

March for Women And Walk 4 Justice

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Page 4

Ts'k'wáylacw

Xáxtsa7

Lil'wat

Skátin

Ts'alálh

Samáhquam



Sek'wel'wás

T'it'q'et

Xaxl'ip

Xwisten

N'Quátqua

Sek'wel'wás

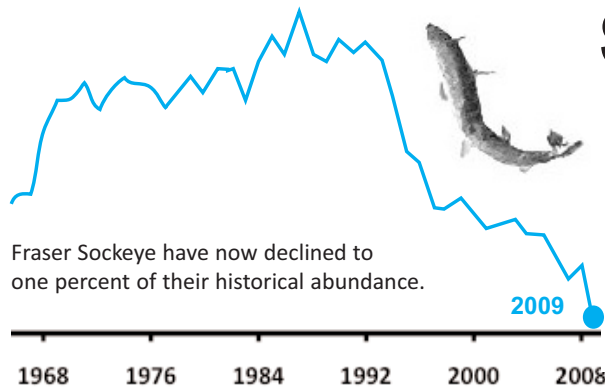
Nature Center

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The St'át'imc Runner

Volume V Issue III Qapts7úl / March 2010



Stám'a7s Múta7?



Tuffy, Philip and Clint Doss, listen to discussions at the

The Home Children

4.5 million Canadians are the descendants of child migrants, shipped from England to Canada to work the settler farms, build their churches, and work in households.

Orphanages in and around London sent the children, in some cases while their parents

were sick or impoverished, to give them "a better life," as they told the children, and to fill the colonies with "good English stock," as the politicians said.

Because of stigma and the high rate of abuse these people suffered, they haven't spoken out until recently. **Page 18**

St'át'imc Fisheries Forum: what next?

The graph above shows the number of returning salmon per brood year spawner. In 2009, about a million sockeye returned. That was the "big year" on the four-year cycle, which historically produced one hundred million salmon.

At the forum, the question was posed: "We're at that tilting point - what are we going to do? This fish that sustained us is on the brink of extinction." People spoke to law, responsibility, and culture as they are interwoven with salmon.

"In the short term, even before the federal judicial inquiry is completed, we must be prepared for measures such as experimentally removing farmed salmon from sockeye migration routes." - SFU Think Tank of Scientists, December 2009

The smolt above in the head-mast is dying of sea lice it got from passing by fish farms.

Sts'úqwaz' Pages 8 - 11

Sqwéqwel' múta7s Ptakwlh

In a culture where legends and true stories were passed down by word of mouth, what we call the oral tradition, being a good storyteller was a good job.

Charlie Mack, Lil'watmc, was such a story teller. He knew the land, he remembered the places' names, and he remembered his legends. That is to say nothing of the stories he came up with just by living his own extraordinary life.

"The Lil'wat



World of Charlie Mack" holds many valuable treasures. This version of his stories was published by consultants who interviewed him in the 1970's and '80s.

Charlie Mack, above. Many of the stories he used to tell have been published in a new book.

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Lil'wat Speaker

Levi Nelson, Svypan T'lalus, welcomed the world to the 2010 Winter Olympics on behalf of Lil'wat. "I think it was the most important day of my life." Levi is an Ambassador at the Squamish / Lil'wat Cultural Centre in Whistler, and spoke about this experience, his culture and goals. **Page 3**



*in
the
belly
of
the
runner*

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Honouring 20 years of Service

On February 6, Sergeant Michael Leo of the Stl'atl'imx Tribal Police Service (STPS) was honoured by his home community of Lil'wat for over 20 years of service in Peacekeeping and Law Enforcement.

Sergeant Leo was recognized and honoured, at the new Ullus Complex in Mount Currie, with speeches, drumming, dancing and hugs from the community.

Sgt. Leo originally started in 1988 as a Peacekeeper for the Stl'atl'imx Nation Communities and is currently in his 22nd year of service. He has been servicing the ten communities within the STPS jurisdiction, since the Stl'atl'imx Tribal Police Service became a designated police service in 1999.

For over 20 years Sgt. Leo has been an integral part of the 10 Stl'atl'imx Nations served by the STPS and was recognized by the Lil'wat Community and the Mount Currie Band Chief and Council for the work he has done over the past two decades.



Sergeant Leo with his wife Christina and their son, Mike Junior.

Upcoming courses: Lillooet Tribal Council
with NVIT - Summer session, May-June, 2010

Sociology - 111
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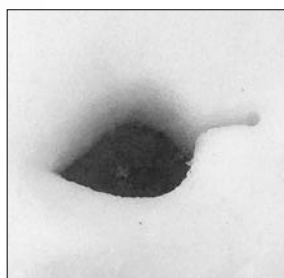
Administration - 165
St'at'imc Land Use

Contact Andrea at LTC 7523 or cnarceiss@yahoo.com
Register by April 30, 2010

NEWS BRIEFS

Treaty with Chehalis

A "Peace and Friendship Treaty" between the Chehalis, Sto:lo, and InSHUCKch treaty group had been scheduled for March 5. The Treaty had been made between Chehalis and the In-SHUCK-ch Treaty team, but had not been seen and approved by the communities of Xáxtsa7, Samáhquam and Skatín. Port Douglas, Xáxtsa7, made this omission clear in a press release. The Peace and Friendship Treaty is cancelled indefinitely at this point. Chehalis and the St'at'imc Chiefs Council discussed borders last summer, and the idea of the treaty has support. Xáxtsa7, Samáhquam and Skatín Chiefs are party to the St'at'imc Chiefs Council.



Cultural Center - "Authentic Aboriginal"

The Aboriginal Tourism Association of British Columbia has awarded five tourism businesses with the new "Authentic Aboriginal" designation, which recognizes the most culturally authentic, accurate and respectful representations of First Nations people in the tourism industry.

The designated businesses are Haida Heritage Centre in Skidegate, Nk'Mip Desert Cultural Centre in Osoyoos, St. Eugene Golf Resort Casino, in Cranbrook, Ksan Historical Village and Museum in Hazelton, and Squamish Lil'wat Cultural Centre in Whistler. These can display the authenticity logo, an eagle feather and eye motif.

Qapts7úl
literally means
'really springtime'

OR,

March

Lil'wat Councilor Suicide

Councilor Bruce Edmonds was discovered dead in his vehicle on Highway 99, near Duffy Lake, February 10. His tragic death is under investigation by RCMP, but witnesses believe he took his own life. Edmonds was a respected leader, carver, and community member.

Correction: Journal Entry #24

Last month Skil Mountain Community School students participated in a journalism workshop and had their work printed in this newspaper. One of the issues raised by the students, an issue they all felt was of importance to speak out about, was alcoholism in parents of young children.

Jessica Oleman wrote what she thought such a child might put in his diary. She was not writing from personal experience. The caption on her submission should have read, "This was written by Jessica Oleman from the point of view of a child on how having alcoholic parents affects young children's lives."

The St'at'imc
Runner Newspaper
is printed on 70%
recycled paper.



Lil'wat Rep to the World

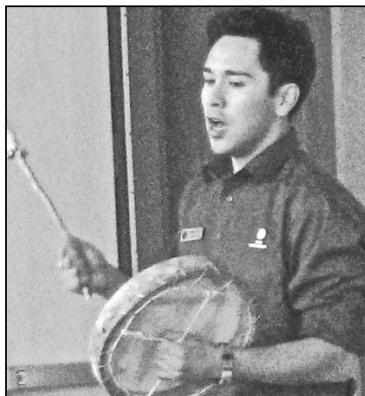
Levi Nelson represented Lil'wat at the opening ceremonies of the Olympic Games, in Vancouver.

"It was exciting! I was speaking in front of 40,000 people at BC Place Stadium, and then the 3.5 billion people who were watching it live on television. I said in my language, 'Lhel wi snimulh Lil'wat7úl síma7 wi 't'u7 áma stáqlapa,' and 'Bienvenue.' Then we danced for an hour straight as all the countries came in, and Nelly Furtado and Bryan Adams played.

"I think it was the most important day of my life. I've been thinking about it a lot, deeply. As a young aboriginal person in Canada, all the rights I have that I take for granted, like going to school, singing my songs and taking part in my traditional ways, it's something my grandmother wasn't allowed to do. She was a Woman's Warrior, a speaker for her rights, and everything I have today is because of her and all the things she did so I could speak my language and practice my rights." Levi's grandmother is Georgina Nelson.

"I think native people in Canada have come full circle, from residential school and everything we survived, to me representing Lil'wat and welcoming everyone in the world here. So many people in the world don't even know there are indigenous people here."

Levi auditioned for the part



of Lil'wat Speaker, which was open to all Lil'watmc. David Atkins Enterprises produced the opening ceremonies.

"David Atkins came down from one of our dress rehearsals and started crying, feeling how important our work was. This opening ceremonies stood out for him, because he knew what he was doing for First Nations people and our history."

Levi works as an Ambassador in the Squamish-Lil'wat Cultural Centre in Whistler. "Before I started working here at the Cultural Centre, I was an aspiring actor. I didn't know who I was, in terms of my background and culture. I didn't know our values and songs. When I started working here I learned our songs, our culture and our traditions. My self esteem had been low."

"Now I'd like to pursue my acting career. I'm trying to do the best I can, by helping St'át'imc people by living a good life."

Facebook and Cultural Protocols

Family first? Hear my plea for courtesy and respect towards how we pass messages on relating to death. I am referring to the recent experience of people I dearly love and hold close to my heart. We were around the kitchen table waiting for a phone call from the police in Vancouver to notify us that there was a positive ID made before we contacted family. The phone rang, and we were notified the news was already posted on facebook.

Technology is advanced today and the world is supposed to be available by the simple press of a button. Do we have to accept and justify this with the statement, "That's just the way it is today!" in relation to all matters? I think not! It doesn't have to be!

Postings on Facebook are my issue. Please consider, my dear people, the Family First. Give loved ones some time to confirm, to digest, to accept, but most of all, to contact each other through other means. Imagine yourselves in the same situation as those you send postings about. Family First!

Mawam: To gossip. Facebook is another awful form of gossip when abused/used this way. Even the television has the courtesy to omit the names before family has been notified. Is your information accurate? Mawam is not a good practise; it stems from the

phrase"catting: meow, meow, meow".

Are you racing to be the first to post tragic news? Is it even your business?

Our old ways of spreading messages was through word of mouth; messages were passed on by the messenger runners "Skesen". Please show respect by giving 'time' for our people and our families to contact each other independently, before turning to this impersonal means of communicating, with no feelings or intimate connections.

How would you feel being on the receiving end of very sad news, not yet confirmed through Positive ID, and hearing it is already posted on Facebook? Most of the immediate family had not been notified when the first call came in that it was already on Facebook.

When I cross to the other realm will you be saying, "Did she fry your computer too?" Right now that is what I would want to do if someone posted information about me. There are many other lessons our elders passed on. We must return to these teachings,

P'an'tstum nt'akmenlhkalha nilhs katselhkalha! Return to our way of life, then we will be able to straighten up. Courtesy and Respect! Hear my plea.

Neawana Michell



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run with it

The St'át'imc Runner Newspaper would like to host workshops on writing, cartooning and photography in your community or in one nearby. The newspaper is in need of more community reporting, and more people to write about community events. Photo essays of community events, workshops and projects would also be interesting for the readership.

The workshops are to answer your questions about how to format writing for newspaper and what to expect when contributing to the newspaper. Honoraria is paid to contributors. The workshops will give some basic instruction, encouragement and support for writers, artists, cartoonists of all kinds!

If you would like to attend, or host one in your community, please call:

250 - 256 - 7523

or e-mail:

statimcrunner@yahoo.ca

Gathering of Hearts



The annual Valentine's Day pow wow in Lillooet got a good turn out. Here Leona McKay, a longtime organizer, helps the outgoing Senior Princess - Kassandra Kruger, crowning the New Junior Princess Norissa Levine. Photo by Vince Barney

Kalán Wi!

Cultural presentations during the Olympics featured local musicians and story tellers, and visiting theatre artists. They played Xit'olacw school and the Squamish / Lil'wat Cultural Centre.

"Kalán wi" means "Listen." That is the name of this new band from Lil'wat that has been performing for two and a half years, with Leroy Joe on guitar and vocals, Vania Stager on vocals and Rich Doucet on percussion.

Kalan-Wi makes a reggae-infused world beat. They use hand drumming as inspiration for music, and add electric guitar, synthesizer, and rhythms borrowed from Jamaica, jazz and blues. The songs are sung in a new kind of *creole* of Ucwalmícwts and English.

The band formed in the summer of 2007, with their inaugural performance at the "InSHUCKch Days Celebration." The response from that show gave them the confidence and inspiration to continue making cultural folk music.



Kalán Wi features Leroy Joe on guitar and vocals, and Vania Stager on vocals. Photos from SLCC



Above, *Red Sky* theatre troupe, Toronto, performing, 'Raven Stole The Sun.'

Marie Abraham, at left, was one of three Lil'wat story tellers featured at the SLCC in Whistler. Bobby Stager and Gerald Gabriel also performed dances and stories for people in Whistler.



Seedy Saturday

People from Tsal'álh to Ts'k'wáylacw to Lil'wat came out to the second annual Seedy Saturday hosted by *Lillooet Food Matters*. A great talk was given by a seed grower from Sorrento Seeds, who gave tips on growing plants to save seeds from.

There is now a Seed Bank at the Friendship Center, where people can go to get locally grown vegetable seeds, and even advice on how to get a garden going, or make it better.

At right, Charlotta Andrew came out to get corn seed, and brought heirloom green beans. Below, seed packages from the T'it'q'et Community Garden crop of 2009 were for sale.



St'át'imc Language and Culture Council Conference

Nxwí'sten (Bridge River)
March 26, 2010.
8am - 5pm

The purpose of the conference is to formalize the St'át'imc Language Culture Council Terms of Reference, and the St'át'imc Language Revitalization Plan Document

"Nu'kw'antwal' wi, Nu'kw'antsut wi,
Le'xlexlhkalh, wá7lhkalh zwáten'em ti nt'akmenlhkálha"
- Lorna Williams

"Help each other, help yourself,
We are intelligent, we know our way of life"

For more info: <http://www.uslces.org/events.html>

Contact: Bucky John: Phone: 250-256-7523

Email: buckyned@yahoo.ca

Funded by:

First Peoples' Heritage, Language and Culture Council

International Women's Day is celebrated around the world

International Women's Day is March 8. The 18th Annual International Women's Day celebration in Lillooet will be held this year on Saturday, March 13th, all day at the Friendship Centre.

Candice Jack, Xwístenmc, is on the planning committee for the Lillooet Gathering.



"I appreciate the many gatherings around the world that unite the women in celebration. When I think about International Women's Day, I think about the incredibly diverse family that I come from, and the roles that the women play in my family. They are so reliable, honest, caring, strong, wise, generous, etcetera, etcetera!

I especially appreciate the ones who bring us all together. I have attended the local IWD gathering for three years. I come here to draw from inspiring women, I especially appreciate the creative outlet the workshops provide.

Working on the planning committee, I like to learn how to bring people together and encourage the acceptance and appreciation of diversity. This is a community gathering open

to all women, and it is like that melting pot of cultures, beliefs and ages. I'm really grateful for the time we share together, everyone from the babies to the grandmothers.

The day touches on so much, it's the first time experiences I really look forward to, and also being able to reconnect with friends I've made at past

IWD gatherings. And without a doubt the Open Stage is the icing on the cake. I really like the energy flow from poetry to a loud rock song, just the wide range of emotions the women show as they express themselves through poetry, song, stories.

Come and check it out. You don't know what you're missing. You've got to make the choice to be a part of such a wonderful gathering. It is one of those things that means different things to different people. You have to come and experience for yourself what you'll love about the gathering. It's a full day event, you can come participate all day, or just come for something that interests you. It's a lot of fun.

Candice Jack, Xwístenmc, is on the planning committee for the Lillooet Gathering: "Come and check it out!"



Alvis Ned after a long ride to the Sek'wel'wás Gathering.

Unity Riders get ready!

Planning Meeting - March 14, 11am at Bucky and Laura's house in Bridge River.
Start Date for the Ride: April 24, travel to Xáxtsa7

The 2010 St'át'imc Gathering Unity Ride will start in Xáxtsa7 on April 25th and arrive in Ts'k'wáy'law on May 10th. The Ride visits every St'át'imc community to invite them to the Gathering. This year, over fourteen days instead of ten, the Ride will make stops in every community and in some camps along the way.

We are asking for volunteers to drive, look after children, look after

horses, money for gas, communities for meals and/or monetary, etc. Kukwstum'ulhkal'ap! Takem nsnekw'nukwa7, Kekets'a7 "Absolutely no drugs or alcohol allowed as this is a spiritual journey!"

Now is a good time to start getting horses in condition, shoes on, etc.

For more information contact Bucky and Laura at 250 256 4349 or buckyned@yahoo.ca

The tentative schedule will be as follows.

April 24 - Arrive in Xáxtsa7
April 25 - Xáxtsa7 to Skátin
April 26 - Rest Day at Tsek
April 27 - Tsek to Samáhqwam
April 28 - Samáhqwam to Lil'wat7úl - Full Moon Ride?
April 29 - Lil'wat7úl to N'Quátqua
April 30 - Rest Day
May 1 - N'Quátqua to Tsal'álh
May 2 - Tsal'álh to Xwísten
May 3 - Rest Day
May 4 - Xwísten - T'it'q'et
May 5 - T'it'q'et - Sek'wel'wás - Xaxl'ip
May 6 - Xaxl'ip to Ts'k'wáy'law
May 7 - Ts'k'wáy'law to Marble Canyon

LANGUAGE IMMERSION CAMP 2010

HOSTED BY THE UCWALMICW CENTRE SOCIETY

Síma7 wi Ucwalmícwts!

Wa7 xlítenem kentákem swat i wa7 ucwalmícwts múta i núkwa wa7 xat'mínítas kwes ucwalmícwts'wit. "Nqwal'uttenlhkálha!"

Stexw t'u7 wa7 ama ku gew'p.

Síma7 wi tákem!

Come Speak Our Language.

We are inviting everyone who speaks and wants to speak Our Language!

It will be a really good meeting (Immersion)

March 9, 10, and 11, 2010, 10am to 4pm

At the Ucwalmicw Centre Society, 10 Paul Street, T'it'q'et



Lunch will be provided.

For more information, please contact Immersion Camp Coordinators Neawanna Michell at 250-256-7785 or Sabrina James at 250-256-0101

Old Stories, New Book

Charlie Mack
was one of the great
Lil'wat story tellers.

His love was of the Transformer stories, the myths and legends, and the fantastic exploits of his Lil'wat people, such as crossing the Lillooet Glacier by starlight to get to Toba Inlet. Such as how one of the great hunters, a tewiit, used to cut himself to bleed and make himself lighter to run up the mountains; such as legendary copper canoes that cut marks into the landscape, and lethal reptiles that would follow men home from certain swamps.

Randy Bouchard and Dorothy Kennedy have just published a new collection of his stories, "The Lil'wat World of Charlie Mack," with Talon Books in Vancouver.

Bouchard and Kennedy, research consultants in anthropology and linguistics, made many visits to Charlie's house on the Lillooet River, on Nesuch Indian Reserve Number 3, and went on several trips into the mountains with him, by helicopter and by car.

On jobs for BC Forest Products, those flights were paid for. In some cases, Charlie paid for the helicopter with his own money. He wanted his stories to be written down. Bouchard and Kennedy recorded their conversations and exploits with Charlie between the years of 1969 and 1989, and now, twenty years after his death, have published them independently.

The book contains valuable stories, place locations, animals and also unusual ucwalmícwts words. The words are spelled along the lines of the Van Eijk alphabet, and have not been reprinted in consultation with the Lil'wat Language Council, as today's speakers and

The HaitLólaux

John Sky, Indian Doctor

Hunter Jack's Story

How Wren Killed Grizzly

Smallpox of 1862

Ice Worms

spellers were unaware of the book being published.

There are stories by Baptiste Ritchie and also from Sam Mitchell. The stories provide insight into the old way of life of Lil'watmc.

Sometimes skwék-wel, legendary teaching stories, are hard to tell from ptakwlh, true stories. Sometimes true stories seem like myths. In this book you can find the very old stories of Beaver and Frog, and the Copper Canoe, and the more recent histories of the Smallpox Epidemic of 1962 - caused by blankets brought in by the Hudson's Bay Company, and John Sky Indian Doctor.

You can read of the hunter, the Indian doctor and the Scwená7em. These people lived densely spiritual lives, able to trade real berries and tobacco for fish from here to Sechelt without leaving their homes. The old Transformer stories are told, along with more recent stories of men who could cure someone simply by walking back and forth over their tracks.

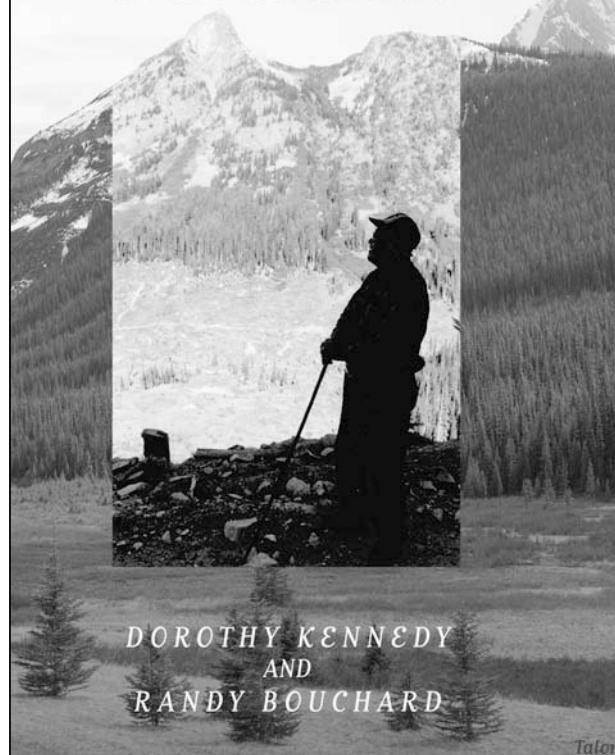
The historical details are informative. "There was a settlement on Lillooet Lake called scwúp'am and the people who lived here were great hunters." Or, "The women mostly got them from around Whistler... they get marmots and cranberries.

They put cranberries in with the prepared, smashed meat."

The origins of the Lil'wat are addressed in stories that explain "the HaitLólaux (Xet'úlaew)", or possibly Xit'olacw, the tall, red-haired people of the head of Lillooet Lake, and the Wolf people intermarrying. Charlie tells of the boy with cherry bark as his power overcoming the salmon people whose pit-houses can still be seen, flooded, between Pemberton and Mt Currie.

Many of Charlie's stories were recorded by these authors in ucwalmícwts, and later transcribed with the help of Baptiste Ritchie. "Charlie was a master of 'the high language,' as he called it," Charlie was born on May

The Lil'wat World of Charlie Mack



This book has just been released this month
by Talon Books in Vancouver.

You can read an excerpt from one of Charlie Mack's recollections
in "The Old Trail" column, Page 26

10, 1899. It is remarkable that he was born on the same day, twelve years earlier, that the Declaration of the Lillooet Tribe was inked in Spences Bridge.

The Lil'wat world of Charlie Mack is an incredible, exciting and inspiring world. Is it a world that has come and gone? The tearful retellings of disease, the lowering of the Lillooet River and resulting disappearance of a hundred kinds of life, and the telling photo on the cover page of Charlie standing in a clear cut beg this question. From the book, "All this transformation, Charlie lamented, had brought so little to his people." Charlie Mack passed to the next world on June 16, 1990.

The question of ownership of these stories,

and the right to sell them, remains outstanding. By Lil'wat protocols, selling someone else's stories is unethical. Unfortunately, none of Mack's closest living friends and adopted descendants were ever informed of the book.

The authors acknowledge "information provided by the Lil'wat Nation Lands and Resources Department." Upon closer investigation, the Lands Department had no knowledge of this book being produced at the time the authors asked them for the date of Charlie's death.

The cultural and intellectual property of the Lillooet Tribe is something that needs to be better respected. The stories are a veritable gold mine.

Review by Kerry Coast



Fire Season - Suppression and St'át'imc Interests

The 2009 fire season brought people together. Not only at the community level, but at many levels of St'át'imc and BC government and administration.

A meeting was called to review the season. Matt Manuel at Lillooet Tribal Council's Land and Resource Department brought representatives from the Fire Centers, Village of Lillooet and Squamish-Lillooet Regional District to discuss each agency's tactics and their success and failure last summer. Part of the meeting was to look at those strategies and policies that affect St'át'imc interests on the land.

Culture and Heritage resources, like trails and village sites, can be deeply impacted by fire suppression methods such as bulldozed fire-breaks. As Darryl Orosz, Manager of the Cariboo Fire Center, aptly described the problem: "Our legal advisors have clarified, as in the case of the lightning-caused wildfire in Tsilhqot'in, it is the mandate of Ministry of Forests to go put out that fire, and we don't have to consult one on one with First Nations about where to put fire guards. We can't have our hands tied."

On the other hand, the provincial Wildfire Act is one of those pieces of legislation that is jurisdictionally paralyzed on Aboriginal title lands, as stated by Justice Vickers in

"We don't have to consult one on one with First Nations about where to put fire guards. We can't have our hands tied."

the 2007 *Williams* decision. St'át'imc territory is Aboriginal title lands.

The province's legal advisors, and certainly the Managers on the ground, do not recognize this.

One of the outcomes of the meeting is going to be the establishment of a working group to improve strategies in emergency situations. The question of how this process will work is what needs to be answered.

Ministry of Forests representatives say that the provincial vote to allocate an annual budget to fire suppression does not authorize contracting "to the company you folks use to go looking for heritage sites."

Manuel brought a draft set of outcomes to the meeting, including the need for St'át'imc crews on the ground to advise on where to build fire guards. The recommendations, originally sent last August, were rejected out of hand by Orosz. The working group will attempt to bring the two points of view closer.

Stewardship Conference hears St'át'imc projects

The 6th Annual BC Stewardship Workshop was held in Lillooet last month, at the REC Centre, February 24th and 25th. Several presentations were given by local and visiting stewardship groups.

People throughout BC are taking it into their own hands to restore damage to riparian zones and salmon populations by forming committees and finding funding sources to carry out small projects. While the projects have to be approved by DFO and often include DFO partnership, a lot of impetus to get these restorative measures underway are coming from regular citizens, and of course Band fisheries programs.

Maxine Bruce, Lil'wat, Gerald Michel, Xwisten, and Michelle Edwards, Sek'wél'was all presented on projects they spearheaded.

The Powerhouse Foreshore Restoration project, a partnership between Sek'wél'was and the Lillooet Naturalist Society, is in its third year. Said Edwards, "When we restore this area along Seton River, where there is an old village site, the land is going to be telling the story to us. We are a forestry-based community, and restoration is going to create the economic basis for the future; for when we get around to harvesting again."

Xwisten Fisheries is involved in a number of restoration projects, under the leadership of Gerald Michel. Since the Teryzhagi Dam cut off the Bridge River in 1962, the Chinook run that used to spawn in Carpenter Lake and all



Michelle Edwards, Sek'wél'was, reported on the Powerhouse Foreshore Restoration project, a partnership between Sek'wél'was and the Lillooet Naturalist Society. "When we restore this area along Seton River, where there is an old village site, the land is going to be telling the story to us."

throughout the valley was cut off. Where there had been a Chinook run in the tens of thousands each year, 2009 saw only twelve adults return.

Even while problems plague the impacted river, Michel is in year two of developing spawning grounds at Apple Springs, about ten kilometers up the river. There is a large gravel bar that is being dug for channels and pools, and a water system to keep a regular flow through the channel. The hope is that improved spawning areas will help the population survive.

In Lil'wat, Birkenhead Chinook and sockeye populations have been steadily declining. Bruce pointed to various impacts along the river, such as erosion from the banks of Highway 99, which follows the river in several places.

Lil'wat has had project funding from DFO since 2002 for stock assessment, counting Chinook, sockeye and Coho on the Birkenhead. They are now in the second year of a Chinook residency study, identifying redds (nests) and the presence of juvenile Chinook. Another aspect of their stewardship activity is attending public schools and educating the students about the interconnectedness of St'át'imc culture with the salmon - the songs are about the Bear, Grizzly, Eagle and Salmon.

Birkenhead sockeye returned at 53,000 last year, while in 2003 the count was over 300,000. 625 Chinook were counted in 2009, while there have recently been returns only a quarter that size, and, in 2007, three times that number. There should be thousands of Chinook going to Birkenhead headwaters.

The architect's vision for a nature interpretation and education centre near Seton/Fraser confluence.





St'át'imc Fisheries Forum

Asserting Aboriginal Title to the Fisheries

Nsat'átqu, the Fraser River, is 870 miles long. The salmon that return to it are accessed in the Lillooet River, the Birkenhead, Gates, Portage and Bridge River, and on the main stem. It is part of an 87,000 square mile drainage, meaning that is how much of the land, and the creeks and rivers on it, feed into Nsat'átqu.

Before contact, before 1858, the salmon runs returned up the river and all its tributaries in the number of one hundred million salmon, of all species, in the peak year of the four year cycle. Before the Hell's Gate slide in 1914, the new commercial salmon fishing industry on the BC coast caught 44 million salmon in one year.

Now, the salmon appear to be critically threatened. The Forum, February 17th and 18th at Bridge River, raised the key issues that face the survival of the salmon, from a potential oil pipeline through the headwaters to farmed Atlantic salmon on the coast, to upholding St'át'imc laws and unity.

Grand Chief Saul Terry, Xwísten:

I primarily work on the Inter Tribal Treaty Organization (ITO) now. That Fishing treaty is significant because it comprises the nations with the spawning grounds - from the Carrier to the Sto:lo.

There were times, even in years of abundance, we were denied access to the fisheries, in the name of the commercial fishing industry. Now they have fished themselves out of business, we are back to the business of indigenous people taking responsibility for the fisheries.

St'át'imc and Nlaka'pamux have restarted

the 1989 Inter Tribal Fishing Treaty. At a meeting of nations up and down the river on October 17, 2007, over one hundred people - leadership and fisheries technicians - came and said the Treaty continues to be a good idea.

Now the Carrier, the Sekani, Secwepemc and the St'át'imc sit together as directors of the ITO. Their primary purpose is to do exactly what is directed by the Inter Tribal Fishing Treaty, to save the salmon.

The St'át'imc Chiefs

Council has given me full support to implement the Treaty, and that's what I've been doing.

It's no longer a Band by Band process, but it's led by nations with distinct languages, cultures, areas and histories. That's the kind of thing that we need to pull together and have Canada and other state governments recognize: that we, too, are distinct nations and have been too long denied and manipulated.

As a Pacific Salmon

Grand Chief Saul Terry, Xwísten, is also a member of the Fraser Panel for the Pacific Salmon Treaty between USA and Canada.



Right, Gasper Jack notes the main responsibilities on the river. Below, Seton Lake and the fishing weir people used, about 1910.

Impacts from proposed oil pipeline

"Most importantly, we have the threat of the proposed Enbridge Gateway oil pipeline that's going to come from the Alberta Tar Sands to Kitimat - rights through the headwaters of the Fraser River.

And then, the oil tankers on the coast that are going to in the migration route of our juvenile salmon. The pipeline would

dissect the Stuart Lake system from the Fraser.

Enbridge, the proponent of this Gateway pipeline, was in violation of 500 state laws in Wisconsin, USA. The State is now prosecuting them.

The Crown is not consulting with downstream communities while it assesses this project."

- Arthur Adolph, SCC Policy Analyst



Treaty Commissioner, I sit with seven other Commissioners of Canada and eight representatives from the USA. We deal with issues of the Pacific salmon fishery.

In that forum, I was appointed by the Minister for Canada, but I introduce myself as a representative of the Inter Tribal Fishing Treaty. I think that's a step in getting some respect for our respective nations from Canada. One of my fellow

Commissioners is Haida. So there's two of us! We're making inroads, in that we want nation by nation representation there. And I think we've inched towards that.

The ITO deals with the federal government and the province on all issues that affect our fisheries from the top of the mountains to the valley bottom.



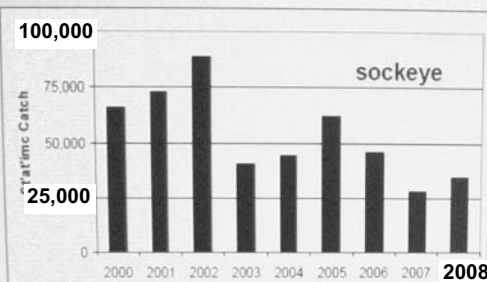
Arthur Adolph, Xaxl'ip: presenting:

"We are at a real important point in our history. Our fish is a gift to us from our Creator. We're at that tilting point - what are we going to do? This fish that sustained us is on

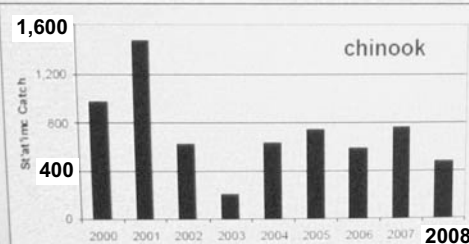
the brink of extinction.

We are strategizing at the technical level, the political level, and the legal level. We are going to look at it from the point of view of a St'át'imcologist - our traditional view."

St'át'imc Catch on the Fraser River



2009: 7128 sockeye



2009: 530 chinook

"We have to influence decisions. We have to rise to the occasion."

- Chief Larry Casper, Ts'al'álh

Chief Darryl Bob, Xaxl'ip:

The first thing we would do before fishing season was to cut our hay. Then we would leave. Me and my brother and my grandma would sit in a little trap at the back of the wagon. When we got to 6 Mile, me and my brother would drag fir boughs down to our camp to cover our rack. We never had

tarps.

When I think of today and look back at the

memories we have, what role do we have on the river?

We used to hang 700 fish over the summer, and we just had one horse to pack all that ts'wan - his pack saddle would be piled way up. Today we can fit all the fish we make in a summer in one backpack. These are the stories that write our history within our families.

So what is the responsibility we have to the fish and to the river?

My grandfather said, "if we ever stop fishing, we stop existing." That's what we've seen, learned and heard over the years.

Last year we kept fishing, and we got a lot of flack for it, politically. We won't sign an agreement with DFO. We will sign an agreement when they agree to recognize and abide by our laws, because that's what governs our communities.

My grandfather said, "if we ever stop fishing, we stop existing."

- Chief Darryl Bob, Xaxl'ip

Chief Larry Casper, Ts'al'álh:

There used to be fishing stations all along Seton lake, and at the Portage, and along Anderson. The Gates Creek run used to be the largest fish run, it stopped short of the Portage at Ts'al'álh, and

we would fish it there, and then it would come through Anderson.

If we rebuild the fish habitat, will the fish come home? Last year at the Gates spawning channel, they didn't.

We have a greater responsibility now, our cir-

cle has gotten bigger. Politically, how do we work with DFO? We need to dialogue with them, but first we must work locally and with the Inter Tribal Fishing Treaty Organization.

We have a responsibility to Mother Earth - not just for our food, but to Mother Earth. She looks after the bears, the eagles, all the animals, and it's our responsibility to look out for their welfare.

We have to influence decisions. We have to rise to the occasion.

St'át'imc used to trade 10,000 ts'wan at once to the Hudson Bay Company at Kamloops.



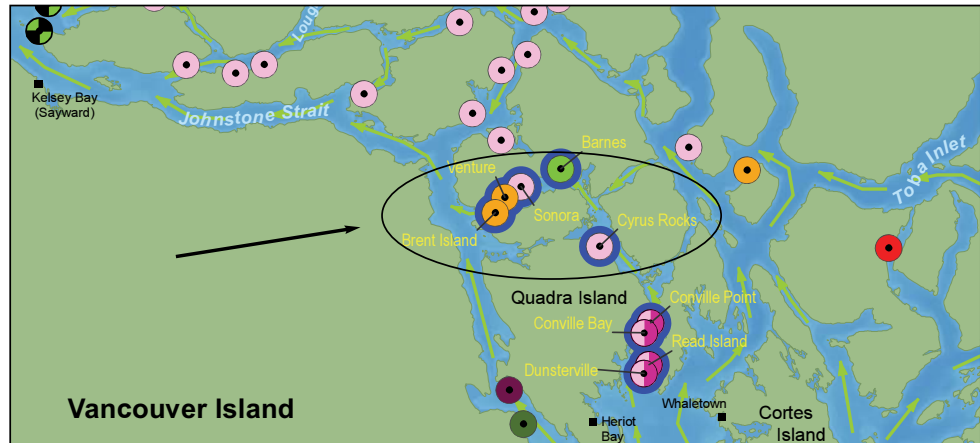
Impacts from fish farms on the BC coast

are being studied by independent biologists.

Since it has become widely known that open-net-cage fish farms along BC's coast are a major contributing factor to wild salmon's decline, the harvesting and emptying of three specific farms in the Wild Salmon Narrows, Georgia Strait, is the first goal.

The Georgia Strait Alliance and the Coastal Alliance for Aquaculture Reform, and dozens of concerned citizens' organizations, are demanding that Atlantic salmon in farms at Sonora, Venture and Cyrus Rocks (all Norwegian owned) be harvested, which means emptied, as an emergency precaution. Cyrus Rocks Atlantic salmon are at harvestable weights now, and the others are only about six months premature for harvest.

The farms must be emptied before Fraser smolts reach the area on their outmigration - about May. The adult farmed Atlantics there have sea lice, which transfer to juveniles: historically juvenile salmon are not exposed to adult salmon and therefore are not exposed to sea lice, which are lethal to smolts.



Farmed salmon eat the smolts too, as recently proven by Alexandra Morton - now suing Marine Harvest, Norway, for illegal possession of wild salmon!

There are 80 fish farms in the Georgia and Johnstone Straits, and Fraser smolts must pass directly by 30 of them to get to sea.

The former Attorney General of Norway just wrote a letter to Canada about Norway's failure to protect wild salmon. "If you want to protect wild salmon then you have to move salmon farms away from migration routes."

Emergency measures are being called for this spring. The goal, reported even by government - commissioned research panels, is to eliminate open-net fish farms from salmon migration routes. This spring a campaign on three specific farms in the "Wild Salmon Narrows," above, is underway.

"Chiefs, if you're looking for back up to go to war with those fish farms, we're all behind you. I'm sure the St'át'imc are up for that."



Impacts to the Bridge River at the Teryzhagi Dam

have brought the Chinook population there from thousands, historically, down to 12 in 2009.

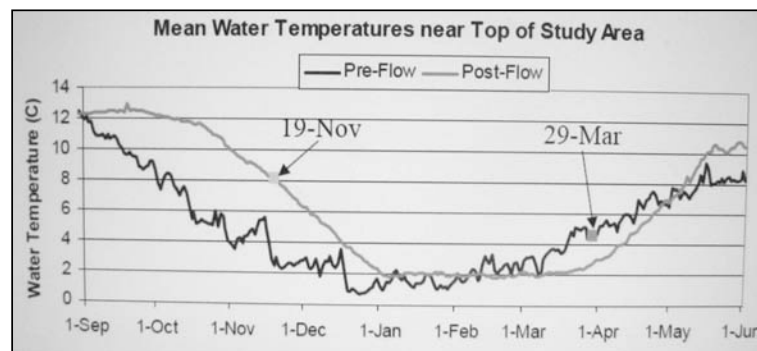
Premature Chinook are hatching due to warm water being released from the Teryzhagi Dam in the late Fall. The graph below shows how Chinook used to hatch at the end of February or March, and they are now hatching in December and January. There is no food for them

to eat at that time of year.

The water temperature is what triggers the eggs to hatch. Since the Teryzhagi Dam began to release water at the rate of three cubic meters per second, the water in the spawning beds is warmer. The dam insulates the water against the cold of winter,

and the warmer temperatures cause the eggs to hatch in the wrong season.

The Bridge River Chinook population used to return in the thousands, until it was blocked by the Teryzhagi Dam. In 2009, only 12 Chinook were counted.



Saturday, March 20 at Lillooet Friendship Centre

The Wild Salmon cafe



The Salmon Talks collective presents a night of music, dance and speak for Fraser River wild salmon. The first ever Wild Salmon Café will serve wild salmon!

Dinner by donation starts at 5:30pm.

Musicians, poets, dancers and speakers will follow up with a family friendly evening that honours the keystone species in BC's interior: Pacific salmon returning to the Fraser River.

Impacts from the \$1 billion per year recreational fishing industry

Chief Desmond Peters,
Ts'k'wáy'lacw:

Every time they ask our people to stay off the river, I tell them they need to get the sports fishermen off the water. And they say no. They can't, because it makes millions for the province in licensing revenues. So I say, I can't ask our people not to fish while they are out there.

What are we going to do when we can't eat salmon anymore? That day is here. How many of you got the fish you need last year? (None) How often do you go out and see sport

fishermen on the river? I hear them bragging about how much they caught. Non-natives seem to have a lot more rights than we do. There are 300,000 people targeting the same fish we want.

What do the St'át'imc want? We are continually facing DFO's closures, so we wanted to see what we can do to improve the fishery. The Chiefs are continually facing DFO's mandates. They're trying to charge Darryl here for 27 pounds of fish caught in closed times.

Impacts of colonialism

Tribal Chief Mike Leach,
T'it'q'et:

This young lady asked if the fishing is going to be the same this year as it was last year. What we have to realize is that during this period we are not going to know. In this period of tremendous change, our ecological indicators are off, and the science won't be able to tell you.

If we put all our

laws up and follow them, we will extinguish colonialism.

Sutikalh is protected now basically because of St'át'imc collective law. The eleven Chiefs decided there would be no ski resort there. That's an example of St'át'imc law.

We are not creatures of the federal government or any other entity. We are our own people.

St'át'imc Responsibilities

Sacrificing for future generations
Resisting the destruction of lands and waters
Education of people on the boarder issues of land
Educate people on our responsibilities on the river
Respect each other on the rocks
Use what you catch
Be a voice for the river
Eliminate open fish farms

Salmon ceremonies
Reduce pollution
Do not give up our rights to fish
Restore the land
Respect St'át'imc nt'akmen
Respect community laws / nt'akmen
Become part of the solution not the problem
Teach about our values
Set protocol to carry out our responsibilities

St'át'imc Recommendations

Designate specific responsibilities to appropriate people
Make a St'át'imc documentary of Fraser River Fishing
Implement the Inter Tribal Fishing Treaty

Extend the Inter Tribal Fishing Treaty beyond the Fraser and Columbia to include all tribes from Alaska to Oregon
Proper reforestation
Teach title and right

An Overview of recent reports and recommendations to DFO,

by Wild Salmon Circle, Vancouver

1993 – The Pearse-Larkin Report: Managing Salmon in the Fraser: Report to the Minister of Fisheries and Oceans on the Fraser River Salmon Investigation

1995 – The Fraser River Sockeye Public Review Board releases “Fraser River Sockeye 1994: Problems & Discrepancies” - “The Board believes that communication links were weak between and among the various branches of DFO (Department of Fisheries and Oceans) at all levels”

“A culmination of long-term budget decline, organizational change, increasing enforcement demands, and low morale led to an unfortunate breakdown in DFO enforcement capacity”

December 2000 – Report by the Auditor General of Canada includes chapter 30: The Effects of Salmon Farming in British Columbia on the Management of Wild Salmon Stocks
“The Department (of Fisheries and Oceans) is not fully meeting its legislative obligations under the Fisheries Act to protect wild Pacific salmon stocks and habitat from the effects of salmon farming”

2002 – Alaskan government passes legislation requesting BC to maintain moratorium on fish farming until the safety of their own wild salmon can be guaranteed.

2003 – The Pacific Fisheries Research Conservation Council issues a number of recommendations to the DFO:

Recommendation 1: “The Council recommends that the precautionary principle should be applied in a much more rigorous way than is currently used in the evaluation of interaction risks between farmed and wild salmon stocks.”

October 2004 – BC Auditor General publishes: Salmon Forever: An Assessment of the Provincial Role in Sustaining Wild Salmon

“It is not known what long-term effects salmon aquaculture is likely to have on the natural resource or the environment.”

October 2004 – The Auditor General of Canada includes a chapter on: Salmon Stocks, Habitat, and Aquaculture in her Report.

“Salmon aquaculture poses risks to wild salmon stocks and the

marine environment”

“Significant gaps still exist with respect to the needed research on the potential effects of salmon aquaculture in aquatic ecosystems and on wild salmon stocks.”

March 2005 - The Parliamentary Standing Committee on Fisheries and Oceans comes out with a Report (The Wappel Report):

“By the end of the summer of 2004 preliminary escapement estimates of Fraser River sockeye suggested a major ecological disaster was unfolding.”

A Recommendation: “That funding be restored to DFO at levels adequate to the tasks of restoring science and enforcement programs”

May 2007 – The BC Legislature's Special Committee on Sustainable Aquaculture releases its Final Report making 52 recommendations, including:

1.1 A rapid, phased transition to ocean-based closed containment begin immediately. Within three years ocean-based closed containment must be developed. Once developed, industry must transition to this technology within the subsequent two years.

February 2008 – Jennifer Ford and Ransom Myers publish a study called A Global Assessment of Salmon Aquaculture Impacts on Wild Salmonids which states:

“the presence of salmon farms reduced wild salmon survival by more than 50 percent per generation.”

February 2009 – Mr. Justice Hinkson of the Supreme Court of British Columbia issues his decision in Morton v. British Columbia - that the federal government must take control of licensing and regulating aquaculture in the ocean.

Nov. 3rd, 2009 – British Columbia Court of Appeal releases its decision in Morton v. Marine Harvest Canada Inc 2009 BCCA 481.

Nov. 5th, 2009 – The federal government announced that they would call a judicial inquiry into the collapse of the Fraser River sockeye fishery.

May 1, 2011 – The inquiry is scheduled to report back with recommendations by this date.

“Go, Canada, go!” they all shouted - but it's still here!



Thirteen St'át'imc athletes ran with the Olympic torch

through the territory.

Each community along the route, Ts'k'wáylacw, Xaxl'íp, Líl'wat and Sek'wel'wás submitted proposals to VANOC with a description of what kind of event they would hold, and contributions to those festivities were made by the Olympic organizers. Sek'wel'wás and Líl'wat held pancake breakfasts and events all day; Xaxl'íp had a dinner and drumming, and Ts'k'wáylacw also had a dinner for the community.



Some St'át'imc protested the Olympic industry, the corporate sponsors like Hudson's Bay Company who have outstanding debts with St'át'imc. Other St'át'imc criticized them and waved Canadian flags in their faces.

The protesters' statement was:

'WE DENY THEIR RIGHT TO IT'

Our key message with our demonstration is that we stand for the words of our Ancestors as stated in the *Declaration of the Lillooet Tribe, May 10, 1911*:

'We claim we are the rightful owners of our territory, and everything pertaining thereto. We have always lived in our country; at no time have we ever deserted it, or left it to others'.

'We are aware the BC government claims our country, like all other Indian territories in BC; but we deny their right to it. We never gave it or sold it to them. They certainly never got the title to the country from us, neither by agreement or conquest, and none other than us could have any right to give them title'.

These words by our old Chiefs: James Nraiteskel, James Stager, Peter Chahal, James James, John Koiustghen, David Eksiepalus, Charles Nekaula, James Smith, Harry Nkakusa, Paul Koitelamugh, August Astonkail, Jean Babbiste, David Skwinstwaugh, Thomas Bull, Thomas Jack, Thomas Adolph, are what we uphold and stand for.

"Kukwstum'úlhkal'ap"

At left, C Andrew, Bobby Stager - who carried his torch on horseback -, Hayden Leo; Linda Dan, two runners from Pemberton; and Payton Dan at right.



Chanelle Edwards, basketball player, and Rick Alec, champion baseball player. Photo by Iris Lancaster Below, Walter Terry ran for his uncle Tommy Bull of Seton, a champion boxer.



"I handed the Torch over to our younger generation, represented by Tishyna Ned, to carry the flame. One day our young athletes will be competitors in the Olympics. This is my Vision." - Roger Adolph



My story as a Torch Bearer

By Roger Adolph

The torch comes from Greece and is said to originate from the Sun, making the flame a Sacred and Spiritual significance to the world mankind and Olympic Games, the ultimate in sport competition.

This flame came to Statimc Territory and I participated on behalf of Xaxli'p. This brought the Olympics to our doorstep. I participated as a former athlete and competed for the Olympics when they were held in Japan, losing out on a split decision. I participated as an Elder of our Statimc Nation and Xaxli'p. I handed the Torch over to our younger generation, represented by Tishyna Ned, to carry the flame. One day our young athletes will be competitors in the Olympics. This is my Vision.



Above,
Roger Adolph
passes the flame to Tishyna Ned. Left, Kwimstxen John,
who has represented St'át'imc in international competitions.



Seataesca Andrew ran for Sek'wel'wás, and she will be joining the Paralympic runners in Lytton to show her support on March 9.



George Leach, far left,
played for Lillooet at the
torch celebrations,
February 6.
DJ Alexander, left, ran
from the bottom of
Naxwit Mountain along
the shore of Seton Lake.

Lillooet Pistons make the Provincials



The Lillooet Pistons Bantam hockey team is headed to Chase for the provincial championships March 7 - 12. The team is in fundraising mode for their week-long stay with nine other teams!

Nora Billy of Xaxlip is the manager, and is excited for the team's first trip to the Provincials.

"A lot of this team have played together since they were Tykes, says coach Murray Casper. "They've got a good core group and good support, so together they make a good team." Stacey Leech and Travis Peters are also coaches. They have been coaching hockey with their sons and daughters

since the kids first started in Tykes Division, age six. The Bantam team members are aged thirteen and fourteen. Murray and Travis each coach another team as well as the Pistons. "They have made good friends over a long time, says Travis. Murray notes the players are improving all the time, and Travis says the same for themselves as coaches.

Donations by cheque to help the team get to Chase can be made to: Lillooet Minor Hockey Association, Attention Stephanie Witt. Just note on your cheque that the money is for the Pistons.



Teamwork off the ice: The boys are collecting money to help them on their week long trip to Chase for the upcoming tournament. Left, Riley Harder and right, Andrew Montjoy at a very successful bottle drive.

Everyday

Everyday

Every day our wings grow.
Every minute we start to know.
Each memory we start to cherish.
Every tear that will drop and perish.

Every day our wings grow.
Some day you will have a voice,
which will provide you
with a choice.

Every day our wings grow.
You'll see the entrance to a world of freedom.

Every day you get closer
to the end of the bridge.

Don't stop unless you know
it's the end of the road.

Every day our wings grow.
Freedom is awesome.
Don't make the wrong choices.
Making mistakes is not a big deal so let it go,
because you'll know how to fix it.

Every day our wings grow.

By Kristen Alexander



Books For Babies

Each year Books for Babies holds a baby Welcoming Dinner in February. The volunteer group fundraises to get

books for babies aged 0 - 5, and distributes them at the Health Clinic and other locations.



Tony Jacob and baby Paul with his delicious new book!

Taya Rankin, her daughter Quinn, and the proud grandmother Donna.



Eleanor Scotchman, Linda Redan, and baby Davian



Mud Lake Gathering - teaching traditional lifeskills

July 4 - 18 Mud Lake

This year instead of going all the way into Graveyard Valley, the annual rendezvous with the Tsilhqot'in and Secwepemc will be at Mud Lake.

Since the Graveyard Valley War memorial protectorate Declaration of 2005, each year there is a Gathering among the Tsilhqot'in, St'át'imc and Secwepemc.

Graveyard Valley is a long hike, so this new location was suggested because it would be easier for people to get to - an hour drive from Lillooet. It's also more central for the activities that are being planned, and there are three small lakes for fishing, swimming, and canoeing.

This area is great for hiking and horseback riding excursions, too. People can come and go or stay for a few days or a week. Some may be staying on through the summer.

The purpose is to teach younger ones and their families how to survive in the forest and live off the land. So don't bring

anything you don't really need! (ie, ipods) Bring buckets to pack water, rope, your own camp (tent, shovel and ax, pots and pans, food, candles, fuel or oven rack), and a little extra food to make a shared kitchen.

Says Bucky John, "We want to teach hunting, butchering and processing, and how to cut to dry meat. We will be cooking in pits, gathering roots, morel mushrooms and greens, and digging wild potatoes."

Albert Joseph, Xwisten Elder, added, "It's too late in the year to make

Gaspar Jack prepares moose for the smoking shed, made from boughs.

These photos are from Relay Creek at the time of the 2007 Graveyard Valley Gathering. Organizers moved the inter-tribal meet to Mud Lake because it is easier to get to.

the sugar from the plants, so bring sugar, lard or oil, rice." He suggests coffee and tea, also. There are berries to pick among Mud Lakes: xúsum, sts'áqwem, háqwa7, and ts'ek (white



pine).

The lakes are good to go fishing for trout, so

bring a canoe or raft.

There will be horses at the camp, and people are

encouraged to bring their own horses into the mountains to ride. Horse care will be taught specifically to the little ones.

Mud Lake is nearly in alpine tundra. Nights will be cold.

The organizers are looking for help with road work to make the camp site more accessible to the ones coming from across the river, Secwepemc side. The journey from Canoe Creek would be very long if there isn't a better road made. There are plans being made to fix up some of the roads to make them more passable and safe. There will also be volunteers going out to Mud Lakes to do some camp preparations, building a meat drying rack, cutting firewood, hauling hay, etc.

Communities will be responsible for their own funding arrangements, for some of the expenses of fixing the roads, food, and camp preparation.

This camp is drug and alcohol free.

More information: Bucky John - 256 4349 Albert Joseph 256 7692 Ken Thomas - 256 7550 Ida Mary Peter 259-8227 Orry Hance (250)267-7207 Phil Anderson 459-7166

Reflections of the St'át'imc Unity Ride 2009 - Youth Honouring our Ancestors

As a mother of St'át'imc children, I was honoured to take part in the St'át'imc Unity Ride last year. We followed right behind the older group of strong and focussed youth who lead the way carrying the large Unity staff, passing through each of the eleven communities on this annual journey, 250 km long.

Under the hot blazing sun through Marble Canyon, Ts'kw'áy'laww and Xaxl'ip; Greeted by waves and honks of people through the main street of Lillooet into Bridge River ;

Soaking the trickling rain as we left Lil'wat riding and running on gravel, our caravan of vehicles driving slowly down the Lake Road.

It was exciting to see each of the young runners, so willing and enthusiastic as they jumped out of the vehicle each time awaiting their turns to run, their feet landing on the ground ready to dash, feeling the wind behind their backs, the rest of us in the van cheering as loud as we can. We were one Big Family on the quest to promote the message of Unity through-

out the St'át'imc Territory. Taking a day of rest at the Hot Springs to ease our weary bodies and to relax in reflection; Children with free time running and laughing, Laying down by the river listening to the sounds of the soothing rushing water; Gathering young fir tips along the road and the campsite for making tea; Over the campfire at night, we gathered and sang songs, shared drumming and stories; At bedtime laying down in our sleeping bags inside our tent. I told my children how

strong and brave they are and how I feel so proud of them; I tell my children I am a very lucky to have this task and privilege of being their mother.

The Unity Ride gave me the chance to see the value of renewing my own connection with myself and with others, and with all of the Elements in Nature: the sun, rain, wind, earth, trees, flowers, and the waters.

I saw my children striving to do their very best, to cooperate, to share, and to be respectful. In everyway I felt this journey reflects what life is about, a truly nurturing education for the soul.

Thank you to the people from each of the communities for their hospitali-

ty, putting us up in their homes; after our long days on the road, greeting us warmly, and feeding us meals prepared with care.

Thank you again to those who carried the vision for the Unity Ride, and to each and every one of the riders, runners, drivers, Elders and supporters for making the Unity Ride happen. Is it possible to envision this year, dozens of St'át'imc Youth in solidarity to run through the Territory?

I am reminded of a saying by a Japanese Elder: "Uphold your vision high in your mind, apply sincere efforts, and deep joy shall follow."

M. Kage
T'i'q'et Community

BC continues abeyance of Protocol Table

Chief Darryl Bob holds the Government to Government Portfolio for the St'at'imc Chiefs Council.

The Government to Government (G2G) process is at a standstill, with the governments not prepared to come to the table. They say they are waiting for the completion of our agreement with BC Hydro. The province put the G2G table in abeyance.

This is questionable because the province is continuing to talk about things at a regional level. They're wanting to talk, but avoid the issue of having a working relationship and a

collaborative decision making process, which is the thing that would give us the common ground to work together.

The Chiefs Council wants to come to the table and create a working relationship, to co-exist. What is that "happy medium"? What our Elders always say is, nobody's going anywhere. We are here to stay, so we need to find that common ground.

With the G2G table we felt that we've been leading the way for a lot of communities in BC. We developed a good collaborative decision making process (CDM). CDM is critical to success in work-

ing with governments when dealing with land and resource issues, especially in relation to our title. When we look at the purchase of Ainsworth by Aspen Planer, who has yet to approach the St'at'imc Chiefs Council with their plans, a lot of questions come out. We have not been consulted by anyone. All of Lillooet is struggling on an economic level, and are there false hopes of the mill reopening? One of the big questions is, did they just buy it for the Timber Supply Area?

In the G2G process we have Highways portfolios; Referrals; Benefits Sharing; CDM: we're deal-

"They're avoiding the issue of having a working relationship and a collaborative decision making process, which is the thing that would give us the common ground to work together."

ing with a lot of hot spots, and that could possibly have handicapped the situation. Maybe that's what the government struggled with.

On the one hand, they say, 'you've got to come together and talk to us as one,' but on the other hand, they will also come and approach us one community at a time to try to get what they want piece by piece. We need that specific, agreed way to do business together: the CDM and G2G Protocol table which we invited them to in 2004.

At some point they will have to come back to the table, and the longer they wait, the harder it will be to come back. Depending on the circumstances, maybe then we will be the ones saying we're in abeyance.

We have a whole territory that's unceded. The government will come

talk to us about this little stretch of highway, or that little land use referral, but what about the territory? As it is, we have nothing to lose but the future. Our Elders and ancestors have always acted to protect the future, and they tell us now that one of the things we're forgetting today is our generations.

Xaxl'ip is working on a Comprehensive Community Plan which will show us what to do, internally and externally; that gives us the basic mandate. And the nation creates guidelines, even while the community plans go ahead.

We have our own ecosystem management system in place, but the Government to Government plan is what can really show that the environment is important, the balance. If we take it all, we've got nothing.



Member of Parliament for Chilliwack / Fraser Canyon, Chuck Strahl, who is the Minister of Indian and Northern Affairs, held an open house on February 5th in Lillooet. Here he is conversing with Chief Darryl Bob about fisheries. Strahl says he can't do anything until the Cohen Commission is finished its work, in May, 2011.



T'it'q'et

Election for
Community Chief
Tribal Chief
and 5 Councilors
Sunday, March 21
Meeting starts 9am
Julianne Hall

elections

Ts'k'wáylaxw

Elections
for
1 Community Chief
4 Councilors

Sunday, March 28
Voting: 8a.m. - 8p.m.
at the Band Office



Xaxl'ip

Elections
For Chief
and Council
Saturday, March 20,
Voting from 8am to 8pm
at Nukwaylh Hall

Come out and participate in the future! Vote for the candidate that represents you.

Implications of a Divided Nation

At the St'át'imc Fisheries Forum, people discussed how a lack of unity among the remaining eleven St'át'imc communities affects their lives, and the aspirations of all.

The most prolific discussion group at the Fisheries Forum was the

half of the territory, a lot of vulnerabilities were identified by the group - youth,

Winter Spirit, has never been developed into a ski resort because of a united

don't have the political support behind them. And what does this

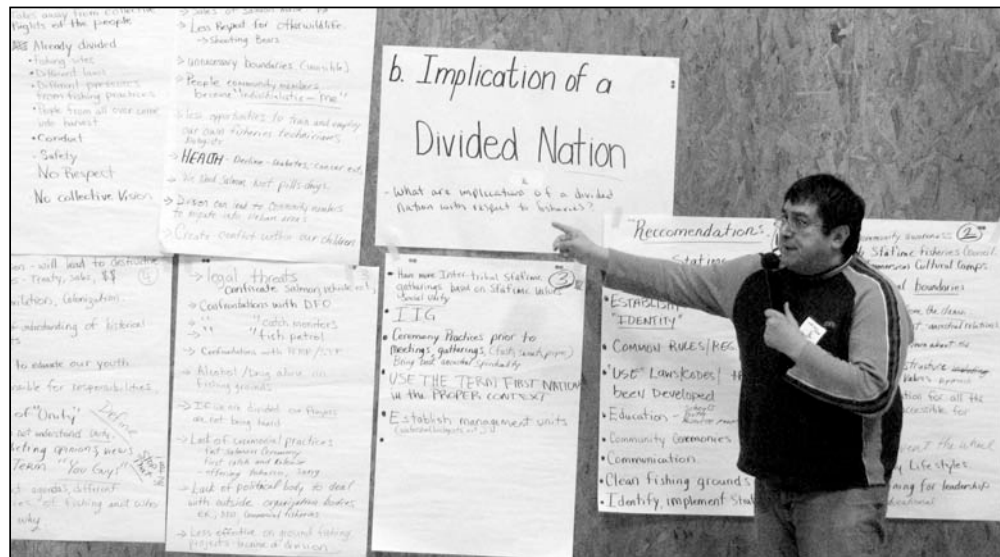
catch monitors, RCMP/STP."

The scarcity of our most basic food creates such hardship and poverty in the families that community leaders are actually forced to make decisions out of desperation, compromising other important values. A unified approach to protecting the salmon themselves would be a strong step towards protecting the ucwalmicw.

When communities are aligned and respect nt'akmenlhkálha lti tmiw, people feel safe to go about their business on the land. There is the safety of knowing that every St'át'imc individual's conduct is going to be helping and reliable, because the laws are in place all across the land.

"If we are divided, our prayers are not being heard." People listed the ultimate threat of a divided nation - assimilation. "We do not understand unity, there are conflicting opinions and views," said some. Education of the youth in St'át'imc history was identified as an important tool in strengthening unity. Communities do have different priorities.

And, at the very center of nt'akmen, health was noted as an important agent of unity. They said, "We need salmon, not pills or drugs."



workshop on "the implications of a divided nation."

Unity Gatherings, the St'át'imc Gathering and the Chiefs Council, have made possible a task force now underway to develop a national governance strategy for issues that affect all communities and places of collective title.

Without that, and especially without the representation from the southern

Elders and elected leadership.

They list: "Federal Government - hierarchy - INAC; Individual right; Takes away from collective rights of the people." When all the Lillooet Tribe stands together, they can make things so strong as the Declaration of 1911, the protectorate of Graveyard Valley in the north, and Sutikalh, Home of the

Chief Larry Casper presented on his group's discussion.

agreement.

Indian Affairs policies of Canada are stumped by unity. But when the collective right is forfeit, so is the individual right. If there are disagreements between communities, this creates insecurity and uncertainty for the members who wish to go out on the land: they

have to do with fisheries?

"Reduced abundance of salmon created division," the workshop noted. Hardship is created by another list of problems that are exploited by the government and weaken individuals, families, and then whole communities:

"Closed opportunity for other St'át'imc members to harvest salmon; Legal threats of confiscating salmon or vehicle; Confrontations with DFO,

Unity Declaration planned for May 10, 2010

The eleven elected Chiefs have followed through on the mandate given to them at the last Unity meetings.

A Unity Declaration has been written and is to be signed on Declaration day, this year at Ts'k'wáylacw. The document is called:

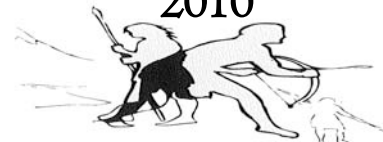
WA7 TU TS'ILLA7 I TSA
THE WAY IT IS

And starts out, in part: "Our history is written on the land. Since time

immemorial, we the St'át'imc, have always lived in mutual accord with one another and our environment and will continue to do so. ...This system of governance is rooted in the St'át'imc philosophy, principles and values centralized on the holistic view of the intrinsic connection between the people, culture, language and the land. With each St'át'imc communities' totem, areas of responsibility have been bestowed upon them."



St'át'imc Gathering 2010



Saturday, May 8
to Monday, May 10
Ts'k'wáylacw
Gathering at the
Marble Canyon Arbour
More info: 250 256 4204

Home Children Canada -

12% of Canadians are descended from orphan migrants

Late in January, the Canadian government announced 2010 as "The Year of the Home Children." However, Home Children advocates couldn't find any evidence of that announcement in the press. Child migrants were subjected to conditions like those suffered by aboriginal children in residential schools.

12% of Canadians today are the direct descendants of children shipped from English orphanages to work on the colonists' farms and in their churches. These were the "Home Children;" children who were in the care of church, state or privately-run orphanages. Between 1869 and 1939, some 100,000 children were shipped to Canada.

"They used to line the children up and say, who wants to go to Canada? Some of the children put up their hand, even though they didn't know what Canada was. One chap later told me he thought he was going to the park down the street. They were sent over as young as two." - Sydney Baker, Home Children BC.

"Home Children" were also sent to Rhodesia and Australia.

These children were in some cases staying at the homes on a temporary basis, as their parents were either sick, in jail, or in poverty. Not all the children shipped were orphans.

In many, many cases that are now coming to light - particularly in Australia, the children were wrongly told that their parents were dead. Their parents were then told that, by the time they came back to collect their children, the child had been adopted to a good home and they wouldn't want to disrupt their life now. After World War II alone, 10,000 of those children's records were deliberately falsified.

The motive behind

sending all these children was to populate colonies with "good English stock," as one advocate of the scheme explained it at the time. The young ones were promised "a new and better life," and were unaware of how far away that would be, and that they would be cut off when they got there.

When the Prime Minister of Australia, Kevin Rudd, apologized to the Home Children last November, he said, "We are sorry: sorry that, as children, you were taken away from your families and placed in institutions where so often you were abused. Sorry for the physical suffering, the emotional starvation..." Whether in Canada or Australia, children made to work in church estates or colonists' farms were abused physically, mentally, emotionally, and sexually. Advocates believe this was the case for "at least, at least," two thirds of Home Children.

The scheme first started in 1618 when 200 boys were sent to Richmond, Virginia, USA, to work on cotton plantations. The last Home Children were sent to Canada, to BC, in 1976.



Immigrant children from Dr. Barnardos Homes at Landing Stage, St. John, New Brunswick, undated. The motive behind sending all these children was to populate colonies with "good English stock."

"I was a Barnardo Boy."

- an interview with Syd Baker, Home Children Canada

Sydney Baker leads a BC chapter of Home Children Canada. HCH is dedicated to researching the children's ancestry and heritage, and sometimes putting them in touch with surviving relatives. He kindly shared his story with Kerry Coast.

The first boatload of children we have record of was in 1618, when a boat load of boys was sent Virginia, USA, to work in the cotton fields.

Dr. Barnardo's orphanage was the largest in Britain. I grew up there - my father died when I was two, my mother, I found out 60 years later, faked a suicide. That was an offence, and at her court date there were representatives from Barnardo's.

There were six of us children. My mother was sent to a care home, and the children were separated by age and sent to different orphanages. I spent the next thirteen years in Dr. Barnardo's. At age eleven I

was sent to a naval training school run by Barnardo's. It was very strict. We had no shoes; everyone was known by their number - I was 225; and we were isolated. I didn't speak to a girl until I was fifteen. In my life.

When I was fifteen I was put in the Royal Navy and signed in for ten years, and I had no say in the matter. Part of that was during the Korean War. It was 1950 when I left England, when I was 15, and did not get back until I was 19.

Having said that, I have to thank them. They did give me a place, food and an education.

What became of your mother, what was her situation?

My grandmother was at her court hearing, and had nothing good to say about her. My aunts and uncles all had businesses - she was the only one in the family like that. But what I didn't forgive her for is that she, at one time, lived only ten miles from

where I was in the home, and she never once came to see me.

Your aunts and uncles wouldn't have taken you in?

I don't know, but they did wash their hands of their sister altogether. We're talking about the 1930's, the Depression.

I want to tell you about Dr. Barnardo's story.

Dr. Barnardo was born in 1845 in Belfast. His father was a furrier and his mother a Quaker. Quakers were sending missionaries to China at that time, and he applied to go but he was declined a position. He didn't have the qualifications.

At that time, Annie McPherson and Maria Rye were taking children in, they had a donkey shed where the children stayed. Barnardo one day found Jimmy Jarvis on the street - no mother, no father, no home; and Barnardo asked if there were any more like him.

Well, there were

"There were thousands of homeless children, living under bridges and on rooftops. It is a large part of Canada's history, because today there are some 4.5 million descendants of Home Children here."

children like Jimmy Jarvis all over, thousands of them, living under bridges and on rooftops.

This was because of the Industrial Revolution. People who had been working on farms went to the cities for work, but they soon found out there was no housing, and not enough jobs. So they put the children out on the street. One in five of them was dying. There was a cholera breakout.

Barnardo gave up on going to China and turned his attention to those children. He was a great writer, and he begged money from influential people, from anywhere he could get it. In 1872, he opened a place called Steppenay Causeway. He started his headquarters there and took in as many children as he could. The children did the work - he couldn't afford to hire help, and they got their bed and food.

Barnardo then married into a rich family. One of their wedding presents was Moss Hall, Barkenside, and it had quite a bit of land. He made it into a village for 1,500 girls. He built a swimming pool and gardens; the only thing wrong with it was the iron fence around it so no one could get out.

Eventually Maria and Annie had started sending children to Canada. One of the first children to be sent was Jimmy Jarvis. The reason they were sending children to Canada was that they didn't have enough homes for them. The children were sent to Australia and Rhodesia and the United States as well. They got in touch with the government of Canada and, at that time, the government was pleading with people to come to the

farms.

Organizations started homes for the children coming in, mostly out east, and farmers and gentry could come and take the children they wanted. Where it really went wrong was, although the organizations tried to inspect the conditions the children were going to live in, in winter they couldn't travel. In summer they would make their rounds and meet the farmer at the front gate who told them, 'Oh, sure, he (or she) is fine, he is off working in the field.' The field was two miles away, of course, so they never really spoke to the children. The government knew this was happening.

In at least, *at least* two thirds of the cases there was abuse. For example, a boy in Saskatoon was sent to school in winter with no shoes. Another child lived in the shed, and the farmer's wife would bring out two bowls of food each night - one for him and one for the dog. He was constantly beaten, and eventually ran away.

Was there any legislation or policy to protect the children?

No. The government went along with it. There were rules, but no one followed them. They were supposed to be fed; they were supposed to go to school; there was supposed to be a bank account opened for them and money put in it, but it didn't happen. The British government and the homes had a responsibility they didn't take. There are so many stories - hundreds and hundreds that I have heard myself.

It is a large part of Canada's history, because today there are some 4.5 million descendants of

Guest Pen - Ray Bobb, Sto:lo

Some thoughts on the Truth and Reconciliation Commission into Indian Residential Schools in Canada.

The idea of Indian people healing and reconciling with the Canadian government after having had their children incarcerated for one hundred years is ill-conceived. Healing as it is being undertaken, and supported by government, implies that the injury is past.

If the injury is not past but on going, the pursuit of healing increases the vulnerability of the injured party to further injury.

Reconciling implies that, after a wrong doing by one party, friendship is being restored. If there was no friendship before the wrong doing and no friendship after, reconciling is an act of submission. Even though it is not apparent, the circumstances of ongoing injury and no friendship exist in the healing and reconciling of the present case.

Indian vulnerability and submission serve the purposes of the Canadian

government. What is apparent is that Canada is a free and democratic country. What is not apparent, but true, is that Canada is an imperialist settler-state whose Indian policy, from before day one, has been consistently anti-Indian.

The first stage of injuries to Indian people began with the conquest and colonization of the Indian tribal nations by European imperialists.

Aside from military means, conquest was achieved by the deliberate introduction of deadly diseases and destruction of the productive forces necessary to Indian livelihood. The result was famine, the severe reduction of Indian populations and the collapse of the tribal nations. Colonization served the enrichment of English financiers and monopoly companies by trade in the raw materials and products of furs, fishing, forestry, agriculture, mining and manufacturing.

The second stage of injuries to Indian people started with the attainment of independence by the remaining British colonies in North America. This brought into being another imperialist settler-state in North America, the Dominion of Canada (1867) and, within Canada, a native internal colony populated by the Indian survivors of the destroyed tribal nations.

The internally oppressed Indian nation, although a nation of the exception, was formed in the same colonial process that formed most of the modern nations of the global south. When the imperialist powers of Europe conquered and divided up the world amongst themselves, they established arbitrary boundaries defining areas subject to their exclusive profit making.

Within each bound-

ary, hundreds of tribal nations were unified as a colony that formed the basis for modern nationhood with capitalist culture and a national language from the mother country. The exceptional condition of the native internal colony is due to the fact that some British colonies (the US, Canada, Australia and New Zealand) achieved independence early and, as settler-states, became competing imperialist powers.

To provide land for settlers, Indians were confined to Reserves administered by the Department of Indian Affairs under the legislated Indian Act (1876). Further to this end, the federal government in 1880 began a program of incarceration and forced acculturation for all Indian children.

In 1969, before the residential school system was dismantled the federal government proposed, in the White Paper Policy on Indians, to repeal the Indian Act, abolish the Department of Indian Affairs, end the reserve system and completely eliminate the separate legal status of Indian people. The White Paper Policy on Indians, met with widespread protest from Indian people and in 1971 it was retracted.

In the two year period from 1969-1971, the federal government created the conditions for treaty making. (The type of changes envisioned in the White Paper Policy on Indians required a treaty, i.e., an agreement on the level of nation-to-nation because the changes would fundamentally alter the relationship between two distinct peoples, the Canadians and the Canadian Indians.)

Firstly, funds were provided to the previously non-funded and ineffectual leaders *Continues Page 24.*

Home Children. We have records, and even the government says so.

There were 52 different organizations involved in sending the children to Canada. They didn't ship children during the War, and after the War so much changed. A man named Fairbridge, a Rhodesian, had a home opened near Duncan, BC, and children were sent there, after World War II, until 1948.

For some reason, After World War II, they shipped the children to Australia instead of Canada. The reason they sent them to Canada in the first place is that it was very cheap to do so. Ships were going from Canada to Britain full of raw materials, and coming back empty. When they started in 1869, the Canadian government *Continues Page 24.*

Walk 4 Justice: walk a long, long ways

Walk 4 Justice was founded by Gladys Radek and Bernie Williams in 2008. When these women lost loved ones on Highway 16 from Prince Rupert to Terrace, now known as the Highway of Tears, they realized the need to bring the matter to the public's attention.

In Canada, over 3,000 women have gone missing or been victims of unsolved murders.

Gladys Radek says "at least 70%" are native women.

Starting out from Prince Rupert on June 21, 2008, women walked clear across Canada to Ottawa. Most of the walk took place along Highway 16, which ends in Winnipeg.

The walk started on National Aboriginal Day to point to the over-representation of aboriginal women among the missing and murdered. A petition with 2,500 names was presented to the Prime Minister's office when the walkers arrived at Parliament Hill on September 15.

The Prime Minister, who had been made aware of the plan, was not there.

To this day, the demands for an inquiry into the fact that there are thousands of unsolved disappearances and murders of women, and that most of them are aboriginal, has not been responded to by the Prime Minister's office.

Gladys gave an interview from her home in Vancouver. "That shows that there is no acknowledgement of the issues surrounding the missing and murdered women. Women are stereo-typed, especially aboriginal women."

There was a case I received from Edmonton recently about a thirteen year old First Nations girl that had gone missing. The police told the family that there was no reason for them to go looking for her because she had made the decision to leave the household herself. She was thirteen years old. If that had been a white girl, they would have put out an amber alert right away."

Gladys is herself aboriginal, as is her walking partner Bernie, and so are the women in their lives that have gone missing and been murdered.

"We're putting the truth out there. We are getting more and more families coming forward and telling us about the injustice they're experiencing - mostly from the police in their lack of investigation."

Last January 13, Walk 4 Justice and the Union of BC Indian Chiefs had a meeting with the Solicitor General. They presented their demands for a public inquiry into the far too many missing women.

"I told him, my niece's son doesn't remember his mother. He was two and a half years old when she disappeared. There are a lot of children left behind by these women. And when my nephew is old enough, and he asks why nobody tried to find his mom, what am I going to tell him?"

There is a second demand being made to the government on this issue. In 2006, in Prince George, a symposium was held to discuss what has been happening on the Highway of Tears for at least a decade.

33 recommendations came out of the discussions between front line workers, family and child service practitioners and families of the disappeared. To date, only two have been addressed by the provincial government.

The people want a second symposium to continue working together, but this has not received any

commitments of funding.

Walk 4 Justice, where the "4" invokes the four directions and the four colours - or all races of people, has resolution of support and calls for the inquiry signed by all 203 Bands in BC, and from each numbered Treaty from 1 - 11, or Alberta to Nova Scotia. They have the support of the Assembly of First Nations nationally, the Congress of Aboriginal People, and the UBCIC. In fact, the Union supplies business administration for the campaign.

How did it all start? "The vision came from me. My niece, Tamara Chipman, went missing on the Highway of Tears. I started getting memories from when I was a child - I lived in an abusive foster home in Prince George and I heard about girls going missing on the radio, even back then. When Tamara went missing, I realized there was a lot more than her."

Gladys works as a volunteer to continue the annual march, which runs



Bernie Williams and Gladys Radek, co-founders of Walk 4 Justice

"We're putting the truth out there."

"The committee recommends that [Canada] develop a specific and integrated plan for addressing the particular conditions affecting Aboriginal women... including poverty, poor health, inadequate housing, low school-completion rates, low employment rates, low income and high rates of violence."

- UN Committee on the Elimination of Discrimination Against Women, November 2008.

That means,
"comprehensive reporting and statistical analysis of the scale and character of violence against indigenous women," and "initiating a national strategy" in consultation with indigenous representatives, to respond to the severity of the issues."

"The police act offended when anyone mentions racism is a factor in this issue."

on donations and all volunteer time. One of their big supporters is the BC Government Employees Union, and several NDP politicians who do continue to raise the issue in BC and federal parliament, notably, Libby Davies, Don Davies, Gary Coons and Nathan Cullen.

How supportive have the police been?

"They don't acknowledge the Walk 4 Justice. When we first put out the word about us walking, I got e-mail from the police saying we were not allowed to walk the Coquihalla Highway. We of course ignored that. We replied that we would be exercising our aboriginal rights!

"The police have never spoken to us directly, and they just defend themselves to the media. They say they don't know where we are getting our information from. Our first altercation with them was in Victoria on June 19, 2008, when we were picking up people who wanted to walk. We started walking down the street, the police were called, we were told we were not allowed to walk down the street, and Bernie, my co-founder was manhandled by the cops. She was the only one wearing traditional regalia. After that we haven't had any run-ins with them.

"The police act offended when anyone mentions racism is a factor in this issue."

Accountability has to come from the government, now that "baby steps" have been taken to raise the issue. "One good thing that has come of it is that we have managed to gather family members of these missing and murdered loved ones and made them realize they're not alone. On February 14, we are going to have families coming from across the nation." One of the main things that is lacking for these families

is support.

When a white woman was murdered a few weeks ago, Gladys found out for the first time that the government has a grieving program for these people; acknowledgement and support.

"Yet we, as the highest proportion of people affected, have nothing. We don't have a grieving program, and applications to get them have been blocked at the provincial and federal levels."

"I think our nations are just coming out of a grieving process. It has been going on for a long time, but we are stuck on what to do about it. All of our First Nations women have gone through some awful processes, whether it's institutionalization, colonization, the Sixties Scoop, physical, sexual and verbal abuse, alcoholism, residential school. That's what has happened to us. This is why we bring up the words systemic racism and genocide."

Walk 4 Justice is one of the thirty-plus organizations involved in the annual February 14th march for missing and murdered women in Vancouver's Downtown Eastside. This year, that march took place during the two weeks of the 2010 Olympic Games.

Says Gladys, "I've done six interviews in the last two days. There will be 15,000 members of the international press here in a few weeks. It's getting the world's attention, and that's what we needed. We don't want any more women to go missing."

Walk 4 Justice can be reached at:

** Gladys recommends to women - carry a plastic bag full of pepper in your pocket. If someone tries to attack you, pull it out, break it open, and throw it in their face. The first thing they will do is sneeze. It*



At the 19th Annual March for Missing and Murdered Women, Vancouver

Thousands March For Missing Women

Thousands of people showed up to a peaceful but very powerful march to draw attention to the 500 murdered and missing women. This was not a 2010 Winter Olympic event but it did happen like it has for the last 18 years on Valentines Day, despite the 2010 Winter Olympic security clamp down.

The women from Vancouver's Downtown

East Side are attracting more and more attention to the struggle Indigenous women have in getting their basic rights in Canada.

The compassion for this solemn responsibility could be felt when walking with the woman through the streets of Vancouver, BC, Canada.

Arthur Manuel



Assembly of First Nations Grand Chief Shawn Atleo at the march.

Photos - Arthur Manuel

International Women's Day



Lillooet's 18th Annual International Women's Day Celebration.

"Building Unity with Diversity"

A gathering for all women, to rest, restore, rejoice!

9am- Morning Yoga
9:30- Opening Circle: Honouring Our Grandmothers
11am-1pm- Workshops
Japanese Cooking; Felt Making; and Exploring Unity and Diversity.
1-2pm- Lunch (provided)
2-4pm- Workshops
Intro to Cuban Salsa Dance; and Words for a Woman's World
4:30-5:30pm- Reuniting Circle
6:00pm- Potluck Supper
7:00pm- Open Stage

March 13th,
Lillooet Friendship Centre
Call 256-4354 for more information
Pamphlets with a full program description are available all about town.

Invest in BC, Olympic visitors invited

By Kerry Coast

Have you heard the rumours that the International Olympic Committee and VANOC have more to do with private business and their profits than sports? Well, now you can see the proof.

Each day of the Games there was an investment seminar downtown Vancouver at the Asia Pacific Business Centre.

The investor's guide to British Columbia was released early in February, published by the business news magazine *Business in Vancouver*.

The opening line of the first article: "Imagine British Columbia as a huge, scrumptious dessert. Stick a thumb into any region, and chances are you'll pull out a plum: a splendid resort or condominium development and expansion."

The guide features photos of year-round attractions at Sun Peaks; detailed projections of the South Fraser Perimeter Road project (through Burns Bog and Wildlife Refuge for migratory birds) and new bridges in Vancouver; the Prince George airport and its air-cargo flights between Asia and North America; open pit mines; run-of-river electric projects; deep sea ports; oil and gas fields; transmission lines; sport fishing, and an "international private" deep sea port at Kitimat.

An image of an oil rig under a red sky is captioned, "Oil and gas exploration is among the sectors identified for growth in BC and eli-



A full-page promotion of a new open-pit gold and copper mine in the Cariboo. The ad appears in "InvestinBC," an investor's guide to BC which does not mention aboriginal title.

gible for governmental support."

Guys with hardhats pose amidst fresh cement, scraped away hills of soil, and the steel guts of "Sparkling Hill Resort and Wellness Centre" under construction. A skier on a mountain top near these developments is having "a spiritual experience."

Ironically, the magazine also makes much use of wildlife images.

The investor's guide breaks BC into eight "economic development regions." It offers charts which show the population, labour force, and unemployment rate. Advertising an unemployment rate is interesting. Not only is this government capable of marketing off the government contracts, land and public utilities to private corporations, it can even produce surplus labour.

I didn't have the stomach to read the whole thing word for word, but the words "aboriginal title" didn't appear to me.

Tsey Keh Dene settle with BC Hydro

Tsay Keh Dene celebrated the official signing of a reconciliation agreement with BC Hydro and the provincial government. The agreement addresses the past, present and future impacts created by the construction and ongoing operation of the W.A.C. Bennett Dam.

When the dam was built more than 40 years ago the subsequent flooding destroyed the tradi-

tional hunting, gathering and burial sites of the Tsay Keh Dene and forced them to move to new locations.

The settlement includes a one-time payment of \$20.9-million, annual payments of about \$2-million for the life of the dam, protocols and business opportunities. In return the band releases the province and BC Hydro from existing and future litigation.

Katzie block bridge built over bones

Katzie Press Release

As part of the Anti-Olympics Convergence in Vancouver B.C., members of Coast Salish Katzie First Nation and supporters blocked the Golden Ears Bridge on February 13th. The Bridge spans the Fraser River between Pitt Meadows and Langley, adjacent to Katzie 1 and Katzie 2 Reserves.

The bridge opened on June 16, 2009. It is owned by Translink. Construction of the bridge desecrated a 3000 year old burial ground, and its massive pilings in the river disrupt currents and Katzie fishing. Situated at the mouth of the Fraser River, the bridge effects already threatened

habitat for Salmon and Indigenous fishing communities all up the Fraser River.

"The exact same spot where they built the Golden Ears Bridge is where my father, my grandfather and so on, is where we were taught to fish. The exact same spot we have been fishing is where there is now a six lane bridge."

These speakers worked on the site where the bridge is now built, but asked to be anonymous because they would lose their jobs:

"We dug up history of our ancestors - human remains, arrow heads and beads. They gave us a choice: either we dig up our peoples history or they were going to send non-native people to do it."

Ipperwash to return to Six Nations

The Ontario government is about to take the final legislative step in putting Ipperwash Provincial Park back in aboriginal hands.

Natural Resources Minister Linda Jeffrey will introduce a motion Monday to convert the park to Crown land.

The motion would allow 40 hectares along the shores of Lake Huron to be transferred to the federal government, which has the

power to add it to the existing reserve.

The province has long promised to transfer the land to the Reserve — a key recommendation of the public inquiry into the death of native protester Dudley George. George was shot in the park by police during a confrontation over the disputed land in 1995.

Government says the transfer of the park land may be years away.

Mohawk Council evicts Two Row Wampum contravenors

The Mohawk Council of Kahnawake began presenting eviction notices this month to 25 non-natives living on their 13,000-acre Reserve just south of Montreal.

The Council passed a bylaw in 1984 that a person must have at least four Mohawk great grandparents to live or own property there. "If we don't protect who we are, we will become Canadian citizens," said Joe Delaronde, Spokesperson

The Kahnawake reserve was originally set up by the French in 1716, when the Mohawks were their allies against the British.

Canada's Minister of Indian affairs says First Nations have the right to say who lives on Reserves. The Chiefs say that their relations with non-natives are governed by the Two-Row Wampum Treaty of the 17th century.

"We stay in our canoe and you steer yours," says Delaronde.

WebCrawler

<http://firstnationstaskforce.wordpress.com>

The British Columbia All Chiefs' Task Force's Coordinated Action Working Group

Yale Final Agreement inked in private

"If the Ministers need to hide away at a secret spot to sign this Final Agreement with the Yale Band, what are they hiding from the public? And where is their respect for the 7000 Sto:lo who are all the true aboriginal title and rights holders in the Fraser Canyon?" asks Grand Chief Clarence Pennier of the Sto:lo Nation Tribal Council.

This latest "modern day treaty," the fourth to reach Final Agreement since the process began in 1992, will end up in court like all the others have, if it proceeds to ratification by the community.

Yale is a Sto:lo community, and is home to strategic fishing sites which have long been used in summer for dry racks by many Sto:lo who live further down the Fraser valley.

217 hectares of Indian Reserves are scheduled to be included in Yale Treaty Settlement Lands, land held under fee simple title, with underlying title held by BC. Those Reserves line the Fraser and are not inhabited, but were reserved as fishing spots.

Yale has made it clear, by running other Sto:lo off the fish racks at gunpoint, by burning down the dry dracks, and by dismantling grave markers, that they will not permit those fishermen and women to access the fishing grounds freely. Chief Robert Hope of Yale, the Band's Chief Negotiator in the treaty process, has declared at a meeting with the Sto:lo Nation Council last year that Sto:lo fishermen will be treated "the same as any other white or Chinese fisherman. They can get their permit from me."

This satisfies BC and Canada. The Sto:lo Nation Society and the Sto:lo Tribal Council have asserted their interests in the Fraser canyon at Yale with letters, newspaper submissions and protest.

Since February 5th, they have had no response to their demand for a meeting with Chuck Strahl, Member of Parliament for Chilliwack / Fraser Canyon. "That's typical,"

says Tribal Chief Tyrone McNeil; "he ducks us more often than not. You would think he would meet with us, we are supposed to be his constituents. Strahl knows our position, and he knows Yale is part of Sto:lo. He just wants to ink the deal to make themselves look good."

Meanwhile, the BC Treaty Commission is mandated to hold back any negotiations that have unresolved border disputes at the 'Agreement in Principle' stage, which occurred years ago in this case. Every modern day treaty inked in BC has avoided this criteria and has ended up in court with its neighbours.

Ernie Crey, Fisheries Advisor to Sto:lo Nation Tribal Council: "You can see what's going on here, the feds and the province are saying to Yale, 'well you can go and sort it out with Sto:lo.' We're trying to tell them they're negotiating a lot of land in the canyon, including the existing Reserves, which are part of the larger Sto:lo community's interest. They are taking that land and assigning it to Yale without any consideration of our interests there."

The Fraser Canyon is the only place where people can make ts'wan, the dried salmon so close to the hearts and traditions of river people.

Some of the Yale people have always and still identify themselves as Sto:lo people. Chief Tyrone McNeil clarified, "We haven't heard from the community members, just from the present elected Council, which is taking



"This treaty will fail because both levels of government decided to underwrite a deal with the Yale Band that will be tested in the courts and fought out on the rock walls of the Fraser Canyon."

- Sto:lo Tribal Chief Tyrone McNeil

this route of getting a treaty signed."

Crey: "In the final analysis, this is going to put us in a very difficult position with Yale Indian Band and the surrounding communities. There will be battles in court and conflict and tension on the river. In the meantime the feds and the province will have gone away patting themselves on the back. They know their treaty process is flagging, it's moribund. Other people have said this, 18 years later, over a billion dollars, and only one treaty to show for it, Tsawwassen."

Maa-nulth's Final Agreement has not passed the federal adoption, and Lheidli T'enneh was rejected at the community level.

The Yale Final Agreement is for 2,000 hectares of land in fee simple title and \$12 million in capital transfers over ten years. The Agreement is effectively a sale of title and rights to the rest of the claimed traditional territory

for the price of about \$5 a hectare.

Ernie Crey has some expectations of what this summer will look like: "They will be out there behaving as if they have a treaty, but that hasn't been passed into law yet and there is a lot of uncertainty about how this will turn out in the end. People will be able to see clearly the shortcomings of the BC treaty process, which has been touted as the way to proceed into the future."

"This conflict is supported by the process that is funded by BC and the feds, for their ends. The BC treaty process needs to undergo a major reformation."

The Sto:lo Nation Society and its member Bands are still engaged with the BC treaty process, but the Tribal Council got direction from its members to step away until BC and Canada come back with better negotiating mandates.

Says Chief McNeil, "Our people will never accept taxation and paying taxes to Canada. We left for the same reason all those other nations left: the government negotiators are coming from a bottom line position that is unacceptable."

"This treaty will fail because both levels of government decided to underwrite a deal with the Yale Band that will be tested in the courts and fought out on the rock walls of the Fraser Canyon. Our fishing families will not subordinate their fishing rights to the Yale Band. And our people will not go cap in hand to the Yale Band to get access to their ancient fishing spots and dry-racks. It's just not on."

"Given this reality, Ministers Strahl and Abbott just committed both Ottawa and Victoria to spend millions of dollars in the courts defending their decision to ignore the broader Sto:lo community in favour of extending a highly doubtful treaty to the Yale Band."

Policing agencies such as the RCMP and the DFO will need to ramp up their budgets to oversee the fishery in the Fraser Canyon. The Yale Band will be forced to forfeit much of the money promised to them under the treaty to future court costs."

Indigenous march on Canadian Embassy during Games

"We are stepping up."

Today in the Kulin Nations stood in solidarity with our brothers and sisters of the unceded territories of the Coast Salish peoples.

An over-the-top federal police presence guarded the Canadian embassy from my daughter and me. The heavens opened up heavy rain, giving a strong affirmation for the kaupapa we were supporting.

Harriet Nahanee, warrior woman, you will never be forgotten, and the price you paid to defend your lands against the corporate circus of the winter Olympics. *No Olympics on Stolen Native lands!*

We handed out flyers and info and explained the contempt and lack of respect for Indigenous rights in Canada.

The struggle against the Tar Sands bears resonance for us in Aotearoa.



The Royal Bank of Canada is advising Kea Petroleum (the ones who want to rip up beautiful Tai Tokerau for oil and gas). No wonder Canada won't sign the Declaration on the Rights of Indigenous Peoples -

they are too busy facilitating and profiting from the exploitation and oppression of Indigenous people at home and around the world.

February the 13th was also a day of national

action against the racist intervention in the Northern Territories, marking two years since the state's 'apology' to the stolen generations in Australia.

The racist intervention in the northern territo-

ries continues; the racial discrimination act remains suspended. The right of Indigenous Australians continues to be trampled on.

Aboriginal peoples are fighting back, The Ampilatwatja walk off, exemplifying aboriginal dignity and the struggle for self-determination.

We marched for the rights of all Indigenous that are oppressed, we share the same enemies and the same lived experiences of colonialism and genocide.

Against the odds we have survived. Words of wisdom and fire from Uncle Bob Randall and Robbie Thorpe: "Our Sovereignty, Self Determination cannot be denied. Indigenous peoples are on the move. Mother earth demands this and we are stepping up."

Home Children

continued from page 19

agreed to it partly because at that time the French people in Quebec were having more children than the rest of Canada, and they were very frightened of being outnumbered by the French. They wanted more "English stock," and that is absolutely a fact. That is the reason they started sending children.

In 1925, a woman abused a boy (a Home Child) terribly, he was found starved to death in a haystack, and there was a court case. She was found guilty and given a very minimal sentence. The judge said, 'Oh well, he was only a Home Child.' You can read that in the court record.

Within this last year, Australia apologized to the Home Children there. They wondered why the British government hadn't apologized first? We are asking for an apology from the Canadian government, and

one of the reasons for that is that they say they didn't do it, so why should they apologize?

Canada has decided this is going to be the year of the Home Children, there was a letter sent from the house of Commons, but I can't find it anywhere in the newspapers. They say in September they will come out with a stamp to commemorate the Home Children, but no apology.

I get many e-mails and phonecalls, I can't tell you how many, and people are very upset. The founder of Home Children Canada, Dave Lorente, didn't know his father was a Home Child until he was dying. Because we never talked about it.

My MP has said he would talk to me about it but he hasn't. They act as if it doesn't matter. When I was sixteen, I was sent away on a cruiser and didn't come back for three

On truth and reconciliation

continued from page 19

of Indian bands, tribes and organizations to meet, confer and organize. Secondly, federal funds were released to allow for the implementation of social reforms in the native communities involving all aspects of life.

In this way, a captive native representation was brought into being and replaced the independent

years. I was not shipped here, I came here in 1967.

In 1995 the British government ordered all the orphanages to open their record books. I found out in 1996 that I was the youngest of six. We had a family reunion, and there were a lot of us.

There were things I missed all my life. I didn't get a Christmas present until my wife bought me one. I'll be 77 years old this year. I keep going, trying to get the word out.

Indian movement of the time.

In 1973 the federal government initiated a treaty process strictly circumscribed by the Comprehensive Land Claims Settlement Policy to achieve the same objectives as in the retracted White Paper Policy on Indians but on a bilateral basis. For the purpose of conducting a piece-meal treaty process, or, treaty of attrition, the hundreds of bands comprising the Indian national entity were designated by the federal government to be nations, i.e., first nations.

The non-negotiable aspects of the federal government's treaty process require each band to be removed from Indian Act jurisdiction and incorporated into Canada on the level of a (first nation) municipality. These two requirements of the treaty process contravene international law. Article 15 of the UN

Universal Declaration on Human Rights states that "No one shall be arbitrarily deprived of his nationality." Article 1 of the International Covenant on Civil and Political Rights states that "All peoples have the right of self-determination."

So far the entire north of Canada and northern Quebec have undergone the treaty process. The treaty process has already provided big business with free access to the water power, oil, minerals, diamonds, gold and forests in more than forty percent of Canada's land area. In a well funded and financially coercive treaty process Canada hopes to have all natives undergo treaties resulting in a Canada that no longer has an Indian problem. The Indian Act will be defunct and, legally, Indians will no longer exist. *Ray Bobb, Seabird Island Indian Band, September '09*

“Tolko is the new Macmillan Bloedel”

- Grand Chief Stewart Phillip,
Penticton Indian Band

Bouleau Lake...

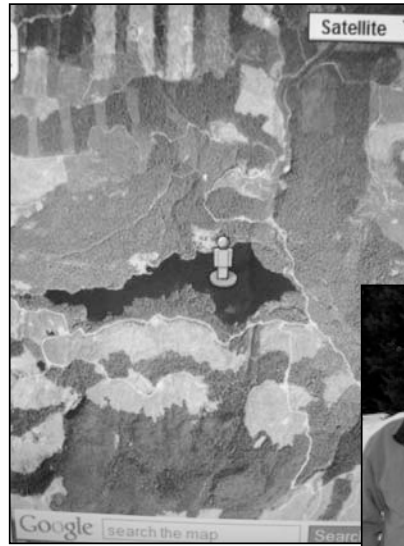
is located in the Browns Creek watershed. Browns Creek has been the center of contention, since 1999, in the Wilson/ Jules court case presently before the BC Supreme Court.

The Browns Creek Watershed is severely over logged. The Okanagan Nation is protecting the watershed from further devastation. This is a distant view of the devastation caused by Tolko's massive clear-cuts. When you are close to the fresh clearcuts, the ground is all scared up from the skid trails, and there are broken, jagged tree limbs and trees spewed haphazardly all around.

It is not safe for a human being to walk across these jagged clear-cuts, let alone wildlife. But, the main thing, this satellite map shows, is what is left around the lake and on the slopes.

To paraphrase Okanagan elder, Ralph Marchand: The forest is like a sponge that holds the water during the spring run off and releases it over the course of the summer and fall. That is why we have to leave the big trees, with

The Okanagan Indian Band is now actively blocking Tolko forestry operations in Brown's Creek watershed. A court injunction to remove them has been awarded to Tolko, now the largest logging outfit in BC. This Google satellite map shows how much the area has already been impacted by logging.



People are coming from many nations to support the Okanagan people. Wolverine, Secwepemc, is out on the road with them.



the big root systems near the lakes and streams. If we don't, we will be facing even more high speed run offs in the spring, and drought conditions in the summer. The impacts are already happening.

When I was growing up here in the 1970's, there were plenty of fish in the three main creeks that flow through our reserve at the Head of Okanagan Lake.

Whiteman Creek is one of our main creeks, which is fed by Bouleau Lake. I can recall fishing at Whiteman Creek with my uncles when I was about 4 years old. At

the height of their spawning season, the creek was red with kokanee. They were so thick that you couldn't walk across the creek without stepping on one.

I recall the fish were plentiful until the 1980's, when all the clear-cuts began to dot the back woods, out of sight of the general public. Up above, more and more of the sponge was cut away, and down below, the high speed run off in the spring washed away the gravel spawning beds, and left

boulders in their wake.

Recently, we have had some dry years. Some years, the creek fails to make it to the lake all the way. It dries up and kills the fish. Whiteman Creek, once upon a time, gave life to hundreds of thousands of fish, today, however, we can only count a few hundred, if we are lucky. Water is our life blood.

Dan Wilson - Syilx

Canada “provides safe haven” for suspected war criminal

- Charges citizen enforcing the War Crimes Act

March 1, 2010, Calgary -

According to legislation enacted in 2000, the Crimes Against Humanity & War Crimes Act bans all who are credibly suspected to have committed war crimes or crimes against humanity from entering Canada or, if they have managed to get in, to arrest them on the spot. This law is supported by international laws to which Canada is signatory.

Yet on March 17th 2009 George W. Bush was in Calgary, Alberta, Canada for a speaking engagement at the Telus Convention Centre which was sponsored by the Calgary Chamber of Commerce.

George Bush stands credibly accused and internationally condemned for war

crimes committed, during his reign, in Iraq and Guantanamo Bay as well as in numerous CIA black sites stationed around the world. As Commander-In-Chief of the United States military, George Bush meets the definition of both 'military command' and superior' of the Crimes Against Humanity & War Crimes Act (2000) (sec 7) and thus should have been prevented from entering the country or arrested upon entry.

Splitting the Sky, a Mohawk activist from Six Nations, evoking international law and Canada's own war crimes legislation, requested Calgary police officers to arrest ex-US-president G.W. Bush.

When police refused his demand to uphold the law, Splitting the Sky

attempted to carry out a citizen's arrest of Bush, moving through the police line with his hands over his head yelling, "I am not touching anyone." He was then arrested and beaten, sustaining a concussion and painful soft tissue injuries.

Splitting the Sky was charged with obstruction of justice and released on \$500 bail after being held in jail for 24 hours. All this, in his words, for his attempt "to do MY civic duty, to arrest the credibly suspected war criminal George W. Bush."

He now faces the possibility of 6 months in jail and a \$5000 fine. His trial begins on Monday, March 8, 2010. There will be a rally to support Splitting the Sky on Monday, March 8, at the Calgary Court House.

Tsilhqot'in Roadblock Prosperity Mine

During the Olympic Games, Tsilhqotin people converged to block the highway that would lead to the largest open-pit copper and gold mine in BC, if unchallenged.

The Prosperity project, a Taseko venture, has been approved by BC Environmental Assessment processes. The Federal

Environmental Review is in progress, with hearings about to begin in public.

The Tsilhqot'in are meant to have a role in that review, but so far their assertions and research has been unheeded by government regulators.

The Mine would turn Fish Lake, Teztan Biny, into a tailings pond.

The Old Trail

Hunter Jack's Travels on the Glacier
- A little before 1900

*Excerpt from
"The Lil'wat World Of Charlie Mack,"
reprinted with permission.*

He took a horse up in the Bridge River Valley, you know, and he came over the hill. And he descended into the meadow, on the edge of the glacier and he camped there.

...Well, no clock that time, but I figure it must be two o'clock when he get up there, up the top of that mountain. The sun was just past twelve o'clock, just past the mid-sun. He lean his back up against the rock and looked south. He could see the salt water from there. The sky was clear, the sun was shining.

In a short time he could see the sun was kinds dark - shady. He looked up the sky it was getting dark like. He can still see - no cloud - the sun was kinda shady.

Pretty soon the worms come down on him. He says, "they big as your thumb." The worms come down just like when it's heavy snow. And pretty soon that dry place where he was sitting was all white. Worms. And he got up and walked away. He was afraid something might happen. So he walked away from there. *(People crossed that glacier to get to Jervis Creek Inlet on the coast.)*

My uncle said they started when the star was on - when the full stars was on. No daylight yet from the east...

And they get over on the other side of the glacier and there was stars on again - full stars, at

night. That must be twenty-four hours' walk. It was in the summer-time, you know. It must be ten - twelve hours - more than ten hours anyway - to go over there [to the glacier]. Well it is thirty miles. It says on the map that glacier is thirty miles. The glacier must be ten, fifteen miles to find out, to find the Jervis Creek Inlet - wide, I guess, wide ice.

I don't know how many camps they make to get up on the ice. And they start to climb up and they see that mountain on that side of them until they get down to Lillooet River - and the same way that Hunter Jack went.

Baptiste Ritchie added to this story:

This time of year [May] it is good going, Charlie, but when they come back it's hard. The crevasses in the ice are as wide as this house. They drag a pole, a dry long pole - each man got to drag that. Maybe there are three or four men there.

Well, they get there, they tie those poles together, to walk across. Away they go. There are lots of crevasses in that glacier. In the fall of the year the snow melts, but in the spring, like now, it is just one great floor and they go right through. One of them went kinda late in the - like now - maybe June - and he fall right through the ice on those crevasses. Fall right through. "Well," he said, "I got stuck. Pretty soon the ice would melt - I would fall again." Then he got wedged down there. "You better go away now; you can't do nothing with me." So he was down there.

They left him. He fall through the ice. That old John Paul used to tell us that all the time.

WORDSEARCH

Find the St'át'imcets words from the story!

Sk'ímalts - ice
Naxwéxwt - worm
Kwis - fall down or drop (also 'rain')
Klhaok - clock
Sqú'el' - cloud
Menmán - cloudy/shady
Tsitcwem - camp
Lvsp - caved in
Cúk'wcal, cúk'wen - drag something
Za7xw - begin to melt
Tsu7c - melt away
Qwuqwsmtáxén - a big bird that Charlie only saw a few times and can't find in "bird books"
Nkakúsent - star
Nt'aq' - cross a river or road
Spzúza7 - bird
Haláw - golden eagle

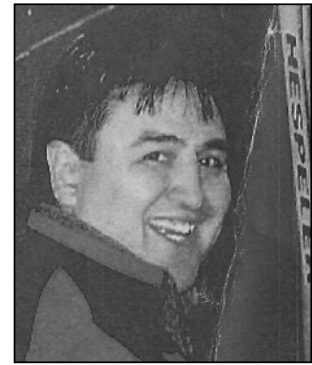
x	s	í	s	p	z	ú	z	a	7	x	t'
e	q	u	á	7	m	e	n	m	á	n	s
c	ú	k'w	c	a	l	é	n	í	7	ú	s
n	l'	ú	s	k'	í	m	a	l	ts	7	é
k	e	xw	ao	z	a	7	xw	q'	u	cw	l'
a	l	kw	i	7	lh	s	é	p	7	c	t'
k	cw	ú	n'	7	á	kw	xw	í	c	ú	h
ú	r	n	t'	a	q'	i	t	v	á	k'w	a
s	á	t'	ao	l	v	s	p	ú	z	e	l
e	qw	u	qw	s	m	t'	á	x	e	n	á
n	í	g	é	ts	í	t	cw	e	m	ú	w
t	k	lh	ao	k	s	á	lh	n	qw	v	l

In Loving Memory of

**Lennie
Curtis Adolph**
July 18, 1965 -
February 15th,
2010

Rest in Peace
My ever-loving Son
And In Appreciation
for Support

We extend our heartfelt thanks to everyone for the tremendous support on the passing of our beloved Father, Husband, Son, Brother, Nephew, Cousin and Friend to many. Your sup-



port, prayers and presence will never be forgotten. Love to all.

Funeral Services were Saturday, February 20, at Xaxli'p Lennie's families: Adolphs' (Xaxlip) / Camilles' (Dog Creek) / Leechs' (T'it'q'et) Kukwstumulĥal'ap We thank all of you.

The Message Board

Summit on Fraser River Sockeye Salmon Understanding Stock Decline and Prospects for the Future

Tuesday March 30 and Wednesday March 31
at the Wosk Centre for Dialogue, SFU Downtown

A scientists' think tank met in December, 2009, to consider the causes of the unusual and unexpectedly low returns for Fraser sockeye. They examined questions regarding the ocean-stage of the salmon cycle, improvement of management and monitoring, abundance forecasting models, and where future research should be focused. Their two page report is available at: www.sfu.ca/cstudies/science/adaptingtochange.htm

This Summit will review their findings and seek solutions to ensure survival of fraser sockeye.

Registration fee of \$200 includes Continental breakfast and light lunch. Some subsidies available.

More information: Call Laurie, 778 - 782 5466 or lauriew@sfu.ca

Hosted by Simon Fraser University, Watershed Watch,
and with speakers from
the Pacific Salmon Commission

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St'lát'limx Tribal Police

report:

St'lát'limx Tribal Police Service is pleased to introduce our two newest members, Constable Bianca Spoelstra and Police Board Rep Tara Smith.

Constable Spoelstra recently graduated from the Justice Institute. She joined St'lát'limx Tribal Police in March of 2009 and works at our Mount Currie office. Bianca was born and raised in Smithers, BC.



Spoelstra

She was a court clerk for many years, in both Smithers and Prince George, and often flew into remote reserves in northern BC to work. Spoelstra wanted to be a police officer since she was a teenager. She enjoys the variety and appreciates how much easier it is to develop relationships with people in small communities. Bianca likes to golf, ski, hike, camp and shop. This year, Bianca plans to complete a triathlon.

Our Police Board is comprised of one representative from each of ten participating communities in the St'át'imc Nation. Tara Smith is our newest Board member, representing Lil'wat.



Smith

Tara has lived in Mount Currie her entire life. She enjoys walking and spending time with her husband and three sons.

Tara is a partner with New Earth Business Solutions, co-owned by three aboriginal women entrepreneurs from the Lil'wat Nation. They have extensive administrative experience and offer simple solutions to business needs. Tara also works with Halaw Contracting and is just completing the design and construction of her father's home.

Welcome to St'lát'limx Tribal Police Service, Constable Spoelstra and Tara Smith!

For Sale

4 horse trailer, 16 feet.
1994 Trailswest.
Some rust - good frame -
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The Books for Babies Committee would like to send out a very special thank you

to our donors who keep our
program running year after
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Lillooet Regional District,
Lillooet Community Foundation
- District of Lillooet, the Bag
Ladies, Literacy BC and Gold
Trail Teachers Association.

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Carmen Pallot, Bridge River
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The St'át'imc Runner newspa-
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Galore, Stamp-it Up, Arianne
Charon, Kerry Coast and Greg
Mahaits, Scott Ely, Lillooet's
Finest Water.

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COMMUNITY EVENTS

Inter Tribal Fishing Treaty

March 9 - 10
Prince George
Indian Friendship Centre

White Bark Pine and Grizzly Bear

7pm March 11, 2010
Lillooet Friendship Center

Presentations:

White Bark Pine Restoration within the Northern St'at'imc - Randy Moody, MSc, RPBio; Feeding Ecology of Grizzly Bears in Southern Coastal Mountains - Yvonne Patterson MSc Candidate

Hosted by
Lillooet Naturalist Society
Admission: Food Bank Donation

World Water Day

March 22, 2010
A day for ceremony worldwide

St'at'imc Language and



Culture Council Conference

Nxwi'sten (Bridge River)
March 26, 8am - 5pm
The purpose of the conference is to formalize the St'at'imcLanguage Culture Council Terms of Reference, and the St'at'imc Language Revitalization Plan Document
See Page 4 for details

International Women's Day

Saturday, March 13
at Lillooet Friendship Center
Starting at 9am with workshops, all day to the Open Stage, which starts at 7pm
See Page 21 for details



Xaxl'ip Elections for Chief and Council

March 20, 8am - 8pm
Nuk'way'lh Hall

T'tit'q'et Elections for Chief and Council

March 21,
Meeting starts 9am
Julianne Hall

Ts'k'wáylacw Elections for Chief and Council

Sunday, March 28, 2010
Time: 8a.m. - 8p.m.1 p.m.
Location Band Office Basement

Squamish / Lil'wat Cultural Centre

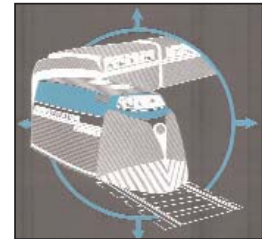
March is Family Month
Tours and Exhibits:
15 minute film, tour of the museum and contemporary art exhibits and a craft activity. Learn the history, legends, and culture of Squamish and Lil'wat
Open 9:30 am - 5:00 pm

By Union of BC Indian Chiefs
October 1980,
Revised November 15, 1980.
This paper was developed on the announcement of Canada seeking to patriate its own Constitution Act, independent of Britain.

*The Conclusion,
Continued from February*

INDIAN NATIONS AND THE CONSTITUTION

- A Position Paper -



We believe that peaceful and responsible diplomatic measures can and will remedy this difficult dilemma. In brief, the following measures are essential to resolving and indeed, preventing serious conflict:

I. Representatives of Indian Nations, Britain and Canada enter into internationally supervised discussions in Oslo, Norway to:
(Sections 1 - 11 printed in February issue)

12) Define the extent to which Indian Nations will carry out their own foreign relations.

13) Define and agree to the necessary measures to ensure that each Indian Nation will exercise the full measure of self-government.

14) Define the roles and authorities of the various parties in matters related to fishing, wildlife, religious lands protection, water resource management, and control, use and development of min-

erals, petroleum resources, timber and other natural resources.

15) Define the terms of a Treaty which will codify the agreements above, as well as define the measures necessary to resolve the unresolved lands and other territorial claims.

16) Agree upon the formation of an International Indigenous Trust Council within the United Nations to oversee future relations between indigenous peoples and countries with which they are associated.

On these preceding points, the three parties must agree. A Treaty between the parties will be essential to the fulfillment of covenants and commitments made.

II. Canada must notify the Indigenous Provisional Government of her intent not to finalize constitutional patriation proceedings until this tri-lateral conference has concluded.

III. The Canadian Government must notify the Indigenous Provisional Government that she shall not violate the political and territorial integrity of the Indian Nations before, during or after the achievement of her independence from Britain.

IV. The Canadian Government and Britain must share equally in the cost to support the Indigenous Provisional Government's role as parties to the above mentioned tri-lateral conference. Such funds may be used for all necessary purposes determined by the Provisional Government to ensure equal participation in the conference.

V. Britain must officially notify the Indigenous Provisional Government of her intent to fulfill her trust responsibilities to the Indian Nations of Canada, even as she seeks to promote Canada's independence.

SUMMARY

In summarizing, we cannot stress enough the threat posed by Trudeau's Constitutional Resolution to our survival as the Original Peoples in Canada.

All the battles we have fought, the battles others have fought before us, and the gains made through those battles, will be of little consequence if we cannot ensure our rights as sovereign Indian Nations now.

The issue before us is beyond consultation, beyond administrative battles with government, beyond petty politics and is hitting to the very root of our existence.

We must collectively exert all our energies and all our will as a people to ensure the continuance of our Indian Lands, our Aboriginal and Treaty Rights, our Sovereignty, our Self-determination, our Nationhood, and our Indian Nations Governments.