

The Communities Speak:
Tsq'escen'
Stswecem'c/Xgat'tem
Xat'sull and T'exelc

JANUARY 2006

FREE

Lexey'em

-to tell a story-

A source of information and discussion for all residents of the Cariboo from the Northern Secwepemc to Qelmu'cw

Tsq'escen'



Canim Lake Band

Stswecem'c / Xgat'tem



Canoe/Dog Creek



Soda/Deep Creek

T'exelc



Williams Lake Band

B.C. Presents Its View on the Declining Mountain Caribou Herds

Read more about it on page 8 in
the NStQ community section .

- Louie Emile -
A Canim Lake Veteran



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NStQ Taxation Negotiations in Vancouver

By Cary Morin
December 19th, 2005

The Northern Secwepemc to Qelmu'cw held negotiations in Vancouver on December 15th and 16th of 2005. The first negotiations were held at INAC on Melville Street in Vancouver while the second set of negotiations were held at the Vancouver Friendship Center on East Hastings.

The NStQ tabled four chapters—*forestry, health, education and taxation.*

On the first day of negotiations, forestry and taxation were negotiated concurrently at INAC headquarters. Substantial progress was made on the forestry chapter. In addition, NStQ, British Columbia and Canada presented their interests on taxation.

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Photos taken by Ben Nelson

Assembly of First Nations (AFN) Settles Residential School Class Action Lawsuit

By Cary Morin
December 8th, 2005

The Assembly of First Nations—the national organization representing First Nations citizens in Canada—have reached a settlement with Canada in their class action lawsuit. The deal was publicly announced in Ottawa by the Deputy Prime Minister.



Photo taken from the AFN website

According to David Patterson, who represents many residential school survivors in the Cariboo Chilcotin region, the agreement was the result of five months of negotiations, which took place in Toronto, Saskatoon, Edmonton, Calgary and Vancouver between the government, the churches, survivor representatives and the Assembly of First Nations.

AFN National Chief Phil Fontaine has called it a major victory and vindication for all residential school survivors and their families. In addition, Fontaine stated that, "While no amount of money will ever heal the emotional scars, this settlement package will contribute to the journey on the path to healing — not only for all residential school survivors, but for their children and grandchildren. For they too, have suffered and witnessed the affects of this abuse."

Continued on Page 6...

NStQ Treaty

The NStQ Negotiate Taxation

...Continued from Last Page.

Canada began by presenting two types of agreements that could stem from treaty but would not be included in the constitutionally-protected treaty document itself—Tax Treatment Agreement (TTA) and a Tax Administration Agreement (TAA). Rather than tax exemption for transactions on Indian Act reserve lands, the federal negotiators see the Northern Secwepemc te Qelmucw paying taxes on all lands. However, the proposed NStQ government could collect income taxes and GST accumulated on NStQ title lands. Under their proposed system, any GST or income taxes that we would collect would be subtracted from Canada's Personal Income Tax (PIT) room. The tax room collected by the NStQ would still ultimately be administered by the Canada Revenue Agency at no charge to the NStQ. In addition, there would be no double tax burden to any NStQ. The key term, however, is "harmonization." According to Canada, the taxes we pay would be harmonized with the current systems and approaches as Canada stated that they are unwilling to give up its jurisdiction over the area of taxation.

The benchmark for the amount of tax room that would be yielded to the NStQ government would be 75% or 95%, with 95% being the predominant number. In addition, this new system of yielding tax room would replace the section 87 Indian Act tax exemption, phasing it out over a period of 10 to 12 years—8 to 10 years for the GST and 10 to 12 years for income tax. Canada indicated a willingness to negotiate either of those timeframes.

While the provincial negotiators interests were similar to those of Canada, their offer to share 50% of the PST and provincial income tax accumulated on NStQ title lands fell significantly short of the percentage hinted at by Canada.

After hearing Canada and BC's interests, the NStQ presented their interests on taxation, stating that the NStQ highly values tax-exempt status and would be unlikely to hand over jurisdiction without more on the table.

The taxation chapter remains a ways away from completion, as several issues remain to be negotiated. The chapter tabled by the NStQ was only a partial chapter. More negotiations will follow.

On another note, at noon, Steven Point—Chief Commissioner of the BC Treaty Commission—addressed the NStQ treaty team. He commended everyone for their hard work towards settling a treaty and for continuing the fight to clarify section 35 aboriginal rights. Steven Point is from the Sto:Lo Nation, who are also in the BCTC treaty process.

My Farewell

By Frances Supernault
January 5th, 2006



It's been an experience being part of the Treaty Team at the Cariboo Tribal Council Treaty Society. I have enjoyed the time I have spent working with and getting to know Robert, Donnell, Cary, Valerie and Britta. Sara was another story... I had worked with her when she was working for T'(l)exelc. We had already gotten to know each other and having her already at the Treaty Society when I joined the team was a blessing. I was very sad when she shared with us that she was leaving from CTCTS.

Edna... where would I have been if it weren't for Edna? She showed me the ropes right in the beginning of my employment here at CTCTS. She showed me how to, what to and what not to. Donnell, Donnell... Kukstecmc for all that you have shared with me about work and those times I bent your ear to ask for support.

I will miss the Hustle-n-Bustle of the office (not right away of course), but I won't be far. As I have mentioned many times, striving for a Treaty is important for our people and our way of life. Not saying that if we don't sign a Treaty that our way of life will end... just that we may have to fight harder to maintain our way of life with the general public and the government of the Province of British Columbia. "One Dead Indian" aired on TV Jan 4th and is worth watching, Birds Eye view of the way the Government views "us and them" and the lengths they will go to cover- up what they do.

JoAnne, Lisa, Marg, Yvonne, Cathy, Sharon and Gord, Thanks for all the fun. Starting anew is somewhat scary; however change is the circle of life. I can accept that, I can work with that, I can build a foundation on that, with the support of Friends & Family.

I wish you all wellness, happiness, abundance and prosperity.
Keep in touch, reach out, share your space J
Yucwenstutce (Look after yourself)

Bowling

Ad

NStQ Treaty

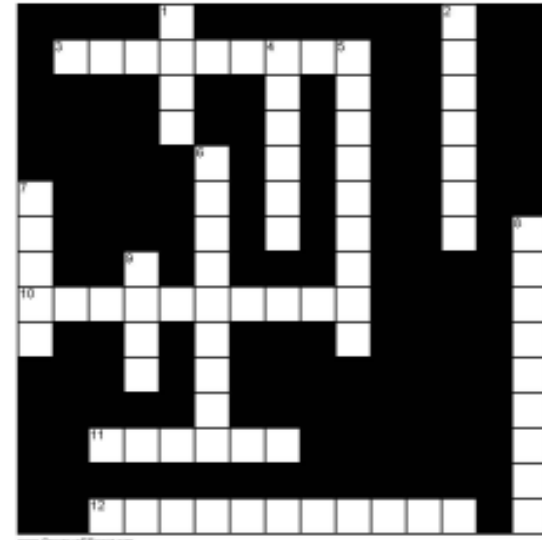
Best Wishes Fran!



The Staff at the Cariboo Tribal Council and Cariboo Tribal Council Treaty Society would like to extend a thank you to Fran Supernault for 4 years of dedication to the four NStQ communities. Fran's last day as an employee of the Cariboo Tribal Council Treaty Society is on January 6, 2005. We wish her best wishes and best luck on all of her endeavours to come.

There are no apostrophes in the puzzle. For answers that are actually two words long, it will be noted in the clue.

NStQ Facts



ACROSS

- 3 Thank you.
- 10 Hosts of the next Secwepemc Gathering (2 wds.).
- 11 Tsq'escnem'c means the people of the _____ Rock.
- 12 The NStQ _____ territory spans 5.3 million hectares.

DOWN

- 1 The people of the northern Shuswap.
- 2 "I am an Indian Chief and my people are threatened by starvation."
- 4 Which NStQ political body released a statement on Delgamuukw?
- 5 Forest Grove knows this band well (2 wds.).
- 6 The most northern Secwepemc band (2 wds.).
- 7 Gang salad dressing.
- 8 A sweet community (2 wds.).
- 9 The NStQ are in stage ____ of the treaty process.

NStQ Negotiations Schedule

(subject to change)

January 2006

- 24th STWG (Side Table Working Group) at Cariboo Tribal Council
- 25th STWG (Side Table Working Group) at Williams Lake Indian Band
- 26th STWG (Side Table Working Group) at Cariboo Tribal Council

February

- 28th STWG (Side Table Working Group) at Cariboo Tribal Council

March

- 1st STWG (Side Table Working Group) at Deep Creek
- 2nd STWG (Side Table Working Group) at Cariboo Tribal Council

F o s t e r
H o m e A d

The answers to the NStQ Crossword can be found on page 10.

Tsucmr̄nte re Tsitslem te Swuwct

Happy New Year



Secwepemc Cultural Education Society

- Secwepemc Language Department
- Secwepemc Aboriginal Apprenticeship & Industry Training
- Secwepemc Adult Education
- Secwepemc Museum & Heritage Park
- Secwepemc News Administration & Finance Department

Shuswap Declaration - to work in unity on shuswap language, history and culture

You can now access the Lexey'em on-line at:
www.nstq.org/treaty.htm
The website will be continually updated.



Photo taken by Donnella Sellars

Urban NStQ Profile: Vancouver and the Fraser Valley

By Cary Morin

December 19th, 2005

The Northern Secwepemc te Qelmucw treaty team held tripartite negotiations at the Vancouver Friendship Center on East Hastings Street on December 16th, 2005. Attending were NStQ urban band members from the Vancouver/Fraser Valley region and their urban region coordinators—Ben Nelson (for Vancouver) and Jake Archie (for the Fraser Valley).

The membership watched the NStQ negotiate two important treaty subjects for urban representatives—Health and Education.

Band members of the Northern Secwepemc te Qelmucw can participate in meetings like this on a regular basis. Urban treaty meetings take place regularly in Prince George, Kamloops, the Fraser Valley and Vancouver. Lunch or dinner is provided at all meetings along with vital information regarding the treaty process. If you wish to attend one of these meetings, then please contact your band office by phone and they will direct you to the correct authority or simply contact the correct urban regional coordinator through the e-mail addresses listed below.

Ben Nelson (Vancouver and Vancouver Island)— van_regional@shaw.ca

Jake Archie (Fraser Valley)— fraservalleyurban@shaw.ca

Carmen Sellars (Prince George and North)— urban@xatsull.com

Canoe Creek Treaty (Kamloops and Kelowna)— ajack@midbc.com

(Names provided by Ben Nelson)



Photo taken by Catherine Blackstock

Back row (left to right): Jake Archie, Joe Jack, Helen Henderson, Jordon Henderson, Randy Chapman, Sonny Chapman, Gord Keener, Andrew Boston, Robert Phillips

Second row: Chief Hank Adams, Donna Archie, Valerie Thiessen, Cheryl Chapman, Vera Camille, Donnella Sellars, Rikki Kooy, Ben Nelson

Front row: Stewart Charley, Clarence Jack, Marvin Bates, Mary Chapman, Phyllis Bates, Karolina Hillman, Doreen Harry

Classified Ads Are Now Free!

Would you like to wish someone a happy birthday? Do you know someone who is graduating, or who has received a special award? Do you have anything for sale? Would you like to wish someone congratulations? Classified ads are now free given that they are kept to 25 words or less. We also reserve the right to reject the said classified ad if we do not feel it constitutes a personal classified ad. Please drop your ad off at the Cariboo Tribal Council on 1st Avenue off Oliver Street or send it by e-mail at c.morin@nstq.org or fax it at (250) 392-6158.

January 2006's Treaty Topic

This Issue's Treaty Topic: Proving Aboriginal Title

Logging Rights

By Cary Morin

Originally Published in the December 1st, 2005 Edition of the Williams Lake Tribune

Trying to describe what it takes to prove aboriginal title is like trying to describe the whole African landscape. While I may not succeed in describing the entire aboriginal title case law landscape, I will do a good job of pretending.

For an effective description on the requirements to prove aboriginal title, one Court of Appeals case out of Woodstock, New Brunswick, *R. v. Sappier and Polchies*, details five significant tests needed to prove aboriginal rights and title.

The case began in a lower court decision where the Maliseet First Nation community proved that they retained a treaty right to harvest timber from a treaty signed in 1725. However, the lower court decision stated that the Maliseet failed to prove that their timber harvest rights was an aboriginal right to harvest timber. In other words, they could harvest through their treaty, but not through any residual aboriginal right. Later, in 2004, an appeal was heard at the Court of Appeals of New Brunswick. The trial judge, J.A. Robertson, stated that not only was the Maliseet's right to timber harvesting a treaty right, but it met the test of an aboriginal right.

The court of appeals judge based his decision off what he called the 'five-step test.'

Firstly, Judge Robertson stated that the trial judge must determine the nature of the right being asserted. That is, what is the nature of the right being asserted, what is the nature of the legislation that is allegedly infringing upon the topical right and what is the ancestral practice that is said to maintain the right? Secondly, the trial judge is said to be required to determine whether the right is site specific. Does the

right extend beyond where the alleged infringement occurred?

Thirdly, the aboriginal right must be a practice that was in existence prior to European contact. Then, after the first three conditions have been met, the First Nation must then prove that the practice was integral to the distinctive culture claiming the right. In other words, the right in question could not be something incidental, but must be something that was clearly integral and a defining feature of the First Nation claiming the right.

And, finally, as the last order of proof, the First Nation would need to prove continuity between the practice that existed pre-European contact and the practice as it exists in modern times. The key here is that aboriginal rights are not frozen, but must be interpreted flexibly to allow for some form of evolution. In other words, an aboriginal right to hunt with a bow-and-arrow can become the modern equivalent of hunting with a rifle. This concept stems from the *Van der Peet* decision, which rejected the concept that aboriginal rights are frozen or static from the time of pre-contact.

The most recent case where commercial logging rights were rejected was *R. v. Marshall/Bernard* from last summer. In that case, the judges ruled that extensive use of the coastal area of their lands, with limited evidence of inland usage, could not lead to the logical extension or evolution of Mi'kmaq commercial logging rights. In essence, they failed to meet the fifth and final test of continuity and evolution, while also arguably failing to meet the site specific requirements, as they did not prove extensive inland occupation

where Bernard and Marshall were logging. In that Supreme Court ruling, the Mi'kmaq were working with a different treaty signed over 40 years after the Maliseet treaty and, thus, the language was different and curtailed their treaty right to a commercial harvest. In addition, they failed to prove their logical evolution argument for an aboriginal right to commercial logging.

Where the Mi'kmaq case differed with the Maliseet case was that the Maliseet tackled individual harvesting rights while the Mi'kmaq sought commercial logging rights.

In the end, what is likely going to be the sticking point of these court processes is the degree of proof needed to prove aboriginal rights and title. Whether it be the extent we stretch the logic of evolution or continuity, or the extent something is integral to a particular First Nations culture is something that will be worked in several cases to come.

When the Maliseet go before the Supreme Court of Canada sometime next year, it is likely that the decision will have a nationwide impact regarding aboriginal timber and harvest rights, especially regarding personal domestic use. However, a more ambitious and broader-scoping lawsuit is occurring locally between Tsilhqot'in Nation and Attorney General of Canada and Her Majesty the Queen of B.C. Currently, the Tsilhqot'in Nation are seeking to declare aboriginal rights and title, in addition to damages resulting from past infringements of their title and compensation from Canada for breaching their fiduciary duty.

And the question inevitably comes as to why First Nations pursue treaties rather than compensation from courts. For one, the costs of an aboriginal rights and title court case is arguably well more than the costs of entering the treaty process. In addition, the courts have yet to provide the resolution needed to facilitate First Nation self-determination. Thirdly, there is more at stake in an aboriginal rights and title court case.

However, the plus side of these court cases from the aboriginal perspective is that each higher court decision can potentially have an effect on each and every First Nation. In a sense, the 1997 *Delgamuukw* ruling only scraped the surface. Now, we are coming to a time, through both treaty and the courts, where the full ramifications of the 1997 ruling will become clearer than ever.

We Welcome Your Letters to the Editor!

Lexey'em welcomes letters from its readers! Do you have an opinion on what you have read? What are your thoughts on the treaty negotiations between Canada, British Columbia and the members of the Northern Secwepemc te Quelmucw? What are your thoughts on what is going on in your community? Do you wish to share your art? All Lexey'em submissions must be signed and include your name, address, and phone number. **Names can be withheld by request. Anonymous submissions will *not* be accepted.** We reserve the right to edit submitted material for clarity, brevity, grammar and good taste. All opinions expressed in letters to the editor are purely those of the writer and will not represent the views or policies of the Lexey'em, the Cariboo Tribal Council Treaty Society, its member First Nations or the Williams Lake Tribune.

Please send submissions by Mail, E-mail or Fax at:

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To contact the editor, call:

Cary Morin at
(250) 392-7361 Ext. 228

NStQ Community



Information on AFN Residential School Settlement

...Continued from Page 1.

The information of the final settlement—provided by Surrey lawyer David Patterson—is clarified below. There are more details to follow, as the full ramifications of the settlement becomes clearer.

Common Experience Payment

Everyone who attended residential school, and who was alive on 30 May, 2005, will be eligible for this payment. This payment will cover the general experience of attending residential schools – removal from family and community, loss of language and culture, poor food, medical care and education, and generally abusive treatment. All you do to qualify for this payment is show that you attended residential school. The payment will be \$10,000 for the first year and \$3,000 for every year after that.

Advance Payment

There will be an advance payment of \$8,000 for everyone who is over the age of 65 this year. Therefore, if you were born in or before 1940 you will be eligible for this payment. All you have to show is that you are over 65 and attended a residential school. When the

Common Experience Payment is made, this \$8,000 advance will be taken off your payment.

Individual Assessment Plan

The present Dispute Resolution Program set up by the government in 2003 will be replaced by an Individual Assessment Plan. This will be a more generous and speedy process than the present one. This process will not provide compensation for minor physical abuse, as this is covered by the Common Experience Payment. This process is for serious physical and sexual abuse and a small number of other matters. The rules are quite complicated and if you think you have a claim for abuse compensation, you should speak to a lawyer about this.

Truth and Reconciliation Commission

\$60 million has been set aside for a Truth and Reconciliation Process. There will be a great many public sessions held across the country where residential school survivors can discuss their experiences and these will be recorded and preserved. There will also be an attempt to do a proper historical review of the residential schools and bring this history to the attention of the Canadian people as a whole.

Memorialization

\$20 million has been set aside for various means of remembering and honouring the persons who were subject to the residential school system.

Healing

At least \$125 million will be set up for healing of survivors, their families and their communities. This fund, which may be topped up in future years, will be administered by the Aboriginal Healing Foundation which will fund programs sponsored by various communities.

Process

The settlement has been announced, but it will not be put into effect immediately. There are a number of things which must be done first. The full documents of the settlement will have to be drawn up and approved by federal Cabinet. This whole process, taking into account the Christmas break and a likely election, is expected to take until the end of March, 2006. Once the final documents have been approved by the government, they will have to be presented to Class Action Courts in BC, Alberta, Saskatchewan, Manitoba, Ontario, Quebec and the Territories and all of those Courts must approve the settlement. This is expected to take until June, 2006.

Finally, once the Courts have approved the settlement there will be a period of time, probably 6 months, when individual survivors have the right to opt out of the settlement. These people who opt out will be able to take their cases to Court and will not receive the Common Experience Payment. Anyone who does not opt out will be part of this settlement.

If more than 5,000 people opt out, the government has the right to end the settlement and it will not go ahead. If fewer than 5,000 people opt out, the settlement will go ahead.

Timelines

Because of all of this, it is unlikely that any payments, except the advance payment for persons over 65, will be made before the end of 2006 or early 2007. Similarly, claims under the new assessment plan instead of the old dispute resolution process, will not begin until that time.

Questions

1. **When will you get paid?** If you are over 65, you should get your advance payment of \$8,000 in the Spring of 2006. The Common Experience Payments will probably be made in early 2007. Payments for individual assessments for physical and sexual abuse will be made after a hearing or settlement, but this process will not start up until around the end of 2006.

Continued on Next Page...

NStQ Community

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2. **Will there be payments for Family Members of Survivors?** No. Family members who did not attend residential school will not be paid. They will, however, have the right to participate in the truth and reconciliation process and in healing programs.
3. **Is there payment for people who went to residential school but have since died?** If the person was alive on 30 May, 2005, but died after that date, they will receive the Common Experience Payment. If they died before 30 May, 2005, there will be no compensation.
4. **What about people who went to Indian Day Schools or Church Schools on or near Reserves?** There is no compensation for these people. Compensation is for people who attended residential schools only.
5. **Does compensation go to anyone who was not a student?** Yes. There is a limited exception. If you were not a student, but were permitted to be at the residential school and were under the age of 21 you will qualify for individual assessment for physical or sexual abuse. You will not qualify for the common experience payment.
6. **How do I claim my compensation?** For the Advance Payment for people over 65, there will be a form to fill in. For the Common Experience Payment, there will be a separate form for that. These forms have not yet been written, so there is no need to ask for it just yet. For an individual assessment claim, if you have already filed in the present dispute resolution process, you will be covered. A new application form will be written for new applicants, but for those who have already filed, or are about to file in the near future, don't worry about this.
7. **Do I need a lawyer?** If you are claiming the advance payment or the common experience payment, you do not need a lawyer. However, it may be easier for you if you use a lawyer. If you are making a claim for serious physical or sexual abuse, you should probably use a lawyer. These are complicated claims and your compensation depends on getting it right.
8. **Should I use a form-filler?** It is not decided if form-fillers will be hired to help fill forms for the advance payment or the common experience payment. There are form-fillers available to help fill out applications for compensation for physical and sexual abuse. My advice is that you should not use a form-filler for these applications. The form-fillers are not legally trained and you should have legal advice before filing these applications.
9. **How much should I expect to pay my lawyer?** *For the advance payment and the common experience payment, you should pay nothing.* Most lawyers are agreeing not to charge you for this. However, some lawyers will charge. If your lawyer tells you they intend to charge for helping you get these payments, you should fire them and get a new lawyer.

For individual assessments, like the present dispute resolution process, most lawyers will charge you for this. The government will contribute 15% of the amount awarded to help you pay your legal fees. You should ask your lawyer how much they will expect you to pay. Most will charge 10% or 15% on top of the government payment. Some lawyers, such as myself, charge nothing on top of that 15% payment.
10. **Will I get 100% of the amount awarded?** Yes. Up to now, most survivors who went to Catholic residential schools such as St. Mary's, St. Joseph's and Kuper Island had their compensation reduced by 30% because the Catholics refused to contribute to their payment. Once the new system is in place, you will receive your full payment. If you have already received your partial payment, you will receive the rest when this settlement comes into effect in about a year.
11. **I have a claim in process. Should I continue or wait for the new system?** Most people should continue, but you should talk to your lawyer about this. There may be a few cases which should wait for the new system to come into effect.
12. **If I don't like the new settlement, can I opt out?** Yes. You will have a period of 6 months after Court approval to sign a statement indicating that you would rather go to court and you do not want to be under the settlement. However, if you do this, you will not receive the Common Experience Payment. Therefore, you should certainly consult a lawyer before making this decision.

Reasons You Should Advertise in the Lexey'em:

- 1) We distribute over 1200 copies per issue (6 issues per year).
- 2) We distribute our newspaper to Vancouver, Nanaimo, Prince George, Quesnel, Vernon, Kamloops, 100 Mile House, our four NStQ communities and deliver over 600 newspapers around the Williams Lake area.
- 3) We are one of the newest and fastest emerging aboriginal treaty news sources in British Columbia.
- 4) Our newspaper is also available online.
- 5) Advertising will bring your business home to the Williams Lake First Nations community.

What are the costs of advertising and how do I advertise?

To display advertising extended from the Williams Lake Tribune, the costs are the following:

Full Page: \$199.99
Half Page: \$119.00
Quarter Page: \$69.00
Eighth Page: \$42.00

To display advertising not extended from the Williams Lake Tribune, the costs are the following:

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Half Page: \$179.00
Quarter Page: \$95.00
Eighth Page: \$59.00

You are not the only one reading this newspaper. Buy ad space now!

To advertise now, please call Etelka Gillespie at 392-2331.

Business Card Ads are also available. Classified Ads are now free (please read page 5 for more information).

BC's View of the Declining Mountain Caribou Herds

By Cary Morin

November 30th, 2005

A growing concern has emerged over the last decade about the status of the mountain caribou in the Cariboo-Chilcotin area. As an Elder once put it to me, "I live in the Cariboo and I never see any Caribou."

The Ministry of Agriculture and Lands released its view of the declining numbers of mountain caribou in our area, as the BC government has listed the mountain caribou as an endangered species under the federal *Species at Risk Act*.

The BC government estimates that there are 1700 mountain caribou left in BC living in 12 distinct herds, with some herds experiencing declines of 50% or more over the last 12 years.

BC listed the following as causes of the declining mountain caribou population: (1) habitat change—"mainly from logging and road development;" (2) hunting and other backcountry recreation; (3) predation; and (4) climate change. Also, the Ministry listed the reasons for the scarcity of old forests as being due to "timber harvesting, hydro reservoirs, human settlement and fires."

The Ministry also listed the options to encounter the problems. One option posits that we maintain the herd at an existing population level; the second option would be that we recover the mountain caribou population to a level that would be considered "self-sustaining;" the third option would be that we take no further action to maintain or recover a herd, other than

to continue to follow existing plans or policies. The Ministry then listed four management options. The first was to reduce predation by selectively hunting the predators of the mountain caribou (i.e. by increasing the hunting of wolves, cougars, grizzlies and black bears). The second management option was to maintain and improve the mountain caribou habitat by maintaining large patches of old and mature forest that provide lichen food supply. The third option listed was reducing human disturbance. And, lastly, they mentioned the possibility of supplementing herds by trans-locating animals from healthier populations or by temporarily penning females and calves to minimize predation or by committing to a *captive rearing* strategy.

A Trip to Remember

By Ashley Camille

November 3rd, 2005

This trip is a once in a lifetime journey. I may never get the opportunity to visit the World War sites again with such an amazing group. The Veterans on the trip have been so much fun and I enjoy hearing their stories. Rain or shine they were paying respect to their comrades, telling jokes, or sharing their history. Organizers are around every corner, down every hallway and seem to be working around the clock. All of the performers can sing and dance like there is no tomorrow. I had the pleasure of watching them a few times throughout the trip and continue to be amazed at their talent. The spiritual leaders and elders, as well as their helpers, have been the most important part of this journey. They demonstrate the culture and teachings of our people and perform ceremonies of healing to help us move forward. It has been an incredible and emotional experience to watch the healing of our Veterans and fellow delegates as they call the spirits of our fallen warriors home. Although there seems to be more tears than laughter, opportunities to smile are not rare. Within the smaller groups of friendships, laughter is an ongoing event. Jokes are being told at every table during

meals and on the bus rides to and from sites. Cameras are there to capture every moment and offer more chances to show your pearly whites. I am thankful for this journey because it has taught me a lot. Traveling to the war sites has allowed me to witness with my own eyes the land that

our warriors fought on. Books could not teach you the emotion or complete understanding of what really happened during the Great Wars.



Ashley Camille is from the Canoe Creek Band. She won the only youth seat in BC for the Aboriginal Spiritual Journey to the Battlefields of Europe with an essay that was published in the November issue of the Lexey'em. The above picture was taken at the John McCrea Memorial Site.

NStQ Rememberance

Honouring a Canim Lake Veteran

By Millie May

November 11th, 2005

To a father I did not know. A father I grew up without. Knew him a short while. A man who gave me my native country, Canada. He sacrificed his youth to be sent to fight a war, a white man's war. Overseas, fought with soldiers from Canim Lake. They are Morris Dixon, Edward Dixon Sr., Sam Archie, Paul Theodore and Peter Christopher, Henry Bob, Julian Boyce, and my dad Louie Emile. He was only 14 years old. He fought World War 1 and World War II. Louie died at age 86. After all this, Louie did not have the privilege of his war veterans pension. All his papers, dog tags and medals burned in a house fire. He was moved from crown land back to the reservation. Sold all his cattle, to bail out a man that was charged with murder. He died not seeing a dime from either. Today, a cabin still sits on that piece of land my dad and brother built. It would be good to know that the government did acknowledge him as a war vet. A medal, or a certificate stating he served in these two wars. Like many soldiers, today wanting pensions before they pass away. Why is our government selling our resources to American Teresan Gas, our water rights? Hopefully not. Taking away thousands of jobs, low wages.

This picture is of my dad, Louie Emile.



This other picture, man with gun, is unknown.



With Christmas around the corner, I want to dedicate this poem to my children, grand babies, nieces, nephews and cousins. It was written by Francis A. (Bazil) Katasse.

"Uncertain Admission"

The sky looks down on me aimless blues
The sun glares at me with a questioning light
The mountains tower over me with uncertain shadows.
The trees sway in the bewildered breeze,
the deers douce in perplexed rhythms.
The ants crowd around me in untrusting circles
The birds soon above me with doubtful dips and dives.
They all, in their own way, ask the question,
Who are you, who are you?
I have to admit to them, to myself.
"I am Indian."

After working all my life at a very young age, having children, being married, surviving the residential school, learning to adapt to the white man's way, I became unable to work, became disabled before I turned 60 years-old.

For exercise, I work all over town. I would like to get back on the treadmill, at 1 hour and half. Working through my stuff. I like living where I am now. Canada is our country, Williams Lake is our town. We make our lives good or not good. I wish you all well through the holidays, good health, safe travels and many friendships. To friends: make a friend, be a friend.

To conclude the year of the veteran, we have put up a list of the Secwepemc veterans from the 17 Secwepemc bands on the next page -compliments of SCES and Kathy Manuel.

	<p>Working for the Communities of the Northern Secwepemc te Qelmu'cw (NStQ)</p> <p>The Cariboo Tribal Council Treaty Society (CTCTS) Valerie Thiessen—Treaty Advisor Robert Phillips—Chief Negotiator Cary Morin—Public Relations Coordinator Edna Boston—Lands Coordinator Donnella Sellars—Executive Assistant</p>				
<h2>Lexey'em</h2> <p>-to tell a story-</p> <p>The Community Newspaper of the Northern Secwepemc te Qelmu'cw (NStQ)</p>					
<p>To be added to our distribution list, contact the editor by mail, e-mail or phone: Attention to: Cary Morin</p> <table border="0"> <tr> <td style="text-align: center;"><i>Mail</i></td> <td style="text-align: center;"><i>Fax, Phone and E-mail</i></td> </tr> <tr> <td>17th South First Ave. Williams Lake, BC V2G 1H4</td> <td>Phone: 392-7361 Fax: 392-6158 E-mail: c.morin@nstq.org</td> </tr> </table>		<i>Mail</i>	<i>Fax, Phone and E-mail</i>	17th South First Ave. Williams Lake, BC V2G 1H4	Phone: 392-7361 Fax: 392-6158 E-mail: c.morin@nstq.org
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The Lexey'em pays \$10 per article and \$5 per photo, so get your submissions in today!

NStQ Language

Spi7uy Sququqlts Language & Culture Program Update

By Shirley Robbins—SSLC Language Coordinator

January 5th, 2006

Weytk-p !!!!!

Happy New Year to everyone in the Secwepemc communities.

The SSLC (Spi7uy Sququqlts Language & Culture Program) program has been busy for the past year (2005) with the following activities:

1. Meetings every month with the language program at either one of the communities. Now, due to the weather and road conditions, meetings will be held at the Cariboo Tribal Council.
2. The SSLC program is in the final stages of becoming a Society. Elections will be held on January 20th, 2006 for a President, Vice-president and Secretary/Treasurer for the coming year (2006/2007).
3. Fundraising (i.e. 2006 Calendar, Looney/Tooney Auctions) to help with travel for committee members to attend meetings.
4. Requesting financial assistance from the Northern Shuswap member bands to cover costs of the SSLC language program for 2006/2007 until we can apply for funding to keep the language program ongoing.
5. To organize a meeting with educational institutions to sponsor a Shuswap language teacher training program—i.e. Development Standard Teacher Certificate (DSTC)—due to the need for more language teachers within School District #27 and member bands. With additional training, people can choose to become certified regular teachers to work in public schools and/or member bands.

The SSLC language committee will meet on January 20th, 2006 at the Cariboo Tribal Council from 10 am to 3 pm.

I would like to say a special thank you to all the SSLC committee members for their participation, dedication and commitment towards keeping the language program ongoing. An appreciation to all member bands for their support towards the language program in the past year. Keep up the good work.

Secwepemctsin for the Winter

Provided by Shirley Robbins

English

Snow
 Cold
 Winter
 Ice
 Winter Weather
 To Skate
 Christmas
 Frost
 To Slide
 Gloves

Secwepemctsin

swucwt
 ts'ellt
 s7istk
 scuyent
 sk'ey
 k'eligwe7cem
 xyum te sit't
 k'yey
 kuw'lep
 speke7

An NStQ Happy New Year



From the Cariboo Tribal Council



*We Hope You Had a Merry
Christmas and Wish You A
Happy New Year with Many
More to Come!*

Chief Dan George (Teswahno) 1899 - 1981 Lament for Confederation

July 1, 1967

Empire Stadium, Vancouver BC

How long have I known you, Oh Canada? A hundred years? Yes, a hundred years. And many many seelanum [lunar months] more. And today, when you celebrate your hundred years, Oh Canada, I am sad for all the Indian people throughout the land.

For I have known you when your forests were mine; when they gave me my meat and my clothing. I have known you in your streams and rivers where your fish flashed and danced in the sun, where the waters said come, come and eat of my abundance. I have known you in the freedom of your winds. And my spirit, like the winds, once roamed your good lands.

But in the long hundred years since the white man came, I have seen my freedom disappear like the salmon going mysteriously out to sea. The white man's strange customs which I could not understand pressed down upon me until I could no longer breathe.

When I fought to protect my land and my home, I was called a savage. When I neither understood nor welcomed this way of life, I was called lazy. When I tried to rule my people, I was stripped of my authority.

My nation was ignored in your history textbooks—they were little more important in the history of Canada than the buffalo that ranged the plains. I was ridiculed in your plays and motion pictures, and when I drank your fire-water, I got drunk - very, very drunk. And I forgot.

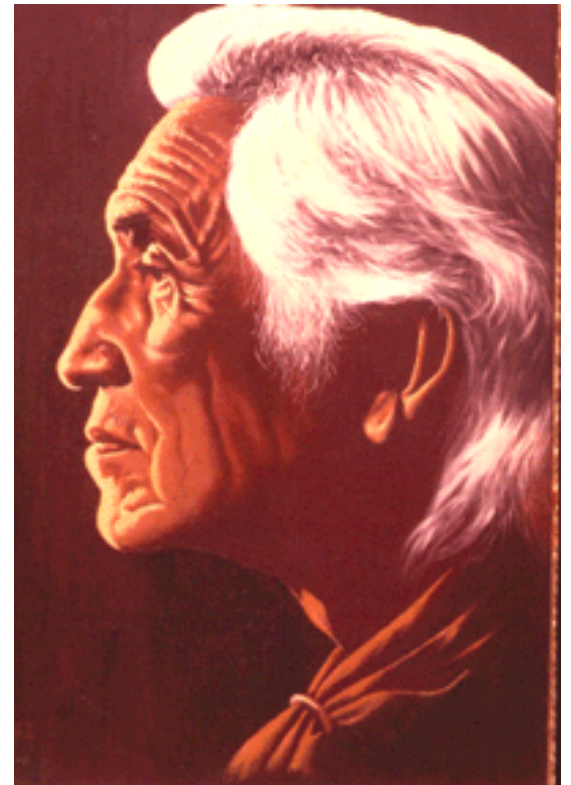
Oh Canada, how can I celebrate with you this Centenary, this hundred years? Shall I thank you for the reserves that are left to me of my beautiful forests? For the canned fish of my rivers? For the loss of my pride and authority, even among my own people? For the lack of my will to fight back? No! I must forget what's past and gone.

Oh God in Heaven! Give me back the courage of the olden Chiefs. Let me wrestle with my surroundings. Let me again, as in the days of old, dominate my environment. Let me humbly accept this new culture and through it rise up and go on.

Oh God! Like the Thunderbird of old I shall rise again out of the sea; I shall grab the instruments of the white man's success—his education, his skills, and with these new tools I shall build my race into the proudest segment of your society.

Before I follow the great Chiefs who have gone before us, Oh Canada, I shall see these things come to pass. I shall see our young braves and our chiefs sitting in the houses of law and government, ruling and being ruled by the knowledge and freedoms of our great land.

So shall we shatter the barriers of our isolation. So shall the next hundred years be the greatest in the proud history of our tribes and nations.



Pictures obtained from <http://www.indigenouspeople.net/dangeorg.htm>