

Sť áť imc Visio

We the St'át'imc view our territory as the basis for our survival. We acknowledge the creator and our responsibility as caretakers of our territory. We are inseparably connected to our land, its water, air, wildlife and plants. What happens to one part impacts the other parts.

Our vision is of a continuing and renewed relationship between the St'át'imc people (ucwolmicw) and the land (tmicw) which:

- * Respects St'át'imc cultural traditions by using the ways (nt'akmen), laws (nxekmen) and standards of our people as passed down through the generations.
 - * Respects nature by putting the health of water, air, plants, animals and the land itself before all else.
 - * Is under St'át'imc authority and is letting our people scide collectively how the land and resources of St'át'imc territory will be managed.
- * Serves the St'át'imc communities and recognizes that resources continue to provide sustenance in old and new ways to our people.

Bottom pictures: Basket making and salmon drying (ts'wan



The Knowledge Of Elders Guide Us

Adapted from the St'at'imc Land Use Plan he St'át'imc way of life is inseparably

connected to the land. Our people use different locations throughout our territory of rivers, mountains, and lakes, planning our trips with the best times to hunt and fish, harvest food and gather medicines. The lessons of living on the land are a large part of the inheritance passed on from St'at'imc elders to our children. We hold rich fisheries in nun

es and streams, and along the Fraser, Bridge, Birkenhead, Lillooet, Green and Harrison Rivers. The St'át'imc also hold a rich salmon resource that feeds our people throughout the year, and serves as a

Traditional activities such as salmon fishing, deer hunting, berry picking, plant gathering, and song and dance con-tinue amongst the St'át'imc. However St'át'imcets, the language, is today in dan-ger of extinction. Only 100 people over the age of sixty are fluent in our ancient

Our hope lies with our children, who are increasingly learning our language and culture at school and at home. As adults they will be prepared to lead our people toward an increasingly bright and sustainable future.

St'át'imc Land and Water Designations

he St'át'imc Land Use Plan separates our territory into areas for "re-source access" and "protection". Protection areas prohibit: logging, mining and mineral exploration, road building, cattle grazing or other range use, chemical pesticide or herbicide use, oil or gas development including coal bed methane, and new commercial or residential development. The St'át'imc rely on the precautionary principle to guide our land use decisions in which the burden of proof is placed on the advocates of development so that no development may occur unless it is proven to have no negative environmental consequences. Sustainanble resource use is encourgaed and welcomed on all lands that are not otherwise protected by the Land Use plan.

The St'at'imc Protection Designations include:

General Habitat Protection - All old-growth forests and rare ecosystems are fully protected

Deer Protection Areas - All winter range, migration habitat, and fawning areas are fully protected

Grizzly Protection Areas - Large intact natural regions are fully Cultural Protection Areas - Ancient and current residential areas, travel routes, sacred and spiritual areas, sites of legendary and historical events and traditional resource harvesting areas are fully protected.

Walking in the Footsteps of the St'at'imc

St'át'imc Creation Story

he St'at'imc myth of the Great Flood says that all the people once lived around Green Lake (in today's Whistler Resort Municipality), When great rains began, and the rivers and lakes began to rise, a man named Ntanenkin.

who had built a great canoe, was begged by the people to take the children which he did floating on the waters with the children of the St'at'imc to the level of the peaks. They found themselves lodged in the high crack in the peak known as "Solit" or "Neskato" Mountain. Afterwards the canoe drifted until it grounded on the flat terraces of Smirneic Mountain near Lil'wat. When the ground dried the people settled in the Pemberton Valley. Split Mountain is now called "In-SHUCK-ch" and in the 1800's, in Douglas Trail times, it was known as Gunsight Peak. All the peoples of the Lower Lillooet are descended from Ntanenkin. his descendants and those of the rescued children, and they spread up and down the Lillooet River from Samahguam and

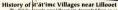
Douglas to Pemberton Meadows, and up the Birkenhead River. Today, the lower St'at'imc people refer to themselves as In-SHUCK-ch after the mountain that factored so prominently in their



Chinook-Wind, who married Glacier, and moved to his country, which was in the area of today's Birkenhead River. She pined for her warm sea-home in the southwest, and sent a message to her people. They came to her in a vision in the form of snowflakes, and told her they were coming to get her. They came in great number and guarrelled with Glacier over her. The snowflakes overwhelmed Glacier, and Chinook-Wind went home to her warm country by the sea.

History of Chalath and N'Ouat'qua

In ancient times the people of Seton and Anderson Lakes (the Lakes People were mountain goats, sheep and deer that could take the shape of humans, and could leap from mountainside to mountainside across the valley, because the mountains were closer to each other in those days. Now, many people from Shalath and N'Ouat'oua are descendents of the Crane clan.



The St'at'im people near Lillooet are descended from an ancient Deer ople who live over the mountain to the north of Lillooet in the Bridge River valley in four large underground houses. It is estimated that 3-5 thousand St'át'imc lived he puin villages surrounded by magnificent palisades. Prominent historical clans in the area include the Crane, Frog and Bear,



St'át'imc Cultural Experience Tours

t'at'imc tours are unique cultural eperiences, many of which take you into the heart of native communities Experience traditional foods, view archeological sites, watch St'á'timc people net giant salmon, ride an air conditioned native-owned train along beautiful lakeshores, take a boat ride to view ancient pictographs, climb into traditional underground houses, listen to story-telling, and watch traditional dancers and drummers.

These affordable tours (\$10-80 per person) can be tailor made to fit your interests and budget Tours are operated by the St'át'imc Heritage and Learning Centre in Lillooet. Tours are available 7 days a week from 9-4 PM, June through September.

This tour takes you on a 15 minute drive north of Lillooet to the world famous Xwisten fish rocks - warch the St'at' imc fish with dip-nets and/or dry salmon with their traditional drying racks as they have for thousands of years. Learn about the unique hot and dry weather conditions necessary for making wind-dried salmon

S7istken (eesh-kin) Archeology Site

This tour takes you on a 20 minute drive north of Lillooet for an interpretive tour of the Xwisten s7istken village archeological site featuring over 80 ancient pit houses and caches.

A 5 minute drive from Lillooet is the St'át'imc community of T'it'g'et where you are invited to explore a replica s7istken pit house and watch a story-telling performance by bear and cougar. View pictograph wall paintings observe a commitment ceremony by members of the Frog Clan, and enjoy a traditional lunch.

A 5 minute drive southwest of Lillooet is the St'át'imc community of Sek'wel'was. Take a walk along salmon spawning channels, birdwatch, and learn about traditional uses of plants

Board the beautiful St'át'imc passenger shuttle train for a return ride to the St'át'imc communities of Shalalth and Seton Portage. The train travels along picturesque Seton Lake where big horn sheep, bear, deer and eagle are often seen. Then proceed to the boat launch on spectacular Anderson Lake for a stunning tour featuring mountain vistas,

archeology sites and bird watching.

The Use Of St'at'imc Lands

he Nxekmenlihkalha Iti Tmicwa (St'át'imc Land Use Plan) is St'át'imc law regarding territorial lands and resources. The Land Use Plan (LUP) translates St'át'imc Vision and Principles into action. The LUP is focused on identifying lands designated for protection and sustainable use. The protected areas include: water cultural, habitat and environmentally sensitive areas. Our territory is vast: 17,600 square kilometres from Harrison Lake northwest to South Chilcotin Provincial Park, east to Hat Creek near Cache Creek, and southwest back to Harrison Lake. The St'át'imc Land Use Plan was developed using an ecosystem-based planning process, relying on St'át'imc

knowledge, supported by western scientific knowledge. As stated by our ancestors in the declaration of the Lillooet Tribe, May 10, 1911: "we are the rightful owners of our tribal territory and everything pertaining

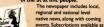
The LUP is a method to: mevercise St'át'imo title manage and protect our territory

m develop a vision for the St'át'imc ■ build unity and capacity through

The St'át'imc Runner is an official newspaper of the St'át'imc people. The newspaper includes local,

250-256-7523 or

statimcrunner@yahoo.ca





sites indicate that St'át'imc have occupied their land for at least 8,000-10,000 years. The land the St'át'imc occupy is highly varied, ranging from lush rainforest to desert. Thus the St'át'imc could obtain many products by trading within their Nation. The 11 communities of the St'át'imc Nation remain strong and united in their desire to care for the land and promote a sustainable economy. 1808-1820's - Contact: In 1808,

Simon Fraser, exploring water routes to the Pacific for the North West Company, passes through St'at'imc territory 1820's-1850's - Fur Trade Boom : Fur traders pass through St'át'imc territory buying furs and dried

salmon, and seek easier routes to the Parific 1858-1865 - Gold Rush Era: Fur trade trails and canoe routes

are replaced by wagon roads and paddle wheel steamers as tens of thousands of gold seekers invade St'át'imc territory. Smallpox. flu. chicken pox, and other epidemics decimate the estimated 10,000 St'at'imc people 1860's - 1880's - Homesteaders.

having received 145 hectares each, settle St'át'imc territory. St'át'imc people receive only 4 hectares per family. Colonial governments establish "Indian Reserves" around some traditional winter villages and summer fishing grounds. St'át'imc assert they never sold, gave away or lost their land and vow to regain control of their territory. 1880's-1990's - Railroad construc-

tion, mining, river damming and logging eras. These projects wipe out hunting and fishing grounds that sustained the St'át'imc Nation for countless generations. 1911 - St'át'imc Declaration:

Chief's confirm sovereignty over traditional territory that was never ceded, sold, nor negotiated away. 1990's - Present St'át'imc strive

for economic development based on traditional values that respect the concept of stewardship.

St'át'imc Communities I. Lil'wat (leel-wat) [Mt Currie] Meaning where the rivers meet.

Located at the confluence of three famous salmon rivers: Birkenhead, Lillooet and Green Rivers. One of Canada's largest native communities.

2. Samahquam (shah-MAH-kwum) [Baptiste-Smith] Meaning warm place out of the cold. Located on the southern end of Lillooet Lake near the historic gold rush town of 29 Mile House.

3. Skatin (ska-teen) [Skookumchuck] Meaning below rough water. Located on the shore of the Lillooet River at Skookumchuck Hot Springs

4. Xa'xtsa (hahk-cha) [Douglas] Located near the northern end of Little Harrison Lake. This is the southern-most community.

5. N'Quat'qua [D'arcy area] Located on the western shore of Anderson Lake. This community is part of the Lake People group of St'át'imc

who settled along Seton and Anderson Lakes in ancient times. 6. Tsal'alh (cha-laith) [Shalaith] and Lh7us (Slaoosh) [Seton

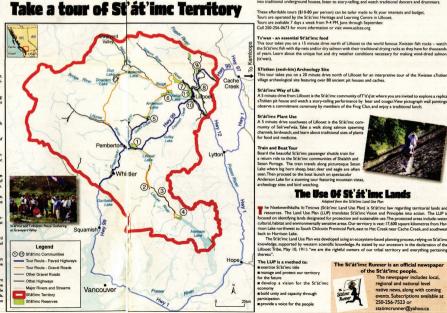
Portage Communities of Tsala Ihmec (Lake People) on the shores of Seton and Anderson Lakes, where a old landslide split the lake in two. 7. Xwisten (n-hov-shten) [Bridge River] Meaning smiling place. Three villages near the confluence of the Bridge and Fraser Rivers - the best place in the world to make wind-dried salmon (ts'wan).

8. Xaxl'ip (ha-clip) [Fountain] Meaning: brow of the mountain. Located on a ridge above the mighty Fraser River Canyon 10 km northeast of Lillooet, near beautiful Fountain Lake.

9.Ts'kw'aylacw (tis-kwhy-lagh) [Pavilion] A Shuswap Nation word meaning frosty ground. This village is near spectacular Pavilion Lake and Marble Canyon.

10. Sek'wel'wás (shook-il-wash) [Cayoose Creek] Meaning broken in half, and refering to a large rock. Located on a scenic ridge above Lillooet where giant frogs the size of buffalo were once hunted.

II.T'it'q'et (tleet-kit) [Lillooet] Meaning: alkaline earth. An ancient community of Frog Clan members on a picturesque ridge above the newer village of Lillooet that was founded in 1860 at the so-called "mile 0" on the wagon road leading to the Caribou and Barkerville Gold Fields. Lillooet was one of two main "urban" centres of the Fraser Canyon Gold Rush of 1858-59 (the other was Yale).



he St'át'imc Nation and the Wilderness Committee

or nearly 10 years, the St'át'imo Nation has had a close relationship with the Western Canada Wilderness Committee. The Wilderness Committee has been very active helping promote programs that bring St'át'imc youth 'out on the land', where they engage in traditional practices involving ancient wisdom and spiritual teachings, and in the clearing of ancient St'át'imc Nation wilderness travel routes. Throughout their 8,000-10,000 year

history on this land, the St'át'imc people used a series of land travel and trade routes to move from village to village, and to access areas important for hunt ing, gathering, spirituality, culture and recreation. These routes are connected to neighbouring Nations for trade. Many of these areas were damaged in the 200 years since contact by logging, mining, hydro-electric development, road building, railways, and other forms of development. Most of the ancient travel and trade routes are still used by St'át'imc people, but some have fallen into disrepair. Relocating and repairing these travel routes is essential for

youth spiritual and cultural development.

In 2007, a 35 km route through Lost Val-ley and Melvin Creek was completed by the St'át'imc and the Wildereness Committee. This ancient footpath passes through important hunting grounds and areas where spiritual training occurs. In 2007-08, parts of an ancient travel route through Keary and Whitecap

Creeks will be surveyed by First Nation youth, and will be cleared with the assistance of Wilderness Committee Also beginning in 2007, the commu-es of Shalalth and Seton Portage will

begin work with the Labour Environmental Alliance Society. This work will document cancers and other illnesses that have been caused by toxic chemical pollution. They will also develop a strategy to reduce toxic contamination of the environment. To date the Wilderness Committee

has helped organize over to expeditions to survey and clear

ancient St'át'imc travel routes, help construct traditional pit houses and other shelters, and assist with outdoor youth programs. One hundred and fourteen people have participated in these expeditions. Three films have b made to document this important work The films have been shown in all St'át'imc nities as part of a travelling film series called "Youth Spirit Wilderness."



land, and use the earth wisely, everyone be Top and Bottom Right: Shalath and T'it'q'et Band members show "Youth Spirit Wilderness" films at utiful Head of the Lake School in Skatin

The Story of Lost Valley and Melvin Creek located. Elders shared their ancient knowland Melvin Creek has now bee

n 1999 the Wilderness Committee joined with the St'át'imc people of Shalalth and Seton Portage to clear a 35 kilometre-long ancient travel route through Lost Valley. Lost Valley is used by the St'at'imc for hunting, medicinal plant collection, and myriad spiritual purposes. As the project progressed, the ancient route linking Lost Valley, Melvin Creek and Barkley Valley, through Greasy Pass (a large soap-stone deposit), was

edge of the route with the St'át'imc youth who guided the work parties, and it was learned that the foot path actually passed through many valleys, including Melvin Creek, and that an important ceremonial gathering rock, possibly the one pictured here, was located somewhere in the high country above Greasy Pass, where three magnificent valleys join in an alpine oasis. The foot travel route through Lost Valley

ared, and the N'Quat'qua people of D'Arcy also cleared one of their ancient travel routes into Lost Valley. These improved foot paths through the Cayoosh Range are now increasingly being used by St'at'imc youth for traditional



Visit Us!

The St'át'imc welcome you to their Paradise on Earth, and ask you to participate in and respect their traditional practices

Read about SC'àt'imc Cultural Tours on the inside pages of this newspaper and sign up for one or more of the five unique and affordable tours. Tours depart from the picturesque killage of Lillocot on the shores of the mighty Frase New. To explore Sci'elim Certricus on your own, follow the paved and/or gravel tour routes identified on the map on the inside of this newspaper. Stop in at the various band offices and say hello!

It's time to stand up and be counted as a defender of the St'at'mic.

NAME

Write to BC's Premier and say how strongly you feel about the need to honour the St'át'imc Land Use Plan. Write to Premier of British Columbia,

Legislative Buildings, Victoria BC, V8V IX4 Email: premier@gov.bc.ca

Phone: 250-387-1715 Fax: 250-387-0087

St'át'imc web site See the St'át'imc's

land use plan. http://www.statimc.net/ Lillooet Land Use Plan

See the BC government's

land use plan http://ilmbwww.gov.bc.ca/lup/lrmp/ southern/lillooet/index.html

CREDITS

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Research & Writing: Scialmc Chiefs
Council, Scialimc Land and Resource Authority
Care of the Lilloost Tribal Council, and Andy
Miller, Widerness Committee Editings joe Foy
Andrea Reimer Design: Sue Fox Maps Geoff Senichenko Photos: Jeremy Sean Williams, Foy, George Bell, James Black, and the St'at'

Western Canada Wilderness Commit-Vol. 26, No 5. Summer 2007. Canadian Mail Product Sales Agreement No. 0900567. Post in Vancouver for free distribution. Printed in Canada on recycled newsprinc with vegetable based inks. Press Run 75,000 © Wilderness Committee 2007. All rights reserved. Written material may be used without permission whe credit is given.
Distribution: Brian@gold-distribution.com

Co-published by St'át'imc Chiefs Count and the St'át'imc Land and Resource

Box 1420, Lillooet, BC V0N 1V0 T:250-256-7523 F:250-256-7119

Wilderness Committee
227 Abbott Street, Vancouver BC V6B 2K7
T: 604-683-8220 F: 604-683-8229 Email info@wildernesscommittee.org www.wildernesscommittee.org

Help protect St'át'imc Territory I support the St'át'imc's conservation

minded land use plan and their efforts to protect their territory. Enclosed is: ☐ \$25 ☐ \$50 ☐ \$100 ☐ Other \$_



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