Appendix 23-A

Simpcw First Nation Preliminary Research Report in Support of Simpcw Strength of Claim

SIMPCW FIRST NATION

PRELIMINARY

RESEARCH REPORT
IN SUPPORT OF
SIMPCW STRENGTH OF CLAIM

Harper Creek Project
(Yellowhead Mining Inc.)

Simpcw Title and Rights Department

April 28, 2011
Compiled by: J. Banks

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EXECUTIVE SUMMARY

Yellowhead Mining Inc. (Yellowhead) is proposing to develop a copper-gold-silver extraction mine at Harper Creek (the "Project", "Project area") which is located entirely within and upon lands which Simpcw assert are within *Simpcwul'ecw* (Simpcw First Nation Traditional Territory) and as such, the duty to consult, and if necessary, accommodate Simpcw First Nation arises.

The primary purpose of this report is to provide a summary outlining some of the currently available information of Simpcwemc extensive and continuous occupation of these lands and in particular our cultural and spiritual connection to the Project area, and by so doing address in part the legal requirements to show Aboriginal Title and Rights to the lands in which the Project area is situated.

This report relies on five essential bodies of reliable research data in addressing criteria required to show Simpcw's claim to ancient and continuous occupancy and proprietorship of Simpcwul'ecw and in particular, of the Project area. These include 1) the individual and collective cultural *oral histories* of our Elders, drawing from some venerable interview recordings and transcriptions as well as more contemporary sessions; 2) Readily available *archival material* dating from early contact period in the region (1820's) through to the early 20th century is relied upon, as are ethnographic writings that examine Secwepemc culture in general and Simpcwemc people and territory specifically; 3) A *literature review* of relevant scholarly works regarding on the Secwepemc Nation, traditional lifeways of the Plateau peoples, fur trade history, ethnobotany, demographics, disease and depopulation, colonial policy and Euro-Canadian settlement in the region, and residential school; 4) A review of relevant *traditional land use and occupation studies* that have been conducted in Simpcw Territory, and those of other neighbouring nations. 5) *Simpcw archaeological record and associated reports* were reviewed to inform the report about sensitive areas in the Project Area, and to determine the need for further study in Simpcw Territory. Gaps in the available data that indicate the need for subsequent research are discussed in the *Conclusions* section of the report.

The results of the research indicate that with some additional comprehensive research, there is a strong likelihood that Simpcw First Nation will be able to address the test criteria for Aboriginal Title, as set out by the Supreme Court of Canada in *Delgamuukw*, 1997.

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HARPER CREEK PROJECT (YELLOWHEAD MINING INC.)

INTRODUCTION

1.1 PURPOSE AND RATIONALE

Yellowhead Mining Inc. (Yellowhead) is proposing to develop a copper-gold-silver extraction mine at Harper Creek (the "Project", "Project area") which is located entirely within and upon lands which Simpcw assert are within *Simpcwul'ecw* (Simpcw First Nation Traditional Territory) and as such, the duty to consult, and if necessary, accommodate Simpcw First Nation arises. In particular, Simpcw has examined material regarding the logistical and operational dimensions of the proposed mining Project, as described in its various applications for permitting and Environmental Assessment approval, and has found that there are additional areas for legitimate concern regarding potential impacts to Simpcw homelands and community. The Yellowhead Mining Inc. Harper Creek Project is reputed to be one of the largest copper-gold-silver mines in North America, and as such, Yellowhead is hereby held accountable to address its potential to leave a footprint of unprecedented proportions in terms of environmental and cultural resource impacts.

The primary purpose of this report is to provide a summary outlining some of the currently available information of Simpcwemc extensive and continuous occupation of these lands and in particular our cultural and spiritual connection to the Project area, and by so doing address in part the legal requirements to show Aboriginal Title and Rights to the lands in which the Project area is situated. While the research and writing of this report was conducted in a scholarly manner, it is by no means intended as an academic product, nor is it an Expert Witness statement, but is intended to assist readers in understanding Simpcw's history, culture, connectedness to our lands, and to articulate our contemporary concerns. The secondary purpose of this report is to identify areas, or gaps in the data that must be addressed through further research.

2.0 REPORT OVERVIEW

This report begins with a brief overview of the location of the Yellowhead Project within Simpcwul'ecw, and articulates, in Simpcw's view the Project's potential impacts to cultural resources within its territory, followed by an introductory outline of the subjects to be covered in the body of the report. The body of the report presents information relevant to the issues of Simpcw territorial occupation prior to 1846 and continuously afterward, land use and place knowledge, and includes map documents relevant to the Project area, and surrounding landscape.

The report subsequently introduces Simpcw as the sole proprietors and stewards of our lands, through a series of subsections focusing on the Project area and surrounds. While not an exhaustive inclusion of all extant research data, these subsections necessarily include detailed discussion of Simpcwul'ecw, (or Simpcw Territory) with maps appended, and through literature review of reliable published information, and Simpcwemc cultural knowledge, the following elements: cultural history and physical setting, tradition in pre-European contact and post-contact settings, demographics, place and territorial knowledge, travel routes, archaeological and ethnographic research, trade, hunting, fishing, trapping and other resource harvest knowledge and activity within the Project area. The report will be accompanied by an annotated bibliography for ease of subsequent recall and use of the information it relies upon, and in addition will provide other suggested relevant material.

The report concludes with a summary of results that indicate areas, or gaps in the data, that should be addressed to provide a comprehensive understanding of Simpcw cultural history and land use. Finally, a synopsis of relevant findings and conclusions are included here that may be found to support Simpcw's assertion that Yellowhead Mining Inc. is charged with the duty to consult with Simpcw prior to commencement of the Project.

2.2 OPERATIONALIZING OF TERMS

For the purposes of clarity, enlightenment and accuracy, this report adheres to tenets of contemporary scholarly perspective; ergo it employs the following philosophies:

> Despite the preponderance of archaic or "period" terminology found in archival, and even in contemporary period documents and literature, "**Indians**" are from India; First Peoples in *this* continent have perfectly good names for themselves, and this report respectfully uses these when referring to ourselves and our neighbours. Traditional ethnolinguistic and national names will be used throughout the report.

Irrespective of its usage elsewhere, the concept of "**history**" does not begin, nor end with the advent of contact between First Peoples of this country, and Europeans; therefore the term "history", and its declensions, in this report simply refer to the chronology of a phenomenon, human, or otherwise; we **DO NOT use the terms "prehistoric"**, nor **"historical"**... we instead use the more accurate and informed terms *"pre-contact"* and *"post-contact"*, *"pre-colonial"* and *"post-colonial"* to describe the four most significant time periods in the discussion of histories and impacts around which important changes relevant to this report occurred. We also refer to the *"proto-contact "* period in the discussion of the period following contact at greater distances, but prior to actual local contact, wherein changes in material culture and the effects of early European-borne disease occur.

Simpcw = Simpcw First Nation, the political body representing the Sicwempc membership

Simpcwul'ecw = Simpcw First Nation Traditional Territory; see Fig. *Simpcwul'ecw*

Simpcwemc = the people of Simpcwul'ecw

Secwepemc = the larger Interior Salish nation to which we Simpcwemc belong

Secwepmcwul'ecw = the Traditional Territory of the Secwepemc Nation, within which Simpcwul'ecw is situated, and which occupies the north-eastern sector.

Secwepemctsín = the Salishan language shared, with regional variations, among all Secwepemc peoples, of which Simpcwemc are one.

Spa^{7}xst = the Mountain and Creek of the same name where the Harper Creek Mine Site is located; Harper Mountain = *Spa^{7}xst*, Harper Creek = *Spa^{7}xst Creek*

Project; Project area = whereas the language of the Yellowhead Mining Inc.'s Application to the Environmental Assessment Office refers to the mine as "the Project", we will use the term "Project area" in this report to discuss the mine, it's entire footprint and all surrounding areas potentially impacted by the Project.

Perscomm = data acquired through personal communication, as specified in Footnotes.

3.0 THE PROJECT AREA

This section describes the Harper Creek Project and operations, based largely on the Yellowhead Mining Inc. *2011 Proposed Harper Creek Updated Project Description*, their *2011 Application* as submitted to the Environmental Assessment Office, Kamloops, BC, and the current *Yellowhead Mining Inc. Harper Creek* website: *http://www.yellowheadmining.com/s/HarperCreekProject.asp*

3.1 PROJECT SITE LOCATION AND PROPERTIES DESCRIPTION

In its February 2011 (Draft) *Application Information Requirements for the Harper Creek Copper Gold-Silver* Project (the *Application*), to the EAO, Yellowhead Mining Inc. describes the Project site location as 150 kilometers NE of Kamloops by road, and is found at approximately 5720000N and 3250000W on the "Property Location Map" as appended to the *Application,* and encompasses and area of 42,636 ha., in the Harper Creek and Vavenby areas. The description indicates that the Project site is centered approximately 51 33'N Latitude and 119 42' Longitude, within the NTS (National Topographic Survey) map sheets 82M/12 and 82/5.

The Project area is further described as situated "adjacent" to the community of Vavenby and approximately 15 km upstream from the town of Clearwater, and is in immediate proximity to the North Thompson River[1]. The closest reserve lands are those of the Simpcw First Nation at Boulder Creek IR 5, located approximately 15 km west of the most western edge of the Yellowhead Claim Group.[2]

Yellowhead has also procured properties in the north bank of the North Thompson River so that its total accumulation of area completely surrounds the community of Vavenby to the north and reaches as far south and east as to reach the river's north shore on either side of the town site.

3.2 PROJECT BACKGROUND

The history of the Harper Creek mine site, with regards to road construction, exploration, testing, and some extraction activities reaches back to 1966, when Noranda Mines made the initial exploratory endeavors, but found insufficient potential to proceed. Subsequently, several other exploratory projects have been launched including test drilling and trenching, by other companies, in the original 9,000+ ha., Harper Creek property, resulting in a visible footprint of undetermined impact. Yellowhead, however, has obtained the entire original mine site property, as well as surrounding properties, or mineral rights thereto, resulting in an area totaling 40k+ha[3].

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[1] (Draft) *Application Information Requirements for the Harper Creek Copper-Gold-Silver Project* February 2011,(i),

[2] *Yellowhead Mining Inc. Harper Creek Copper-Gold-Silver Project Updated Project Description* January 2011:30

[3] *Ibid, Application,* p.6

3.3 Project Environmental Setting

The climate of the Harper Creek area is typical to the region, with winter low temperatures 0° C to -40°C, countered by periods of hot summer weather, with temperatures from 20° C to 40°C, with precipitation averages of 800mm annually, much of which results from snowfall. Topography of the Project area is described as moderate in relief with an elevation range between 450m (above means sea level = mamsl) at the North Thompson river bottoms, to approximately 1850 mamsl, at the mine site itself. Owing to glaciation, the mountain tops most immediate to the Project area are somewhat rounded, shadowing quite steeply sloped valleys below. The tree cover at the uppermost ranges of the Project area consist largely of coniferous species, which have been logged extensively (clear-cut) at least once.[4]

Both the *2011 Updated Project Description* (the *Update*) and the *Application* further describe biogeoclimatic zones over which the Project area extends as ranging between Interior Douglas Fir (IDF), and Engelmann Spruce Subalpine Fir (ESSF). Under the subsection "Aquatic Environment", the *Application* identifies watercourses flowing north into the North Thompson River, as Jones Creek and Baker Creek, and adjacent water courses Avery Creek and Lute Creek, as those which "may" be impacted by the Project. Harper Creek, which flows south into the Barriere River, and other watercourses and water bodies such as Saskum Creek, Saskum Lake, North Barriere Lake and Barriere Lake[5], are also identified in the *Application*, as "adjacent" to the Project area, but not noted as "potentially directly impacted". Further the *Update* observes that there are some "small wetland areas associated with the site, including low-lying areas within the saddle-shaped valley proposed for the tailings facility".[6]

In terms of wildlife, the *Update* provides information regarding the red-listed (SARA threatened species list)[7] caribou, which is reported to inhabit the areas to the far east of the Project area; it includes the other SARA listed species for the immediate area, including badger, grizzly, wolverine, long-billed curlew, and Lewis's woodpecker. Further, the Update makes note of the local endangered plant species, naming two: the Bearded Sedge and the Coast Mountain Draba. Monitoring of the effects of the mine on these species is proposed to be conducted through winter track monitoring, breeding bird surveys, raptor surveys and amphibian surveys.

[4] See Yellowhead Mining Inc. Proposed Harper Creek Copper-Gold-Silver Project Updated Project Description, January 2011 ("Update").
[5] *ibid, Application, p.30*
[6] *Ibid, Update,* p.29.
[7] See *Species At Risk Public Registry,* (SARA) ,*http://www.sararegistry.gc.ca/default_e.cfm*

4.0 SIMPCW CONCERNS REGARDING POTENTIAL IMPACTS RESULTING FROM THE PROJECT

4.1 Simpcw expresses legitimate concerns that the real footprint from this Project will be considerably greater than currently proposed in the language of the *Application*. Simpcw identity is expressed in our stewardship obligations for Simpcwul'ecw and we owe it to our future generations to safe-guard it. We refer the reader to the following summary of an excerpt from the 1995 Ministry of Forests *Kamloops Timber Supply Area Socio-Economic Analyses, Section 6*, which articulates, through the voice of the Shuswap Nation Tribal Council, our position regarding the large scale harvest of natural resources in our territories (parentheses, ours).

First Nations Implications

> *Secwepemc people have never surrendered their Aboriginal rights or title thoroughout their traditional territory. Until the Aboriginal land title question is setlled through a negotiated treaty, the policy of the Secwepemc Nation Tribal Council is that British Columbia should avoid alienation or potential degradation of natural resources in Shuswap Nation Territory. Secwepemc people do not feel comfortable with the level of [large scale natural resource] harvesting in the TSA's and the detrimental impacts to the environment which have subsequently occurred. Traditional land ethics respect natural ecological processes. Indescriminate removal of natural resources from the landscape for corporate wealth does not fit with traditional Secwepemc beleifs and values...The Secwepemc Nation has many land uses that require identification before [natural resource] harvesting occurs in an area. In the past many cultural and traditional land uses have not always been identified and concerns exist that this problem may persist. Preservation of important cultural and heritage sites requires that they be mapped and reviewed in the course of [natural resource extrcation] planning and should be administered through First Nations...It is important to consider not only [natural resource extraction] but to recognize the important values of other [natural] products such as botanical forest products, cultural values and fish and wildlife habitats...in particular, there is concern about the impact of [natural resource harvest] may [further] disrupt the migration routes for local caribou, moose, deer and elk, and damage ungulate wintering, and adversely impaact botanical forest products.habitat. [Finally] It is also important that archaeological impact assessments be undrtaken where appropriate*[8].

It is within the context of these obligations as the stewards of our land and to our childrens' future that we present concerns as follows:

[8] Ministry of Forests Kamloops Timber Supply Area Socio-Economic Analyses, Section 6, 1995, p.44

4.2 The Project area sits at the vortex of two major Vegetation Zones, that of the Okanagan /Thompson Plateau to the west and south of it, and the Wet Columbia Mountain Zone to the east, of it[9]. Both of these zones are interspersed at various elevations by other small biogeoclimatic sub-zones. Each of the biogeoclimatic zones and elevations will necessarily possess diverse but interdependent ecological zones, and attendant resident or migrating species of cultural significance to us, including ancient and contemporary trapping, hunting, fishing and berry-picking areas, and seasonal and harvest indicator species, particular to each of these zones[10].

4.3 The elevation of the Project area's drilling and operations site itself, is described as 1675m[11], but a comprehensive assessment must consider access roads which lead up from the North Thompson flood plain, mine site facilities location, (which appear to be slightly higher on the plateau than the mine pit itself, as described in the conceptual layout of the *Application*, (fig p.11), and that of the tailings dam and pond as well.

4.4 In addition, the 19,353 hectare Dunn Peak Protected Area borders the Yellowhead properties to the east and since 1996[12] has provided a protective buffer area between Chu Chua and the proposed Project area. The most north-easterly boundaries of Dunn Peak Protected Area come to rest in the Harper Creek valley, giving rise to concerns for the well-being of this provincially designated area and what impacts could be brought upon it by mining activity in general, and in particular any resulting unforeseen disaster.

4.5 To the south west of the Project area within 15 kilometers is Chu Chua, home community of Simpcwemc; directly south by 12 kilometers is North Barriere Lake, and to the south-east, by less than 10 kilometers is the north shoulder of Adams Lake, both of which are contemporary popular tourism locations, as well as recipients of downstream water flow.

4.6 The Yellowhead Project area in fact cross-sects a number of known south running creeks and small water bodies, all of which eventually contribute directly and indirectly to those that Simpcw and/or Barriere residents (and others) rely on for domestic water, wildlife and plant habitat, and maintain cultural connections to. In addition, the several creeks running north from the Project area into the North Thompson River are known to provide back waters for riparian zones and wetland ecologies along the flood plain running east-west to Clearwater[13], where it turns abruptly south flowing past Barriere, on to McClure and eventually Kamloops.

4.7 The *Application* states that Yellowhead's "in-house" studies have shown that the Yellowhead Harper Creek Project's proposed open-pit facility, has dimensions of "2500 metres east to west, and

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[9] *Plants of Southern Interior British Columbia*, R. Parish, R. Coupé and D. Lloyd, et al, 1996, pp. 11-14.
[10] See this report, under *Biogeoclimatic Zones*, p.39
[11] *ibid, Application*, p.6.
[12] BC Parks website http://www.env.gov.bc.ca./bcparks/explore/parkpgs/dunn_peak/
[13] CNR, 1985

2000 metres north to south, at a depth of 300 metres below ground surface"[14], but, "as currently planned will not impact the fish-bearing watercourses"[15], that it comes in contact with, and at the same time indicates that, other streams and water bodies it deems not fish-bearing are somehow inconsequential. Simpcw finds this disconcerting, as all watercourses support a diversity of invaluable life forms, besides fish. Many of these life forms, including plant life, amphibians, insects, birds and their predators are all directly and/or indirectly dependent on such streams, bogs and other water bodies for their existence. (*see* Fig).

4.8 Certain of the SSW flowing creeks originating in the Harper Creek area contribute to those that flow directly into the community of Chu Chua, such as *Clluclluctswec* (Chu Chua Creek), and, farther south, Barriere Lakes and *Styellstuc* (Barriere town site). Further, Simpcw residents are aware that those SSE-flowing creeks from the Project area feed directly into the north end of Adams Lake, as well as into several smaller water bodies along the way. All of these water bodies, creeks and wetlands are clearly visible on maps and are intimately known to Simpcw residents who hunt, fish, trap and gather out on the land within our territory. Many of these places still bear their original Secwepemctsín names, and are "mentally mapped in stories told by Simpcw elders"[16].

4.7 Simpcw necessarily considers additional culturally important geographic features potentially vulnerable to impact to include *Spa7xst* (Harper Creek and Harper Mountain), *Kulkulqenten* (Green Mountain), whose round, wooded top is called *Sp7os*, *Qelqelescen* (Baldy Mountain), *Metqwenetkwetn* (Foghorn Mountain), *Spolten* (Boulder Creek), *Sesq'em* (Saskum Lake and Saskum Mountain), Jones Creek, *Ywiuct* (the north end of Dunn Lake), *Tseype7etkwe* (Dunn Creek), *Tuwisqen* (Dunn Peak), *C7emtsinten* (Blackpool), and *Llumin* (Birch Island), *Spelmaxst* (Vavenby), and directly and indirectly networked minor watersheds, flood plains, and associated known and named places.

4.8 In the *Application,* Yellowhead proposes an annual ore extraction of 280,000 tonnes from the Harper Creek body, for the first three years and the reduction of this volume into copper and gold of an estimated 180 million pounds. In order to accommodate the removal and reduction of estimated 600million tonnes of ore, or "mill feed" over the expected life of the mine, Yellowhead is proposing to construct an open pit mine which will provide a daily production capacity of over 3000 tonnes[17]. In addition to the mill/processing plant with all its attendant requirements and specific equipment, the mine operation will require sites for dumping of ore, waste rock and tailings, stacking of core boxes and related equipment and supplies, housing and repair of drill shacks, big drills (311mm) and 42m electric-hydraulic shovels big low beds, 240 to 300t rock trucks, crane trucks, cable trucks and spool trailers, loaders, cats and graders[18], among others. All of these activities and storage of product and equipment have the potential to impact not only the immediate areas upon which they sit, but with seasonal rains

[14] *ibid, Application*
[15] *ibid,*
[16] "Clearwater FD TUS", 1998
[17] *Ibid, Application,* p.6.
[18] *Ibid, Application,* p.7

and run-off, any bi-products containing contaminants can go un-checked if not somehow effectively contained.

4.9 The Project involves the development of infrastructures such as new roads and upgrading/widening of existing road beds (e.g. Jones Creek Road) bridging, trenching of power lines, installation of plumbing and site-water systems, and the establishment of the mine pit itself, with vehicle/equipment parking and service areas, some temporary buildings for management, staff quarters, storage of concentrate, blasting equipment and chemicals, and attendant services (power, water), areas for generators and fuel tanks, and oil containers, as well as a variety of chemicals used in equipment maintenance.

4.10 Mines the calibre of the Harper Creek Project tend to operate for as many months of the year as are financially viable and require 24 hour staffing and security during operation. This necessarily means that there will be traffic of all stripes over the roads into and out of, and sometimes around the mine site at any given time of the day, necessitating brightly lit corridors and work sites throughout the night hours and a constant noise as long as the drills, shovels, rock trucks and construction equipment and crews are operating, ore is being removed and equipment is being serviced or moved. The noise factor is increased with the use of cell phone and other communication devices, rock truck noise and ground effects, equipment back-up caution alarms, drilling and any blasting. Further, with this intensity of mobile and surface altering activity, there will be the attendant persistent dust, as top soils are removed, unpaved roads travelled and rock blasted. Layers of this dust will inevitably settle in creeks and other water bodies, on trees and other plant species possibly affecting not just individual organisms, but the general health of the immediate environment.

4.11 It should be noted here that Yellowhead also claims as part of its "properties" a considerable area of land north of the North Thompson River, between the town of Vavenby and the mouth of Raft River. The *Application* makes reference to obtaining some off-site facilities to store concentrate in preparation for loading onto CN Rail cars at a specially constructed rail spur and associated load-outs, to be situated in nearby Vavenby[19]. According to archaeological, environmental assessment, and traditional land and resource use reports (see for example Fig. and , North Thompson River shoreline maps), the Clearwater-Vavenby shoreline is a sensitive ecological area which supports fish spawning grounds as well as a variety of species of waterfowl, deer and other wetland dependents.

4.12 The *Application* also makes reference to several terrestrial species it has chosen to consider as possibly impacted by mine development and operation activities. These are the Woodland (Mountain) Caribou, the Badger, both threatened and red-listed under the Species At Risk Public Registry, as well the Lewis's Woodpecker, Long-billed Curlew, Grizzly Bear and Wolverine. The *Application* also acknowledges the yellow-listed Western Toad, as a species of interest[20]. However, we view the

[19] *ibid*, p.10
[20] Ibid, p.37

ecological studies of Mountain Caribou, Badger and other species as valuable knowledge, but only insofar as they show levels of interrelatedness in the world, as much of the teachings in Simpcwemc culture are based on the very concept of interconnectedness among all things, and ultimately to people ourselves[21], most particularly with respect to lessons of accountability (how the individual fits into the world), and ecological awareness (bush sense), which are learned by recognizing Simpcwul'ecw as a sentient, dynamic web of relationships.

4.13 While we are aware of the impacts that the increased traffic in the Project Areas (and others such as recreational areas, and logging) has had, and will continue to have on the incumbent species, and that some are more immediately affected than others, it is Simpcw's perspective that all "wildlife", as it is perceived in mid-western scientific terms, is inextricably inter-related and interdependent upon each other and cannot be effectively separated for the purposes of serving the rhetoric of special interest groups[22]. We believe that efforts to study isolated species through mere "site-specific" survey techniques[23] will not serve to satisfy our concerns about the potential damages to the entire Project area and related surrounds, and that a comprehensive Ecological Impact Study should be undertaken to address real potential for impacts to the entire potentially affected area, and all of its dependents. Further, we assert that studies such as these cannot be effectively conducted without our full and functional involvement in all levels including the design, management, field work, data analysis and report synthesis.

4.14 We are concerned that even minor blasting for road construction and tailings pond development may also emit considerable vibrations and fall-out throughout the local and some distant landforms, which could render structural damage to surrounding formations, landscapes, water courses and bodies, fragile natural rock formations, and ultimately adversely impact any or all wildlife inhabiting or migrating through the area.

4.15 In addition, while there has been extensive archaeological research and recording of sites conducted in areas immediate to the Project area[24], by no means has there been a comprehensive investigation and mapping of all other known but as yet unrecorded sites, giving rise to the concern for Simpcw that these sacred places and those at higher elevations should be respectfully and thoroughly investigated, mapped and carefully protected. New sites have recently been found in very close proximity to the Project area and are in the process of being recorded, as will others subsequently found in the near future.

4.16 Simpcw also expresses legitimate concerns about the inevitable accompanying human footprint which is immediately evident in and around encampments such as operating ore mines, typically including garbage and refuse from day-to-day camp life, (including sewage), food preparation and storage, bunk-houses (trailer camps), and the constant movement of personnel carriers (shift buses),

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[21] *Shuswap Stories*. British Columbia Indian Language Project, R. Bouchard and D. Kennedy, 1980
[22] *Secwepemc Cultural Knowledge of Select Species at Risk* Prepared for INAC, N. Markey, M. Ross and S. Clough, 2005, p.
[23] See *Application*, pp. 36-38.
[24] See Keddie (1971), Mohs (1984), Muckle (1987), Richards (1981 & 1982), Robinson & Martin (1982), Simonsen (1972), et al.

staff and management vehicles [25]. In terms of the potential for attracting wildlife to the refuse areas and the possible leaching of associated pollutants found in food packaging, storage and preparation, the unchecked activities of the human element within and around the Project area present management challenges that must be effectively addressed.

4.17 We believe that there are gaps in research that need to be addressed in order for any or all of our concerns to be resolved effectively and equitably. Comprehensive archaeological research needs to be conducted in our homelands to provide scientific support and corroboration for what we already know about the Archaeological Record in our homelands. We have some concerns about the designation of the Project area as generally "Low Potential"[26] without our informed participation in that process.

4.18 In terms of Land Use and Territorial Occupation research, with particular emphasis on place knowledge, place names and routes of travel, and archaeological research, much more needs to be conducted so that sufficient data are available and can provide a more informed basis for our decision-making.

4.19 Much more work needs to be completed to record the knowledge of our Elders and to record our genealogy permanently, so that is readily available for future generations.

4.20 We believe that we have a right to access all colonial-to-contemporary period documentation, from all Agencies and Departments, from both the Colony and Province of British Columbia and from Canada, regarding decisions made ostensibly on our behalf and without our informed consent, or those that were made at the will of the government of the day, that have singularly or collectively impacted the history of our people.

4.21 Finally, we feel that there should be a definitive physical description of the Project properties below the mine site, on the south bank of the North Thompson, as well as those on the north bank; photographs and clearly defined topo-geographical description, as well as maps of existing and proposed development features (roads, landings etc), and comprehensive environmental and cultural contexts, including riverine and floodplain settings. In addition, at present, the aerial shots of the mine site and drilling areas, and proposed tailings pond, as provided by Yellowhead are not succinct enough and their descriptions thus far are ambiguous at best.

[25] *Ibid, Application*, p. 7.
[26] See *Update*, p.

5.0 METHODOLOGY AND LITERATURE REVIEW

This report relies on five essential bodies of reliable research data in addressing criteria required to show Simpcw's claim to ancient and continuous occupancy and proprietorship of Simpcwul'ecw and in particular, of the Project area. These include the 1) individual and collective cultural memories of our Elders, drawing from some venerable recordings and transcriptions as well as more contemporary sessions. 2) An archival material review was conducted in the archives and libraries of the Kamloops Museum, the Shuswap Nation Tribal Council, the Yellowhead Museum, Simpcw First Nation, this writer's private collection, Thompson Rivers University, Simon Fraser University, North Thompson Star/Journal and the Internet, and some publications were ordered specifically for this report, and will be listed in the Annotated Bibliography. 3) A literature review of relevant scholarly works regarding on the Secwepemc Nation, traditional lifeways of the Plateau peoples, fur trade history, ethnobotany, demographics, disease and depopulation, colonial policy and Euro-Canadian settlement in the region, and residential school. 4) Review of relevant traditional land use and occupation studies that have been conducted in Simpcw Territory, and those of other neighbouring nations. 5) Simpcw archaeological record and associated reports were reviewed to inform the report about sensitive areas in the Project Area, and to determine the need for further study in Simpcw Territory. Gaps in the available data that indicate the need for subsequent research are discussed in the *Conclusions* section of the report.

5.1 SIMPCW ELDER INTERVIEW

During the course of the development of this report, two additional Simpcw Elders were consulted and interviewed for their contribution to the mapping of landscape data and wisdom, place, place name and travel route knowledge, archaeological sites, kinship ties to the land, as well as resource harvest activities within the Project area. Additional written and audio-taped information was also gathered from older interviews, whose range of intergenerational land use and knowledge reaches back well into the early 19th century, long before 1846[27]. Many such earlier interviews have been transcribed, analyzed and categorized as to their subject matter, for ease of recall, and have been referred to in a number of recent studies[28]. Specifically for this report, open-ended interview questions were developed to record information about genealogy, family and personal histories of life on the land, place and place name knowledge, resource harvest and production, journeys and travel stories relevant to the Project area. Places, place names and activities were then recorded on Mylar covered NTS maps, showing the network of known places and localized connections within the Project area. Other relevant data were subsequently recorded and logged for recall according to subject and place, and will be more fully transcribed at a later date. These more recent interviews were conducted in April 2011.

[27] 1846, for the purposes of this report refers to the date upon which the British Crown asserted its sovereignty within BC.
[28] See selected data from arising from material gathered for the 1984-1989 *CNR Twin Tracking Project*, Boelscher 1989; *Simpcw/Clearwater Forest District Traditional Use Study*, 1998; *Robson Valley Terasen Gas Traditional Use Report*; 1998, and *Kenpesq't Traditional Land Use Study 2009:* also see *History and culture of the North Thompson People*, Nathan Matthew and Marie Matthew, 1978.

Information gathered from the collective body of these interviews is referred to throughout this report, however specific Simpcw oral references to features within the Project area are footnoted as to the speaker and date of recording, under Simpcw Use of Project area.

Genealogical Research

The significance of genealogy with respect to showing connection to land is the cultural practice assigning the stewardship of an area to one or more family groups, made up of immediate relatives, in-laws and affines, sometimes adoptees, and Elders. As discussed further in the section on *Simpcw Traditional way of Life*, these kinship based units, called *kweseltken*, form the primary operational, food production and educational unit and are largely self-governed. The lands stewarded by certain kweseltken became associated with kin-group members to the extent that permission to harvest by outside users there must be sought from those rightful members.[29] Traditional areas associated with the stewards was often inherited from one generation to another, giving a birthright and obligation to each successive generation, thereby ensuring continued caretaking of the lands, and respect from others in terms of access.

We are fortunate in that a great deal of our genealogical knowledge continues to be carried and taught to us by our Simpcw Elders, and much of it has been carefully committed to genealogical charts and will be scanned and digitally recorded, and held in our secured Archives facility. Where they are specifically referred to in this report will be so noted (Simpcw Genealogical Charts, 1984-1989). Much of this knowledge pre-dates even the notes and journals of fur trade clerks and explorers, and, as such, firmly places our people as consistently and continuously dwelling within, and as the stewards of Simpcwul'ecw well into the early 19th century and beyond. This genealogical information shows our connections to country and to each other, in spite of the many changes that have been imposed by colonial governments, their agencies, churches and residential school, war, disease and economic marginalization.

Placename Research

With the inclusion of Simpcw voice in the material of this report particularly with respect to connection to Simpcwul'ecw through long known and used places and their names, experiences on the land, travel routes and resource use in the Project area, the report becomes more than a simple "cultural overview study", which typically speaks "about" people while excluding vital local knowledge, cultural identity and perspective. Instead, the inclusion of Simpcwemc voice in the report reveals a history of a people who can provide depth and familiarity in our relationship with the Project area, and can authenticate or dispute material authored by external writers.

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[29] J. Jules, *perscomm*, 2011.

As indicated above, the retention of placenames within the cultural memory of Simpcwemc individuals is extensive, and as they remain in Secwepemctsín, all pre-date contact period anglicization. The place knowledge and associated original names remain fluent currency within today's Simpcwemc community to the extent that entire routes of travel can be mapped out in place names alone (i.e. the trip from *Styellstuc* (Barriere) to *Pesqlélten*, (Finn Creek), and on to Tete Jaune Cache and *Yexyexéscen*, or "Mount Robson"). Similarly much of the travel route from the Yellowhead region south through the Columbia Valley is remembered by placename and associated activity.

Much of the earlier recorded Simpcw Elder interview content is based on place knowledge and travel between places where specific activities and events consistently took place prior to various later externally imposed restrictions and with relative frequency thereafter, and certainly the intergenerational memory of such important places is quite vivid. The memory of place is a significant function of oral cultural information transmission and as such, is addressed as a source of viable data in scientific anthropological inquiry. Seminal analytical, linguistic and ethnographic works in the area of place and placename knowledge as a expression of the individual and collective sense of place, or belonging within a place or territory, inform the section in this report, including Andrews and Zoe (1997), Banks (2007), Basso (1984, 1996, 1997), Brody (1981), Casey (1996), Cruikshank (1981 and 1990), Feit (1995), Ignace, M. (2001), Ignace R. (1998), Palmer (1994). In addition, the extensive field data collected, assembled and synthesized by Boelscher (1984-89) and others (Mohs 1989) and Simpcw itself (Matthews and Matthews 1978), from the earlier as well as more recent Simpcw Elder interviews, illustrates our intimate knowledge of and sustained relationship with Simpcwul'ecw.

5.2 Archival Material

For expediency, this report focuses on that archival material which speaks directly to the issues of Simpcw territorial occupancy including the Project area and relevant surrounding lands. This includes those lands which feature prominently in travel within the territory from one Simpcw population hub to another but more often this material focuses on the development and servicing of arbitrarily established fur trade post sites. Specific documents from this assemblage are referred to throughout the body of this report, and additional sources are included in the accompanying Annotated Bibliography (see appended, under separate cover).

Research for this report was conducted in detail into the considerable assemblage of primary archival and historical documentation from early European and Canadian exploratory and mapping records, fur-trade journals and private papers, as well as reliable subsequently published early period ethnographic literature on the subjects of observed and documented Simpcw occupation of Simpcwul'ecw, and relations with neighbouring peoples. Much of the early accounting about Secwepemc in general, and Simpcwemc particularly, are still as yet unpublished and may be found in manuscript or on microfilm format only. However some have been published by J.M. Cole (1979), who re-assembled the vast memoirs and field notes of her great-great-grandfather, HBC factor Archibald MacDonald (Alexandria) into a scholarly text covering in considerable detail the 41 years he spent in the Interior. Other earlier such publications were made by K.W. Lamb (1960) who provides a biography of Simon Fraser based in part on his own travel notes and memoirs and other data derived from fur trade correspondence.

Other observant archival sources include Hudson's Bay Company Journals, correspondence and District Reports, from the periods between 1822 and 1864. Some of these records are available at the Kamloops Museum and Archives, and in other disparate repositories in varying degrees of incompleteness or fragile states. Owing to the great age of some of these primary sources, many of which are held the Public Archives of Canada, Museum of Manitoba, and The Glenbow Museum, Calgary AB, logistical challenges in examining them effectively are present at this time.

The earliest available scholarly material that discusses first meetings with Secwepemc people appear in the travel journals of Alexander Mackenzie, who (at what is now Soda Creek), met with the Tqéqeltkemc/Canim Lake, or Upper North Thompson members camped there, in 1793[30]. Following closely behind Mackenzie's material is David Thompson's 1812 map work clearly illustrating the location of Simpcwul'ecw, and is accompanied by some of his observations and experiences among the people of the North Thompson. Hudson's Bay Chief Trader Archibald McDonald's 1827 sketch map of the Thompson's River District based in part on HBC trader John MacLeod's earlier (1822-23) ethnological and territorial descriptions of "the 7 Tribes" of the Thompson's River area, in which he provides some detail about Simpcw [*sic* "Chin-poose"]members he had encountered. A.C. Anderson, Chief Trader at (Fort) Alexandria spent a great deal of his HBC career (1832-51) in the company of Simpcw, and was particularly familiar with those who provided safe passage for his outfits between Thompson's River Post and Alexandria. A large section of the early HBC trail between these two places travels across Simpcwul'ecw, and is reflected in much of his (and other's) journal writings. His 1867 map showing clearly demarcated boundaries of Simpcwul'ecw, and acknowledges as such by the Carrier, whose southern boundary borders our north boundary. The Journal notes of HBC's Jasper House, under first Chief Trader Michael Klyne, and then Colin Fraser offer much about our occupation in the northern most reaches, for the period of 1827 through 1831.

The early baptismal records left by Jesuit Frs. Francois Blanchet and Modeste Demers (1829) during their travels through the Yellowhead area, and those of Father De Smet (1845)[31], and the detailed paintings and writings of artist Paul Kane (1846)[32] provide further documentation of Simpcw occupation, as well as information about neighbouring peoples flanking Simpcwul'ecw. Some of the writings of and about the Overlanders who travelled from Red River to the heart of BC in 1862 also bear witness to the existence of our occupation throughout the territory[33]. Dr. W.B. Cheadle (1863) and Lord Milton travelled through Simpcwul'ecw along the Overlanders route the following year, and contribute much to the evidence of our continuous occupation of the Yellowhead and North Thompson regions, but their observations are additionally informative with respect to the contemporary conditions of our people and country, in the midst of the worst smallpox epidemic to date.

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[30] Mackenzie, Alexander, *1793 Voyages from Montreal* – London, 1801
[31] See *Overland by the Yellowhead*, 1974, J.G. MacGregor
[32] See *Wanderings of an Artist*, 1859, Paul Kane
[33] See A.L. Fortune *in* M. S. Wade 1932, *The Overlanders of 1862*

George Dawson, geologist and ethnographic writer of considerable value, published (1890 and 1892) the bulk of his work as a result of his explorations throughout the province for the Geological Survey of Canada during the 1870-1880 decade. Dawson's place name research is invaluable as he was diligent in his attempts to spell correctly (or very closely) over 200 place names in their Aboriginal languages, as he was surveying and constructing maps[34] for the Survey. It is interesting to note that transcriptions from Simpcw Elder interviews on the subject of place names still use almost all of the names Dawson recorded and have added several more to the archival record that he was unable to capture. British Columbia's Government Printer 1875 offers a firsthand look at colonial and provincial correspondence and documents relating to Reserve land issues, with specific mention of the Kamloops Agency, within which Simpcwul'ecw was conscripted[35].

While technically now an "archival" source, owing to its age, possibly the most thorough ethnography of the Secwepemc Nation as a whole and Simpcw as a subdivision thereof, is James Alexander Teit's 1909 *The Shuswap*. He began compiling the data for his later published works sometime after his arrival here from Scotland in 1860, using informants of considerable age as his primary sources, giving his material the benefit of information originating well before the turn of the 19th century. Similarly, some of the work he conducted in the northern areas around (Fort) Alexandria, Soda Creek and south east throughout the 100 Mile House and Canim Lake region, and here with us in 1903 at *Tsoqwtsoqwellqw* (the "Red Willow", or "Red Trees Reserve"), south of today's Chu Chua, as well as that of the East Shuswap and Kootenay (1914) regions are extremely detailed in terms of local knowledge, history and territory. Teit discusses the extensive and lengthy Simpcw occupation of the northeast region into the Yellowhead, relations with neighbouring groups, and details two important Simpcw *Seklep* (Coyote) stories related to him by (then) Elder George Sisyuluc[36] that describe Pesqlélten as the preferred headquarters of *Tqéqeltkemc*, (Upper North Thompson band), from which they travelled to the southern reaches of Simpcwul'ecw to visit and partake in fishing, trading and hunting expeditions.

In addition, are the works of Dr. Franz Boas, who eventually became Teit's academic mentor and publisher, in particular, his 1891 *Report to the British Association for the Advancement of Science 1890,* in which he provides an earlier overview of *"The Shuswap"*. Vern Ray (1939 and 1942) published a brief analysis of Soda Creek Secwepemc cultural traits, social institutions, and social relations between groups in the Plateau region, and although the language is dated and somewhat typically biased, the data are well researched.

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[34] See G.M. Dawson *Extracts from Papers*, 1877; *Exploration in the Southern Portion of BC*, 1879; *Notes on* a Geological Map of a portion of the Southern Interior of British Columbia, 1880; *Notes on the Shuswap People of British Columbia*, 1892.

[35] Of note here is the Indian Agent of the time, John Freemont Smith, whose entrepreneurial spirit facilitated his personal acquisition of the coal mining operation at Chu Chua, which required pre-emption and cut-off lands from the reserve, as well as disruption of water courses, archaeological sites, and ecologies, and the building of roads and bridges, blasting, and extraction-related landscaping, erection of buildings and increased traffic throughout the village and reserve.

[36] Elder George Sisyuluc (*c.* 1840-1918) was Simpcw member the late Ida William's paternal grandfather and spoke often of the meetings with Teit.

Recently obtained by the University of Alberta (Edmonton), however, are the journals and some private papers of Samuel Steele, Superintendent, North West Mounted Police, and the man for whom the Kootenai Valley NWMP fort of the same name is called. Steele's observant eye, devotion to learning and ability to express detail and meaning effectively on paper, make his memoirs and field notes invaluable as narratives for his many years as the lead law-keeper in the post-settlement west, between 1873 and 1900. He spent a good deal of time travelling through Simpcwul'ecw on his way to and from Yukon, Kootenai country, Fort McLeod and Edmonton, and became familiar with many of the resident local chiefs and leaders, and was motivated to keep current with their concerns. When selected sections of Steele's memoirs are made available to the public, through the University of Alberta and the Glenbow Museum, we will add it to our archives.

Other important archival data can be found in Department of Indian Affairs Sessional Papers (1870's-1910's), including correspondence between Kamloops Agency and the Department, regarding the establishment of Reserves (Public Archives of Canada, RG10 Series), the private papers and inter-office correspondence of the Indian Claims Commission's operatives themselves, Ministry of Roads and Works [*sic*] 1880's-1985 (now Highways and Transportation), CP Railway surveys, and mining, trapping and pre-emption applications and permits, and other colonial period documents. While some of this material is on hand in local repositories, more comprehensive collection, analysis and synthesis of its data must be conducted in order to more accurately recount the chronologies and contexts as well as impacts of the unilateral decisions made by government agencies and departmental bureaucrats and officials of the colonial period.

5.3 Literature Review of Contemporary Scholarly Works

In addition to the many archival accounts of Simpcw, Tqéqeltkemc and Kenpesq't occupation in our own lands over the course of post-contact history, subsequent colonial government and commercial resource harvest undertakings have brought about an enormous body of systematic study. Over the last forty years, a considerable number of studies and reports have been published that employ more contemporary approaches through specific sub-disciplines in anthropology, such as archaeology, genealogy, linguistics, ethnological, ethnographic and ethnobotanical research. In addition there has been resurgence in the historical research of early-post contact/colonial periods in this province, specifically the fur trade era, and this has created a plethora of scholarly publications retracing the movements of various fur companies and notable individuals throughout these phases. This accumulation of information also includes more recent geological, biogeoclimatic, botanical, zoological and environmental as well as health and demographic studies.

Limited time and resource parameters did not allow for this report to undertake a comprehensive review of all of the extant literature of relevance to the Project area. However, many of the most directly relevant studies, including traditional knowledge and land use studies, environmental, archaeological and ethnographic works are referenced in this report. Studies relevant to the Harper Creek Project area were reviewed for their reliability and applicability to the issues of our traditional and

contemporary land and resource use, territorial boundaries, ecologies and environments, and cultural footprint in and on the land.

Essential to any systematic study of our people are the data resulting from intensive anthropological work conducted by Marianne Boelscher, between 1984 and 1989, when she undertook studies of the traditional use of plants in our territory, in response to the CN Twin Tracking proposal. Resulting from that work is a vast assemblage of ethno-botanical, ecological, linguistic, territorial occupation (including trap-lines) and genealogical data that while not published as yet, the material available provides a thorough comprehension of Simpcw culture and sense of belonging on our lands. Randy Bouchard and Dorothy Kennedy contribute here with their 1979 *Shuswap Stories*, some of which were sourced from among various Secwepemc groups, and all of which help to explain the teachings of the traditional Secwepemc.

In addition to the forgoing, Dr. Marianne Ignace (nee Boelscher) produced subsequent reports about Simpcw traditional use of the northern section of Simpcwul'ecw (2005)[37], including *Chu Chua Place Names* (1985), and a variety of genealogical and trapping record reports. Ignace also adds to the body of ethnographic knowledge with her 1998 *Shuswap* (in Handbook of North American Indians), and the *Preliminary Report on the Territories of the Secwepemc Nation* (1989). Ignace and Duane Thompson[38] collaborate on an article about power relationships among the Interior peoples and provide detailed descriptions of the laws and principles governing fishing and resource harvest sharing and control in the North Thompson.

Ethnobotanist Dr. Nancy Turner provides a number of significant plant use studies (1990, 1978, 1979)[39], and teams up with linguist Aert Kuipers and Canim Lake Elder Eliza Archie (1972) to provide Simpcw plant names and plant use wisdom, and with Dr. Marianne Boelscher Ignace and Brian Compton (1992), to examine the historical significance of tree names in Secwepemctsín. Gary Palmer (1975a, 1975b) further discusses Plateau ethnobotany and specifically Shuswap use of plant fibre, as do Parish, Coupe, Lloyd, et al (1996) who are particularly useful for their incorporation of Secwepemc Elder's regional plant use knowledge in the research. Palmer also contributes to the understanding of relationships between Secwepemc and other Plateau peoples.

To help clarify the major depopulating effects from repeated disease epidemics, R.M. Galois (1996), and Robert Boyd (1972, 1985)[40] are consulted, and for further explanations of dispersal and reduction resulting from subsequent colonial policy, church and residential school impacts on Simpcw population distribution Helen Akrigg and G.P. Akrigg (1975 and 1977) offer a chronology of events contributing to the current condition, from contact to 1871. In addition, local author Mary Balf (1978)[41] is carefully

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[37] See *Report on Secwepemc use and occupation of the Tete Jaune Cache to Jasper Area*, Marianne Ignace, 2005

[38] See *They Made themselves Our Guests*, BC Studies No. 146, Summer, M. Ignace and D. Thomson 2005

[39] See Nancy J. Turner,

[40] See *The Introduction of Infectious Diseases among the Indians of the Pacific Northwest*, PhD Thesis, U of Wash., 1985; and *Smallpox in the Pacific Northwest: The First Epidemic*, in BC Studies 101, Spring 1994, Robert T. Boyd. 1994

[41] As a pseudo-academic writer Balf's works are notorious for not including her sources, but where they are verifiable, she is useful in providing leads to dates, names and other possible sources.

consulted for the more immediate disease-loss chronology, in conjunction with the more academic research works of David Borthwick (1975), Ken Brealey (1995), James Burrows (1986), Robert Cail (1974), Peter Carstens (1986), B.C. Ministry of Health (1996)[42], Wilson Duff (1964), Robin Fisher (1971-72, 1975 and 1992), Elizabeth Furniss (1995a, 1995b and 1997), Celia Haig-Brown (1988), and Ron Ignace (1980). Taken together these works present a useful overview of the devastating impacts of externally introduced and imposed events, the comprehension of which assists greatly in the understanding of who we are today, and our still very vibrant linkage with our past.

5.4 Traditional Land Use and Resource Knowledge Studies

In addition to some of the foregoing studies are the Traditional Use Studies that have been conducted by Simpcw and other Secwepemc groups, largely in response to Forestry, telecommunications, gas pipeline, railway, parks, private and commercial development within our homelands. Simpcw's own *Clearwater Forest District Traditional Use Study* (1998) was conducted to assemble existing ethnographic, archaeological environmental literature, and to conduct new field work to collect traditional knowledge and land use information, to map some of this information and provide a report, in compliance with the guidelines of the (then) BC Ministry of Forests, for use in its Land and Resource Management Planning process. Given the limited funding available for such studies, this was a fairly ambitious undertaking, employing the talents of some of the most accomplished research experts available at the time, and it contributed to the development of Simpcw's advanced GIS system, mapping techniques, map production and database design. The study also incorporated new Elder interviews and ground-truthing of known places and the trails between them.

The following year, Simpcw undertook a similar TUS in the Robson Valley Forest District (RVFDTUS 1999), in response to Ministry of Forests interests. While structured much the same as the Clearwater TUS, the research did, however shed more light on the tremendous losses in Simpcw population in the Northern reaches, and on the history of the "disappearing" Tete Jaune Cache Reserve. The original plan to establish a reserve in 1912, at Tete Jaune Cache to house the remaining Tqéqeltkemc members of the Upper North Thompson/Fraser/Columbia (archival documents for the period were still referring to them as "Rocky Mountain Shuswap"). For reasons that are still not abundantly clear, the Department of Indian Affairs chose to rescind the plan, in favour of moving the survivors down to *Tsoqwtsoqwellqw* (Red Willow/Trees Reserve) just south of present day Chu Chua.[43]

This TUS also revealed that of the 168 recorded sites in Simpcwul'ecw, 16 of these lie within the Robson Valley FD, along with many ancient trails and other activity sites throughout the territory. Again, oral histories point to many site leads and actual known sites which have not been recorded, in the southern

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[42] See *Division of Vital Statistics, British Columbia Ministry of Health – Analysis of Status Indians in BC: Updated Report 1987-1994*, Victoria, 1996.

[43] This episode in Simpcw history is discussed in greater detail in this report below, ı

and western sections of our territory, indicating the need for further systematic archaeological investigation.

We include the 1989 *"Existing Maps of the Aboriginal territories of the Shuswap Nation"*, or the *"Alliance Report"*, here for its instructive information about Secwepemc territorial occupation and boundary recognition, in particular Simpcwul'ecw, and mapping delivered in a brief literature and map-based study published by North Thompson Indian Band (now Simpcw First Nation), and conducted by Marianne Boelscher. The report assembles and discusses in chronological order:

1. The 1812 map penned by David Thompson, but composed of data derived from his survey notes from the Canoe and Columbia Rivers and the Athabasca Pass, where he encounters people from the North Thompson, combined with those of MacKenzie and Fraser's journeys, and John Stuart's 1811-12 expedition through the Okanagan, North and South Thompson.[44] Of particular interest here is the appearance of the name "Athna" ("strangers; "people not of us"), used by the Carrier to refer to the Simpcw sharing their territorial boundary along the Fraser River, just above Soda Creek.
2. The 1827 map by HBC Factor Archibald MacDonald is informed, in part by the journal notes of Chief Trader John McLeod (Thompson's River Post 1822-23), who provided a fairly detailed description of the seven "tribes" he most frequently observed at the Post, and in the District. The seventh of these is the "Chin-poo" [*sic*], whom he describes as industrious, numbering around "...100 fit men ready to hunt Beaver, or go to war...[whose] general residence is 10 to 40 leagues[45] up the river... [going] in small parties to the Canoe River and have often been seen at Jasper House on the east side of the Rocky Mountains."[46] Boelscher advises that MacDonald's map and McLeod's notes should be read in conjunction with eachother.
3. The data for Factor Alexander Caulfield Anderson's 1867 map were actually collected and compiled between the years 1832 and 1851, during which he spent the 1830's-1840's decade at HBC Fort Alexandria, among the Soda Creek Simpcw. His map clearly demarcates the northern border of Simpcwul'ecw, showing it crossing the Atnah River, across the Fraser to what would now be McBride. Thereafter it reaches the height of land where Carrier, Sekani, Beaver and Simpcw all share a boundary, according to Anderson's intel at the time. The line then runs south east to Robson Pass, Jasper House as far as Entrance, and south again along the Athabasca valley to the southern Columbia/Kinbasket and Arrow Lakes region. In terms of establishing northern boundaries as they were observed to be continuously occupied at the time, Anderson's map is valuable.
4. Dr. G.M. Dawson's "Map shewing *[sic]* the Limits of the Shuswap people of British Columbia with the Principle Subdivisions 1891, accompanies his detailed ethnographic notes. He does not, however seem to take into consideration shared boundaries and overlaps, and therefore focuses only on areas of tribal exclusivity. Ergo, he does not show the full extent of

[44] *Alliance Report*, Boelscher, 1989.
[45] "10 to 40 leagues" would translate roughly as 30 to 120 miles.
[46] See *HBC Archives –Spokane House Report 1822-23*, J. McLeod., *in* Alliance Report, Boelscher, 1989.

Simpcwul'ecw shared Northern boundaries outlined in either Anderson's earlier, or Teit's later maps.

5. James Teit's 1909 map is more ethnographically accurate, detailed, well informed and carefully described in his monograph on the Shuswap, of that same year. He shows social distribution and geographic divisions among the Secwepemc, and details hunting, fishing and relations between peoples. Again, his map should be studied along with the appropriate associated cultural description[47].

The *Alliance Report* is useful in its provision of the considerable documentation about Secwepemc, and specifically Simpcw people's "definite notion of territoriality and boundaries"[48] of their Nation, and our lengthy occupation of our territory.

The 1997 *Cultural Heritage Overview of the Cariboo Forest Region*, by Diana Alexander, and funded by the Ministry of Forests, is a compilation of much of the earlier literature and a considerable amount of ethnobotanical ecological information based on Simpcw, Tsilhqot'in and Carrier traditional use, provided in large part by the work of Nancy J. Turner, and Gary Palmer[49] and ethnographic material sourced from fairly dated works, considering the vast amount of available information of much more current vintage, produced by Boelscher, Boelscher Ignace and Ignace, and others, as described above. Somewhat disturbing is that the report portends to provide an authoritative cultural overview of these peoples, but does not engage the interview knowledge a living soul throughout its voluminous text; It reads rather more like an enormous literature review. What Alexander does provide is a neatly compiled collection of relevant material including maps, charts on plants and frequent references to Simpcw territory and occupation and movements within that area of the Cariboo Forest region, and eastward to the North Thompson on seasonal rounds.

The 1998 *Adams Lake and Neskonlith TUS Final Report- Phase One* was again produced in response to Ministry of Forests logging interests within the territories of these two neighbouring Secwepemc Bands, who share areas within the country of the South Thompson and Adams Lake junction, around the Chase and into the Shuswap and Columbia Highlands. The report is brief but well researched and succinctly written, and is particularly helpful in its description of boundaries and shared access areas around the northern reaches of Adams Lake, where it borders along Simpcw territory. In addition, its use of Elder's Map Biographies was at the time an innovative technique among TUS research and proved to be somewhat problematic in terms of locating Elders (many were residing at distances off the small

[47] See J. Teit, 1909, *The Shuswap*

[48] See M. Boelscher, 1989

[49] See Turner, Nancy J. and Palmer, Gary in the Annotated Bibliography appended

reserves), and transcribing oral historical and land use data to the maps, but these challenges were overcome to produce a considerable assemblage of relevant information[50].

The 2005 *Secwepemc Cultural Knowledge of Select Species at Risk Report* examines and records the spiritual and cultural connection, ecological knowledge and use through Elder interview and academic research, and presents a concise overview of the current conditions of several at risk species, and their habitats, within Simpcwul'ecw, and other Secwepemc communities and territories. The collective knowledge and cultural memory provides a good narrative for the post-contact changes in habitats, ecologies and populations of not just the listed species, but other, inter-dependent species and systems as well.[51]

In March 2009, Simpcw First Nation conducted a study of its north eastern region[52], in the Robson Valley, to express its interest in the proposed *Yecyećescen* (Mount Robson) Provincial Park Management Plan. It consists primarily of a brief literature review of relevant material provided by Dr. Marianne Ignace, an ethnobotany overview by Darrel Eustache, and was prepared by Harry Jules, (both Simpcw members) and contains some new interviews with Simpcw Elders. The result is a brief but informative study showing Simpcw occupation of and demographic history in the region and serves to show that in spite of the population losses from disease, and the forced evictions resulting from first the development of Jasper National Park, then from what later became Mount Robson Provincial Park, and then out of Tete Jaune Cache, we still consider the area to be within Simpcwul'ecw, and reserve the right to co-manage the lands within our territory, in which this park is situated.

Brief, although useful in assembling relevant information about our occupation, travel and activities in the upper reaches of the North Thompson, is the Simpcw First Nation *2005 Report on Secwepemc use and occupation of the Tete Jaune Cache to Jasper area.* Conducted in response to the Terasen Gas Pipeline Transmission TMX Project, Marianne Ignace is particularly helpful in presenting more specifically the post-contact population decreases, resource use and sharing, and territorial defense of Simpcwul'ecw by Tqéqeltkemc against Sekani, Beaver, Nakoda, Siksika and Nēhiyaw at one time or another, and less contentious relations with the transplanted French and Scottish half-breeds and Iroquois, working in the fur trade.

The report addresses more succinctly the occupation and distribution of Simpcw people to the east of Jasper House, into the Grand Cache and eastern ranges of what is now Jasper National Park. A small group of Simpcw occupying the area now intercepted by the Snaring and Snake Indian Rivers, within the Park, (and as far east as Entrance and Hinton), became known as the "Snake", or "Snaring" were partially killed off and remnants further dispersed by Nakoda and Assiniboine (some say Siksika as well) between 1830-1840[53]. An important fact revealed in the research is the living Simpcw connection to these early residents through the Moise [variously spelled in the archival material as Moyese, Moyise

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[50] See *Adams Lake and Neskonlith Indian Bands Traditional Use Study –Phase One Report* 1998:15

[51] See *Secwepemc Cultural Knowledge of Select Species at Risk,* N. Markey, et al., Secwepemc Fisheries Commission, 2005.

43 See *Simpcw First Nations Interest and Proposed Contribution to Mount Robson Provincial Park's Management Plan, 2009.*

[53] See *Simpcw First Nation 2005 Report on Secwepemc use and occupation of the Tete Jaune Cache to Jasper area,* M. Ignace 2005:16, 19.

and Moyis], who returned in later years to the Hinton-Grand Cache area following the imposed dispersal of Simpcw and other nations from the Parks and settlements at the turn of the 20th century. Ignace presents considerable evidence of Simpcw connection to and occupation of the area through the words of HBC Governor George Simpson (1826), trader Michael Klyne (Jasper House, 1827-31), and later Father de Smet, (who baptized many of the resident members in 1845)[54], and Colin Fraser, who commanded the new Jasper House Post (farther upriver from the previous more easterly location). Artist Paul Kane gives a detailed account of his observations in 1846 of Simpcw occupation in the area and through his observations, Ignace further examines the genealogical link between the chief of the "Schoo-Shawp" *[sic]*, in the Kane journals, known both by his franco-halfbreed name "Capote-Blanc" [White Coat], and "Oo-peeh-seech-a", [or *Yuxpsits'e7*, who is identified in the genealogical records of Lizette Donald of Simpcw]. Further *Yuxpsits'e7* is noted in the HBC Journals in the 1850's and again in the Accounts Book of 1863-64, and in the Baptismal records of the Kamloops Diocese 1866-1882, though these later century documents may be observing the Chief's son, by the same name, as when Kane interviewed *Yuxpsits'e7* the Elder in 1846, he was already a very old man[55].

The report continues in this vein, describing several of the archival records and ethnographic descriptions relevant to our occupation and history in the Tete-Jaune corridor, and in so doing shows not only our long residency there, but our distinctness from other groups, our genealogical ties, and our continued use of the region until our forced relocation in 1913, by the Department of Indian Affairs. Ignace concludes by advising us that given the material she was able to assemble within the tight confines of the study's parameters, much more exists that must be reviewed and analyzed that will shed further light on the Tqéqeltkemc within the last two centuries.

While many other regional studies exist, we conclude this section with a brief review of one of the most comprehensive cultural studies ever published with respect to Secwepemc peoples, in this case the Kenpesq't, or Shuswap Indian Band, whose 2009 Shuswap Traditional Land Use Study (STLUS) titled *Re Tsqwátstens-kucw ne Csalíken – Our People between the Two Mountain Ranges,* took two years to complete, and relied heavily not just the existing literature, but also on the vivid and informative oral historical memory of the Elders in the communities. The research design and attention to detail revealed in oral histories are instructive and present facts regarding north Columbia and Kenpesq't regions as well as Eastern Shuswap land occupation, relations with K'tunaxa, Blackfoot and Okanagans and other neighbouring peoples. The report also provides more detail regarding Kenpesq't traditional areas of occupation which clearly show their use of the Columbia corridor formed between the height of land

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[54] In a time when intermarriage between Simpcw and Catholic born French-Canadian Cree and Iroquois half-breeds was increasing, children were known by their father's either first or surname; when priests came through an area, and baptisms were performed, a further supplanting of Franco-Catholic names, and a decrease in Secwepemc names was evident in the resulting records; however, Simpcw elders kept many of their family names through regular use, and many of those names maintained currency well into the 20th century, and are included in Elder's genealogical memory (see Simpcw Genealogical Charts).

[55] See M. Ignace 2005, *ibid*, p.20.

between the Columbia and Selkirk Mountain Ranges to its west and the Eastern Slopes of the Rocky Mountains (including what is now much of Banff, Yoho and Glacier National Parks), and range in the south from the US border to the top reaches of Kinbasket Lake and somewhat west into the Headwaters of the North Thompson River. Based as much on the cultural use and genealogical knowledge of the Elders, the study was able to illustrate use-intensity areas, using criteria such as hunting, fishing, trapping, mineral resource use, and travel to trade throughout the territory.
The Archaeological section is exceptionally well researched and reported on and includes relevant quotes from Elders that help situate the physical record within the cultural memory[56].

The conclusions about lengthy Secwepemc occupation in the region are similar to those arising from the foregoing assembled research, with some regional differences in pre-and post-contact histories, and particularly with respect to clarifying the process of the gradual establishment of the Tqéqeltkemc families known in the oral and archival texts as *Kenpesq't* in the southern regions of the Columbia Valley, in what is now Invermere. In addition to being a thorough study, it also reaffirms our connections to eachother and collectively our belonging to Simpcwul'ecw.

5.5 Simpcwul'ecw Archaeological Record

In addition, to the well-researched and respectfully tendered archaeological data and chronologies provided in the above 2009 Kenpesq't (Shuswap) Traditional Land Use Study are the works of Randy Bouchard and Dorothy Kennedy (1978, 1979, 1985, 1986), and Kennedy and Bouchard (1985a, 1985b) who have collected a considerable amount of archaeological, oral historical and ethnographic data on the Secwepemc in general showing regional differences, territorial habitation and tool typology. Robert Muckle (1987) provides a comprehensive report on Simpcw archaeology of the North Thompson/Wells Grey area and is particularly instructive in his recommendations that further work needs to be conducted in both the lower and higher elevations of Simpcwul'ecw, as given the constraints of his project, not all known sites were recorded, and that some partially destroyed sites at lower elevations, could still yield important information. He concludes his report with an extensive three page listing of "Site Leads", which describe several yet unrecorded sites that require immediate attention.

Other archaeological reports exist for the Forest Districts of Clearwater, upper Kamloops (North Thompson section), Robson Valley, Adams Lake and Kinbasket regions, and include significant research into the life ways of our ancestors in all these areas of our homelands. These include, but are not limited to the surveys, excavations and non-permit site leads of: Golder Associates (1995), Arcas Associates (1984 and 2000), John Hall (1968), Gordon Mohs (1984), Grant Keddie (1971), Fedirchuck McCullough & Associates (1994), Thomas Richards (1981 and 1982), Robinson and Martin (1972), Bjorn Simonsen (1972) Arnoud Stryd (1989), Robert Wilson (1983). The 1968 catalogue of Plateau Region pictographs, *Pictographs in the Interior of British Columbia,* by John D. Corner (1968), is instructive with respect to the tendency of our people to depict important information in a permanent setting such as high on a prominent flat faced outcropping, or large boulder along a trail or at a known stopping place; as with

[56] In particular, see the information provided by Xavier Eugene, LaVerna Stevens, Alice Sam, et al, *STLUS* quotes on pages 5&6.

many of our venerable and sacred sites, however, some of them have been destroyed in the last 40 years, making Corner's work even more valuable as perhaps one of the few remaining illustrations of ancient messaging.

As a final note on the subject of the archaeological record here, we are in the process of having at least one newly located and complex site, directly south of the Project area, near North Barriere Lake, officially dated, recorded and protected, and others will be recorded in the future, adding to the body of verifiable literature.

Additional sources in these categories have been included in the appended *Annotated Bibliography.*

6.0 ABORIGINAL TITLE

6.1 CANADIAN LAW *vis-à-vis* ABORIGINAL TITLE

For the purposes of clarity, and to assist in situating this report, the following discussion of the tests for Aboriginal title in Canada, are briefly outlined. Again, we preface this section by stating that Simpcwul'ecw has never been ceded, surrendered or treatied, and we remain the primary proprietors of our territory.

In *Delgamuukw*[57] the Supreme Court of Canada articulated the test for Aboriginal title as follows:

> In order to make out a claim for aboriginal title, the aboriginal group asserting title must satisfy the following criteria:
>
> (i) the land must have been occupied prior to sovereignty
> (ii) if present occupation is relied on as proof of occupation pre-sovereignty there must be continuity between present and pre-sovereignty occupation, and
> (iii) at sovereignty, that occupation must have been exclusive.

6.2 The Supreme Court of Canada has also held that the exploitation of lands and resources for hunting, fishing and gathering may translate into Aboriginal Title to the land if the activity was sufficiently regular and to the exclusion of others[58]. In considering Aboriginal title, the Supreme Court of Canada cautions against applying a strict Eurocentric perspective and holds that it is critical to consider the Aboriginal perspective when evaluating material presented as evidence pertaining to Aboriginal title[59].

6.3 The strength of an Aboriginal claim of Title and Rights is in its ability to address the three primary elements of the test. The data that the supporting research collects and analyses, and the manner in which this research is conducted, has considerable impact when presented in the adversarial setting of the courtroom[60]. In the collection and analysis of materials, it is also important to identify areas which require more research within existing bodies of knowledge, the acquisition of more recent literature, and those areas which require the conducting of entirely new research, in order to provide the most accurate and thorough information.

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[57] *Delgamuukw v. British Columbia*, [1997] 3 S.C.R. 1010, at para. 143
[58] 2005 SCC 43 (*"Marshall; Bernard"*) at para 58.
[59] *Ibid*, at para 61-65
[60] Michael Kew, perscomm., 1996; also Banks, 2007.

Within the given availability of data, this preliminary report assembles reliable research data that indicates:

(i) that we, the Simpcwemc occupied our territory prior to the assertion of Crown sovereignty, in this case 1846, and that these indications are drawn from not only oral histories gathered from Simpcw Elders, but are supported by academic literature on linguistics, ethnographic and archaeological studies, traditional land and resource use studies, and archival documentation generated from early European and Canadian exploration, fur trade journals and government records.

(ii) that from this research there exists a continuity of occupation of Simpcw within their territory from pre-contact until present day, and

(iii) that at the time of the assertion of Crown sovereignty in 1846, Simpcwemc enjoyed exclusive occupation of our lands, that effective territorial control was exercised, and that other nations acknowledged Simpcw as sole proprietors of their territory.

6.4 The Memorial to Sir Wilfrid Laurier (1910)

Written over 100 years ago the Memorial is included in this report as an archival research document for its unique ability to clearly articulate the intentions of the Nations of the Interior to communicate with representatives of the Crown in order to ultimately settle the issues of Aboriginal land title and rights in the Province of BC. Each Nation is clearly recognized as the sole stewards of their respective lands, and that none of these Nations, either separately, or together, had surrendered, or relinquished these lands through consultation, or other formalized process, and that such a process must be undertaken, in order for resolution of these outstanding issues to be resolved. Simpcw is represented in this document our Chief Andre Tynmeket, the last of our hereditary chiefs, serving from 1867 until his death in 1919. Kenpesq't, (called "Kinbasket" in that document) is represented by Chief Pierre Kenpesq't.

An introduction to the Memorial, as sourced from the Secwepemc Cultural Education Society and Museum, Tk'emlups, precedes the Memorial document itself.

"Soon after the establishment of the first Indian reserves on the mainland following the establishment of the Crown Colony of British Columbia in 1858, representatives of the interior tribes pressed for legal and political solutions to the land issue and the question of Aboriginal title and rights. By the first decade of the 19th century a series of petitions had been made to the Provincial and Federal governments that included trips to Victoria, Ottawa and London.

The Memorial to Sir Wilfred Laurier is just one of several historic documents that outline the Aboriginal lands and rights issues as they affected First Nations in BC. In this case, the Secwepemc (Shuswap), Nlaka'pamux (Couteau or Thompson) and Okanagan tribes.

The Memorial is written in a narrative form from the First Nations' point of view. It tells the Aboriginal side of the first hundred years of contact with non-Native peoples. The first newcomers were the fur traders who established forts at Kamloops in 1812, referred to as the 'real whites', who developed a relationship with the Indians based, at least, on a mutual enterprise: the exchange of furs for European goods. But after 1858, new arrivals with little interest in accommodation with the Native peoples began to exploit and settle in their traditional homelands. With the formation of the colony of British Columbia in 1858 in response to the Fraser River gold rush and the establishment of Indian reserves in the interior (Kamloops in 1862), the loss of land and resources by the First Nations became an acute problem.

Written in the form of a letter, the Memorial was dictated by the chiefs of the three interior nations to their secretary, James Teit, a young Scot who settled at Spences Bridge along the Thompson River and married into the Nlaka'pamux. He became a sympathetic advocate of Native rights and wrote several monographs on the Interior Salish tribes.

Regular meetings of the chiefs of the interior tribes culminated in a major assembly at Spences Bridge in July of 1910 to prepare the Memorial to Laurier, Prime Minister of Canada, who was planning a campaign visit to Kamloops. The meeting between the Chiefs and Laurier took place in a hall in downtown Kamloops on August 25, 1910. Teit was not present; instead, Father Jean Marie Raphael Le Jeune, read the document to Laurier on behalf of the chiefs.

Laurier pledged to help the Indians and returned to Ottawa. However, he lost the federal election the following year and the interior tribes were faced with the need to reiterate their complaints to the new government. The Memorial to Sir Wilfred Laurier reveals the beliefs and principles that guided the Native struggle in 1910 " the same issues that are still at the forefront today"".

"THE MEMORIAL IS AN EXCELLENTLY DRAWN UP PRESENTATION OF THEIR CASE IN SUPPORT OF THEIR DEMAND FOR TREATIES." Kamloops Sentinel, Aug. 26, 1910

TO SIR WILFRID LAURIER, PREMIER OF THE DOMINION OF CANADA

From the Chiefs of the Shuswap, Okanagan and Couteau Tribes of British Columbia. Presented at Kamloops, B.C. August 25, 1910

Dear Sir and Father,

We take this opportunity of your visiting Kamloops to speak a few words to you. We welcome you here, and we are glad we have met you in our country. We want you to be interested in us, and to understand more fully the conditions under which we live. We expect much of you as the head of this great Canadian Nation, and feel confident that you will see that we receive fair and honorable treatment. Our confidence in you has increased since we have noted of late the attitude of your government towards the Indian rights movement of this country and we hope that with your help our wrongs may at last be righted. We speak to you the more freely because you are a member of the white race with whom we first became acquainted, and which we call in our tongue "real whites."

One hundred years next year they came amongst us here at Kamloops and erected a trading post. After the other whites came to this country in 1858 we differentiated them from the first whites as their manners were so much different, and we applied the term "real whites" to the latter (viz., the fur-traders of the Northwest and Hudson Bay companies. As the great majority of the companies' employees were French speaking, the term latterly became applied by us as a designation for the whole French race.) The "real whites" we found were good people. We could depend on their word, and we trusted and respected them. They did not interfere with us nor attempt to break up our tribal organizations, laws, customs. They did not try to force their conceptions of things on us to our harm. Nor did they stop us from catching fish, hunting, etc. They never tried to steal or appropriate our country, nor take our food and life from us. They acknowledged our ownership of the country, and treated our chiefs as men. They were the first to find us in this country. We never asked them to come here, but nevertheless we treated them kindly and hospitably and helped them all we could. They had made themselves (as it were) our guests.

We treated them as such, and then waited to see what they would do.

As we found they did us no harm our friendship with them became lasting. Because of this we have a 'warm heart to the French at the present day.' We expect good from Canada. When they first came among us there were only Indians here. They found the people of each tribe supreme in their own territory, and having tribal boundaries known and recognized by all. The country of each tribe was just the same as a very large farm or ranch (belonging to all the people of the tribe) from which they gathered their food and clothing, etc., fish which they got in plenty for food, grass and vegetation on which their horses grazed and the game

lived, and much of which furnished materials for manufactures, etc., stone which furnished pipes, utensils, and tools, etc., trees which furnished firewood, materials for houses and utensils, plants, roots, seeds, nuts and berries which grew abundantly and were gathered in their season just the same as the crops on a ranch, and used for food; minerals, shells, etc., which were used for ornament and for plants, etc., water which was free to all. Thus, fire, water, food, clothing and all the necessaries of life were obtained in abundance from the lands of each tribe, and all the people had equal rights of access to everything they required. You will see the ranch of each tribe was the same as its life, and without it the people could not have lived.

Just 52 years ago the other whites came to this country. They found us just the same as the first or "real whites" had found us, only we had larger bands of horses, had some cattle, and in many places we cultivated the land. They found us happy, healthy, strong and numerous. Each tribe was still living in its own "house" or in other words on its own "ranch." No one interfered with our rights or disputed our possession of our own "houses" and "ranches," viz., our homes and lives. We were friendly and helped these whites also, for had we not learned the first whites had done us no harm? Only when some of them killed us we revenged on them. Then we thought there are some bad ones among them, but surely on the whole they must be good. Besides they are the queen's people. And we had already heard great things about the queen from the "real whites." We expected her subjects would do us no harm, but rather improve us by giving us knowledge, and enabling us to do some of the wonderful things they could do. At first they looked only for gold. We know the latter was our property, but as we did not use it much nor need it to live by we did not object to their searching for it. They told us, "Your country is rich and you will be made wealthy by our coming. We wish just to pass over your lands in quest of gold." Soon they saw the country was good, and some of them made up their minds, to settle it. They commenced to take up pieces of land here and there. They told us they wanted only the use of these pieces of land for a few years, and then would hand them back to us in an improved condition; meanwhile they would give us some of the products they raised for the loan of our land. Thus they commenced to enter our "houses," or live on our "ranches." With us when a person enters our house he becomes our guest, and we must treat him hospitably as long as he shows no hostile intentions. At the same time we expect him to return to us equal treatment for what he receives. Some of our Chiefs said, "These people wish to be partners with us in our country. We must, therefore, be the same as brothers to them, and live as one family. We will share equally in everything—half and half—in land, water and timber, etc. What is ours will be theirs, and what is theirs will be ours. We will help each other to be great and good."

The whites made a government in Victoria—perhaps the queen made it. We have heard it stated both ways. Their chiefs dwelt there. At this time they did not deny the Indian tribes owned the whole country and everything in it. They told us we did. We Indians were hopeful. We trusted the whites and waited patiently for their chiefs to declare their intentions toward us and our lands. We knew what had been done in the neighboring states, and we remembered what we had heard about the queen being so good to the Indians and that her laws carried out by her chiefs were always just and better than the American laws. Presently chiefs (government officials, etc.) commenced to visit us, and had talks with some of our chiefs. They told us to have no fear, the queen's laws would prevail in this country,

and everything would be well for the Indians here. They said a very large reservation would be staked off for us (southern interior tribes) and the tribal lands outside of this reservation the government would buy from us for white settlement. They let us think this would be done soon, and meanwhile until this reserve was set apart, and our lands settled for, they assured us we would have perfect freedom of traveling and camping and the same liberties as from time immemorial to hunt, fish, graze and gather our food supplies where we desired; also that all trails, land, water, timber, etc., would be as free of access to us as formerly. Our chiefs were agreeable to these propositions, so we waited for these treaties to be made, and everything settled. We had never known white chiefs to break their word so we trusted. In the meanwhile white settlement progressed. Our chiefs held us in check. They said, "Do nothing against the whites. Something we did not understand retards them from keeping their promise. They will do the square thing by us in the end."

What have we received for our good faith, friendliness and patience? Gradually as the whites of this country became more and more powerful, and we less and less powerful, they little by little changed their policy towards us, and commenced to put restrictions on us. Their government or chiefs have taken every advantage of our friendliness, weakness and ignorance to impose on us in every way. They treat us as subjects without any agreement to that effect, and force their laws on us without our consent and irrespective of whether they are good for us or not. They say they have authority over us. They have broken down our old laws and customs (no matter how good) by which we regulated ourselves. They laugh at our chiefs and brush them aside. Minor affairs amongst ourselves, which do not affect them in the least, and which we can easily settle better than they can, they drag into their courts. They enforce their own laws one way for the rich white man, one way for the poor white, and yet another for the Indian. They have knocked down (the same as) the posts of all the Indian tribes. They say there are no lines, except what they make. They have taken possession of all the Indian country and claim it as their own. Just the same as taking the "house" or "ranch" and, therefore, the life of every Indian tribe into their possession. They have never consulted us in any of these matters, nor made any agreement, "nor" signed "any" papers with us. They 'have stolen our lands and everything on them' and continue to use 'same' for their 'own' purposes. They treat us as less than children and allow us 'no say' in anything. They say the Indians know nothing, and own nothing, yet their power and wealth has come from our belongings. The queen's law which we believe guaranteed us our rights, the B.C. government has trampled underfoot. This is how our guests have treated us—the brothers we received hospitably in our house.

After a time when they saw that our patience might get exhausted and that we might cause trouble if we thought all the land was to be occupied by whites they set aside many small reservations for us here and there over the country. This was their proposal not ours, and we never accepted these reservations as settlement for anything, nor did we sign any papers or make any treaties about same. They thought we would be satisfied with this, but we never have been satisfied and never will be until we get our rights. We thought the setting apart of these reservations was the commencement of some scheme they had evolved for our benefit, and that they would now continue until they had more than fulfilled their promises but

although we have waited long we have been disappointed. We have always felt the injustice done us, but we did not know how to obtain redress. We knew it was useless to go to war. What could we do? Even your government at Ottawa, into whose charge we have been handed by the B.C. government, gave us no enlightenment. We had no powerful friends. The Indian agents and Indian office at Victoria appeared to neglect us. Some offers of help in the way of agricultural implements, schools, medical attendance, aid to the aged, etc., from the Indian department were at first refused by many of our chiefs or were never petitioned for, because for a time we thought the Ottawa and Victoria governments were the same as one, and these things would be charged against us and rated as payment for our land, etc. Thus we got along the best way we could and asked for nothing. For a time we did not feel the stealing of our lands, etc., very heavily. As the country was sparsely settled we still had considerable liberty in the way of hunting, fishing, grazing, etc., over by far the most of it. However, owing to increased settlement, etc., in late years this has become changed, and we are being more and more restricted to our reservations which in most places are unfit or inadequate to maintain us. Except we can get fair play we can see we will go to the wall, and most of us be reduced to beggary or to continuous wage slavery. We have also learned lately that the British Columbia government claims absolute ownership of our reservations, which means that we are practically landless. We only have loan of those reserves in life rent, or at the option of the B.C. government. Thus we find ourselves without any real home in this our own country.

In a petition signed by fourteen of our chiefs and sent to your Indian department, July, 1908, we pointed out the disabilities under which we labor owing to the inadequacy of most of our reservations, some having hardly any good land, others no irrigation water, etc., our limitations re pasture lands for stock owing to fencing of so-called government lands by whites; the severe restrictions put on us lately by the government re hunting and fishing; the depletion of salmon by over-fishing of the whites, and other matters affecting us. In many places we are debarred from camping, traveling, gathering roots and obtaining wood and water as heretofore. Our people are fined and imprisoned for breaking the game and fish laws and using the same game and fish which we were told would always be ours for food. Gradually we are becoming regarded as trespassers over a large portion of this our country. Our old people say, "How are we to live? If the government takes our food from us they must give us other food in its place." Conditions of living have been thrust on us which we did not expect, and which we consider in great measure unnecessary and injurious. We have no grudge against the white race as a whole nor against the settlers, but we want to have an equal chance with them of making a living. We welcome them to this country. It is not in most cases their fault. They have taken up and improved and paid for their lands in good faith. It is their government which is to blame by heaping up injustice on us. But it is also their duty to see their government does right by us, and gives us a square deal. We condemn the whole policy of the B.C. government towards the Indian tribes of this country as utterly unjust, shameful and blundering in every way. We denounce same as being the main cause of the unsatisfactory condition of Indian affairs in this country and of animosity and friction with the whites. So long as what we consider justice is withheld from us, so long will dissatisfaction and unrest exist among us, and we will continue to struggle to better ourselves. For the accomplishment of this end we and other Indian tribes of this country are now uniting and we ask the help of yourself and government in this fight for our rights. We

believe it is not the desire nor policy of your government that these conditions should exist. We demand that our land question be settled, and ask that treaties be made between the government and each of our tribes, in the same manner as accomplished with the Indian tribes of the other provinces of Canada, and in the neighboring parts of the United States. We desire that every matter of importance to each tribe be a subject of treaty, so we may have a definite understanding with the government on all questions of moment between us and them. In a declaration made last month, and signed by twenty-four of our chiefs (a copy of which has been sent to your Indian department) we have stated our position on these matters. Now we sincerely hope you will carefully consider everything we have herewith brought before you and that you will recognize the disadvantages we labor under and the darkness of the outlook for us if these questions are not speedily settled. Hoping you have had a pleasant sojourn in this country, and wishing you a good journey home, we remain

Yours very sincerely,

The Chiefs of the Shuswap, Okanagan and Couteau or Thompson tribes

– Per their secretary, J.A. Teit –[61]

[61] See *The Memorial to Sir Wilfrid Laurier 1910*, in the Archives of Secwepemc Cultural Education Society and Museum, Tk'emlups.

This section provides a brief overview of the data as they have been researched and synthesized by the forgoing authors as discussed in the previous section, as well as some additional writers. In addition much of the more culturally relevant data about Simpcw traditional life, as well as some of the more intimate knowledge of the land and places, place names and genealogy is presented by Simpcw speakers, and is derived from interviews with Simpcw Elders and other cultural advisors.

7.0 WHO ARE THE SIMPCW

"Simpcw yecwiminte temicw" – We are taking care of the land[62].

"In those days we were wealthy, and did not worry about our house or our food...we had plenty and were ready to share our good fortune...and we did"[63].

"Simpcw identity is not best defined by the results of Anthropological inquiry after all, as scholarly as this may be...on the contrary, Simpcw identity is rather best defined in our terms for our connections to our homelands...it might take a little longer, but it's more realistic, filled with not just facts, but real truths, and a lot more fun to learn from..."[64].

7.1 CULTURAL SETTING

From Simpcwemc perspective, we are first and foremost the sole proprietors of our territory "Simpcwul'ecw", [simpk-ol-okw], consisting of our places and landscapes, histories and heritage, much as described within The Memorial to Sir Wilfrid Laurier[65]. Further, Simpcw is a Nation of people who have lived exclusively in these homelands as described herein, since time immemorial, where we continue to maintain our traditions, familial ties and rights to country, expertise and intimate landscape knowledge specific to our territory, within which the Yellowhead's Harper Creek Project Area is situated. (See Simpcwul'ecw map, Fig.1).

[62] Paraphrased from Joe Jules' statement in *Simpcw First Nation Community Plan Brochure*, p.24.
[63] Paraphrasing the *Memorial to Laurier*, 1910.
[64] Simpcw, Joe Jules, *perscomm*, March 2011.
[65] *The Memorial to Laurier, 1910.*

Simpcw, or the North Thompson Division was originally one of 32 distinct Secwepemc or "Shuswap" bands, which occupied much of the Interior Plateau of what is now much of British Columbia, previous to the ravages of 19th and early 20th century depopulating disease epidemics, subsequent absorption of remnant individuals and families by other member groups, and collateral relocations by the Department of Indian Affairs. However, owing to these external impacts the numbers of bands has decreased to 17 contemporary communities today. As one of these 17 contemporary member bands of the larger Secwepemc Nation, we speak *Secwepemctsín*, which is in turn linguistically derived from the wide-spread Interior Salishan language family[66]. As such we share a number of cultural similarities with other Interior Salishan groups in addition to language, as reflected in the seasonal use of kekulis (semi-subterranean houses), specialized large-catch fish and game harvesting technologies (fish weirs, dip-nets), tool technologies and materials, belief system, and territorial maintenance through familial networks which necessarily include inherited hunting and trapping territories, and fishing places, trading partners, and connections through marriage between, for instance Tqéqeltkemc and Simpcw, or Upper North Thompson and Lower, respectively [67].

At the same time, however, each of the Secwepemc groups maintain distinct regional differences, as documented in the oral historical, archaeological, linguistic, and post-contact history and ethnographic records.[68] These differences are further specialized between the sub-groups of the Secwepemc as each is inextricably charged with the independent and autonomous stewardship of its homelands, which necessarily includes the protection of and respect for each other's territorial boundaries[69] .Other differences include our traditional use of game chutes and traps, used largely for caribou and elk, and our use of bison products obtained through trade networks not immediately available to other Secwepemc nations. Further, there are slightly differing regional dialects of Secwepemctsín, audible to even foreign listeners, and these further assist in distinguishing us as Simpcwemc from residents of other Secwepemc regions[70], and we are often referred to still as having a "Northern Shuswap" dialect.

With respect to our identity and connection with Simpcwul'ecw, its expansive area encompasses a huge diversity of geographies, ecologies and resources, some of which required the development of regionally specific travel and occupation knowledge, and technologies for resource harvesting. While many plant and animal species are found across the entire Interior Plateau, certain populations are more abundant in specific areas, and where reflected relative to other Interior groups, are found to be more frequently referred to in Simpcw ecological knowledge, oral history, local archaeology and environmental study[71].

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[66] M. Boelscher, *Field Notes*, 1985-86.
[67] James A. Teit, *Memoirs of the American Museum of Natural History,* Reprint from Vol. 2, Part 7 of the Jesup North Pacific Expedition, New York, G.R. Stechert & Co., 1909
[68] See Teit, 1909; Boelscher 1984- 1992; Ignace 1992, 1999, 2005; Kuipers 1974 and 1989; Muckle 1988, Mohs ; Bouchard & Kennedy 1995; Simpcw Elder's Interviews 1989; Hudson's Bay Archives – *Thompson's River Post Journals* and *Alexandria Post Journals*; G.M Dawson 1891; Fisher, 1977 ; Palmer, 1975 ; Ray, 1939..
[69] *Map Showing the Shuswap Territory*– Teit, 1909
[70] *Ibid,* Boelscher, *Field Notes.*
[71] *Secwepemc Cultural Knowledge of Select Species At Risk*: Appendix 6, 2005:

Simpcwul'ecw is the largest of the Secwepemc territories[72], encompassing north-west Adams Lake, Canoe River, down to the Big Bend of the Columbia River, over into the headwaters of the Athabasca River, north to Mount Robson, Tete Jaune Cache and Jasper, then north west above the Upper Fraser and nearly as far north as 54 degrees N Latitude. Mount Robson, and its attendant halo of cloud around its peak, provided a visual reference point for travel and served as notification of Secwepemc, specifically Simpcwemc, territorial authority in the region as, at 2743 mamsl if you could see the mountain, you were in or near our country. The following excerpt illustrates the early recognition of our territory by even very foreign travelers, specifically Iroquoian hunters, trappers and guides (Great Lakes people working for the NWCo), sent into the Interior from Jasper House. For their own reference purposes, they would often re-name physical landmarks in relation to their proximity to a post, or, in this case by the post manager's name.

> *This highest peak in the Canadian Rocky Mountains was called Yuh-hai-has-kun, "mountain of the spiral road," by the Shuswap Indians, from the appearance of a track running around the mountain. [However]...It was already known as Robson's Peak by 1863 when Milton and Cheadle passed by. It may have been referred to as Mount Robinson as early as 1827, according to a now lost copy of fur trader George McDougall's journal...The most probable of the contending theories about Robson's name, although one discounted by [historian A.G.Harvey, 1937], is that it was named after Colin Robertson (1783-1842), a Hudson's Bay Company officer. Both Robinson and Robertson were often given the slurred pronunciation Robson. In 1820 Robertson, in charge of the Hudson's Bay Company post of St Mary's on the Peace River, sent a company of Iroquois fur hunters across the Rockies to the area around Tête Jaune Cache. This party, with Ignace Giasson in command and Pierre Bostonais ("Tête Jaune") as guide, must have passed close to Mount Robson and may have named it after Robertson*[73].

Of particular interest here, in regards to naming and territorial recognition, is that Swanson's (2002) research indicates that not only did Iroquoians *not* re-name the peak in their own language, nor in French, but the Cree who have frequented the Robson's Peak region for many generations also did not re-name it, other than to refer to it as "The Big Mountain", and its only known local aboriginal name is the Secwepemctsín *Yexyexéscen*[74] ("Yuh-hai-has-kun", as first interpreted by G.M.Dawson, 1892, and used in the Provincial and National Parks tourist literature in that form).

Simpcwul'ecw territorial northern boundary thereafter follows the Upper Fraser River trench as far as Goat River, above present day McBride. To the west Simpcw territory at one time went as far as Soda Creek, but now remains bounded by that of the Lakes Division (*Styetemc* or Canim, Lac La Hache and the now amalgamated Green Timber Band), south again to roughly Bridge Lake, where it retreats eastward again to cross the Bonaparte Plateau, and the North Thompson River at Black Pines to McClure and over to Adams Lake, taking in the top two thirds of the Lake. The territorial boundary then crosses above the

[72] *Ibid*, James A. Teit, 1909,p. 471
[73] See *The Spiral Road*, James. L. Swanson, Banff AB. 2002: retrieved from, http://www.spiralroad.com/sr/pn/index.html
[74] *Perscomm*. Marianne Ignace, as recorded during an interview with Simpcw Elder, Chris Donald, 1985.

Shuswap Highlands and closes the polygon again at the Columbia River, beneath *Pésellkwe* (Kinbasket) Lake.[75]

Our territory is not typically demarcated with dots and lines on a paper map, but is known to us by certain landforms, water bodies, and place names, which are mapped in our memories, and in those of the peoples with whom we share boundaries. Where Setétkwe (North Thompson River) flows through Simpcwul'ecw, it is known as *Simpcw7etkwe* – our river. We are able to describe complete routes of travel through the recitation of place names, which in turn reflect unique landmarks, events and activities that take place there, so that the traveler always knows where they are.

Relationships with Others

In accordance with the symbiotic relationships maintained with neighbouring Secwepemc peoples, as Simpcw have historically honoured our good fortune and through formal mutual agreements, shared our resources with others of the larger Secwepemc Nation, particularly along our communal territorial boundaries[76]. This is specifically observed in the shared salmon fisheries with Tk'emlups (Kamloops) and our cousins at *Styetemc* or Canim Lakes, on the North Thompson and Raft Rivers, and in the use of caribou hunting territories from north of Adams Lake, throughout the TumTum, Oliver, Finn and Avola Creek areas[77], shared with members of the Shuswap Lakes division. Certain other resources such as salmon fishing sites along the Fraser are also shared with us by the Upper Fraser Shuswap. The following communication describes the protocol of sharing as it was traditionally practiced and much as it is today:

> *...When people looked after the tamicw (land), in the proper way, they were recognized as the Yecweminem (guards or guardians) of those lands. The management of those lands happened through a process called* Spallulukw ta Yecweminte re Tamicw *which means to gather for the purposes of looking after the Land. Within this process the chiefs of the nations met with the people and discussed with them the upcoming year's activities on the land. This process involved the Yecweminem or the ones recognized as the guardians of the land which was usually the heads of the families from the bands who were responsible for looking after the hunting, fishing, foods, and medicine on the land in certain areas of the nation. Each band belonged to a division and each of these bands was given an area to look after. These areas were recognized from band to band and the heads of families* [kweseltken] *were responsible for looking after the management of resources in their areas. When one band had a need to approach the areas of another band they went through a protocol where the chiefs met and recognized the Yecweminem of the areas. These people were approached and recognized as the guardians of these areas and were then asked for permission to come out onto the land and hunt within the areas or fish or gather foods and medicines. This process was followed through and quite often involved families related to one another either through blood relation or marriage. This process is still recognized in*

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[75] *Ibid,* James A. Teit, 1909, p. 471; also see Simpcw Territorial Map, Fig.1
[76] Ignace and Thomson, *ibid*
[77] *Secwepemc Cultural Knowledge of Select Species At Risk,* 2005, p.22

present day and often relatives still go out on the land together and hunt. This process is reciprocal and often leads to trade and barter for goods and foods and medicines between the bands[78].

Interior peoples in general practiced this form of respectful pursuit of permission to use resources or to cross country, and generally speaking those of the Interior Salishan culture, particularly Secwepemc could be expected to also either bring a gift for their hosts, or to share in the profits of their labours. Reciprocity is a fundamental element of our social and cultural fabric, and was and is practiced not just as a matter of polite ritual, but as a practical and meaningful act.

In pre-colonial times Simpcwul'ecw was bounded to the north-northeast around what is now Jasper National Park, by Sekani, roughly along those west-facing slopes as far south as Goat River and northern Dakelh to the south and west of there, meeting at just north of today's Bowron Lake Park. Sharing boundaries with us at Soda Creek to the north, where the southern Dakelh, from whom we would often obtain moosehide, and to the west, Tsilhqot'in who provided us with dentalium shells and goat and sheep's wool fabrics[79], which they in turn obtained from peoples farther west; south of them were the Upper Fraser and Canyon Secwepemc Divisions, from whom we could obtain stone work materials, clothing and made baskets, dried fish, and trade for rarer exotic items they had obtained from the coast. Our territorial boundary did not extend as far south west as to be in direct contact with the Lillooet, or *Nlaka'pamux* (Thompson Division) but we often traded to and from these nations through middle-players whose lands lay between us. Or cousins to the south, the Shuswap Lakes people, provided us with tulle for mat-making, made baskets, and surpluses of harvested goods specific to their homelands. Our trade relations with K'tunaxa and Okanagan were intermittent and limited to items useful for transport, as we might only meet up with them at seasonal gatherings in the very far south. While we had good trading relations with Siksika and Nakoda in the Yellowhead Pass and foothills around Entrance-Hinton, again at what is now Banff, Lake Louise and Saskatchewan River Crossing, Golden and Radium, our interface with them was largely seasonal and trade-related, and on the whole mutually beneficial. We also hunted to a limited extent in the foothill country of their territories, and allowed them to take fish and to hunt the same way in ours[80]

To illustrate the degree to which we all knew and recognized each other's territories and identity, we provide here a short text about names; people had their own names for themselves, and we had names in our own language to distinguish between groups as well, long before all these were either supplanted, or anglicized into what you see today. To the north we traded with Sekani (*TsayKeh Dene*) and *Dakelh* (Carrier), called by us in total, *"Yū'nehana"*[81]; to a lesser extent the we traded with the *Dunneza*, (Beaver), of the southwest Peace country, for their fine pelts and moose hides, and whom we called *"Sekao'lamux"*; at Jasper and east into the foothills with *Nakoda* (Stoney), *Hohe Nakota*

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[78] *Perscomm*, Joe Jules, Simpcw, 18, April, 2011.

[79] Teit corroborates this in his discussions of trade and garment manufacture, 1909.

[80] See text of the *Memorandum of Agreement made in duplicate at Windermere, District of [ ] Kootenay, Province of British Columbia: , 27 September 1985 File #1398* (Windermere Agreement), between the Kootenay (*K'tunaxa*), the Shuswap Indian Band (*Kenpesq't*), and the Stonies [*sic*], of Morley , Northwest Territories (AB)

[81] We further assigned names for the sub-groups of Yū'nehana, according to their locations, in relation to our own, thus: the people living above us on the Fraser River, we called *"Steka'lltxemux"*, and those of Alexandria, or the farthest from us, we referred to as *"Stkema'ksemux"*.

(Assiniboine), and *Piikáni* and *Siksiká* (Blackfoot) and *K'tunaxa* (Kootenai) in the southeast, at the southernmost reaches of our territories.

Following traditional protocols triggered with intermarriage between groups[82], or by extended invitation, or by previous arrangement, entrance into Simpcwul'ecw for the purpose of harvesting was, and remains by informed consent. In addition, we travelled extensively through other Secwepemc territories, conducting trade missions, harvesting plant products, and visiting distant family[83], so it was in our interest to maintain good relations with our neighbours. In particular, the annual western trek across the Bonaparte to the Green Lake "gathering" involved our crossing into country belonging to Upper Fraser and Bonaparte Divisions, and meeting to trade, and converse, seek suitable potential marriage partners participate in gaming and competition with all manner of other visiting Secwepemc people[84].

Simpcw did, however, demand the respect of those neighbours with whom we did not share linguistic or familial ties, and are observed in both the oral and written records as defending their country from Sekani, *Nēhiyaw* (Cree) and to a lesser extent, *Anishinabe,* (Staulteaux), as well as Dakelh and *Tsilhqot'in* at various times in pre-contact and early post-contact history[85]. It should be noted here that groups from the north eastern area were not as inclined to acknowledge and readily participate in the Simpcw rules for sharing our lands. Their cultures are different and they have their own methods for sharing; as discussed below, in the somewhat ambiguous relationship we maintained with some of these groups at different times was markedly peaceful, and at other times fraught with the need to seek either restitution or recompense for their pilfering of our resources, which was never preceded by their approaching us for permission to access food or medicines, furs or even a short-cut across the country.

Teit's map[86] describes a temporary period where Sekani attempted to expand into Simpcwul'ecw, during the mid-to-late 1700's probably to take advantage of the fur trade traffic, but also to alleviate hunting and fishing pressures in their own country, and they are depicted as occupying territory at that time in a narrow finger running along the north drainage of the northern Fraser, roughly parallel to what is now the border between BC and AB. A documented account of these Sekani making attempts to pilfer North Thompson resources (such as salmon and arrowstone), is outlined by Teit (1909) where in approximately 1785, and 1786, Tqéqeltkemc at *Pesqlélten* (Finn Creek fishery) suffered attacks by Sekani, but were able to muster numbers from within Simpcwul'ecw and wreak revenge on, and restitution from the perpetrators. Simpcw and Tqéqeltkemc captured some of the Sekani women first as

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[82] Inter-group marriage occurred to a limited extent between Simpcwemc and non-Secwepemc, as seen in boundary communities such as Soda Creek, Jasper House, K'tunaxa and Lillooet, and with some Tsilhqot'in to the far west, and Okanagan in the far south, to a lesser degree.
[83] James A. Teit, 1909 p. 471
[84] Marie Matthew, 1986a, *Introduction to the Shuswap People*, p. 15; also see Teit, 1909:557; Dept. Indian Affairs, 1881:193; O'Reilly, 1881b.
[85] See James Teit, 1909, p.454.
[86] *ibid*

prisoners and then allowed them to join our people as wives, and later in the winter, hunted down and eliminated the balance of the Sekani group, thereby successfully ending the thieving[87].

Other stories told by Simpcw Elders[88] describe skirmishes with some Nēhiyaw nationals attempting to expand their hunting territories west into Simpcwul'ecw, in either poor salmon yield years, or in their bid to supply more northern and eastern posts (likely Jasper's House and Rocky Mountain House as they then were situated), in the early 1800's; again Simpcw guardians hunted down the intruders and sent them packing all the way back to the other side of the mountains, but adopted three of their woman, two of whom, Mary and Tessie became matriarchs in Simpcw genealogical history when they married into our people. Mary was married to Louis Sisyuluc, father of George Sisyuluc, informant to James Teit, somewhere around the late 1830's[89] . Teit [90]further confirms that strangers caught trapping, hunting, or plant gathering within the ethnolinguistic group territory of another group were divested of their loot, driven off or killed. Moreover, depending on the severity of the crime, further restitution was often sought and negotiated until justice was considered rendered.

Other territorial disputes, defense of homelands and ousting of strangers and raiders are evident in the histories of such places within Simpcwul'ecw, as *Snine⁷ellcw* (Owl's Nest) near Vavenby, and *Kelentem* (Battle Mountain)[91] in today's Wells Grey Park. Certain more recent battles are recalled in 1989 by one Simpcw Elder[92], Chris Donald, born around 1910 whose grandparents were alive during the conflicts, in particular one transpiring around 1870, against a party of Nēhiyaw at the mouth of Raft River, where subsequently the dead bodies of most of their warriors were cremated following a battle with Simpcwemc, leaving a "white ash" deposit on the earth, as a reminder to potential transgressors.

These existing territorial dynamics became particularly volatile as the pressure to supply the fur trade in its later years with goods and services became less tolerable and more competitive as fur and food species became depleted[93], and the never-ending demand to supply posts and forts with salmon and venison forced trade and resource sharing restrictions. As fur trade competition increased, HBC attempts to expand traditional resource territories became more marked, the dynamics ultimately created more vigilant enforcement of territorial boundaries and limits to proprietary tolerance, particularly in the sharing of salmon fishery sites and product near trading posts[94]. Indeed, the only armed conflict on written record that occurred between Secwepemc groups, took place between Simpcwemc and Upper Fraser Secwepemc in the Williams Lake area, around 1835, probably over already stressed hunting and fishing resources, given that the fur trade was in full insatiable swing in the

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[87] James A. Teit, 1909, p.548

[88] See Marianne Boelscher Field Notes (MFBN) Anthropology Transcripts, 1985.

[89] *Ibid* MFBN, 1985; Mary is the grandmother of Catherine Louis, b. 1869-d. 1950, who married Abel Jules b.1858-d. 1910; Catherine became an influential, multi-lingual and highly educated Elder, who learning from her Elders, passed on much of the cultural knowledge to her own children and other members, and even acted as a mid-wife and nurse throughout Simpcwul'ecw for much of her life.

[90] Teit, 1909:227and 1900:293

[91] See *Existing Maps of the Aboriginal Territories of the Shuswap Nation,* Marianne Ignace, 1989:103-108

[92] *Ibid* See quotes from Simpcw Elder Chris Donald's 1989 Interview, pp. 106-107

[93] Brian R. Schefke, *An Environmental History of the Hudson's Bay Company's Fur Trade in the Pacific Northwest: a Thematic Overview,* April 2004

[94] Ignace and Thomson, *ibid*

region by then, increasing the pressure between peoples along previously shared boundaries to first defend their lands, then raid others. The Upper Fraser Shuswap was met on a number of occasions during this conflict with Simpcwemc defensive forces fortified by Nēhiyaw warriors (probably by then these were Simpcw in-laws)[95]. In general, however territories were defended overtly, using organized military might, only when a threat to resources or disrespect for protocol was evident. Instead, Simpcwemc usually chose to negotiate settlements peacefully and with lasting agreements in place[96]

Within Simpcwul'ecw, while the lands and resources belonged to all Simpcwemc, individual hunting, trapping territories and fishing places were respected, shared when appropriate and gained through inheritance, so internal conflict was seldom at issue over these rights. That said, this is not to diminish the existence of the occasional blood feud, or conflicts between individuals, as being human, these things did occur, but rarely over territorial resources[97]. On the other hand, there is general agreement among ethnographic research[98] concurring with James Teit were he states,

> *All the land and hunting grounds were looked upon as tribal property all parts of which were open to every member of the tribe, Of course, every band had its common recognized hunting, trapping and fishing places, but members of other bands were allowed to use them whenever they desired...Fishing places were also tribal property, including salmon stations...at the lakes everyone had the privilege of trapping trout and erecting weirs.*[99]

It should also be noted here that very clear boundaries were acknowledged in areas of increased economic or political intensity, or where there was a cross-secting of diverse ethnolinguistic groups, as seen in the early post-contact Soda Creek and Alexandria areas. The *Nazkot'en* (Southern Dakelh), referred to the Soda Creek Secwepemc (some of whom were members of *Styetemc*, or Canim Lake Simpcw), and indeed all other Simpcw bordering their homelands as "Atnah", sometimes written in the early literature as "Athnah" or even "Atnaugh"[100], or "strangers", "people not of us". Although there was some intermarriage between Simpcw, *Nazkot'en* and *Lheit-lit'en* (Northern Dakelh), by and large these non-Secwepemc peoples limited their harvesting to their own territories, except where sharing protocols permitted invitational use. Further, on the 1812 David Thompson map, located on the eastern bank of the Fraser River, he locates what he calls the "Sklim- hoo- lim-oo" which Boelscher, an accomplished linguist and fluent speaker of Secwepemctsín, clarifies as *Stemcwulecwmec*, which is the

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[95] *Ibid*, p.105: Ignace also points out that the long relationship between Simpcwemc and Cree, "was, at best, ambiguous" as at some points in history there was definitely blood spilled; however, generally, the later years (1870's and onward) were marked by more inter-marriage and mutual assistance. The one major exception to this is the story of *Pitel* or Peter "One Eye", baptized Fidele Moyis, and was a grandfather to Elder Chris Donald. *Pitel* was kidnapped around 1870 by some Cree and taken to their homelands east of Jasper House, but escaped and made it home to *Tsoqwtsoqwellqw*. Also see Marianne Ignace, PhD. *Anthropological Expert Witness Report re: R. v. Denault et al, .R.v. Lebourdais et al*, 2000:30.

[96] *Ibid*, Ignace, 2000.

[97] See Teit, 1909:542

[98] See *Simpcw Oral Histories, Teit, Ignace, Thompson and Ignace, Boelscher, Muckle, Mohs.*

[99] See Teit, 1909:572

[100] Fraser, Simon *Letters & Journals of Simon Fraser 1806-1808* (Toronto, 1961); Thompson and Ignace, 2005:17

Fraser Shuswap name for the Northern Shuswap people "...the most powerful nation in these Countries"[101].

The recognition of our distinctness by others, and our effective responses in the defense of our territory, while also exercising our powers to share, and to extend invitation, as well as striving to maintain good relations with others, reaffirms and demonstrates Simpcwemc sense of identity and territorial occupation of our own homelands.

7.2 PHYSICAL SETTING

What we know about our environments within Simpcwul'ecw comes from centuries of intimacy with the land, and while we express the information differently from that produced through academic inquiry, both approaches cross-sect and the data tend to concur. Further, our knowledge of our country is absolutely essential to living in it. Based on our knowledge of stable ecologies peculiar to the diverse geographic regions within Simpcwul'ecw, we have long ago developed methods for prediction of the appearance of specific migratory species, their success, the shape they're likely to be in, and about water levels, snow pack, and when and where to travel, camp and harvest. We look for indicators exhibited in species behavior and distribution, weather patterns, and even subtle changes in these, as mistakes are costly and our success depends on accuracy.

Biogeoclimatic Zones

Ours is a land of great diversity and contrasts, from the dry pine and grass benches of today's McClure, to the high and rugged mountains of the Columbia River Trench and Rocky Mountains, sheer-walled canyons cut by rivers, and broad and rolling or round-top plateaus shaped by glaciers. In scientific terms, Simpcwul'ecw, whose mean temperatures range from 20C in the summer to -20C in the winter, spans several elevations from 600m to 2300m above sea level (ASL). Within this diversity of landforms, there exists a vast array of ecosystems consisting of forests of conifers, deciduous species, sub-alpine meadows and tundra, grasslands and wet lands, and associated ecologies and ecosystems within the various elevations, including old growth forest high above the low-lying wetlands along the North Thompson River flood plain on both sides of the river[102].

As described elsewhere in this report, Simpcwul'ecw is roughly defined by the middle of the Bonaparte Plateau to the west, and by the height of land in the Rocky Mountains to the east; to the north it can be generally delineated by the northern most limits of the Douglas fir/western red cedar/and western hemlock, just north of the McBride area. Our territory is further bounded to the south by the Selkirk Range and Shuswap/Columbia Highlands, concluding north of the junction of Sinmax Creek and Adams Lake, near Squam Bay, taking in nearly two thirds of the northwest lakeshore and surrounding landforms to the northwest. Our cousins at Kenpesq't are at the southernmost extent of our territory in the

[101] David Thompson, *Map of the North-West Territory of the Province of Canada, from Actual Survey Notes during the years 1792-1812.*
[102] *Final Report, Clearwater Forest District Traditional Use Study within Simpcw Traditional Territory and the Secwepemc Nation*, March 1998. ("Clearwater FD TUS")

temperate Columbia Valley, shielded by the Rocky Mountains to the east, bounded by Lake Windermere to their immediate south.

The Yellowhead Project area sits at the vortex of two major Vegetation Zones, that of the Okanagan /Thompson Plateau to the west and south of it, and the Wet Columbia Mountain Zone to the east, of it[103]. Both of these zones are interspersed at various elevations by other small biogeoclimatic sub-zones. Each of the biogeoclimatic zones and elevations will necessarily possess diverse but interdependent ecological zones, and attendant resident or migrating species of cultural significance to us, including ancient and contemporary trapping, hunting, fishing and berry-picking areas, and seasonal and harvest indicator species, particular to each of these zones[104] . These biogeoclimatic zones are described below.

Alpine Tundra (AT) which exists above 1700m in the northern reaches of our territory, and as high as 2300m ASL in the more temperate southern region[105]: this zone is essentially treeless, with generally a harsh climate with long, cold winters, short cool growing seasons, which, outside of dwarfed shrubs, prohibits the growth of wood-stemmed plant life, and instead supports largely herbs, mosses and lichens. Snow pack varies with wind aspect, and surface type, with some areas supporting exceptionally deep snow, and others bare, exposing talus and outcroppings. As isolated as this zone is from others, it has three sub-zones each characterized by diverse plant species: the *heaths* support short evergreen shrubs of the heather family, crowberry, partridgefoot and mountain sagewort[106] : *alpine meadows* with their higher soil moisture content, differ slightly in their support of Sitka valerian, common horsetail and arctic lupine, among others; *alpine rocklands* with their steep slopes and layered talus, bluffs, outcrops and screes, support little in the way of substantial soils, but provide pockets of support for such diminutive species as dwarf willow, moss campion, cinquefoils, grasses, sedges and several species of lichens and mosses. This is essential upper elevation habitat for our endangered Mountain caribou, mountain goats and Big Horn sheep, as well as Pika in the talus slopes, and marmots in slightly lower elevations, and some of our medicinal plant fibres grow in this zone. Owing to the severe climate, this zone is highly sensitive to human use and takes a very long time to recover from even limited repetitive use; even so, these areas are becoming increasingly more at risk, as recreation and exploration escalate.

Engelmann Spruce-Sub Alpine Fir (ESSF) ends the alpine tundra at roughly 900m to 1700m in the Northeast section of the territory, and from 1500m to 2300m ASL in the Southeast. The climate is severe with long, cold winters, deep snow pack, and relatively short, cool growing seasons able to support only the hardiest of wood-stemmed species, with Engelmann Spruce, subalpine fir and lodge pole pine being predominant[107]. Open parkland covers much of the upper elevations, with small groves

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[103] *Plants of Southern Interior British Columbia*, R. Parish, R. Coupé and D. Lloyd, et al, 1996, pp. 11-14.
[104] See this report, under Landscape Knowledge and Biogeoclimatic Zones, p.37
[105] *Biogeoclimatic Ecosystem Classification of British Columbia Appendix 3, 1999*: http://www.env.gov.bc.ca/wld/documents/wrp/wrt6/appendix3.html
[106] *Plants of the Southern Interior British Columbia*, 1996:18
[107] *ibid, Biogeoclimatic Ecosystem Classification of British Columbia Appendix 3, 1999.*

and clumps of hardy tree and shrub species, such as grouseberry, blueberry and black huckleberry, and dotted with heaths and grasslands. The understory consists largely of Rhododendron, false azalea, devil's club, and hellebore, with some tuft or bunch grasses, both tree and ground mosses, and ferns in the remnant old growths. In areas with greater moisture, mountain hemlock will appear, and in drier conditions, lodge pole pine and white bark pine create extensive stands. These trees are essential to us for a number of uses, including medicine, tools and structural products, but the old growth stands provide the greatest forage volume for caribou, because these mature stands house the special mosses and tree lichens that sustain the small bands that frequent them seasonally, as well as smaller game and fur-bearing species. Moose, Big Horn and Mountain goats, and mule deer seasonally occupy these slopes, but generally vacate as the deep snow accumulates in early winter. Grizzly bear and fur bearing species such as marten, fisher, wolverine, marmot, and snowshoe hare also reside in this zone. Frogs, toads and salamanders, bats, owls, woodpeckers, grouse, small finches and other seed-eaters, thrushes and jays[108] also contribute to this zone and are culturally significant to us, particularly for hunting and trapping as well as plant product harvest.

According to their *Application* it is at this elevation, and in this biogeoclimatic zone that the Yellowhead Project area is situated and although the report erroneously reports the presence of "jack pine", none exists in this or any other bio-geo zone here. Where fires have functioned well in the forest, lodge pole pine is the predominant tree providing canopy coverage in most re-establishing burns, and this may present some confusion to the casual observer, unacquainted with our resident tree species.

Interior Douglas Fir (IDF) dominates this zone which, ranging between 900m to 1450m ASL is considerably warmer than ESSF, with short cool winters, but less snow pack. As above, fire has facilitated the growth of significant stands of lodge pole pine, however, and at the lower elevations, ponderosa pine is typically resident, though more sparsely than the other species.[109] This zone has a very diverse topography giving rise to a greater diversity in species and habitats. At lower elevations subject to more moisture, stands of cottonwood, paper birch and Soopolallie, Saskatoon, huckleberry, hazelnuts, and low-bush blueberry provide us with much in the way of essential plant products. Further, the understory of the healthier stands house juniper, Oregon grape, grouse or snowberry, wild rose, balsamroot, nodding onion, kinnickinnick, savannah, blue bunch and pine grasses, feather moss, and some lichens. Both black and grizzly bear, moose, elk and Mule and white tailed deer tend to occupy these elevations for much of the growing season, where cattle grazing has not depleted the understory, or there has been some regrowth. Both Big horn and white tail deer come through the drier sub-zones periodically throughout the year. In the IDF zone, wetlands are more frequent and these support rushes, sedges, cane willow and scrub or swamp birch, wherein bat, beaver, muskrat, reptiles such as painted turtles and lizards, amphibians including salamander frogs and toads, and both resident and migrating water, shore and reed-birds, and their predators. Of course, Coyote and fox den in this zone in greater

[108] See Special Report Series 6 Ecosystems of British Columbia, 1991:

[109] It should be noted here that recently this zone in particular has suffered extensive losses not only from logging, and an absence of natural fire, but from the subsequent ravages of beetle and larvae infestations, resulting in the near extinction in many mature sites, of specifically ponderosa pine in the lower elevations.

abundance, as do weasel, mink, and marten. Again, the great woodpeckers (Pilated), flickers, jays, crows, horned owls, and to varying degrees, eagles, hawks, herons, grouse and bitterns also makes these subzones their home. All of these species figure prominently in our cultural systems, not only for their immediate physical usefulness to us, but as indicators of other phenomenon, and as teachers where many of them figure prominently in our stories and lessons for living well.

Setetkwe (North Thompson River) and its tributaries travel through the bottom lands and narrow valleys of this zone nourishing the associated habitats such as the salmon and trout spawning grounds along its shoreline between Clearwater and Vavenby, (at the base of the Yellowhead Project area), which in turn provided for us and many of the larger fur bearing animals that share our homeland. The following is an excerpt from the Kamloops/Clearwater TSA Socio-Economic Analysis, 1995, which succinctly describes the primary fisheries in the Project area;

> *The Thompson, North Thompson, South Thompson and Adams rivers and their tributaries support a significant population of anadromous fish - sockeye, coho, Chinook and pink salmon, and steelhead. The Adams River, world famous for its sockeye stocks, is perhaps the most well-known of the aquatic habitats in the Kamloops [/ Clearwater] TSA's. The North Thompson River contains all remaining wild stocks of rainbow trout within the TSA[s] and the Southern Interior Region of BC. The North Thompson and Albreda Rivers are important migratory routes for Dolly Varden char and whitefish, as well as rainbow trout. The Barriere River supports important spawning runs of Dolly Varden char and trophy sized rainbow trout...and its tributaries are also significant due to the quantities of unused resident spawning habitat they contain...in the North Thompson Basin, sockeye producing waterways include Raft River and Fennel Creek...Pink salmon spawn primarily in the Thompson River system...the most significant Chinook salmon producing rivers include the North Thompson, Clearwater and South Thompson Rivers [as is] Finn Creek...Among some of the major coho producing streams are Louis Creek, Dunn Creek, Lion Creek, Albreda River and the Upper Adams River.*[110]

Interior Cedar- Hemlock (ICH) rests between 400m ASL, primarily in the lower slopes of the Columbia Mountains along the interior wet belt, and in isolated sub-zones of the western slopes of the Rockies, Blue River, Wells Gray, and TumTum Adams/ and Mica Creek/Shuswap Highlands. Cool, wet winters and warm, generally dry summers, with a late snow melt and seasonal rainfall. Several major rivers and water bodies such as the Columbia itself, the Canoe, and what is now called Kinbasket Lake and Windermere Lake exist in this zone. In the moister to wet sub-zones, cedar and hemlock dominate and form parts of climax or old growth stands, although this zone houses the greatest diversity of tree

[110] *Kamloops TSA Socio-Economic Analysis*, Economics and Trade Branch, BC Ministry of Forests, 1995:p22

species in the province, and will often include stands of Douglas fir, some larch, and western white pine. Where the canopy permits, there is Douglas maple, the all important yew,[111] devil's club, red-osier dogwood, black huckleberry, blueberry, falsebox, wintergreen and plantain and some cane berries. In the lower understory, are ferns and mosses, gooseberry, and in the very wet-to-bog type sub-zones are the skunk cabbage, tea-berry, blueberry, huckleberry, Labrador tea, false azaleas, vetches and pea vines, rushes and grasses[112].

There are warmer, drier semi-arid sub-zones within the ICH, which include the area in which Kenpesq't is located, in the mid-south Columbia Valley, at Windermere. The area is largely protected from harsh prairie winds by the Rockies to the east, and from moist coastal weather from the Columbia Mountains to the west. This subzone some minor grasslands, wetlands along the valley-bottom creeks and marshes, and in general provide critical habitat for Big Horn, elk, mule and white tail deer, bear, badger, marmot, at one time beaver and muskrat, amphibians and reptiles, eagles, hawks and now turkey vultures and wild turkeys, grouse, heron, waterfowl, reed and shore birds. As in the IDF zone, some of the smaller lakes at higher elevations in this zone also support trout and whitefish.

[111] The yew tree is a coniferous species of great cultural significance to us, as it was the primary provider of material used in bow-making, among other important functions.

[112] *Special report Series 6 Ecosystems of British Columbia*: 1991, D. Meidinger and J. Pojar, BC Ministry of Forests.

7.3 SIMPCW TRADITIONAL WAY OF LIFE

Simpcwemc traditional social organization systems, before colonial re-structuring[113].

Our own systems of governance worked for us for a long, long time. We lived according to a reciprocal relationship with *tamicw*, our land: the land's ability to look after us, and our ability to look after it.

Joe Able Jules 2011

Social Organization

Simpcwemc, like other Secwepemc, functioned as "a profoundly egalitarian society"[114], although some groups to the west, along the Fraser did adopt some ranking systems from neighbouring groups more influenced by coastal cultures. Simpcwemc society instead has at its elemental core, that reciprocal relationship which necessitated the maintenance of small, seasonally mobile, largely self-governed units of a few families each, which we call *kweseltken,* whose central authority was that of elder males and their wives[115] and children. There might be five to ten adults, some youths and other Elders, and lots of little ones in your kweseltken and this was the primary living, teaching and political unit. It was easier on tamicw to take only what was needed from it, so it could regenerate enough to look after small groups, and in turn you would monitor the behaviour of the animal and plant life and their habitats in your home area. All that was required to set-up camp was either brought with us every year, or we could build from the surrounding landscape, with the collaboration of the people in our kweseltken, though sometimes we would also have help from cousins and in-laws not far away. Several kweseltken together would constitute a "band", occupying a "range" or one or more watersheds within that region.

It was also more effective to teach small children their lessons for living well, to teach moral and spiritual well-being and to instill a sense of fair play and accountability to the older ones, and to show direct leadership to all of them through example and through the repetition of important narrative and story, when people lived in small, mobile communities. Our technologies were complex and required a great deal of individual skill development[116], and still other daily functions required the skills of cooperation and collaboration with other people. We also had specialists whose individual contributions to higher learning and teaching ranged from becoming proficient in other neighbouring languages, customs and cultural peculiarities (to us), to hide preparation and lace making, basket building and weaving, to medicine, surgery and healthcare, hunting, trapping and trap building, trading and fishing technologies and plain old bush sense. Tool manufacture technology alone took many years for a young

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[113] The material in this section is largely represented here through our knowledge, and summaries of Elder information. It is however, corroborated by academic writing, and is so denoted in the text through footnotes.

[114] See A. Ray, 1930

[115] *The Shuswap(Secwepemc)* [Draft],Marianne Boelscher Ignace *in Handbook of North American Indians*, Washington DC, Smithsonian Institution 1994:21.

[116] See for instance the description of building marten/fisher traps as briefly described by Sam Joseph, November 07, 1984, interviewed by Gordon Mohs, for *Elder Interview Transcripts, The Alliance of Tribal Councils: North Thompson Band: Sam & Angelique Joseph*, pp. 105-111.

individual to learn and to perfect, and the subtle nuances between bone, antler and stone types, weights, uses, edge preparation (without breaking the tool), were just the beginning. You also needed to know where to get whatever it was you needed, and that also had to be learned from someone who was good at it. It fell largely to our Elders, and other special knowledge keepers to do this kind of teaching and so to not have them in your kweseltken would be like not having over half of your knowledge library, or your "archives", and no mentors to show you how to use that knowledge.

Adults and able bodied Elders and youth, undertook most of the bull-work within a kweseltken, from packing and unpacking, to setting up camp and striking it later, building bridges and repairing houses, cache pits and scaffolds. A great deal of the heavy resource harvest resulting from good hunting, fishing and plant and berry gathering, trapping and processing of food product, manufacture of equipment, and much of the butchering and tanning fell to younger people, under the watchful eye of experts. Most work was collaborative between the men and the women, but there some things that men claimed they did better than women, so they got to do those things...like digging out a cottonwood log for a canoe, or mining stone for points and blades, packing fresh killed meat quarters to the processing sites, pulling large nets of fish out of cold, fast-moving rivers, building cache pits and teaching wrestling, throwing, and bow and spear hunting. While the cooking was just as often a shared undertaking, men also cooked for and fed themselves and made or mended their own clothing, working gear and footwear[117].

Women typically specialized in the processing and preservation of meats, fish, plant products and medicines, as well as the production of their own fine tool points and hunting and fishing equipment, and they snared and shot small game, built equipment for other jobs, hauled water, made containers and clothing and dug roasting pits, and they were the primary collectors in and monitors of the berry patches, *skenkwiknem* ("spring beauties", or "wild potato") and other root and bark-producing sites. Everybody shared their food, and good fortune and bumper harvests were distributed between all families; everybody also played lahal, learned to sing and tell stories, and sometimes during a harvest where several kweseltken would unite to share the work, at end of the day new stories would be told, gossip traded and lessons learned. It is the belonging to a kweseltken, or a "sense of belonging to or affiliated through birth and socialization with [primarily] their father's bands"[118] that provided the ties between that unit and other such groups, and therefore to certain home country, and other parts of Simpcwul'ecw as well.

Governance

In terms of political decision-making, issues were first dealt with among the older members of your kweseltken, and often Elders would meet with those of other neighbouring kweseltken to consult on a more regional basis, with someone with great speaking and consultative skills representing us at that

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[117] *A Brief Description of the North Thompson Shuswap Culture History*, Nathan and Marie Matthew, Simpcwemc, Simpcw First Archives, 1978:16

[118] See Franz Boas *The Shuswap. Part IV, sixteenth report of the British Association for the Advancement of Science,* Leeds, 1890:637 and Ignace 1994: 21. Note: Traditionally, kinship was reckoned through the father's line, particularly in the assignment of names for boys; however rights to country and access to the relevant resources was reckoned through the maternal line.

level. At other times, several kweseltken constituting a "band" would be represented at a larger council of several bands by hereditary band leaders called *kukpi⁷*, now called "chiefs". Still, when it came to major decision-making, like the resolution of conflict, or the regulation of harvesting areas, it would be a council of kukpi⁷ who would meet, in the company of trusted Elders and advisors, and senior military strategists as appropriate. Because traditionally kukpi⁷ were raised to fill that role left to them by the passing of their father, uncle or male step relation, they had a very good idea of the political relations between people within and outside of their bands and those outsiders with whom Simpcwul'ecw borders are shared.

A Simpcw kukpi⁷ was not showered with special privileges, nor did he accumulate great material wealth at the expense of his people; in fact, he was expected to share in all functions of life much the same as anyone else. However, his role as kukpi⁷ did require him to consult with his Elders and mentors before acting, to see to the general welfare of the band, settle internal disputes, approve or reject marriage pairings (particularly if these were politically beneficial or perhaps objected to by members), regulate resource use and calculate harvest enterprise and returns, attend political meetings and be eloquent enough to effectively represent his people in all matters that required it. He was also expected to maintain a moral, tolerant and productive life, and to be fair in his dealings with his people.

In the case where a dying kukpi⁷ had no suitable male successor, a council of Elders would assemble and consider carefully who of the most effective and suitable males in a band would be elected or appointed to the position. In honour of the appointment, and to publicly endorse the new kukpi⁷, often a large feast would be held, with other bands in attendance that would then spread the word in their own areas.

Resource sharing among Family and Affines

People were also adopted when it was appropriate, and sometimes children were orphaned, and placed with relatives from other kweseltken, and often those captured when left behind by their own people as a result of a skirmish would do penance as a slave, until such time as they were permitted to marry into the band. Women tended to move to the home of the man's kweseltken, and their sons would carry his name, but access to lands and resources was reckoned through the woman's territorial association. So if a Tqéqeltkemc man from Pesqlélten (Finn Creek) married someone from Styetemc (Canim Lake), they would be able to frequent and judiciously access resources in her home country, as well as in his mother's. While not all couples practiced this right all the time, it demonstrates one of our ways of reducing harvest pressure in an area, by giving people the option of moving around the landscape, sometimes not returning to his kweseltken until later in the year, in time for the preparation for winter. The rights to harvest in Simpcwul'ecw were extended to women who married out of the division, and into a neighbouring Secwepemc group, but depending on distance, those rights might only be accessed as travel could be accommodated. Marriage outside the ethnolinguistic group reduced the frequency of access through marriage, largely because such practices might follow a different system within that culture group, or again, the distance might preclude more frequent visits. People managed

though, and as a result, we have relatives living in Styetemc, Kenpesq't, Tk'emlups, Williams Lake, but also farther afield in Tsilhqot'in, Sekani and Dakelh country, as well as a number still resident outside Jasper National Park, in the Edson and Hinton areas of Alberta.

Simpcwul'ecw is like a Garden of all things for us

Although Simpcwemc are traditionally considered great hunters, we consistently relied upon the seasonal salmon harvests, *Kekesu7* (spring salmon), *Sqlelten7uwi* (Sockeye), and other species fisheries, in those rivers and creeks that accumulated a considerable run such as *Pesqlélten* (Finn Creek), *Ct'swenetkwe* (Raft River), and *Setétkwe* (North Thompson Rivers). In *Setétkwe*, at *Ckukwe7* (Fishtrap Canyon), just south of Barriere, Simpcwemc constructed salmon traps made of poles and upright stakes in the form of a "fence", or "barriere" of enough substance to slow down the movement of fish long enough to be gathered by hand nets, which were then hauled up onto the high banks on either side of the "fish-trap"[119]. These salmon runs were not nearly of the scope of the Sockeye runs as seen at the mouth of Adams River, but they were sufficient to sustain our nutritional needs and also provided enough surpluses for preserving and trading. This system of harvest was constructed in such a way that only a small percentage of fish would actually be caught, allowing the balance to make it to the spawning grounds and begin the new cycle.

We would also spear, net, gaff and jig other species of fish from the shoreline of the North Thompson, Raft River and contributing creeks and small rivers, as well as from some of the exceptional *Pisell* (trout) lakes on either side of the Valley, particularly *Yiucwt* (Dunn Lake), and others, such as *Spa7xst* (Harper Creek), within the Project area. In the northern reaches of Simpcwul'ecw, whitefish would be speared from canoes, at night using pitch-lamps, and was a highly successful fresh fish harvest technique[120]. *Tsqwmus* (suckers) and *Qwe7ek* (grayling) would also contribute to the menu depending on the time of year and number of people immediately on hand to feed, and in the Columbia valley, sturgeon was hunted with baited hooks, spears and nets.

However, much of our meat harvesting energies were also focused on species such as *Selcweyce* (caribou), grouse, waterfowl and turtle as well as *Teniye* (moose), (elk), *Sxwetey* (Big Horn sheep), *Tsi7* (deer), *Stsesuye* (porcupine) and (marmot), and occasionally *Skemcis* (Grizzly bear), *Kenkeknem* (black bear) and mountain goat, in accordance with the seasonal movements and annual production of preferred available sustainable food and material resources within our homelands. We knew when to avoid hunting during the birthing season of each species, as they are not all occur exactly at the same time. Much of our fine winter clothing, leather, buckskin and rawhide were produced from these species, and tanning and preparation of materials sufficient to sustain our needs required a great deal of knowledge of country and animal behaviour to meet our own demands, and for some external trade. Even small game such as marmot, turtle or grouse required great skill and dexterity, and physical strength.

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[119] James A. Teit, 1909, *ibid*
[120] Cheadle, W.W. 1931, *Cheadle's Journal of a Trip Across Canada 1862-63*, p.245

Qelqelescen (Baldy Mountain) was known to house small, but sufficient Mountain caribou bands so that as they travelled through the general area, they could be judiciously harvested. Individual caribou were sometimes speared, but typically a small group were run into a corral at the edge of a wooded area, slaughtered and processed close by. Because caribou occupied the higher elevations, hunting them required planning and logistical coordination, and the collaboration of a number of people at once. We knew almost to the day when herds would be crossing *Setetkwe* (North Thompson River) on their way to the mountains on the other side, as we would see the animals loosened hair floating down the river[121], and we know their trails, which have been etched into the ground for centuries.

Not only did these animals prefer high snowy country, but in order to capture enough of them to make the effort worthwhile, existing corrals needed to be repaired, often new drift wings built and sometimes new corrals had to be built from scratch, and all without frightening off the herd which could appear and disappear in the blink of an eye. Elk were similarly hunted and processed, and deer were taken as needed, usually individually, as were, Big Horn, Mountain Goats and moose. Some individuals would be particularly good at specific aspects of hunting, and might specialize in these areas, to the extent that they might do most of their family's hunting solo but when it came to larger annual hunts, collaboration and the merger of expertise and many hands ensured successful returns.

In addition to the hunting crew, the processing crew needed to be relatively close at hand, so that the meat could be either smoked and processed for drying, or packed out to a main camp as quickly as possible. On other occasions, this would mean skinning, quartering and stripping and re-wrapping the meat and drying or caching some of it in a satellite camp, and sometimes it would be packed down to main camp and dried and smoked there. All major hunting was ultimately a community, or at least a family function, and much of the fresh meat was distributed among those in our *kweseltken*, and any visiting family, although some was dried and preserved for either giving to other families, or cached for later use.

Simpcw were one of the only Secwepemc groups to conscientiously pursue and utilize bison products as part of the trade with Eastern Slope and prairie peoples, particularly bison hides for robes and leather products, long before the advent of Europeans[122]. However, Kenpesq't also plied an opportunistic trade in bison products with K'tunaxa, Nakoda, Siksika and others in the southern Columbia foothills, often producing considerable quantities of dried salmon in preparation for such exchange. While our people were not known to participate in the "Hunt" [*sic*] per *sé*, there is considerable ethnographic and archival evidence showing their use of these traded bison products[123].

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[121] Nancy Jules, *Interviews North Thompson Indian Band TUS*, 1998
[122] Teit, 1909
[123] *Ibid*, Teit,(also see Milton and Cheadle, Kane, et al)

Simpcwul'ecw is known for its rich regional diversity of workable stone[124] for the construction of projectile points and other tools, and while we conscientiously protected such resources, we would selectively trade tool, point and surgical (obsidian) stone with neighbouring peoples, whose country did not produce material of such high quality[125]. Our *Kulkulqenten* or what is now known as "Green Mountain" provided us with a workable blue stone, from which smoking pipes were made, and this was also traded among other groups who did not have such resources in their homelands[126].

The harvest of plant products played an equally large role in our nutrition, spirituality and trade, as well as in the production of medicines and treatments, and in the construction of technologies and housing, clothing, and adornment[127]. Plant harvest was a constant activity during the spring, summer and fall months, that transpired in conjunction with almost all other travel, hunting or fishing ventures. As the plant species were diverse, required in substantial quantities, processing sometimes extensive, and elevations and ecosystems often disparate and quite time consuming to access, the collection and use of plants took a considerable level of knowledge and skill and human effort and collaborative organization.

Based on the ethnographic and ethnobotanical research conducted by specifically Boelscher (1984-1989), and Ignace (1998 and 2005), but in addition to others such as Compton (1990), Turner (1977, 1978, 1979, 1982, 1991) Palmer (1975), Parish Coupe & Lloyd (1996), and the vast data base of botanical species and ecological knowledge provided by our Simpcw Elders and contemporary plant harvesters, there exist several hundred plant names still in use, in Secwepemctsín[128], many of which are still gathered and used today. Elders recall trips out into the bush to specific places, at particular times of the year, to collect and process plant products, and their recollections indicate an intimate, detailed knowledge of places and travel routes between them[129]. In addition, many of the plant species harvested, and otherwise observed by Simpcwemc served as indicators for the advent of other phenomena in the bush, sometimes through the observed degree of robust flower or fruit production, frequency and density of distribution, occurrence of parasitic organisms (fungus, insects, etc). Often these indicators would signal seasonal feeding or reproductive behaviour and migration movements of caribou, elk, waterfowl and other bird species, as well as deer, moose, salmon and bear, at various elevations. A typical, if oversimplified example of this is that when certain riverine plant species such as Red Willow (cane willow) is budding at lower elevations, moose are calving in similar settings higher up, and once they browse out the areas closest to their calving site, they will be on the move to wetter country as the pond and marshy areas begin to provide forage.

Plant gathering in the Project area included species from fir to horsetail, mosses and grasses at the Engelmann Spruce-Subalpine Fir elevations of 1700m, and below in the Interior Cedar-Hemlock zone, we

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[124] Possibly a blue-green nephrite or jade type stone, used for pipes, axe heads, and pestles by Secwepemc, specifically Simpcw, described by Elders, and as found in the archaeological record.

[125] See Kujit, I. 1989, *Subsistence Resource Variability and Culture Change during the Middle-late Prehistoric Cultural Transition on the Canadian Plateau*. Canadian Journal of Archaeology 13:97-118

[126] See M. Boelscher, *Field Notes –Simpcw Elders Oral Histories*, 1985-86

[127] James A. Teit, 1909;

[128] See B. Compton, *Secwepemc (Shuswap) Botanical Terminology*, (Draft) 1990.

[129] See for instance *Simpcw Elders Chris Donald and Lizette Donald Interview Transcriptions*, interviewed by M. Boelscher, 1985-1986

harvested (and still do on occasion), paper birch, red cedar, and Kinnikinnick, among others. The Interior Douglas Fir elevations housed many more of the berry, bulb and root producing plants such as Saskatoon, xusem, wild potato and balsam root, as well as the giant black cottonwoods we used for our big dug-out canoes[130]. Hunting camps in this area also facilitated the collateral gathering and processing of seasonal plant products, particularly berries, and Elders recount many stories of travel and camps, people, lessons and adventures they experienced as the work was being undertaken, sometimes for weeks at a time. In particular the plant and berry gathering trails used to cross the mountains through what is now the Project area are well known as they span several important small watersheds and interconnect with other networks of trails originating farther south and east leading to Saskum, North and East Barriere, as well as Genier Lakes, and some main trails rejoin the northward route to Vavenby, TumTum, Messiter and Avola.

Trapping for Fur

As discussed earlier in this report, the extent to which fur trapping was practiced by our people, both for our immediate use and for trade, is embedded in our traditional knowledge, and is carried in our oral history. Our harvesting technologies and uses for fur, as well as our trading networks are discussed in further detail below. Further, our trapping territory and processing activities have been documented in the early fur trade journals[131], and subsequently quantified in their District Returns reports, [132]as to the volume, type and origin of the species rendered. While there is ample evidence that primarily beaver, in the earliest days of the post-contact trade was produced by Simpcw trappers in notable quantities, there was a lesser demand for marten, fisher, fox, black bear, lynx and bobcat (though in later years, these latter three were more often hunted). For our own uses, a variety of species provided for our immediate needs, and included rabbit, muskrat, marmot (again usually shot, either with bow and arrow, or later with a hunting rifle), occasionally and wolverine. Teit (1909) records much of this information as it was relayed to him in his 1903 visit among us.

Traditional Simpcw trapping technology and frequency varied according to species ecologies and preferred terrain, seasonal availability and food resource, fluctuations in population and demand. Clothing, bedding, some internal organs (glands and bladders), and greases (beaver castoreum), and fats were all important products of our trapping ventures, and several specific technologies were perfected to achieve the year's catch as long as conditions permitted. Long before either the arrival of the fur-trading companies, or the trap line permit system imposed by the colonial government, ours was a highly regulated and well-governed industry. As indicated above, trapping was an activity that was conducted on lands that were strictly designated to the rightful operators, recognized as such by others, and usually inherited from one generation to another, to ensure that the vital ecological and wildlife knowledge required for sustainability was maintained. Both men and women were proficient at

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[130] *Final Report Clearwater Forest District Traditional Use Study within Simpcw Traditional Territory*, 1998: pp.51-52.
[131] See, for instance, John McLeod, *Thompson's River Post, Journal Notes*, September 1823.
[132] Hudson's Bay Archives, Thompsons River Post, New Caledonia District, also Okanagan – Thompsons River Returns, 1821-1847

harvesting fur-bearing animals, and the processing of hides of all types would often be conducted by all present. Snaring and dead-fall trapping were two typical technologies used in the harvest of most fur-bearing animals, particularly beaver, however following the introduction of steel traps by the Iroquois fur hunters of the NorthWest, and later the Hudson's Bay Companies, these trap styles were used more frequently for rabbit and other small species.

Simpcw Elders such as Chris and Lizette Donald recount trapping activities in the early 20th century prior to the government enforcement of its trap line permit system. Chris was given his 1935 trap line near Irvine, by Lizette, when they were married, and she, in turn had received it from her first husband Michel John (Tomma), upon his death. Chris had also trapped on his father's line across the river (presumably across from Irvine), with his step-brother Alfred Sam (Baptitse). Manuel Eustache had a trap line that stretched across the "Indian Range", or the mountains behind (east of) the Reserve, until much of the habitat was destroyed partially by fire, the remaining trap line was demolished by intensive logging from there through into the Project area following the second world war, and subsequent indiscriminate non-Aboriginal open hunting eradicated much of the ungulate and predatory fur species.

In 1986 Marianne Boelscher systematically collected and transcribed Kamloops Fish and Wildlife-Trapping Department trap line permit and tag applications, and requests to have trap lines transferred from one generation member to another, made by Simpcw trappers, dating from the 1930's through 1960's. While not all members accepted these regulatory impositions, some dutifully filled out increasingly detailed and convoluted forms, receiving equally complex and difficult to understand responses, often requiring a circuitous route involving several bureaucratic agencies to obtain permission. If applicants did not report their trapped animals, or re-apply for their permits in the time allotted then they would arbitrarily lose their rights to their trap line. In addition, as Lizette Donald remembers[133], the government required applicants to trap only spring beaver, which is against Simpcw philosophy and tradition, as that is the time of year that beaver typically produce their young, and limiting beaver harvest to nesting time would effectively wipe out the species locally in short order. In addition, not only did the Fish & Wildlife office requirements have to be met, but every such transaction had to be approved by the Indian Agent's office, creating further delays and maintaining the stifling controls on Aboriginal life imposed by that office.

The data presented by Boelscher's work here also shows that there were several permitted trap lines maintained throughout the first 60 years of the century by Simpcwemc and these locations probably reflected previously held trapping areas, maintained according to Simpcw tradition. There are three registered lines that cross-sect the Harper Creek Mine Project area, as recorded in the permit documents. Loss of habitat and limited returns on fur are the primary reasons for the reduction of trapping and trap-line maintenance as it occurred toward the end of the 1960's, and the cost of collecting pelts and processing them became prohibitive, as middlemen or "dealers" would only pay a pittance to the trapper, relative to what they would fetch at market. However, much of the place and

[133] *Ibid, Chris Donald and Lizette Donald, 1985-1986*

travel route knowledge, and trapping/processing technologies and wisdoms remain current in the oral histories and collective memory of Simpcwemc.

In subsequent research on this topic, more thorough investigation into the mapping of fur trap lines and routes of travel should be undertaken, as well as investigation into the technologies and ecological ("bush sense), involved in trapping. Further, more thorough collection, examination and analysis of the relevant government and Indian Agency processes and documentation should be completed, in order to address inconsistencies in the record.

A Brisk Trade

Trade was a substantial function of all Interior cultures to varying degrees, however, Simpcwemc participated in considerable direct and indirect trade with other neighbouring Interior Salish groups, such as Tk'emlups, Lakes Shuswap, Nlaka'pamux and Okanagan, to the south, from Canim Lake with Tsilhqot'in, Dakelh, Sekani, and from the upper Simpcw (Tqéqeltkemc), with Nakoda, Neyihaw, K'tunaxa, and Siksiká and Piikáni, and indirectly with coastal and prairie groups farther afield. Elders still remark on the great travel people used to undertake in the conducting of trade, and of the renown of our people for our ability to know where to meet the demand for diverse trade goods:

> *That's probably why our villages sites are spread all over...the Shuswap people were known to really travel a lot...You wanted something, go ask the Shuswap...how to get it, where to get it".*[134]

While much of our country provided an abundance of salmon, medicines, berries and roots, which we would collect for ourselves and for trading as well, we were also fortunate to have in our lower elevations, hazelnut trees, and we did a brisk trade in these as (primarily winter food), with all of our trading partners whose lands did not afford them. We also were able to trade in certain mined arrow and tool stone such as chert, bluestone, basalt and obsidian, jade, some of which we obtained here, and some of which was traded for elsewhere in surplus specifically for selling or trading at a profit to others. Cariboo, lynx, wolverine, beaver, marten, fisher and marmot meat and hides, which we obtained here, were also traded with our neighbours, long before the European/Canadian fur trade came to town.

The maintenance of successful trading relationships contributed to a generally stable existence for Simpcw, as the procurement and generation of trade goods from within the territory guaranteed further procurement of necessary goods and materials from without; trade conducted with goods obtained from other partners more distant from their market groups, enabled Simpcw traders to create a profit as intermediaries. In this way we were also able maintain control over what came into and what went out of our territory, in terms of liquid assets, much as other groups practiced for the same reasons.

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[134] Paraphrased from Kenpesq't Elder Audrey Eugene, *Kenpesq't Traditional Land Use Study*, 2009:127

It was into this complex network of existing multi-national Interior trade routes and relationships complete with fluctuating supply and demand, politics and protocol, that first the Russian (indirectly through intermediary peoples to the northwest, during the proto-contact period here), and later the French, and British fur industries and exploration efforts entered in the mid-to late 1600's. As discussed in greater detail below, it was long after initial contact with Europeans, that our previously fairly stable cultural systems and populations began to change dramatically.

Post-contact Life in Simpcwul'ecw

Our oral history and knowledge of early post-contact life are corroborated by the daily journals of trading post clerks, traders, explorers, and clergy, confirming our territory and stable presence within it dating from the mid-1700's, and some writers have recorded their observations in great detail, clearly describing the land, travel routes, people by name and by nation[135]. Further, the works of several writers, among them Teit (1909), Ignace and Thompson (2005), and Ray (1939) note that fur trade activities undertaken in our region, primarily by the NorthWest Fur Co., and later Hudson's Bay Company, largely generated an expansion of already existing trade networks, and did not necessarily create new power imbalances within these relationships to begin with, but ultimately facilitated the increased protection of the harvesting territories, and greatly intensified the harvesting volume of pelts as the demand for furs in Europe became insatiable. The intensity of trapping toward the middle of the century very nearly decimated the traditional beaver and muskrat populations in our territory, as we were no longer practicing our selective trapping approaches.

In general, relationships here between post and brigade staff, management and later their blended families, sustained a relatively peaceful and mutually beneficial exchange of goods and services. Irrespective of some of the personal musings of various post clerks and factors, local groups did not plot the demise of Company men and, aside from some cultural faux pas and misunderstandings, Secwepemc nations tended to tolerate the existence of the traders, and eventually provided for their protection in their respective and other territories, kept them fed and guided them through unfamiliar country. In fact, as Ignace and Thomson (2005) point out, had the relationship not been mutually beneficial, it would have been quickly and systematically eradicated by the various nations forthwith, as at this point, other compelling factors that might influence such compliance were not yet in place.

Our own genealogical records show evidence of the blending of families through intermarriage with Anishnabe, Iroquois and other fur-trade importees, to the extent that, particularly in the northern reaches, through the Yellowhead and upper North Thompson, the resulting families strengthened ties between otherwise disparate communities of isolated single males. The strength of Simpcw culture was such, however that with a few exceptions, where women moved with their husbands and families farther east at the close of the fur trade, most inter-cultural marriages resulted in the retention of Simpcw culture and shared resource access and residence based within Simpcwul'ecw. When the promise of a reserve dedicated to our people in the Tete Jaune Cache area was rescinded in 1913, the

[135] See Annotated Bibliography for references for Archibald MacDonald, John Tod, Alexander Anderson, John McLeod, The Overlanders, Milton & Cheadle, Paul Kane, Fr. DeSmet, and others.

70 or so remaining members re-grouped here at what is now Chu Chua. Even with this intermarriage and blended families, and the resulting in multilingualism[136] and limited integration of technologies (Anishnabe beadwork floral patterns, some legging and clothing styles, and the particular French influence of flour, sugar and fried foods), we have retained our cultural distinctiveness.

Other lasting effects of the presence of eastern Canadians and Europeans in our homelands, first as a result of the trade, and later by miners and settlers, however, are evident in Simpcw post-contact history, not the least of which are the early disease epidemics, which in the space of 100 years decimated Simpcw population by 1918, to one third of its original stable state of about 1200-1500 souls. Diseases such as smallpox, estimated to have been present in the southern Interior possibly as early as 1808, and measles in the northern Interior by 1830 and observed again in 1847-48; additional epidemics in varying severity included whooping cough, and mumps, and the devastating 1918 Spanish Influenza[137] were introduced to populations that did not possess the immunities, or medicines to counter their effects. Isolation of victims was not easily achieved in communities where logistics required the close daily contact among individuals, particularly children and Elders, and since several of these diseases were transferred with an incubation period, many people inadvertently carried them ever farther to areas not yet affected, before symptoms appeared. With each successive assault on populations, some not six or eight years apart, and often targeting either the aged or the very young, three major phenomena occurred to impact Secwepemc culture and make it vulnerable to the unstoppable front of colonial mandates of land and resource acquisition, and re-populating the country with its own. The three phenomena are summarized below, and articulate the effects on the remnant Interior populations in general:

- "Everybody died" - entire kweseltken were decimated, often with only one or two members surviving, only to be adopted by others soon to be affected; this means that sites were now left unpopulated, and often discovered by others unable to identify the bodies, or too weak themselves to bury their dead[138];
- "Knowledge destroyed" – with the passing of each Elder, invaluable knowledge and narratives of the past became disparate within the system, resulting in successive generations being raised by adult survivors who struggled to maintain and pass on what knowledge they had learned; many of our health specialists, *t'kwilc* also died in these waves of illness, leaving the easing of pain and care of the sick and dying to those who had little knowledge of such science.

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[136] Some of our ancestors spoke several languages, and children spoke fluent Secwepemctsín, as well as Anishnabe, Chinook, and michif, as they were the dominant trade languages of the region and period.

[137] See A.J. Ray, *Diffusion of Diseases in the Western Interior of Canada, 1830-1850, in Geographical Review*, 66(1976):139-157; and R. Boyd, *Pacific Northwest Measles Epidemic of 1847-1848*, Oregon Historical Quarterly, 95, no. 1, (1994): 6-47; and R.M. Galois *Measles, 1847-1850 – The First Modern Epidemic in British Columbia, in* BC Studies, no. 109, Spring 1996: 31-43.

[138] See R.M. Galois, 1996: 40-41

- "Site use discontinued" – with the reduction in labour-force and expertise, resource harvest and the logistical service of sites was almost impossible in some cases, for instance in the building and maintenance of large fish-traps, bridges, scaffolding and net systems, as well as in the construction of meat and hide processing camps, the establishment of new kekulis and repair of old ones.

Our Elders have recounted stories of the losses of family due to disease epidemics; in particular the complete destruction by smallpox of the kweseltken (of a total of 50 people), at what is now Louis Creek[139], and similar incidents at Barriere and Little Fort (1862), that similarly caused the complete disappearance of the Canyon Secwepemc (originally at the confluence of the Tsilhqot'in and upper Fraser Rivers, near Dog Creek[140]), with the few remaining survivors to be absorbed by Canim Lake and Chu Chua communities. In 1882 the Kamloops Indian Agency reported the resurgence of fatal measles and an early influenza which struck in the winter time, and killed great numbers of young children, and again in 1888, 1892, with the 1918 influenza reducing the surviving population by another third. Eventually these diseases were eradicated through the distribution of vaccines, allowing the remaining Simpcw survivors to re-establish a stable population at Chu Chua, and Canim Lake.

It was into this vulnerable human landscape that the Catholic Church (and subsequently others) in the visage of the Oblates of Mary Immaculate entered the scene in 1866, to establish missions at Kamloops and Williams Lake. They went about baptizing members of every Secwepemc community, attempting to convert each one, and in the course, begin ostensibly, the process of alienation from tradition, independence and beliefs. However, for as much publicity as this and subsequent attempts at conversion and early assimilation have since garnered, Ignace (1995) reports clear articulation from interviewed Elders in various Secwepemc communities that such conversion never really took hold in substance, and that people by and large integrated only those church-borne rituals and behaviours they found useful into their existing worldview, beliefs and spirituality[141].

This initial establishment of church based influence in the Interior did, however, pave the way for the later establishment of a much more devastating phenomenon in the form of Indian Residential and Industrial Schools, a collaborative assimilation tool conceived and implemented by church and government together. Much authoritative and well researched material has been written on both the initial and the intergenerational impacts of residential school on the Aboriginal peoples of this country in general, since very few school aged children (sometimes as young as four, but rarely older than 13), anywhere escaped the system, and some of this material very specifically records the Secwepemc experience[142] at Williams Lake and particularly at Kamloops over their operational history of the best part of a century (1893-1977). More research however is required into the localized experience for

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[139] Elder Chris Donald in *M. Boelscher Field Notes*, 1985-86, held at Simpcw Archives; while it bears more detailed research, this incident may be the one described by Cheadle in his 1863 journey notes, regarding the strewn bodies of Simpcw villages along the North River.

[140] See L. C. Hamm, *Shuswap Settlement Patterns*, Master's Thesis, Dept. of Archaeology, Simon Fraser University, 1975.

[141] Marianne Ignace, *Anthropological Expert Evidence Report*: 1995:13-14.

[142] See Celia Haig-Brown (Vayro), *Resistance and Renewal*, 1988; also see *Behind Closed Doors: Stories from the Kamloops Residential School*, Agness Jack, 2006, and *Residential Schools, a Chronology*, 2010, retrieved online from piyakootihi.communityofficeonline.com ; also see *The Kamloops Residential School: Indigenous Perspectives and Revising Canadian History*, Jenna Foster, UBC, Honours Essay, 2010.

Simpcw members *visa vi* the impacts of the institution, as well as into the actual policies and enforcement of them by the collaborating agencies. Moreover, given the contemporary condition of Simpcw vibrant retention of language and tradition, as well as oral history knowledge, more documented research into the manner in which we have retained this knowledge should be conducted, and recorded for our future generations.

Throughout the post-contact period up until 1858 when BC became a colony, there were no official policies limiting Aboriginal land use in the Interior. From that date through the turn of the 20th century, and well into the post Second World War, Indian policy, and the subsequent development of Indian Agencies, both federal and colonial (prior to BC becoming a part of Canada in 1871), and the various Commissions struck to resolve the on-going land procurement mandate and the issues of Aboriginal resistance to this, began to impose ever-more limiting restrictions on traditional economies and technologies, including fishing, hunting and trapping, access to resources, and mobility. As clearly stated by the assembled chiefs as signatories to the Memorial to Sir Wilfrid Laurier, these restrictions and prohibitions, by the year 1910 had become untenable and the general Interior leadership had vowed to bring their concerns to the attention of the Canadian leaders, and if need be, the Queen herself. However, a cursory analysis of the matters presented in the Memorial relative to those concerns expressed by the Aboriginal leadership of today reveals that little has been addressed, and many conditions have worsened.

Much of the best available research into these over-arching policies and their impacts on Aboriginal peoples in BC is presented in Robin Fisher's *Contact and Conflict,* (1996), which provides a chronology of the primary colonial policies in BC that followed the waning years of the fur trade and served to alter our relationship with non-natives thereafter. A condensed discussion on the subject of policy development between the Dominion government, and that of the Province, is provided by the Union of BC Indian Chiefs' web-site, http://www.ubc.bc.ca/Resources/ourhomesare.com. Further, the UBCIC research department has produced for Simpcw First Nation an undated document[143] which chronicles the development of the five Simpcw reserves[144], from their inception in 1877 through the various pre-emptions, re-shapings and reductions, owing to the construction of the CNRail tracks running the full length of the reserve, and several roads to accommodate the various mines situated on three sides of the reserves[145]. These four North Thompson Indian Reserves were not finalized until 1885, and the fifth, Boulder Creek (North Thompson IR#5), was allotted in 1915 to accommodate cattle grazing for the band. Private settler use of some of our rangelands went unfettered for decades, causing overgrazing and the eradication of many of our root, berry and leaf bearing food and medicine plants. Some of many other impacts resulting from colonial expansionism and the assimilation policies included the arbitrary

[143] See Simpcw Road Right-of-Way Report, UBCIC Research Department (Specific Claims), undated but originated after 1992.
[144] These four original reserves are: North Thompson and Canoe Lake (main reserve) 3220 acres, with smaller fishing stations at Louis Creek, 8 acres; Little Fort (Nehelesten), 5 acres; Barriere River, 6 acres; and the fifth, Boulder Creek with 640 acres.
[145] In 1892 John Freemont Smith of Kamloops Coal Company applied for 10 acres to be surrendered from the reserve to accommodate a "highway" from his coal mine on the east boundary of the reserve to a landing on the North Thompson River, where coal could then be loaded onto a steamer for shipment to Kamloops; Smith later became Indian Agent for the Kamloops Agency and enjoyed a long career in the position.

allotment of the original reserve village (a permanent log house village) in the seasonal floodplain at Tsoqwtsoqwellqw with no serviceable road leading to the village until after 1915, the establishment of a church in our midst, the removal of several Chu Chua member families to Canim Lake, the arbitrary imposition of our surname change through assignment by the church, Indian Agency and residential school; the adopting out of our children and grandchildren, the realities of being native-born, but not a citizen of the country, and the [dis]enfranchisement of our members should they choose to join the Canadian armed forces.

With the increase after the turn of the 20th century in non-native settlement in our territory, we were restricted by the private property laws from travelling freely and camping, trapping, fishing, gathering or hunting in many of our most important areas. By the late 1930's and into the 40's we could no longer access the caribou hunt owing largely to the loss of their habitat due to the clear-cut logging of old growth stands, and also from being unable to travel and camp where we needed to in order to process our harvest. However, we remained resourceful and by the time of the Great Depression of the 1930's, we had incorporated a number of cash earning skills and seasonal jobs into our way of life, even if it was prohibited to be paid cash off reserve, by Indian Agency policy. People would hire whole families in the fruit-picking seasons, and for haying crews, sometimes in trade for goods if they could not pay us, and in later years, especially during the war years, several of our men worked for the CNR, seasonally, or for a logging show, a mill or a small mine, and were paid a wage. Many others still trapped and sold the furs to either George Fennell, who moved up just north of Chu Chua in 1909 and started a store, or to fur buyers who would come to the reserve.

Where access to wildlife was possible and appropriate, most men hunted and fished for their families and shared any surplus with others, and grazed a few cows, had gardens, and some raised, bought and sold horses. Still others hired themselves, their wagon or buggy and a team out to deliver goods from town, to the various homesteaders and enterprises situated along the river, once a passable wagon road was built to the Little Fort Ferry. In addition to the fur-bearing population reduction as a result of habitat loss to logging, the fur world-wide industry itself disintegrated in the late 1960's[146] to the extent that trapping did not afford a reliable living and had to be supplemented with other work, but by that time, we had become citizens of Canada, and were allowed to come and go from the reserve to find work, attend school or join the armed forces without losing our government issued status and community membership.

Irrespective of all these concurrent and sometimes *re*current impacts, as Simpcwemc people we kept our faith in our culture and in eachother, retained our identity, and safeguarded our history. Each successive generation of children were taught about where they came from and who they are, and particular attention was paid to language and traditional knowledge, including territorial boundaries, and important places within them. Today, we still honour the traditions of hunting, fishing, gathering, and sharing, and we keep our Elders and our children close to us, to the extent that we have our own nursery school day program in which traditions such as drumming and storytelling are taught, and in

[146] See M. Ignace and Thom, 2005.

which Elders and other experts participate. We take both children and Elders out on the land to pick berries, roots, birch bark and to speak the names of places, plants and wildlife. We visit sacred places and we share stories and lessons, and in this way we still pass on and safeguard our knowledge.

Resilience is a recurring theme in Simpcw cultural history as, after each depopulating devastation, Simpcwemc people have re-grouped, pooled their knowledge and resources, kept language, cultural, territorial and genealogical knowledge alive and retained their unique identity within the Secwepemc Nation. In the years following the establishment of the colonial government in British Columbia, and the subsequent influx of first American miners in pursuit of gold in the Interior, non-native settlement and the wholesale pre-emption of traditional homelands and territories, Simpcw identity remained vibrant and distinct.

Simpcw Archaeological Record

Archaeological inquiry concerns itself with exploring and learning about past cultures, (as well as those extant but that have undergone substantial adaptive changes), *through the examination of physical cultural or material remains*. In the particular instance of Simpcw, Tqéqeltkemc and Kenpesq't, the preponderance of house-pits (kekulis) and associated cultural depressions (cache pits, etc.), culturally modified trees, projectile points of particular stone, and other material culture as found in the archaeological record within Simpcwul'ecw, corroborate Simpcw cultural oral history.

The accumulative outcomes of investigations into the Simpcw archaeological record are several:

a) with the identification and officially recording of at least 9 main village sites within Simpcwul'ecw,[147] there is ample evidence of Secwepemc habitation (ca. 7,000-4000 B.P.), and consistent with Simpcwemc occupation for a minimum of 1800 years B.P., and likely before that.

b) that some of the well-established winter village sites in the North Thompson describe continuous traditional use until after contact, as corroborated in archival texts[148]; and

c) the archaeological record indicates that there is a definite physical site type associated with Secwepemc occupation, which is also referred to in oral histories, that indicates a distinction between Simpcw and other neighbouring ethnolinguistic groups. The archaeological record from the north east borderlands show the Secwepemc traditional large round or oval semi-subterranean kekulis and associated cache and cooking pit technologies in contrast to the surface oriented rather less permanent rectangular pole lodges of the Sekani and Dakelh and, to the east, plains-type teepee lodges of Nēhiyaw and Nakoda, and log and chinking cabins with earthen roofs, or "soddies" and the distinctive walled graves and yards of the later resident Iroquois and halfbreeds along the eastern foothills and west into

[147] See *Final Report, Clearwater Forest District Simpcw TUS*, 1998:23
[148] See W.B. Cheadle, 1863.

Tete Jaune Cache, that occur in the peripheral boundary zones demarcating Simpcwul'ecw' north-eastern boundaries.

Further there is archaeological data that show similar distinctions at the borderlands surrounding Kenpesq't between the unique semi-subterranean dwelling sites of the Simpcw people who accompanied Kenpesq't to the southern reaches of our territory, and those of the K'tunaxa, whose archaeology is quite different in its largely Plains-influenced orientation.

Based on the living capacity for and frequency of the large pit-house complexes in the Simpcw archaeological record, particularly along (originally) both sides of the North Thompson River, Muckle (1998) and others, (Hall, Mohs), agree that the pre-contact population was much larger than early post-contact estimates suggest. Further, that judging from the condition (level of preservation) of many of the sites, it is likely that these villages were in regular use up until the smallpox epidemic of 1862-63. Some of the dwelling places of our ancestors as found in the archaeological record have been identified as: *Tsoqwtsoqwellqw* – former village south of the present main village of Chu Chua;
Yeheletsen - where the Little Fort reserve is located and south along the North river;
Styellstuc – Barriere River where the ball-park is now located;
Xeleqtsetkwe – Clearwater River village;
Cstwen – Raft River village;
Stexwem – Louis Creek village;
Tskakeken – Vavenby Flats Village;
Llumin – Birch Island village/camp;
Pesqlélten – Finn Creek/ Avola village;

Extant material notwithstanding, we believe that there is an urgent need to undertake further systematic archaeological research within Simpcwul'ecw and that much in the way of information about pre-contact Simpcw culture can be brought to light as a result. We include here an excerpt from *Kenpesq't Traditional Land Use Study* (2009), as it is applicable to all of Simpcwul'ecw with respect to forming opinions regarding the archaeological record:

> *It is important to keep in mind that the archaeological record in this area is incomplete and many factors influence the research in the area including the fact that natural sedimentary processes have obliterated or hidden much of the early archaeological record...many sites are just not highly visible, such as small temporary campsites, or lithic scatters, and certain materials such as plants and artifacts made of wood and other materials that decompose rapidly may not show up at all... there has also been a lack of systematic archaeological research in the area, and much of the recent development...has occurred in locations that would have been most heavily used by pre-contact cultures, especially along old travel corridors, trails and campsite locations.*[149]

[149] See James V. Wright, *A History of Native People of Canada:* Archaeological Survey of Canada, Paper 152; see also D. Boras, M. Larsson, B.P. Wood, N. Mirau *Archaeological Impact Assessments Columbia Forest District Harvesting Areas, 2005 Field Season (2005: 187), 2006,* pp. 18-19.

SECTION III CONCLUSIONS

This section summarizes the main conclusions regarding the research in support of Simpcw First Nation strength of claim in the Project area in terms of the legal requirements as outlined in the section titled ABORIGINAL TITLE, page 29, followed by a brief outline Simpcw concerns regarding the as yet undetermined existing and potential environmental footprint of the Project, with respect to the site itself, as it can be understood to exist, and to all directly or indirectly vulnerable areas surrounding it. Finally, this section respectfully submits suggestions for further research and planning, as indicated by the gaps in existing research.

MEETING THE LEGAL REQUIREMENTS

- With additional research resources and more thorough analyses and synthesis of existing material, Simpcw presents oral historical, archival, ethnographic and archaeological data that strongly indicates long-term, stable and consistent occupation of the lands it claims as its traditional territory; Simpcw, have indeed been observed and recognized by other groups as inhabiting the territory since long prior to 1846, the year the British Crown asserted its sovereignty in what is now British Columbia.
- However, the presentation of both cultural distinctiveness and shared boundaries and resources with other Secwepemc groups could be more succinct with additional in-depth research into these features.
- In terms of continuity of occupation here since 1846, Simpcw presents reliable documentation again in the oral historical record, in the archival record, and in existing ethnographies and systematic studies producing literature addressing Simpcw culture.
- Finally, although Simpcwemc have always shared access to certain resources with their Secwepemc neighbours through the ancient protocols of reciprocity, there have been some proto- and post-contact attempts to usurp Simpcw resources, by other ethno-linguistic groups, which have been met effectively by Simpcw through a variety of acceptable defense mechanisms, and the problem thus resolved on each account; and there have been population decimations through disease, and relocations resulting from colonial reserve and assimilation policy, creating artificial demographic dynamics, and limitations to a full scale return to life on the land. However, Simpcw is able to present reliable research clearly indicating that they have been the soul stewards, rightful defenders and primary occupants of Simpcwul'ecw for a length of time reaching beyond retrievable human memory, in other words, since time immemorial.

SIMPCW CONCERNS ABOUT THE PROJECT AREA

- Three documents produced by Yellowhead Mining Inc., ostensibly describing the Project in detail were researched from the perspective of textual analyses to determine if they provided the qualitative and quantitative information their titles indicated, and thereby if they could be relied upon to inform us of the magnitude, location, scope and true footprint of the Harper Creek Project; the documents provided were the 2009 initial Harper Creek Project Description., a 2011 Yellowhead Mining Inc. web-site Harper Creek Project Description Update, and the 2011 EAO *Application*.
- As detailed in the section titled SIMPCW CONCERNS, page 9, there are a number of environmental concerns about the Project at Harper Creek that are immediately evident, not the least of which is the potential for ecological disaster in the worst case, and insidious, perhaps initially undetected, but nonetheless long lasting environmental damage in the least.
  - Numerous other concerns are the actual outcomes of increased human and vehicular traffic, blasting, earth removal, construction, product transporting and dumping, infrastructure activities and water system operation, round the clock noise and activity, and how these will affect wildlife, watercourses and plant growth surrounding the Project area.
  - The *EAO Application* is ambiguous in its language about the manner in which the mine expects to address environmental, social and cultural impacts should we experience losses in these values as a result of moving forward with the mine establishment. Further, there is even less clarity around the measures for safeguarding these values in the first instance. The entire treatment of environmental assessment, wildlife protection and preventative planning is presented in an alarmingly minimalist manner, giving considerable weight to opportunistic road-based surveys, animal track evaluation and desk-top studies, conducted by subcontractors; none of which constitutes either good science or conscientious stewardship.
  - The rhetoric in the *Application* similarly does not commit to engaging in participatory consultative decision-making with Simpcw, and does not offer suggestions as to how such a functional and imperative might look.
  - Maps and diagrams provided in these documents notwithstanding, the exact location of the mine, details of its storage and living areas, actual heavy transport and light vehicular routes to and around the site, dumping facilities and parking down below the site, other properties across the North Thompson River, and their exact locations, are still vague.

SUGGESTIONS INDICATED BY THE RESEARCH:

- YMI should be approached to provide complete clarity around addressing all of Simpcw's concerns, and these must be addressed in full participatory consultation with Simpcw.
- Any environmental, ecological, cultural, archaeological or any other research not directly involved in ore extraction should be either carried out by Simpcw, or in the very least, comprehensively monitored by appointed Simpcw members.

- Any environmental, ecological, cultural, archaeological or any other research not directly involved in ore extraction should be either carried out by Simpcw, or in the very least, comprehensively monitored by appointed Simpcw members.

COMPREHENSIVE TRADITIONAL AND CONTEMPORARY LAND USE STUDY.

A Comprehensive Simpcw Territory Land Use Study is indicated in order that the gaps in research data can be addressed. It is respectfully submitted here that such an innovative research project be modeled after the thoroughly researched and well-written 2009 *Kenpesq't (Shuswap Indian Band) Traditional Land Use Study*; inclusive of new and consolidated existing ethnographic Inquiry, archival research, genealogical, traditional ecological knowledge, and in particular archaeological, place and place name, trails and travel routes;

with particular respect to archaeological inquiry, results of extensive archaeological[150] study in close proximity to the Project area, and the resulting body of archaeological literature bears out the oral historical and ethnographic evidence that there exists in this particular region site-types of showing sacred, general domestic activity, battles, burials and winter dwellings throughout Simpcwul'ecw, including its shared areas, which clearly depict Interior Salishan cultural occupation well into the Kamloops phase (1800-200 BP). Within the Project area, Simpcw know of sites of great antiquity, some of which may not yet be officially recorded with the Archaeology Branch, indicating that there is an urgent need to undertake further more comprehensive systematic archaeological research within Simpcwul'ecw and that much in the way of information about pre-contact Simpcw culture can be brought to light as a result.

- This study should also provide a consolidation, analysis and re-organization of the somewhat disparate existing and additional research material in the Simpcw archives, housed in a larger more user-friendly, exclusive venue, with greater reliance on electronic storage. In addition, the study should conduct a needs assessment with respect to the safe guarding of Simpcw cultural and social values. Finally this multi-faceted undertaking should also be designed to facilitate the permanent commission of the Simpcwemc Genealogical Records to electronic recording and safe storage for future use.
- There remains a considerable amount of research yet to be conducted, in order to address gaps in existing data, and to collect material that completes a reliable literature review particularly into the areas of colonial and post confederation government policy regarding citizenship, land and reserve assignment and modification, Kamloops Indian Agency policies and its autonomous decision-making. Of particular importance here are church and state relationships and intergenerational residential school influences and impacts on Simpcw population distribution and cultural change and resilience. In addition, there are a number of more recent publications

[150] See Robert J. Muckle *Archaeological Resources in Wells grey Provincial Park: An Overview, Inventory and Preliminary Impact Assessment Report, 1987*; also in this report's "Annotated Bibliography" see Stryd, Richardson, Wilson, and others.

examining the origin and dates of the earliest disease epidemics that may predate those that were transmitted from either the coastal regions or the southern Plateau region. The more clearly we understand the effects of these very early population reductions (possibly as early as 1781 in the northern plains, and within months in the Yellowhead and Tete Jaune Cache areas)[151], the more likely we may be able to address remedial survival measures taken by particularly Tqéqeltkemc, who were in regular contact with Plains groups in the operation of long standing trade networks.

- In addition, archival written records describing Simpcwemc culture must be more comprehensively researched in the areas of territorial boundary sharing and maintenance, genealogy, and very early relationships in the fur trade in both the south (Thompson's River Post) and in the north east (Jasper House), with the NorthWest Fur Company, which would pre-date that with the Hudson's Bay Company, and with any other early Russian or Russian-intermediary trading partners.

[151] See J. Nisbet, *Sources of the River: Tracking David Thompson Across Western North America*, 1994.

FOOTNOTES

[1] (Draft) *Application Information Requirements for the Harper Creek Copper-Gold-Silver Project February* 2011,(i),
[2] *Yellowhead Mining Inc. Harper Creek Copper-Gold-Silver Project Updated Project Description* ("Update") January 2011:30
[3] *Ibid, Application,* p.6
[4] ibid, *Update.*
[5] *ibid, Application, p.30*
[6] *Ibid, Update,* p.29.
[7] *Species At Risk Public Registry,* (SARA) ,*http://www.sararegistry.qc.ca/default_e.cfm*
[8] Ministry of Forests Kamloops Timber Supply Area *Socio-Economic Analyses*, Section 6, 1995, p.44
[9] *Plants of Southern Interior British Columbia*, R. Parish, R. Coupé and D. Lloyd, et al, 1996, pp. 11-14.
[10] This report, under *Biogeoclimatic Zones*, p.39
[11] *ibid, Application*, p.6.
[12] BC Parks website http://www.env.gov.bc.ca./bcparks/explore/parkpgs/dunn_peak/
[13] CNR, 1985
[14] *ibid, Application*
[15] *ibid,*
[16] "Clearwater FD TUS", 1998
[17] *Ibid, Application*, p.6.
[18] *Ibid, Application,* p.7
[19] *ibid*, p.10
[20] Ibid, p.37
[21] *Shuswap Stories*. British Columbia Indian Language Project, R. Bouchard and D. Kennedy, 1980
[22] *Secwepemc Cultural Knowledge of Select Species at Risk* Prepared for INAC, N. Markey, M. Ross and S. Clough, 2005
[23] *Application*, pp. 36-38.
[24] Keddie (1971), Mohs (1984), Muckle (1987), Richards (1981 & 1982), Robinson & Martin (1982), Simonsen (1972), et al.
[25] *Ibid, Application*, p. 7.
[26] *Update*
[28] selected data from arising from material gathered for the 1984-1989 *CNR Twin Tracking Project*, Boelscher 1989; *Simpcw/Clearwater Forest District Traditional Use Study,* 1998; *Robson Valley Terasen Gas Traditional Use Report;* 1998, and *Kenpesq't Traditional Land Use Study 2009:* also see *History and culture of the North Thompson People,* Nathan Matthew and Marie Matthew, 1978.
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[46] *HBC Archives –Spokane House Report 1822-23*, J. McLeod., *in* Alliance Report, Boelscher, 1989.
[47] James Teit, *The Shuswap,* 1909
[48] *ibid, Alliance Report,* Boelscher, 1989
[49] Turner, Nancy J. and Palmer, Gary in the Annotated Bibliography appended
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[52] *Simpcw First Nations Interest and Proposed Contribution to Mount Robson Provincial Park's Management Plan, 2009.*
[53] *Simpcw First Nation 2005 Report on Secwepemc use and occupation of the Tete Jaune Cache to Jasper area,* M. Ignace 2005:16, 19.
[55] M. Ignace 2005, *ibid*, p.20.
[57] *Delgamuukw v. British Columbia*, [1997] 3 S.C.R. 1010, at para. 143
[58] 2005 SCC 43 (*"Marshall; Bernard")* at para 58.
[59] *Ibid,* at para 61-65
[60] Michael Kew, perscomm. 1996; also Banks, 2007.
[61] *The Memorial to Sir Wilfrid Laurier 1910*, in the Archives of Secwepemc Cultural Education Society and Museum, Tk'emlups.
[62] Paraphrased from Joe Jules' statement in *Simpcw First Nation Community Plan Brochure*, p.24.
[63] Paraphrasing the *Memorial to Laurier*, 1910.
[64] Simpcw, Joe Jules, *perscomm,* March 2011.
[65] *The Memorial to Laurier, 1910.*
[66] M. Boelscher, *Field Notes*, 1985-86.
[67] James A. Teit, *Memoirs of the American Museum of Natural History,* Reprint from Vol. 2, Part 7 of the Jesup North Pacific Expedition, New York, G.R. Stechert & Co., 1909
[68] Teit, 1909; Boelscher 1984- 1992; Ignace 1992, 1999, 2005; Kuipers 1974 and 1989; Muckle 1988, Mohs ; Bouchard & Kennedy 1995; Simpcw Elder's Interviews 1989; Hudson's Bay Archives – *Thompson's River Post Journals* and *Alexandria Post Journals*; G.M Dawson 1891; Fisher, 1977 ; Palmer, 1975 ; Ray, 1939..
[69] *Map Showing the Shuswap Territory*– Teit, 1909, Appendix
[70] *Ibid,* Boelscher, *Field Notes.*
[71] *Secwepemc Cultural Knowledge of Select Species At Risk*: Appendix 6, 2005:
[72] *Ibid,* James A. Teit, 1909,p. 471
[73] *The Spiral Road*, James. L. Swanson, Banff AB. 2002: retrieved from, ttp://www.spiralroad.com/sr/pn/index.html
[74] *Perscomm*. Marianne Ignace, as recorded during an interview with Simpcw Elder, Chris Donald, 1985.
[75] *Ibid,* James A. Teit, 1909, p. 471; also see Simpcw Territorial Map, Fig.1
[76] Ignace and Thomson, *ibid*
[77] *Secwepemc Cultural Knowledge of Select Species At Risk*, 2005, p.22
[78] *Perscomm,* Joe Jules, Simpcw, 18, April, 2011.
[80] Text of the *Memorandum of Agreement made in duplicate at Windermere, District of [ ] Kootenay, Province of British Columbia:, 27 September 1985 File #1398* (Windermere Agreement), between the Kootenay (*K'tunaxa)*, the Shuswap Indian Band *(Kenpesq't)*, and the Stonies [*sic*], of Morley , Northwest Territories [AB]
[82] James A. Teit, 1909 p. 471
[83] Marie Matthew, 1986a, *Introduction to the Shuswap People*, p. 15; also see Teit, 1909:557; Dept. Indian Affairs, 1881:193; O'Reilly, 1881b.

[84] *Ibid,* Teit, p.454.
[85] *Ibid,* Teit
[86] *ibid,* Teit, p.548
[87] *ibid, Teit*
[88] Boelscher Field Notes (MFBN) Anthropology Transcripts, 1985.
[90] Teit, 1909:227and 1900:293
[91] *Existing Maps of the Aboriginal Territories of the Shuswap Nation,* Marianne Ignace, 1989:103-108
[92] *Ibid,* quotes from Simpcw Elder Chris Donald's 1989 Interview, pp. 106-107
[93] Brian R. Schefke, *An Environmental History of the Hudson's Bay Company's Fur Trade in the Pacific Northwest: a Thematic Overview*, April 2004
[94] Ignace and Thomson, *ibid*
[96] *Ibid,* Ignace, 2000.
[97] Teit, 1909:542
[98] *Simpcw Oral Histories, Teit, Ignace, Thompson and Ignace, Boelscher, Muckle, Mohs.*
[99] Teit, 1909:572
[100] Fraser, Simon *Letters & Journals of Simon Fraser 1806-1808* (Toronto, 1961); Thompson and Ignace, 2005:17
[101] David Thompson, *Map of the North-West Territory of the Province of Canada, from Actual Survey Notes during the years 1792-1812.*
[102] *Final Report, Clearwater Forest District Traditional Use Study within Simpcw Traditional Territory and the Secwepemc Nation*, March 1998. ("Clearwater FD TUS")
[103] *Plants of Southern Interior British Columbia*, R. Parish, R. Coupé and D. Lloyd, et al, 1996, pp. 11-14.
[104] This report, under Biogeoclimatic Zones, p.37
[105] *Biogeoclimatic Ecosystem Classification of British Columbia Appendix 3, 1999*: http://www.env.gov.bc.ca/wld/documents/wrp/wrt6/appendix3.html
[106] *Plants of the Southern Interior British Columbia*, 1996:18
[107] *ibid, Biogeoclimatic Ecosystem Classification of British Columbia Appendix 3, 1999*
[108] Special Report Series 6 Ecosystems of British Columbia, 1991:
[110] *Kamloops TSA Socio-Economic Analysis*, Economics and Trade Branch, BC Ministry of Forests, 1995:p22
[112] *Special report Series 6 Ecosystems of British Columbia*: 1991, D. Meidinger and J. Pojar, BC Ministry of Forests.
[114] A. Ray, 1930
[115] *The Shuswap(Secwepemc)* [Draft],Marianne Boelscher Ignace *in Handbook of North American Indians,* Washington DC, Smithsonian Institution 1994:21.
[116] See for instance the description of building marten/fisher traps as briefly described by Sam Joseph, November 07, 1984, interviewed by Gordon Mohs, for *Elder Interview Transcripts, The Alliance of Tribal Councils: North Thompson Band: Sam & Angelique Joseph*, pp. 105-111.
[117] *A Brief Description of the North Thompson Shuswap Culture History*, Nathan and Marie Matthew, Simpcwemc, Simpcw First Archives, 1978:16
[118] Franz Boas *The Shuswap. Part IV, sixteenth report of the British Association for the Advancement of Science,* Leeds, 1890:637 and Ignace 1994:21. Note: Traditionally, kinship was reckoned through the father's line, particularly in the assignment of names for boys; however rights to country and access to the relevant resources was reckoned through the maternal line.
[119] James A. Teit, 1909, *ibid*
[120] Cheadle, W.W. 1931, *Cheadle's Journal of a Trip Across Canada 1862-63*, p.245
[121] Nancy Jules, *Interviews North Thompson Indian Band TUS,* 1998
[122] *ibid,* Teit, 1909

[123] *Ibid,* Teit, (also see Milton and Cheadle, Kane, et al)

[125] Kujit, I. 1989, *Subsistence Resource Variability and Culture Change during the Middle-late Prehistoric Cultural Transition on the Canadian Plateau.* Canadian Journal of Archaeology 13:97-118
[126] M. Boelscher, *Field Notes –Simpcw Elders Oral Histories*, 1985-86

[127] Teit, 1909;

[128] B. Compton, *Secwepemc (Shuswap) Botanical Terminology,* (Draft) 1990.

[129] See for instance *Simpcw Elders Chris Donald and Lizette Donald Interview Transcriptions*, interviewed by M. Boelscher, 1985-1986

[130] *Final Report Clearwater Forest District Traditional Use Study within Simpcw Traditional Territory*, 1998: pp.51-52.

[131] See, for instance, John McLeod, *Thompson's River Post, Journal Notes*, September 1823.

[132] Hudson's Bay Archives, Thompsons River Post, New Caledonia District, also Okanagan – Thompsons River Returns, 1821-1847

[133] *Ibid, Simpcw Oral Histories - Chris Donald and Lizette Donald*, 1985-1986

[134] Paraphrased from Kenpesq't Elder Audrey Eugene, *Kenpesq't Traditional Land Use Study*, 2009:127

[135] See Annotated Bibliography for references for Archibald MacDonald, John Tod, Alexander Anderson, John McLeod, The Overlanders, Milton & Cheadle, Paul Kane, Fr. DeSmet, and others.

[137] A.J. Ray, *Diffusion of Diseases in the Western Interior of Canada, 1830-1850, in Geographical Review,* 66(1976):139-157; and R. Boyd, *Pacific Northwest Measles Epidemic of 1847-1848*, Oregon Historical Quarterly, 95, no. 1, (1994): 6-47; and R.M. Galois *Measles, 1847-1850 – The First Modern Epidemic in British Columbia, in* BC Studies, no. 109, Spring 1996: 31-43.

[138] R.M. Galois, 1996: 40-41

[139] Elder Chris Donald in *M. Boelscher Field Notes*, 1985-86, held at Simpcw Archives; while it bears more detailed research, this incident may be the one described by Cheadle in his 1863 journey notes, regarding the strewn bodies of Simpcw villages along the North River.

[140] L. C. Hamm, *Shuswap Settlement Patterns,* Master's Thesis, Dept. of Archaeology, Simon Fraser University, 1975.

[141] Marianne Ignace, *Anthropological Expert Evidence Report*: 1995:13-14.

[142] Celia Haig-Brown (Vayro), *Resistance and Renewal*, 1988; also see *Behind Closed Doors: Stories from the Kamloops Residential School*, Agness Jack, 2006, and *Residential Schools, a Chronology,* 2010, retrieved online from piyakootihi.communityofficeonline.com ; also see *The Kamloops Residential School: Indigenous Perspectives and Revising Canadian History*, Jenna Foster, UBC, Honours Essay, 2010.

[143] *Simpcw Road Right-of-Way Report*, UBCIC Research Department (Specific Claims), undated but originated after 1992. These four original reserves are: North Thompson and Canoe Lake (main reserve) 3220 acres, with smaller fishing stations at Louis Creek, 8 acres; Little Fort (Nehelesten), 5 acres; Barriere River, 6 acres; and the fifth, Boulder Creek with 640 acres.

[145] M. Ignace and D. Thomson, 2005.

[146] *Final Report, Clearwater Forest District Simpcw TUS*, 1998:23

[147] W.B. Cheadle, 1863.

[148] James V. Wright, *A History of Native People of Canada:* Archaeological Survey of Canada, Paper 152; see also D. Boras, M. Larsson, B.P. Wood, N. Mirau *Archaeological Impact Assessments Columbia Forest District Harvesting Areas, 2005 Field Season (2005: 187), 2006,* pp. 18-19.: Robert Muckle (1988) concurs with this in his analysis of the Simpcw archaeology in that "much of the study area is unsurveyed archaeologically... a small amount of the sites are recorded, and less than 3% are excavated".

[149] Robert J. Muckle *Archaeological Resources in Wells grey Provincial Park: An Overview, Inventory and Preliminary Impact Assessment Report, 1987;* also in this report's "Annotated Bibliography" see Stryd, Richardson, Wilson, and others.
[150] J. Nisbet, *Sources of the River: Tracking David Thompson Across Western North America*, 1994.

ENDNOTES

[27] 1846, for the purposes of this report refers to the date upon which the British Crown asserted its sovereignty within BC.

[35] Of note here is the Indian Agent of the time, John Freemont Smith, whose entrepreneurial spirit facilitated his personal acquisition of the coal mining operation at Chu Chua, which required pre-emption and cut-off lands from the reserve, as well as disruption of water courses, archaeological sites, and ecologies, and the building of roads and bridges, blasting, and extraction-related landscaping, erection of buildings and increased traffic throughout the village and reserve.

[36] Simpcw Elder George Sisyuluc (*c.* 1840-1918) was Simpcw member the late Ida William's paternal grandfather and spoke often of the meetings with Teit
[41] As a pseudo-academic writer Balf's works are notorious for not including her sources, but where they are verifiable, she is useful in providing leads to dates, names and other possible sources.
[43] This episode in Simpcw history is discussed in greater detail in this report below, under *Post Contact Life in Simpcwul'ecw.*

[45] "10 to 40 leagues" would translate roughly as 30 to 120 miles.

[54] In a time when intermarriage between Simpcw and Catholic born French-Canadian Cree and Iroquois half-breeds was increasing, children were known by their father's either first or surname; when priests came through an area, and baptisms were performed, a further supplanting of Franco-Catholic names, and a decrease in Secwepemc names was evident in the resulting records; however, Simpcw elders kept many of their family names through regular use, and many of those names maintained currency well into the 20th century, and are included in Elder's genealogical memory (see Simpcw Genealogical Charts).

[56] In particular, see the information provided by Xavier Eugene, LaVerna Stevens, Alice Sam, et al, *STLUS* quotes on pages 5&6.
[79] Teit corroborates this in his discussions of trade and garment manufacture, 1909.

[81] Simpcw further assigned names for the sub-groups of Yũ'nehana, according to their locations, in relation to our own, thus: the people living above us on the Fraser River, we called *"Steka'lltxemux"*, and those of Alexandria, or the farthest from us, we referred to as *"Stkema'ksemux"*.

[82] Inter-group marriage occurred to a limited extent between Simpcwemc and non-Secwepemc, as seen in boundary communities such as Soda Creek, Jasper House, K'tunaxa and Lillooet, and with some Tsilhqot'in to the far west, and Okanagan in the far south, to a lesser degree.

[89] *Ibid* MFBN, 1985; Mary is the grandmother of Catherine Louis, b. 1869-d. 1950, who married Abel Jules b.1858-d. 1910; Catherine became an influential, multi-lingual and highly educated Elder, who learning from her Elders,

passed on much of the cultural knowledge to her own children and other members, and even acted as a mid-wife and nurse throughout Simpcwul'ecw for much of her life.

[95] *Ibid*, p.105: Ignace also points out that the long relationship between Simpcwemc and Cree, "was, at best, ambiguous" as at some points in history there was definitely blood spilled; however, generally, the later years (1870's and onward) were marked by more inter-marriage and mutual assistance. The one major exception to this is the story of *Pitel* or Peter "One Eye", baptized Fidele Moyis, and was a grandfather to Simpcw Elder Chris Donald. *Pitel* was kidnapped around 1870 by some Cree and taken to their homelands east of Jasper House, but escaped and made it home to *Tsoqwtsoqwellqw.* Also see Marianne Ignace, PhD. *Anthropological Expert Witness Report re: R. v. Denault et al, .R.v. Lebourdais et al,* 2000:30.

[109] It should be noted here that recently this zone in particular has suffered extensive losses not only from logging, and an absence of natural fire, but from the subsequent ravages of beetle and larvae infestations, resulting in the near extinction in many mature sites, of specifically ponderosa pine in the lower elevations.

[111]The yew tree is a coniferous species of great cultural significance to us, as it was the primary provider of material used in bow-making, among other important functions, such as a highly prized trade item to groups whose country does not produce the species.

[113] The material in this section is largely represented here through our knowledge, and summaries of Elder information. It is however, corroborated by academic writing, and is so denoted in the text through footnotes.

[124] Possibly a blue-green nephrite or jade type stone, used for pipes, axe heads, and pestles by Secwepemc, specifically Simpcw, described by Elders, and as found in the archaeological record.

[136] Some of our ancestors spoke several languages, and children spoke fluent Secwepemctsín, as well as Anishnabe, Chinook, and michif, as they were the dominant trade languages of the region and period.

[144] In 1892 John Freemont Smith of Kamloops Coal Company applied for 10 acres to be surrendered from the reserve to accommodate a "highway" from his coal mine on the east boundary of the reserve to a landing on the North Thompson River, where coal could then be loaded onto a steamer for shipment to Kamloops; Smith later became Indian Agent for the Kamloops Agency and enjoyed a long career in the position.

APPENDICES

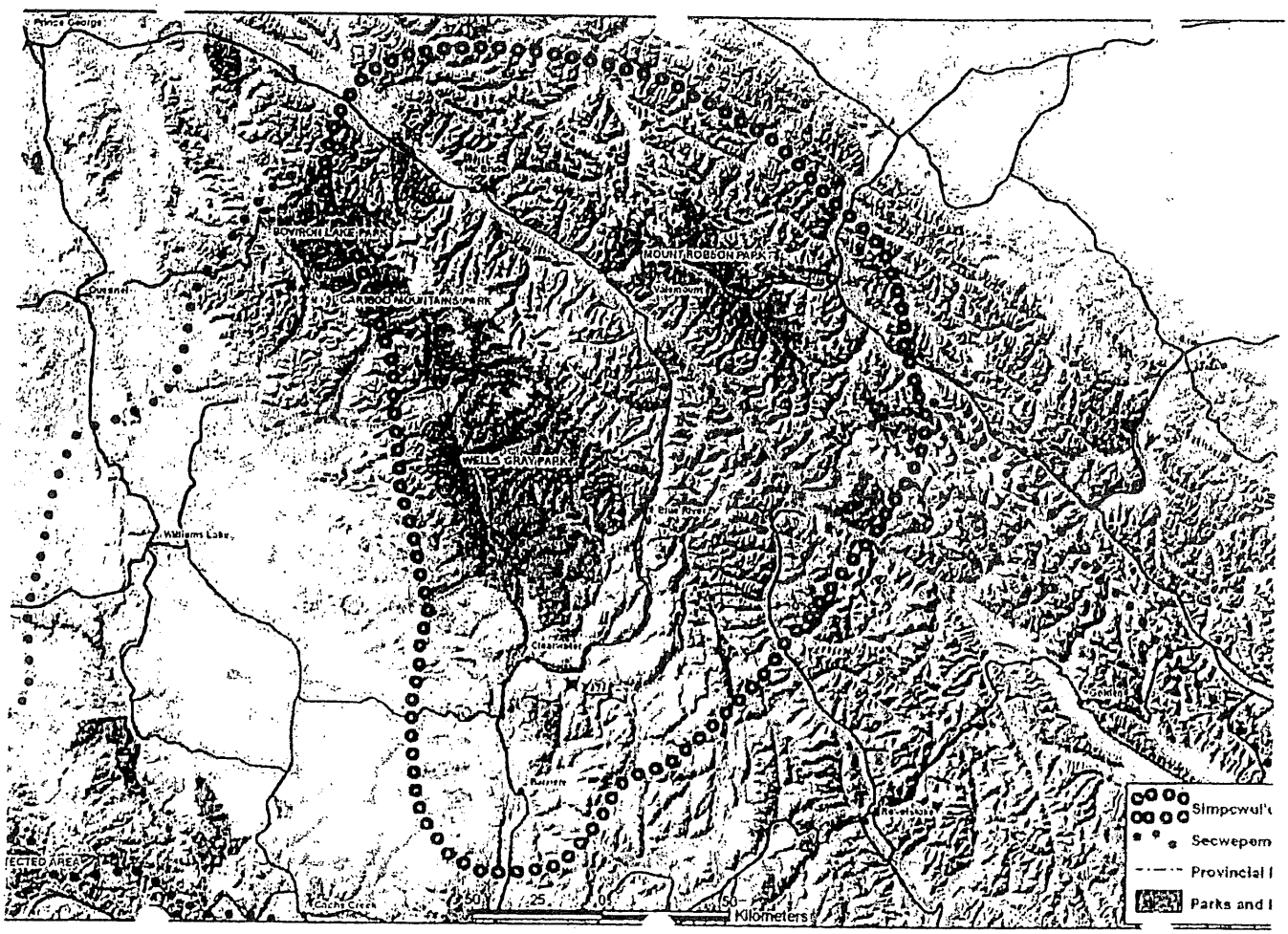

FIGURE 1 SIMPCWUL'ECW - SIMPCW FIRST NATION TERRITORY

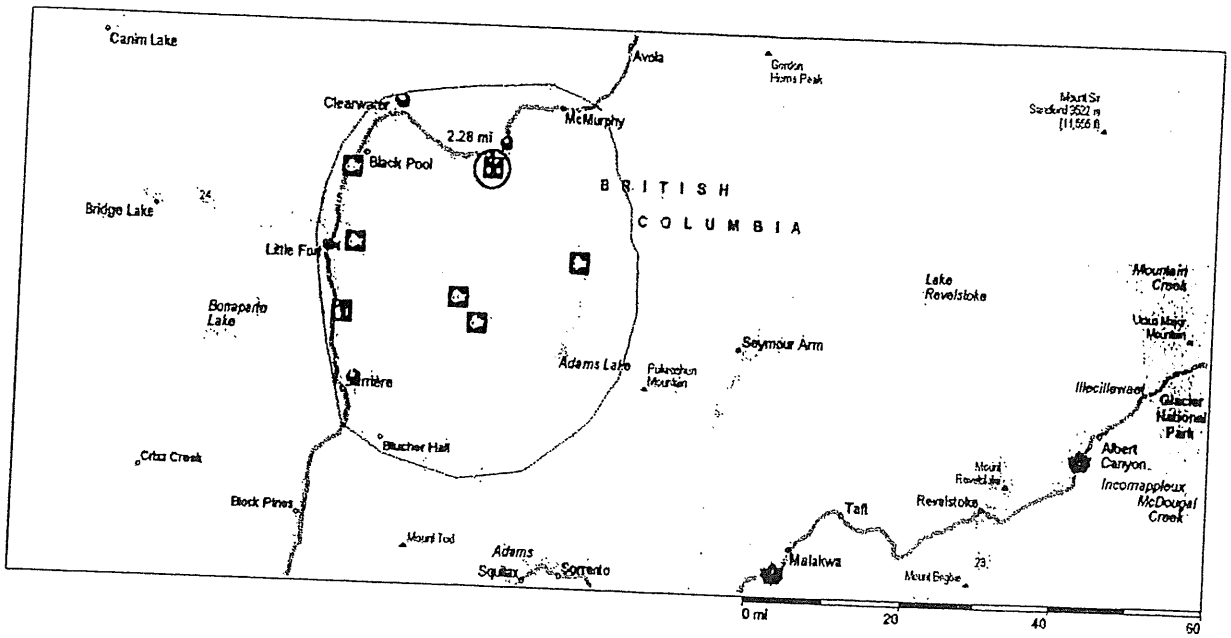

FIGURE 2 HARPER CREEK PROJECT ESTIMATED POTENTIAL IMPACT AREA

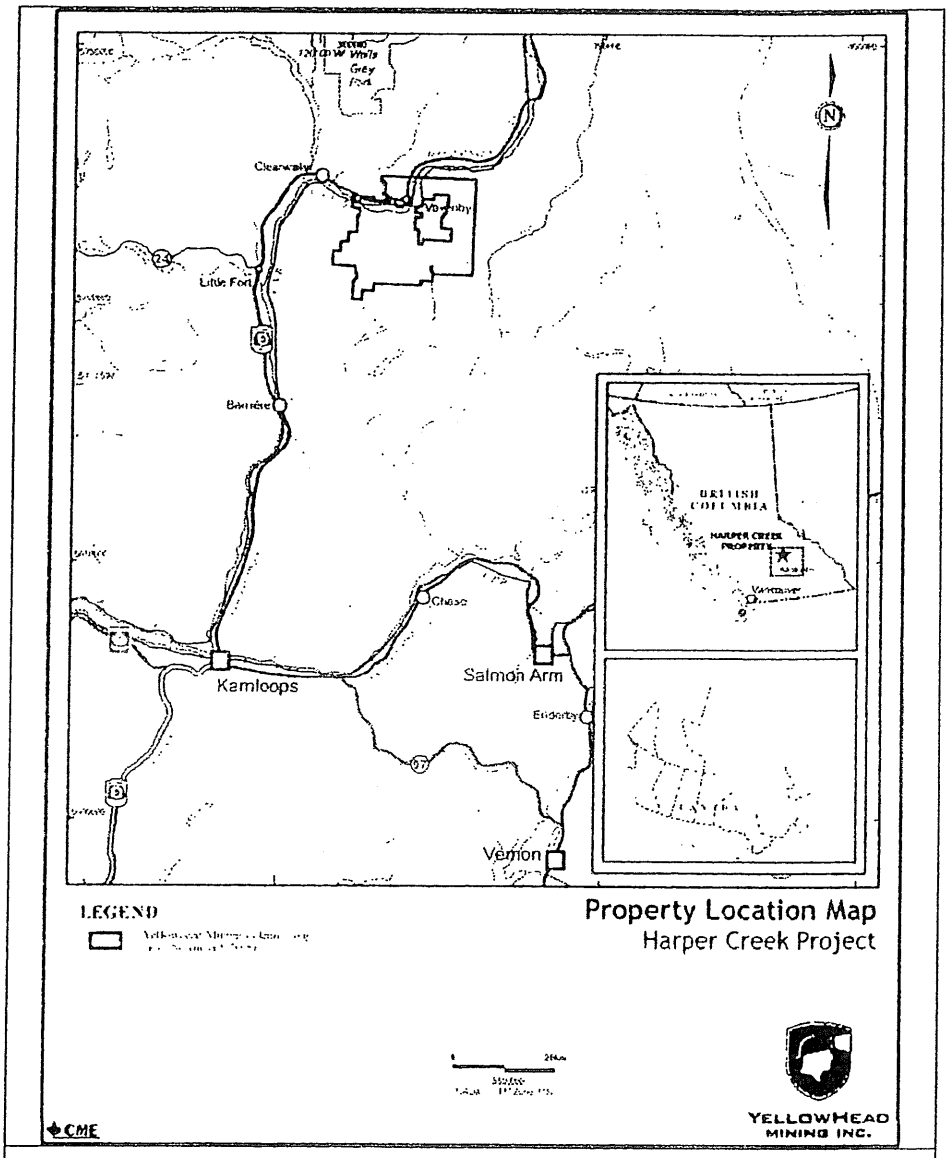

Figure 1: Location Map of the Harper Creek Deposit near Kamloops, B.C.

FIGURE 3 YELLOWHEAD MINING PROPERTY LOCATION MAP

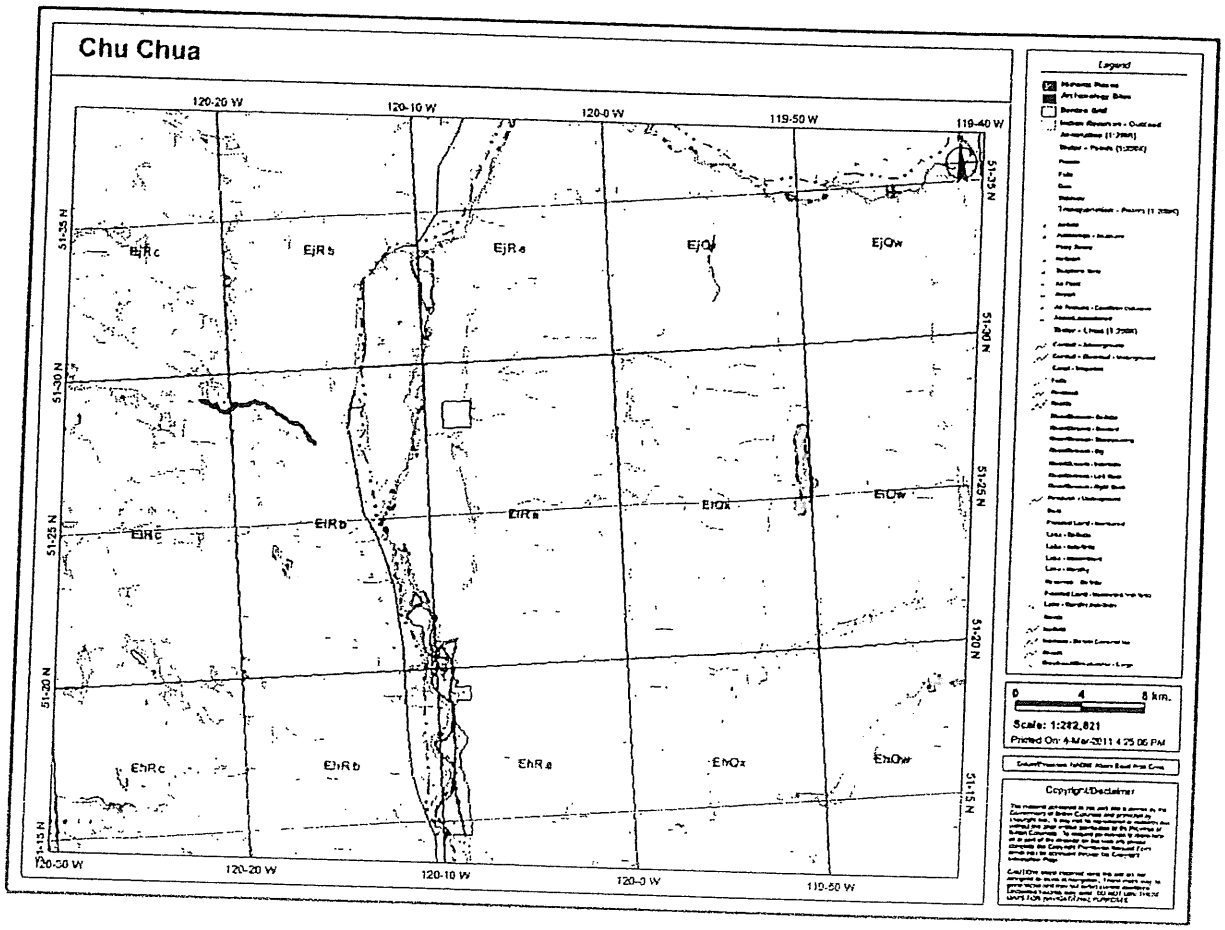

FIGURE 4. CHU CHUA ARCHAEOLOGY BRANCH BORDEN GRID SHOWING SELECTED SITES

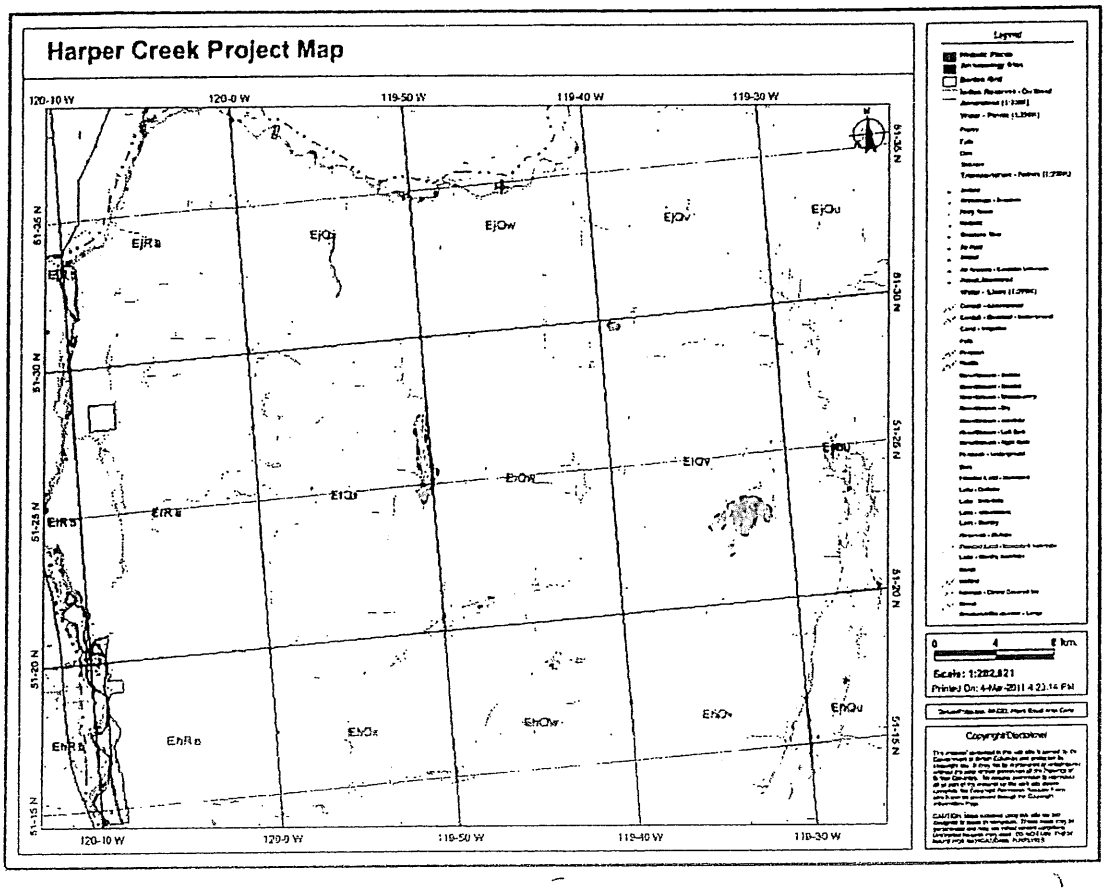

FIGURE 5 HARPER CREEK PROJECT AREA ARCH. BR. BORDEN GRID SHOWING SELECTED SITES

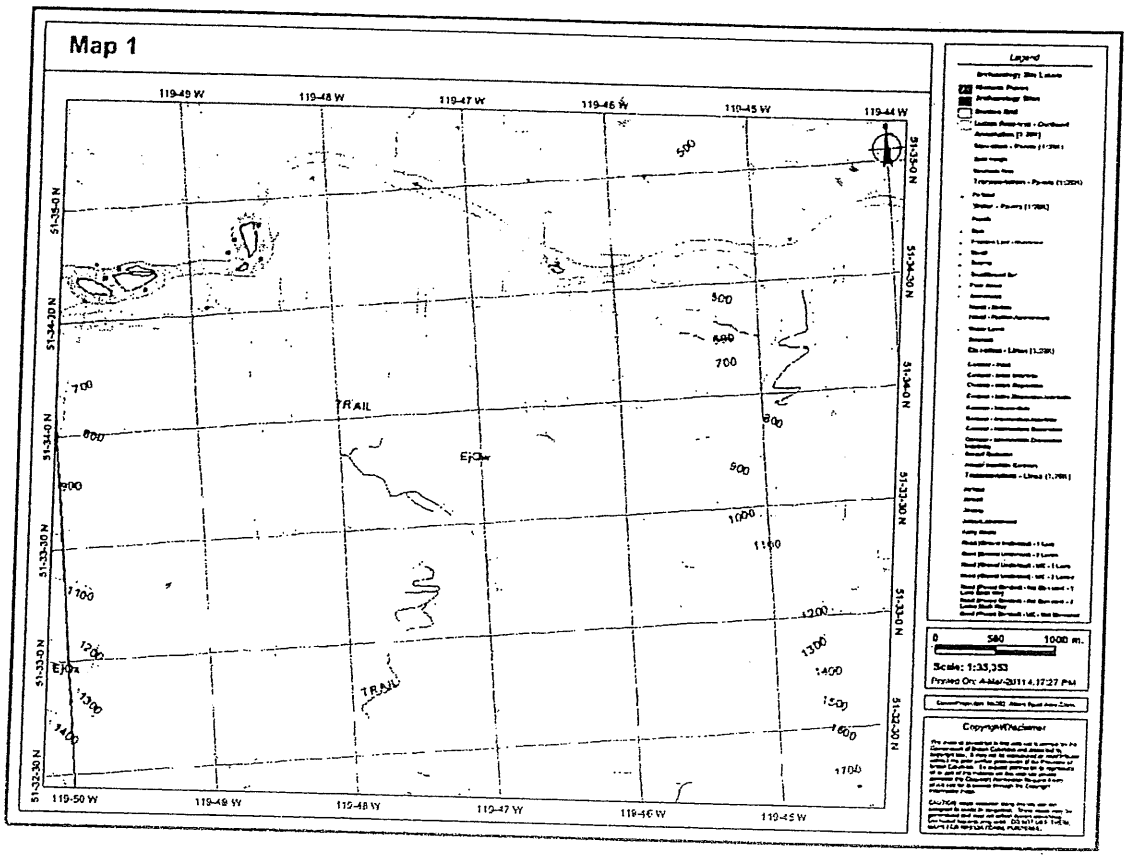

FIGURE 4 ARCHAEOLOGY BRANCH BORDEN GRID -CLOSE-UP OF HARPER CREEK MINE AREA SHOWING TRAILS, CREEKS AND SOME SITES ALONG NORTH THOMPSON RIVER FLOOD PLAIN

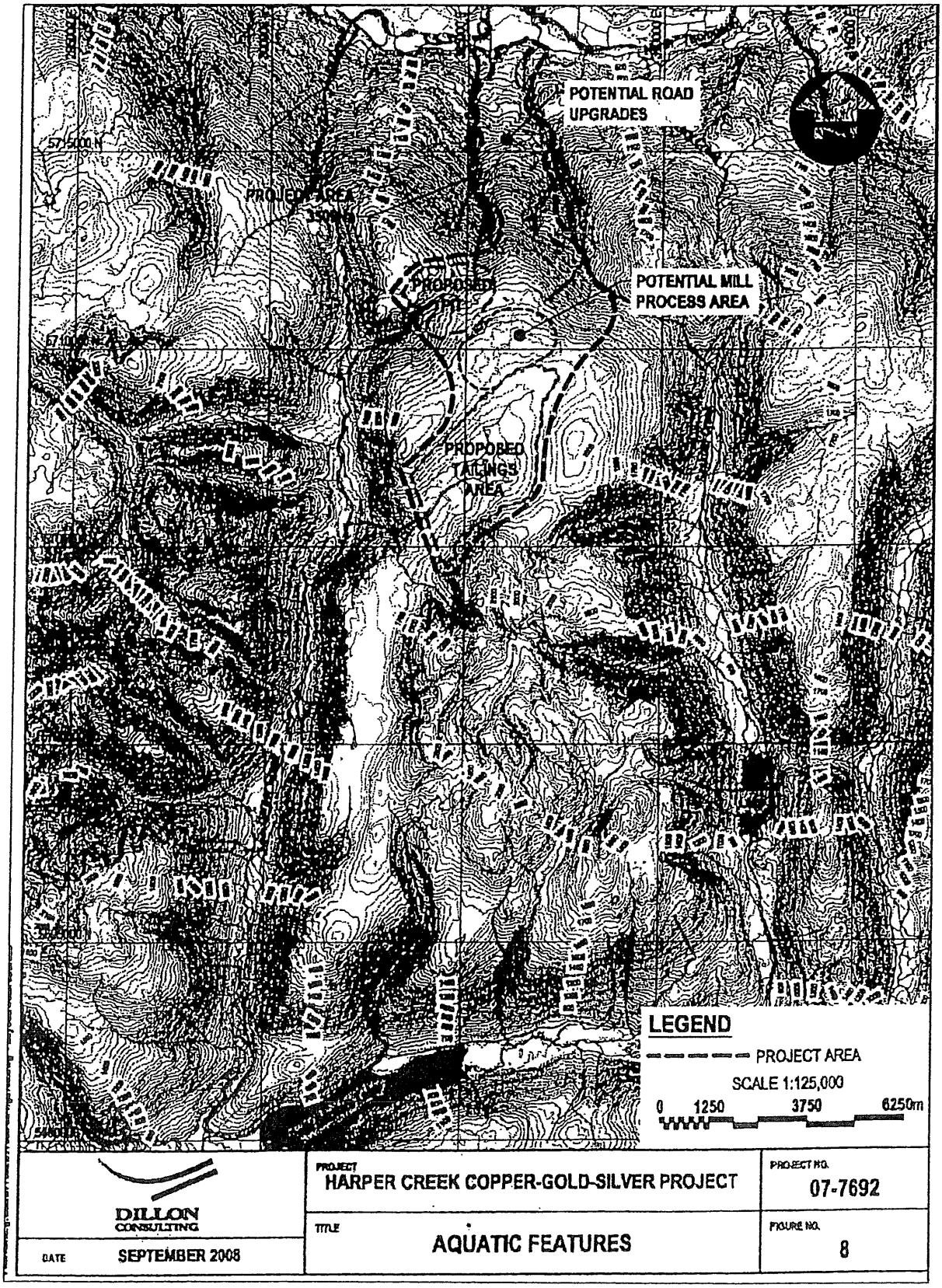

FIGURE 7: YMI HARPER CREEK TOPOGRAPHIC MAP SHOWING WATER COURSES IN PROJECT AREA

FIGURE : 8 SENSITIVE ECOLOGICAL AREAS NEAR PROJECT AREA ALONG SHORELINE OF NORTH THOMPSON RIVER

FIGURE 9: SENSITIVE ECOLOGICAL AREAS NEAR PROJECT AREA ALONG SHORELINE OF NORTH THOMPSON RIVER

Secwepeme Territory as Documented by James Teit (1909)

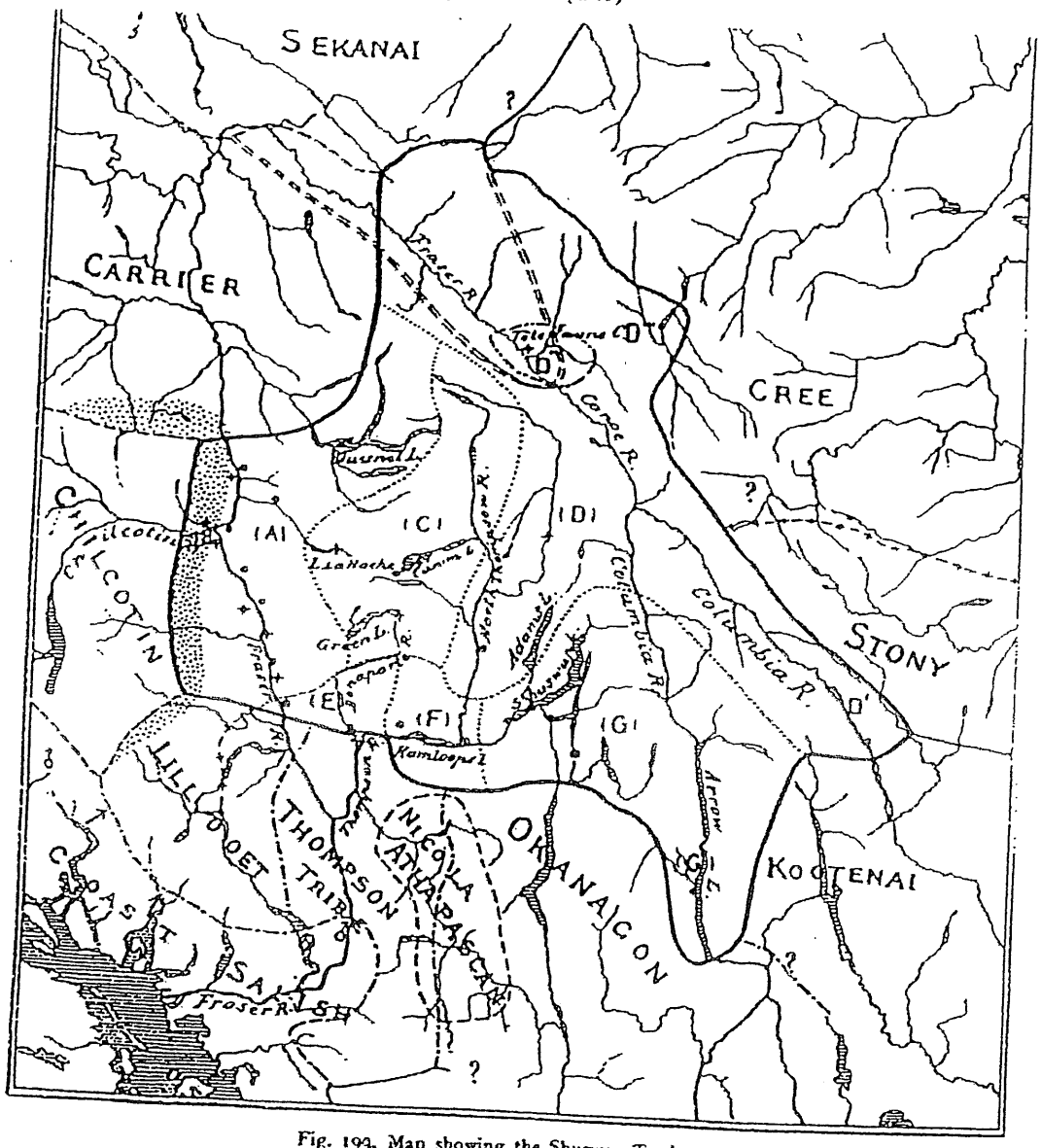

Fig. 199. Map showing the Shuswap Territory.

A, Fraser River Division.
B, Cañon Division, territory now largely occupied by the Chilcotin.
C, Lake Division.
D, North Thompson Division.
D', Kinbasket.
D'', Former territory of the Iroquois Band.
D''', Shuswap, Cree, and Iroquois mixed.
E, Bonaparte Division.
F, Kamloops Division.
G, Shuswap Lake Division.
G', Arrow Lake Band.
⊙, Villages.
+, Former villages.

FIGURE 10 JAMES TEIT 1909 MAP OF INTERIOR PLATEAU PEOPLES SHOWING SECWEPEMC NATION TERRITORY