



**SPECIAL  
POINTS  
OF INTER-  
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- Finance Committee
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- Gulf Islands Park Agreement
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**New Treaty, Same Old Problems**

**By Robert Morales.**

For most native peoples in Canada and the United States, treaty negotiations are the stuff of history—vital history to be sure, and a cruel history of lands stolen and promises breached. For the Hul'qumi'num Mustimuhw (Hul'qumi'num peoples) of British Columbia, however, the concept of a treaty is utterly contemporary, as they are now negotiating their first one with the Canadian government. Contemporary it may be, but history seems to be repeating itself: To judge by the government's actions, it might as well be 1865.

The Hul'qumi'num are part of a larger group of indigenous peoples of British Columbia, Canada: the Coast Salish peoples. Since time immemorial, the Coast Salish have inhabited the land and sea region of the Pacific Northwest bounded by the Columbia River in the south, Knights Inlet in the north, the city of Kamloops to the east, and the south-eastern portions of Vancouver Island. This territory is referred to as the Coast Salish world and includes the sea regions of Georgia Strait, the Strait of Juan de Fuca, and the waters of Puget Sound.

The individual Coast Salish nations, which compose the Hul'qumi'num Treaty Group (HTG) are Cowichan Tribes, Chemainus First Nation, Penelakut Tribe, Halalt First Nation, Lyackson First Nation, and Lake Cowichan First Nation (with a combined membership of 6,000 people). The HTG communities are socially, culturally, and economically interconnected by language, marriage, travel and trade, and shared sacred ceremonies and rituals. The close kinship and clan connections of these indigenous communities are sustained through centuries-old customs and traditions, such as the Winter Dance, Indian naming ceremonies, canoe races, and other sporting events.

At the cultural and spiritual heart of these cultural belief systems shared by the Hul'qumi'num Mustimuhw is the land and its rich abundance of resources. According to Hul'qumi'num Mustimuhw creation narratives, the original occupants of their traditional territory were the First Ancestors, who descended from the sky or emerged from the land or sea at various locations—places like Mt. Prevost, Koksilah Ridge, Penelakut Spit, and the mouth of the Chemainus River. The hereditary names, ceremonial rights and privileges, and Hul'qumi'num teachings that continue to be practiced today come from these First Ancestor stories. Archaeological evidence dating back more than 9,000 years shows the Hul'qumi'num peoples' continuous occupancy and use of their traditional lands and resources. Community maps show hundreds of Hul'qumi'num place names blanketing the landscape, all demonstrating an ongoing cultural connection to local lands, waters, and resources.

The life and continuity of the Hul'qumi'num Mustimuhw are dependent upon fishing, gathering, hunting, and economic and ceremonial uses of specific sites on these lands. Moreover, the customary land tenure and subsistence patterns of the Hul'qumi'num Mustimuhw extend well beyond the existing reserve boundaries that were unilaterally imposed by the state during the 19th-century colonization period of Hul'qumi'num-Canada relations.

The ocean and the many rivers, lakes and streams that are part of the Hul'qumi'num traditional territories and resources are an essential part of the ecosystem that supports the subsistence

living and cultural survival of the Hul'qumi'num Mustimuhw. Fishing for salmon, by spear and by modern techniques, not only provides nourishment to the Hul'qumi'num Mustimuhw, but also is used for economic, social, and ceremonial purposes. In addition, many Hul'qumi'num Mustimuhw members harvest clams, oysters, and other marine resources, both as a means of subsistence and for economic development purposes. The forest resources of the indigenous peoples of the HTG are used not only for hunting and gathering of medicinal plants and traditional forest foods, but also in the traditional art forms of carving and canoe building. These activities are vitally important in perpetuating the history, culture, and traditions of the Hul'qumi'num Mustimuhw.

Between 1701 and 1930, there were approximately 70 treaties signed between the Crown and indigenous groups in what is now Canada. However, in British Columbia, where the traditional homelands of the Hul'qumi'num Mustimuhw are located, Canada had few occasions to negotiate treaties for the land rights of indigenous groups. When Vancouver Island became a British colony in 1849, the colony's governor, James Douglas, negotiated only 14 treaties with indigenous peoples, dealing with about 3 percent of the land mass of Vancouver Island and setting aside a few reserves for some groups. Aboriginal title and land rights for the rest of B.C.'s indigenous peoples were largely ignored.

During the 1850s and early 1860s, the colonial government in Victoria invited colonists to "purchase," through a system of pre-emption,

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Hul'qumi'num lands in the Cowichan and Chemainus districts. By July 1859, close to 10,000 acres of land in Hul'qumi'num territory had been "sold" to 19 colonists.

There is no evidence that the Hul'qumi'num participated in this process or gave any consent to the sale of lands in their territory. On the contrary, they fought against the colonists, a conflict that eventually involved the death of colonists, cannon fire from naval gunboats, and the destruction of the Hul'qumi'num village of Lamalchi. At the urging of colonists, Governor James Douglas initially promised to purchase the rights to Hul'qumi'num land, but no payments were ever made.

In 1871, the United Colony of British Columbia joined Canada as a new province, and responsibility for indigenous peoples was transferred to the federal government under Article XIII of the Terms of Union, which, among other things, provided for a railroad to connect the new province to the rest of the country. The government of British Columbia donated a two-million-acre strip of land for the railroad, and the federal government allowed the corporation building the railroad to sell off nearly 700,000 acres of that land as payment for their work. With this transaction, the federal government essentially handed over 85 percent of the Hul'qumi'num territory. Canada did not seek or obtain a surrender of the Hul'qumi'num Mustimuhw interests in those lands prior to granting them to what became the Esquimalt & Nanaimo (E&N) Railway Co. Most of that land is now held by individuals or corporations who likely acquired the land without any knowledge that the Hul'qumi'num Mustimuhw title had never been extinguished. It may be that aboriginal title still exists in these lands, but the ability to exercise that title is seriously diminished or virtually non-existent.

The railroad deal and subsequent sales also handed over sacred sites and destroyed much of the Hul'qumi'num's resources. Of all the forest lands in Hul'qumi'num territory, only 12 percent are currently Crown lands; 88 percent are privately held and heavily logged, leaving only 0.5 percent of the Hul'qumi'num territory as original old-growth forest. Without the private land base and access to its natural resources, the Hul'qumi'num Mustimuhw are a much poorer people. Under Canada's Community Well-Being Index, used to examine the well-being of Canadian communities, the six Hul'qumi'num communities scored between 448th and 482nd out of 486 communities surveyed in B.C.

The Hul'qumi'num Mustimuhw have a long history of vigorously defending their aboriginal territory, property, and resources from attacks, and their struggle continues today. In December 1990, after an increasing number of indigenous peoples' law suits, the federal and provincial governments abandoned their long-held position of refusing to recognize the existence of aboriginal title and rights and agreed to work with indigenous groups to finally negotiate a treaty.

The British Columbia Treaty Commission (BCTC) was appointed in 1993 as keeper of the treaty process. However, the BCTC is funded wholly by the government and has no power to compel the state to recognize and protect the traditional territory and rights of indigenous peoples. The Hul'qumi'num member nations have been participating in the B.C. Treaty Process for the past 11 years, spending significant time and money in developing studies and hiring the expertise needed to participate in these complex and extended negotiations. HTG's participation in the process is being financed by loans from the state,

totaling in the millions of dollars, which will be deducted from the final treaty settlement.

The idea of a treaty process should be good news for the Hul'qumi'num, but the HTG and many other indigenous peoples in Canada confront a serious human rights situation: Their very cultural survival depends upon the state fulfilling its duties under domestic and international law to negotiate in good faith, but the state has shown a significant lack of good faith.

For example, the HTG has been told repeatedly by the state that so-called "private lands" are not on the table for negotiation, and therefore return of any of these aboriginal title lands to the Hul'qumi'num Mustimuhw is not open to negotiation. Nor is there any option to discuss co-management of the land and resources or the sharing of revenue generated from those lands. Finally, the state has indicated that the treaty process is forward looking and will not be used to compensate for past wrongs. The result of these policies is that only 8 percent of the traditional territory of the Hul'qumi'num Mustimuhw is on the table for negotiation.

Another government mandate that demonstrates Canada's failure to negotiate in good faith is its unilateral decision that compensation for the taking of HTG lands is not open for negotiation. Compensation could provide the money to buy back the Hul'qumi'num Mustimuhw's traditional lands. The refusal of the government to discuss compensation permanently severs the intimate connections between the land, the people, their livelihood, their language, and their cultural survival and development as indigenous peoples.

The state has indicated that one of the objectives of treaty making is certainty. Certainty,

they say, means that the treaty will be a full and final agreement in settlement of all Hul'qumi'num aboriginal title and rights claims to their traditional territory. For the Hul'qumi'num Mustimuhw, the state's position would mean that their aboriginal title and rights to 92 percent of their traditional territory would be, for all intents and purposes, extinguished, in exchange for small pockets of land, largely unsuitable for residential and commercial uses. Canada also seeks to provide certainty for the state in the form of a clause in which the Hul'qumi'num Mustimuhw would indemnify the state in the event that anyone brings a legal challenge relating to the illegal taking of the E&N lands. This would effectively prohibit the Hul'qumi'num Mustimuhw from ever raising the issue in the future.

Canada's extinguishment policies towards indigenous peoples have been criticized both internally and externally, including comments from the United Nations Committee on Economic, Social and Cultural Rights and the United Nations Human Rights Committee. Canada's own Royal Commission on Aboriginal Peoples recognized that "Aboriginal peoples need much more territory to become economically, culturally and politically self-sufficient. If they cannot obtain a greater share of the land and resources in this country, their institutions of self-government will fail." This is, they said, "the most pressing human rights issue facing Canadians, and failure to obtain a more global solution can only continue to tarnish Canada's reputation and accomplishments."

Canada has consistently reiterated its policy that any attempt by the HTG or any of its individual member nations to

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litigate on a treaty-related issue may result in termination or suspension of the negotiations process. Therefore, the Hul'qumi'num communities do not have real recourse to the Canadian courts to require the state to negotiate in good faith. And if the state terminated the process, the Hul'qumi'num Treaty Group would become liable for the funds loaned by the state to pay for the Hul'qumi'num's participation in it. This places the state in a position of unfair advantage:

The Hul'qumi'num Mustimuhw's option to walk away from the negotiation is greatly compromised by the possibility of a huge debt becoming due and payable. At the same time, since the state is not incurring a similar debt load, there is no real incentive for it to engage in good faith negotiations.

The Hul'qumi'num Treaty Group has made good faith efforts to resolve its grievances through the treaty negotiation process, but those efforts have consistently failed. HTG, along with many other

First Nations involved in the B.C. treaty process, believe that a third party observer or mediator, such as the UN Special Rapporteur on the Situation of Human Rights and Fundamental Freedoms of Indigenous People, could make a significant contribution. The Special Rapporteur's experience and expertise could be drawn upon to make recommendations to reform the B.C. Treaty Process, which could lead to a "best practices" model for state-sponsored legislation to protect indigenous peoples' human rights.

*Robert Morales is the Chair of the Chief Negotiators of the First Nations Summit based in British Columbia, Canada, and the Chief Negotiator for the Hul'qumi'num Treaty Group.*

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### Hul'qumi'num Treaty Group Finance Committee

In 1997, the Hul'qumi'num Treaty Group Finance Committee was developed under the direction of the HTG Board of Directors. The Committee's role is to review and make recommendations to the Board on financial aspects of the HTG.

Voting Members:

- Representation from:
  - ⇒ Chemainus First Nation: Julie Scurr
  - ⇒ Cowichan Tribes: Ernie Elliott    Alternate: Jessie George
  - ⇒ Halalt First Nation: Jack Smith
  - ⇒ Lake Cowichan First Nation: Cyril Livingstone
  - ⇒ Lyackson First Nation: Mechelle Crocker
  - ⇒ Penelakut Tribe: Al Joe

Members are appointed by their respective band and recognized as band staff (Administrator or Finance Officer.)

Non-Voting:

- Hul'qumi'num Treaty Group Staff:
  - ⇒ Executive Director: Al Anderson
  - ⇒ Finance Officer: Sapphire Humchitt
  - ⇒ Executive Assistant: Veronica Swithul'txw
- Hul'qumi'num Treaty Group Board Representation:
  - ⇒ Secretary-Treasurer: Philomena Alphonse

The Finance Committee is accountable to the Board of Director's. Duties/Responsibilities include, but are not limited to, review of financial work plans, financial policies, reports, audits and acts as liaisons between the HTG office and their respective bands. The committee meets once per month or otherwise agreed to by the Finance Committee.

In closing, I would like to send best wishes to Audrey Henry in her future endeavors. Thank you Audrey for the hard work you've imprinted in the Hul'qumi'num Treaty Group; including the new administrative policies developed.

Keep posted, the Hul'qumi'num Treaty Group is currently in the process of filling the position of Executive Director. Next article, I'll provide a bio on the Hul'qumi'num Treaty Group Board of Directors.

**Article submitted by Veronica Sxwithul'txw, Executive Assistant.**



**Brian Thom**  
Senior Negotiations  
Support

*This is going to be an important summer and fall period for the work we have done at the treaty table. We hope to complete the first complete pass of negotiations for all chapters of the Agreement in Principal.*

## The State of Negotiations at the HTG Treaty Table

Since April 1<sup>st</sup>, 2005, we have had an intense focus at the treaty table. We have negotiated over 46 separate sessions the following topics:

### Governance Chapters

Governance (x10)  
Eligibility & Enrolment (x9)

### Land and Resources Chapters

Access (x2)  
Land  
Water (x3)  
Provincial Parks (x6)

### Process Chapters

Dispute Resolution (x2)  
Implementation (x2)  
Indian Act Transition  
Ratification (x3)  
Approval  
Amendment

### Fiscal Chapters

Capital Transfer  
Fiscal Relations (x2)  
Tax (x2)

During these sessions at the table with Canada and British Columbia, we have articulated a vision of a treaty relationship that is respectful to the vision of the future that we have discussed with the Chiefs, Elders and communities.

During these intense negotiations have made some important progress. We have worked out much of the processes for how the treaty will be ratified by the community, and the mechanics that the treaty will operate under once it is passed..

We have plumbed something of the depth of the governance powers that future Hul'qumi'num Governments will have the opportunity to exercise. We have built agreement about how the treaty settlement dollars will be transferred to the Hul'qumi'num people.

We have developed the outline of the

relationship that Hul'qumi'num people will have with BC Parks. This work builds on the work of previous years where we have focussed on land and resources issues like forestry, wildlife and fish. Of the 32 chapters we intend to see in the final treaty, we have negotiated about 25 of them.

In spite of our efforts at the table, there are still significant gaps which must be resolved.

These gaps are not only around the deal-breaker issues like the location and size of treaty settlement land, the amount of cash on the table, and the powers Hul'qumi'num people will have after treaty to have a significant say on what happens to the land and resources throughout their traditional territory.

We also have not yet been able to reach agreement on a number of important legal principles that underlie what we believe constitutes a full recognition of the inherent right of Hul'qumi'num people to govern themselves.

So, while we have been able to agree on much of the framework of the treaty and many of the substantive rights that will be guaranteed within it, we are still at odds on important principles.

To address these concerns, our team and especially our Chief Negotiator, has focussed our energies on the political and bureaucratic processes in Government which influence the mandates that the negotiators bring to the table.

We believe that processes like the "New Relationship" with

Gordon Campbell's BC government, our work with the UN and other international bodies, and the coalitions with other like-minded tables of First Nations communities will by the key pressure points to breakthrough to final treaty deals.

In the meantime, we have been able to test-drive some of our successes. Since May 20<sup>th</sup>, we have formed a new management and planning committee with Parks Canada to deal with consultation issues in the Gulf Islands National Park Reserve.

We have concluded negotiations with the Archaeology Branch to improve how Hul'qumi'num people will have input and involvement in the archaeological permitting process. We are working with local governments to conclude a political accord to better plan for and communicate about protecting heritage sites.

This is going to be an important summer and fall period for the work we have done at the treaty table. We hope to complete the first complete pass of negotiations for all chapters of the Agreement-in-Principle, and to be fully engaged the political processes which we hope will result in the changes needed in Government mandates for the chiefs, elders and community members vision of an HTG treaty to be reached. Working together, we hope this goal may be in sight.

*Brian Thom, Senior Negotiations Support  
June 4<sup>th</sup>, 2006*

**So Did You Hear about the Changing of the Tide? It's Called Qum'ul**

A very exciting project has been underway through HTG for the past three years that focuses on shellfish aquaculture. The project, funded through grants from the Federal and Provincial governments, identified sites in the Southern Gulf Island that were suitable for shellfish aquaculture (growing clams, oysters and other shellfish on beaches and in deep water areas). These sites are in areas that don't front reserves and are situated in the marine regions of the core territory that all Hul'qumi'num nations share. A total of 69 sites were originally identified. A total of 33 sites remained after reviewing each site and determining its suitability for a shellfish aquaculture business. The HTG is currently in the process of negotiating a Memorandum of Understanding on behalf of our member nations with the Province of BC to protect these sites for future shellfish aquaculture business development for Hul'qumi'num member nations. As part of this project HTG helped

facilitate the development of a shared company collectively owned by the Cowichan Tribes, Chemainus First Nation, Penelakut Tribe, Halalt First Nation, Lyackson First Nation and Lake Cowichan First Nation. The company is called **Qum'ul Seafood's Inc.** The Terms of Reference (July 19, 2005) document for the company states:

*“Our mission is to create a company to work together to develop a strong Hul'qumi'num shellfish industry using the concept of Nut-sa'maat.*

*We will bring our knowledge to the table to build a foundation for the full development of the Company to create economic and employment opportunities for Hul'qumi'num Mustimuhw.*

*The company will focus its efforts on working together to purchase seed, market shellfish products, develop sites for shellfish aquaculture in the shared territory and provide technical support for individual member nations.”*

The primary purposes of the business will be:

- Marketing/Branding of products
- Acquiring and developing tenures
- Acquiring start up funding for the business
- Developing and providing technical expertise

The intention of this company is to support the existing Hul'qumi'num shellfish companies where needed and help to access sites that are in the shared core territory for all Hul'qumi'num.

The board of directors for **Qum'ul Seafood's Inc.** includes:

- Warren Johnny – representing Chemainus First Nation**
- Wes Modeste – representing Cowichan Tribes**
- Robert Sam – representing Penelakut Tribe**
- Brena Robinson – representing Lyackson First Nation**
- Chief Bert Thomas – representing Halalt First Nation**
- Jack Smith – representing Lake Cowichan First Nation**

The company's first project included conducting a depuration dig on Round Island (in the Chemainus River estuary). A total of 25,000 pounds of clams were harvested and sent to the depuration plant. The company plans to establish its first tenure on Round Island.

**By Cheri Ayers, Natural Resource Manager, HTG**

HTG Finance Committee Members: Front: Ernie Elliott, Cyril Livingstone, Saphire Humchitt, Veronica Sxwithul'txw  
 Back: Jessie George, Al Joe, Julie Scurr, Jack Smith, Audrey Henry.  
 Members not in picture: Mechelle Crocker and Philomena Alphonse.



# Message From the Chief Negotiator



Picture bearer retained by Chief Tsulpiimulw to hold a portrait of King Edward VII whom he had visited in 1906.

**The Hul'qumi'num  
Mustimuhw have a  
long history of  
resistance to the  
unlawful taking of  
our lands.**

Greetings to you and your family,

First of all I would like to extend my sincere best wishes to each member of your family. I would also like to extend my condolences to those families that have suffered loss in these past few months. Especially for the loss of any of our elders whom are no longer with us. The elders have been a very special group for me to work closely with. They provide advice, encouragement and direction to me as your chief negotiator. They are a special group of people and I want to publicly say Huy'ch'qa to them.

I want to spend a few minutes reflecting on why we are in this treaty process. The reason we are participating is to resolve the land question. The Hul'qumi'num Mustimuhw have a long history of resistance to the unlawful taking of our lands. As early as 1861 the Cowichan's were disputing the settlers moving into the traditional territory. This caused the settlement to be delayed by the government.

In 1866 a number of chiefs traveled to Victoria and made the following comments:

From time beyond memory my fathers have dwelt at Cowichan;-there they died, there they are buried. I also would be buried there; there I wish my sons, and my son's sons to succeed me... We love our land and cannot give it up. We wish also to be paid for the land taken by the white men: other tribes have had Indian claims allowed, why not we?... The land we occupy we do not wish to give up; for the rest, we wish to be paid... I do not wish to talk much; but I wish to speak of my land. I do not wish to give up what I received from my fathers. The mighty Chief on High gave it to them: I would fain to keep it. He it was who first placed my fathers on that land: There they died: There their descendants died;-there would I also die, &

there be buried. I do not wish to leave it.

In 1906, the Hul'qumi'num Mustimuhw hosted a conference widely attended by Coastal and Interior Salish leaders to discuss solutions to the land question. This conference resulted in a delegation of three leaders from different communities, including Ts'ustseemulthw from Cowichan, to England to argue (unsuccessfully) in front of the King (Hawthorn et al. 1958:54; Marshall 1999:149; Shankel 1945:193; Tennant 1990:85). In 1909, legal council for the Cowichan sent a petition to take their complaints about loss of lands to King Edward, requesting a declaration in favour of their continued possession and occupancy of their territory "including Cowichan Valley containing a large area", or for a reference to the Judicial Committee of the Privy Council to have the matter resolved in court (Cowichan Chiefs 1909). These early efforts did not resolve the disputes over the continued alienation of the territory, but set the stage for further discussions (For a lively account of these events drawing primarily on newspaper and archival accounts of the day see Marshall (1999:146-161).)

Fred Modeste's great grandfather was one of the Cowichan representatives who petitioned Ottawa in the early 20th century against the alienation of Cowichan lands. Fred told part of his story:

My great grandfather [Modeste Sahilton, Ts'ustseemulthw] was invited to go to Ottawa with all the rest of the Chiefs. And they left Vancouver. My grandfather never, didn't wear shoes yet, hey. And he couldn't speak English.

And they made him stay on a boxcar. Their mattresses are straw mattresses, just. Not even a mattress and cattle cars. They reached Ottawa and they came to his turn to speak up and he couldn't speak English so he spoke Chinook. And the government, federal government wouldn't accept Chinook. They wouldn't listen to him.

And he came back and he told my grandmother what happened and he was crying, literally crying because it was important for him to speak up over the lands, all the timber that they were taking. Because when the white man approached him they only came to get logs for their sail, for their ship and he told them "They could take some logs but don't take the land. The land is ours." That was his words. The federal government wouldn't accept Chinook. He couldn't find an interpreter there was no interpreter. [...] He was a kind man, I never seen him. He died in 1926 and I was born in 1928.

They're all there for lands because Sir Douglas promised to pay for all these lands. And that was his purpose to go there. And when he got back he says, "I guess we're not ready, I guess some day our young people are going to learn how to read and write and speak English, maybe they're the ones that's going to settle these lands."

He couldn't speak English, he couldn't write. He couldn't read. And he went to England too. Yeah, my grandmother [Sarah Wesley, Kwuskwesulwit] didn't talk much about that part. And that's what my grandmother pounded in my head that you remember this, you remember that. [MA-ii:118-139, 380-394]

**(Article continued on page 7)**

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On May 27th, 1913, Fred's great grandfather Ts'ustseemulthw made a submission to the McKenna-McBride Royal Commission on Indian Affairs for the Province of BC, which was set up to investigate the "Indian Land Question". Ts'ustseemulthw's words were recorded in the official record of the commission. Excellent pictures of Ts'ustseemulthw's speech-making on this occasion were taken and have subsequently been published (Marshall 1999:159; Harris 2001:169).

Charley Selpaymult (Qw'umi'iqun, Cowichan): I am very glad to see you gentlemen today, and I thank you for speaking very favourably towards us. I went to the King [Edward] a few years ago, to try and get some settlement from the King, and when I got there, the King gave me this photograph. His Majesty promised to do something for us, and said he would send somebody out to look into the matter. The King told me that I need not feel very sorry about these things, as, if there was anything that he [the King] could do anything for me, he would do it. His Majesty promised to give each male Indian on the reserves, 160 acres of land, as the land belonged to us Indians. I hope you will take what I say into consideration, and do what you can for us. [National

Archives of Canada, DIA, RG 10, vol. 11024, file AH3, 'Evidence of the Royal Commission on Indian Affairs for the Province of British Columbia']

That same 160 acres per family head was argued by Acting Chemainus Chief Sherman Lewis and Chemainus Chief Joe Seymour. Qwam'utsun Chief Charlie See-haillton argued that the land that his people had was too small, with himself having only "...3 1/2 acres, and yet the white man says I have got too much". Penelakut Chief Edward Hulburtston argued that at Tsussie, he had a small amount of land to farm, but that "it seems to me that I have no place that belongs to me, in which to be buried." He went on to request also that for Kuper Island "we want to have a reserve by the water one mile all round" in order to resolve conflicts with encroaching non-Native fishermen.

In 1913 The Royal Commission came to Hul'qumi'num territory and the chiefs made the following statements:

I went to the King Edward a few years ago, to try and get some settlement from the King...His Majesty promised to give each male Indian on the reserve 160 acres...The First people that were here were the Indians and the land belonged to them...

This history was interrupted by the

Indian Act which prohibited Indians from hiring lawyers to advance the land claims issue. However, the Hul'qumi'num Mustimuhw continued their quest for justice by becoming involved with the various First Nation organizations that have preceded the Summit. Over all these years the message has always been the same, the land is ours and we must have a just resolution to the illegal taking.

It is this history of resistance that the Hul'qumi'num Treaty Group is carrying on. We are actively seeking a just resolution, including the return of lands and compensation for the illegal taking of our lands within the traditional territory. We are committed to this cause and hope we have your support. We must maintain the same dedication as our ancestors in carrying on this struggle for a just resolution and to establishing our rightful place in Canadian society.

I want to thank each of you for your support and encourage you to come to our meetings where many important issues are being discussed. It is your opportunity to let us and myself as your chief negotiator know any concerns that you and your family may have.

**Huy'ch'qa**  
**Robert Morales**  
**Chief Negotiator**

**His Majesty  
promised to  
give each male  
Indian 160  
acres of land,  
as the land  
belonged to us  
Indians.**



The Hul'qumi'num Treaty Group is very pleased to introduce our new Executive Director, Mr. Al Anderson. Al is a member of the Six Nations and has many years of experience working with Coast Salish Mustimuhw.

Al was the Snuneymuxw Administrator for the last nine years. We are very fortunate to have his high level of expertise and look forward to working closely with him.

Al will be making the rounds at the various community meetings and summer gatherings be sure to give him a warm Hul'qumi'num Welcome.



**Eric McIay**  
HTG Culture/  
Heritage Researcher

## Archaeological

### Memorandum of Understanding with Archaeology Branch

Over the last decade, there have been many major land development projects in the territory, such as Poets Cove and Walker Hook, where the HTG community have felt their rights and interests in the protection of their ancestral burial grounds and heritage sites have not been properly respected through British Columbia's current heritage management system.

In British Columbia, the conservation of First Nations' archaeological heritage sites are regulated by the Archaeology Branch, Ministry of Tourism, Sports and the Arts, under the provincial *Heritage Conservation Act*.

In March 2004, the Hul'qumi'num Treaty Group staff began a working group with British Columbia how to improve pre-treaty communications concerning the respectful management of heritage sites in the existing provincial process.

The basic intent of the working group has been to establish mutual understanding for better working relationships between the HTG member First Nations and the Archaeology Branch. The focus has been to develop an agreement that upholds the principles of Hul'qumi'num's rights and cultural values to protect its heritage in the existing provincial permit process, but in an environment that is without prejudice to treaty talks, or without prejudice to consultation and accommodation processes.

In April 2006, the HTG working group completed discussion of the terms of a document, '*Memorandum of Understanding on the Protection of First Nation Heritage Sites in Hul'qumi'num Tumuhw'*. The BC Attorney General's office has recently accepted the language of this MOU document.

In the opinion of HTG staff, the MOU is a constructive and progressive agreement that outlines a new working relationship with the provincial government to cooperatively manage First Nations' archaeological heritage sites in HTG territory.

The MOU with the Archaeology Branch will have the following benefits for the HTG membership:

All HTG member First Nations will have opportunity to receive and provide comment on all Heritage Permit applications for archaeological work in the HTG's Statement of Intent Core Territory, including the Lower Fraser River (where presently no permit applications are presently received by any HTG First Nation member).

Archaeology Branch commits to take into account Hul'qumi'num expressed cultural values, practices and customary laws in decisions to issue or reject Heritage Permit Applications (in general, only scientific methodological concerns are addressed by the Archaeology Branch);

All HTG member First Nations have opportunity to receive and provide comment on results and recommendations of Final Permit Reports to Archaeology Branch (allowing First Nations to comment on final permit report recommendations is not presently a government practice in BC);

Improved protocols with Archaeology Branch to monitor impacts to sites and enforce provincial legislation;

Cooperate with development of Local Government protocols on protection of heritage sites;

Implement an Archaeological Overview Assessment Study (AOA) as a tool for provincial heritage management to identify unrecorded sites in conflict with development (no AOA study yet exists for HTG Territory); and

Cooperate on educational campaigns for greater public heritage awareness in HTG Territory.

This MOU is one of the first comprehensive and strategic protocols between a First Nation organization and the Archaeology Branch to address First Nations' cultural concerns for their heritage in British Columbia. Under this MOU, consultation and accommodation directly rests with the HTG member First Nations.

While this MOU is not intended to address the treaty goals of the HTG membership in resolving the ownership, jurisdiction, management and access of its archaeological heritage in Canada, it is a first step. There are many reasons to build an effective working relationship with British Columbia government in the pre-treaty environment to help achieve these goals in the B.C Treaty Process.

The draft MOU has been sent to each of the HTG memberships Chiefs and Councils for their review and approval. With the consensus of all the HTG membership, an official signing ceremony with the Minister Olga Ilich, Ministry of Tourism, Sport and the Arts (or her representative) is hoped to be organized in the following months to effect this new agreement.

For more information, please contact Eric McIay, HTG Culture/Heritage Archives Researcher.

**Natural Resource Department  
- Current Projects Update**

By Cheri Ayers, Natural Resource Manager, HTG

**Fisheries Chapter Update**

Work continues on the fisheries chapter of the Agreement in Principles. HTG is currently working on a number specific projects including the development of a business plan for commercial fishery opportunities that will be pursued in the Treaty, a detailed review of the Fraser River fisheries and how they are currently managed, updating the State of Marine Resources Project and assessing the Hwiltsum First Nations need for FSC fish.

**Forestry Initiatives**

A key aspect of the forestry chapter is estimating how much cultural wood is needed by our communities. HTG has also

heard many concerns from our member nations and from Hul'qumi'num community members about the lack of access to cultural wood. HTG is developing a report on how to access wood for cultural use that will be provided to each chief and council and band administrator. This report provides a list of opportunities for our member nations to pursue to help get more wood for cultural uses such as the Big House.

**Fraser River Fisheries Strategy** – Access for fishing on the Fraser River has repeatedly been denied by Fisheries and Oceans Canada (DFO) to the Hul'qumi'num community members. Over the past two years the Penelakut Tribe and the Hwiltsum First Nation have been working together to fish in the Fraser River. The HTG helped facilitate a meeting with DFO and all of our member nations to present the Hul'qumi'num Rights and Title to the Fraser River. This important meeting was held in

Vancouver in January of 2006 and all of the Hul'qumi'num chiefs attended. DFO and the Hul'qumi'num member nations are continuing to discuss full access to fishing on the Fraser River and to date the DFO appears to accept the evidence that Hul'qumi'num have aboriginal rights to fish the lower Fraser River. The member first nations are working together to have there Aboriginal Fisheries Strategy (AFS) licenses reflect the access to the Fraser River.

**Shared Decision Making Project** – Over the past year the HTG has been working with our member first nations, elders and community members to develop a model on how Hul'qumi'num people will co-manage or share decisions related to natural resources in the core Hul'qumi'num territory. Funding through the BC Capacity Initiative was obtained for this project The draft model is now complete and a second phase of the project is set to take place (also funded through BCCI) where HTG will work with our communities and chief and councils to develop a model of how and which resources the Hul'qumi'num communities will work together to collectively manage.

**Your Opinion is Important** -We have been visiting the elders committees for each of the Hul'qumi'num nations to gather feedback on the fisheries chapter and the Shared Decision Making model. We would also like to hear your opinion on the issues above and any thing else you would like to talk about. Please call the HTG at 245-4660 and ask to speak to Cheri.

**HUL'QUMI'NUM TREATY GROUP SIGN AGREEMENT FOR GULF ISLANDS NATIONAL PARK RESERVE; NEW RULES CALL FOR CONSULTATION, ACCOMMODATION**

Chiefs of the Hul'qumi'num Treaty Group signed a consultation and co-operative management agreement with the Gulf Islands National Park Reserve.

The Agreement, announced during a signing ceremony held on May 20<sup>th</sup> at the Quw'uts'un' Cultural and Conference Centre ushers in a new era of federal park management. It specifies when and how Hul'qumi'num member First Nations must be consulted and accommodated in Federal Park decisions regarding resource harvesting, management of sacred sites, environmental assessments, and park management activities such as building new camp sites, docks, roads, and hiking trails.

The Agreement provides Hul'qumi'num communities a significant say in how the new Park develops, as Hul'qumi'num people draw on the new legal landscape to shape park policy and actions.

“This Agreement – as significant as co-management agreement governing the Gwaii Haanis National Park – draws on the 2004 Haida-Taku court decisions that says First Nations must be consulted and accommodated before development can proceed,” Morales says.

Under the Agreement – signed between the six chiefs, the HTG, and Federal MP Mark Warawa, Parliamentary Secretary to the Minister of the Environment – the HTG and the Parks Canada will work closely together to protect and manage of the lands and waters that form the national park reserve, without prejudicing the on-going formal BC Treaty Negotiation process.

The tenets of the new Agreement will soon be tested as both sides get set to discuss Parks Canada's plans to provide new camping and recreation facilities at places like Winter Cove and Narvez Bay, both on Saturna Island, within park boundaries.

“Our elders have been clear in their direction to not build park facilities on the ancient graves and remains of our ancestors. One of the fundamental principles of our approach is to protect these places from potentially damaging visitor activity” said Morales. “We hope that successful co management efforts in the Park Reserve will be a good example for respectful treatment of these places throughout Hul'qumi'num Territory”.

The chiefs and councils all support the Agreement and consider it a significant milestone in Hul'qumi'num self-government. The agreement provides a unique mechanism for the six to work together in a single voice with Parks Canada, while allowing for members of each individual community to be included in co-management consultations.

**Lea Joe: Negotiation Projects Assistant &  
Gulf Islands National Park Reserve Coordinator**



### Water Resources and Treaty Negotiations

Submitted by Brian Olding  
HTG Environmental Consultant  
May 31, 2006

We have all been hearing about the declining low flows of the streams running through Hul'qumi'num Territory during the past few summers. The low flow crisis has serious cultural (loss of bathing pools), ecological (loss of spawning and rearing reaches) and even economic implications for the future of Hul'qumi'num resources dependent on abundant and clean water supplies. We do not know what is responsible for these low water flows, although there are indications that global warming (increasingly referred to by the federal and provincial governments as 'climate change') is behind the unusually dry summers we are now experiencing.

This situation is severely complicated by the loss of recognition of Hul'qumi'num water rights by the federal and provincial governments. During the time of land dispossession in the mid-1800's, the Provincial government began issuing water licences to non-native applicants along the rivers and lakes within the Hul'qumi'num Territory. The rule developed by the Provincial government was 'prior appropriation' which meant that once these licences were issued they had priority over and subsequent licence application.

It was 'first come – first served' with the exception that the Provincial government did not recognize the priority title to land and water held by the Hul'qumi'num communities.

Today most of the water supplies within the Hul'qumi'num Territory are considered by the Provincial government to be 'fully committed'. This means that mostly non-native water licences handed out by the Provincial government already use up most available water supplies. The majority of these licences are for home water supply. The agricultural licences for irrigation, while small in number, account for much of the use of the available water.

And in some cases industrial water use from Hul'qumi'num waterbodies is extremely high. The Crofton Mill, for example, uses the equivalent of half of the summer flow from the Cowichan River to process pulp and wood chips. Those steam clouds above the mill are actually Cowichan River water that has been transported by pipeline to the mill.

Many communities receive their water supply from underground water sources, referred to as groundwater obtained from aquifers. These aquifers are like giant underground rock sponges that are rich in water supplies. Simply drill a well into one of these aquifers and pump out your water.

Hul'qumi'num title to these aquifers has not been settled. And at this point there is not even any Provincial regulation of groundwater withdrawals. It is a mess. In some cases many parties may be drilling the same aquifer in an unregulated manner. This can result in the lowering of nearby rivers, as the Halalt community recently experienced with the North Cowichan District proposal to pump out groundwater adjacent to the Chemainus River.

This background forms the basis for our approach to the Water Chapter in the treaty negotiations. The Chapter opens with the assertion that the Hul'qumi'num communities retain all title to their water resources within the Hul'qumi'num Territory.

One of the key strategic objectives in the Water Chapter is to secure clean and adequate water supplies for now and into the future for all Hul'qumi'num cultural, ecological and economic needs. We refer to this as the Hul'qumi'num Water Reservation, where we intend to reserve adequate water supplies on all priority streams and lakes. This work has involved the hiring of EBA Engineering in Nanaimo to provide reasonable forecasts for the actual water demands required to meet Hul'qumi'num interests.

To date the Provincial government has refused to undertake the necessary assessment of available water supply and potential storage options that will be necessary to settle this issue at the treaty table. We will continue to press this issue until it is resolved.

Another key issue is Shared Decision Making (see Joe Elliot's article in Volume 13 of Treaty Talk) over water resource management across the Hul'qumi'num Territory. Our basic assertion is that all significant decision making over water resources will directly involve Hul'qumi'num community representatives. This is not 'advisory' in nature. It is equal, co-management, full decision making powers that we are seeking in the Water Chapter.

If you have any questions or feedback, please call Brian Olding at 604-531-7132.  
**Article by Brian Olding.**

### Residential School Update.

If you are a former Residential School Student and have not yet filled out your request form for your school records please do so as soon as possible. It takes a while for the government agency to respond to your request and it is important that you have this information in place prior to the government releasing the funds for all of the students who attended the Residential Schools. If you are 65 years of age or older as of May 2005 you are eligible to receive an advance payment of your common experience settlement in the amount of \$8,000. If you have not filled out your application to receive these funds and wish to do so, forms are available at our office or you can call 1-800-816-7293 and one will be mailed to you. We are happy to assist in filling these forms out at no cost to our members. We have some school records in our library relating to students who attended Residential School prior to 1950 and are happy to share whatever documents we have. The government has not yet released the official form for those former students under the age of 65. We have had a lot of former students visit our office for assistance in the matter and are happy to assist in any way possible. **Much Respect: Joey Caro.**

**Fergie's two cents**

**What do the Youth want out of Treaty?**

I have the honor and pleasure of working with the first nation and non-first nation through doing presentations at the elementary and high school levels. When I do these presentations normally half of the first nations students put their head on the tables and fall asleep. Not only do we do school presentations we also attend career fairs, cultural days, youth conferences and film festivals to name a few. It is an honor and a privilege to attend these events and to try

and get some treaty information to the youth who make up well over 60% of our total population. One of the common responses I hear from the youth is that they are never heard, they are never included on anything and they are never involved in any of the decision making that affects their every day lives in the communities. When you really look at it though currently all of the youth that make up the Hul'qumi'num Treaty Group are the majority right now. If the youth ever rallied together they can determine a lot of the outcomes that affect them on a

daily basis. Youth can decide who can and can't get in for Chief and council and so forth; right now the youth are the majority and could have all of the power if they wanted to. Our elders keep mentioning that the youth are the next leaders, "but they can only become leaders by getting involved on the every day decision making; their time is now and they need to pick up the ball and do something with it"

Quite often it is pointed out by our elders and current HTG staff employees "that this treaty is not for us; this treaty is for our youth and for the future generations that are unborn. Our elders have paved the road for us; they have sacrificed their lives and souls to get our lands back for the Coast Salish people. It is time for the youth to take pride in who they are and where they come from; and take care of these lands like our ancestors did in the past.

**For the people ; Fergie Charlie**

**Eligibility & Enrolment Community Consultation**

Hello everybody. Hope you're enjoying spring! Paddles are in the water, soccer balls are on the field, and people have their bats/mitts ready for the baseball diamonds!

We've presented to several meetings to date, such as the six individual elders meetings, Elders Advisory Board meetings, and seeing as this topic is so important, we ran out of time and hosted a special Elders Advisory Board meeting! As well, we've also hosted a workshop in which 70 community members attended; elders and youth alike. Finally, we hosted a focus group with the Indian Registry Administrators in which 4 administrators attended.

In addition to the meetings and workshops, we've distributed a booklet and brochure. If you haven't received one, that probably means you're not on our mail-out list so please, inform our communications department if you'd like to receive mail in addition to the newsletter.

What did our community members

have to say? Well, to date, we've heard tons of interesting comments and concerns; namely: people are afraid of losing/outside gaining membership into a band with the treaty. Treaty membership does not include band membership. Another concern involves our relatives outside the territory. What about them? Well, we've heard so far that it is not our Coast Salish way to exclude our family because of their location. We've also heard that we do not want strangers or outsiders (such as the hwulunitum) to gain membership through treaty. Finally, another common concern is status. We'd like to make it clear that treaty membership does not equal rights as a status Indian.

A few suggestions favourable to many people include 'ancestry' as a criterion for eligibility. Knowing your family history is another common suggestion. People that have ancestors and know their family tree are likely relatives from here and make it difficult to have the outsiders or 'hwulunitum' gain membership.

In addition to the common concerns and suggestions, people have indicated concerns that, at times, contradict one another. For exam-

ple, some people feel that we're okay with the current system with the Indian Act and should continue the system through treaty. Some people feel that the Indian Act has caused problems in terms of 6(1) and 6(2) provisions and is the 'demise' of our people. Others are simply confused by the whole eligibility and enrolment situation and don't know where to fit in.

What we've presented so far are only ideas or suggestions for your consideration. You draft this eligibility criteria and enrolment processes. You decide! We need to hear your ideas/comments/concerns; we can't draft this chapter without you!

Feel free to contact Lea, Brian, or Renee with your comments, suggestions, concerns, ideas!

**Article Submitted By Lea Joe.**



## Re: Referrals Overview and Update

Au Si:em, ne Siyeyeh;

Referrals are letters of notification the governments exchange between departments, ministries and agencies when someone has a proposal for a land-use or development. When governments receive a development proposal they have to arrange a consultation process with affected First Nations and Treaty organizations to discuss accommodation of the impacted Aboriginal title, rights and interests.

HTG has a mandate for processing referrals for three reasons:

1. To respond to issues that impact treaty negotiations;
2. The Board of Directors passed a resolution that directed HTG to take the lead in coordinating the technical review of a referral that affects more than one Member Nation; and
3. When requested by a Member Nation to assist or provide technical support in referral response.

Over the last year HTG has been fine-tuning our role in processing referrals. HTG recognizes and supports that the legal duty of consultation is between the Hul'qumi'num Member First Nations and the Crown (any level of government). Our role in processing referrals is to act as a resource and support body for the Hul'qumi'num Member First Nations.

To this end, HTG co-ordinates technical reviews of referrals that impact more than one of our Member First Nations. If requested or directed, we can also facilitate a consultation process. However, we are always clear with government that their duty is with our individual Member First Nations and often the Hul'qumi'num Mustimuhw, the rights holders.

HTG has also developed a Consultation Policy, that explains why and when consultation is owed. This Policy can assist us in making sure the governments act responsibly when engaging our Member First Nations in consultation. It lays the groundwork for a process, it also lays out the behavior expected in consultation, and sets the framework for an acceptable and appropriate relationship between our Member First Nations and the government in consultation matters.

We have also begun a Referrals Technical Working Group to open the lines of communication and to make sure we understand what our Member First Nations expect from referrals. Soon we will be asking the technicians from each of the First Nations to assist in developing 'the how' or the process to follow in responding to referrals, information and consultation requests. This is very exciting work, as although there are some First Nations who have developed consultation policies that describe why and when referrals require response, very few First Nations have developed 'how' a referral will be responded to.

The reason this may not have been done before are that there are challenges, some referrals are very small and require only a paper research, some are very large and require Elders guidance, cultural experts, rights holders interviews, external consultants, meetings, site visits and research into reports. As well the larger more technical and diversely technical referrals can take up a lot of time, weeks, months and even years. All of this activity requires capacity and funding support and that can be challenging to get out of a proponent.

So how referrals will be responded to can be very complicated and every referrals takes time, even when it only requires paper research. However, with our Member First Nations and their technicians, together we can create a process that will work in each office. As well, it will assist treaty negotiations by supporting us in holding governments to the 'good faith' principle. 'Good faith' for referrals only in negotiations is about governments carrying on business as usual, while negotiating a treaty with us. While it's understandable that governments simply cannot stop all their activities, the treaty process was designed and the courts have directed that these government activities must give serious consideration to the level and stage of treaty negotiations. This has been an issue and is part of the reason why a referral coordinator was hired.

HTG always informs the governments that our Member First Nations and the Hul'qumi'num Mustimuhw have the right to be consulted and the governments must follow-up with that consultation. We have lately taken on the challenge of getting 'traction' with the New Relationship. This relationship announced by Premier Campbell last year has not made it's way down the ranks and into the offices and decisions of the people that I deal with in government. Again this is an initiative that Robert Morales is taking up and overseeing personally with the highest levels of government.

Also, as government staff responses to our requests usually start with '*I can't* do that', we have begun to challenge them to identify what they 'can do' and not what they can't. As, I was told is that there is no such term in our culture for '*I can't*'. I was told you will or you won't, you do or you don't, *can't* is a term introduced and it has no place in our society and culture. After all, if we can transform, we can do anything. **NEW REFERRALS:** Parks Canada is proposing to engage First Nations in consultation for the National Marine Conservation Area proposal this summer. Fisheries and Oceans is proposing many reforms under 'Fish Reform', we have begun and will continue investigating this very important issue.

If you have any questions, or would like to report an issue that has not been brought to HTG's attention; please call:

**Kathleen Johnnie, Referral Co-coordinator**  
**Hul'qumi'num Treaty Group**

**Hello Everyone, my name is Jennifer Sam** (AKA Jenny), My mother's name Laura Sylvester from Penelakut Tribe, and I would like to start off sharing with everyone a little from my own memories as a little girl, I witnessed my mother, her late sister (Aunty Bambi) {others new her as "Honey"} and my grandmother Rose James hurrying around the kitchen cooking at my grandparents house and we helped them with setting the table, when all the food was cooked my late grandfather Alex James came home and told my grandmother that they were coming, I saw this table all set with the food and the men started coming to my grandparents house and they took a seat at the table, My grandmother and aunt and mom served the coffee & tea, and than my grandmother and aunt left the kitchen, my grandfather told my mother to sit in the chair behind them and that she was to listen, I thought "why is my mom in trouble, she is the only woman in the room", but she wouldn't say anything.

The men had their meeting, most of them spoke in Hul'qumi'num so I didn't really understand what they were saying, When they spoke in English I understood what they were talking about. Much of the conversation was very interesting to actually have as a memory that doesn't fade away in my mind, I later remembered after that meeting that I ran into my grandparents house and stopped to see all the family sitting around the living room. My grandparents were sitting with their children all around the living room knitting sweaters, I asked what was everyone knitting for and mom told me that grandpa was going far away to a meeting, He was going to Ottawa to meet with some government people. He went to fight to get more money from the government. This was one of the proudest times for our people because everyone on the reserve had a job there was no welfare back then. This was a great thing that my grandfather did for his people.

This history of the men coming to my grandparents' table reminds me of this big table in the HTG office. It reminds me of their table (a very big table), and the elders coming to this table to help make decisions for the betterment of all of our communities, it is similar still and now I guess Robert or Brian Thom would be like my grandfather, taking this information to the government to fight for our people. But he can't do it without the people behind him to support what he is doing, what he is fighting for is for all of the people.

Like I said before my Grandfather Alex James used his own money to go to Ottawa. (my mom said the bands didn't having funding for travel back in those days) He never used band funds when he went to meetings. I have heard this from some of our elders here at Penelakut. I personally would really like to see this happen again where we have a fearless leader who is not afraid of anyone.

I like hearing the talk about our longhouse over here at Kuper, about how it wasn't just our Elders (most of them have already left us), but all these different men from other reserves helped our people make this longhouse. That's my reason why I didn't want it demolished. It still shows what our people can make when they all come together with a plan to make what they want for the people. These men gave their own time freely. I did hear about it when it collapsed, when they were trying to get the big poles up and tied. I remember that clearly cause it shook our house, and I remember seeing our people panicking seeing if anyone got hurt. Even in the face of collapse these men helped create something great for the Penelakut community, something that stands for this community's dedication. This example of dedication and togetherness is what we are going to need in the treaty process.

**Article Submitted by Jennifer Sam: HTG Clerical Support.**

## **Hul'qumi'num Taking the Message to Ottawa**

**-Lahalawuts'aat Senior Negotiations Support**

In order to make sure that Stephen Harper and the Conservative Government get a clear understanding of what the Hul'qumi'num want from a treaty agreement, our Chief Negotiator and two staff members from the Hul'qumi'num Treaty Group will be heading to Ottawa for a week long visit. During this week long trip the HTG will be meeting with: Minister for Indian and Northern Affairs, Jim Prentice; Department of Fisheries and Oceans Parliament Secretary and Special Assistant for the Pacific Region; Liberal Critic for Indian and Northern Affairs; NDP Critic for Indian and Northern Affairs Canada. We have requested and are waiting to confirm meetings with the Minister for Environment, Minister for Culture and Heritage, and Leader of the NDP Jack Layton. The HTG will also be meeting the National Senior Staff of the Assembly of First Nations to gain a greater understanding of their role, and the work that is happening (or not happening) at the Aboriginal Round Table with the Federal Government and First Nations Leaders.

The Goal of this trip is to gain a greater understanding of the inner workings of the Federal Government and to raise the profile of the Hul'qumi'num Mustimuhw to hopefully influence the Federal Government to agree to Hul'qumi'num interests at the Treaty Table.



## Hul'qumi'num Treaty Group

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Ladysmith, B.C.



### Where Have the Hul'qumi'num Mustimuhw Gone?

Many of our members have moved and we are trying to locate them so that we can keep them informed about what is happening at the negotiation table. If you recently moved or if you know someone who recently moved or anyone who would like to receive our newsletter and other mail outs please pass on the information to us here at the HTG office. You can call our toll free number which is 1-888-9TREATY or e-mail us at [joeyc@hulquminum.bc.ca](mailto:joeyc@hulquminum.bc.ca)

If you help us find some of our missing members we will reward you with a fine gift of a HTG tee shirt, coffee mug, cap or some other fine item.

If you would like us to make a treaty presentation to your group, tribe or family please let us know we would be happy to oblige.

There are a great many issues that need to be discussed with our members as we push ahead in Stage Four of our negotiations. Topics like membership, governance, taxation, commercial fishing, compensation, how lands will be held after treaty, health, education, hunting, environment, water, culture, language, forestry, archaeology, economic development, internal and external boundaries, alternatives to negotiation, recent court cases, media strategy, and a wide assortment of other topics. The federal and provincial governments continue to insist on their limited mandates and it is important that each of our members is aware of the work being done by our Chief Negotiator and Chiefs to change their mandates, and construct a fair and honorable agreement that we can use to secure a strong economic future for all of our members and one that protects our culture and traditional way of life far into the future.

I raise my hands to those that have fought to hang on to our lands and resources and I also raise my hands to those that continue to resist in the face of overwhelming odds.

**Much Respect: Joey Caro (Seemeltun) : HTG Communications Director.**