



Saturna Island Local Trust Committee

Special Meeting Agenda

Date: December 10, 2017
Time: 2:00 pm
Location: Saturna Island Community Hall
105 East Point Road, Saturna Island, BC

			Pages
1.	CALL TO ORDER	2:00 PM - 2:05 PM	
2.	APPROVAL OF AGENDA		
3.	BUSINESS ITEMS	2:05 PM - 4:00 PM	
3.1	First Nations Relationship Building - Presentation		2 - 31
3.1.1	<u>Deep History of 14,000 Years - and Community Input</u>		
3.1.2	<u>History of European Contact - and Community Input</u>		
3.1.3	<u>Making History: A Future - and Community Input</u>		
4.	ADJOURNMENT	4:00 PM - 4:00 PM	

Part 1: DEEP HISTORY

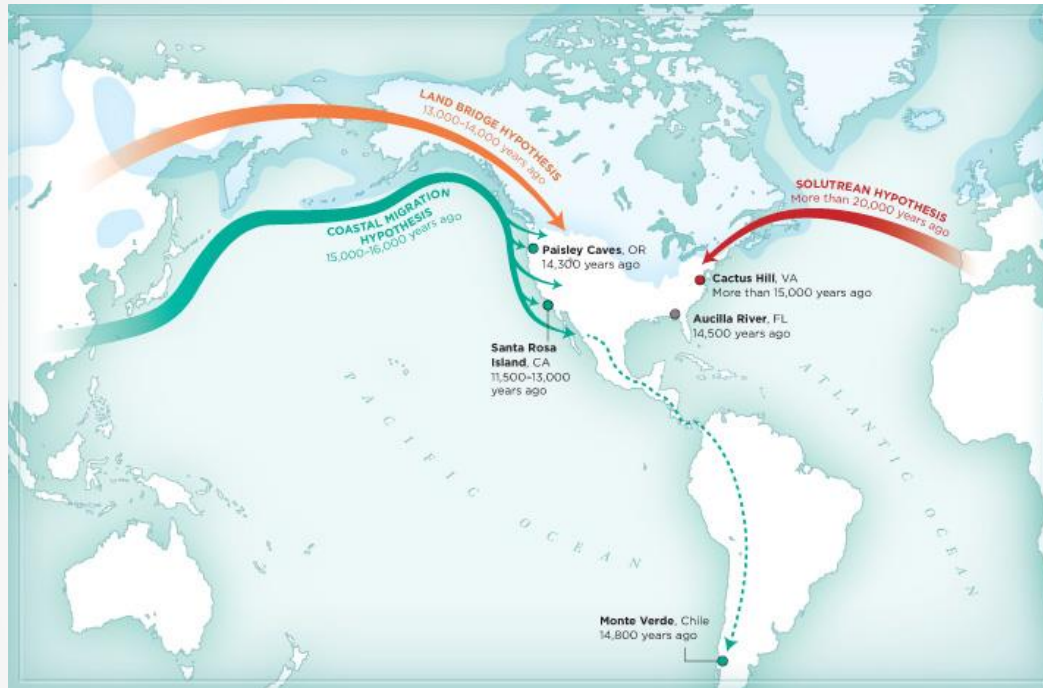
The Strait of Georgia Region



Before European contact...the most populated region north of Mexico.

The Kelp Highway

Nov. 2017 Science



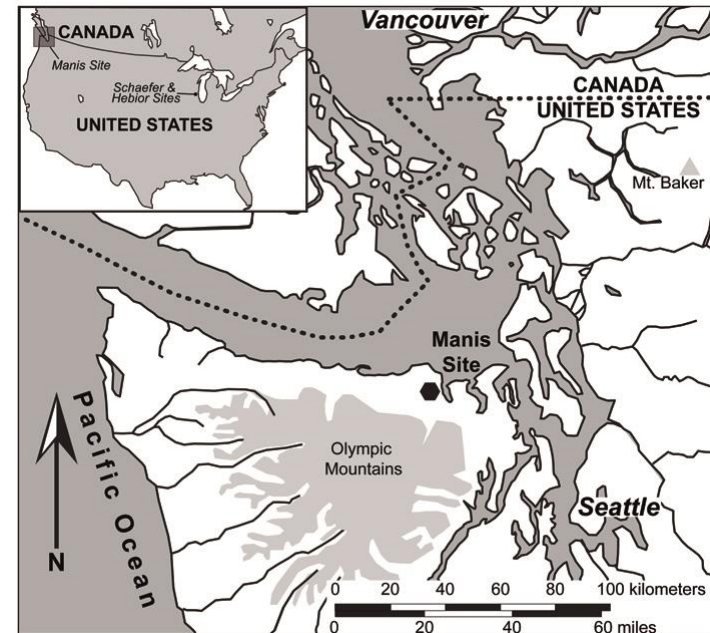
“Recent work along the Pacific coastlines of North and South America has revealed that these environments were settled early and continuously provided a rich diversity of subsistence options and technological resources for New World hunter-gatherers.”

14,000 Years Ago

2017: Triquet Village Site



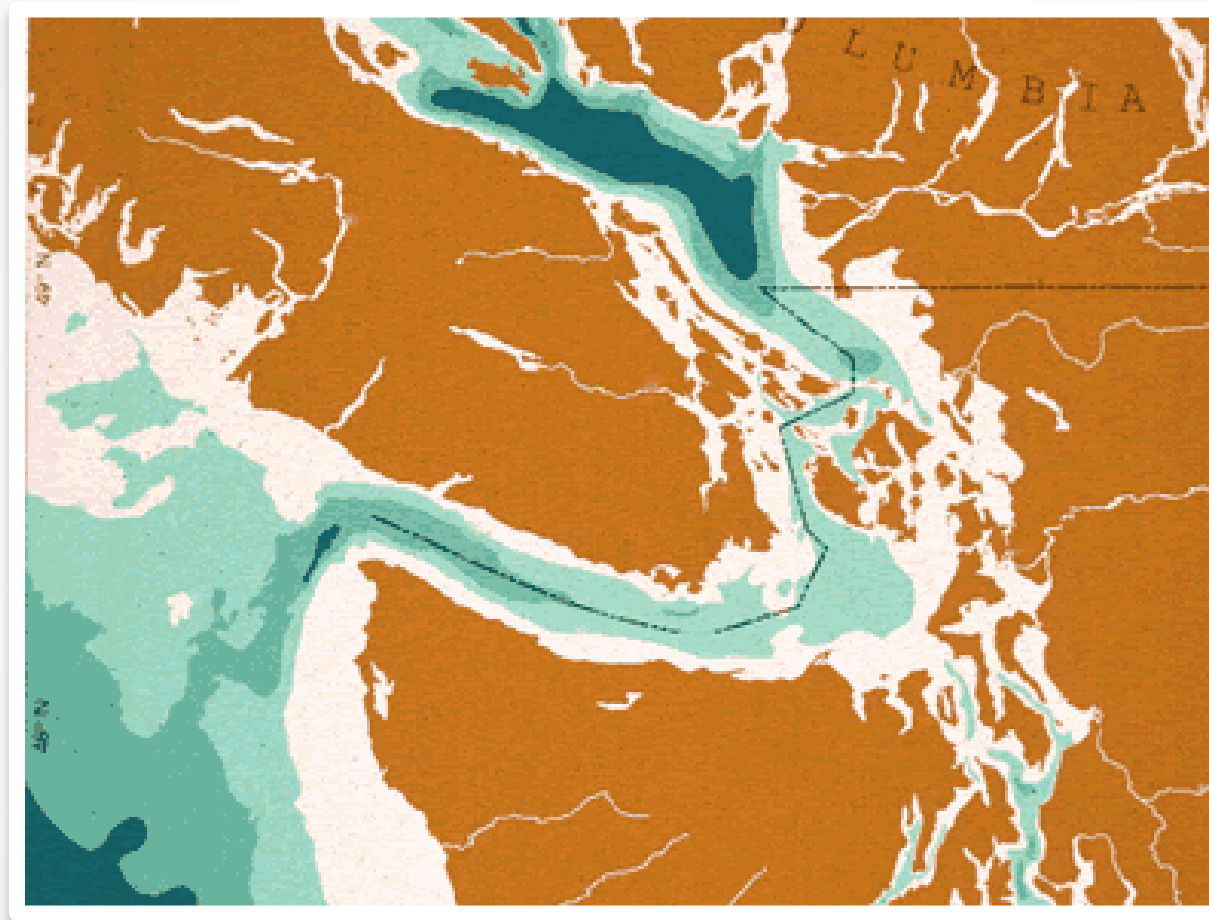
1977: Olympic Peninsula



Ice-Free Zones of the West Coast 14,000 – 10,000 Years Ago



10,000 Years Ago: The Ice Retreats: Strait of Georgia



14,000 years ago, a slow moving river of ice flowed through the Fraser Valley and formed the Strait of Juan de Fuca, the body of water that separates Vancouver Island from the Olympic Peninsula in Washington State.

Shift in Diet 8000 Years Ago

Sea Mammals:

14,000 – 8,000 Years Ago



Fin Fish and Mariculture:

8,000 Years Ago - 200 years ago



4,000 – 8,000 Years Ago: Evolution of Sophisticated Culture

2011: A 4000 Year Old Noble
Family of Sechelt



2016: A Currency of Beads

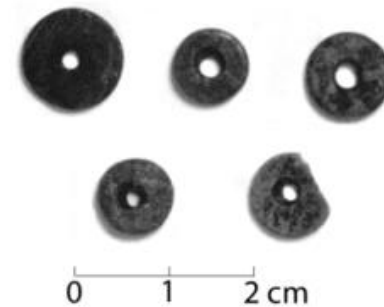


Figure V-34. Ground Stone Disk Beads - Steatite.

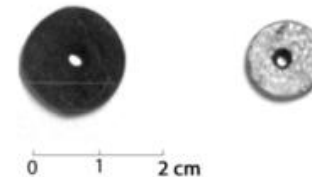
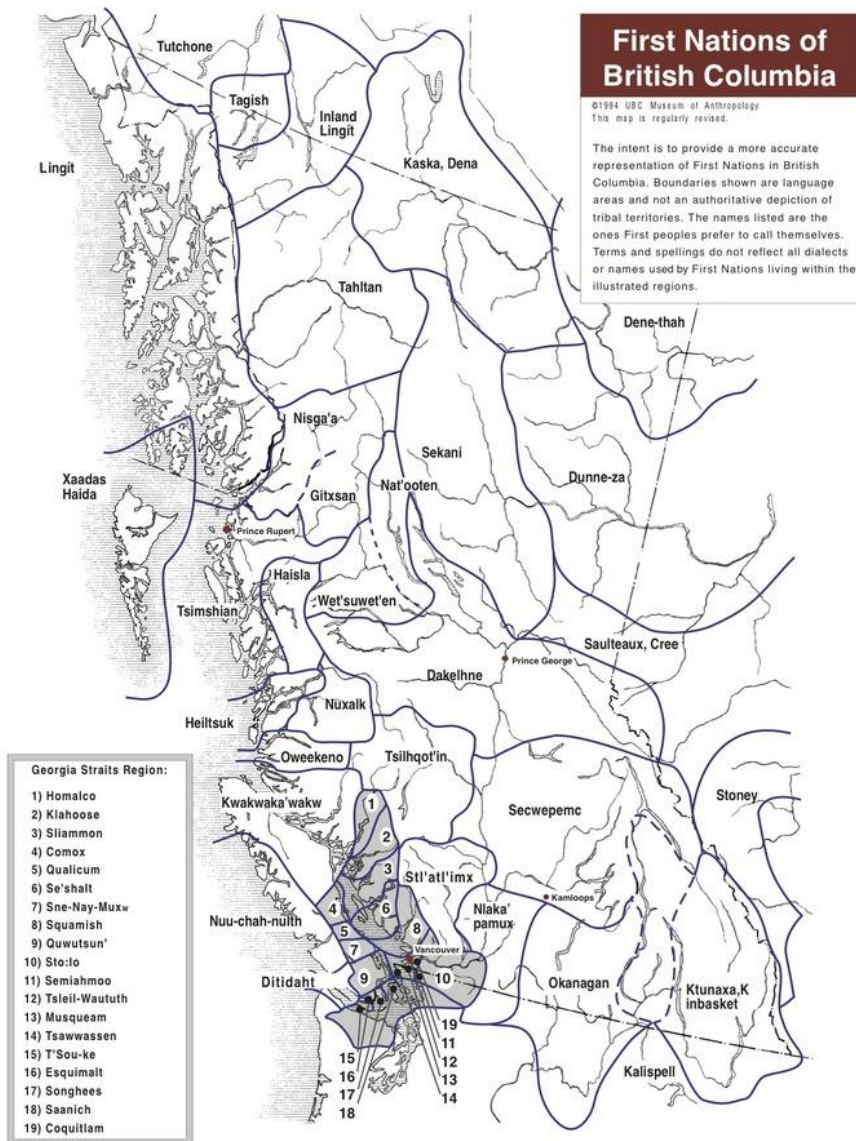


Figure V-35. Large Slate Bead (Left) and Pecten Bead (right).



“The Most Dense Indigenous Population North of Mexico”

- Richest biodiversity region
- Permanent settlements
- Complex/Concentrated linguistic diversity
- Land Use Governance
 - Inter-Nation protocols
 - Sharing
 - Reciprocity
 - Caring for community
 - Periodic warfare for expanding resources

Part 1: DEEP HISTORY

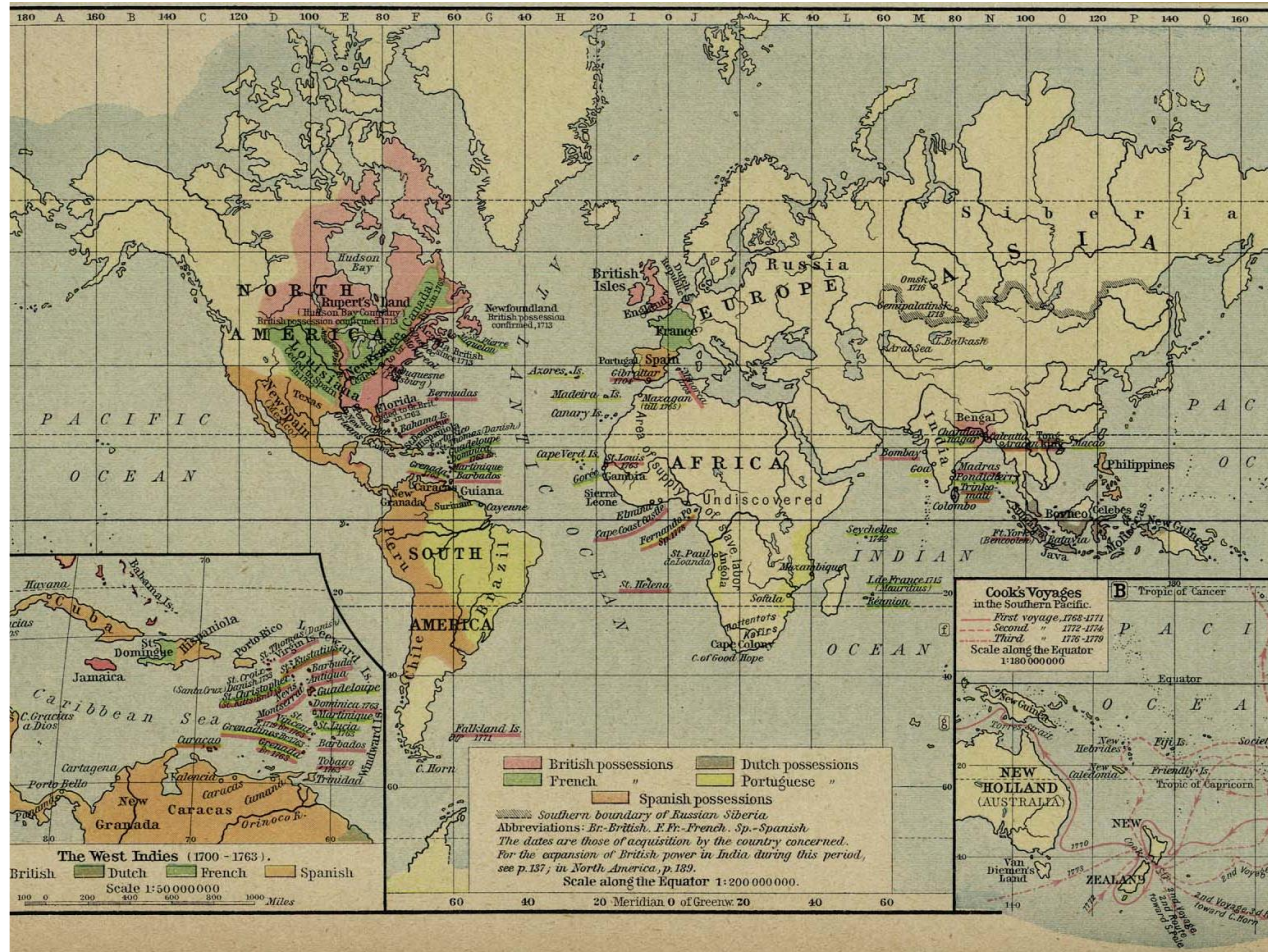
Discussion Questions



1. What would life have been like during the Ice Age (10-13,000 years ago) on the islands?
2. What else would've changed when the diet changed to fin fish (8,000 years ago)?
3. Is it possible that this rich and sophisticated culture of manufacturing, currencies, complex trade could have gone back further than 5000 years (evidence at Sechelt)?

Part 2: HISTORY OF EUROPEAN CONTACT

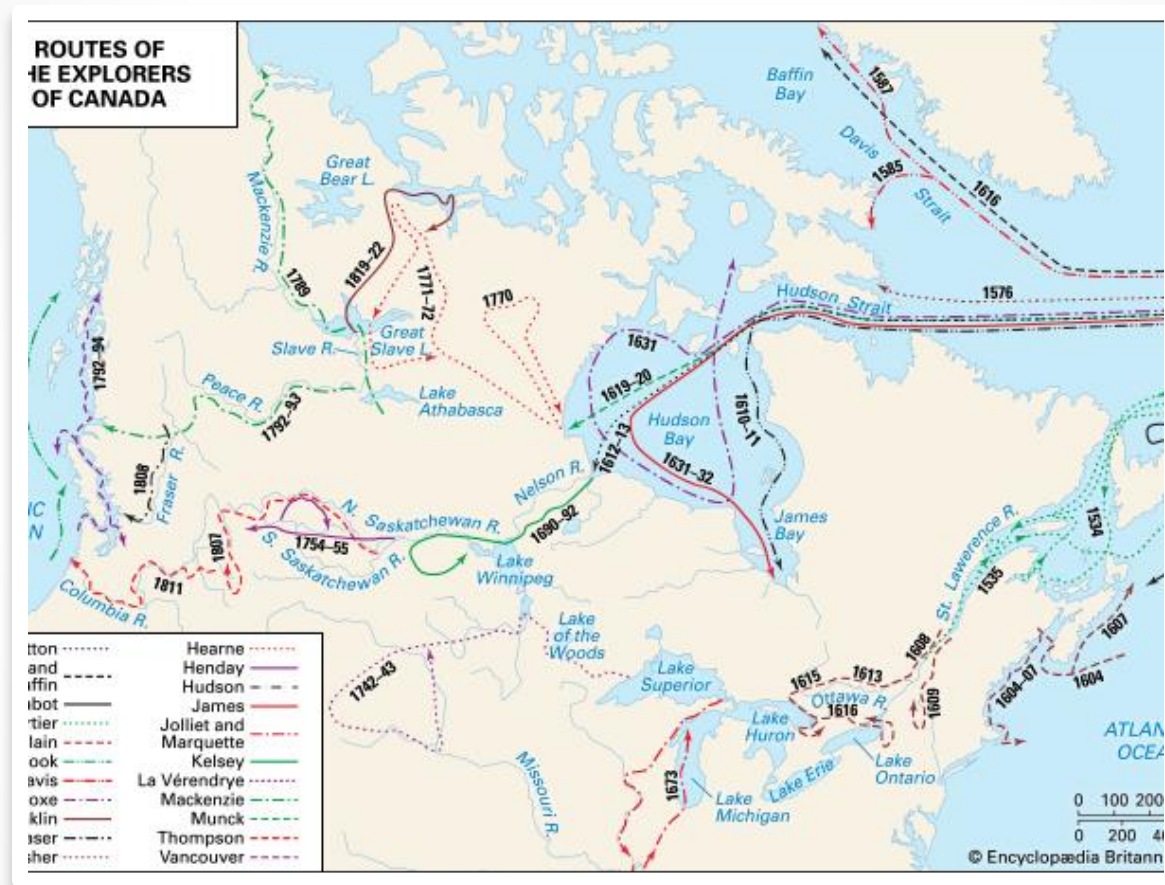
World Colonialism OF 1700



"Colonialism": the extension of political control to new areas

"Colonist": a person who has migrated to an area and established a permanent residence there to colonize the area

Diseases Came BEFORE the First Europeans



Indigenous traders first brought European diseases to the west coast.
1770: the first epidemics of the islands (only 247 years ago)

The Islands Were NOT Empty

“The Greatest Death Toll from Disease in the World’s History”

1994: Cole Harris

Voices of Disaster: Smallpox around the Strait of Georgia in 1782

Cole Harris, *University of British Columbia*

Abstract. This essay considers native and non-native evidence for smallpox around the Strait of Georgia and Puget Sound in the late eighteenth century. It concludes that smallpox devastated the Salish peoples of these regions, probably in the winter of 1781–82, reaching them via the lower Columbia from the plains where, in 1780–81, the disease was rampant. The implications of this conclusion and the reluctance of scholars to identify smallpox on the early Northwest Coast are also investigated.

Well, its a good thing to study these things back, you know. Like the way the people died off.
—Jimmy Peters, 1986¹

The old Indians grow quite pathetic sometimes when they touch upon this subject. They believe their race is doomed to die out and disappear. They point to the sites of their once populous villages, and then to the handful of people that constitute the tribe of today, and shake their heads and sigh.
—Charles Hill-Tout, 1904²

Demographic collapse, in short, led to widespread settlement discontinuity. To grasp the implications of such discontinuity, one must imagine what almost total depopulation would mean in Italy or Spain ca. 1500—silent villages, decaying cities, fields lying waste, orchards overgrown with brush.
—Karl W. Butzer, 1992³

It is now clear that Europeans carried diseases wherever they went in the Western Hemisphere and that among genetically similar peoples with

Ethnohistory 41:14 (fall 1994). Copyright © by the American Society for Ethnohistory. CCC 0014-1801/94/\$1.50.

1994: Robert Boyd

SMALLPOX IN THE PACIFIC NORTHWEST *The First Epidemics*

ROBERT BOYD

NINETEEN NINETY-TWO MARKED THE five hundredth anniversary of Columbus's discovery of the Americas. A major topic in the scholarly reassessment of the Columbian voyages has been their effects on the Native inhabitants of the Americas. We now know that, within a few generations of Columbus, several virulent diseases native to the Eastern Hemisphere were introduced to “virgin soil” American Indian populations. Most caused heavy mortalities, which cumulatively resulted in a hemispheric population decline of unprecedented magnitude.¹

The most deadly of these “new diseases” was smallpox. The first great American smallpox epidemic appeared in 1519 in Hispaniola, was carried with Cortez to Mexico, and from there spread throughout most of the continuously settled portion of the New World.² Although there are no historical or traditional records which indicate that this epidemic spread to the relative isolation of the Pacific Northwest, the presence of a contemporary archaeological discontinuity in a sampled segment of the middle Columbia Basin suggests that it might have.³

There is currently no other evidence of any kind which can be used to support the introduction of high-mortality exotic diseases to the Northwest prior to 1774, the beginning of direct contact between the region's Indians and Euroamericans. After that date the sequence of disease introduction is fairly well known, although few of these early epidemics have been described in the published literature.⁴

¹ See appendix, section I, for a review of recent research.

² Alfred Crosby, “Conquistadore y Pestilencia,” chapter 2 of *The Columbian Exchange: Biological and Cultural Consequences of 1492* (Westport, 1972).

³ Sarah Campbell, *Postcolumbian Culture History in the Northern Columbia Plateau, A.D. 1500-1900*. (Ph.D. dissertation, University of Washington, 1989).

⁴ See appendix, section II, for a review of recent research in the Northwest.

The Indigenous Record of “The Dragon”



A Century of Waves of Epidemics

Depopulation Waves

1. 1770s -1883 (95%)
2. 1800 – 1810
3. 1836 – 1838
4. 1862 – 1863 (65-90%)

“Virgin Soil” Demographics

- Smallpox
- Measles
- Influenza
- Typhoid



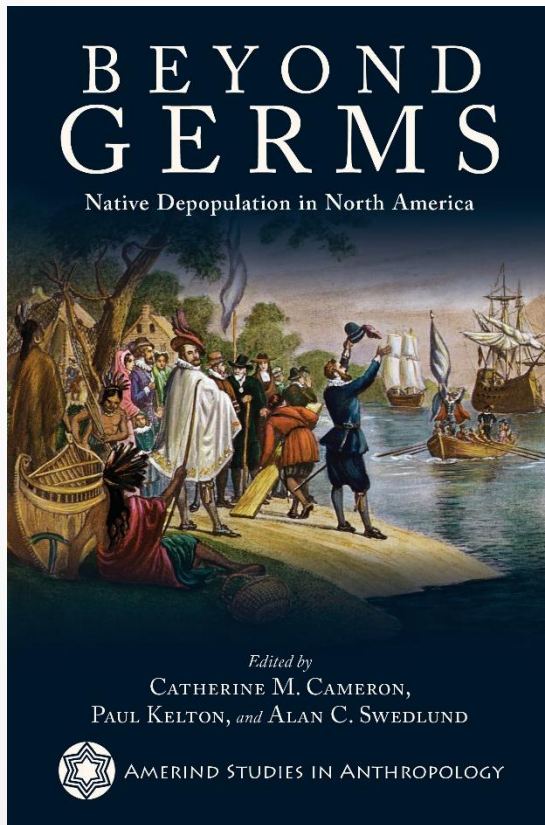
Came from All Directions...

- 1775 Spanish ship crew infects Haida/Tlingit
- Russian smallpox epidemic to Allutians
- Blackfoot epidemic from the south over the Rockies via horses
- Fort Victoria



Other Factors of the Century of Depopulation

2015: Beyond Germs



Other “European” Factors

- Overemphasis on diseases alone
- Inciting warfare
- Destroying livelihoods
- Land appropriation
- Erasing identities

The Final Emptying of the Gulf Islands and Islets



“They brought them in from the Islands, those that had survived...and they all died here. They are all buried there [Cordova Spit in front of Tsawout Reserve #2].”

(Tsawout Member 2017)

“Empty” Lands for Colonial Settlement

- A belief in terra nullius



- Joseph Trutch, 1864
 - Refused to acknowledge Aboriginal Title
 - Ended Treaty-Making
 - Reduced reserves mapped out pre-epidemic by 92 per cent
- Crown Grants
“proclaimed” and land sold as “fee simple”

Keeping Lands Empty

Indian Act 1876 - now



Reserves 1876-78 - now



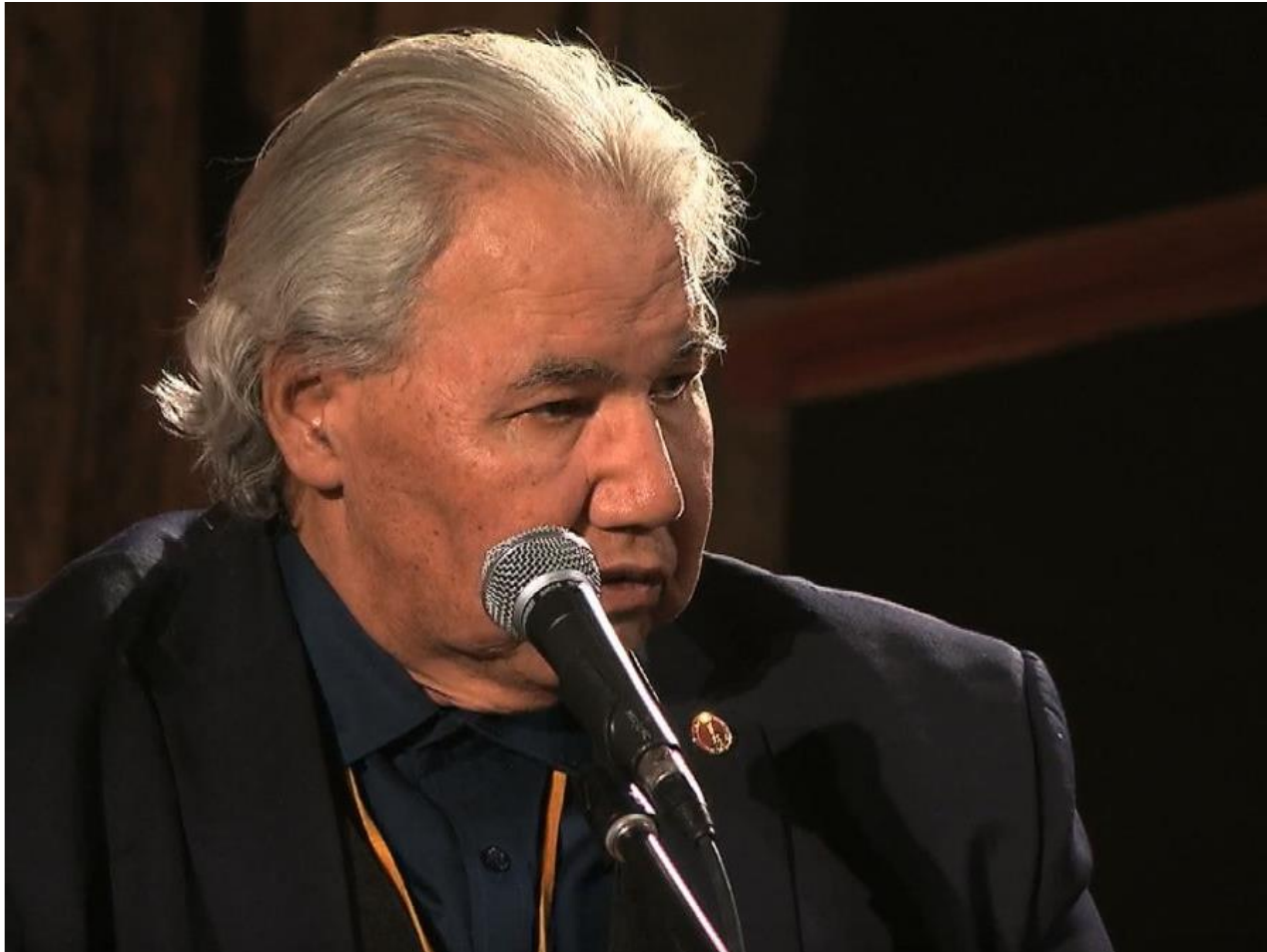
Part 2: History of European Contact

Discussion Questions



1. The elders who suffered so much – what do you think they tell their grandchildren?
2. Is there any part of the colonial history that is morally neutral?
3. What isn't morally neutral?
4. It may not have been our personal "fault" but do we have responsibility?
5. If ours is a legacy of privilege and lands, how do we acknowledge that?

Part 3: MAKING HISTORY



To those who ask why Indigenous people don't just "get over" the residential school experience, "My answer has always been: Why can't you always remember this?"

First We Ask, “Can You Tell Us?”

Saturna Island
November 2016



“More than 70 Islanders were in attendance to listen to information that was generously shared by our First Nations neighbours.”

Acknowledging First Nations History and Reconnection to the Islands



Moving Forward? But How?

Getting Educated

“Aboriginal Title”?

“Aboriginal Rights”?

“Treaty Rights?”

“Reserve lands”?

Listening, Not Defensive



Aboriginal Title



The inherent Aboriginal right to land or a territory. Always has been. Always will be.
sui generis: unique collective right to the use of and jurisdiction over a group's ancestral territories.

Aboriginal Rights



Inherent [modern!] rights which Aboriginal peoples have practiced and enjoyed since before European contact. ..land, resources, activities, self-government.

Treaty Rights (Pre-Confederate and Modern)



ROYAL PROCLAMATION 1763: BC and Canada, on our behalf...
Guaranteed hunting, fishing, lands, governance, payment for lands.

Reserve Lands



Tract of land set aside under the Indian Act and treaty agreements for the **exclusive** use of an Indian band.



The Dilemma of “Fee Simple” Lands

1. BOTH Aboriginal Title and Fee Simple lands are defined as the “right to exclusive use and occupation”
2. Both Rights Coexist on the same land
3. Only Aboriginal Title is “absolute” and Constitutionally protected

Part 3: Making History

Discussion Questions



1. To move forward together, do we really understand what First Nations need and want?
2. If the first steps of moving forward together means a sincere acknowledgement of history, how do we do that?
3. Are we only interesting in “feel-good” events, or are we ready to hear the more difficult realities of First Nations?
4. How do we contribute to the comeback of First Nations in our own community?