



Lheidli T'enneh

2013 BC Elder Gathering Exploration Guide

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Honour Your Journey

Lheidli T'enneh and Exploration Place
The Lheidli T'enneh has an incredible story to tell!
With the generous support of Exploration Place, we want to thank them for the hard work and dedication to profile Lheidli T'enneh. This exhibit was prepared with the support of our Lheidli T'enneh Citizens and Elders. The level of collaboration and support of the project is unprecedented, and for that we are appreciative to showcase a preview of Lheidli T'enneh's journey! We want to welcome everybody to Exploration Place, and get an overview of our history: who Lheidli T'enneh were, where Lheidli T'enneh lived, and how Lheidli T'enneh are moving into the future!
We believe that is one of many steps to profile Lheidli T'enneh's rich history and their story of resiliency. 2013 is an important milestone for Lheidli T'enneh, and welcome to our homelands and traditional territory!



Program Published by Black Press | The Richmond Review | #1 - 3671 Viking Way, Richmond, B.C. V6V 2J5
t | 604.247.3700 w | www.richmondreview.com
Publisher Mary Kemmis Graphic Design James Marshall



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Lheidli T'enneh

Lheidli T'enneh Historical Timeline

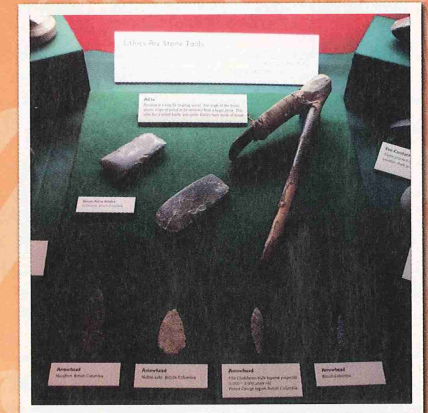
5487 BC

Lithic evidence supports the conclusion that indigenous peoples occupied the area between 7500 and 9000 years ago. There were two digs in the last forty years that uncovered artifacts that have been scientifically dated.

The governance system in the past was originally conducted by extended family hteads, but by the time of European contact was through the Bahtlats. This community involved process provided for participatory decision making. It was also utilized for specific purposes such as coming of age, marriage, death, sharing of wealth and food. There are several clan and sub-clans and each had a male (dene zah) and a female (tseke zah) head person. The Lheidli T'enneh clans were frog (lasilyoo), grouse ('utsut), beaver (tsa) and bear (Sus). There was also a medicine person who was held in high standing within the community. This person dealt with the physical, mental, emotional and spiritual well-being of the community members.

The roles in the community centered on the gathering, preparation and storage of caribou, salmon, berries, plants and medicines. Each member had a role and a responsibility; the lives of all the community members depended on it.

Oral history was the means of transferring knowledge. The use of legends was very important to express past occurrences and to pass on information.



Early Artifacts

1763

Royal Proclamation of King George III. The document provides for commitments to the Indians of Canada. One of the commitments was to enter into Treaties.



Lheidli T'enneh

1807
1793

Alexander Mackenzie travels through Lheidli territory and follows ancient Grease trail to Nuxalk territory. First contact with Lheidli T'enneh was probably at Fort George canyon on June 19.

Simon Fraser establishes an advanced camp at Lheidli to explore Fraser River to the ocean.

1808

For the next 50 years the fur trade would be dependent on the Indians to supply labor for building and hauling but more importantly for dried salmon for food. This compromised the fur trader's ability to only exchange trade goods for furs, forcing them to supply credit and at times cash purchases.

1820

Hudson Bay Company (HBC) establishes temporary trading post at confluence of Chilako and Nechako rivers.

1821

HBC and Northwest Trading Company amalgamate.

1823

HBC establishes trading post at Lheidli.

1824

HBC closes trading post at Lheidli.

1829

HBC re-opens trading post at Lheidli till 1915.

1836

Small Pox epidemic in northern British Columbia.

1839

First census of Lheidli village: 75 men, 50 women and 62 children for a total of 187.

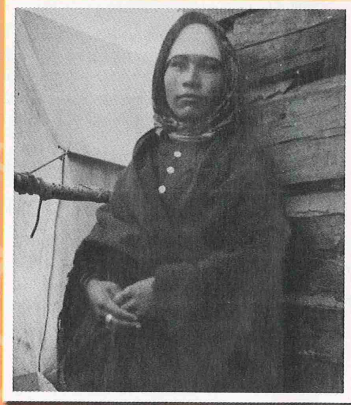
1850

Measles epidemic.

Athapaskan Linguistic Group

The Lheidli T'enneh belong to the Dakelh/Carrier culture of indigenous people that have occupied the central part of British Columbia for thousands of years. The Dakelh language is part of the larger Athapaskan language group that covers most of the vast sub-arctic regions between Alaska and Hudson's Bay. Most of these cultural groups are similar in that they spend their summers foraging in small family units.

Interestingly, the two main southern Athapaskan language speakers are the distant Apache and Navaho in the southern United States.



Lheidli T'enneh

1861

Country Land Act set the value of unsurveyed and auctioned land in the colony of British Columbia at "four shillings and twopence" per acre.

Pre-emption Purchase Act and Pre-emption Consolidation Act refined the system of granting land to settlers, even though most of the land had not yet been subject to treaty negotiations

Colonial policy for the establishment of Reserve lands.

1862

Peak of the Cariboo gold rush

1867

Canada confederates as a nation under the British North American Act (BNA) which serves as the base document for the Canadian constitution.

The BNA set out the rules for the government of the new federal nation. It established a British style parliament with a House of Commons and Senate and set out the division of powers between the federal and provincial governments.s.91 (24) gives the Federal Government of Canada exclusive legislative responsibility for "Indians and lands reserved for the Indians".

St. Joseph's mission established at Williams Lake. HBC establishes Barkerville fur trading post.

1870

Economic depression in B.C.

1871

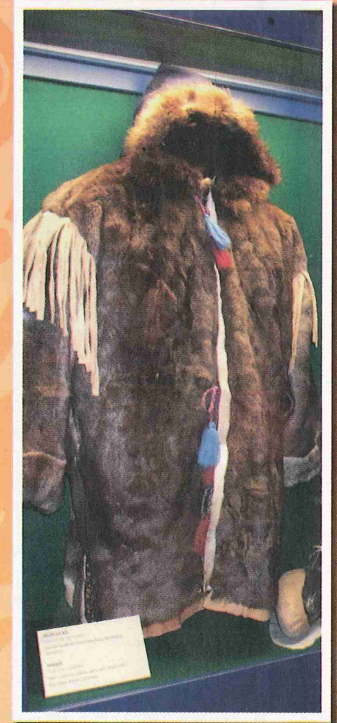
Indians not allowed to fish commercially.

British Columbia enters confederation. Article 13 of the Terms of Union transfers to Canada jurisdiction over Indians and all Indian Reserves (surveyed) in the Province of B.C.

1872

Small pox epidemic in B.C.

The right to vote in BC elections withdrawn from Indians.



Cariboo Jacket



Lheidli T'enneh

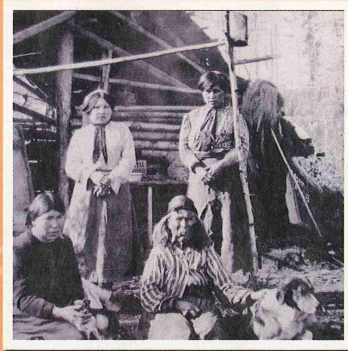
37th Annual
**BC Elders
Gathering**

1875	Revised BC Land Act provides for Indian reserves (s. 60). Land available to settlers free of charge.
1876	First Federal Indian Act passed, consolidates all previous legislation concerning Indians. Order in Council proclaims that the Fisheries Act of Canada extends to B.C. Indian people excluded from voting in Municipal elections.
1877	Federal Fisheries Act takes effect. Federal Minister of Public Works presents order in council 486 to utilize Fort George as a route for proposed Pacific Railway line.
1880	Indian Act amendment prohibits Indians from assembling. In effect to 1927.
1885	Indian Act amendment prohibits Indians from holding Potlatch's. In effect to 1951. Father Morice active in Northern B.C. He handed out titles to Indians as "church chiefs" and watchman, while the trading posts had "fur trade chief" and Indian agents had native police, all claiming to be leader. This led to factionalism within the bands and to the demise of the traditional hereditary and community chief system.
1886	HBC establishes trading post at Stoney Creek.
1888	Federal policy creates Indian food fishery; Indians not allowed to fish commercially. Small pox epidemic.
1890	Indian Reserve Commissioner O'Reilly directed to not allot fishing privileges.

Six-Mile Mary

Six-Mile Mary with her pipe and dugout cottonwood canoe is one of the regions iconic characters in the early days of the railroad development around what would become Prince George. She lived at Six-Mile Lake, now named Tabor Lake, making her living catching and selling whitefish. Mary set her nets daily and would load the cleaned fish on pack dogs who then carried the fish six miles to Lheidli Village. She would also take fish to her friend Granny Seymour.

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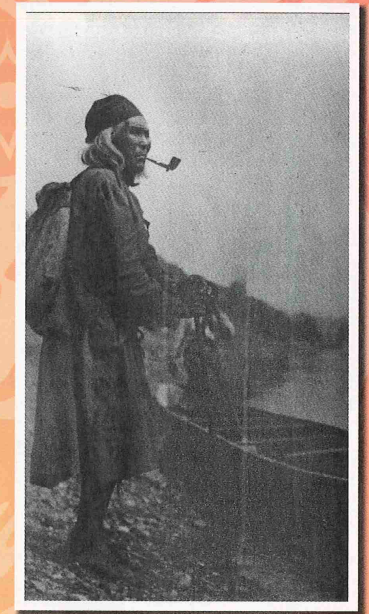


37th Annual
**BC Elders
Gathering**



Lheidli T'enneh

1891	Federal government grants BC railways 100 foot rights of way through crown lands.
1892	O'Reilly surveys Fort George Indian reserves.
1893	Economic Depression. On April 14th Fort George reserves approved.
1895	Indian Act amended to create current Chief and Council election system.
1897	Indian fishing devices destroyed by federal officials.
1901	Largest sock eye run on the Fraser River recorded to date.
1903	Incorporation of Grand Trunk Pacific Railway.
1906	Delegation of BC Chiefs meets with King Edward to discuss the Indian Land Question. Railway Belt Act approved. Barricade (fishing) Agreements signed with Lake Babine.
1907	Economic recession. Negotiations begin for the sale of Ft. George I.R. #1.
1908	Lheidli members reject offer for sale of I.R. #1.
1909	Lheidli members reject second offer for the sale of I.R. #1.



Six Mile Mary

Continued from page 6

Mary rented out her dugout at Six-Mile Lake to fishermen. The price was 50 cents and a 15 cent packet of smoking tobacco. If you forgot the tobacco and only had cash she would not rent the dugout. She would always take the tobacco first, fill her pipe and take a few puffs before accepting the 50 cents cash.



Lheidli T'enneh



Lheidli T'enneh

1911

Barricade (fishing) Agreements signed with Fort Fraser and Fort St James Bands.

Controversial sale of IR #1 on November 18. This sale is currently a specific claim in the federal specific claims resolution process. The Band was not paid the market value of the land. There are questions in regards to why two other offers were rejected by the federal government. There is the issue of the Grand Trunk Pacific Railway only requiring eighteen acres of land to build their rail lines and station. The remainder of the 1466 acres were sold the next year for over one million dollars.

1912

Economic depression.
Pacific Great Eastern Railway is incorporated.

1913

On September 7th remaining members of Lheidli were forced off the village site against their will, removed from homes and village was burnt to the ground.

As part of the sale of Lheidli village, contractors constructed approximately 20 new houses and St. Pius X church at Khas T'an Lhe Ghulgh, Reserve No.2, (Bundle of Fireweed), and 4 houses at Hlez Ba Nee Chek, Reserve No.3, (Lake Behind the Dirt). While the new homes looked nice, they were constructed from poorly seasoned lumber that continued to shrink, making the houses drafty, cold and unsuitable for the winters in this area.

1914

Grand Trunk Pacific Railway completes construction in Northern B.C.

Nanai Cultural Exchange



In 1998, the Lheidli T'enneh took part in a Canadian Forest Service "Model Forest Program" that included the McGregor Model Forest, the Montreal Lake Cree from Saskatchewan and the Nanai aboriginal peoples of North Eastern Russia. The Model Forest Program included a cultural exchange where the nanai presented Lheidli T'enneh with wonderful examples of their traditional clothing.

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1917

Federal Government imposes further fishing restriction.

Mission residential school established in fort St. James, for Indian children from north central BC. It was decided that the Nakazlie reserve was too close and that the parents were interfering with the re-education of their children.

1918

First World War ends.
Spanish Flu kills many Indians in B.C.

1920

B.C. Indian population reaches lowest point on record.

1922

A site considered removed enough from Indian reserves and villages was chosen for the new Lejac Residential School on the South shore of Fraser Lake. Many natives helped with the construction in hopes that conditions would be much better for their children, but it soon became clear that little had changed. (Closed in 1976)

Grand Trunk Pacific Railway and Canadian Northern Railway merge to form Canadian National Railway.

Lejac residential school was established at Fraser Lake. (Closed in 1976)

1927

Indian Act amended to make it illegal to obtain funds or legal counsel to pursue land claims.

1939

Second World War begins, four Lheidli T'enneh men join: Alec Paul, Jack Alexander, Charlie Brasie and Max Pius.

1945

Lheidli T'enneh Hereditary chief George Jael dies and is buried at IR#2.

1949

Right to vote in provincial elections restored to Indians in British Columbia.
West Coast Transmission Co. incorporated.

Nanai Cultural Exchange

Continued from page 8

The participants travelled to each other's region and looked first hand at the challenges and solutions each were finding to be competitive in the Forest Industry. This included the McGregor Model Forests computer software that project possible logging outcomes 200 years into the future.

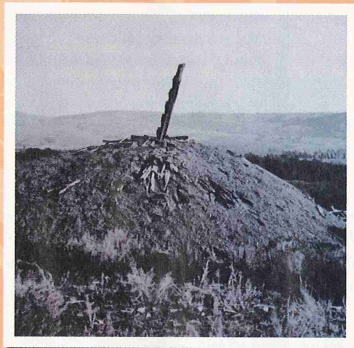
The environments that the cultural groups live in are similar. The Nanai live approximately 800 kilometers upstream on the Amur River and the Lheidli T'enneh also live about 800 kilometers up the Fraser River. The forests are comparable with similar animals such as salmon and sturgeon, while they have tigers, we have cougars.



Lheidli T'enneh

1951	Indian Act revised repealing prohibition for First Nations to pursue land claims and the potlatch.
1953	Pacific Great Eastern Railway extended to Prince George.
1960	Indian people were given the right to vote in the Federal Elections.
1964	BC Hydro erects high voltage power transmission lines through Fort George IR #2.
1968	Indian Homemakers Association formed. Mary Pius involved.
1969	Federal government introduces the "White Paper" (Statement of Government of Canada on Indian Policy), which seeks to eliminate certain "privileges" of Aboriginal people, by abolishing the Indian Act and the federal obligation to Aboriginal people. First Nations respond with a "Red Paper" that effectively ends the federal initiative. Chief Ronald Seymour represents Lheidli in the establishment of Union of BC Indian Chiefs.
1973	Punchaw Lake archeology site dig conducted by Dr. Landmark of Simon Fraser University. Findings identified 43 house platforms and 57 cache pits. Evidence indicates that there was 4000 years of habitation and the site has been utilized for 8000 to 9000 years. The 5,400 square meter site has an ancient east-west trail running across it. When Alexander Mackenzie passed through the area in 1793, he mentions in his journal that the natives already had European trade goods from ships on the coast. The ancient trail is now referred to as the Nuxalk-Carrier grease trail.

The Pit House



The pit house was the traditional winter home of the Lheidli T'enneh for thousands of years. Nomadic in the summer, hunting for food and materials, they ranged over their territory, sleeping in lean-tos or natural shelters. As the weather turned colder and snow started to fall, they would return to the security of their pit house village for the winter.

Pit houses are comprised of a circular pit, a metre or more deep and up to 10 meters across. A domed log framework is built over the pit supporting a covering of sod and earth with a rectangular entrance in the top. A long log with steps cut into it, rises through the entrance

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Lheidli T'enneh

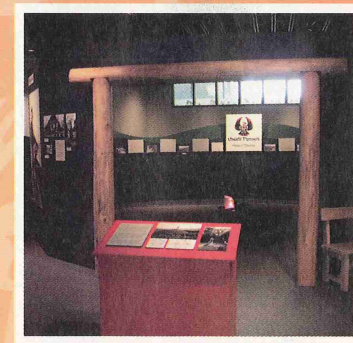
1982	Canadian Constitution amended and repatriated from England, and re-named as Constitution Acts. Section 35 of the Constitution Act, 1982 "recognizes and affirms" the aboriginal and treaty rights of the aboriginal peoples of Canada, who are defined as "the Indian, Inuit and Metis peoples of Canada".
1985	Bill C-31 legislation approved. This amendment to the Indian Act restored the status to Aboriginal women who lost their status due to marrying non-Aboriginal men or other reasons. Also, the first generation of children received their status.
1992	Band administers property taxes on reserve through section 83 of the Indian Act.
1993	Entered the BC Treaty Negotiation Process with Canada and province of BC: Stage 1 Statement of Intent accepted by the BC Treaty Commission on December 12, 1993 Stage 2 Readiness declared for the three parties on November 02, 1995 Stage 3 Framework Agreement signed by three parties on August 26, 1996 Stage 4 Agreement in Principle signed by three parties on August 01, 2003 Stage 5 Final Agreement completed on November 29, 2006 Community vote held in March 2007. The Constitution was successfully passed, the Final agreement was rejected.
1996	Became a partner in the McGregor Model Forest Association. Developed working relationships with the Indigenous peoples from the Cree from Montreal Lake and the Nania from the far east Russia.

The Pit House

Continued from page 10

providing easy access. Surprisingly energy efficient, a pit house only needed a small fire to keep the interior warm and comfortable.

In the company of your greater family and community, winter was a time to visit, pass on oral histories and tell legends in the firelight. There was also much to do; shaping new arrows, making tools or preparing skins in preparation for next spring's hunting season.





Lheidli T'enneh

1997	Established LTN Contracting Ltd. This company is a partnership that specializes in timber harvesting.
1999	Protocols signed for information sharing and economic exchange with the Nisga'a Tribal Council and the Snuneymuxw First Nation.
2000	Members approve Bill C-49 Land Code; this provides the Band the jurisdiction to manage reserve lands.
2002	Memorandums of Understanding on Cooperation and Communication signed with the City of Prince George and the Regional District of Fraser-Fort George.
2010	Fraser River Bridge Archeology dig finds an extensive collection of lithic items covering many thousand years of occupation and some of the lithic items were dated to 7500 +/- 40 years ago.
2012	Band accepted into Fiscal Management Authority (FMA). The self-government initiative provides the jurisdiction to manage the property tax system. Federal Government approves Bill C-3; this amendment to the Indian Act adds a third generation of disenfranchised members to the membership list.
2013	Band becomes a co-host for the 2015 Canada Winter games. Band is the host of the 37th annual Elder's Gathering.

Granny Seymour 1852-1966 Margaret Mary Boucher

Granny Seymour, Margaret, was born in 1852, and was baptized 5 years later on June 5th – a date she then used as her birthday. Her mother was Tartan, a Haida princess, daughter of Chief Chini Martin, whose name meant “wise speaker” and whose Royal lineage went back many generations. Her father was James Boucher, son of Jean Baptiste Boucher (Cree), and Lady Nancy McDougal and her great grandfather was James McDougal who accompanied Simon Fraser on his journeys.

Margaret's Grandmother, Lady Nancy McDougal acted as her teacher and her oral lessons consisted mostly of the Catholic faith and religious knowledge. She taught herself to read and write. She married Antoine Lafrenire in 1877 in Fort St. James and had two children, Edward and Virginia. Having suffered a horrible accident which left her with a steel plate in her skull; the reason she always wore a flannel lined back cap. She left Antoine and moved with her children to Fort George.

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Lheidli T'enneh

Granny Seymour Margaret Mary Boucher

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Margaret lived common-law for many years with Billy Seymour and had six children: Sarah, Sophie, Margret (Minnie) who married Captain Brown of the BX paddlewheel boat, Agnes, Nellie and William. Billy was banned from the Reserve and Margaret was not allowed in church because they lived common-law, so she prayed outside the church fence with her children. Margaret and Billy were married June 17, 1925 in Prince George.

Granny Seymour practiced traditional herbal medicine and saved mold, in a baking powder can, to put on open sores. If you had an infection, she would use a knife and spread the mold on it. If someone stepped on a rusty nail, she would put a thin slice of pork on the foot and then wrap it up for the night. The morning after she would unwrap it, remove the pork, wash the foot and put jackpine pitch on and it would “dry heal”. She was a midwife “to



both Indians and white people” – Prince George Citizen newspaper, March 16, 1966.

Granny told her children that hate and greed can kill people – “Love and sharing are more important”. At the age of 105, she still lived alone in a South Fort George cottage, splitting her own wood and walking

two miles to church every Sunday. For many years on her birthday, telegrams arrived from the Queen and Prime Minister. Granny Seymour passed away on March 16, 1966 at the age of 114. The newspapers called her a “Legend”.



Lheidli T'enneh

Saint Pius X Catholic Church

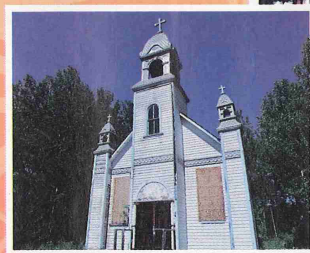
Part of the funds from the sale of Fort George IR#1 in 1911 were used to build Saint Pius X Catholic Church at Khas Te'an Lhe Ghulgh, IR#2 in 1913. Facing the Fraser River, the wooden church is unique in that its façade and towers are decorated with embossed sheet iron. Even the roofing on the towers has sheet iron, embossed to look like shingles. This was a common practice at the time for commercial building but not for churches.

The stunning stained glass windows were crafted in the Alsace Lorraine region of Europe, just before the start of the First World War. Their quality was recognized across the country on Christmas Eve in 2008, when the "Good Shepherd" window was the cover and back pages, full color spread for the National Post.

The stained glass and the use of sheet iron would have been prohibitively expensive if not for the controversial sale of Fort George Indian Reserve #1 and the Village of Lheidli.

Kas Te' an Lhe Ghugh, Reserve #2 and the Church St. Pius X

As part of the sale of Fort George IR#1, 20 houses were built at Lheidli T'enneh's IR #2 as well as Saint Pius X Church and 4 at IR#3. While the houses were painted and looked nice, it turns out that they were constructed with green wood which shrank, making the houses drafty, cold and unsuitable for our Northern Climate.



*Saint Pius X Catholic
Church present Day*



Lheidli T'enneh

Alex Bird

When Alex Bird joined the Canadian Army as a private in the First World War, he was treated the same as the rest of the troops, which included going out for a drink. When Alex returned to Canada, after the war, he was not allowed to go into an establishment that served alcohol. Nor did he qualify for the 1919 Soldier Settlement Act, for an allotment of land. This also held true for First Nations soldiers after the Second World War – they did not qualify for the Veterans Land Act.

Indian Veterans were also not included in Remembrance Day parades or ceremonies until 1991; That year, Prince Charles and Princess Diana were attending the Remembrance Day Ceremony in Ottawa, and the First Nations' wreath was at the back of all the wreaths at the Cenotaph. Princess Diana requested that the First Nations' wreath be moved to the front, which quickly happened. Her action continued the long standing tradition of respect between the Monarchy and First Nations.

Second World War Veterans:

Alec Paul
Charlie Brassie
Jack Alexander
Max Pius

