

Chairperson of their Elders Council. I found this interesting as all members of the Elders Council are elected including the Chairperson. The number of Executive Council seemed large to me but may be a requirement as the Nisga'a Lisims Government is a representation of their four communities, the Nation, the Elders Council and two or three 'Urban Locals'. Sub-offices are provided for the urban locals. I also noticed that there is a post office and health facility in each community. New Aiyanash is the largest community and also the capital of Nisga'a.

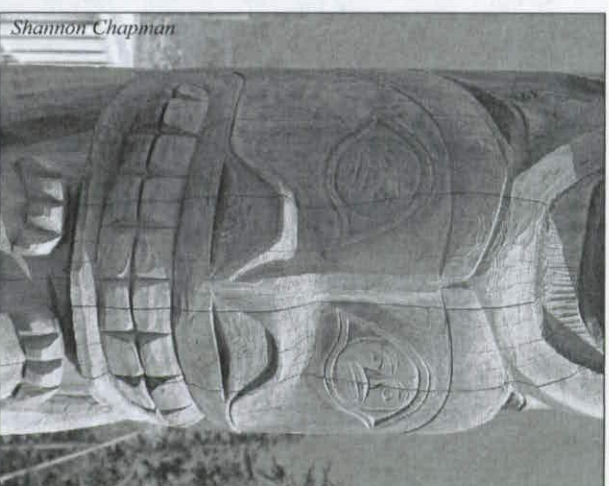
When the Nisga'a Lisims Government Legislative Council is in session the 'Talking Stick' is also utilized. The Legislative Sessions are very formal; everyone is dressed in their traditional regalia, they speak in their own language, and there is a Spokesperson that sits in a special place at the head of the room. Also, when the Youth Council is on the agenda at the legislative session the youth representatives use a 'War Club' as their talking stick (this symbol has been supported by the elders). The Youth Council is



Above: The travellers took notes and brought home fresh ideas from their meetings with Nisga'a.

preparing to seek a seat(s) in Government.

In closing, the stories that the Elders Chairperson Chester Moore shared with us on the morning of the first day of our visit provided me with an understanding of who Nisga'a is and a sense of how Nisga'a became what they are today. The stories touched on why the lava came and how that has drastically affected Nisga'a People, Land and Lisims (river), the meaning of their totem pole and their own Sacred Mountain. Chester



Above: One of the intricately carved totem poles outside the Nisga'a Lisims Government buildings.

Moore is very good at telling these stories. I thank him as they were touching and full of meaning that created a sound foundation for the visit to begin.

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Six essential qualities are the key to success; sincerity, personal integrity, humility, courtesy, wisdom, charity. - William Menninger

The ballot is stronger than the bullet - Abraham Lincoln
 www.wisdomquotes.com

INDIAN REGISTRATION ADMINISTRATORS

DEBRA SMITH

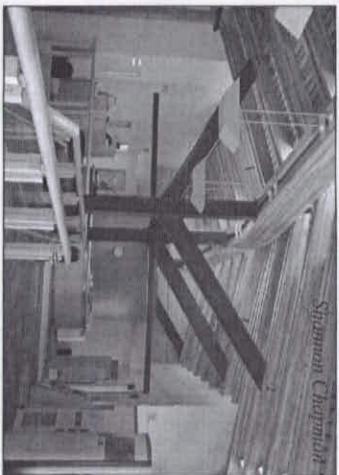
Samahquam Nation
 PO Box 610
 Mt. Currie, BC, V0N 2K0
 Phone: 604-894-3355
 Fax: 604-894-0031
 Email: debra4sam_bsdw@yahoo.ca

JANE SAM

Douglas First Nation
 PO Box 606
 Mt. Currie, BC, V0N 2K0
 Phone: 894-3365
 Toll free: 1-888-894-3365
 Cell: 604-302-3060
 Fax: 1-600-700-9238

Skatin First Nations

PO Box 190
 Pemberton, BC, V0N 2L0
 Call LSTC to contact:
 604-894-0021



Above: Inside the Nisga'a government building.



Above: A few of the travellers gather outside to meet with Nisga'a representatives.



Above: Daisy Skenik and Joey Harris at the airport on July 21, 2008 before the Nisga'a trip.

Skatin Constitution Revisited



Sylvester Sam
sylvester.sam@inshuckch.com

Skatin constitution is being looked at again and we invite all members to attend a meeting we are setting up in the Valley. We need to hear from the members where we stand on the last draft. We need to find out where the people who weren't available to vote the first time around live. We need to find all those eligible people out there who need to get put on the band list.

The first meeting will be dealing with where we stand on draft five, which was already voted on but not by enough voters for the results to count. Do we need to start over? Can we start from draft five? Do we need to rework it? Is the constitution still necessary? What is the number of eligible voters? Do we use the number of eligible voters or the number from how many show up to vote? How many youth are now eligible to vote on whatever date we decide to vote on? Are there people who are not registered yet? Is the voting list of addresses still up to date?

Will everyone be available on the weekend of October 25-26/08? Could we meet in the evening of the first day of the General Assembly (25)? If not on the 25th of October, how about the 14th of November? Should the committee meet to discuss planning? Where would the most people be able to travel to?

We are asking a lot of questions because we may be writing this constitution but the members hold all the authority to pass it. If you have concerns about the constitution please ask Joe Frank or myself as we are the ones given the responsibility to carry it out.

If you need a copy of the constitution please advise us as we are working with a very limited budget. If we do not have anything in place to protect our interest it will be assumed they are covered by others and we should avoid that. If the suggested dates don't work for your family please call us and we will use the one with the most people available to attend. We will need to know the best date by Thanksgiving so please discuss it and get back to us.

SAMAHQUAM ÚCWALMICW will be hosting the
St'at'imc Gathering at Q'alaTKu7eM
May 8, 9, & 10th 2009

We will be holding various fundraising activities from now until then, so keep a eye out for our Posters. Donations of food, \$\$\$, and your participation is greatly needed and appreciated.

Contact people for this event are:
Shelley R Peters, Treasurer and Rose Smith. We can be reached at the Baptiste Smith Multiplex,
ph 1-604-894-3355 and by email: samahquam_frontend@yahoo.ca or shelleypeters2@hotmail.com

**Musum
Juice**
[Soapberry juice!]
FOR SALE

Contact:
Madeline Gabriel, Ph:604-826-1195

Traditional Plant Use



Shawn Gabriel

shawn.gabriel@insnuckh.com

This month's featured plant is Indian Consumption Plant or Bare Sten Desert Parsley. If you would like to share any additional information regarding a plant or would like to have a specific plan featured please contact us.

Common Name: Indian Consumption Plant or Bare Stem Desert Parsley

Scientific Name: *Lomatium nudicaule*

Traditional Name: Unknown



Plant Description

The plant is blue-green in color. It grows from 20-90 cm tall when mature. Leaves are large, firm and are oblong to egg-shaped. Small yellow flowers grow in small ball shaped clusters on many stalks of different length. The flowers then turn into fruit that are from 7-15 mm long and are wing shaped.

Traditional Uses

In the late spring or early summer the whole plant can be used. The



plant tastes a bit spicy and is used in soups or stews. The plant can also be eaten raw or boiled. Mid to late summer the plant can be harvested for the seeds which can be used for tea. During the time of first contact with Europeans the plant was used to help treat tuberculosis and sore throats.

Plant Location

The plant grows from low to mid-elevation and in dry sparsely treed sites.

Reference:

Pojar, Jim, and Andy Mackinnon 1994 Plants of the Pacific Northwest Coast. Lone Pine Publishing, Vancouver.

Photos:

Photo of Plant: http://lh4.ggpht.com/_xy12Q5kIA/R-MurOmcvXI/AAAAAAAAAGko/cCWDPtXd_NU/CRW_4726.jpg

Photo of Seeds: www.nps.gov/plants/sos/bendcollec-tions/images/Lomatium%20nudicaule_JPG.jpg

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Q: Why don't mummies take vacations?

A: They're afraid they'll relax and unwind.

Q: What kind of makeup do goblins wear?

A: mas-scare-a

Q: Where does a ghost go to party?

A: Anywhere where he can boo-gie.

www.robinsfyi.com/

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UCWALMÍCWTS

gítsmen (gíts.men)
teeth

Nilh iza ngítsmen.
These are my teeth.



Tégen gítsmenswa.
Touch your teeth.

T'séxen gítsmenswa.
Clean your teeth.

This information was taken from the Curriculum Guide, Grade Two, Táitmeets Language Program.

Introductory Ucwalmícwts Workshops



Class meets every Tuesday
from 6:00 - 8:00 pm at the
Mission Library, (33247
Second Ave). This month
classes will take place in the
Rotary Room.

If you wish to confirm the
date and time, please
contact the Deroche office.

For more information contact:

Jessica Sullivan

In-SHUCK Nation

41290-B Lougheed Hwy,

Deroche, BC V0M 1G0

Ph: 604-820-6873

jessica.sullivan@insnuckh.com

Samahquam Adult Basic Education September 2008 to May 2009



Above: Samahquam Adult Basic Education will be ongoing from September 2008 to May 2009. This is an opportunity for individuals to upgrade or complete some of their high school coursework.

Adult students in Samahquam have the opportunity to participate in a Capilano University upgrading program in the community. Students can take English at the intermediate, advanced and provincial levels (up to grade 12), all levels of math, and a learning program called Visions.

The English teacher, Lynda Sampson, will be in the community every Tuesday, and the math/visions teacher, Sharon Leinweber, will be here every Thursday. Students taking ABE courses will be expected to be in class from 9:30 to 12:30 on Tuesday and Thursday, and babysitting will be provided by Kim Jensen if needed. This is not a drop-in! You are expected to be in class, unless you have made other arrangements, for these three hours. If students put in the time and do the work, they can finish one level of English of Math

by Christmas, and go on to another in the new year.

In the afternoon, Sharon and Lynda will facilitate literacy activities for the whole community. ABE students can stay and do work, or participate in the literacy activities for the whole community. ABE students can stay and do work, or participate in the literacy activities.

The first literacy activity, based on the sign-up sheets from the community, will be an informal traditional language session, Learning From Each Other, on Tuesday, September 23 from 1 to 3. Hopefully, community members who can speak the language will attend and help the other community members learn. This is an informal time with tea and cookies and good company. We also have books, tapes and First Voices online

Special Thanks!



Above: Gwen Therrien and Tara S. Peters/Williams at a cedar workshop earlier this year.

Special Thanks to Tara S. Peters/Williams for her work leading the Cedar Weaving Workshops this past year. The workshops were enjoyable for everyone involved. We appreciate all her hard work and efforts.

to help people learn. If this is well attended, we can set up a regular time to do it every week until Christmas.

This is an opportunity to create a learning environment for the whole community, and to have ABE students complete courses and get ready for further education and training.

Come and talk with the instructors, Lynda and Sharon, if you have any ideas about literacy activities, or if you are interested in taking upgrading courses.

Q: What is a Mummy's favourite type of music?

A: Wrap!

Q: What do you call a ghost with a broken leg?

A: Hoblin Goblin

www.robinsfyi.com/

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Education

Interested in Entrepreneurship and BEST Program Business Success?

Interested in learning more about Entrepreneurship and Business Success? The Ch'nook Advanced Management Program may be of interest to you! This program brings together Aboriginal leadership values, business skill building and entrepreneurship in a dynamic program of part-time studies.

Ch'nook Advanced Management Program November 2008 - May 2009

Focus: The Ch'nook Advanced Management Certificate integrates [1] Aboriginal values, [2] business essentials and [3] entrepreneurship.

Who is Eligible: People with five or more years of work experience, and a strong desire to start and manage business activities.

Classroom Topics: Aboriginal values, entrepreneurship, accounting, human resources, financial management, marketing, operations, business strategy and planning, communications and Aboriginal business leadership.

Instructors: The classes are led by a group of distinguished Aboriginal leaders and senior faculty members from the Sauder School of business.

Format: November through May -- monthly weekend sessions, plus a five-day wrap up session at the end.

Projects and Homework: Students are required to work between ses-

sions on materials covered in class, plus work in teams on a major "buy-a-biz" project.

Location: Weekend sessions are held at the UBC downtown campus. The wrap-up week and graduation ceremonies are held at the UBC Longhouse.

Program Fees and Bursaries: The all-inclusive fee of \$13,750 covers tuition, materials, travel, accommodation and meals. The Ch'nook corporate sponsorship program provides participants with the opportunity to apply for a bursary worth \$5,750.

Applications: Applicants must provide information on prior education and work experience. Applications will be accepted until September 30th 2008. The program starts in mid November.

More info: Visit www.ch-nook.ubc.ca/PARTTIME.htm or call 604 822 0988

To speak with someone who has been through the program, contact Josh Alexander, 604-820-6873 or josh.alexander@inshuckch.com.

The provincial government recently announced new funding to the Aboriginal Business and Entrepreneurship Skill Training (BEST) program. BEST is for Aboriginal, Metis, and Inuit, status or not, who are interested in becoming self-employed or starting their own business. It is for both those who have a solid idea and want to see it happen, and for those who have an interest in business but have no specific idea yet.

To learn more about the Aboriginal BEST program, visit: www.small-businessconsultant.ca/best/index.html

There is no charge for any part of the program; it's FREE! The program includes 12 sessions of training with snacks and beverages at each session.

The Aboriginal BEST Program is offered in the following locations:

Vancouver Native Education Centre - Artists (604) 837-0431 flavio@aboriginaldirections.com

Vancouver - VanCity (604) 837-0431. flavio@aboriginaldirections.com

Burnaby (604) 521-1986. nfmmaprogco@gmail.com

Surrey (604) 580-8885 ext 222, cmcbeth@sacbc.org

Queen Charlotte Islands (250) 626-3337 ext 29, futures@island.net

Powell River (604) 485-7901, rod@pfutures.ca

Vernon (250) 545-2215 ext 232, wayne@futureshc.com

Cranbrook (250) 426-0595, patti@kabas.org

Check out our website:

www.inshuckch.com

Read our blog:

inshuckch.spaces.live.com/

Farewell to Everyone!



Above: Rozina Charlie played an integral role as part of the In-SHUCK-ch Days Planning Team. She is pictured above with her co-workers as Eppa makes introductions at the In-SHUCK-ch Days 2008 Opening Ceremonies. **Back row (l to r),** Master of Ceremonies, Magnus Turner and Simon Rear. **Front (l to r),** Eppa (Gerard Peters), Josh Alexander, Rozina Charlie and Kerry Giesbrecht.



Rozina Charlie
student01@inshuckch.com

Hello everyone, I don't like saying goodbyes, but I am done my student program as of September 12. I have really enjoyed working with everyone here! It was a good learning experience to help plan In-SHUCK-ch Days 2008. I can't wait for next year's event! We made a good team. Jaysun Williams, the other summer student and I got along really well.

It was a busy summer for me this year and now I'm back to school, taking my fashion design!! I started on September 2nd. It feels good to have my plan rolling! I attend UFV at the Abbotsford campus; it's a great school! I'm taking Weaving & Tex-

tiles and hopefully Fashion Drawing One.

In-SHUCK-ch Days went terrifically! It was great to see everyone in Skatin! Thank you everyone, for your help at the event! You did a good job! I sure surprised everyone in Skatin when I came knocking on their doors, I heard a lot of, "HOLY!" Ha, ha, ha, ha.

Everyone noticed I enjoyed the REDDINATION show; they really kicked it! So, did Erik and Jaysun Williams who opened for them.

That was pretty good for just winging it guys! You guys keep it up! I got some great pictures of the whole show.

I actually got to dance to the 200 hundred pounder. My dad was saying, "How come you not up there?"

T-Shirts for Sale

There are still some In-SHUCK-ch Days 2008 T-shirts available for purchase, but they are going fast, so if you are still hoping to be the proud owner of a fine piece of In-SHUCK-ch clothing, act now! We still have a variety of sizes available in both the white and the blue T-shirts. If you are interested in buying a T-shirt please contact me (Simon) by phone at 604-820-6873 or by e-mail at days@inshuckch.com.



Then my favourite song came on and I got called on the floor! It was fun though. I haven't danced for a long time. I felt a really good vibe with all the dancing, drumming and singing.

When I first started working for the In-SHUCK-ch Nation in June, I didn't know what I was doing, and then I started to get the hang of it. I was so glad I took computers at the UFV, because it helped me a lot. I loved being the Research/Planning Assistant, because I love planning things, especially birthdays.

To everyone at In-SHUCK-ch Nation, love ya. I will miss you all! I know you will miss me too (ha, ha, ha) it's going be too quiet for you with me and Jaysun gone! But I will come and harass you once in awhile.

Just kidding. Hú7wimalh!

Community

In-SHUCK-ch Days 2008



Simon Rear
research@inshuckch.com

A year of planning was well worth the effort as In-SHUCK-ch Days 2008 was a resounding success. Through the generous support of our many sponsors and donors we managed to raise \$46,500, allowing us to include a large variety of activities and presentations in celebration of In-SHUCK-ch culture. In fact, we had so many activities planned we couldn't fit them all in, and fell behind schedule as a result. Each year our experience with planning In-SHUCK-ch Days grows, and next year we'll try to make sure everyone gets their meals on time!

Among the popular highlights were Xúsum Ice-cream Making (by far the messiest event!), the BC 150 *Amawile* sign presentation by Doug Hudson, and the *Sig'úta* Standing Up ceremony led by Gerald Gabriel. The *Sig'úta* ceremony held particular significance, and I was pleased to see In-SHUCK-ch youth participating in their culture and dancing for the community. It was clearly an emotional experience for everyone, and many people expressed their pride and happiness upon having witnessed the occasion.

All of the performers put on great shows, and REDDNATION's energetic antics managed to get the crowd going despite the fact that they were playing around midnight!



Kerry Giesbrecht
kerry.giesbrecht@inshuckch.com

The 2008 2nd annual In-SHUCK-ch Days has come and gone. Now we start the planning for next year's event. It's very exciting and already I look forward to the planning. What type of events and workshops are going to take place next year? Who will we have as musical acts? These are just a couple questions that I think about. I really enjoyed being a part of the planning process this year. I think this year was a big hit. A big thanks to all our sponsors our donors because without them the event would not take place.

Thank you to all the volunteers; you all did a great job. You were incredible. I loved seeing all the red shirts out in the crowd. Some of you even volunteered for a couple of days before the event. There were even some volunteers who worked right up to the very end on Sunday helping the organizers and always asking us, "What can I do next?" You were truly amazing. I look forward to seeing you at In-SHUCK-ch Days 2009.

Thank you to all those within the community that donated things for the traditional dinner: Victor Wayne Smith, Lyle Peters, Eva Sam, Cedric Sam, Lee Charlie, Frank Charlie Jr., Calvin Sparrow and of course Ki-zia Peters, Dan Dan and Marietta Wells for the traditional pit. Not everything went as planned, but everyone saw



Top: Some of the indoor activities at In-SHUCK-ch Days 2008.

Middle: Marietta Wells and Dan Dan prepare a pit for the traditional dinner.

Bottom: A crowd gathers for the evening entertainment by Jaysun Williams and E-Rock, Kalan Wt and REDDNATION.

Continued **Simon p 13**

Continued **Kerry p 13**

Community



Continued Simon from p 12

Jaysun Williams and Eric Peters (E-Rock) also gave an amazing opening performance, and after their set, REDDNATION applauded their enthusiasm and talent.

I would like to take this opportunity to thank the many people who helped with In-SHUCK-ch Days 2008; without their support the event would not have achieved such a measure of success. I would particularly like to extend my thanks to all our sponsors and donors, the volunteers, the artisans and performers, the In-SHUCK-ch Nation staff, and the many members of the community I consulted during the planning of the event and asked to participate.

I hope that everyone enjoyed the In-SHUCK-ch Days 2008 celebration; it was certainly a pleasure for me to have participated in such an important cultural event. As I have previously mentioned, planning such an event is a learning process, and I would love to hear your feedback on what you liked, what could have been done better, and what you would like to see at In-SHUCK-ch Days 2009. Thanks to all those who filled out the surveys we handed out during the event.

Please feel free to e-mail me with your comments and suggestions at days@inshuckch.com, and if you missed your chance to fill out a survey, they can be found on our website under the "forms" section at <http://www.inshuckch.com/formsID.html>.

Continued Kerry from p 12

how it was done and we still got to try the food.

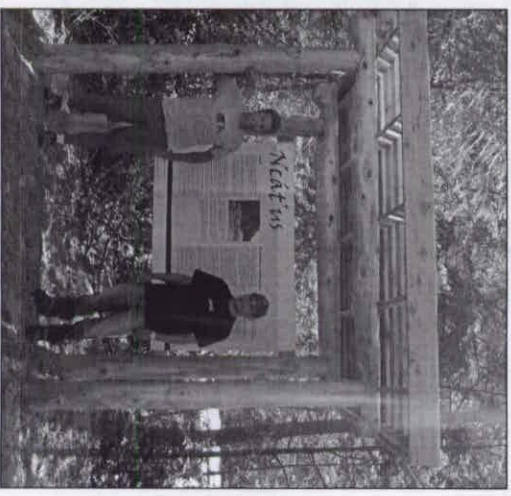
I would also like to extend a very big thank you to Mavis and Abou for all their help before, during and after the event. Without your help we would have been lost, especially when it came to last minute details. We appreciated all of your help.

Thank you to everyone that made In-SHUCK-ch Days 2008 a big hit, which includes all the volunteers, vendors, caterers, spectators, musical acts, workshop facilitators, film and sound techs, the master of ceremonies, the career fair facilitators and the Kids Zone volunteer.

In-SHUCK-ch Days is a great cultural event; it teaches the youth the culture from the past and our friends and family our traditions. I look forward to seeing everyone next year.



Top: The Basket Weaving demonstration by Tara Peters.
Middle: Wayne Chambers of Cloudworks captured this funny moment, as Joey Harris decided to join the Chiefs on stage.
Bottom: Jaysun Williams and Eric Peters (E-Rock) take the stage as opening act for the evening's entertainment.



Top: Josh Little of Artisan Log Work and Josh Alexander pose in front of the kiosk they built for the *Amaawilc* project.

Once the project is complete there will be 6 signs and kiosks throughout the traditional territory.



Siq'úta 'Standing Up' Ceremony



Above: Participants of the 'Standing Up' ceremony hug and shake the hands of the witnesses to the event. Participants practiced their dancing and created their outfits as part of the *siq'úta* workshops.



Kerry Giesbrecht

kerry.giesbrecht@inshuckh.com

First, I would like to thank all the youth that participated in the workshops. The youth that participated in the 'Standing Up' Ceremony included: Alicia, Marion, Daryl, Brandi, Maybelline, Heather, Allison, Tabitha, Felicity, Misty, Johnny, Brandon and Megan. You all did a wonderful job; I am so proud. Working with you over the past few months was amazing and fun. I hope that you keep the dancing going at meetings and gatherings, whether you have your outfit or not. Keep up the dancing, it is so powerful to see you dancing to our songs.

Secondly, I would like to thank Sylvia Shanoss for all her help. She was amazing; I don't know what I would have done without her. She donated fabric for the smaller outfits, helped us get started with making the outfits and gave us lots of help with the elk hide outfits. Thank you so much Sylvia, it was much appreciated.

Thirdly, I'd like to thank Alma and Shadow for attending every workshop and bringing a van load of youth sometimes with them. You two do a great job motivating the youth to participate in workshops. Thank you for bringing them to the Siq'úta workshops.

Fourthly, I'd like to thank my mother, Agnes Giesbrecht. I would like to thank her for the donation of fabric.



Top: Gerald Gabriel leads the 'Standing Up' ceremony for the participants of the Siq'úta workshops.

Middle: Victor Wayne displays his cedar weaving. There were a variety of vendors at the festival this year.

Bottom: REDNATION poses for a photo in front of In-SHUCK-ch mountain.



Continued siq'uta from p 14

The youth used the fabric to make outfits and gifts for their give away. The donation was much appreciated.

And Gerald, thank you so much for taking the time out of your very, very, busy schedule to come and teach our youth the value of our traditional songs. I had fun learning with them, and hearing some of the songs that we do not see all the time.

Thank you, to everyone who participated or helped with these workshops; they were a big hit. I apologize if I missed anyone.

.....

Q: What does a skeleton order at a restaurant?

A: Spare ribs

Q: How do you mend a broken Jack-o-lantern?

A: With a pumpkin patch

www.robinsfyi.com/

Job Posting: Administrator

JOB SUMMARY:

The Administrator is responsible for the day-to-day operations of Skatin Nations. This includes ensuring that all staff and operations are running smoothly. The Administrator keeps track of the budget, provides reports for all projects, writes proposals and liaises with Head of the Lake School. The Administrator works directly and reports to the Chief and Council.

SKILLS & QUALIFICATIONS:

A post-secondary education in administration; recent related experience; able to work to deadlines with discretion and is results oriented; understands the nature of confidentiality and is prepared to agree to a sign a confidentiality agreement with Skatin.

Specific requirements are:

- experienced in running an office
- knowledge of INAC reporting and guidelines
- financial management and budget preparation skills
- skills in time management and human relations
- Program Planning, Proposal Writing, Work-Plans

- familiar with Skatin Nations culture and First Nations organizations
- operates effectively with Microsoft Word, Excel, Simply Accounting and Adagio
- coordinate meetings, keep track of minutes and agenda
- above average skills in time management and human relations
- highly organized and able to motivate others in becoming more organized
- driver's license and reliable vehicle

SALARY RANGE: Based on Experience

SCOPE:

Full-time position at 8 hours per day, including 1 hour unpaid lunch, Monday-Friday with evening and weekend duties required from time to time.

Submit resume to the Skatin Nations Office, drop off at LSTC Office c/o Gabe Williams, or fax to Gabe at the 604 894-0031 or e-mail to tseikasget@yahoo.com.

Closing Date: 17 October 2008



Top: Local talent Kalan W/ performs for a large crowd.
Middle: Participants of the Kidzone paint miniature canoes.
Bottom: Even some of the youngest attendees participated in the drumming and singing at In-SHUCK-ch Days 2008.

Call for Proposals: Caterer for October 25 -26, 2008

In-SHUCK-ch Nation will be hosting a General Assembly on October 25 and 26, 2008 at the Leq:amel gymnasium near Deroche, BC.

We are calling for proposals for caterers interested in providing lunch, and/or dinner for each day of the assembly. Must have a valid Foodsafe certificate.

Here is what we are looking for:

October 25 and 26, 2008
Lunch Caterer: Serve meal at 12 noon
Catering numbers: Approx. 130 people

- Provide beverages with the meal at lunch
- Provide a menu of what you will provide for the lunch meal
- An organized set-up of the meal so people can be served efficiently
- Provide plates, cups, cutlery, napkins and condiments
- A dessert or afternoon snack
- Within budget of \$11/person

October 25 and 26, 2008
Dinner Caterer: Serve Meal at approx. 5pm
Catering numbers: Approx. 130 people

- Provide beverages with the meal at dinner
- Provide a menu of what you will provide for the dinner meal
- An organized set-up of the meal so people can be served efficiently
- Provide plates, cups, cutlery, napkins and condiments

- Include a dessert
- Within budget of \$13/person

Things to include for a successful proposal:

- Any food handling and food safety certificates you may have
- Any food and serving qualifications you may have
- Any references from previous clients
- A sample menu of what you are prepared to cater
- A listing of the catering equipment you have to demonstrate your professional ability to cater this event
- Outline what is included in your services (set up, clean-up, servers)
- Outline if you require a deposit
- Lunch budget of \$11/person, Dinner budget of \$13/person

All proposals are to be submitted to the attention of Shannon Chapman by:
Tuesday, October 14, 2008 at 12 noon.

Shannon Chapman, CEO Assistant
In-SHUCK-ch Nation
41290-B-RR#1
Loughheed Hwy
Deroche, BC
V0M 1G0

Ph: (604) 820-6873
Fax: (604) 820-6847
Email: shannon.chapman@inshuckch.com

Hemlock Resort

Supervisors and staff needed for the following departments:

- **Ski & Snowboard Instructors** for the 2008 - 2009 Season; email your cover letter and resume to snowschool@hemlockvalleyresort.com
- **Millwright / Lift Mechanics** (prefer min 2 years experience)

The Resort will provide Staff transportation from Mission. Please e-mail your letter and resume to: slim@hemlockvalleyresort.com or fax to 604-797-4440. Ensure that you indicate the position you are applying for on your cover letter.

Come see us at our Job Fairs:

- Mission UCFV Campus** - 33700 Prentis Ave
Oct 15th, 4-8pm
- Chilliwack UCFV Campus** - 45635 Yale
Road Oct 16th, 4-8pm
- Abbotsford UCFV Campus** - 33844 King
Road Oct 17th, 4-8pm
- Abbotsford C.A.R.E. Center** - 319343 S.
Fraser Way Oct 18th, 4-8pm
- Maple Ridge Bowman Employment Services** - 22575 Loughheed Hwy Oct 23rd, 4-8pm

Applicants should be available to work every Thursday to Sunday, full time over Christmas break (December 20-Jan 06/08) and some evening shifts. Although a staff bus is available departing from Mission each operational day, preference will be given to those with reliable transportation.

For more information visit:
www.hemlockvalleyresort.com



Memory is the mother of all wisdom.

- Samuel Johnson

Wisdom consists of the anticipation of consequences. - Norman Cousins

A man is wise with the wisdom of his time only and ignorant with its ignorance.

- Henry David Thoreau

www.wisdomquotes.com



Above: Mickey Dunn, Gregory Allen Purcell, Marge Dunn and Laura Purcell.

"I Owe You My Life"

Laura Purcell

"I owe you my life!" said 45 year old Gregory Allen Purcell to Mickey Dunn when he arrived at Marge and Mickey Dunn's doorstep on August 28th, 2008 in Kamloops.

Greg Purcell who has lived in Chilliwack most of his life, was accompanied by his mother Laura Purcell, sister Karen, his wife Babette James and Jim Parks who made the trip to Kamloops possible for the reunion.

42 years have passed since Greg drowned at the age of 3 in Little Harrison Lake at Port Douglas, BC, where Mickey and Marge were visiting Marge's Parents - Tom and Grace White - who owned a General Store back in 1963. Everybody took to the lake the day of the drowning, when suddenly Mickey's son Den-

nis noticed bubbles forming in the water near the beach where Greg had drowned.

Only Mickey Dunn can tell the story of a near death, of his countless attempts to revive Greg. His wife, Marge never left his side and kept urging him on saying, "Keep trying; don't give up."

Mickey's last attempt was to throw Greg over his shoulder which made the water gush out of him. The boy's cry was a miracle. Dunn, exhausted, carried the boy to his mother who was at home with the baby.

Laura Purcell, 604-557-6314
Greg Purcell, 604-795-9100
Marge and Mickey Dunn
1-250-376-8648 or
micmarge@telus.net



Above: Mickey Dunn and Gregory Allen Purcell.

A short saying often contains much wisdom.
- Sophocles

www.wisdomquotes.com

Continued **BEST** from p 15

Fort St. John (250) 785-1870,
mandy.m@antco.bc.ca

Burns Lake (250) 692-3188, mluouie@blnd.ca,
Williams Lake (250) 392-3918,
ecdev@tsilhgotin.ca

Kamloops (250) 828-9778,
yvonne.fortier@secwepemc.org

Campbell River (250) 723-4675,
terry@ineo.shawbiz.ca

West Kootenay (250) 354-2849,
wktfutureworks@netidea.com

South Okanagan (250) 498-9145,
bbaptiste@oilb.ca

Prince Rupert (250) 624-3535,
plantin@trticorp.ca

Victoria (250) 386-1319 verna@selc.bc.ca

**Four Hosts First Nations / Aboriginal
Tourism BC** (604) 921-1070 ext 229 pat.mckin-
non@aboriginalbc.com

Letter Policy

The *Úcwalmicw* welcomes letters to the editor. Letters should be fewer than 250 words and are subject to editing for clarity, legality, taste and length. Unsigned letters will be reviewed and may not be published. Publication is not guaranteed. The *Úcwalmicw* reserves the right to also publish letters electronically on our website.

Send letters to the following:

In-SHUCK-ch Nation
41290-B Loughheed Hwy. RR#1,
Deroche, BC, V0M 1G0
Fax: 604-820-6847
Email:
ucwalmicw@inshuckch.com

Education and Qualification

Education and qualification is what we all need, we are told that only qualified people can be the peoples' leader. But there are other things you have to be able to do before you can say you are qualified.

While attending school the teacher gave us sentences to choose from to write paragraphs. The teacher corrected us over and over till it was right. Then he had us read to the other students to learn how to speak to an audience with motions, eye contact and feeling. That's how you learn to be qualified to speak to the people.

You may be qualified to do other

things in an office, but you are not qualified to speak to the people to make them understand. What we need is someone who can help our people to understand what a meeting is about and you must be able to communicate with the people.

Since not all the councilors show up to speak to the people, I don't think we're ready for any settlement of any kind. I think there are too many different stories about the treaty.

Keely George

.....

Wisdom is the supreme part of happiness.

- Sophocles

www.wisdomquotes.com

.....

Regina "Ma" Frank Kúkwestum'ckacw

I would like to submit an

announcement on behalf of the Smith, Frank and Well's family of Mount Currie that there will be a Head Stone

Raising for Regina "Ma" Frank

that would take place in Mount

Currie on

the Thanksgiving Weekend. Her husband was Victor "Pa" Frank.

Should anyone have any questions please send me an e-mail at dandd@shaw.ca and put in subject line "Ma Frank".

Thank You,
Derrick Smith



Hello,
I'd like to thank the staff at In-shuck-ch for hiring me to teach cedar basket weaving. I really enjoyed the experience. I would also like to thank the people that participated in the classes both on reserve and off. I don't want to name names as I may forget someone or misspell a name. I hope that we can continue to have classes as we still have much to learn. I say we; as I am still learning as I go. I am very proud to have had the experience and I am excited to say that two of my students have completed a basket and they are Sylvia and my Baby Angel. Congrats to them!! Again, thank you very much.

Kukwestum'ckacw,

Tara S Peters/Williams



House for Rent
House for rent at
Roger's Creek.

Available October 15, 2008.
For more information, please contact
Shelley at shelleypeters2@hotmail.com or
Brenda at 604-698-5349.



I would like to send Birthday Wishes to my Brother "Wishie" Smith who's birthday is on October 4th.

Love from his baby brother
Jerome and his Partner Darryl

Birthday Wishes!

Jones Sam

Sudoku courtesy of:
www.dailysudoku.com/

SUN	MON	TUES	WED	THURS	FRI	SAT
			1	2	3	4
5	6	7	8	9 Youth Group Deroche	10	11
12	13 Thanksgiving	14	15	16	17	18
		Federal Election Day	22	23	24 Ucwalmicw Submissions Deadline	25
19 Elders Gathering Skatin	20	21			24	
26 In-SHUCK-ch Nation General Assembly	27	28	29	30	31 Halloween	

SUN	MON	TUES	WED	THURS	FRI	SAT
						1 Daylight Savings Ends
2	3	4	5	6	7	8
	Negotiations	Negotiations	Negotiations	Negotiations	Negotiations	
9	10	11 Remembrance Day	12	13	14 Ucwalmicw Submissions Deadline	15 Regional Gathering New Westminster
16	17 Community Gathering Tipella	18 Community Gathering Skatin	19 Community Gathering Baptiste	20 Regional Gathering Mission	21 Regional Gathering Chilliwack	22
23	24	25	26	27 National Child Day	28	29
30						

icw?almicw?

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Home Improvement



Sylvester Sam

sylvester.sam@inshuckch.com

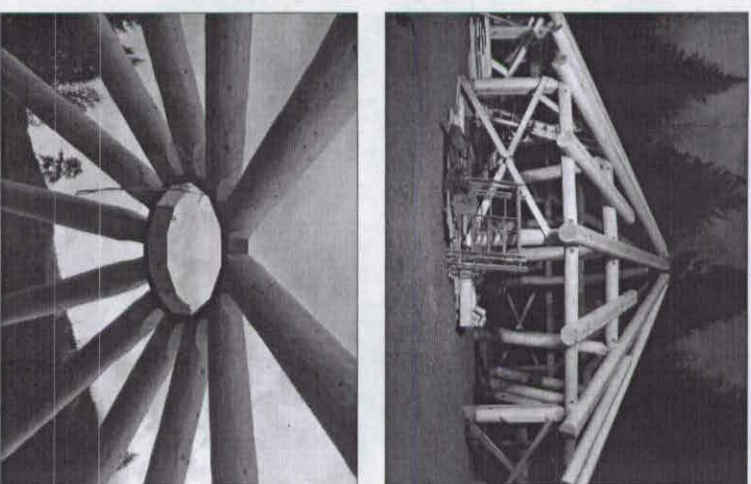
Could your place use a repair? Could your life use a repair? If so what are you doing about it? Do we need to wait for permission to make improvements in our lives? Who is responsible for making our lives better? If these questions were asked of our community would the answers be the same? New Years is usually the time to make resolutions and In-SHUCK-ch as a whole should resolve to improve our situation.

Do you feel a sense of ownership of your home? If you live at home you know the government 'owns' our homes. If you live in the city chances are you are renting. When people come to visit do they feel welcome or like a burden? Does living in someone else's place mean you should not care about how your home looks? For some, the answer is that they like to live in clean homes. If something breaks in your home do you wait for someone else to take the responsibility of fixing it or do you just fix it? At home we are not allowed to make major improvements to the new housing, but we can fix things that break down.

If people are in need of repair should they wait for the government to kick in the funding to pay for it or should they knock on doors until someone notices? We are 'wards' of the federal government and they are supposed to be responsible for our situation, but since there are over a million First Nations in Canada we could get lost in the shuffle. The first step is to acknowledge there is a problem and then try to fix it.

If the In-SHUCK-ch territory was asked what needed repair, it would reply that some of her parts were allowed to get sick and fester, but that they could still be repaired. If In-SHUCK-ch territory's soul was asked the same question, it would answer that its life blood (us) had been allowed to get sick and this sickness was affecting the whole. In-SHUCK-ch as a whole could use a tune up and it is the government's duty to help us get 'better'. When we finally achieve our destiny we sure had better be healthy and of sound mind to make decisions. We need to ask ourselves, as one, if there are problems needing attention and look at how we can make sure our soul gets attention.

We need to work on this problem together and as they say in treat-



Above: Construction of an istken in Tipella. Photos courtesy of Dave Knox. To view more see page 8.

ment, it is up to the individual to recognize room for improvement. As the life blood of our nation ask not what In-SHUCK-ch can do for you, but what we can do for In-SHUCK-ch. These are only my words and I welcome any comment on them.

Sylvester Sam

PO Box 627

Pemberton BC V0N 2L0

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In-SHUCK-ch Nation
41290-B Lougheed Highway
Deroche BC V0M 1G0

EDITORIAL

Newsletter Submissions

All members are welcome to announce any upcoming events, such as anniversaries, birth announcements, or meetings. Poems, artwork, thoughts, articles and letters are welcome. The next newsletter **deadline** is:

Friday, January 16th, 2008

Please contact the newsletter editor at the In-SHUCK-ch office in Deroche or write to:

Jessica Sullivan/Ucwalmicw Newsletter

41290-B RR#1 Loughheed Hwy.

Deroche, BC V0M 1G0

Ph: 604-820-6873

Fax: 604-820-6847

Email: ucwalmicw@inshuckch.com

www.inshuckch.com.

Editorial Policy

Ucwalmicw is produced monthly by In-SHUCK-ch Nation. Our purpose is to inform readers about the In-SHUCK-ch treaty making process. We will gladly accept signed comments, questions and opinions about our newsletter and will consider withholding contributor's name if desired. We reserve the right to edit for grammar, space and sensitivity.

Individual articles from the *Ucwalmicw* may be reprinted, photocopied or redistributed with permission from the *Ucwalmicw* provided the date of publication and source of the material is indicated. Please notify *Ucwalmicw* at ucwalmicw@inshuckch.com.

com if you would like to reprint an article. Kikwstumkál'ap.



Jessica Sullivan

jessica.sullivan@inshuckch.com

Something Old and Something New

reading what I was clicking on. It was familiar, it was safe, and it was reliable. Most importantly, it didn't challenge me.

With the New Year comes a fresh new look for the *Ucwalmicw*. Here's hoping the majority of readers like what they see. Change is a funny thing, as you can never really predict how people will react to it. You can spend all kinds of money on research, make use of expensive focus groups and still not be able to see into the future.

For the most part, advertisers and entrepreneurs will have us believe that change is always for the best. How many times have we heard the expression "new and improved" during a commercial? After a while you start to think the two go hand-in-hand, but in all honesty, how many of us can say that change always leads to improvement? There's a reason the old adage, "if it ain't broke don't fix it," has stuck around so long.

Then there are those of us who resist change tooth and nail. Take me for example, we recently had a switch in our office software from Office 2003 to 2007. I knew the change was coming. There had been rumblings of its advent for months, but when the time came to make the switch do you think I volunteered my computer up as a guinea pig? Not a chance.

I liked using Office 2003. I knew its strong points, its fault and some of its quirks. I could navigate Word at breakneck speed without even

I'm pretty sure I was the last person in the office to sacrifice my computer up to Richie (our IT Technician) for the switch. Despite all the build-up, in the end it wasn't that big of deal. Granted there were a few tense moments when I thought files were disappearing (an older program wasn't recognizing the new file formats) and some minor annoyance when I couldn't figure out how to print my documents (whoever decided to replace the File tab with a giant circle needs their head examined). In the end, despite all its flash, fancy icons and it's new applications, Office 2007 isn't all that different from 2003. It just took some time to adjust to the change.

Sometimes, it's good to have change just for the sake of change. It doesn't take long to find yourself in a rut if you always stick to the same routines. And that's how I feel about the newsletter. The old look served its purpose and was reliable for many years, but it was time to breathe new life into the publication. Who knows, maybe someone new will pick it up and have a read through.

So, keep your eyes peeled over the coming months for a few subtle changes to the newsletter. If there's one thing certain in this crazy world, it's that change is inevitable. The key to survival is learning to adapt and making that change work in your favour. ♡

Regional and Community Treaty Information Gatherings

Mark your calendars with these important dates and locations. For more details on the gathering in your area, please contact your NTG member or the Deroche office at 604-820-6873.

REGIONAL GATHERINGS:

Chilliwack

Monday, February 23, 2009
5 - 9 pm (dinner provided)
Location TBA
Contact Sly, 604-751-3608

New Westminster

Tuesday, February 24, 2009
5 - 9 pm (meal provided)
St. Barnabas Church
1010 - 5th Avenue
Contact Shawn, 604-615-8109

Mission

Wednesday, February 25, 2009
5 - 9 pm (dinner provided)
331 50A First Ave.,
Mission Friendship Centre
Contact Shawn, 604-615-8109

ELDERS GATHERINGS:

Skatin

Sunday, January 18, 2009
11 am - 5 pm (meal provided)
Peoples Hall, Skatin Old Hall
Contact Joe, 604-615-7027

Deroche

Sunday, January 25
10 am - 5 pm (meal provided)
Deroche Office
Contact Joe, 604-615-7027

COMMUNITY GATHERINGS:

Tipella

Monday, February 16, 2009
5 - 9 pm (dinner provided)
Douglas Administration Office
Contact Vern, 778-231-4957

Skatin:

Tuesday, February 17, 2009
5 - 9 pm (dinner provided)
Band Sub Office
(Former HLS Bldg)
Contact Vern, 778-231-4957

Q'aLaTKú7em (Baptiste Smith)

Wednesday, February 18, 2009
5 - 9 pm (meal provided)
Q'aLaTKú7em Cultural Centre
(Baptiste Smith Multiplex)
Main Room
Contact Sly, 604-751-3608

In-SHUCK-ch Nation General Assembly:

Saturday, January 24, 2009

See page 6 for more details

Topics of Discussion: TBD

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In the Works...

- Preparations are underway for the January 2009 **In-SHUCK-ch Nation General Assembly**. Details on page X of this issue.
- Keep your eyes peeled in the coming months for a few more subtle changes to the **newsletter**.
- **Have ideas for In-SHUCK-ch Days 2009?** If so, please submit them to our new co-op student and Event Coordinator, Joey Chang: research@inshuckch.com or call 604-820-6873.

2008 in Review



Above: Michael Vandenberg peels his cedar root.

January Headlines

- The Long Road Towards Electrical Stability
- Field trip into the Woods for Cultural Fun Day
- Progress on Church Restoration Slows
- Premier's Award Nominations
- New Staff for Samahquam
- Do I Resolve to Change in the New Year?



Top: Bruce Milne addresses a crowd after watching Prime Minister Stephen Harper's Residential School Apology.

July Headlines

- PM Harper's Residential School Apology
- I Wasn't Asking for an Apology
- Aboriginal Day at Signal Hill Elementary
- Stratimc Grad Ceremony 2008
- Harris Family Honouring Ceremony in Seabird
- Community Gardening in Skatin



Top: In-SHUCK-ch brings home a Bronze Premier's Award. **Bottom:** tsikna7 (Ronald Peters) gives a personal donation towards upgrading the People's Hall (Skatin).

February Headlines

- A Challenge from tsikna7
- Our Recognition of Colette Hogue
- Douglas Chief and Council Nominees
- IDC seeks a Trustee



Top: Participants of Green Day pose for a shot after working to beautify their community.

August Headlines

- Fraser Valley Aboriginal Child & Family Services Society
- 2nd Annual Green Day Clean-Up in Tipella and Douglas
- Represent: Vancouver Sun Run
- Be and Angel - Adopt a Window
- Oh How We Danced!
- New Computers for Douglas



Top: Participants of the Cedar Workshops learn to start making baskets. **Bottom:** Lyle Peters presents some of his carving tools to the Youth Group.

March Headlines

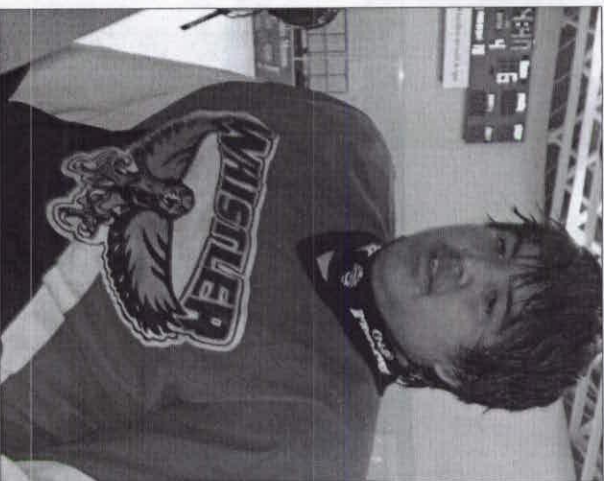
- Tsukw malh!
- New Elders Coordinator: Joe Frank
- Update from Douglas Health Rep.
- New Health Services Assistant for SSHS



Top: Participants of the siq'uta dance classes gear up for their performance at In-SHUCK-ch Days 2008.

September Headlines

- Annual Elders Conference
- New Councilors for Samahquam
- New Ucwalmicwts Instructor
- Healthiness
- Introducing: Lisadawn Shackelford, RN
- Life Goes On



Top: Arlon Harris skates off the ice after his team wins the Midget 'C' Lions Gate League 2007-2008 Play-off Championship.

April Headlines

- What Do They Call You?
- In-SHUCK-ch Nation Treaty Hunting Rights
- Were You Denied Residential School Compensation?
- Pah-EE's Family Announces Memorial Endowment



Top: View from inside the HL5 gym at In-SHUCK-ch Days 2008 in August.

October Headlines

- A Visit to Mísga'a Lisims Government
- Skatin Constitution Revisited
- Samahquam Adult Basic Education
- BEST Program
- In-SHUCK-ch Days 2008
- Siq'úta Standing Up Ceremony



Top: The Youth Group in Victoria at the Gathering Our Voices 2008 Conference.

Bottom: Joe Frank accepts a donation to the Peoples' Hall on behalf of his parents Art and Hilda Frank.

May Headlines

- Cloudworks and Kiewit Donations
- Traditional siq'úta Dancing Workshops
- Stephen Hume at Head of the Lake School



Top: A group shot of the Timberline/In-SHUCK-ch Golfers as they relax at the clubhouse.

November Headlines

- Roger Over and Out
- Skatin Nations Update
- October In-SHUCK-ch Nation General Assembly
- Completion of BC 150 Project
- Timberline/In-SHUCK-ch Staff Golf
- Community BBQ for DFN



Top: Participants of the 07-08 Ucwalmicwts Workshops.
Bottom: Minister Mike de Jong presents a cheque for the BC 150 Kiosks.

June Headlines

- BC 150 Grant for Amawlic Project
- 2007 - 2008 Ucwalmicwts Classes Wrap-Up
- Represent: Vancouver Sun Run
- Student Recognition Dinner (Mission)



Top: Gwen Therrien and her models pose during a fashion show at the Aboriginal Spirit Awards.

December Headlines

- Reserve Lands Interest Verification Project
- Reach Out and Touch Someone
- An Evening for Women, Art and Fashion
- Strategic Planning Sessions at MIFC
- Introducing Stephen Jimmie, Econ. Development Worker
- Attention All Road Users

In-SHUCK-ch Nation General Assembly

Saturday, January 24, 2009
Vancouver Aboriginal Friendship Centre

Invitation to Attend the January In-SHUCK-ch Nation General Assembly

Everyone is invited to attend our one day General Assembly.

Date: Saturday, January 24, 2009

Location: Vancouver Aboriginal Friendship Centre, Chief Simon Baker Room, 1607 E. Hastings St, Vancouver, BC

Time: 10 am - 5 pm

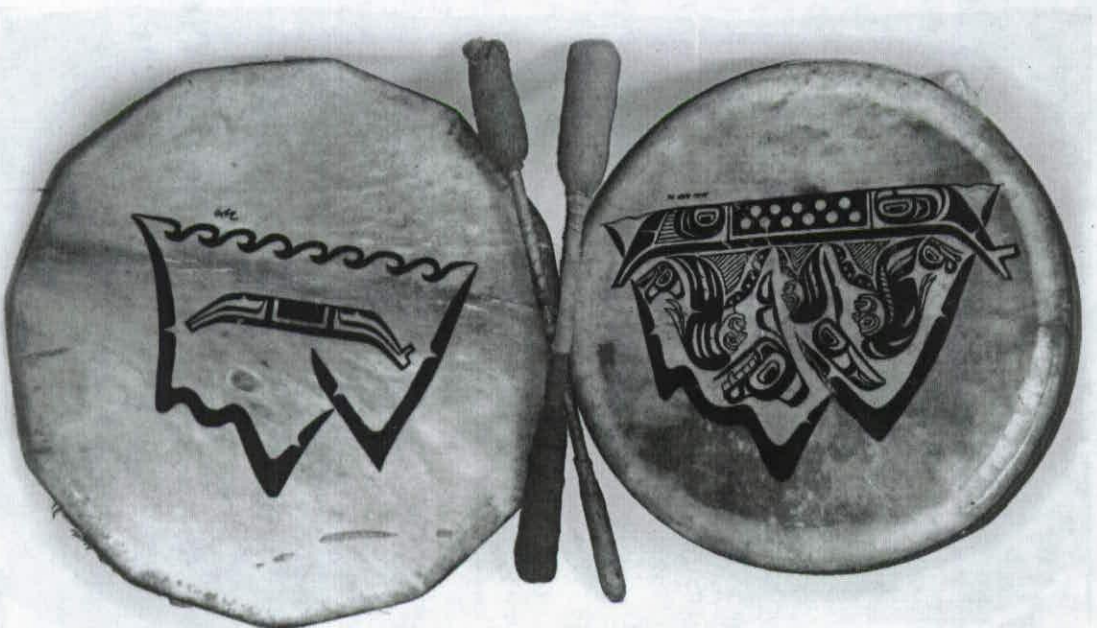
Bring your drums! Babysitting provided. Lunch and Dinner provided. *Doorprizes!*

Draft Agenda:

- Fraser Valley Aboriginal Child and Family Services Update
- Social Development
- 'Healing Before Dealing'
- Governance - "N'ttakmen"
- Treaty Update
- Agenda is subject to change

For more info, please contact the Deroche Office: 604-820-6873

Due to the size of our meeting room, there is no guarantee of space or tables for vendors or raffles.



Traditional Reserve Lands Interest Verification Project



Pauline J. Peters
pauline.peters@inshuckch.com

Two separate trips to the In-SHUCK-ch Nation's traditional territory took place in November and December to canvas and interview individuals who may have traditional interests. The trip was successful in that, there was a great turn out of people who were very curious and concerned about land interests on our respective reserves.

Significant participation came from Skatin residents with a small number from Tipella, Douglas and Samahquam's Baptiste Smith community members.

Many of the respondents were young folk, who initially did not include themselves in discussions about traditional interests. However, once my partner Richard encouraged them to get involved and reminded them that this concerned their futures too, many of them were keen to get involved. Their interests were counted by filling in questionnaires and plotting their interests on maps provided by INAC. The maps used were the RIPS (Registry Index Plans).

The RLP maps do not illustrate attributes or physical details like the height of land (elevation) that are characteristic of other maps. These maps are rather flat and bland with bright yellow areas that identify the Indian reserve lands and their boundaries. Nevertheless, this did not discourage the young folk or

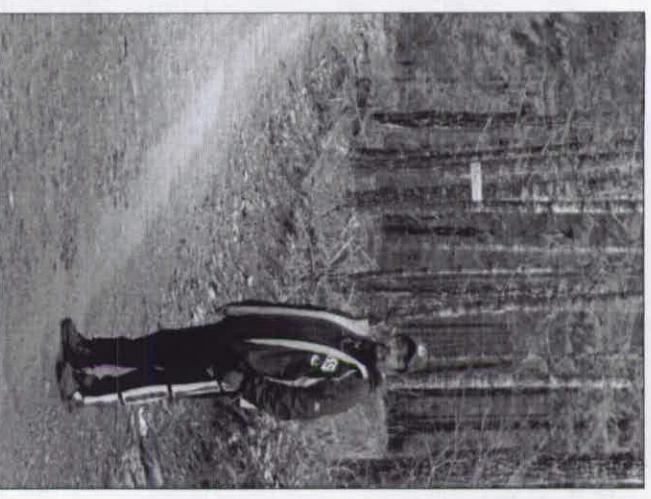


Above: Stanley Peters points to specific interests.

the older ones from making vellum (trace paper) sketches and maps. These sketches accompanied their questionnaires.

For those who have yet to provide information about their traditional interests, a questionnaire needs to be filled out and submitted to the In-SHUCK-ch office in Deroche with attention to Pauline J. Peters. As well, plotting your parcel interests on the RLPs is necessary. Every interest holder must plot their information (boundaries) on the maps.

By taking part in these exercises before Jan 14th, your interest can be reviewed and plotted on one main map showing all the interest holders' parcels. Eventually, these parcels will be surveyed (a service that will be paid for by Canada) prior to the ratification of our Final Agreement. Those who come forward at a later time will need to rely on their own



Above: Hank Williams does a walkabout of his interest.

personal resources for parcel surveys and associated costs.

It's very important to keep in mind that all this cannot occur until we have a well established process for verifying the subjective information and translating it into objective data. We won't be at that point until we know the interests of all our people. To verify and validate the information we have Elders will be consulted informally and formally to clarify family interests, our genealogy database will be reviewed and collected research materials like surveyor notes will be reviewed as well.

You can be a part of the process of finding solutions and assisting in conflict resolution mechanisms and models. If you have ideas or know of certain conflicts or disputes that

Formation of a Partnership



Stephen Jimmie
stephen.jimmie@inshuckch.com

Timberline Natural Resource Group Ltd (Timberline) has been working with In-SHUCK-ch Nation for a number of years assisting and working towards capacity development in land steward and forestry type businesses. To provide transparency, and ensure broad capacity developments that benefit both parties, In-SHUCK-ch and Timberline have discussed moving their relationship to a new level of partnership. In-SHUCK-ch and Timberline (the partners) will work together to form two business entities; one for-profit and one not-for-profit.

The partners will build on past work, establish successful businesses, and mentor Nation members. This new relationship will provide a few short-term benefits that could lead to long-term benefits, with meaningful jobs and income in the communities. The long-term goals will work towards establishing successful organizations and improving the spirit of the territory. The partnership will take time but it will result in something truly fantastic.

In-SHUCK-ch Enterprises is a for-profit business which will generate wealth by fulfilling stewardship and forestry type contracts. In-SHUCK-ch Enterprises will be established to promote capacity building at all levels of business.

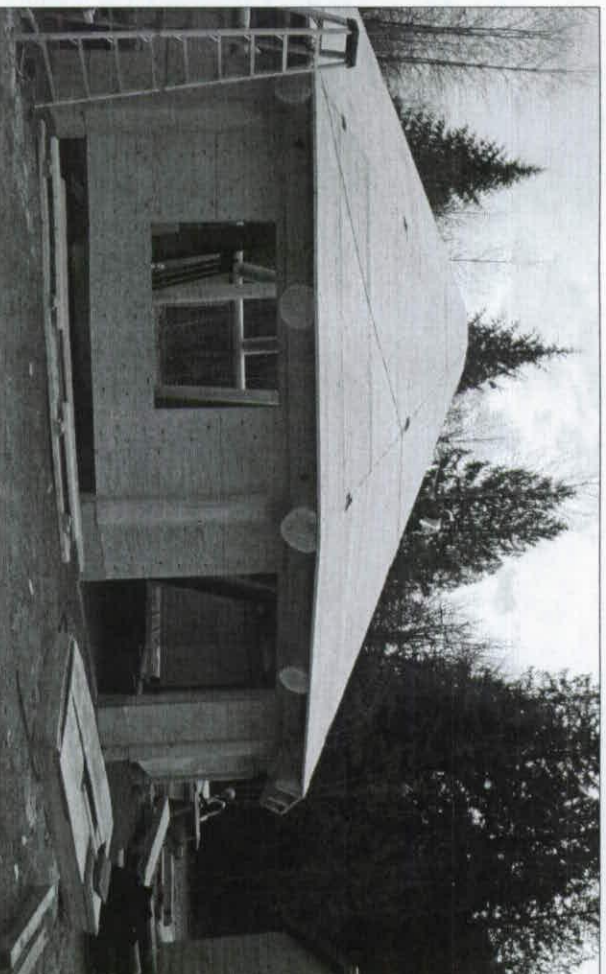
The Stewardship Service is a not-for-profit organization that will

strive to implement steward type services to enhance and restore the environment, resources and lands of the In-SHUCK-ch Nation Traditional Territories, including proposed Treaty Settlement Lands. This Stewardship Service is referenced in the In-SHUCK-ch Nation Stewardship Plan. There will be room for capacity building in this organization. Watch for its developments.

Timberline will operate as the managing partner, with David Carson as General Manager of both organizations. Both In-SHUCK-ch and Timberline will benefit from the new level of partnership. In-SHUCK-ch Nation Interim Government and In-SHUCK-ch Development Corporation will work with Timberline to make these two organizations real, successful, and ultimately productive components of the Nation.



Photos: A large 1stken and a business building are currently being constructed in Tipella. Their construction was negotiated as part of a package between Douglas First Nation and Cloudworks Energy Inc. Once complete, the buildings will be used for gatherings and meetings. Photos courtesy of the staff at In-SHUCK-ch Nation.



■ ■ Community

Desperate Times Call for Desperate Measures

Darla Rasmussen

The Pow-Wow Committee held a Family Christmas Dance which started out as a great fundraising event but had a discouraging ending.

On Friday November 28th there was a Christmas Dance hosted at the Mission Friendship Centre, it was a wonderful night full of raffles, door prizes, food and dancing. We raised approximately \$200.00 to put towards the cost of our First Annual Traditional Mission Pow-Wow in 2009.

On Sunday November 30th we found out that all our fundraised funds had been stolen after a break and enter. You can only imagine our feelings of discouragement and disappointment. All our time and hard work put to waste. This was our 3rd fundraising event and the best one yet.

It is that time of year, when desperate times call for desperate measures and unfortunately at the cost of the Pow-Wow. We are not sure who would do such an act nor do we know why. We do know that it has affected us financially and spiritually. It has been a rough start for our Committee and our vision of the 2009 Pow-Wow, but it is our cultural pride and prayers that will help us and keep us going.

Our next fundraising event is December 5th. We will be selling bannock and raffle tickets out of the Centre during the Candlelight Parade

between 6 pm - 9 pm. Please come support us and do a little Christmas shopping at the new Christmas Store within the Centre, it's full of Aboriginal fine art and design, jewelry, carvings and more! Store Hours from December 5th to December 21st will be Monday to Wednesday from 10 am - 5 pm and Thursday, Friday and Saturday 10 am - 9 pm.

The Pow-Wow Committee is accepting any kind of donation and support that will help bring back our *First Annual Traditional Pow-Wow 2009*.

In Friendship,
Darla Rasmussen
Pow-Wow Committee Member

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Photographer to 'shoot' In-SHUCK-ch Nation



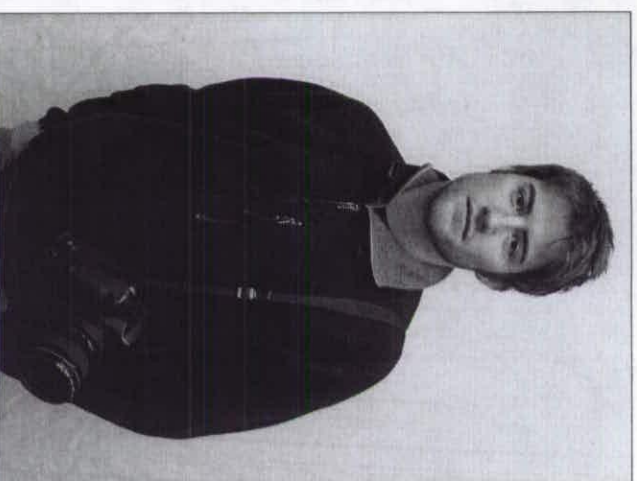
Shannon Chapman
shannon.chapman@insluckch.com

Jonathan Taggart was introduced at the recent Governance Planning Group in Deroche. Mr Taggart, with the Nation's support will create a photographic record of the In-SHUCK-ch people and their traditional territories. This project merges his interest in recording environment and culture in Canada's Pacific coastal regions with In-SHUCK-ch Nation's efforts to bring attention to conditions in its territory, including the need for housing and community development.

may arise, we want to know. We need your assistance and cooperation to make these processes effective, efficient, equitable and respectful.

The cataloguing and data collection process will be completed by January 14, 2009 and the final report and maps identifying all of the known interests will be plotted by January 31, 2009. They will then be available for review at upcoming assemblies, gatherings and functions.

When submitting your information, please include as much details as you can possibly muster, this is particularly important when giving location coordinates and people's names. Those submissions with full legal names and the greatest amount of detail will be given first priority.



Above: Jonathan Taggart..

Documenting Cedar Baskets



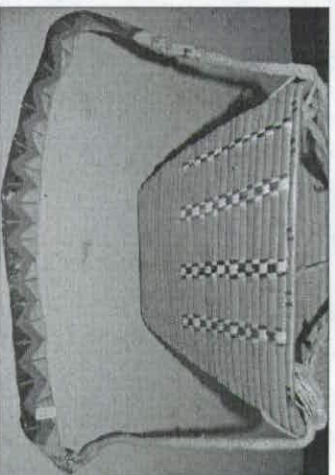
Above: Joan Gladstone poses with her cedar baskets..

Just before some of the elders took at trip to the Royal BC Museum in Victoria, Joe Frank invited his aunt Joan Gladstone to come by the In-SHUCK-ch Nation office with some of her baskets. Recently, the office has resumed efforts to document and photograph cedar baskets.

Joan brought in two very lovely baskets. The first was a berry-picking basket made by her great-aunt Ta Ta of Skatin. Joan believes this basket to be approximately 100 years old. It still has the original strap and is in very nice condition.

The baby basket is approximately 39 years old and was woven by Joan's grandmother, Dorothy Jim. The beautifully carved handle was made by her uncle, Francis Jim and the mattress was made more recently by her mother (about 10 years ago). Joan also has the bow for hanging the basket to bounce the baby inside. At least 8 different babies have made use of this basket.

If you have baskets that you would like our office to photograph and document, please contact us at 604-820-6873 and ask for Jessica or Joe.



Above: Joan's berry-picking basket complete with original strap.

Below: The baby basket used by Joan's daughter and grandchildren..

Youth Nutrition Internship

The "Be a Food Researcher for a Week" program is now accepting applications from Inuit, Métis and First Nations students in grades 11 and 12. The students selected for this program will gain hands-on experience in a lab conducting food and nutrition research. They will have the opportunity to work alongside some of the country's leading scientists as part of this internship. The goal of the program is to raise awareness of food science and nutrition while making science more accessible to Aboriginal youth. For more information on the program, visit www.afmnet.ca or call 519-822-6253. The application deadline is Jan. 5, 2009.

Q: Why did the one handed man cross the road?

A: To get to the second hand shop.

Source: www.activityvillage.co.uk/

UCWALMÍCWTS

íswalh
loom



íswalh ti7.

That is a loon.

Áts'xen ti íswalha.

Listen to the bird.

K'ái'an'min ti íswalha.

Look at the yellow bird.

This information was taken from the Curriculum Guide, Grade Two, Tálmícwts Language Program.

Culture

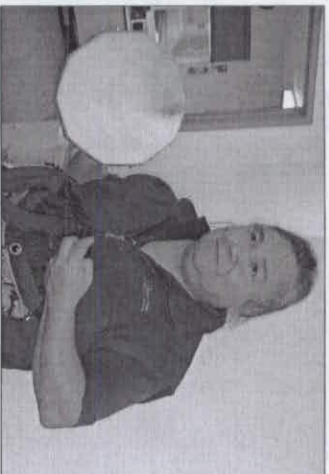
Staff Appreciation

For Staff Appreciation 2008, Jeff Dan was invited to the In-SHUCK-ch office to teach staff how to make their own drums. It was a long process, as some staff members opted to use elk over deer hide, but the effort was well worth it in the end. Thank you to Jeff for his time and patience!

Left: Staff cut their drum patterns from the hide.

Top Right: Everyone soaks their hides in water and gives them a good workout.

Bottom Right: Vern Shanoss models his drum as he was absent for the group shot.



Above: The final product — staff pose with their finished drums (missing: Sylvia Alexander, Vern Shanoss and Theresa Peters).



SAMAQUAM UCWALMICW
Samahquam General Membership Meeting



When: Saturday - January 31, 2009

Where: Q'alaTKú'em Cultural Centre (formerly the Baptiste Multiplex)

Time: 10:00 am

Any questions, please contact Melissa Peters at: Melpeters_Sam@yahoo.ca or kakeeka18@yahoo.ca

Q'alaTKú'em c/o PO Box 610
Mount Currie, BC V0N 2K0
604-894-3355 or toll free 1-877-894-3366

Xusum Juice

(Soapberry juice)

FOR SALE

Contact:
Madeline Gabriel, Ph:604-826-1195

Traditional Plant Use: Cascara



Shawn Gabriel
shawn.gabriel@inshuckch.com

This month's featured plant is **Cascara**. If you would like to share any additional information regarding a plant or would like to have a specific plant featured please contact us.

Common Name: Cascara

Scientific Name:

Rhamnus purshiana

Other Names: Barley Bark, Barley Bush, Barkley Bark, Barberrry.

Ucwalmicw Names: kikelip or q'áy'xkhep or súgvum.

Plant Description

This plant is an erect, tall shrub or tree that can grow to 10 m tall. It has thin, smooth bark that is silver-grey in colour. The leaves are deciduous, egg to oblong shaped and alternate on the branch. The flowers are greenish yellow, are small, and form an umbrella shaped cluster in the axil of the leaves. The fruits are blue-black to purplish-black berries, approximately 5 to 8 mm across and are thought to be edible (Pojar and Mackinnon, 1994).

Traditional Use

Cascara bark is thought to be good to cure most anything. It is good to clear the blood.

It is also good to heal hurts, cuts, or sores. It is also thought to be a good laxative when the bark is boiled. The plant was also used to make syrup that was taken while in a hot-springs (tseq) until the individual

threw up. The syrup could also be put in hot-spring water and bathed in (Jim, 1993; Charlie, 1998). The bark from this plant could be peeled from the bush and dried. It was used



as medicine and for brewing beer and could be sold by the pound (Martinez, 1998). The plant was often used to relieve constipation, stomach disorder, and eczema. The bark would be peeled off, boiled, and taken as a drink (Williams, 1979).



Plant Location

This plant grows in dry to wet areas, often in shady areas. They favour southern exposure and are often found in association with Red Alder and Vine Maple. They are also



Photos: Nick and Eva Sam look over their land interests.

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found in low to middle elevations (Pojar and Mackinnon, 1994).

References

Charlie, Frank. Traditional Use Study, Oral Interview Transcript 98-115, September 16, 1998.

Jim, Annie; Laura Purcell, Stan Peters Sr. and Wilfred Williams. In-SHUCK-ch N'Quat'qua Plant Use Project, 1993.

Pojar, Jim, and Andy Mackinnon 1994 Plants of the Pacific Northwest Coast. Lone Pine Publishing, Vancouver.

Williams, Lorna 1979 Cuystwi Malh Ucwalmicwts: Ucwalmicwts Curriculum for Intermediates. The Ts'zil Publishing House, Mount Currie.

Virginia Martinez. Traditional Use Study, Oral Interview Transcript 98-068, July 17, 1998.

Photo Sources

Berries: <http://share3.esd105.wednet.edu/sandelin/Fieldguide/Plantpages/Trees/tree%20photos/Cascara.jpg>

Bark: www.pureextracts.us/images/products/BUCKTHORN_BARK.jpg

Illustration: www.swsbm.com/Images/New10-2003/Rhamnus_purshiana-3.jpg

A Joyful Life in 2009

It's been said many times that the secret to a joyful life is to practice compassion and to reach out to those who are less fortunate. If you're looking to practice a little compassion in the New Year, think about volunteering in your community.

Volunteer Ideas

Adopt a Park, Trail, Road or River

Many communities, such as the city of **Chilliwack** have programs encouraging residents and groups to adopt a park, trail, road or river to keep it clean and free of litter. In the city of Chilliwack, residents can participate in organized clean-ups or adopt a section of the Vedder River that they would like to maintain (at least 4 times a year). Contact the City of Chilliwack Engineering Department to learn more about the *Adopt a River* or *Adopt a Road* program, 604-793-2907.

Community and Special Events

There are always community and special events taking place that need volunteers to keep them up and running. These types of activities can range from fundraisers, to festivals to sports tournaments. Research events in your community on the Volunteer BC website: www.volunteer.bc.ca.

Volunteer BC website: www.volunteer.bc.ca

or check out the community services link on most city websites.

Bagging Volunteer

Help bag clothing, blankets and toys for children in need one evening

per month (or more). Bagging takes place every Tuesday from 6 – 8 pm in **Surrey**. Contact Del, 604-598-1177, or email info@caring-hearts.com or check out www.caring-hearts.ca

Volunteer Tutor

Become a tutor and help adults in the **Abbotsford** community to increase their literacy skills. There is a minimum commitment of 6 months for 2-3 hrs/week. UFLV training for this position is available. Contact Lata, 604-859-7681 or email callabotsford@paralynx.com or check out www.abbotsfordcommunityservices.com

Volunteer Dog Walker

SPCAs throughout the province are always looking for suitable volunteers to take part in their dog walking program. This program helps improve the quality of life and adoptability of dogs in their care. For more information on the dog walking program or other opportunities with the SPCA go to: www.sPCA.bc.ca/volunteering/default.asp

Office Volunteer

The **Langley Hospice Society** is looking for Office Volunteers to fill a receptionist position once a week for 4 hrs (morning or evening shifts, Monday – Friday). Duties will include: answering phones, greeting clients, preparing snacks/coffee and keeping the office tidy. Please contact: Adrienne at adriennewong@langleyhospice.com

Therapy Dog Volunteer

St. John's Ambulance takes volun-

teers and their dogs into hospitals, senior residences and nursing homes on a weekly basis (in the **Abbotsford/Mission/Aldergrove** area). The commitment is usually 1-2 hours a week, but due to the training provided they ask for a 1 year commitment to the program. Contact Kirsten, 604-853-8700, Kirsten.yaffe@bc.sja.ca or check out www.sja.ca/bc

Pemberton Winterfest 2009

Pemberton Winterfest 2009 needs volunteers to ensure its success. Organizers are looking for: photographers, artists and performers, production crew, box office attendants and Winterfest Angels (for running errands). Contact Michelle Murray, 604-698-5795, mich.murray@live.com

Canine Goose Control

One of the more unusual volunteer opportunities available, this position helps to keep our parks and trails from becoming overrun by ducks and geese. If you have a well trained dog and are registered with the **Abbotsford Community Partners** Program you could be issued a permit from Environment Canada to help shoo away waterfowl that are loitering in our parks. Volunteers and their dogs are not permitted to harm the waterfowl in any way. Contact the Volunteer Coordinator, 604-859-3134.

For other volunteer ideas and opportunities, check out some of the links below:

Volunteer Canada: volunteer.ca/
Go Volunteer: www.govolunteer.ca
Volunteer Vancouver: www.volunteervancouver.ca

Community

Official Unveiling of Kiosks



Above: A small crowd meets at the site of the kiosk for Cúmlwys and 10 Mile House before the blessing.



Above: Josh Alexander and Shadow in Port Douglas.



Simon Rear

research@inshuckch.com

The BC 150 Amawíles kiosk Project was a resounding success, and will serve as a reminder of the history of British Columbia and the In-SHUCK-ch people for many years to come. Six kiosks have been artfully constructed out of natural wood, complimenting the wild beauty of the Lillooet River Valley. Visitors and members of the community now have the opportunity to take in historical information as they tour the valley.

The six kiosks have been positioned at sites relevant to the development of the Harrison-Lillooet Gold Rush Trail as well as at locations of cultural significance to the In-SHUCK-ch people. Before being mounted in the kiosks the informational signs were unveiled at In-SHUCK-ch Days 2008, a two day cultural

celebration with over 500 attendees. As part of the unveiling, a presentation on the project was given by Anthropologist Dr. Douglas Hudson, outlining the history the signs and explaining the purpose of the project.

Soon after the unveiling the signs were mounted in the kiosks and more recently, traditional blessings were performed on each sign. This blessing was to commemorate the occasion and to seek the support of the ancestors for the signs' permanent placement in the traditional In-SHUCK-ch territory.

Inspired by celebrations commemorating the 150th anniversary of the province of British Columbia, the project honours a rich history of cultural diversity and achievement in the area. As well, the project's inception coincided with the 150th anniversary of the founding of Port Douglas, the location of the largest

Introductory Ucwálmícwts Workshops



Classes are scheduled to resume in mid January. Classes are held every Tuesday from **6:00 - 8:00 pm** at the **Mission Library**, (33247 Second Ave).

For more information contact:

Jessica Sullivan

In-SHUCK-ch Nation

41290-B Lougheed Hwy,

Deroche, BC V0M 1G0

Ph: 604-820-6873

jessica.sullivan@inshuckch.com

Connecting and Celebrating Family Ties



Above: Please join Ama Liisaos volunteers to learn family history skills, share stories and celebrate our people.

Sharon Syrette
amaliisaos@gmail.com

Every family has stories to share! Let's go further into our past, and learn about great-grandparents and older ancestors who were impacted by the coming of outsiders 150 years ago. How did they cope with the changes? What did they achieve? What legacies and lessons have they left for our generation?

A new project will be starting in Mission and up-home in mid-January. Each weekly gathering will focus on a particular family or individual – volunteers from Ama Liisaos Heritage Trust Society will share the information we have collected and record stories and memories with featured Elders.

Everyone involved will have the chance to learn how to research your family roots, get copies of birth, baptismal and marriage

certificates, and enter genealogy information into the computerized Family Tree Maker program. This great software can also help you create a book or album about your family. Oral history interviewing skills can also be practiced, and there will be lots of skills development for those interested in working in family research.

Regular participants will receive gift certificates and gas cards, and childcare will be available for those with pre-school children.

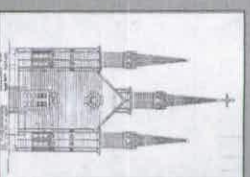
For more information, dates, times, and locations, contact Yvonne at 604 826-6104 or email: amaliisaos@gmail.com

Check out our website:

www.inshuckch.com

Share your Stories

Everyone is invited to join volunteers from Ama Liisaos Heritage Trust Society to enjoy a presentation, new photos, and historical details about the unique and beautiful Church of the Holy Cross -- A national historic site at Skatin Nations, BC.



This is part of a History of the Catholic Church series for the parish, guests, and the public. Bring your drums, help tell our story!

Monday, January 25, 2009
7:00 to 9:00 pm
St. Mary's Parish
5251 Joyce Street, Vancouver
Phone Jonquil Francis at 604 435-9611

Bring your drums and help us tell the story!

Youth is when you're allowed to stay up late on New Year's Eve. Middle age is when you're forced to. — Bill Vaughan

Source: <http://quotations.about.com/>

New 811 Service

HealthLink BC is now offering a new phone and internet service. If you're a resident of BC and you are looking for health advice, just dial 811 any time of day. Your call will be forwarded to a registered nurse, pharmacist or dietitian. You can also access information at: www.healthlinkbc.ca

■ ■ Community

Greetings from Ama Liisaos Heritage Trust Society

Yvonne Peters

Another new year is upon us. I hope everyone has a safe Holiday Season. Our prayers go out to everyone who suffered personal losses this year, may we face the new year with a light heart and courage.

We are entering Phase II of our Ama Liisaos Heritage Trust Society's Conservation Plan for the Church of the Holy Cross in Skatin. We need to raise a total of \$140,000 this year for the envelope (outside) of the Church of the Holy Cross.

We need approximately \$30,000 plus for the Church stain glass windows, I wrote "plus" because the window conservation cost increased with time and weathering since the original estimate two years ago.

One of our initiatives we developed was the "Adopt a Window" program, which is the conservation of the Church's beautiful stain glass windows and their frames, or sashes that hold the windows in place; time, weather and water damage has created wood rot. We even have a miracle window.

We first opened up this program to the descendants of the Church Builders first, then the public. If you would like to pay a monthly amount for a particular window, please contact Agnes Giesbrecht, Treasurer. For more information, visit our website, or google Yvonne Peters

and Church of the Holy Cross. Our site can be found at:

www3.telus.net/public/a3a01408/HC.html

Our Annual General Meeting is January 1, 2009 at the Anglican Church on Second and James in Mission, and this is also our Society's birthday. The meeting will be held between 12 pm - 4 pm.

We are also making arrangements for a Potluck Luncheon to follow, the reason for the potluck is that any money we raise goes to the church conservation and restoration. Please bring your drums.

Please contact Yvonne Peters or Agnes Giesbrecht on what you want to bring to the Potluck. Thank you.

Volunteers are another important topic and initiative. Agnes and I would love to meet with you if you are interested in volunteering. We can train, we can praise, and we can make a recommendation or reference in exchange for your volunteer time. So please consider.

God Bless and Season Greetings,

Yvonne Peters

Vice-President, Ama Liisaos

Heritage Trust Society

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May all your troubles last as long as your New Year's resolutions! — Joey Adams

Source: <http://quotations.about.com/>

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Stephen Point Visits HLS

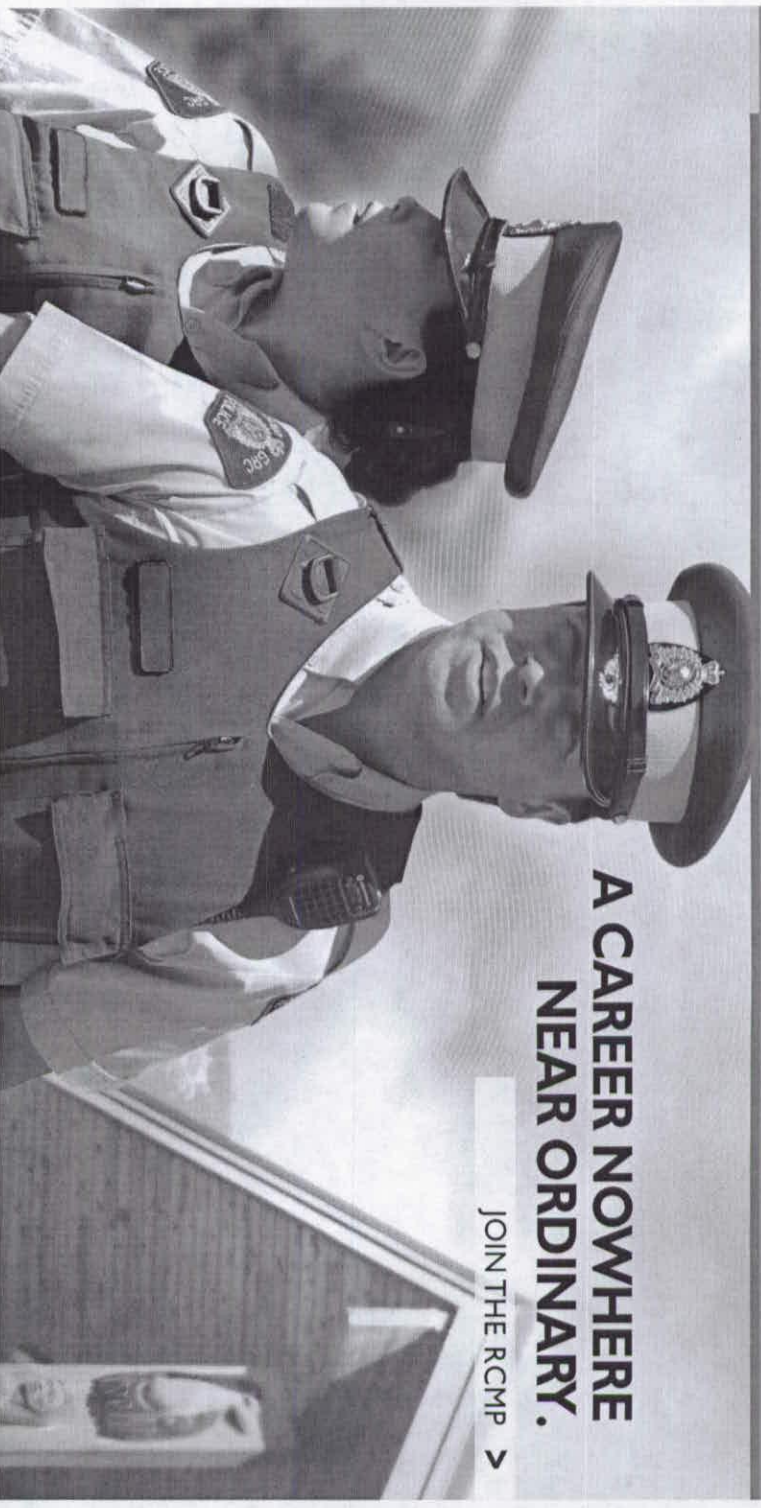


Above: The Honourable Stephen Point, Lieutenant Governor of BC paid a visit to Head of the Lake School in late 2008. One of his goals as Lieutenant Governor is to try to visit as many schools as possible throughout the province. He brought with him books and made a speech to the large crowd. He then enjoyed a lunch with the students. *Photos courtesy of Marie Abraham.*



RCMP

ROYAL CANADIAN MOUNTED POLICE



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NEAR ORDINARY.**

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Cadets now receive a \$500/week allowance while in training



The RCMP is Hiring!

Interested in a challenging and exciting career?
Want to make a difference in your community and your country?

For a variety of ways to join the RCMP, including the
Aboriginal Youth Training Program (AYTP), please contact your local
recruiting office or visit the Recruiting section of our website at
www.rcmp.ca

1-877-RCMPGRC

Letters

Letter Policy

The *Ucwalmicw* welcomes letters to the editor. Letters should be fewer than 250 words and are subject to editing for clarity, legality, taste and length. Unsigned letters will be reviewed and may not be published. Publication is not guaranteed. The *Ucwalmicw* reserves the right to also publish letters electronically on our website.

Send letters to the following:

In-SHUCK-ch Nation
41290-B Loughheed Hwy, RR#1,
Deroche, BC, V0M 1G0
Fax: 604-820-6847
Email:
ucwalmicw@inshuckch.com

Congratulations Raffle Winners!

Kerry Giesbrecht would like to congratulate the winners of the raffle she held.

Congratulations to:

Jo John - winner of the eagle design
Lloyd Kelly - winner of the watch
Naomi Chabauty - winner of the ring

Thank you to everyone who participated for you support.

.....

Happy New Year!

Wishing everyone a very Merry Christmas and a Happy New Year!
All the best in 2009!

From: Agnes Giesbrecht

.....

Special Thanks

Thank you to all the family who attended the Memorial of Uncle Howard Gabereau.

From: Irene Gabereau



Happy 1st Birthday!

HAPPY 1st BIRTHDAY on January 13,
2009 to **Sherea and Tyson!**

Lots of love,
Mommy: Amanda Turner
Daddy: Jeff Dan
Grandma: Amelia Turner
Uncle and Aunt: Magnus and Jaci and
cousins Josh, Felecia, Sophie, and Koda
Aunt: Mona and cousins Andrew and
Adrian Jr. and Aunty Monica

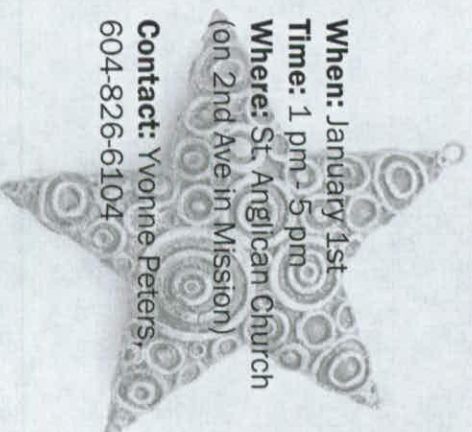
**Musum
Juice**
[Soapberry Juice!]
FOR SALE

Contact:
Madeline Gabriel, Ph:604-826-1195



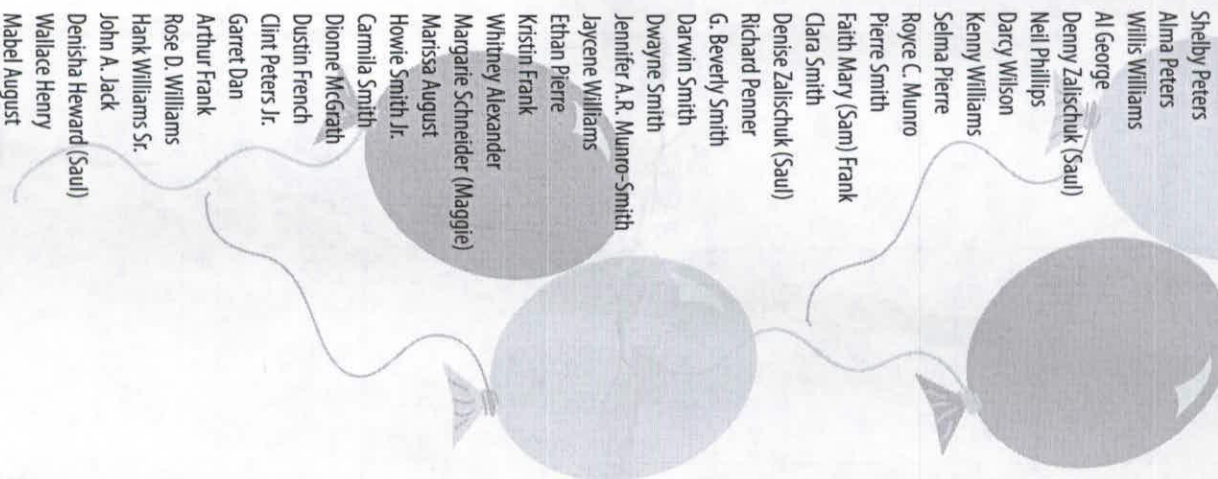
Ama Liisaos Annual Potluck New Year's Dinner

When: January 1st
Time: 1 pm - 5 pm
Where: St. Anglican Church
(on 2nd Ave in Mission)
Contact: Yvonne Peters,
604-826-6104



Happy Birthday

Ámhas ku scwépcensu to those
born in January:



Cw7ias t'u7 mütat7 (may there be
many more)!

Rudolph Scramble Solution

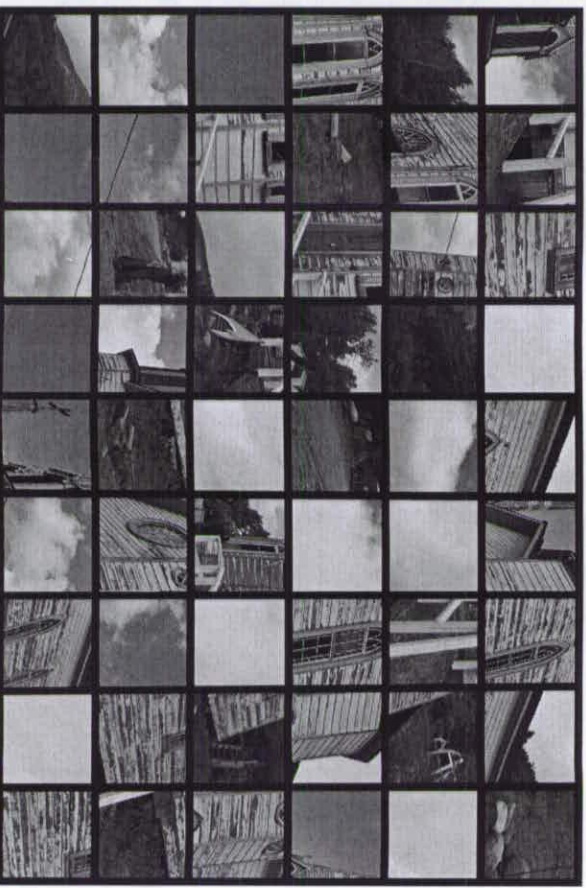
Games Fog
Sleigh Glee
History
With your nose so bright.

NEW YEAR WORD SEARCH

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

YEAR	PARTY	CALORIES	SCALE
FRESH	DIET	BURN	OUNCE
NEW	GYM	WEIGH	JOG
RESOLVE	CLEANSE	EAT	FAT
GOAL	EXERCISE	CELERY	THIN

PUZZLED PIC • What is it?



SUN	MON	TUES	WED	THURS	FRI	SAT
				1 Office Closed	2	3
4	5	6	7	8 New Year's Day	9	10
11	12	13	14	15 Negotiations	16 Ícwalmicw Submissions Deadline	17
18	19 Negotiations	20 Negotiations	21	22	23	24
Elders Gathering Skatin						In-SHUCK-ch Nation General Assembly
25 Elders Gathering Deroche	26	27	28	29	30	31

SUN	MON	TUES	WED	THURS	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15 Elders Gathering Skatin	16	17	18	19	20 Ícwalmicw Submissions Deadline	21 Valentine's Day
22 Elders Gathering Skatin	23 Community Gathering Tipella	24 Community Gathering Skatin	25 Community Gathering QalaTKu'em	26	27	28
	Regional Gathering Chilliwack	Regional Gathering New Westminster	Regional Gathering Mission			