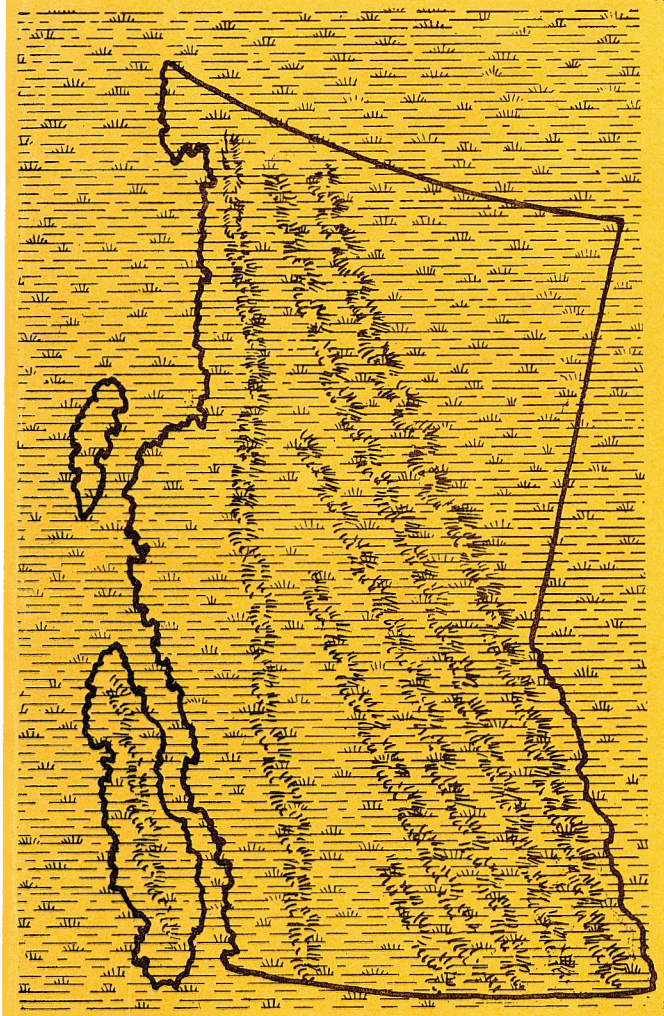

INDIANS OF BRITISH COLUMBIA

DEPARTMENT OF CITIZENSHIP AND IMMIGRATION
INDIAN AFFAIRS BRANCH

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(An Historical Review)

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INDIANS OF BRITISH COLUMBIA

The simplest classification of the Indians of British Columbia according to their traditional cultures and habitats is based on a distinction between the Coast and Interior regions.

In the Coast region six major groups may be distinguished:

Coast Salish Indians, on the lower Fraser River and southern Vancouver Island.

Nootka Indians, on the west coast of Vancouver Island.

Kwakiutl Indians, on the northeast coast of Vancouver Island and on the mainland opposite.

Bella Coola Indians, around the present town of Bella Coola.

Tsimshian Indians, on Skeena and Nass Rivers.

Haida Indians, on Queen Charlotte Islands.

The traditional economy of the Pacific Coast Indians was based largely on the products of the sea, and on the giant cedar trees which grew in profusion throughout the area. Three-fourths of the food eaten by the Pacific Coast Indians came from the sea, and three-fourths of this seafood was salmon, the rest consisting of halibut, cod and oulickan or candle-fish, shell fish and roe. Vegetable products accounted for another 20 per cent of the food. Some districts produced an edible seaweed, and during the summer months the women gathered and dried large quantities of camas root, elderberries, soap-berries, salal berries and other fruits. At certain seasons of the year seals, sea-lions, sea-otters and whales were eaten. Elk, black-tailed deer, bear, caribou and mountain goat supplemented the regular diet.

The Pacific Coast Indians were expert fishermen, and in addition to the usual traps, nets, hooks and spears, had developed many ingenious fishing devices such as the toggling harpoon. For land hunting the bow and arrow was standard equipment, while harpoons, spears and clubs were used for hunting sea-mammals.

Their clothing was made of skins and cedar bark. Spruce roots and cedar bark were woven into conical hats, and blankets were woven from the wool of the wild mountain goat. The hats were painted and the blankets often beautifully patterned with the family crest or totem of the wearer. They were fond of ornaments such as necklaces, bracelets, anklets, ear-pendants, nose-pendants and head-bands. These ornaments were made from dentalia and haliotis shells (the latter coming in trade from California) strips of fur, painted leather and cedar bark, either dyed or undyed.

There were two types of dwellings, both constructed from beams and planks of the giant cedar tree. The northern Indians built square houses averaging 40 to 50 feet square and 15 to 20 feet high, and with gabled roofs. In the area around Victoria and Vancouver the dwellings were shed-like buildings several hundred feet long by 50 or 60 feet wide, with gently sloping roofs and four or five doorways in the long side, which faced the water. These buildings were divided into compartments, each the home of a separate family.

Houses were grouped in village clusters and each village was largely independent of its neighbour. Village houses were usually strung out in a line facing a common sandy beach suitable for canoe landings, and lay back a few yards above the high water mark. At times the beach, which fronted protected bays or channels, was not extensive enough to accommodate all the houses even though they generally had only a few feet between them. In such cases a second row of houses might be built behind the first row or, if there was not sufficient level ground there, another beach in close proximity would be taken up. Behind these villages the forested ground ran sharply up-hill to eventually reach the summit of rugged snow-capped peaks.

In their occupations of carpentry and carving the men used chisels of bone or antler and stone hammers. They also had wedges, hand adzes and knives. Pestles and mortars made of stone were used in the preparation of food. In the south the spindle and loom had been developed for weaving wool.

The Indians of the Pacific Coast were enterprising traders in copper, blankets, elkhides, dentalium and abalone shells, furs, candle-fish oil and slaves. The slaves were captives taken in raids on enemy villages or their descendants. Trade routes were north and south along the coast, and from the interior to the coast and coastal islands along "grease" trails as the oulickan grease was a favoured item of trade offered by the coastal people.

There were status differences in Coast society. Heads of families were accorded the greatest prestige and their positions were graded according to their ability to accumulate and distribute wealth. Other members of the family basked in the prestige gained by their household leader since they were largely responsible for his position. The head of the wealthiest family in the village was recognized as the village leader and had direction over the ceremonial and economic activities of the community as a whole. Captives taken in raids on distant tribes held the lowest positions in the social scale. The social position of the family heads was reflected in such tokens of respect as precedence in receiving gifts at wealth distributing ceremonies or "potlatches".

There was a rich social life. Feasts and ceremonies marked the birth, adolescence, first successful hunt, assumption of title, marriage and death of a leader. Rival families sought to outdo each other in the feast of the potlatch which was attended by invited guests from distances

of over 100 miles. During a potlatch there were speeches, dances, mimes, games and a distribution of furs, robes and other goods, which would probably be returned in kind at another potlatch. The giving of gifts at potlatches or feasts was intended to impress the guests who were expected to convey, far and wide, the wonders they had seen.

In general, spring and summer were the seasons for food gathering, autumn for secular entertainments and winter for supernatural ceremonies. Each family had its own supernatural origins about which it boasted in speech and song. Supernatural ancestors or other mythological beings associated with the family's history were imitated in ceremonial dances. They also appeared as family crests on totem poles, often in the form of animals.

Most of the ceremonial dances took place at night inside the huge fire-lit houses. The dances were dramatic and of infinite variety with wonderful costumes and intricate stage settings.

A remarkable art was developed by the Indians of the Pacific Coast, in the representation of human and animal figures and in geometric designs. Their designs, used to mark all family possessions with the totem crest, were realistic, or conventionalized to produce a symmetrical and balanced composition.

In the Interior Region the largest group was the Interior Salish who differed in customs and dialects from the Salishan-speaking Indians of the Coast. They lived in the valleys of the Lillooet, Fraser, Thompson, Okanagan and Columbia Rivers.

The Kootenay Indians inhabited the southeastern corner of British Columbia, between the Rocky Mountains and the Selkirks, from about latitude 49 degrees to 52 degrees north.

The Chilcotin Indians occupied the Chileotin River and Anahim Lake district.

The Carrier Indians lived in the valleys of the Upper Fraser, Blackwater, Nechako and Bulkley Rivers and around Stuart and Babine Lakes.

The Tsetsaut Indians inhabited the area northwest of Portland Inlet and around the Nass and Skeena Rivers. At the beginning of the nineteenth century there were about 500 Tsetsaut Indians, but there were only three survivors at its close.

The Tahltan Indians occupied the Stikine River basin.

The Sekani Indians lived in the Parsnip and Finlay River basins and the upper Peace River valley.

The Interior Indians had a different type of economy from that of the Coast groups. A large proportion of the food supply came from land

game including most species of the deer family. There were char and other lake fish and salmon that came up the rivers to spawn. Surplus meat and fish were smoked and dried for winter use. Camas and similar roots were gathered to supplement the diet, as well as service berries and other wild fruit.

Fish-hooks and fish-spears, dip-nets and basket traps were all used in the fishing activities. The bow and arrow was used for hunting and sometimes a stone blade was attached to the end of the bow making an effective spear. The Indians of the Interior excelled in setting dead-falls and spring-traps.

Winter clothes were made of marmot and other furs, and blankets of woven rabbit-skin. There were also capes of skin and silverberry bark. Ornaments were necklaces of berries, seeds, animal bones and claws and dentalia shells, which were obtained through trade with the Coast Indians.

There was a variety of dwellings in this region. Conical tipis covered with rushes were used for summer homes, and for the winter months the Interior Indians lived in one-roomed, half-underground cabins, entered through a hole in the roof. In the north there were rectangular log cabins, covered with spruce bark. A dozen or so of these houses on an upper river bank would comprise the independent village unit.

Stone-bladed knives and adzes and bone or antler knives, scrapers and awls were the principal tools. Stone pestles for pounding roots and berries, and special tools for digging roots, stripping bark from trees, and scraping away sap were used in the southern areas.

The social organization of the Interior region was less formal than that of the Coast region. Leaders were chosen according to the needs of the moment, as for example when a village hunting expedition was planned. A good hunter would lead the party but on its return to the village his authority would fade. Village elders would be asked for advice from time to time but had no continuing power. Certain people were believed to be skillful in curing and would lead the necessary ceremonies intended to make the patient well. However, their influence would probably not extend to other fields.

There were two forms of artistic expression, porcupine-quill embroidery in the north and basketry in the south. The basketry was woven in chequered, twilled and twined designs. Coiled baskets were overlaid with geometric designs or with figures of birds.

EXPLORERS AND TRADERS (1774 - 1849)

Spaniard Juan Perez sailed in command of an expedition north from San Blas, Mexico, and sighted land on the Queen Charlotte Islands on July 18, 1774. He was the first European to discover the land which is now British Columbia.

Captain Cook of the British navy explored the Coast north of the 49th parallel and claimed the shores and adjacent lands of the northwest Coast of America for Great Britain in 1778. He was followed by British fur traders.

The Russians established fur trading stations in Alaska beginning in 1784, and later occupied a trading station in California.

Two United States traders, Captains Gray and Kendrick, were fitted out at Boston for a trading voyage along the northwest coast in 1788.

Thus during the latter part of the eighteenth century four major powers were competing for the trade and incidentally the sovereignty of the northwest coastal region. The claims of Spain were abandoned in favour of Great Britain by the Nootka Convention of 1790.

Sir Alexander Mackenzie, an employee of the Northwest Company, crossed the Rocky Mountains and reached the coast by an overland route in 1793. Following Mackenzie's explorations the Northwest Company established forts in the interior of British Columbia under the direction of Simon Fraser and David Thompson, the first post being Fort McLeod, established in 1805. The Company also advanced along the Columbia to its mouth, and in 1813 they took over the post at Astoria which had been built two years earlier by a Company from the United States.

In 1821 the Hudson's Bay Company amalgamated with the North-west Company and acquired possession of all their trading posts and stock, thereafter carrying on all the Indian trade of British North West America by Royal Charter. Within a few years of determined effort they had won back a monopoly of the coastal trade of British Columbia in spite of active competition on the part of the Americans and Russians.

The Treaty of Oregon in 1846 established the 49th parallel as the boundary between British and United States territory. The western head-quarters of the Hudson's Bay Company was therefore removed from its loca-tion on the Columbia River to Fort Victoria which had been erected in 1843 where the City of Victoria now stands.

In 1849 the Hudson's Bay Company was charged with the task of colonizing Vancouver Island while at the same time retaining full trading rights on the Island as well as on the mainland opposite. James Douglas, the Chief Factor at Fort Victoria, became Governor of the new Crown Colony of Vancouver Island without relinquishing his position with the Company.

The Spanish and Russian traders had little direct influence on the Indians who inhabited the British part of the Northwest Coast. An indirect effect was the introduction of European diseases such as smallpox, carried by Spanish navigators in 1795, which afflicted the Haida group. Atrocities and despotism characterized the early frontier period of Russian colonization in Alaska and the reports which were carried south affected Indian-European relations to some extent.

When the first Europeans, in 1778, under the leadership of Captain James Cook, set foot on British Columbia soil, they were welcomed by a large assemblage of the native people. These people were friendly and after a slight initial hesitation, they mixed freely with the sailors. They offered for sale or trade the skins of marten, bear, deer, foxes, raccoons and the valuable sea-otters.

Relations remained friendly throughout the sojourn of Captain Cook and a good foundation was laid for fur trade in the area. The first traders treated the natives with justice and humanity but as the Coast became better known the number of traders increased as did their desire for profit. Some traders employed unscrupulous methods of trade and introduced intoxicating liquor, some of it poisonous and demoralizing in effect. The sea-otter, hunted in and out of season, was soon depleted. The Indians, friendly at first, became increasingly suspicious and hostile.

However, from the time the Northwest Company was established in the Interior conditions improved somewhat. It was customary for the employees of the Company to take native wives which cemented the Company's friendly relations with the Indians. The children of these unions have played an important part in the history and development of the West.

THE COLONIAL PERIOD

The Hudson's Bay Company was actually not interested in encouraging colonization on Vancouver Island because of the resultant displacement of the fur-bearing animals so necessary to the economy of the Company. For their part the Indians resented the establishment of a colony for they feared the loss of their territories. Nevertheless settlers did arrive.

To avoid friction, Governor Douglas made certain agreements in the years 1850, 1851 and 1852, whereby several hundred Indians agreed to give up their interest on portions of land on Vancouver Island to the Company in return for a cash payment, and the reservation to them of their village sites in perpetuity.

When the first Legislative Assembly of the Colony met in 1856, Governor Douglas said in his inaugural address: "I shall, nevertheless, continue to conciliate the good will of the native Indian tribes by treating them with justice and forbearance and by rigidly protecting their civil and agrarian rights." The British Colonial Office advised the Governor they would uphold this policy.

The discovery of gold along the Fraser River in 1858 had a tremendous impact on affairs on the mainland and in the Crown Colony. Thousands of miners flocked into Victoria and thence to the Fraser River. This influx had a disastrous effect on the fur trade. During the same year the mainland was created a Crown Colony under the title "British Columbia". James Douglas was named Governor under condition that he sever his connection with the Hudson's Bay Company.

Governor Douglas took immediate steps to protect the Indians from exploitation by the miners. He made it clear that British law would protect the rights of Indians no less than those of the non-Indians, and directed them to apply to a justice of the peace for redress of wrongs. Even so, there was much friction between the miners and the Indians.

Despatches received from Sir Edward Bulwer Lytton, Minister of Colonies, in 1858, enjoined Douglas "to consider the best and most humane means of dealing with the Native Indians" and "The feelings of the country would be strongly opposed to the adoption of any arbitrary or oppressive measures towards them". Lytton suggested that the Indians be settled permanently in villages, thereby protecting them from intruders and encouraging them to adopt European practices.

Douglas then proposed that each family should have a portion of reserved land, to be treated as an inheritance but with no power to sell or otherwise alienate the land. He desired that the Indians should be treated as rational beings capable of acting and thinking for themselves. The Colonial Office acceded to his views and enjoined that due care be exercised "in laying out and defining the several Reserves, so as to avoid checking at a future day the progress of the white colonists".

In 1861 Governor Douglas officially directed that a survey be carried out "for marking out distinctly the Indian Reserves throughout the Colony". He made it clear that the reserves were held by the Crown in trust for the Indians and could not be pre-empted. He felt that large reserves would encourage the development of agriculture and the leasing of land for revenue purposes.

Douglas retired as Governor in 1864. Two years later the two Crown Colonies were united and in 1869 the Hudson's Bay Company ceded its territorial rights to the Crown in return for a compensation in cash.

In 1871 British Columbia entered Confederation and the administration of Indian Affairs was placed under federal jurisdiction.

THE MISSIONARIES

Early missionary activity played an important part in educating the Indians for the transition to a new way of life. Father Demers visited the Okanagan Valley around 1839, working among the Shuswap Indians. A strong mission was established in this area. In 1842 he travelled with a Hudson's Bay Company caravan to the Lower Fraser River and preached to

the Indians there. Father Nobili visited Stuart Lake and adjacent points in 1845 and worked among the native population for two years.

Father Lemfrit of the Oblate Order resided in Victoria from 1849 to 1852, during which time he baptized more than three thousand Indians, children and adults. Father Demers was consecrated as first bishop of Vancouver Island in 1847 and he held this position until his death in 1871.

Father D'Herbomez, O.M.I., was made Vicar of Missions on the mainland in 1858. Missions were founded at Okanagan and on the Lower Fraser River and schools for the Indians were begun in 1862. Father D'Herbomez was appointed Bishop of British Columbia in 1863, which office he retained until his death in 1890.

Father Morice did distinguished work among the Indians of British Columbia for a long period of time, 1880-1928. He became an authority on Indian language and had devised a Syllabary of the Dene languages by 1885, which served as the basis for prayer-books and catechisms which he had printed in the native dialects. He made contributions to science as an explorer, geographer, anthropologist and historian in addition to his accomplishments in mission fields over the greater part of British Columbia. He has written many books on these subjects in both French and English.

The first Protestant missionary was William Duncan, who was sent out by the Church Missionary Society of England in 1857. He took up residence among the Tsimshian Indians at Fort Simpson after a careful study of their language. In May 1862 the mission was removed to a new site at Metlakatla. During the next twenty years great progress was made in the transformation of the community. There was a school attendance of several hundred in the winter, and a large school building was erected. A church was built, capable of seating one thousand people. A village store was opened up by Mr. Duncan, and a schooner was purchased to carry on trade with Victoria. The profits of both ventures were spent in building a Market House, a Court House, a sawmill, a blacksmith shop and a carpenter's shop all owned and managed by the Indians. They built good cottages for themselves and had well-cultivated gardens.

Following a dispute with his Church superiors in 1882, Mr. Duncan left Metlakatla and moved to Alaska with many of his converts. There he established "New Metlakatla" which was as prosperous as his original settlement.

Rev. W. H. Collison established a very successful mission among the Haidas at Masset in 1876. Other missions were founded at Kincolith and Alert Bay. The over-all progress was so encouraging to the Church Missionary Society that they created the bishopric of Caledonia.

Work was commenced by the Methodist Church missionaries in British Columbia in 1859 under the leadership of the Revs. Ephraim Evans, Edward White, Ebenezer Robson and Arthur Browning. They started work at Victoria, Nanaimo, New Westminster and Hope respectively.

Rev. Thomas Crosby was the most noteworthy of the early Methodist missionaries. He commenced teaching in an Indian mission school at Nanaimo in the spring of 1863 and within six months had acquired a good working knowledge of the language. He preached among the Indians along the Fraser River with such success that he was sent north to Fort Simpson. Many of the Indians there had already accepted Christianity due to Mr. Duncan's work at Metlakatla and they welcomed Mr. Crosby and his wife. A successful mission was soon established with schools, homes, gardens and industries and it was later extended to Kit-a-mat. Another mission was established among the Nitinat Indians in 1894 with Rev. W. J. Stone in charge.

It was the missionaries who first saw the necessity of education for the Indians and made sustained efforts to establish schools and keep them well attended. They also endeavoured to inculcate the white men's notions of healthful living, good housing and proper diet. In addition to preaching the gospel and the salvation of souls, the missionaries, by precept and example, taught their converts to apply the principles of Christianity. The various missions established showed the results of this teaching and created many nuclei of civilization in a wilderness. These posts were visited by Indians from surrounding regions and the missionary influence was thus carried far afield. It is difficult to estimate the broad extent of the missionary influence in persuading the Indians to adopt a settled way of life.

THE POST-CONFEDERATION PERIOD

The Thirteenth Article of the Terms of Union of British Columbia with the Dominion of Canada in 1871 provided that "the charge of the Indians and the trusteeship and management of the lands reserved for their use and benefit, should be assumed by the Dominion Government and a policy as liberal as that hitherto pursued by the British Columbia Government should be continued by the Dominion Government after the Union". This Article further provided that "to carry out such policy, tracts of land of such extent as it has hitherto been the practice of the British Columbia Government to appropriate for that purpose, shall from time to time be conveyed from the local to the Dominion Government in trust for the use and benefit of the Indians".

A schedule of Indian reserves existing at the time of Union was furnished the Dominion Government. Legislative authority was given by the Land Act of 1875 for setting apart lands under the Terms of Union.

There was some difference of opinion between the Provincial and Dominion Governments as to the acreage of reserves, the Dominion Government favouring a location of eighty acres of land for each family of five. The Provincial Government contended that twenty acres for a family of five persons was an adequate amount.

Reverend William Duncan, the well-known and respected missionary, made several suggestions which were finally concurred in by both Governments when they entered into the agreement of 1875-76.

Under this agrcement a Joint Commission was constituted to allot the reserves. The number of reserves, with their extent and locality, was to be determined for each "nation" (according to the languagc spoken) separately. Each reserve was to be held in trust for the use and benefit of the Indian group to which it had been allotted. The reserve might be enlarged or diminished in proportion to the number of band members occupying it, the extra land needed being allotted from Crown lands, and land no longer needed reverting to the Province.

This reversionary interest, which set up a sort of dual ownership of reserves, caused many administrative difficulties. Inevitably the situation led to numerous disputes and appeals regarding land during the years that followed. In 1912 the Dominion Government appointed Mr. J. A. J. McKenna a Commissioner to investigate Indian land claims and rights and other questions and to represent the Dominion Government in negotiating with British Columbia a settlement of such questions. British Columbia was represented by the Honourable Sir Richard McBride, Premier of the Province.

The McKenna-McBride agreement of October, 1912, between the Dominion and the Province provided for the appointment of a Royal Commission to adjust the acreage of Indian reserves in British Columbia and to set aside new lands for reserves. The reserves finally fixed by the Commission were to be conveyed by the Province to the Dominion free of any Provincial reversionary interest except in the case of a band becoming extinct. The Commission was appointed in 1913 and held office until 1916. By July, 1924, their lengthy report had been adopted by both the Province and Dominion and was considered as the final settlement of all Indian land questions between the Provincial and Federal Governments.

Because of their special geographic position and close relationship with neighbouring Alberta Indians, the Indians of northeastern British Columbia had been brought within the provisions of Treaty No. 8 between 1899 and 1910. Treaty No. 8, one of several treaties concluded between the Dominion Government and the Indians of the old Northwest Territories, extended in area from the central range of the Rocky Mountains to Lake Athabasca. In general its provisions were that in recognition of the surrendering of the Indian interest in the soil, the Crown undertook to set aside reserves and provide other benefits such as cash payments, annuity payments, educational facilities, and other considerations.

A Special Committee of the Senate and the House of Commons met in 1926 to consider certain Indian grievances arising out of the land settlement of 1924. The Committee was impressed by the fact that notwithstanding the absence of a treaty throughout the greater part of the Province, the treatment accorded the Indians of British Columbia by the Dominion appeared to be as generous as the treatment accorded Indians within treaty areas. However, in lieu of annuity payments in the non-treaty area of the Province, the Committee recommended that a sum of $100,000 be expended annually for

the provision of additional assistance by way of education, medical attention, promotion of agriculture and development of irrigation projects. This sum has been appropriated annually by Parliament and expended for the benefit of the Indians.

In 1946 medical assistance to Indians became the responsibility of the Department of National Health and Welfare, and in 1955 provision for technical education was paid from ordinary funds for educational aid purposes. The funds previously used from the $100,000 special grant for medical assistance and technical education were allocated to irrigation works and agriculture, and to the provision of assistance to Indian fishermen, trappers, and loggers.

The administration of the special grant was discussed at length by 88 Indian delegates, representing the major bands in British Columbia, at a Conference held in Vancouver in April, 1958. As a result of recommendations made by the Indian delegates the Department has established an Advisory Committee comprising three Indians, elected by the band councils, in three geographical zones, to advise the Indian Commissioner for British Columbia in allocating the $100,000 for the benefit of the Indians of the Province.

EDUCATION

Prior to 1871, when British Columbia entered Confederation, Indian education was carried on entirely by the missionaries and was financially supported by the several churches or by contributions received from individuals or organizations. With Confederation education of the Indians came under Federal jurisdiction. The Government began by subsidizing the various mission schools already in operation with grants corresponding to the attendance and type of school.

By 1872 the Church of England was operating an industrial school with an attendance of 300 pupils at Metlakatla and a boarding school at Kincolith. The Roman Catholic Church supported a convent and boarding school, with around 60 pupils, at St. Mary's, as well as mission schools at Williams Lake and Okanagan and convents at Cowichan and Victoria. The Methodist Church conducted a day school of 50 pupils at Nanaimo.

By Order in Council of April 7, 1874, a system of government grants to mission schools was inaugurated, under which schools with an average attendance of 30 pupils or more received grants from the Federal Government, ranging from $250.00 to $500.00 per annum. Some schools closed down because of inability to retain the specified number of pupils and in 1876 the Order in Council was amended to provide for a per capita grant of $12.00 per annum not to exceed $300.00 in the aggregate to any one school. Under this amendment several new day schools were opened by the various churches.

Day schools were less costly to establish and operate than were industrial or boarding schools, but they were not very successful in the early days. Many day schools were forced to close for lack of pupils as there was no way of enforcing attendance. It was not always possible to secure qualified teachers. Then too, the Federal Government did not make any grants to aid in the erection of school buildings until the reserves were established.

Repeated representations were made by the Indian Agents for the establishment of industrial or boarding schools as the most satisfactory means of enforcing attendance and "securing the future welfare and happiness of the Indians". By 1890 the Government had established industrial schools at Metlakatla, Kootenay, Kamloops and Kuper Island.

From 1892 until 1957 residential schools (the designation later applied to both industrial and boarding schools) were financed on a per capita grant basis under which the Federal Government paid a grant to the Church authorities operating these schools for each Indian child in attendance. There was no charge to pupils or parents of pupils attending such schools. The buildings were maintained jointly by the Government and the management of each residential school concerned, and the Government supplied various types of school equipment. The Government had the right of inspection of such residential schools to see that they were maintained according to Departmental rules laid down from time to time.

The residential schools were all run more or less along the same line, with moral and religious training according to the sectarian division in charge of the school. They taught, in addition to classroom work, farming, gardening, carpentering and shoemaking to the boys, and cooking, sewing, nursing and the arts of housework to the girls. Inculcation of good health and sanitation habits was stressed.

In 1894 Government Regulations provided that all Indian children between the ages of 7 and 16 years should attend a day school on the reserve on which they resided for the full term for which school was open each year. However, they could be excused for certain specified reasons which included attendance at a residential school. Day schools were to be modelled on the system adopted by the Provincial Department of Education for rural schools.

By 1900 there were 28 day schools, all under church auspices, with an average attendance of 488 pupils. There were seven residential schools with an average attendance of 379 pupils.

In response to requests from the churches for larger grants for residential schools, the Federal Government prepared a schedule by geographic divisions and types of buildings. Formal agreement was made between the Government and the management of residential schools, effective from April 1911. In the case of church-owned institutions there was an agreement to pay for the instruction and maintenance of each child at a stated rate.

Gradually interest in education increased and so did Government aid. The emphasis began to shift from residential to day schools where provincial curricula were followed and fully qualified teachers were hired when possible. In time a special Inspector of Indian Schools was appointed to see that a high standard of instruction was maintained. Promising students were aided in continuing their studies. Special vocational classes were organized. In some instances girls were taught to spin locally-grown wool and knit woollen garments, including the well-known Cowichan sweaters, as well as to cook and sew. Some of the boys learned boat-building, Indian arts and crafts, agriculture and auto mechanics.

In line with a recommendation made by a Special Joint Committee of the Senate and House of Commons on Indian Affairs in 1948, the policy of having Indian children educated in association with non-Indian children has since been given prominence in educational planning. Whenever possible, in consultation with the Indian parents and by agreement with the local educational authorities, arrangements are made to have the children attend non-Indian schools. This is accomplished by having small groups of children enrolled in local public and private schools with the Federal Government paying tuition costs; and by agreement with provincial school boards for the establishment of joint schools for Indian and non-Indian pupils with the Federal Government contributing to the cost of construction and operation on a pro rata basis. This program of integrated education has been a significant development in broadening the outlook of Indian children and in fitting them to participate actively in the life of the greater community of which their reserves are a part.

In 1957 a new system of financing residential schools was introduced under which the Department pays the actual cost of operating the schools within certain limitations. This system permits the establishment and maintenance of standards of supervision, food, clothing and accommodation throughout all the schools.

Since World War II there has been a steady increase in the number of Indian children attending school. The number taking secondary education, vocational and professional training has also risen steadily. Adult education is becoming more prevalent, as evidenced by the large number of Homemakers' Clubs and Leadership and Training Courses which play a major part in the advancement of the respective communities. The accelerated interest in Indian education is a promising indication of future progress.

ECONOMIC DEVELOPMENT

The fishing industry has remained the basic economic factor with the British Columbia Indians. It follows the traditional seasonal pattern of peak effort and slack period. The salmon is still the leading fish and until the 1920's fishing methods were comparatively simple. The canneries rented the boats and nets to the fishermen and provided them with transportation, living quarters, groceries and credit for other necessities. Numerous canneries along the coast furnished employment to many Indian fishermen, whose wives

and families worked at the various processes of canning and net-mending. A considerable proportion of Indians have executive or employer positions in the fishing industry, such as seine-boat captain. There is a fairly widespread ownership of eapital.

In the Interior the trapping industry has been of great importance. Until the 1920's the Indians were almost the only trappers in the area and fur prices were high. Many fur-bearing animals sueh as beaver or muskrat eould also be utilized for food. By 1926 the supply of fur-bearing animals was in danger of depletion through over-trapping and the Provincial Game Commission therefore required that trap-lines be registered as an initial conservation measure. (A license gives the holder the exclusive right to trap in a designated area. At the end of the season he must report in detail the number and species of animals he has trapped.) This requirement led to displacements at first, because many Indians had traditional hereditary hunting grounds, and did not feel the need of securing licenses. When their domain was invaded by licensed non-Indian trappers disputes began to arise.

When widespread unemployment during the 1930's led to an influx of non-Indian trappers to interior British Columbia, the Federal Government took measures to prevent further displacement of the Indian trappers. Trap-lines were registered on behalf of Indians and if necessary the registration fees were paid by the Government. Many trap-lines have since been purchased for the Indians, the more valuable advanced in the form of loans to be repaid on the instalment plan from the income derived from trapping. Less promising trap-lines have been donated to destitute Indians as an aid to self-help.

Trapping is a family undertaking with the Interior Indians. The men trap and skin the animals and the women clean and dress the furs and cook the meat.

Agriculture is an important means of livelihood for the Indians of British Columbia. Cattle-ranching is gaining in importance in the Interior and in the Coast areas there is a wide range of agricultural activities ranging from cattle-raising and hay-growing to the cultivation of vegetables and fruit. Many Indians are employed as regular farm workers and others in seasonal employments such as berry or fruit picking.

The lumbering industry also furnishes employment to the Indians who are adept in the work of logging and milling.

Increasing numbers of Indians hold professional, semi-professional and clerical positions, particularly in the urban centers. The proportion is growing larger with the present widespread interest in education.

POPULATION

The Indian population of British Columbia at the beginning of the nineteenth century is estimated to have been about 80,000. However, during the course of the next hundred years recurrent epidemics of smallpox

claimed thousands of victims. Measles, whooping cough and scarlet fever also proved fatal to large numbers of Indians who had not yet acquired any sort of immunity to these diseases.

After British Columbia joined Confederation the Federal Government took steps to furnish medicines and medical attendance to the Indians where possible. Vaccination was introduced and proved an effective control of smallpox.

Tuberculosis became the worst scourge. The first census returns after 1871 showed a native population of upwards of 35,000. There was a gradual decline in numbers until the low of 23,600 was reached in the census of 1934. Meanwhile in 1925 the Federal Government instituted an extensive investigation, conducted by a group of medical specialists in tubercular diseases. During the 1930's, as a result of this investigation, the Government carried out an intensive campaign against tuberculosis, using surveys, X-rays, hospitalization and education in good health habits. The Indian death rate from this disease has since dropped rapidly.

A census of the Indian population is taken every five years. An appreciable increase in the British Columbia Indian population was shown in the census of 1939 and an accelerated increase appears on every succeeding census, the latest in 1959 showing a figure in excess of 36,000.

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