

the Indian would have been put in ^{garl} jail. He did not know the name of the white man who had done this thing. He had only heard that the boards had been broken off the house.

REVEREND GEORGE here interjected a request that he be allowed to get some land on Newhance (?) river. The land he wanted had no trees or rock on it, but some soil. The lands wanted were Provincial Government lands. A number of the Indians used such small patches along the Inlet as their private fishing stations.

JOSEPH CHAMBERLAIN, continuing, said that the reason why the Indians desired to get all the land from Quay to the lake was that they might be secured in the fishing privileges they had always been accustomed to enjoy -- so that they would not be disturbed therein in years to come. They wanted all the land from Quay to Smith's Inlet. No one had as yet interfered with their fishing, but they were afraid such a thing might happen. Next month the people would be scattered -- some of them out hunting and others taking and drying the winter salmon. How were these people to get any money to keep them if they lost their lands? There were thirty eight little rivers or other places in this district where the Indians got salmon or skins or berries.

REVEREND GEORGE, sworn, said that he was a Christian Indian. He identified plans of the Osoykanoo reserves produced by counsel. The Indians did not now live on the big reserve. They lived temporarily, in the winter, on Katit Island, the little village there being their real home. When the colachans were running, the Indians made their home where it was most convenient to the colachan fishing. They moved about from time to time, as they pursued their hunting, halibut fishing, salmon fishing, colachan fishing, etc. They were a nomadic people. In the spring they went usually to No. 3 Reserve for the halibut fishing, and for clams, skins, etc.

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