



Office of the Wet'suwet'en

Volume 8 Issue 1

Summer 2010

# WET'SUWET'EN VOICE

"WET'SUWET'EN—THE PEOPLE OF THE LOWER DRAINAGE"

## INSIDE THIS ISSUE:

HSS Programs	2-6
Fisheries	7
ANADIP	8-9
ENBRIDGE	10-11
NATURAL RESOURCES	12-17
HERITAGE FAIR	18
BOD MOTIONS	19
GENERAL	20-24



**Anti-Enbridge Rally  
Terrace  
May 2009**

## A WALK IN THE PARK...



Caption: Roderick Nickol –Gitdumden Clan member– reaffirming evidence of Wet'suwet'en trails around Wedzin Bin (Morice Lake) – August 2010. See page 16 & 17 for further information.  
Photo: FD/NR

## ***Mission Statement***

“We are committed to strengthening our Wet'suwet'en Culture, facilitating healthier and more positive lifestyles to enrich the quality of life of the Wet'suwet'en Nation”



## **HSS Program Highlights**

### **Greetings:**

I trust that this edition of the Human & Social Services Newsletter will find everyone safe and in good health. Over this past month programs have been busy, everything from graduation services to honouring other cultures with the Festival of Nations, trips to the territories and looking first hand at the cabin building project.

We have foster parents connecting with reconnections and learning more about the Wet'suwet'en culture. Sessions are monitored by staff and elders, sharing information and making contacts which will bring more foster parents to feasts and give them a level of comfort where they feel free to ask questions and ensure that children are attending traditional events and reconnecting with their culture. This year we saw 3 children graduate to kindergarten and the ceremonies were a success. All the graduates wore cedar graduation hats, and the services were held at the Friendship Centre. Many grandparents attended sharing in the celebration. Children welcome all singing their welcome song.

## **HEALTHY BABIES HEALTHY FAMILIES**

This month is busy and we have some of the following planned for the month: Community Kitchen, Parent-tot Drop In, Women's Safety, Sun Safety, Traditional Medicine & Abduction Awareness. Session in Hagwilget Village are held every Tuesday and Broman Lake once a month. Participation is strong and young parents are learning from elders and each other as well as facilitators that we bring into the program.



## Early Childhood Development Program (ECD)

The month of June was hectic, with graduation ceremonies to plan. Invitations went out last month and the turnout was excellent. The ceremonies were held at the Friendship Center Hall. We had 3 children graduate to kindergarten next year and 3 children who were in the infant toddler (Skak Togh) graduate to the Preschool program. Children sang their way into the hearts of many. Staff prepared peanut butter and jelly sandwiches, vegetable trays, served coffee and tea and everyone enjoyed a slice of graduation cake. Also, we saw a lot of young moms attend the graduation ceremonies to find out more about the program and to enrol their children for next year. We look forward to a busy coming season with the children.



Walter Joseph & Children preparing fish

### ECD

“To enable the community of Smithers to develop and deliver services within a consolidated community-based delivery system and to build capacity within our Aboriginal Community to deliver a full range of Early Childhood and Family Development Services”

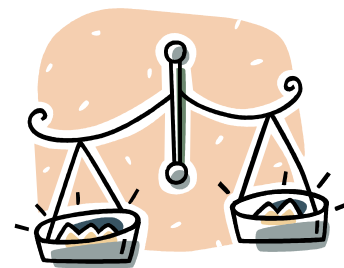
## RECONNECTIONS

Visits have been made to the south side to connect with elders encouraging them to record their stories, songs and other things they are wishing to share with the youth. Youth are connecting with elders helping them use the technical equipment. Both are learning from each other. The foster parent look forward to their sessions with Diana Vantunen, where they can ask questions, learn crafts and learn about the Wet'suwet'en culture. Participation in this group has been excellent. Diana has travelled to Houston, Hagwilget and Moricetown encouraging participation since December. Today we see those efforts paying off. What we hope to gain from this project is more information for the genealogy charts, stories, pictures and to build better relationships between elders and the youth. So far this idea is successful and we look forward to the final evaluations in November.

## UNLOCKING ABORIGINAL JUSTICE (UAJ)

The month of June was busy, the Justice team has made their regular monthly visits to the south side and each visit is having positive relationship building results.

Staff travelled to Fort Nelson to teach "Internet Safety". As time goes on there is a great demand for their services both in the territories and in B.C. The Wet'suwet'en Unlocking Aboriginal Justice program is held in very high regard both by communities and professionals. Awesome work guys! Currently they have accepted referrals from the Gitksan UAJ to provide services.



## CULTURE CAMP—PHOTOS TAKEN BY THE CHILDREN



## RECONNECTIONS CULTURE CAMP

*Submitted by: Joan Hunt, HSS Manager*



Photo by: Sandra George

With much planning and creativity, the OW was able to host another year of culture camps. The Wet ' suwet ' en Culture Camps have been challenged with reduced funding to almost no funding. And, more challenges by the loss of our primary camp site at Poplar Lake due to Arson. The Wet ' suwet ' en Culture Camp had to restock all equipment & supplies which has had a direct impact on programming. This years Culture Camp was held at

Moricetown Lake. The setting was beautiful and children and staff camped out in tents. This years camp was a 6 day camp.

During the camp children were taught Wet ' suwet ' en Language by Mabel Forsyth and Wanda Nikal. All reports from the foster parents states that the children are using the language at home that they learned at camp . Children connected to other family members, whom they had not had the opportunity to see in awhile. They stated that next year they will return to camp if their family member join them.

Some of the activities that children were involved in were; Berry Picking up on the Blunt, where they not only picked berries but collected some good luck charms, "Kwanyoo " Hiking, Horse Back Riding, making their own fishing poles and fishing, Fish Canning, Basketball and of course kite flying, making medicine bags and genealogy. Each child was provided with a disposable camera and some of those shots can be seen in this report, what an interesting viewpoint! The children all participated in the activities and were quite interested in everything. On August 11th, we hosted a Family Reconnection Day, and this event was well attended by relatives and foster parents. The evening was filled with visitors with everyone helping the children fly kites, fishing, etc. and all were fed and entertained by the children and staff. Finally, it was home time, the children did not want to leave, and all were reassured that this would not be their last camp! An amazing life long learning experience.



---

## Working together brings positive results.....

The following letter was received from the Moricetown Health Centre and was appreciated by the OW.

August 16, 2010

Joan Hunt  
Human & Social Service Manager  
Office of the Wet'suwet'en  
3873—1st Avenue  
Smithers, B.C.

Dear Joan,

I am sending this letter as a thank you for supporting our Wet'suwet'en Immersion Camp. I especially appreciate that your organization was generous enough to lend us the necessities we required to host this camp and also for your helpful and experience staff.

Your assistance has been invaluable to us in the success of this endeavour.

I cannot express the gratitude your reinforcement has given our team.

Sne Kal Yegh!

In the Spirit of Healthy Communities,

***Juanita Nikal***

Juanita Nikal  
Moricetown Health Centre

---

## Wet'suwet'en Fisheries Report

Submitted by:  
Walter Joseph  
Fisheries Manager

Wet'suwet'en Fisheries' projects are well under way. The major issue that the staff are dealing with is the difficulty in fulfilling food fish requests. As of August 23, approximately 2,300 Chinook were retained for food, and 327 sockeye. The demand for Chinook has been very steady, and demand has always been greater than what was available. The fisheries staff is working through the food fish request list in a manner that is fair to everybody; however it does mean that we may not be able to fill orders when someone wants it. We are also supplying Coho and steelhead to those that want it.

Sockeye, however, has been a chal-

lenge. We were supposed to get sockeye from Prince Rupert, but the commercial fishermen didn't live up to the deal that was reached between the Office and the commercial fishermen. This may be due to the fact that the sockeye run to Babine Lake has been poor. The run was initially estimated to be 1,100,000, but recently the estimate has been reduced to 875,000. At the new estimate, a commercial fishery should not have happened – especially when the Morice/Nanika sockeye were going through the commercial fishery. We received 1,200 sockeye from the Lake Babine Nation and distributed around Moricetown and Hagwilget.

A bright spot in this year's fishery has been

the steelhead run, which has seen some very high numbers. It may eventually be the greatest number of steelhead returns since counts started. To date, over 3,000 were tagged and released, which is over triple the numbers tagged in recent years. The steelhead and Coho run should peak at the end of August. The Coho run has been poor to date.



Kenny Pete catches a salmon at Moricetown Canyon

# ANUK NU'ATEN DIKANTS'ILHYE' PROGRAM (ANADIP)

The Wet'suwet'en are an indigenous people who maintain governance responsibilities through elected Councilors and Hereditary Chiefs whose traditional territories comprise 22,000 square kilometers in north-western British Columbia. Wet'suwet'en Hereditary Chiefs and elected Councilors hold a sacred trust and responsibility for the safety and well being of all Wet'suwet'en children and families passed from ancestors since time immemorial. Wet'suwet'en governance rights and jurisdiction over child and family matters has never been ceded or extinguished extending to all people of Wet'suwet'en ancestry.

Of profound concern to the Wet'suwet'en is the fact there are presently 20 Wet'suwet'en children and youth growing up in Ministry of Children and Family Development (MCFD) administered care in the Smithers-Hazelton area. This increases to 70 *known* children and youth of Wet'suwet'en ancestry growing up in non-Wet'suwet'en administered care across the province. Multiple actions are underway to effect measures that address this unacceptable situation - Wet'suwet'en customs and laws never resulted in outcomes of children removed from their kinship and community - ensuring all Wet'suwet'en children and youth have meaningful opportunities to learn, practice and enjoy their culture, language and traditions.

A paramount measure is the establishment of Wet'suwet'en Child & Family Services Authority (WC&FSA) enabling the transfer of administrative authority delegated by the province pursuant to the *Child, Family and Community Services Act* (the "Act"). The Wet'suwet'en assert delegated authority is an *interim measure* until such time as jurisdiction for child and family matters is established in accordance with Wet'suwet'en traditional governance systems and institutions, customs, and Inuk Nu'at'en (laws).

Development of the WC&FSA service delivery system provides an unparalleled opportunity to establish a culturally relevant and holistic service system based on Wet'suwet'en customs, traditional governance systems and Inuk Nu'at'en. The **Anuk Nu'Aten Dikants'Ilhye' Program** (ANADIP) is the service system centerpiece re-instituting and empowering Wet'suwet'en customs and Inuk Nu'at'en through traditional ceremonies that ensured the safety and well being of children and families since time immemorial. Wet'suwet'en Family and House group members are empowered through meaningful participation in decision making for child and family matters affecting them.

Intrinsically, the ANADIP provides powerful opportunities for Wet'suwet'en members to learn, practice and enjoy Wet'suwet'en culture, traditions, and customs. The ANADIP is empowering of *Declaration on the Rights of Indigenous Peoples* articles 5, 11, 12, 13, and *Convention on the Rights of the Child* article 30. Moreover, the ability of Wet'suwet'en members to practice traditional well being customs, governance systems, institutions, and laws constitutes an inherent Wet'suwet'en right consistent with the legal principles and test for establishing an Aboriginal right 'test' determined in the *Van der Peet* (1996) legal decision, specifically:

**In order to be an Aboriginal right an activity must be an element of a practice, custom or tradition integral to the distinctive culture of the Aboriginal group claiming the right.**

The ANADIP is presented in the following Sections to provide context and understanding regarding the development process, principles, procedures and methodologies inclusive:

- Enabling Legislation & Practice Standards
- Research & Community Engagement, Quality Assurance
- Service Delivery Personnel, Responsibilities & Service Area
- Administration & Supervision (Phase I & II)
- Referral & Assessment Process
- Customs, Ceremonies & Inuk Nu'at'en (Laws)
- ANADIP Process & Ceremonies Flowchart's
- ANADIP Budget (tbd – negotiations with MCFD)



Boys & Girls Culture Camp—2009



## ANADIP - Anuk Nu'Aten Dikants Il'hye

The Wet'suwet'en Hereditary Chiefs and Wet'suwet'en Executive Director are proud to announce a historic agreement reached with the Ministry of Children and Family Development (MCFD) for establishment of a traditional decision making program for promoting the safety and well being of Wet'suwet'en children and families. Funding over 3 years has been secured to support the Anuk Nu'Aten Dikants Il'hye Program (ANADIP) which is based on Wet'suwet'en culture, values, governance institutions, Clan and House Group systems, ceremonies and laws.

"We have been negotiating with the province of British Columbia and Indian and Northern Affairs Canada (INAC) for the establishment of our own Wet'suwet'en Child & Families Services Authority which will enable us to reclaim our inherent rights and jurisdiction for our children and families from the Ministry of Children and Family Development. In February of this year we submitted all readiness criteria requirements to BC and INAC for establishing our authority, and while this agreement with BC falls short of that, we do feel a step closer to that goal as the ANADIP will serve as a centerpiece in our service delivery system. This is a significant milestone in our unwavering endeavour to reclaim jurisdiction for our children and families and we applaud the province for supporting this traditional decision making model which has received more funding than any other alternative dispute resolution program, which is a testament to the work of our dedicated team!"

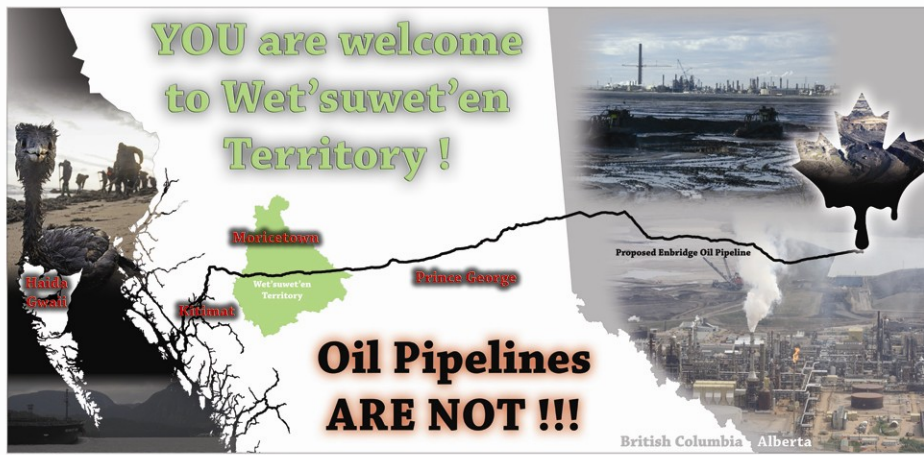
Next steps in establishment of the ANADIP program will be a comprehensive community engagement process for the purpose of ensuring community members fully understand, provide guidance and embrace this program. Development of an implementation plan will follow, with an expectation that we will begin using the ANADIP for our child and family matters commencing in **January 2011**.

"We have our work cut out for us to operationalize the ANADIP by **January 2011**, but it was informed by our Hereditary Chiefs, and therefore we are confident that we will be on target to support our Wet'suwet'en families pursuant to our laws and ways that sustained our peoples well being since time immemorial."

Additionally, the Wet'suwet'en have secured a funding commitment of \$100,000 to enable the completion of outstanding requirements associated with meeting readiness criteria requirements of MCFD and INAC including completion of a Delegation Enabling Agreement which enables the transfer of the provincial Director of Child Protection's power, duties and functions to future Wet'suwet'en Children & Families Authority staff. "Our long range goal is to have our staff delegated under 'our' Wet'suwet'en laws and House and Clan group systems, our jurisdiction, so this is an interim measure on the path to true Wet'suwet'en governance," said Debbie Pierre.

For more information regarding the ANADIP and establishment of the Wet'suwet'en Children & Family Services Authority please contact Debbie Pierre at (250) 847-3630.

**Of our people, by our people, for our people**



## Wet'suwet'en vs. Enbridge Pipeline

*Submitted by: Mike Ridsdale—Environmental Assessment Coordinator*

Enbridge Northern Gateway Pipeline (NGP) is proposing two 1,170-kilometre pipelines from Alberta to Kitimaat, BC, carrying tar sands oil and condensate, a petroleum product used to thin bitumen. At Kitimaat, the oil would be loaded on tankers bound for international markets.

The Office of the Wet'suwet'en, has given notice that Enbridge Northern Gateway Pipeline is not wanted on Wet'suwet'en Territories, seeing that about 10 percent of the line would cross Wet'suwet'en land. The Canadian government has failed to properly address aboriginal title and rights issues and, thus, "direct infringement of our constitutionally protected rights."

The project would threaten our people's traditional way of life and economic well-being, the Wet'suwet'en are a hereditary government over the title of 22,000 km<sup>2</sup> of unceded territory.

Taking an equity stake in Northern Gateway is a non-starter for the Wet'suwet'en, we feel you cannot put a price on Wet'suwet'en culture and our way of life.

For the Chiefs who's Territory the proposed pipeline crosses in east to west direction:

<u>Clan</u>	<u>House Chief</u>
LAKSILYU,	Chief Hagwilnegh-Ron Mitchell
TSAYU,	Chief Namoks-John Ridsdale
GITDUMDEN,	Chief Gisdaywa-Alfred Joseph
GILSEYHYU,	Chief Knedebeas- Warner Williams
GITDUMDEN,	Chief Woos- Roy Morris
TSAYU	Chief Kweese-This seat is vacant at this time, we have Wing Chief-Mutt, Billy Naziel

**The Wet'suwet'en have spoken, and there will be no pipeline crossing our territories.**

Mike Ridsdale was hired on February 1, 2010 as the Environmental Assessment Coordinator for the Office of the Wet'suwet'en.

Mike Ridsdale is a Wet'suwet'en member of the Tsayu Clan belonging to the Rafter on the Beaver House. Mike has worked extensively with and within a number of First Nations programs for the past 6 years; to conduct fisheries management activities such as salmon stock assessment, fisheries planning, conservation biology, resource management, and writing proposals.

Mike has an extensive background in environmental work and has experience in; vegetative analysis, emergency environmental response (Queen of the North), shellfish mariculture studies, bivalve biotoxin investigations and management, First Nations fisheries management, EA processes on major industrial developments (Prince Rupert Port Expansion Phase II).

## ENBRIDGE “ NORTHERN GATEWAY PIPELINE ”

Joint Review Panel address from the Office of the Wet 'suwet' en on August 31, 2010.

*Submitted by: Mike Ridsdale, Environmental Assessment Coordinator*

The Joint Review Panel (JRP) overseeing the Enbridge “Northern Gateway Pipeline Project” is hosting a meeting in Kitamaat on **August 31, 2010 starting at 0900am.**

The JRP hearings to seek comments on the:

1. Draft list of issues
2. Additional information which Northern Gateway should be required to file;
3. The locations) of the oral hearings

The Wet'suwet'en need to announce that our participation is “under protest” in absence of an EA participation agreement and consultation agreement with the Crown to address the project's impacts on our Aboriginal rights and title.

The Office of the Wet'suwet'en have to press upon the Crown to recognize and respect our ancestral rights to and over our lands; the Wet'suwet'en are a distinct self-governing people comprising a number of houses and clans who adhere to an overarching set of Wet'suwet'en Laws. The Joint Review Panel (JRP) may not see our way of having to speak on Rights and Title, but it is interwoven in our culture; everything is connected, Wet'suwet'en peoples have known this for generations.

When we speak of our Right and Title to the land through our discussions with Government and Industry we speak of everything connected imbedded into our Rights and Title. We believe in clean energy and climate change priorities, we are progressive and are not anti-industry.

*“We believe in clean energy and climate change priorities, we are progressive and are not anti-industry.”*



Enbridge Terrace Rally  
May 2009



## CABIN BUILDING PROJECT

*Submitted by: David deWit—Natural Resource Manager*

The Wet'suwet'en Cabin building project is in its tenth month. To date, 3 Cabin locations have been selected and construction is under way. The Gil\_seyhu Clan cabin is located at the 66 km board on the Morice West Forest Service Road. This location is next to Wedzin'kwa (Morice River) the spawning grounds of many of our salmon and in close proximity of a historic Wet'suwet'en cabin.

The Gitdumden Clan cabin is located next to Lootdzes Bin (McBride Lake), which is accessed from the Lamprey Road. This location is also a site of historic Wet'suwet'en cabin and is the gateway to Nanika Lake.



McBride Lake

The Laksaamishyu Clan cabin is located next to Taky's Tesglee Bin (Lower Parrot Lake). This location is close to the previous cabin that had burnt down, and was utilized for many Culture Camps.

All location are in beautiful and strategic locations to help the clans re-occupy their territory and protect their interests and resources. We recently had to move from our bush work camp as many forest fires are active on the territory. The Office of the Wet'suwet'en will monitor the fire situation and ensure the safety of our workers is forefront to the continuance of the project. For updates on forest fire activity the follow websites are useful:

[www.facebook.com](http://www.facebook.com), [BC Forest Fire Info's Notes](http://BC Forest Fire Info's Notes)

[www.bcwildfire.bc.ca](http://www.bcwildfire.bc.ca)



**We require clans to donate double pane windows, wood stoves & exterior doors for their cabins.**

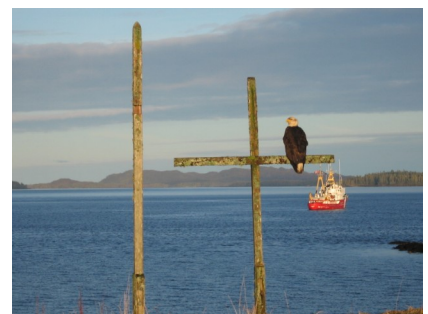
**We also need a few cabin workers. Anybody that has construction experience and is not working, please send a resume to the Office of the Wet'suwet'en, attention David deWit.**

**“They had societies like we do; they had respect for all human beings...”**

## Cultural Words of Wisdom

When I was young, and growing up under the tutelage of my uncles and grandmother, we knew that all gods' creatures were known as human beings (you know them as spirits), and that they lived no different then what we do today. They had societies like we do; they had respect for all other human beings that's why they share the same longhouses, it is when they cross over to the human world that they take on the animal form as we see them. When they give themselves to us as food, we are expected to show honor in their death by showing them their way back to their world by way of song and telling their brethren of their sacrifice. It is through respect and honor of their forms can we be able to be at peace with them and someday enter into their world as human beings.

- ANONYMOUS -



## MINERALS UPDATE

*Submitted by: David Belford—Minerals Liaison*

This Summer, the Office of the Wet'suwet'en Natural Resources Mineral Liaison received a Crown referral on New Nadina Explorations Ltd.'s Mines Act applications for mineral exploration on Gitdumden (Keexwinits) Bi Wini territory.

The Mineral Liaison has been in communication with New Nadina Exploration Ltd. about activities taking place on their Silver Queen claims since June, and the company was informed it has to comply with the Hereditary Chiefs requirement for the Company to present its mineral exploration plans to Keexwinits chief and members, identify member issues and concerns, and negotiate a Communications & Engagement Agreement (CEA) with the OW to support ongoing dialogue with the House group on project development.

Keexwinits members have been regularly informed on the progress of discussion with New Nadina, and the Ministry of Energy, Mines & Petroleum Resources is advising all mineral exploration companies to meet and negotiate an agreement with Wet'suwet'en.

### COMMUNICATIONS & ENGAGEMENT AGREEMENTS:

The Hereditary Chiefs unanimously agreed on the requirement that all mineral exploration companies active on the territories must meet with OW Natural Resources staff to arrange a presentation of their project plans to the appropriate House Chief and members, and negotiate a Communications & Engagement Agreement (CEA)

The CEA recognizes Wet'suwet'en title, rights and interests, respects Wet'suwet'en Hereditary Governance, and supports direct communication and engagement with the appropriate Clan/House chief and members. Companies entering into a CEA commit to annual renewal of the agreement, and negotiating further agreements, including revenue sharing should the claims be feasible to develop into a mine operation.

CEA's are being renewed with Eagle Peak Resources (Gitdumden-Casyex), Lions Gate Metals Inc. (Gitdumden & Laksilyu), Terrane Metals Inc. (Gil\_seyhu), and Bard Resources (Laksamshyu – YsaiYex) this year. OW Natural Resources discussing CEA's with Grande Portage (Laksilyu – Ginehyklaiyex), Gold Reach Resources (Gil\_seyhu-Kayex), Finlay Minerals Ltd. (Tsayu-Tsa K'ex Yex) and New Nadina Explorations Ltd. (Gitdumden –Keexwinits).

Laksilyu (TseKalbaiYex) Chief and members have reviewed the mineral exploration plans of Duncastle Gold Inc., set requirements for the company, and authorized OW Natural Resources to act on its behalf for the purposes of the Agreement.

The Hereditary Chiefs recognize CEA's as an important means of asserting title, rights and interests on the territories. The Company grants funds to support the work of the Natural Resources group in receiving, reviewing, identifying social, cultural and environmental considerations related to the proposed mineral explorations. It also agrees to fund communications, environmental reviews; employ Wet'suwet'en workers, hire contractors, and commits to negotiating Advanced Exploration and Accommodations Agreement should the Company move forward on mine development.

In the future, Natural Resources will be expanding CEA's to include other sectors such as forest companies, energy providers, transportation, etc. CEA's provide Clans and House members with an efficient, cost effective means of being consulted and accommodated by the Crown on land use and resource development on their territories.

Cont.



### BC CROWN ADVISED TO NEGOTIATE AGREEMENTS OTHER THAN TREATY:

OW and Natural Resources representatives met with Minister Bill Bennett in Terrace on July 18<sup>th</sup> 2010 to discuss concerns about Mineral Titles Online. Consultation procedures that don't respect time required to inform House chiefs and members, and the need for the BC Crown to recognize Wet'suwet'en Hereditary Governance and Authority on the territories.



Minister Bennett received a strong message that the BC Crown must negotiate agreements other than Treaty. First, and most important agreement is Crown recognition of the Wet'suwet'en Hereditary Governance, and funding to support the OW as the Wet'suwet'en central governance office. Other agreements discussed included; economic benefits, water, land & resources, environmental protection, and revenue sharing. The Minister supported further discussions on an economic benefits agreement and will review the possibilities of revenue sharing on the Huckleberry Mine expansion as a new project.

On August 17, 2010, Office of the Wet'suwet'en Administration and Natural Resources met with **Randy Hawes**, Ministry of State for Mining: **John Rustad**, M.L.A. and Parliamentary Secretary for Silviculture: **Loren Kelly**, Regional Director – Ministry of Energy, Mines & Petroleum Resources: and **Brian Herbert**, Ministry of Energy, Mines & Petroleum Resources:

Discussions centered on Wet'suwet'en Hereditary Governance, the mandate of roles and responsibilities of the Natural Resource Group, and BC Crown recognition of Hereditary Governance through a Governance Agreement which will support the OW as the Central Governance Agency representing the title, rights and interests of all Wet'suwet'en.

Minister Hawes admitted the BC Crown has not recognized aboriginal title and right, and has not consulted First Nations on the use of the land or development of resources. The current government realizes there must be positive, progressive discussions leading to agreements that recognize aboriginal title, rights and ensure benefits from land use and resource development are equitably shared with First Nations.

He agreed to bring Wet'suwet'en messages to the Minister's attention, and welcomed any workable approaches to resolving competing title claims and look at ways of working together to meet the needs of BC and Wet'suwet'en.

# WEDZIN BIN – MORICE LAKE

## In search of twisted trees...

and other evidences of Wet'suwet'en use and occupation of the territory.

*Submitted by: Francois Depey—GIS Coordinator*

### **WEDZIN BIN & WEDZIN KWA:**

Morice Lake became a provincial park in 2008 following the recommendation by Wet'suwet'en chiefs that the headwaters of Wedzin Kwa (Morice & Bulkley rivers) should be protected for –among other reasons- their value as spawning grounds for several species of salmon. Close to a third of the total Skeena watershed Chinook escapement spawn downstream of the outlet of Wedzin Bin (Morice lake).

In June 2008, we got the opportunity to go with BC parks rangers and boat to inspect several components of the parks (Morice Lake and Atna River) where water would be sampled for a Water Protection Management Area. Lorraine Naziel –Lakssamishyu clan– was at the time project coordinator for this project. During the summer 2009, Karen Plasway –Gitdumden clan– organized a couple of visits to Wedzin Bin to provide an opportunity to all clan members to discuss options to become more involved in Parks management.



*Chief Woos (Roy Morris), Lorraine Naziel and Karen Plasway at Wedzin Bin (Morice lake) during various collaborative stewardship visits with BC parks rangers and managers, between 2008 and 2010.*

In the last chief meeting, motion was passed that all park management plans were accepted and should be signed by concerned chiefs.

### **WET'SUWET'EN CULTURAL HERITAGE:**

This summer we managed to secure a budget to achieve Cultural Heritage Resource Inventory on specific sites around the lake. The objective is to increase our knowledge of historical use of the area by Wet'suwet'en in order to protect those sites and possibly to educate potential visitors to the park.

Kenny Rabnett was hired to train a team of Wet'suwet'en members, OW employee and Parks rangers in identification of Wet'suwet'en previous and current land use. Kenny did extensive trail identification with the OW Lands & Resources department in 2002. Roderick Nickol from the Cas Yex—Grizzly House—of the Gitdumden was hired to get training in Cultural Heritage Resource Identification. Woos—Roy Morris—chief of the house where we worked intended to come along to provide us with guidance but had to change his plans due to other family obligations.



We documented an old fishing site as well as several trails. There are trails that follow Wedzin kwa (Morice river) on both sides, trail following the lake shore and trails connecting Wedzin Ben with Nenikëkh Bin (Nanika lake), Atna Kwa and even Haisla territory (towards Kemano valley).

### **BENT TREES:**

One important feature, beside cache pits and blazes, we used to identify sites and trails were bent trees. It is a very interesting form of Culturally Modified Trees (CMT). The same phenomenon could occur naturally, however when those trees are located in abundance along a well defined and marked trail, it is clear that it has been done intentionally by human visitors. People using the trail (or a camp) would snap the tips of young trees (between 2' and 5' high). Trees (pine, spruce, balsam, hemlock...) would fight to heal the partially broken limb. It would create an overgrowth and hormones in the tree would force the limb to bend and grow vertically again. It gives the trees a distinctive twist with a double elbow. Older trees keep that shape and become distinctive features and even more efficient trail markers than blazes that tend to be absorbed by new cambium and bark that grow over them.



*Several examples of bent trees, as well as entwined tree, knotted tree and tree with one branch stuck in the ground. Roderick Nickol, Cultural Heritage Resource worker documenting those CMTs .*

### **COLLABORATIVE STEWARDSHIP:**

This cultural Heritage research project could lead to more work next year. We could initiate a partnership with a university and archaeology students to lead underwater prospection to find signs of an old weir next to the village site. In the fall, we also plan to have more discussions to decide with Wet'suwet'en members and chiefs what kind of agreement we could sign to work collaboratively with BC Parks.



## SHANIA-RAYNE—REGIONAL HERITAGE FAIR

*Submitted by: Monica Michell, Moricetown Band Office*

Shania-Rayne went with her class to the Terrace, Regional Heritage Fair on May 19-21, 2010. She was short listed and 5 students were chosen to represent the Northwest Region, she was one of them.

Shania did make it to the Provincial Heritage Fair in Quesnel but their program ran out of their budget and couldn't afford to pay for the judges to make it for the finals, but, all in all she had a blast and it was a perfect opportunity to have the experience of being on her own in that sort of atmosphere.

Shania was interested in going to 'Traditional Tues.' where they were to make their own drums and as a result here she is proudly displaying her drum and details as to how to make it.



## **BOARD OF DIRECTOR Motions Carried: July 27th & 28th, 2010**

**Motion: 2010-69:** The WHC\* appoints the Executive Director & Secretary as interim Board of Directors for the BVEDI. Moved by: Namox 2nd by: Samooh

**Motion: 2010-75:** The WHC approve the Parks Management plans and approve signing of: Atna River Park, Morice Lake Park, Burnie Lake Park, Nadina Mountain Park & Old Man Lake Park as presented. Moved by: Madeek 2nd by: Samooh

**Motion: 2010-76:** Motion to permit Sarah Panofsky, UNBC student to work with Natural Resources on Enbridge Research. Moved by: Namox 2nd by: Nek

**Motion: 2010-77:** WHC move to designate a Natural Resource grant resource writer.  
Moved by: Madeek 2nd by: Samooh

**Motion: 2010-78:** The WHC approves Mike Ridsdale continued attendance & participation in the Water Modernization Act. Moved by: Madeek 2nd by: Samooh

**Motion: 2010-80:** Accept approval process of Communication Agreement between Laksilyu ( Wah tah K ' eght ) and Duncastle Gold Inc. Moved by: Woos 2nd by: Namox

**Motion: 2010-81:** The WHC support Tsayu with concerns with Finlay Minerals Ltd. and will not entertain any exploration until the proponent meets with the house chiefs and membership.  
Moved by: Madeek 2nd by: Woos

**Motion: 2010-82:** The WCH approve an invitation to Minister Bill Bennett to visit Wet ' suwet ' en Territory in September 2011 to discuss agreements required to move forward on land use & resource development. Moved by: Madeek 2nd by: Samooh

- ( WHC ) Wet ' suwet ' en Hereditary Chiefs

For clarification on motions, please contact the Office of the Wet ' s uwet ' en.



“Our goal is to create  
“tobacco wise” communities  
the use tobacco in a sacred  
way and not to feed  
a powerful and deadly  
addiction”



*“Traditional tobacco  
is our SACRED con-  
nection to our crea-  
tor”*

*—Pauline Shirt  
Elder,  
Cree Nation*

# Do You Know the Difference?

COMMERCIAL TOBACCO IS A KILLER	TRADITIONAL TOBACCO IS A HEALER
CANCER	WISDOM
STROKE	LOVE
HEART DISEASE	RESPECT
EMPHYSEMA	BRAVERY
IMPOTENCE	HONESTY
INFERTILITY	HUMILITY
DEATH	TRUTH

**“Traditional Tobacco** is a gift that was given to Aboriginal people by the Creator and it has a spiritual place within our communities. When Tobacco is burned the smoke rises, which provides a link to all the spirits beyond the sky. Tobacco in its original form had both honour and purpose. Traditional Tobacco did not contain all the chemicals that are now put into it. What is sold today has been tampered with for business and profit, taking away from its original purpose.” – ERNIE BENEDICT, ELDER, IROQUOIS NATION

Traditional tobacco has been used by many Aboriginal people in ceremonies, rituals and prayer for thousands of years. Using tobacco in non-traditional ways like smoking cigarettes or chewing tobacco or snuff is abuse of its traditional purpose.



## **CHIEF MEETING SCHEDULE—2010**

ALL MEETINGS ARE HELD AT:

THE OFFICE OF THE WET'SUWET'EN BOARD ROOM

LOCATED AT: 3873 1<sup>ST</sup> AVENUE, SMITHERS, BC.

MEETING TIMES ARE 9:00 AM – 4:30 PM.

**We are on the Web!!**

**[www.wetsuweten.com](http://www.wetsuweten.com)**

Phone: (250) 847-3630

Fax: (250) 847-5381

AUGUST

SEPTEMBER

OCTOBER

NOVEMBER

DECEMBER

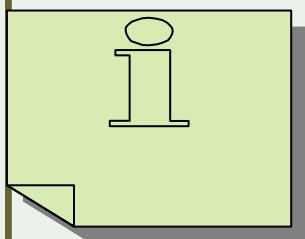
NO CHIEF MEETINGS SCHEDULED

SEPTEMBER 21<sup>ST</sup> & 22<sup>ND</sup>

OCTOBER 26<sup>TH</sup> & 27<sup>TH</sup>

NOVEMBER 29<sup>TH</sup> & 30<sup>TH</sup>

DECEMBER 14<sup>TH</sup> & 15<sup>TH</sup>



## **ACCESS TO INFORMATION FOR ALL CLAN MEMBERS**

IF YOU REQUIRE INFORMATION REGARDING PROGRAMS AND SERVICES OFFERED FROM THE OFFICE OF THE WET'SUWET'EN, YOU ARE STRONGLY ENCOURAGED TO CONTACT OUR OFFICE, READ OUR WEBSITE ([WWW.WETSUWETEN.COM](http://WWW.WETSUWETEN.COM)), AND ATTEND MONTHLY CHIEF MEETINGS (SCHEDULE ABOVE), OR CONTACT YOUR HOUSE/CLAN CHIEF. IT IS THE RESPONSIBILITY OF EACH AND EVERY CLAN MEMBER TO ENSURE THEY MAKE CONTACT THROUGH THESE AVENUES TO GAIN INFORMATION. YOU CAN EMAIL [RECEPTION@WETSUWETEN](mailto:RECEPTION@WETSUWETEN) AS WELL TO REQUEST DOCUMENTS SUCH AS MINUTES FROM CHIEF MEETINGS.

## FAREWELL TO A FRIEND AND COLLEAGUE



**Deb Frazer & Leonard Frazer**

RECENTLY WE RECEIVED DEB FRAZER'S LETTER OF RESIGNATION. SHE HAS TAKEN ON THE POSITION AS FINANCE MANAGER FOR A NEW NON-PROFIT SOCIETY THAT WAS FORMED FOR TRAINING PURPOSES. THE BOARD IS COMPRISED OF FN REPRESENTATIVES FROM PRINCE GEORGE TO KITIMAT, INAC AND TWO INDUSTRY PARTNERS. DEB WILL BE BASED OUT OF PRINCE GEORGE. DEB'S LAST DAY OF WORK WAS JULY 16TH, 2010.

OUR TEAM WAS BOTH DELIGHTED AND SADDENED BY THE ANNOUNCEMENT OF HER NEW ASSIGNMENT. THE FACT THAT SHE DESERVES THIS GREAT OPPORTUNITY GOES WITHOUT SAYING. HOWEVER, WE ARE DISHEARTENED TO LOSE SUCH AN EFFICIENT AND TALENTED COLLEAGUE.

DEB HAS BEEN EMPLOYED WITH THE OFFICE OF THE WET'SUWET'EN SINCE JANUARY 29TH, 2001 IN THE CAPACITY OF FINANCIAL CONTROLLER. DEB NOT ONLY CONTRIBUTED SO MUCH TO THE OW BUT SHE SPENT MANY VOLUNTEER HOURS WHETHER IT BE TIME OR MONETARY ASSISTANCE WITH THE YOUTH IN MORICETOWN.

THINGS WON'T BE QUITE THE SAME HERE WITHOUT DEB. WITHOUT DOUBT SHE IS LOOKING FORWARD TO THE EXCITING OPPORTUNITIES AND CHALLENGES AHEAD.

WE WILL MISS HER BUT LOOK FORWARD TO SEEING HER OVER A BOWL OF SOUP AND BANNOCK WHEN SHE PASSES THROUGH SMITHERS.

**FROM THE STAFF AND HEREDITARY CHIEFS, FAREWELL DEB AND  
GOOD LUCK!**

## OW WELCOMES OUR NEW EMPLOYEE

Honzu ho san yah Sheila



Sheila Joseph, born and raised in the village of Hagwilget, to Gisday'wa (Alfred) and Waiget (Helen) Joseph, the eldest of (5) five children. Following her matrilineal heritage comes from the Gisa-gas (Fireweed clan) of the Gitksan.

Sheila recently received her Gitksan heritage name 'MUTT', translated to English is "One horned goat", also "giver of promises". Her partner Lloyd Sampson from Glen Vowell has three children and four grand children whom are the joys of her life.

Sheila joined the Office of the Wet'suwet'en mid July as the Finance Clerk, and looks forward to working for the Wet'suwet'en team working as one for the betterment of all.



## TEST YOURSELF

1. The first Aboriginal Senator in Canada was Joseph \_\_\_\_\_.
2. In 1990, there was a major crisis between Mohawks and the federal government over a burial ground near the Mohawk town of \_\_\_\_\_.
3. The \_\_\_\_\_ *Proclamation* of 1763 was written to ensure fair and voluntary land dealings between the British and Aboriginals.
4. In 1870s the \_\_\_\_\_ *Act* was passed, which defined who was considered an Indian.
5. Called half-breeds for many years, the \_\_\_\_\_ come from mixed Aboriginal and European ancestors.
6. The Métis leader, \_\_\_\_\_, led his people in two rebellions against the Canadian government.
7. \_\_\_\_\_, a Cree chief in the 1870s, at first refused to sign *Treaty Number Six*.
8. When the very popular Aboriginal leader \_\_\_\_\_ was killed in the War of 1812, unity between Aboriginal nations was badly weakened.
9. \_\_\_\_\_ schools, places of much abuse, were intended to train aboriginals to integrate into white Canadian society.
10. Land set aside by treaty for status Indians are called \_\_\_\_\_.
11. For a long time, it was government policy to \_\_\_\_\_ aboriginals into white society.
12. The \_\_\_\_\_ are the main indigenous people of Arctic Canada.
13. In 1970, Aboriginal peoples in Canada published the \_\_\_\_\_ Paper in response to the federal government's white paper on Aboriginal policy.
14. Before Europeans made contact, treaties made by Aboriginals were \_\_\_\_\_ treaties.
15. Treaty Number Six has been interpreted by some as promising health care to Aboriginals because it contained the provision for a \_\_\_\_\_ chest in the house of an Indian agent.
16. Sir Francis Bond \_\_\_\_\_ believed that the Aboriginal peoples could not be integrated into Canadian society and tried remove many Aboriginals from their land
17. Aboriginals who sided with Britain during the American Revolution were called \_\_\_\_\_ and granted land in Ontario, Québec and New Brunswick after the war.
18. The Six Nations Confederacy is also known as the \_\_\_\_\_ Confederacy.
19. One purpose of the \_\_\_\_\_ Treaties was to secure prairie land from the Aboriginals for settlement and agricultural and industrial development by whites.
20. \_\_\_\_\_ is Canada's newest territory.

Answers in the next edition of Wet'suwet'en Voice