

Bannock Awareness
Printed In Celebration of
Aboriginal Awareness Day
June 21, 2006



Also see our website:
<http://www.for.gov.bc.ca/rsi/fnb/fnb.htm>

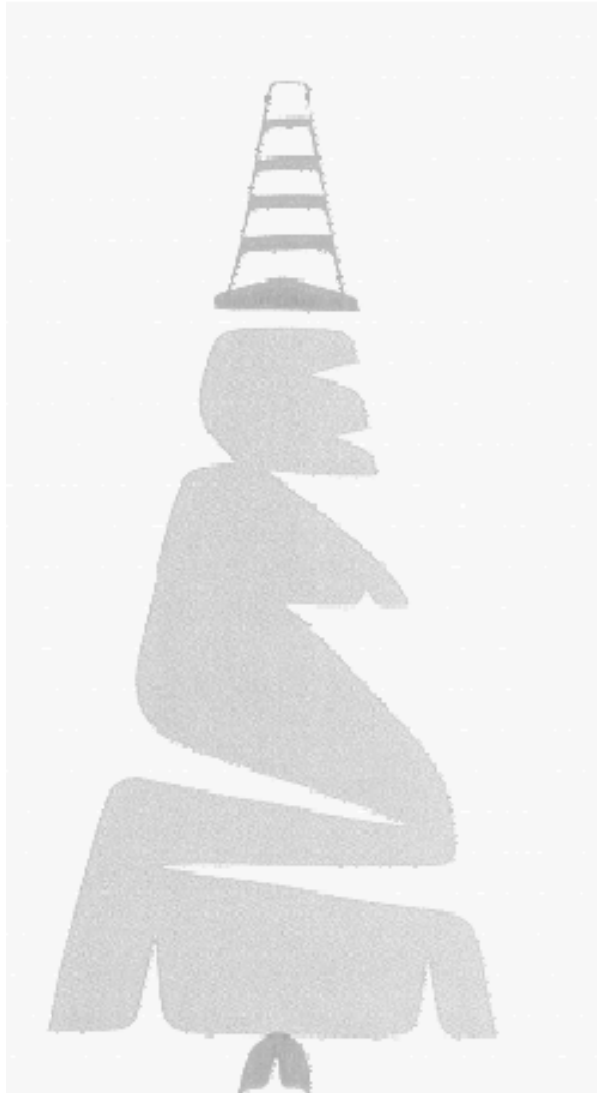


Table of Contents
For Recipes

Navajo Fry Bread.....	5
Indian Taco.....	7
Bella Coola Bannock.....	7
Basic Bannock Recipe.....	9
Shuswap Bannock.....	11
Secwepemc Lichen Bannock.....	11
Sunflower Bannock.....	13
White Woman Bannock.....	15
Indian Bread “Little yeast breads”.....	17
Salmonberry Cake.....	19
Bachelor Bannock.....	25
Thelma’s Lazyman Biscuits (Bannock).....	26
Smoked Salmon Pizza.....	28
Stick Bannock.....	29
Buckskin Cookery Bannock.....	29
Berry Bannock.....	29
Whole Wheat Bannock.....	33
Corn Flour Bannock.....	35
Bannock Buns.....	37
Blackfoot Fried Yeast Bread.....	39
Pemmican.....	41
Indian Ice Cream.....	43
XwU’sum Lemonade.....	43

Introduction to *Bannock Awareness*

Food is an expression of culture. All cultures share the love of food, whether it is a collection of the family's favourite recipes, their memorable meals, or the rituals around collecting and preparing food. This common bond between people is a good place to start to learn about each other's culture. Bannock, for instance, is a favourite food of First Nations on Turtle Island (North America) and all Canadians. The *Bannock Awareness* recipe book is a collection of favourite bannock related recipes (with a few others) and of little known facts about First Nations history and culture.

The Ministry of Forests and Range produced *Bannock Awareness* in commemoration of Aboriginal Awareness Day, which is celebrated annually on the 21st day of June. Food is used here to remind us of some core human characteristics which all cultures share such as the love of food and our children. We can help build bridges and a brighter future by sharing our favourite recipes and by learning about our history. Unfortunately, most Canadians know little about the history of colonization and its subsequent affects on First Nation's cultures. This history has dramatically shaped the events and issues faced by all Canadians today. Regardless of the issues at hand such as the lack of treaties, disputes over logging sacred mountains or the affects of cattle grazing on

Indian Ice Cream

- ¼ cup water
- 1 cup soapberries or
- 2 tbsp of canned or dried soapberries or soapberry concentrate

Beat the mixture into a light foam - consistency of beaten egg whites. After the foam begins to thicken gradually add the sugar. Usually three to four tablespoons per cup of fresh berries (or to taste)

Makes about 4-6 servings

*Make sure the berries, bowl and utensils don't come into contact with grease or oil because it will not whip and become nice and fluffy.

- Food Plants of Interior First Peoples

XwU'sum (pronounced hoshum) Lemonade

- 5 ml juice
- 1 litre water
- sweetener

Boil soopalallie berries, strain the juice and preserve by canning (canned soapberry juice will keep for about 3 years if sealed well). Later sweetener and water are added to the juice to make a thirst quenching juice. Honey or dried saskatoon berries can be used as a sweetener over sugar.

- Mike Blackstock

Soapberry (*Shepherdia canadensis*)

Soapberry (also known as Soopolallie) shrubs are nitrogen fixers. This means they have special bacterial nodules on their roots that allow them to capture nitrogen from the atmosphere and release it into the soil where plants can make use of it. Interior First Nations whip the berries with a little water into a light foam to make a nutritious and refreshing “ice cream”. The berries are high in iron content and were eaten fresh, dried, or boiled into a syrup for use as a drink.

- Plants of the Southern Interior

Soapberry Whipper

First Nation’s women used to make whippers out of:

- Silverberry bark – by tying a loose bundle of shredded bark on to a handle.
- Rocky Mountain Maple – the fibrous bark was used with no handle.
- Pinegrass – roots were cut off and leaves used to whip.

Loose bundles of bark and pinegrass held in the hand was more difficult than using a whipper with a handle. Whipping was started at the top of the mixture then slowly lowered down into the bowl until the mixture was all fluffy and well incorporated. Sometimes just the hands were used for whipping. Whippers could be washed and reused.

- Thompson Ethnobotany: Knowledge and usage of plants by the Thompson Indians of British Columbia

medicinal plant gathering areas, there are usually two points of agreement:

- 1) First Nations and non-First Nations people are here to stay and;
- 2) Both parties prefer negotiation to litigation or confrontation. We can do our children a favour by learning about the history of the current conflict over rights to the land and celebrating some of our common interests – such as the love of a freshly deep-fried piece of bannock.

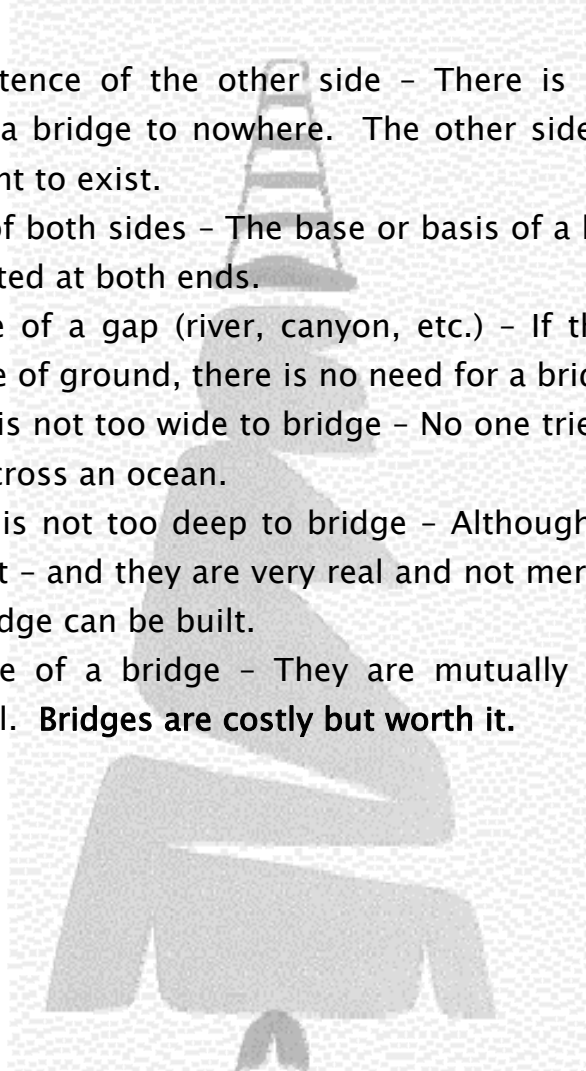
I would like to thank all the contributors, Joyce Sam, Rhonda Ned, Del Blackstock, Thelma Blackstock, Charlene Remer, Rhonda McAllister and Diana Boston for helping me design and write this collection.

*Michael D. Blackstock, C. Med, RPF, MA
First Nations Relations Manager
Kamloops Forest Region
June 21, 2000*

To Build a Bridge

The necessary assumptions in any bridge building project include:

1. The existence of the other side - There is no point in building a bridge to nowhere. The other side exists and has a right to exist.
2. Solidity of both sides - The base or basis of a bridge must be accepted at both ends.
3. Existence of a gap (river, canyon, etc.) - If there is only one piece of ground, there is no need for a bridge.
4. The gap is not too wide to bridge - No one tries to build a bridge across an ocean.
5. The gap is not too deep to bridge - Although deep gaps may exist - and they are very real and not mere illusions - still a bridge can be built.
6. The value of a bridge - They are mutually helpful and beneficial. **Bridges are costly but worth it.**

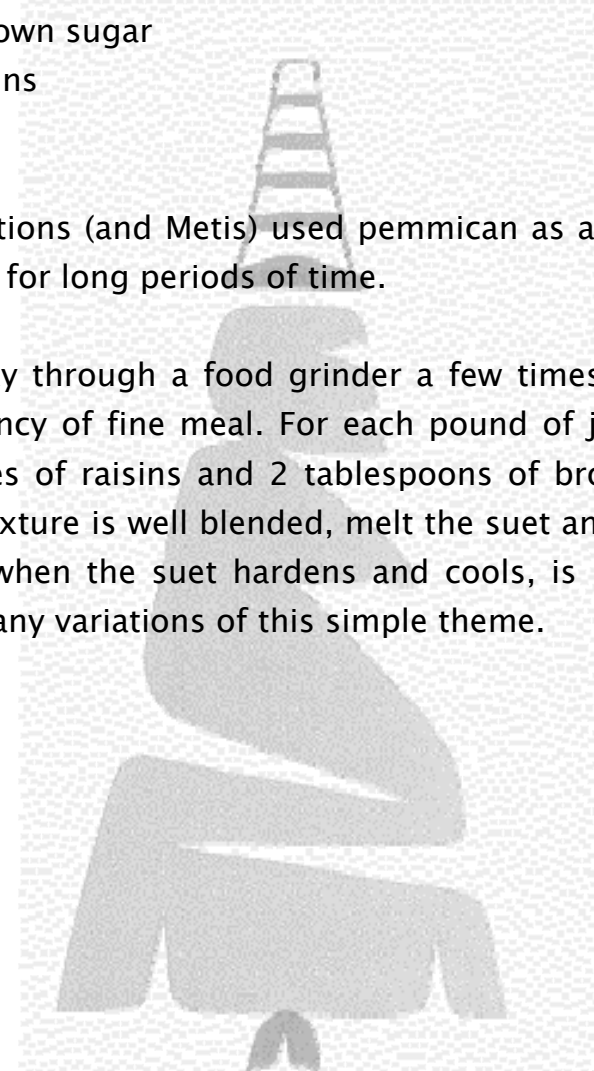


Pemmican

- 1 lb Jerky (venison, beef, etc.)
- 2 tbsp Brown sugar
- 2 oz Raisins
- 5 oz Suet

The First Nations (and Metis) used pemmican as a trail food. It keeps well for long periods of time.

Run dry jerky through a food grinder a few times until it is the consistency of fine meal. For each pound of jerky meal, add 2 ounces of raisins and 2 tablespoons of brown sugar. When the mixture is well blended, melt the suet and stir it in. The result, when the suet hardens and cools, is pemmican. There are many variations of this simple theme.



Who are the Metis?

The Metis are one of three distinct Aboriginal peoples of Canada (Inuit and First Nations are the other two), recognized by the Canadian government.

The word Metis comes from the Latin “miscere”, to mix. It was used originally to describe the children of Native women and French men. Other terms for these children were “Country-born, Black Scots, and Half-Breeds”.

The Metis were instrumental in the development of western Canada. They quickly became intermediaries between European and Indian cultures, working as guides, interpreters, and provisioners to the new forts and trading companies. Their villages sprang up from the Great Lakes to the MacKenzie delta. The Metis homeland encompasses parts of present-day Ontario, BC, the Northwest Territories, Alberta, Saskatchewan and Manitoba.

Metis culture was a combination of French, English and Indian influences that took root and flourished. The Metis developed a unique language called Michif that has Cree-French roots. Metis dress included woven sashes, embroidered gun sheaths, deerhide hats, and quilled and beaded pipe bags. The Metis logo is an infinity sign – ∞.

– Metis National Council (<http://www.metisnation.ca>)

Navajo Fry Bread (Bannock)

(Deep-fried)

- 3 cups unbleached flour
- 1 tbsp baking powder
- 1 tsp salt
- 1/8 tsp baking soda
- ¾ cup milk mixed with
- ¾ cup hot water (hot enough so mixed liquid is almost too hot to touch)
- 1 tbsp oil or shortening
- oil or shortening for deep frying (heated to 360°F)

Sift together flour, baking powder, baking soda and salt in a mixing bowl. Stir in milk/water mixture and knead **briefly** with lightly oiled hands until smooth. Rub the remainder of the one tbsp of oil over the dough. Cover and let it sit for about 30 minutes. Pat or roll enough dough to fit in the palm of your hand in a circle about 1/8” thick (at least, a touch thicker is better). Deep-fry the dough in hot oil or shortening for about one minute per side, or until golden brown. Makes 10–12 pieces.

The History of Bannock

The Aboriginal staff of life, Bannock, is common to the diet of virtually all North America's first peoples. The European version of bannock originated in Scotland and was made traditionally of oatmeal. The bannock of Aboriginal people was made of corn and nut meal, and flour made from ground plant bulbs. There were many regional variations of bannock that included different types of flour, and the addition of dried or fresh fruit. Traditionally, First Nation groups cooked their bannock by various methods. Some rolled the dough in sand then pit-cooked it. When it was done, they brushed the sand off and ate the bread. Some groups baked the bannock in clay or rock ovens. Other groups wrapped the dough around a green, hardwood stick and toasted it over an open fire. Pioneers may have introduced leavened breads to the Aboriginal people. The use of leavened breads spread and adapted from there. Pioneers also introduced cast-iron frying pans that made cooking bannock quicker and easier. Today, bannock is most often deep-fried, pan-fried and oven-baked. Bannock is one of the most popular and widespread native foods served at pow wows, Indian cowboy rodeos, festivals, and family gatherings.

Blackfoot Fried Yeast Bread

(Pan-fried)

- 1 cup lukewarm water
- 1 ¼ ounce package of active dry yeast
- 2 tbsp softened butter
- 1 tbsp sugar
- 1 tsp salt
- 2 ½ to 3 cups unbleached flour
- oil or shortening, for deep frying

Place water in a mixing bowl, sprinkle yeast over water and allow to sit for 5 minutes. Add butter, sugar, and 2 ½ cups of flour and salt. Knead, adding enough flour to form a stiff dough. Allow to rise for one hour. Place oil in a deep saucepan and heat to 350°F. Form dough into cakes approximately 4 inches in diameter and about ¼ inch thick and deep fry for about one minute per side or until golden brown. Makes 8-10 pieces.

Aboriginal Rights vs. Aboriginal Title

Aboriginal rights – Rights that some Aboriginal peoples in Canada hold as a result of their ancestors' long-standing use and occupancy of the land. The communal rights of certain Aboriginal peoples to hunt, trap and fish on ancestral lands are examples of Aboriginal rights accorded either through treaties or formal agreements. Aboriginal rights vary from group to group depending on the customs, practices and traditions that form part of the group's distinctive culture.

- Aboriginal Workforce Participation Initiative (Canada)

Aboriginal Title includes:

- A right to the land itself and exists independent of aboriginal rights (with some exceptions, much like fee simple)
 - Encompasses the right to exclusive use and occupation of the land for a variety of discretionary purposes
 - It is a burden on the underlying title of the Crown
 - It is held communally, and is inalienable and cannot be transferred, sold or surrendered, except to the federal Crown
 - Uses of the land must not be irreconcilable with the factors that gave rise to the claim of aboriginal title
- Ministry of Forests and Range Aboriginal Rights & Title policy

Indian Taco

(Deep-fried)

Cook the Navajo Fry bread in cooking oil that has two tablespoons of limejuice added.

Top the cooked bannock with:

- chilli
- shredded strong cheddar cheese
- shredded lettuce, chopped tomato and onion
- sour cream and salsa are optional

Michael Blackstock

Bella Coola Bannock Recipe (fried)

- 4 cups flour
- 2 tbsp baking powder
- 2 tbsp sugar
- ½ can milk, mix with water
- ¼ cup margarine/butter
- 2 eggs
- pinch of salt

Combine all the ingredients until they are thoroughly mixed. Pinch some of the dough and shape it. Fry it in hot oil until golden brown.

- Greg Mazur

Terminology

Aboriginal peoples – the descendants of the original inhabitants of North America. The Canadian Constitution of 1982 defines Aboriginal peoples to include First Nations, Inuit and Metis peoples. These separate groups have unique heritages, languages, cultural practices and spiritual beliefs. Their common linkage is their indigenous ancestry.

The term “First Nation” came into popular use in the 1970’s to replace the word “Indian”, which some found offensive. The term Indian was first used by Christopher Columbus in 1492, believing that he had reached India. The term “Indian” is still used in various Canadian documents, most notable the *Indian Act*. There are three legal definitions of “Indian” in Canada (not to be confused with “Aboriginal”):

- **Status Indians** – those who are registered or entitled to be registered under the *Indian Act*.
- **Non-Status Indians** – those not entitled to be registered under the *Indian Act*.
- **Treaty Indians** – those belonging to a First Nation whose ancestors signed a treaty with the Crown and as a result are entitled to treaty benefits.

First Nation is also used to replace the term “band” in the name of communities.

AWPI – Canada (Indian and Northern Affairs) 1998

Bannock Buns

(Fried)

- 3 cups all-purpose flour
- 4 tsp baking powder
- 1 tsp baking soda
- 1 tsp salt
- 1/3 cup lard
- 1 cup soured milk*
- Lard or shortening for skillet

In a bowl, stir together dry ingredients. Cut in lard until mixture resembles a fine meal. Make well in centre, pour in soured milk and stir using light strokes, just until liquid is absorbed. Knead lightly 5–6 times to make a smooth dough; set aside.

In large heavy skillet, melt just enough lard to thinly coat bottom of pan. Heat pan over medium heat for 5 minutes. Divide dough into 6 portions; shape into flat, round buns about $\frac{3}{4}$ inches thick. Arrange in pan (in batches if necessary). Cover and cook for 6 minutes or until bottoms are deep golden brown. Turn buns, replace cover and cook for 6 minutes longer. Remove to rack and let cool before serving.

*To sour milk: Add enough milk to 1 $\frac{1}{2}$ tsp vinegar to make 1 cup.

– Canadian Living Magazine

Aboriginal Celebrations/Ceremonies

Feast/Potlatch – The potlatch ceremony illustrates the importance of sharing and giving. This ceremony was the cultural backbone of the Northwest Coast Aboriginal Peoples. High-ranking chiefs, to celebrate important public events such as initiation, marriage, the investiture or death of a chief or the raising of a totem pole, hosted a potlatch. The ceremony lasted anywhere from a day to several weeks, and involved feasts, spirit dancing and theatrical performances. In 1884, the Canadian government banned potlatch ceremonies, questioning their moral basis. The ban was lifted in 1951.

– Colonialism on Trial & Aboriginal Workforce Participation Initiative

Pow-wow – An ancient tradition among some Aboriginal people to celebrate and socialize after religious ceremonies. It is now common for pow-wows to be held throughout BC, however, in some areas the pow-wow is a relatively new kind of celebration. In some cultures, the pow-wow itself was a religious event when families held naming and honouring ceremonies.

– Aboriginal Workforce Participation Initiative (Canada)

Basic Bannock Recipe (Fried or Stick-cooked)

- 1 cup flour
- 1 tsp baking powder
- ¼ tsp salt
- 3 tbsp margarine/butter
- 2 tbsp skim milk powder (optional)

Sift together the dry ingredients. Cut in the margarine until the mixture resembles a coarse meal (at this point it can be sealed it in a ziplock bag for field use). Grease and heat a frying pan. Working quickly, add enough COLD water to the pre-packaged dry mix to make a firm dough. Once the water is thoroughly mixed into the dough, form the dough into cakes about ½” thick. Dust the cakes lightly with flour to make them easier to handle. Lay the bannock cakes in the warm frying pan. Hold them over the heat, rotating the pan a little. Once a bottom crust has formed and the dough has hardened enough to hold together, you can turn the bannock cakes. Cooking takes 12–15 minutes. If you are in the field and you don’t have a frying pan, make a thicker dough by adding less water and roll the dough into a long ribbon (no wider than 1”). Wind this around a preheated green, hardwood stick and cook about 8” over a fire, turning occasionally, until the bannock is cooked.

The Evolution of the Relationship between Aboriginal and non-Aboriginal People

The relationship between Aboriginal and non-aboriginal people evolved through 4 stages:

1. Pre-contact - Aboriginal and non-Aboriginal people lived on separate continents and knew nothing of one another.
2. Years following first contact - Fragile relations of peace, friendship and rough equality.
3. Power shifted to non-Aboriginal people and governments. They moved Aboriginal people off most of their lands and took steps to “civilize” them and teach them European ways.
4. Presently, it is a time for recovery for Aboriginal people and culture, a time for critical review of our relationship, and a time for its renegotiation and renewal.

- People to People, Nation to Nation (1996)

Corn-Flour Bannock (Fried or Baked)

- 2 $\frac{3}{4}$ cups corn flour
- 2 tbsp baking powder
- $\frac{1}{2}$ tsp salt
- 3 tbsp lard
- $\frac{2}{3}$ cup water

Preheat oven to 450°F. Grease lightly a cast iron frying pan, or baking sheet. Stir and blend together the flour, baking powder and salt. With a pastry blender or two knives, finely cut in the lard. Then gradually stir in the water. Stir with a fork to make a soft, slightly sticky dough. Turn dough on a lightly floured surface and knead gently 8–10 times. Roll out or pat $\frac{1}{2}$ inch thick, or flatten dough to fit frying pan. Cook in frying pan on hot ashes over an open fire (turning to brown both sides), or on a baking sheet in oven for approximately 12–15 minutes, or until golden brown. Cut and serve with butter. Makes 1 loaf.

Land Claims

The Federal Government divides land claims into two types:

1. **Comprehensive land claims** – those that are based on the concept of continuing Aboriginal rights and title which have not been dealt with by treaty or other legal means. These claims are negotiated through the British Columbia Treaty Commission treaty process in BC; and
2. **Specific land claims** – those that arise from alleged non-fulfilment of Indian treaties and other lawful obligations, or from the alleged improper administration of lands and other assets under the *Indian Act* or other formal agreements.

Because of the difficulty and length of time to come to some resolution, the federal government created the Indian Claims Commission (1991) to provide a forum for hearing disputes over specific claims. The Commission can make recommendations. It can also provide a facilitator to assist the First Nations, provincial government and federal government to come to a decision, but the final decision is with the Minister.

- Joyce Sam, Aboriginal Liaison Officer, Merritt District & http://www.inac.gc.ca/index_e.html

Shuswap Bannock (Epanigishimog Pakwejigan)

(Baked)

- 3 cups all-purpose flour
- 1 tbsp baking powder
- 1 ½ tsp salt
- 1 ½ cups water
- 1 cup blueberries

Mix the dry ingredients together, add the blueberries and stir. Add the water quickly and continue to stir.

Spread the batter on a pie plate and put in a preheated oven heated to 425°F. Bake for 20 minutes. Cut in pieces and serve hot or cold. Excellent served with mint tea.

- This recipe comes from the Cappelano Reserve, Chilliwack, BC and belongs to the Shuswap people.

Secwepemc Lichen Bannock

- Pit cook or steam black tree lichen (*Bryoria fuscescens*)

It turns into a hardened licorice tasting “bannock”. It can be cooked with berries.

Mary Thomas – Elder – Neskonlith Indian Band

Milestones in Aboriginal History –Post Contact

1492 – Christopher Columbus “discovers” America (believing he has landed in the “Indies”, he describes the people as “Indians”).

1539 – Francisco de Vitoria proposed that Indians own the lands they occupy.

1763 – A Royal Proclamation outlines the basic principles of Canadian Indian Policy: recognition of Indian lands, recognition of Indian governments and provision of a treaty process with the crown.

1867 – July 1, the *British North America Act* is passed making Canada a nation. *Constitution Act* was written.

1868 – The new Canadian Parliament passes an “Act for the gradual civilization of Indian Peoples.” The *Indian Act* becomes a key tool for assimilation – it has three major functions:

1. Creation of reduced reserve lands which do not reflect traditional territories
2. Creation of band councils which replace and undermine the authority of traditional tribal governments.
3. Defining who is an “Indian” under the *Indian Act*

1871 – BC joins the Dominion of Canada

1872 – Residential schools are set up.

1876 – The Governor General, the Earl of Dufferin, gives a speech in Victoria condemning the BC government for not recognizing Indian title.

Whole Wheat Bannock

(Pan-fried)

- 1 ½ cups white flour
- 4 tsp baking powder
- dash of salt
- canola oil
- ½ cup whole wheat flour
- ½ tsp sugar
- water

Heat frying pan with ¼ inch of canola oil. Combine all dry ingredients. Make a well in the middle and add water. Stir until the dough is a thick batter (it will be a gooey mess). Drop a generous tablespoon of dough into the heated pan; spread the dough to ½ inch in thickness (use a spoon and fork for this step).

When the bannock is puffed and brown on one side (yes, peek if you wish), then flip it over and brown it on the other side. Smother with favourite toppings – Roger’s Golden Syrup, honey, peanut butter, jam or jelly or even a taco filling. You may also sprinkle it with a sugar/cinnamon mixture (1part cinnamon to 10 parts sugar).

- Louise Framst in [A Tahltan Cookbook](#)

First Nations and Tax-exemption

A First Nation (status Indian) can buy goods and services without paying tax on them on one of two conditions:

1. The goods or services are purchased on a reserve or;
2. The goods or services will be delivered to a reserve.

Employment income is tax-exempt only if:

1. All work is performed on a reserve.
2. Most or all work is performed off reserve, but the First Nation person lives on a reserve and the employer is a resident on a reserve.
3. Some of the work is performed off a reserve, but most of the work is on reserve **and** either the employee or the employer is a resident on a reserve.
4. Most work is performed off reserve as an employee of either
 -
 - A band that has a reserve; or
 - A tribal council that represents one or more bands that have reserves; or
 - An Indian organization controlled by a band or tribal council that has a reserve, or that represents one or more bands that have reserves.

All other Status Indians are required to pay income tax. Inuit and Metis are also required to pay income tax and all other taxes.

- Answers to Basic Tax Exemption Questions for Aboriginal people

Sunflower Bannock (Missiagan-Pakwejigan)

(Fried)

- 3 ¼ cups sunflower seeds
- 3 ¼ cups water
- 2 ½ tsp salt
- 6 tbsp corn flour
- 2/3 cup corn oil

Put the sunflower seeds, water and salt into a pot, cover and let simmer for 1½ hours. When well cooked, crush the seeds to make a paste. Add the corn flour, 1 tbsp at a time to thicken. Work with your hands; cool a little.

Make small, flat pancakes of approximately 5" diameter. Heat oil and fry both sides, adding more oil if necessary. Drain well and eat.

- Exported from MasterCook
(<http://www.mastercook.com>)

Milestones in Aboriginal History –Post Contact (continued)

1880 – *Indian Act* amended to provide for the automatic enfranchisement of any Indian who earns a university degree, and any Indian woman who marries a non-Indian or an unregistered Indian.

1884 – *Indian Act* amendments include prison sentences for anyone convicted of participating in the potlatch or tawanawa dance rituals

1885 – Canadian Government sends in troops to crush the Riel Rebellion in Saskatchewan. Nov 16: Louis Riel, after this second Metis “rebellion” and in spite of a recommendation for mercy from a jury, is hanged in Regina.

1887 – Nisga’a chiefs travel to Victoria to demand that the government recognize land titles, treaties and their right to self-government

1900 – Genocide has reduced the indigenous population north of the Rio Grande – estimated at 12–15 million in 1492 – to 300,000.

1908 – The Gitskan First Nation petitions the federal government for recognition of its land claim

1915 – The first pan-tribal organization in BC – The Allied Tribes of BC – is created to address the “the land question”.

1927 – The Federal government makes it an offence punishable by imprisonment to raise money to press for land claims.

Bill- C31

Bill C-31 was first introduced to Parliament on April 17, 1985 and passed On June 28, 1985. The amendment is commonly known as Bill C-31. The intent of Bill-C31 was to remove the discrimination of the *Indian Act* and to restore status and membership rights to those who lost it due to marriage provisions within the *Indian Act*. The status break down of Bill C-31 is as follows:

1. People who are registered PRIOR to 1985 have Section 6 (1)(a) status.
2. Those women who have regained their status have Section 6 (1)(c) status.
3. Children of Section 6(1)(c) status have Section 6(2) status

April 17th, 2005 marks 20yrs since amendments to the *Indian Act* were made. Although Bill C-31 temporarily increased First Nation membership, it will eventually eliminate Indian status in the near future. For example; if a First Nation with status marries a person of NON status, then their children will be Section 6(2). But if a person of Section 6 (2) status marries a NON status then their children will have NO status. Both male and female and the grandchildren are losing Indian Status at a rapid rate. The Native Women’s Association has been the national organization that advocates on behalf of all Aboriginal Women in Canada. In protest of the discrimination of Bill C-31 the Native Women’s Association of Canada and the Quebec Native Women Inc. are planning a protest on Parliament Hill on June 28, 2005.

Quick Facts

Did you know?

- First Nations used controlled burning as a means of habitat manipulation to maximize production of fruits, edible roots and trees.
- The notorious pass system was never part of the formal *Indian Act*. However, various levels of government implemented it to prevent Indians from leaving their reserves without written permission from the Indian Agent. Although it was official policy on the Prairies, there was never any legislative basis for it.
- First Nation botanical terminology represents a real link between language, culture and the environment and may provide insights into the relationships between past cultures and their environment.
- Tree lichen had many uses: It was a food source as well as a medicine; it was used for traditional costumes; for chinking cracks in houses; as a dye for hides, wood, mountain goat's wool and horsehair; and it was also used for face paint by some pubescents.
- Plant foods were preserved by threading them onto to strings of bark or grass and hung to dry. Most were dried in the presence of smoke to deter flies and other insects.
 - Thompson Ethnobotany & Report of the Royal Commission on Aboriginal Peoples

White Woman Bannock!

(Baked)

DO NOT PREHEAT YOUR OVEN!!!!

- 6 cups of flour
- 2 tbsp (heaping) baking powder
- 2 tsp (heaping) salt
- 1 inch wide (or so) of lard
- sprinkle of white sugar (optional)
- 2 cups of very warm water (warm enough so the lard will melt when mixing everything together)

Mix dry ingredients together, add lard, using your hands to blend it together. Add water and form a big ball and let sit in the bowl for a minute or two with a clean tea towel over it. Pat it out until the shape of a pizza (not too thin or you will have hockey pucks for bannock!). Use one of your biggest glasses to cut out your bannock and put in ungreased pan. Using a fork, poke your bannock twice (uncertain why but Manon's mother in law does it!)

Turn the oven to 425°F and bake for 25 minutes. Raise the rack to the top for the last 5 minutes. GOOD LUCK!

- Manon Metz

Milestones in Aboriginal History –Post Contact (continued)

1944 – The North American Indian Brotherhood is formed to unite Indians in Canada.

1947 – First Nation people are given the right to vote in provincial elections.

1951 – Parliament repeals legislation prohibiting potlaches and the pursuit of land claims.

1960 – July 1, Indian people win the right to vote in federal elections.

1973 – Calder Case – rules that the concept of Aboriginal title is part of Canadian law.

1978 – Metis and Non-Status Indian organizations receive funding to research potential claims.

1982 – Section 35 is inserted into the *Constitution Act* affirming the existence of Aboriginal and treaty rights. It includes Indian, Inuit and Metis peoples in the definition of “Aboriginal peoples of Canada”.

1984 – The Gitksan and Wet’suw’t’en initiate their claim in BC Supreme Court for ownership, jurisdiction and self government over 58,000 km² of traditional territory.

1985 – Bill C-31 (amendment to the Indian Act) is passed. It removes the discrimination, restores status and membership rights, and increases the control of Indian bands over their own affairs.

Stick Bannock

Make a bowl-like depression in your sack of flour. Add a pinch of salt, 2tsps of baking powder and 1c of water. Stir until the dough forms a stiff ball. Roll and stretch out into a rope about 12 inches long. Wind around a stick and bake over campfire coals, turning the stick as each side bakes.

W.R. Comstock

Buckskin Cookery Bannock

Mix 1tsp salt and 2tbsp of baking powder in a mixing bowl 1/2full of flour. Stir in enough water to form a bannock. Place in a greased frying pan and set over a bed of hot coals (or in a mud oven). Brown and turn. When there are a number of bannocks to be cooked, brown the bannock and prop it up on the edge close to the campfire on a support of poles, with the uncooked side to the heat. Then start a new bannock in the frying pan.

Berry Bannock

To the above recipe, add sugar and as many wild berries as the dough will hold.

Note: the recipes on this page are from the Buckskin Cookery Souvenir Cookbook (Pioneer recipes donated by Old timers and Natives of BC)

Smoked Salmon Pizza
Courtesy of Cooking Alaskan

Dough

1 package yeast
2 tablespoons (30 mL) warm water
1 cup (240 mL) boiling water
1.5 teaspoons (7mL) salt
2 tablespoons (30 mL) shortening
3 cups (720 mL) flour
Dissolve yeast in warm water. Pour the boiling water over the salt and shortening and cool. Add yeast and half of the flour to the shortening and beat smooth. Then add the rest of the flour. Divide dough into two parts and pat into rounds about 12 inches (30 cm) across—making a thicker rim around the edge to hold the filling. Place in pie pans or on greased cookie sheet and allow to rise till double in size.

Filling

1 tablespoon (15 mL) olive oil
½ cup (120 mL) grated Parmesan cheese
¾ cup (180 mL) sharp Cheddar cheese
2 cups (480 mL) drained canned tomatoes, flavoured with 1 clove of garlic, minced fine
½ cup (120 mL) shredded smoked salmon
Oregano
Salt and Pepper to taste

After dough rises brush top with olive oil and sprinkle with Parmesan cheese. Make a layer of Cheddar cheese, cut in small pieces, and then a layer of garlic flavoured tomato. Sprinkle with salt and pepper and oregano if desired. Top with shredded smoked salmon and sprinkle with Parmesan cheese and olive oil. Bake in a 450°F (230°C) oven, approximately 30 minutes. Cool 5-10 minutes before cutting. Serves 4. This is an Alaskan variation of a standard pizza recipe.

Indian Bread
“Little yeast breads”
Courtesy of Cooking Alaska

1 envelope dry yeast
¼ cup (60 mL) very warm water
1 cup (240 mL) milk
¼ cup (60 mL) sugar
¼ cup (60 mL) shortening
1 teaspoon (5 mL) salt
1 egg
3.5 cups (840 mL) flour
1 cup (240 mL) raisins
About 6 cups (1.4 L) cooking oil for deep-frying.

Sprinkle dry yeast into warm water—110 to 115° F (43 to 45° C)—in a small bowl and let stand while mixing other ingredients. In a saucepan, over medium heat, mix milk, sugar, shortening and salt until dissolved and blended. Let mixture cool. Then add egg and yeast and stir in flour and raisins gradually until it forms a soft dough. Place in a greased bowl and lightly grease the top of the dough. Cover and let rise until doubled in size—about 1.5 hours.

Place on a floured surface and knead air bubbles from dough. Pinch off small pieces and stretch them to oval shapes, being careful not to stretch them too thin. Make a hole in the centre of each and place them on a clean, floured surface. Allow them to rise again until doubles in size. Heat oil in frying pan at high heat until it is bubbling hot. Deep-fry the little breads, a few at a time, turning them until both sides are golden brown. Place them on napkins or other absorbent paper to drain grease.

Milestones in Aboriginal History –Post Contact (continued)

1987–1990 – Gitxsan and Wet’suwt’en trial takes place in Smithers and Vancouver.

1990 – Failure of the Meech Lake Accord.

1991 – BC Supreme Court Justice Allan McEachern rules in the initial Delgamuukw decision that aboriginal interests do not include ownership of or jurisdiction over the disputed territory.

1993 – BC Court of Appeal’s five judges unanimously ruled in the appeal of the 1991 Delgamuukw case, that native rights were never extinguished by the colonial government before confederation and that the rights are protected in the constitution. This ruling is known as Delgamuukw 2.

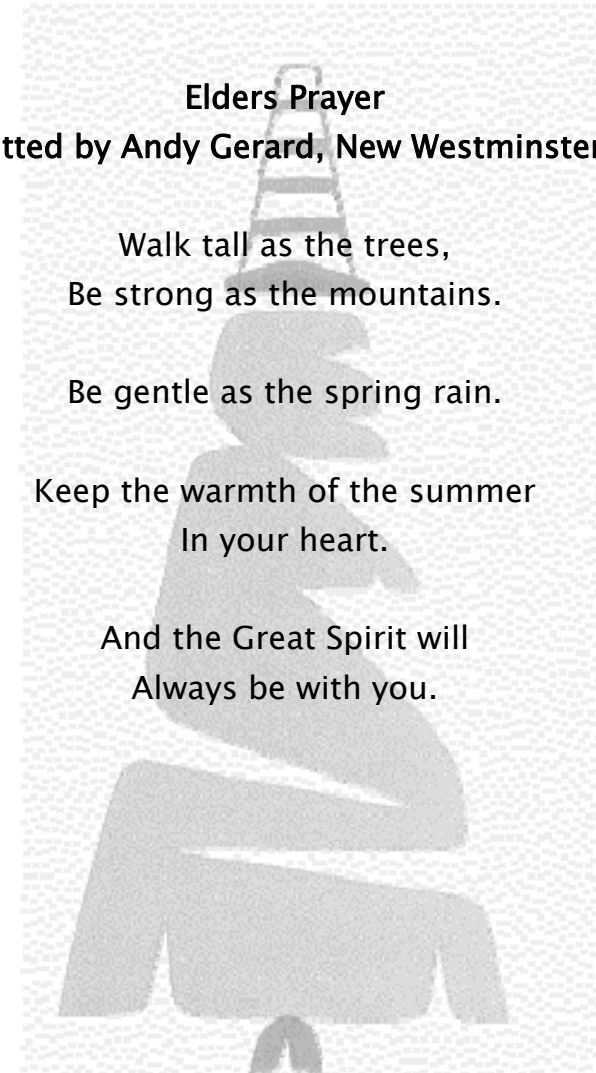
1994 – The Supreme Court of Canada agrees to hear a further appeal from the Gitxsan and Wet’suwt’en but is adjourned until June 1995 pending negotiation.

1996 – Negotiations break down between federal and provincial governments and Gitxsan negotiators.

1997 – The Supreme Court of Canada’s Delgamuukw 3 decision orders a new trial that fundamentally alters the legal relationship between aboriginals and government. It recognizes the existence of Aboriginal rights and title, and the right of First Nations to derive an economic interest in traditional territory.

1999 – Nunavut becomes a territory on April 1 with its own public government.

- September – Westbank Indian Band commences harvesting on its traditional territory. Interior Alliance prepares to launch an international consumer boycott in the United States and Europe of forest products from BC. (continued on page 20)



Elders Prayer

Submitted by Andy Gerard, New Westminster, BC

Walk tall as the trees,
Be strong as the mountains.

Be gentle as the spring rain.

Keep the warmth of the summer
In your heart.

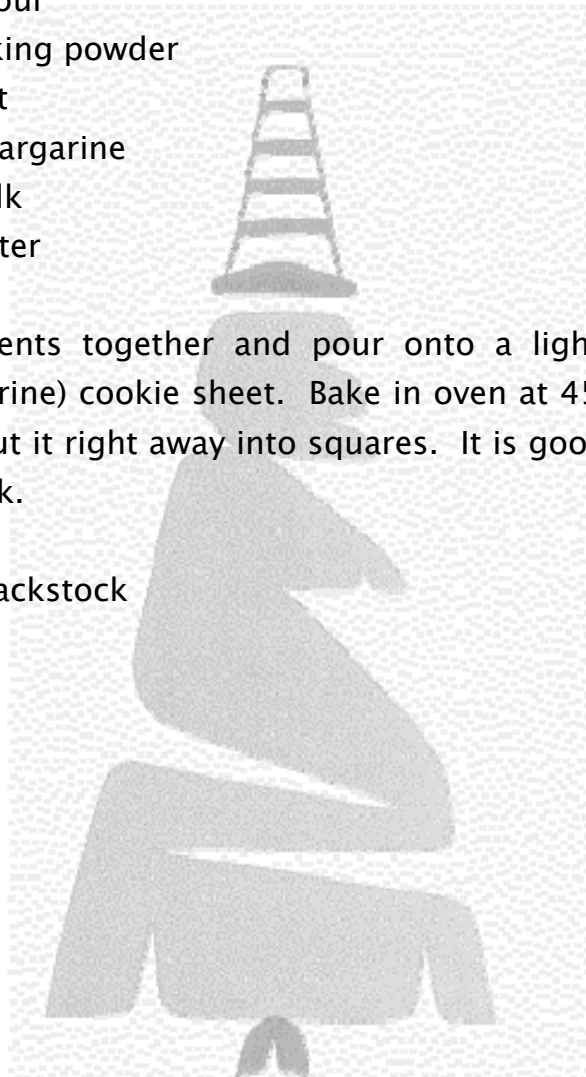
And the Great Spirit will
Always be with you.

Thelma's Lazyman Biscuit/Bannock

- 2 cups flour
- 4 tsp baking powder
- ¼ tsp salt
- 4 tbsp margarine
- 1 cup milk
- 1 cup water

Mix ingredients together and pour onto a lightly greased (with margarine) cookie sheet. Bake in oven at 450° F for 20 minutes. Cut it right away into squares. It is good with soup or as a snack.

- Thelma Blackstock

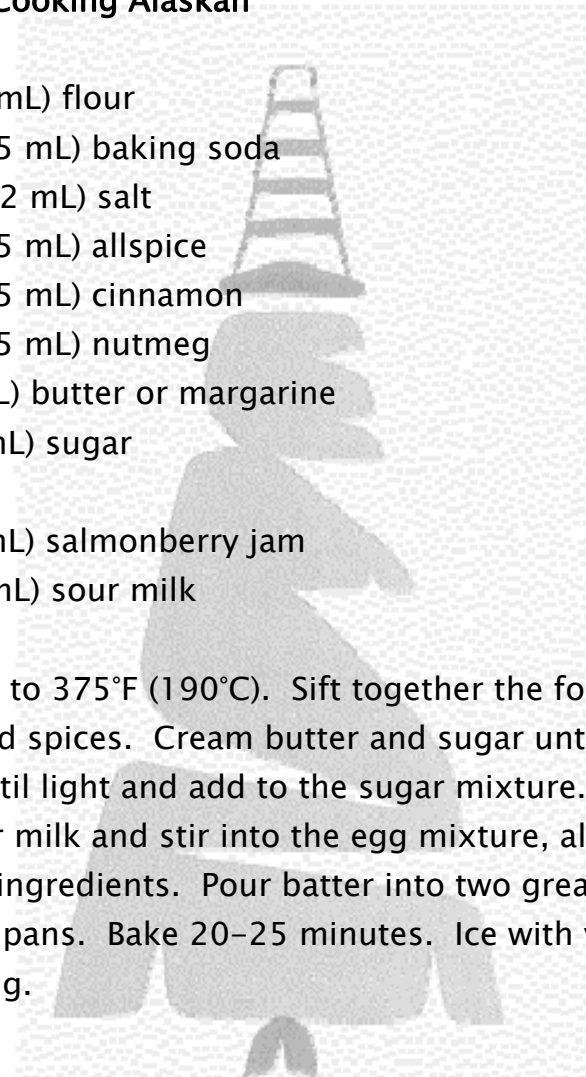


Salmonberry Cake

Courtesy of Cooking Alaskan

- 2 cups (480 mL) flour
- 1 teaspoon (5 mL) baking soda
- ½ teaspoon (2 mL) salt
- 1 teaspoon (5 mL) allspice
- 1 teaspoon (5 mL) cinnamon
- 1 teaspoon (5 mL) nutmeg
- ¼ cup (60 mL) butter or margarine
- 1 cup (240 mL) sugar
- 3 eggs
- 1 cup (240 mL) salmonberry jam
- ¾ cup (180 mL) sour milk

Preheat oven to 375°F (190°C). Sift together the flour, baking soda, salt and spices. Cream butter and sugar until fluffy. Beat eggs until light and add to the sugar mixture. Blend jam and sour milk and stir into the egg mixture, alternating with the dry ingredients. Pour batter into two greased and floured cake pans. Bake 20-25 minutes. Ice with your favourite icing.



Milestones in Aboriginal History –Post Contact (continued)

The Interior Alliance and the Union of BC Indian Chiefs supports the Okanagan Nation at Westbank in its timber harvest operation. A BC Supreme Court Judge declines to stop Westbank Band. The Judge ruled that the issue of Aboriginal and Crown title should be quickly dealt with. Adams Lake, Neskonlith and Spallumcheen bands commence timber harvesting on traditional lands in the Harper Lake area. Nuxalk Nation (Bella Coola) starts harvesting. The Interior Alliance confirms that all the area in the south central Interior of BC is subject to the Aboriginal title of Interior Alliance nations and is directly affected by the Delgamuukw decision.

- October – Province issues stop-work orders at the Harper Lake logging site and steps up its fight against “unauthorized” Native logging.

Source–Colonialism on Trial (1992), Aboriginal Workforce Participation Initiative (1998), Secwepemc News, Oct. 1999.

2004 – Unanimously, the Supreme Court of Canada’s Haida decision said the provincial government had to consult about logging decisions before title and rights were proven.

2005 – Provincial Government launches “New Relationship initiative with First Nations in British Columbia.

Bachelor Bannock

Courtesy of Cooking Alaskan

3 handfuls whole-wheat flour

1 handful wheat germ

½ handful bran

½ to ¾ handful corn meal. (Easy now, too much will hold moisture and make the bannock soggy.)

Baking powder—approximately 1 teaspoon (5 mL) per cup (240 mL) of the above ingredients.

2–3 tablespoons (30–45 mL) milk powder

1 egg

Water

Nuts, raisins, dates, etc. to taste

Oil or shortening

Mix the first five ingredients in a medium bowl, using proportions to suit your own taste. Estimate the number of ‘cups’ in the bowl and add baking powder accordingly. Mix well. Add milk powder and egg and mix again. Add enough water to produce a batter which is slightly wet, sticky and light. It should fall slowly from spoon in a sticky mass. Then add nuts, raisins and other goodies as desired.

Put enough oil in the fry pan to completely cover the bottom. (Bear fat is the very best shortening to use. Corn oil is good. Soya oil is bad.) Heat oil until a tiny amount of water dropped in the pan spatters and crackles.

Pour in batter and fry until done. All the bannock mixture should be used at one frying or the baking powder gases will quickly escape and the remaining batter will lie lifeless in the pan.

excess soil water is stored below the rooting zone of immature species in cleared and regenerating areas and cannot be drawn upon. In times of drought mature forests reduce their evapotranspiration demands and runoff losses, conserving soil moisture, while clear-cuts show no such restraint and regenerating sites show limited restraint.

If fresh water is the most mistreated and ignored natural resource, then groundwater is the least understood simply because we can't observe its connecting function. Earth Mother is a living organism and water is her lifeblood. Water-based ecology, or blue ecology, is based on this philosophical foundation of interconnected wholeness. If one interweaves these two ecological viewpoints, a "blue ecology" definition of a forest ecosystem could read as: "a segment of the landscape composed of relatively uniform climate, soil, plants, animals, and micro-organisms, which is a community complexly interconnected through a network of freshwater hydrological systems.

Blue ecology provides a common ground for mediators to begin the complex process by assisting the disputing parties to understand each other, and then by building and monitoring solutions based on a set of agreed-upon principles.

See: <http://www.forrex.org/publications/jem/jem.asp?issue=31.com>

2006 – Canada's Aboriginal people continue to live in second-class conditions because of poor coordination, bad management and excessive paperwork in more than \$8-billion worth of federal government programs, Auditor-General Sheila Fraser said on May 16, 2006.

–Fraser also criticized three government departments for not working together to address poor housing conditions on reserves.

Cooking Alaskan

Thomas, Fred W. (1983). *Cooking Alaskan by Alaskans*. Alaska Northwest Books: Portland, OR.

Blue Ecology (Michael D. Blackstock)

The purpose of this summary is to reveal cross-cultural assumptions and definitions of fresh water, thereby helping to reconcile forest-related conflicts between First Nations and government agencies. After hearing the Elders speak about deteriorating water quality and availability while mediating disputes over whether and how tree harvesting should occur. Foresters showed maps of planned harvesting and presented ideas on how they were going to address site-specific concerns as part of their legal obligation to consult with First Nations.

Differences exist between how First Nations people and those trained in Western science (e.g. foresters) perceive fresh water. The concept of blue ecology is a proposed theoretical foundation for a cross-cultural, co-operative approach to forest management. The main argument is that an in-depth exploration of cross-cultural ecological values lays the groundwork for reconciling conflicts over how to manage forest lands.

The Elders are worried that all the water is drying up and becoming polluted. They speak about humanity's lack of respect for water. They ask if we're going to fix it, meaning us as the younger generation, are we going to fix the water and earth?

Water is the substance to all life and without water all forms of life would cease to exist. The Elders look from a spiritual importance as opposed to Western science's emphasis on water's physical and chemical properties. This fundamental difference raises questions about Western science's approach to freshwater ecosystem management and study. A healthy ecosystem is one in which water, of sufficient quality and quantity, is delivered in a functional rhythm. The field of low-flow hydrology investigates water balance related to seasonal river and creek flow, which generally occurs in the summer, but in colder climates, may also occur during winter. Low flows seem to increase after harvesting because of reduced tree interception and transpiration losses. As vegetation is re-established (i.e. about 6 yrs after afforestation), low flows begin to decline. Boreal forests are shown to have an important self-control on their hydrological and climatic resources as "water managers." Hydrological pathways and processes in a mature boreal forest are unique and distinctive and can help create the climate and water supply associated with these areas. The combination of higher interception, evaporation and transpiration in forest results in drier soils than cleared areas during most of the growing season. However, much of the