

ƛaʔamun 1780-2016

ƛapʔešt kʷoms taʔaw ʔi qʷol četsəm ʔi

we take back (learn) our teachings for the future

– Elsie Paul, ƛaʔamun Elder

2016 - Sliammon is no longer an Indian Act Band. Through the Treaty Agreement, Tla'amin Nation regains ownership of 8,322 hectares of land and begins self-governance.

2008-2015 - Truth and Reconciliation Commission documented the truth of residential school survivors and communities.

2009 - Sliammon Constitution ratified in a community vote.

2003 - Sliammon signs a Community Accord with the Corporation of the District (Municipality) of Powell River that recognizes Sliammon's traditional territory and inherent rights to self-government. The municipality also returned a parcel of land located at the old hospital site in recognition that it was a Sliammon Village site.

2002 - Sliammon gains access to municipal bus service, marking the first time the community has access to public transportation.

2001 - Gahnos ocean going canoe is built by Art Thomson and many volunteers. It was gifted to the Sliammon people in memory of the late Joe Mitchell's vision. Ten ocean going canoes from Northern Kwakwaka'wakw Nations touch Sliammon shores for the first time in over 100 years.

1996 - Sliammon Child Development and Resource Centre opens its doors with a brand new Pre-school/Kindergarten facility. A 6 month - 3 year licensed daycare facility was also added to service the community.

1994 - Sliammon enters the BC Treaty Process with a Statement of Intent and map of the traditional territory. This process lasts 22 years.

1990s (mid) - School District 47 approves implementation of Sliammon language. It was accepted as a second language for university entry to UVIC (1990) and SFU (1997). Negotiations with UBC are ongoing.

1990s - Sliammon families begin to bring back the traditional naming and memorial ceremonies for the first time in over fifty years. Some even bring back the use of Skwy xwy, Spirit Dancers and ancient protocol.

1970 - 82 - Most development activity in Sliammon history with the coming of: 51 Ladner homes ('72), Fire Truck ('72), & Firehall ('75), Soccer Field ('73), Kindergarten ('74), Sewage Treatment Plant ('74) Drive in Theatre ('74), Mermaid Oyster Farms ('75), Salmon Hatchery ('76), Salish Centre ('76), Health Clinic ('77), 2 residential group homes for children in care and children attending school ('82 later used as the Elders and Healing Lodge facilities), 9 social housing units ('81), 70 more homes would be added (some privately built) until 1996 bringing the reserve total to approximately 190 homes.

1960s

"Whites off reserve by dusk/Natives back on reserve" curfew still in effect. Sliammon people still had limited seating in restaurants, pubs and the Patricia Theatre without proof of enfranchisement. This segregation occurred in every form of public transportation and service including steamships, trains and buses.

1960

- Indian Residential Schools

are deemed too costly and closures ensue over the next 20 years. Despite the hardship, Sliammon had grade 12 graduates from these schools.

1952

- Theodosia River

is dammed 12 km from the mouth by the Powell

River Power Company to

generate hydroelectric power

to the mill. This redirected

80% of the flow into Olsen Lake

forever changing the surrounding

habitat and destroying the once

thriving runs of five species of salmon.

Sliammon was never consulted

about the damage it would

cause to IR#4 Tokwonon,

at the mouth of the

river.

1951

- Potlatch

ban dropped from

the *Indian Act*.

No formal apology

or retribution from

the government. All

confiscated material

including many Sliammon

artifacts remain in museums

or private collections

worldwide.

1949

- Indigenous

people gain

right to vote

in Provincial

elections.

1940s

- Soccer came

to Sliammon

and young men

became well known

all over the Coast

with the first team

called the Sliammon

Tigers. They paddled

to other First Nations

communities such as Cape

Mudge, Sechelt, Campbell

River, Alert Bay, and the

Kingcome Inlet to challenge

other teams. The elder coaches

were strict to the last detail

including special diets, no drinking

or smoking, curfews, and teachings

around natural medicines, the

sweat lodge and daybreak

bathing.

ƛaʔamun have lived on this land since time immemorial

1780s - Epidemics such as small pox, measles,

tuberculosis, Spanish flu of mass proportions begin

to appear on the Northwest Coast as a result

of trade with other Nations in contact

with European ships. They continue to

decimate Indigenous populations including

Sliammon for the next 150 years.

1792 - Sliammon people first recorded

contact with Europeans from Captain George

Vancouver's ships 'Chatham' and 'Discovery' on

the shores of Harwood Island.

1838 - Beginning of the fur trade. A ship

named the "Beaver" from the Hudson's Bay

Company encounters Sliammon people at the

North end of Texada Island.

1872 - Sliammon receives its first Indian

Commissioner, Dr. Israel W. Powell who became the

Dominion Inspector of Indian Agents. Powell River

was named after him in 1880.

1873 - 15,000 acres (Lot 450) issued to R.P.

Rithet, a close associate of Dr. Powell commencing

at what is currently referred to as Grief Point and

ending at Sliammon. This lease encompassed three

permanently occupied and many seasonal village sites.

1876 - First *Indian Act* created and passed in

parliament. Reserves are created and "status registration"

makes Indigenous people wards of the Crown.

1885 - *Indian Act* outlaws cultural ceremonies such

as the potlatch, which could be defined as almost any

"assembling of Indian people." It was against the law

to engage or assist in ceremonies; punishable by up to a six

month sentence. Indian Agents were given the authority to

prosecute and serve judgment. Sliammon's cultural activities

were prohibited and public punishments were strictly enforced.

1900 - Sliammon people were issued legal Christian names that

are still held today to replace their traditional names.

1900s - Potlatch (winter ceremonies) and traditional medicine people

continue underground in hidden areas like Scuttle Bay to avoid

arrests and seizures. Limited numbers of people participate

due to repercussions from the Church,

Indian Agents and North West

Mounted Police.

1900s - New place

names were issued

throughout the Sliammon

traditional territory by anyone who passed by.

There was no consultation and these places already had

recognized names from the Sliammon people.

1907 - Railroad built from present day

community of Wildwood to Sliammon.

It was located at the "Boom" and

used for a log dump area.

Part of Gibsons Road

follows the old

grade.

1910-1915

- Sliammon people were forcibly

removed to IR#1 from their

traditional village sites commencing at

Grief Point North, including Tees Kwat

(current mill site) and other sites within

Lot 450. Some continued to stay

and protest the demolition of

their homes.



For the full version ƛaʔamun/European post contact timeline go to www.sliammonfirstnation.com

This timeline is an ongoing document in progress. Thank you to the ƛaʔamun ʔaxʔaxay (elders) for sharing their taʔaw (knowledge) for future generations.

Prepared by ƛaʔamun Treaty Society and Powell River Diversity Initiative in consultation with the ƛaʔamun community, 2016.

ƛaʔamɫn 1780-2016

ƛapjɛʂt kʷums taʔaw ʔi qʷol ʂɛtsəm ʔi

we take back (learn) our teachings for the future

– Elsie Paul, ƛaʔamɫn Elder

2016 - Sliammon is no longer an Indian Act Band. Through the Treaty Agreement, Tla'amin Nation regains ownership of 8,322 hectares of land and begins self-governance.

2008-2015 - Truth and Reconciliation Commission documented the truth of residential school survivors and communities.

2009 - Sliammon Constitution ratified in a community vote.

2003 - Sliammon signs a Community Accord with the Corporation of the District (Municipality) of Powell River that recognizes Sliammon's traditional territory and inherent rights to self-government. The municipality also returned a parcel of land located at the old hospital site in recognition that it was a Sliammon Village site.

2002 - Sliammon gains access to municipal bus service, marking the first time the community has access to public transportation.

2001 - Gahnos ocean going canoe is built by Art Thomson and many volunteers. It was gifted to the Sliammon people in memory of the late Joe Mitchell's vision. Ten ocean going canoes from Northern Kwakwaka'wakw Nations touch Sliammon shores for the first time in over 100 years.

1996 - Sliammon Child Development and Resource Centre opens its doors with a brand new Pre-school/Kindergarten facility. A 6 month - 3 year licensed daycare facility was also added to service the community.

1994 - Sliammon enters the BC Treaty Process with a Statement of Intent and map of the traditional territory. This process lasts 22 years.

1990s (mid) - School District 47 approves implementation of Sliammon language. It was accepted as a second language for university entry to UVIC (1990) and SFU (1997). Negotiations with UBC are ongoing.

1990s - Sliammon families begin to bring back the traditional naming and memorial ceremonies for the first time in over fifty years. Some even bring back the use of Skwy xwy, Spirit Dancers and ancient protocol.

1970 - 82 - Most development activity in Sliammon history with the coming of: 51 Ladner homes ('72), Fire Truck ('72), & Firehall ('75), Soccer Field ('73), Kindergarten ('74), Sewage Treatment Plant ('74) Drive in Theatre ('74), Mermaid Oyster Farms ('75), Salmon Hatchery ('76), Salish Centre ('76), Health Clinic ('77), 2 residential group homes for children in care and children attending school ('82 later used as the Elders and Healing Lodge facilities), 9 social housing units ('81). 70 more homes would be added (some privately built) until 1996 bringing the reserve total to approximately 190 homes.

1960s

"Whites off reserve by dusk/Natives back on reserve" curfew still in effect. Sliammon people still had limited seating in restaurants, pubs and the Patricia Theatre without proof of enfranchisement. This segregation occurred in every form of public transportation and service including steamships, trains and buses.

1960

- Indian Residential Schools are deemed too costly and closures ensue over the next 20 years. Despite the hardship, Sliammon had grade 12 graduates from these schools.

1960 - Federal voting rights extended to include Indigenous people. **Sliammon could vote for the first time in federal elections.**

River Power Company to generate hydroelectric power to the mill. This redirected 80% of the flow into Olsen Lake forever changing the surrounding habitat and destroying the once thriving runs of five species of salmon. Sliammon was never consulted about the damage it would cause to IR#4 Tokwonon, at the mouth of the river.

1951 - Potlatch ban dropped from the *Indian Act*. No formal apology or retribution from the government. All confiscated material including many Sliammon artifacts remain in museums or private collections worldwide.

1952

- Theodosia River is dammed 12 km from the mouth by the Powell River Power Company to

1949

- Indigenous people gain right to vote in Provincial elections.

1940s

- Soccer came to Sliammon and young men became well known all over the Coast with the first team called the Sliammon Tigers. They paddled to other First Nations communities such as Cape Mudge, Sechelt, Campbell River, Alert Bay, and the Kingcome Inlet to challenge other teams. The elder coaches were strict to the last detail including special diets, no drinking or smoking, curfews, and teachings around natural medicines, the sweat lodge and daybreak bathing.

1918 - Huge fire destroys all of the original villages of Sliammon throughout the traditional territory.

1920 - D.C. Scott passes legislation making Residential schools (previously called Indian Boarding Schools/ Industrial Schools) mandatory by law. Some parents arrested for non-compliance, which was punishable by incarceration. **Sliammon children between 5-15 years were apprehended from their families en masse to Catholic Residential facilities: St. Mary's in Mission (1861-1984) Kamloops Indian Residential School (1890-1970) St. Augustine's in Sechelt (1913-1975).**

1909

- The Brooks/Scanlon O'Brien firm consolidated with the local power company to form a lumber company and the pulp and paper mill at Tees Kwat.

1900s

- New place names were issued throughout the Sliammon traditional territory by anyone who passed by. There was no consultation and these places already had recognized names from the Sliammon people.

1907 - Railroad built from present day community of Wildwood to Sliammon. It was located at the "Boom" and used for a log dump area. Part of Gibsons Road follows the old grade.

1910-1915

- Sliammon people were forcibly removed to IR#1 from their traditional village sites commencing at Grief Point North, including Tees Kwat (current mill site) and other sites within Lot 450. Some continued to stay and protest the demolition of their homes.

ƛaʔamɫn have lived on this land since time immemorial

1780s - Epidemics such as small pox, measles, tuberculosis, Spanish flu of mass proportions begin to appear on the Northwest Coast as a result of trade with other Nations in contact with European ships. They continue to decimate Indigenous populations including Sliammon for the next 150 years.

1792 - Sliammon people first recorded contact with Europeans from Captain George Vancouver's ships 'Chatham' and 'Discovery' on the shores of Harwood Island.

1838 - Beginning of the fur trade. A ship named the "Beaver" from the Hudson's Bay Company encounters Sliammon people at the North end of Texada Island.

1872 - Sliammon receives its first Indian Commissioner, Dr. Israel W. Powell who became the Dominion Inspector of Indian Agents. Powell River was named after him in 1880.

1873 - 15,000 acres (Lot 450) issued to R.P. Rithet, a close associate of Dr. Powell commencing at what is currently referred to as Grief Point and ending at Sliammon. This lease encompassed three permanently occupied and many seasonal village sites.

1876 - First *Indian Act* created and passed in parliament. Reserves are created and "status registration" makes Indigenous people wards of the Crown.

1885 - *Indian Act* outlaws cultural ceremonies such as the potlatch, which could be defined as almost any "assembling of Indian people." It was against the law to engage or assist in ceremonies; punishable by up to a six month sentence. Indian Agents were given the authority to prosecute and serve judgment. Sliammon's cultural activities were prohibited and public punishments were strictly enforced.

1900 - Sliammon people were issued legal Christian names that are still held today to replace their traditional names.

1900s - Potlatch (winter ceremonies) and traditional medicine people continue underground in hidden areas like Scuttle Bay to avoid arrests and seizures. Limited numbers of people participate due to repercussions from the Church, Indian Agents and North West Mounted Police.

For the full version ƛaʔamɫn/European post contact timeline go to www.sliammonfirstnation.com

This timeline is an ongoing document in progress. Thank you to the ƛaʔamɫn ʂaxʂaxay (elders) for sharing their taʔaw (knowledge) for future generations.

Prepared by ƛaʔamɫn Treaty Society and Powell River Diversity Initiative in consultation with the ƛaʔamɫn community, 2016.