

We suggest that the band council be empowered and properly funded to instruct young people in the proper handling of guns and that those under the age of twelve years be required to demonstrate that kind of competence before going off by themselves. But that, properly attended by any adult member of their band, or any adult status Indian, they be allowed to carry a gun for hunting purposes.

This would serve to provide the transitional or learning period for the young person who wants to learn to hunt. It would also serve to recognize that in many areas of Canada there are several small reserves up against one another. And that if a young person succeeds in finding any elder who is willing to instruct him, to take him hunting, there is no reason to restrict his opportunities either to blood relatives or to members of his own band.

Section 104 (4) we return to the need for band council control to replace a firearms control officer.

The only concession to the rights and traditions of Indian people which we have been able to find in this bill is contained in section 104 (11) which exempts hunters and trappers who engaged in those activities to sustain themselves or their families from payment of the fee.

e) Proof

While we suppose that any economy is greatly to be desired, we find it surprising that Parliament should recognize that there are such people whose whole life takes place around the hunting camp, the trap line or the fishing camp, and yet sets upon them all these requirements to demonstrate competence, knowledge of safety, the absence of a criminal record, and the capacity to prove that they are already effectively sustaining themselves or their families by their hunting.

What happens to the Indian person who takes an occasional job for cash? Who goes to the city for a year or two? During several trials and public inquiries recently we have heard learned arguments on both sides about particular Indian communities which had been studied by sociologists and anthropologists. These academic experts offered differing opinions as to whether the community was 10, 40, 60 or 80% dependant upon country food, over against store food for its survival. The experts seemed to follow opinions most suitable to those who retained them. Or perhaps they were retained according to the opinions they had formed before they undertook