



Declaration on the Rights of Indigenous Peoples

September 13 marks the 3rd Anniversary of the United Nations' adoption of this human rights amendment. Canada voted against it and is now one of only two countries in the world to fail to endorse it. Read the Declaration and:

Interviews from Canada, Australia, New Zealand, USA - Center Section



Volume V Issue IX Tsepqw / September 2010

The St'at'imc Runner

30m Sockeye

Estimates of the number of returning Fraser sock-eye have steadily increased this summer. As of August 27, the Pacific Salmon Commission approved an updated estimate of 30 million altogether. This is good news!

It also provides the opportunity for a fisheries management crisis, while the commercial fishery is expected to harvest at least 10 million - in mixed stock fisheries. Not all stocks are strong. [Page 7](#)

Breaking Cycles

A group of young people from Quebec biked west to BC, stopping at each community with a message: life is better without drugs and alcohol. [Page 13](#)



Capricorn Icequake



The second largest avalanche in Canadian history came down southwest of Lil'wat on August 6. The weight of melting glacier water - under record hot summer temperatures - caused an avalanche that set off a mudslide below it.

The slide left a 40 million cubic meter dam of

rock, trees, ice and snow that was 300 metres wide - the width of the valley floor - and two kilometers long. A 10-kilometre-long lake formed behind the dam after the slide blocked Meager Creek and partially blocked the Lillooet River, just south of Keyhole Falls.

Mt Currie was on alert and Pemberton was evacuated, but no one was hurt. [Page 6](#)

Kan mayt ku sts'wan!

The Lil'wat Cultural Center held a St'at'imc immersion camp at Bridge River, where participants learned to cut sts'wan in Ucwalmicwts!

You can learn it to, as we broke the process down into step by step photos and wrote the procedures in the language. [Page 4](#)

Laverne Paul holds up the finished ts'wan for her students and says, Wa7 láti7 xilhi! There, it's done!



Top: an empty crater on Capricorn Mountain. *Photo by Bonny Makarewicz.* Above: rubble in the valley bottom stretches on in the wake of the slide. *Photo by D. Steers*

Public forum in Lillooet

Judge Bruce Cohen and members of his Fraser Sockeye 2009 Commission held a public forum in Lillooet. It created an opening for groups and individuals who are not formal participants in the federal judicial Enquiry to address five key questions on the decline of the sockeye in the Fraser watershed.

The next day Commission members

Sandra Terry guides Cohen, in baseball cap, along the trail above Bridge River fishing camp.

made site visits at the Bridge River fishery, Bridge River's s7istken village, and at Qualark Creek where the DIDSON fish

counter is monitoring the return, near Hope.

Check Cohen Watch monthly. See Page 10



in the belly of the runner

Ucwalmicw -
Cutting ts'wan in
Ucwalmicwts!
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**United Nations Declaration on
the Rights of Indigenous Peoples**
Interviews with indigenous
leaders from New Zealand,
Australia, USA and Canada
on implementation of the
Declaration
- Center Section

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

Immersion camp on the river

Speakers Mary Elaine James, Laverne Paul and Vera Edmonds gave cutting workshops to Lil'wat women at Bridge River fish camp. The ladies spent four days camping, fishing and cutting to dry, and each went away with at least 20 ts'wan.

Ts'wan cutting was captured on video, and it will be made into a how-to DVD that each participant will get a copy of. Instructions to cwik'em are given in ucwalmicwts and English.

Many participants are planning to return! Marcella Jim has cut ts'wan before, "but I'm enjoying this because I've learned some words for the parts of the fish, and I've learned some new techniques."

For Lila

Andrews, "It's my first time even touching raw fish. I've cut 17 now. I'm getting faster at cutting. My mom asked me to sign up for this class, I guess she wants me to come back and get my own - because I always ask her for ts'wan!"

Check out this month's Wordsearch, Page 14, to see some of the words they learned.

Above, Harry Jim fished for the ladies, and here he is showing Alanah Woodward how to check when the ts'wan is dry.

Alanah has roots in Samáhqwam and lives in Calgary. She came out just for the camp.

Rochelle Williams-Jones brought her children. Reحتها, at right, enjoyed learning.



Bridge River Chinook

What was once a run of fish that reached Marshall Creek in the thousands has dropped to a count of twelve fish last fall.

DFO won't say if have any plans for protecting this run, which should include emergency plans to raise this year's return - if it is small - in a hatchery. Warm water released by the dam causes eggs to hatch months early, and the fry can't survive the winter.

Xwisten curtailed the sport Chinook fishery on the Bridge, and has also been working through Bridge Coastal Restoration and DFO to build spawning habitat.



Gates sockeye return healthy

First Nations and the commercial sector implemented an extended window closure of all fisheries this year to protect Early Stuart and also parts of Early timed Early Summers, which includes Gates creek. Pacific Salmon Commission estimates are that harvest on these salmon was less than 15%.

The most recent escapement report, end of August, puts the Gates Creek escapement at 8,722. That is nearly five times the cycle average and more than three times the brood year - and the 2010 estimate is not yet complete.

- Mike Lapointe,
Pacific Salmon Commission

Tsepqw
literally means
to make
salmon oil,
or, September

Ts'k'wáylacw



Ts'k'wáylacw Band Office
will be Closed every Friday
until further notice.

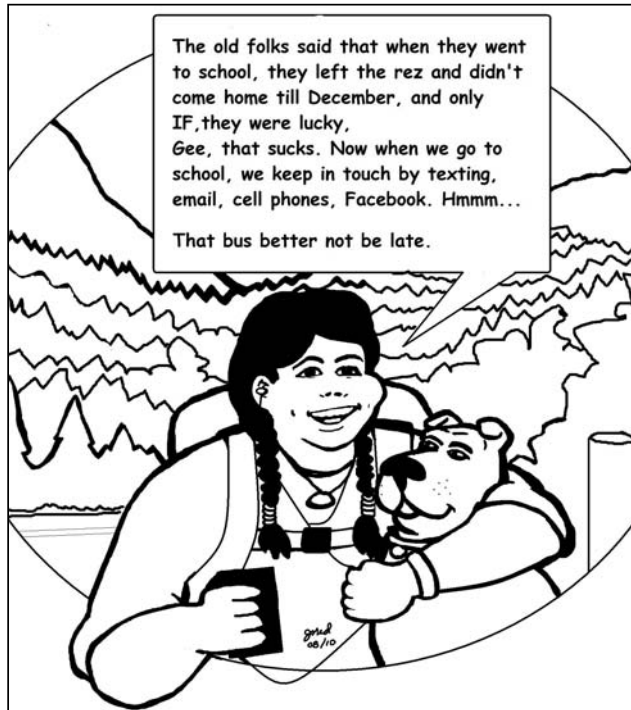
General Assembly
Meetings are held on the
30th of each month.

Samáhqwam



There is a change of
days of operation for
Samáhqwam. Effective
immediately, our office will
be closed every other Friday
starting August 20/10. This
will be in effect until further
notice.

Sorry
for any inconvenience.



tsun - say, speak, think Jack Ned, 2010

Can you answer any of these 5 questions?

- What is your vision for the sustainability of Fraser sockeye?
- What is required to secure the future of Fraser sockeye?
- What are the major habitat issues and how can these be mitigated?
- How can Fraser sockeye be effectively harvested?
- How can citizens participate in the recovery of Fraser sockeye?

If so, make a public submission to the Enquiry into the 2009 sockeye collapse at: cohencommission.ca

Literacy Matters - goals for St'át'imcets recommended

After one year of development, the area literacy plan for Lillooet, Seton, Pavillion and everything in between is ready to send to School District 74.

The School Districts in BC are now mandated to oversee life-long learning plans. The administration will choose different projects to support.

A group of service providers, including this newspaper and the Bridge River Lillooet News, joined the process to develop the plan and have since become part of the permanent forum that resulted - Literacy Matters. The group meets at Lillooet Tribal

Council and is open to new members with diverse interests in literacy.

The plan they have developed includes ket recommendations to service providers such as school teachers, the library and adult education institutes. One of them is to implement the recommendations from the Power of Place sessions conducted with Elders two years ago. Another is to hold storytime in St'át'imcets at the public library.

This month the Plan will be launched in different venues, where Literacy Matters will be looking for feedback and engagement. It is also available online, or at the LTC.

Status Update - Canada to amend criteria

An upset St'át'imc grandmother has been looking closely at Indian Status and how it is accorded. Even after the 25 year court battle that Sharon McIvor won in 2008, the Canadian government still gives descendants of men more rights than those who claim their heritage through their mothers and grandmothers.

The grandmother who called to the newspaper to have her story, a common story, was herself denied Status although her mother was a full-fledged St'át'imc citizen who later married a non-native man. "By the non-native people I was always considered native, and by native people I was always considered non-native. So you're always on that fence, being denied as 'the other.' My mother never married our father until much later in life. I think she did it so we could always have her Reserve as our home, and it's in my heart."

It used to be that if an Indian woman married a non-native man, she lost her Status. If a native man married a non-native woman, he kept his and she gained Indian Status. This is such an affront to the way communities work, which is with grandmothers and then mothers watching out for the protection of their children, and their children to come. But that is the way the Indian Act was designed.

Having Indian Status is important for many reasons, but possibly most important to a person's sense of identity. "I think women of those days were very aware of identity and where their children belonged. Because my grandchildren identify with me, and they identify with being St'át'imc, their children should have that right too and not be cut off by government decree."

When McIvor took her case to the Supreme Court of Canada, she won status for her son. Although changes to the Act in 1985 would have given her those same changes, she continued on with her case to ensure her grandchildren would have the same rights.

One is either a Section 6(1) or Section 6(2) "Indian." If you are 6(2), your children cannot have Status. The McIvor case won 6(2) Status for the grandchildren of Indian women. Grandchildren of Indian men still have 6(1) Status, and they can pass that on

to their children, who will be 6(2).

While Bands have their own ways of deciding membership, they do not choose how those members are funded. If a person does not meet government criteria, their community can't claim financial support for that person. Even as the 2008 McIvor decision ruled in favour of some 50,000 grandchildren, the court did not order the government to increase Band funding accordingly. Some worry that this could cause Bands to change their membership procedures to exclude the newly recognized people.



Both these children have a St'át'imc grandparent. One of them has a St'át'imc grandfather, so he will pass Indian Status on to his children. The other has a St'át'imc grandmother, so will not.

Bill C-3 is the federal legislation, in response to the courts, to recognize people whose grandmothers were Indians. It has been roundly criticized for its failure to include great-grandchildren of women and to fail to increase government funding to support new Status Band members. The Bill may come before the Canadian Senate in Fall. Lawyers say if it goes forward, "it will take another 25 years in court to gain recognition for grandchildren and their children." And others worry more delay will increase hardship.

"There is an assumption that members who leave and marry out can afford education, medical care, training, but they can't. It's making them poor."

"If our Bands were concerned about their membership declining, they would simply support our women to get their grandchildren back."

Kan cwík'en ti sts'úqwaz'a, kan mayt ku sts'wan.

I'm cutting the salmon; I'm making ts'wan.

Transcriptions by
Laverne Paul, Henry Davis
and Carl Alexander.



Wá7lhkan k'etcwán ta sáxwkena.
I'm cutting off the top of the back.



Kan kélhen ti n7i7lhentena.
I'm taking out the stomach.



Wá7lhkan pakwlaqín'em ku sáq'ulh.
I'm cutting the head in half.



Cúz'lhkan kélhen ti scwík'wa7lha. *I'm going to take the backbone out.*



Wá7lhkan k'ul'em ku pápakw lhéllti scwík'wa7lha.
I'm making strips from the backbone.



Wá7lhkan cwík'en ta sts'úqwaz'a.
I'm slicing the strips into the tswan



Wá7lhkan tsésen ta sts'wána.
I'm stretching the tswan.



Wa7 xilh áti7 -or- Wa7 áti7 xilh
That's how it's done!



Wá7lhkan láwan' i sts'wána.
I'm hanging up the tswan.



Wá7lhkan láwan' i pakwmín'a.
I'm hanging up the strips.

Joining the Paddle for Wild Salmon - from Lillooet

A raft will be leaving Lillooet on October 19 ahead of a mass flotilla of paddlers demonstrating for wild salmon.

Inspired by Salmon Are Sacred, skippers and experienced paddlers are pulling together to 'Paddle for Wild Salmon' down the Fraser River in October. Support is building with Alexandra Morton paddling with Grand Chief Stewart Phillip, Grand Chief Saul Terry, Grand Chief Clarence Pennier, Chief Bob Chamberlin, Chief Marilyn Baptiste, Chief Andy Phillips, and other leaders. Paddlers from the Stó:lo Nation, Squamish, Cowichan and Musgamagw-Tsawataineuk Tribal

Council are committed to the journey from Hope to Vancouver.

The flotilla leaves Hope on October 20 and arrives in Vancouver Harbour on October 25 - just blocks from the federal law courts where Cohen Commission hearings will begin that day.

Dr Alexandra Morton, recently awarded an Honorary Doctorate from SFU, said: "Five thousand people delivered the message to Parliament last May - get salmon feedlots out of our ocean to protect wild salmon, but the federal government is taking us backwards with their plans to deregulate the industry. So the Get Out Migration

moves on to the Fraser River. Migrating down the Fraser in October will be a challenge, but experienced paddlers are dedicated to this, many of them from *Tribal Journeys*."

Darren Blaney of Homalco will lead a canoe team across the Salish Sea to Vancouver on the 25th, October with other canoes considering making the journey from Nanaimo, Victoria, Cowichan Valley, the Sunshine Coast and Washington. Kayakers from the Pipedreams Project will leave Kitimat on 1st September and plan to join the Paddle for Wild Salmon in October.

Look for posters to join the raft from Lillooet!



For more details of 'The Paddle for Wild Salmon' including a poster by Carl Chaplin and photos please visit: <http://www.salmonaresacred.org/paddle-wild-salmon>

New Samáhqwam Chief offers introduction

Brenda Lester was elected Chief of Samahquam in a July vote. She wrote in to The Runner and the In-SHUCK-ch newsletter to give people a personal "hello":

"I was elected to a four-year-term as Chief of Samahquam in July, 2010 and would like to take this time to introduce myself. I am In-SHUCK-ch from Samáhqwam. We are part of the St'at'imc people. My parents are the late Mac and Margaret (nee Andrew) Lester from Lil'wat.

My experience includes two terms on Council, and many years as a board member for Southern St'at'imx Health Society as well as a number of years as a trustee and administrator for Head of the Lakes School.

I have been an entrepreneur for many years, catering and through our company we operated a



snack shop called the Pitt Stop; sponsored many youth and big celebrations; as well as some cultural tourism with the jet boat operator on Lillooet River.

My four-year-term will see changes in the structure of Chief and Council that includes meetings and general assemblies. You will also see positive changes in our administration (band office). Thank-you, I look forward to your continued support throughout my term."

A Journey of Another sort

By Tammy Peters

I had the pleasure of chaperoning one of our youth, Gerard D. Peters on the Pulling Together 2010: Salish Sea Canoe Journey from July 1st to 9th. It was a memorable experience that I can cross off my "bucket list". It was an amazing way to expand my horizons and see our world from a different perspective. The scenery was magnificent!

We were with the canoe, STO:MEX SKOW:WECH (Sturgeon Warrior) pulling with Fisheries Officers (DFO) from the Interior and Lower Mainland, as well as youth primarily from Katzie and the Okanagan. We came from different backgrounds: culture, strength, experience, life-history etc. It was an opportunity to share and grow, on and off the water.

The difference in ease of pulling was very evident when we worked together with one heart and one mind, from a good place. When one struggled, it rippled out

to the rest of us. Singing our songs kept me in good spirits and made the world of difference when I was feeling so tired.

I would like to thank Gerard for doing a great job representing our people. He set a good example for his peers with his good behaviour and wonderful attitude throughout the journey.

This experience helped me better understand our need to decide, as a people how much of our selves we wish to share with the "aboriginal-challenged". I watched many of them use hand drums, sing our songs, and wear feathers. We gift the "aboriginal-challenged" with hand drums and honour them with a name without explaining or setting "limits" to these gifts/privileges. It is my understanding that a drum is a part of who we are, the heart-beat of our people so we treat it with respect and take good care of it.

Many of our songs are carried by a family and have meanings attached to them. I think the respectful thing to do is use them



in a good way with permission (acknowledge the family).

We honour "aboriginal-challenged" people with an Ucwalmícw name while many of our own only have their English (borrowed) name. I think this oddity contributes to the struggle many of us have finding that balance between our identity, culture and

traditions as Ucwalmícw in this modern world. Perhaps we need to strengthen our connection to our roots and show our people that we value them for who they are and the contribution they make to us as Ucwalmícw people. One way is to honour them with their Ucwalmícw identity.



Capricorn Glacier brings down the valley

Landslide dam traps 300 million cubic meters of water from the blocked Meager Creek and Lillooet River.

At about 5:30 am on Friday, August 6, the glacier on Capricorn Mountain gave way and created a massive avalanche - the second largest in Canadian history.

Because much of the dam was ice, it began to melt and soon a small break was formed, allowing the trapped water to begin to pass. As the new lake drained, the threat of a major dam break also disappeared.

By Saturday morning, an estimated three million cubic meters of water had drained back into the Lillooet River.

The slide took out the valley bottom for tens of kilometers. People from Lil'wat went to see what had happened, and reported a vision of trees, snow and rocks. The area had been prime pine mushroom grounds, and great for huckleberries and xúsum.

Roads to Meager Creek hotspots and the Great Pacific Pumice mine have been destroyed.

Homes in Pemberton were evacuated early Friday evening, and Mt Currie and the Lillooet River communities were put on alert. Millions of tons of water building up behind the dam created the potential for a flood that would take out the entire

Pemberton Valley and Mt Currie, if the dam broke suddenly.

On July 29, 1998, the Capricorn glacier slid and 1.2 million cubic meters of debris came down. The debris blocked Meager Creek and created an 800 meter-long lake.

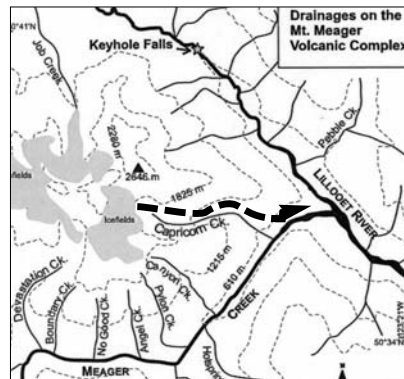
Geologists studied the area extensively after the 1998 slide. They concluded that the combination of such steep mountains, covered in glaciers, and a weak underlying volcanic formation make Meager Creek one of the most unstable places in Canada.

The place is famous for its hotspots, and is being developed for geothermal energy - a hydroelectric plant that spins turbines off the pressure of the steam arising from drill holes. Both these slides, and others in the last century, hap-



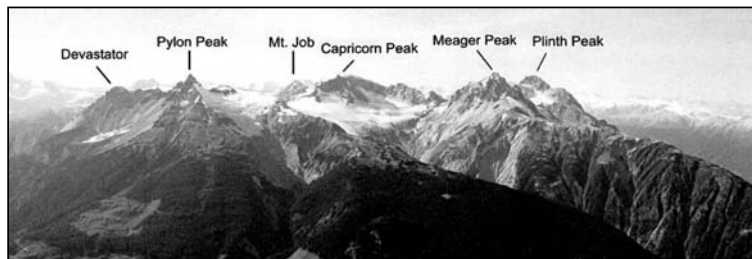
Above, the view of Capricorn Creek valley on Saturday, August 7. *DB Steers*

Right, map of the slide area, and Below, peaks in the Meager Geothermal Area, from "Evidence for catastrophic volcanic debris flows in Pemberton Valley, BC," July 2006



pened during hot summers, supporting the scientists' theory that the glacier drops due to water pressure build up from snow melt.

The 1998 landslide dam was broken by a spillway that cut through and prevented a major dam break. Scientists looked at the changing climate and retreating glaciers and wrote they believed another major slide was bound to happen.



Bridge River Black with Ash

Ash from a forest fire last year suddenly dropped down Evelynne Creek into the Yalakom River and then the Bridge, and turned the water black.

The fire had been allowed to burn out of control during 2009's busy fire fighting season, and the heat created a hydrophobic result in the charred remains of the soil. This means that the ash was incapable of retaining any water at all. It sat on the hillside until a rain early in August finally caused it to slip all at once.

Photo by Marcel Adrian



2010 Sockeye Return makes for happy fishermen, confused scientists

The Secwepemc commercial fishery on Kamloops Lake is targeting a catch of 100,000 sockeye. This type of head-water fishery is ideal because it will only catch from the approximately *twenty million* sockeye returning to that system.

This needs to be compared to the river mouth commercial fishery, where all stocks are fished together. That fishery has caught five million salmon in a three week period, starting August 6.

Aboriginal Food, Social and Ceremonial fisheries have caught about

650,000 sockeye since opening in July (earlier in coastal areas and July 25 in the mid-Fraser.).

"Experts" such as Carl Walters of UBC have told the press that the commercial fishery "probably should have harvested 80 per cent of the fish." It will probably take ten million.

When you consider that some runs are very small and are being slowly rebuilt, like the Birkenhead, the chances of wiping out a run returning at a few thousand fish is pretty good when 100,000 of them are being scooped every day.

DFO has already

increased its target of the critically endangered Cultus Lake run to a 30% exploitation rate, up from 20%.

Only 17 had returned by August 5, when the commercial fishery then opened up all around them. 600 have been enumerated now.

As stated, 20million of this year's 30million sockeye are destined for the The health of the 32 unique stocks - of which the Late Shuswap run is only one - is unknown until they get to their natal streams.

Fishermen at Bridge River reported signs of premature spawning, as warm temperatures stress the fish.

“

..The Fraser sockeye scientists did not know this many sockeye were going to return.

What the scientists do know is that this lineage of Fraser sockeye has consistently been less damaged than all the other year classes. They don't know why. The many runs of Fraser sockeye are like strands of a rope. Each are a distinct line coming and going to sea in different years, using unique spawning grounds, and they twine

In 1927, the Pacific Biology Station head said: "the futility of predictions from year to year is evident."

together to make one of the largest salmon returns in the world. Most of the lines, or runs, are declining severely. What we have this year is an exceptionally good return of the last thriving lineage. This is not a rebound. The young of last year's feeble return are in the lakes and awaiting their turn. If they suffer the fate of their parents they will be extinguished.

Alex Morton
Sointula BC
www.salmonaresacred.org

”

Inventory Survey precedes creek restoration

During August, crews surveyed the east bank of Cayoosh Creek for habitat values. The one kilometer stretch between the Fraser River and the spawning channel is an important corridor for many kinds of wildlife and birds, and of course the salmon.

The summer workers at the Split Rock native plant nursery, a co-operative effort between Sek'wél'was and the Lillooet Naturalist Society, have been learning to survey while on the job. Jessica Allen, one of the foremen for the Seton Foreshore Restoration, trained her crew in vegetation inventory, GPS plotting and mapping, soils and site disturbance.

Four crews worked in the area on ten polygons each, between the Cayoosh River and the Sek'wél'was village houses.

Allen says, "We've found a ton of invasives, dumped garbage, animal bones, pit house depressions." There is also a lot of Saskatoon and choke cherries, cactus and poison ivy, which are natural to the area, among a sea of invasive alfalfa and cheat grass.

"Invasive" plants are plants from other places in the world which grow well and expand rapidly, taking over areas and pushing out native species by their sheer size and numbers, or by incompatible attributes, like thorns or shoots and runners that choke other stems.

Invasive plants are considered the third most common reason for ecosystem collapse.

They log the characteristics of the soil and vegetation in a computer program, and will create an overall picture of the condition of the site. Based on what they find, they will make recommendations for a restoration plan. Ideally, the place will be restored to a pine tree and bunch grass habitat. Along the Cayoosh Creek a thin riparian zone of willows and moss holds the bank in place.

"The soil sample tells you what will grow there, the moisture content and nutrients," explains Allen. Using native plants from their nursery, the Split Rock and Foreshore Restoration projects hope to move into the restoration phase next summer. With



Bulbous blue bunchgrass gets marked out specially because it is an important native plant.



Genesis Point, below, digs for a soil sample and Bradley James tests the clay / sand composition.



an inventory of what needs to be removed and what needs to be protected, a strategic plan can be proposed to different funding sources. The project will require wages for restoration crews and biologist, native plants from the nursery and some equipment, such as the biological agents used to kill alfalfa. The nursery is also going into business to support itself, offering educational products like xeriscaping workshops, onsite, and selling its native dryland plants at the Farmers' Market.

Xwístenmc youth learn science, camping and the magic of fundraising

By Augustina Alexander

Over the summer, the Bridge River kids' Summer Day Camp have been getting together for fun times and looking forward to going on their summer end trip. A variety of activities were arranged to keep them occupied, stimulated and in a routine similar to school hours.

Some of the things they did were to go to the library, swimming at the lake, and an overnight campout at the BC Hydro camp ground by Seton Lake and a trip to Hat Creek Ranch near Cache Creek.

The kids also had a one week Science camp Marathon in which they had a chance to explore different fields of science such as Crime Scene Investigation skills like lifting and taking finger and lip prints in a mock crime scene; the science of sport and nutrition where they explore how Newton's theories applied to this area; Crazy Chemistry in which they mixed and observed the reactions of simple chemical concoctions.

In "Rockets and Space" they built their own rocket and observed the effects of different types of force such as gravity, centrifical and centrifugal forces; they looked at what is in the environment, made their own paper and talked about human activities which impact the planet.

Having fun has not been the only thing on their agenda. The Summer Day Camp leaders and the kids spent Fridays fundraising to go on their summer end trip to Cultus Lake, Dinotown and dinner out. Cultus Lake has been their destination for the past while.

Last year they took their tents and camped at the lake. This year they will be staying in a hotel overnight and which they were excited about. It was also insisted by the day camp leaders that they help in all the fundraising events to ensure their spot in the summer end trip. They were allowed to miss one fundraiser event.

Their fundraising efforts included: bake sales, a

bottle and coin drive, a car wash, Fun Day at the REC Centre, two \$5.00 a plate dinners and Casino Royales.

The group was well rewarded with a return of over \$2000 to use for their trip. If there is any of the money left over the leaders wanted to buy

them a school supply to go back to school with. They figured they had enough to cover expenses for 12 kids, four chaperones and the driver.

Day camp leaders were Leanne Michell, Michelle Frank, Stephen Saul and Cheyenne Aubichon.

The Bridge River Summer Day Camp supervised by Phyllis Peters - NNADAP/Youth Worker and leader Leanne Michell, students, Amos, Alvin, Iris, Whitney, Rapheal, Davis, Bronson, Shannoh, Angus, Jasmine, and Jaylene getting ready for their trip to Dino town and Cultus lake for their summer trip.

The group raised over \$2,000 in bake sales, car washes, dinners and Casino Royales.



Youth Round Robin Soccer Tournament!

Conway Park in Lillooet

Saturday September 25 - 26, 2010



Tournament starts at 9:00 a.m.
Entry Fee: \$100
Deadline for Entry fees: Sept. 17th
Soccer B.C. rules and regulations apply
Teams can be co-ed /all boys / all girls
6 - 9 years old 10 - 13 years old

Contact & Entry Fee payment to:
Roger Adolph
Box 1324
Lillooet B.C.
VOK IVO
Office #: 250-256-4800
Home #: 250-256-7559
Fax #: 250-256-4803

just_do_it_sports_tmiewus@yahoo.com



Unlike Others Professional Wrestling Companies That Might Want To Come To Your Community, The CWF Promotes Drug Free Youth Athletes & Living A Drug Free Lifestyle!!!

Xax'ip Health
Presents



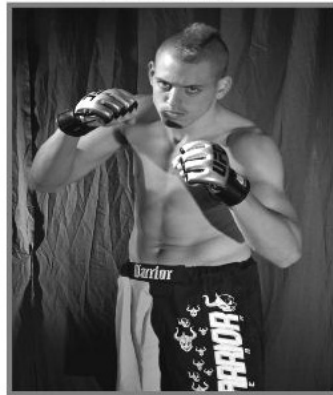
SEPTEMBER 18, 2010

Lillooett Recreation Centre

Worshop 5:00 PM – Supper 6:00 PM

WRESTLING SHOW 7:00 PM

ADMISSION: \$2 + FOOD BANK ITEM



CWF T-Shirts \$ 20.00 Each - CWF Baseball Hats - \$ 10.00 Each

Intermission Picture Session With Your Favourite Wrestler - \$ 10.00 Per Picture

100% Aboriginally Owned

www.cfwrestling.com

(Wrestlers subject to change without notice)

ANCIENT ECHOES

**Dance Drum Act Play
Learn Sing Speak Create**

Ancient Echoes is a new artists' collaboration in Lillooet. We proudly announce receiving a Canada Council for the Arts Artist and Community Collaboration Program in Dance grant. Our goal is to share our love of arts from different cultures.

WANTED: youth, adults, Elders who love music, dance, storytelling and want to discover and/or share their talent. Our steering committee starts Sept. 30 and will meet monthly to guide the project.

PHASE ONE: October 16, Fall Gathering of The Drums. Register now for free workshops - up to 20 participants accepted, Ages 12 +

WORKSHOPS: October: Theater & Dance Improv. Saturday, October 23, Taiko Drumming Saturday November 27, Hip Hop Dance December 4, St'at'imc singing, drumming, dancing January 15, Theatre and Storytelling

PHASE TWO: Rehearsals February to April, performance in April 2011: Spring Gathering of The Drums.

PARTICIPANTS: If you are interested in the workshops, steering committee, or production (costumes, lighting, regalia, etc.) please contact: Mariko Kage - 250 256 0686

Dr. Irene Rossberg-Gempton - 250 455 0309

Laura John - stepumaltecw@yahoo.ca

Paula Schmidt - p_schmidt@rediffmail.com

Register by October 18, 2010

New Book to Check Out: There Is a Bird On Your Head!



Lillooet Public Library reviews:
There Is A Bird On Your Head
By Mo Willems

Beginning reading
super starter.

Now that it is school time, parents may be looking for those extra good books to help your children enjoy practicing their new reading skills. At the Lillooet Public Library, we can help.

We have just discovered a great children's writer named Mo Willems. He has been around for quite a while, first as a writer and illustrator for Sesame Street and later as a creator of funny and wonderful children's books.

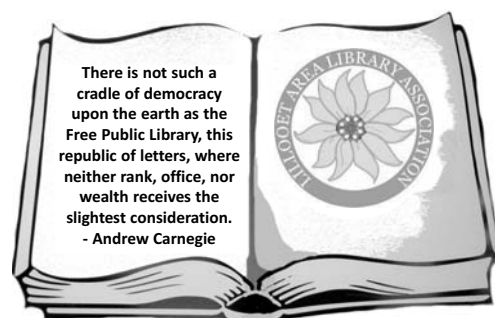
Today's example, *There is a Bird on Your Head*, is from the award-winning Elephant and Piggie series. Featuring two lovable and funny characters -- an optimistic and sometimes reckless pig, and a cautious, pessimistic ele-

phant -- these books make reading irresistible to beginning readers. In this story Gerald the elephant discovers that there is something worse than a bird on your head, and Piggie will try to help him solve his problem. The story progresses through the building of a relationship to a surprise ending, all with only a few words on each page.

The story is illustrated with wonderfully expressive but simple drawings that encourage your new reader to figure out

new words and to understand the characters emotions and reactions to events. The humor is light. Both children and adults will be giggling as the plot unfolds.

As habit-forming as candy or chips, once you start reading this series you will not want to stop.



Investigation into 2009 sockeye crash begins in Lillooet. *Chief Redan: "follow the money."*

The first public forum was held between 2:30 and 5pm on August 18 at the Lillooet Rec Center. Presentations were made by individuals, Chiefs, Councilors and the local activist group Salmon Talks. Grand Chief Desmond Peters was invited by Chiefs to open and close the forum.

Chiefs of Xwisten, Xaxl'ip, T'it'q'et, Ts'al'álh, and Sek'wél'was attended, as did Band fisheries technicians from St'at'imc and Nlaka'pamux.

Chief Adolph of Xaxl'ip began the presentations by giving a slide show and telling stories that demonstrated the intrinsic link between St'at'imc culture and the salmon.

Referring to his own arrest for fishing years ago, he told Cohen "by managing the Indians, you are not managing the fish." Later,

Colleen Jacob of Xaxl'ip echoed the meaning of that link in a personal story of identity: how the annual fishing camp was

how she grew up and is now part of her children's lives. A study of climate change that she carried out while at UBC, looking at how change has affected the fishery, "made me think about what it means to be St'at'imc."

T'it'q'et Councilor Norm Leech presented the Commission with a copy of the T'it'q'et Constitution, as evidence of the salmon's role in their governance. He said, "we managed the fishery for ten thousand years, and it was great. DFO has been doing it for 200 years, and it's been a disaster. It's time to give it back. We'll do what we did before.

People managed the fishery at the source, at the spawning grounds. We had a selective fishery - we took the small ones, we took the weak ones."

"First Nations are ready and able to take the sacred responsibility back - the Creator gave it to us in the first place. Return the commercial fishery to the headwaters. People here

remember when there were canneries all up the rivers."

Michelle Edwards of Sek'wél'was is the new Fisheries Coordinator for the St'at'imc Chiefs Council. She said, "in 1994 when it was clear the fish stocks were in jeopardy, I chose not to fish. I exercised my right to conserve." She stressed the importance of protecting their fish, who spend their whole lives in a cycle of returning to the source to feed everything else. "We had the utmost respect

for salmon, the river and motherhood."

Grand Chief Saul Terry of Xwisten spoke on the need for governments to recognize the contribution of indigenous nations to conserving and enhancing the salmon. Mike Leach, Spokesperson for the St'at'imc Chiefs Council, added to that picture, saying "we are not Indian Act Indians. We never were and we never will be. Our communities are responsible for our fishing grounds, so if we can get that straight with the government of Canada, there will be a change."

Chief Larry Casper Jr. of Ts'al'álh did a survey of his community and the impacts of the virtually non-existent 2009 Fraser fishery. He found that people had only got 14% of the salmon they needed.

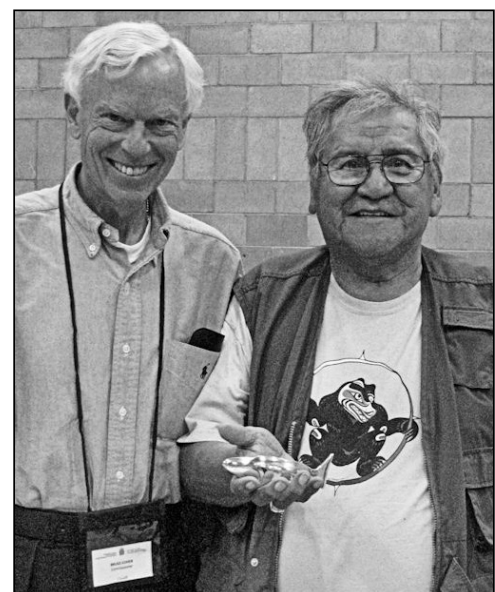
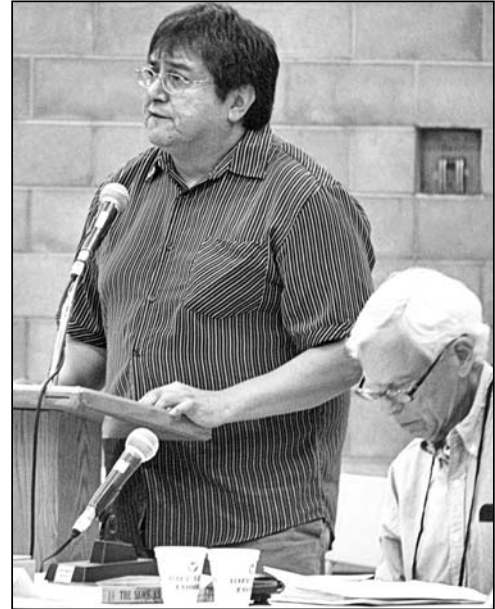
Chief Perry Redan of Sek'wél'was told the Commission, "If you're looking for the reason for the decline, I suggest you follow the money." He pointed to the funds allocated for industrial development and resource extraction; to the hundred and sixty permits to dump effluent in the Fraser River - below the Port Mann Bridge in Vancouver alone; and to the comparable absence of funds to real fisheries enhancement.

Kim North, a Lillooet resident with years of work in habitat enhancement along the river, presented on the importance of local people's involvement in the Fraser sockeye recovery. "It affects all of us, *Continued P. 11*

In the Pictures:
Top, Chief Larry Casper Junior presenting at the Commission.

Middle: On a tour of the s7istken village.

Right, Judge Bruce Cohen with Grand Chief Desmond Peters, and the gift he was presented for opening and closing the forum.



Next Public Forums:

Nanaimo, Sept. 14, 2010

Time: 1:30 p.m. - 4:30 p.m.

Venue Location:

Coast Bastion Hotel, 11 Bastion St.

Victoria, Sept. 16, 2010

Time: 6:30 p.m. - 9:30 p.m.

Venue Location:

Hotel Grand Pacific, 463 Belleville St.

New Westminster, Sept. 20, 2010

Time: 6:30 p.m. - 9:30 p.m.

Venue Location:

Inn at the Quay, 900 Quayside Dr.

Prince George, Sept. 23, 2010

Time: 6:30 p.m. - 9:30 p.m.

Venue Location:

Ramada Inn, 444 George St

Chilliwack, Sept. 29, 2010

Time: 6:30 p.m. - 9:30 p.m.

Venue Location:

Coast Chilliwack Hotel, 45920 1st Ave.

Kamloops, Oct. 21, 2010

Time: 6:30 p.m. - 9:30 p.m.

Venue Location:

Coast Canadian Hotel, 339 St. Paul St.

LTC/NVIT University and College Entrance Program

September 2010 – April 2011

Costs: Tuition \$200.00 per course plus textbooks

The University and College Entrance Program is a college readiness program that will offer students the opportunity to obtain their academic grade 11 and 12 courses. The program will be offered in the format of a comprehensive full-time instructor-led program to build positive and supportive group dynamics. The program will incorporate academic support along with Elder participation. It will run over two semesters:

September to December 2010

Math 040 or 050

English 050

Biology 050

Indigenous Studies 050

College Readiness and

Learning Skills 050

January to April 2011

Math 050 or 060

English 060

Biology 060

Indigenous Studies 060

College Readiness and

Learning Skills 060

LTC/NVIT 2nd Year University Transfer Courses

September 2010 - April 2011

Costs: Tuition \$300.00 per course plus textbooks

September to December 2010

ENGL 212 - Discourse and the Colonization of Indigenous Social Spaces - 3.00 Credits

STAT 203 - Introduction to Statistics for the Social Sciences - 3.00 Credits

FNST 203 - First Nations of the Americas - 3.00 Credits

SCIE155 - Plateau Ethnobotany - 4.50 Credits

SOCI 200 - The Nature of Racism - 3.00 Credits

January – April 2011

ENGL 202 - The Cultural Politics of Indigenous Literature - 3.00 Credits

CRIM 220 - Introduction to Research Methods - 3.00 Credits

FNWS 208 - Women's Activism - 3.00 Credits

FNWS 203 - First Nations Women, Power and Environments - 3.00 Credits

SOCI 211 - Canadian Society: Ethnic Inequality - 3.00 Credits

Registration at Lillooet Tribal Council

For further information, please contact Andrea at LTC (250) 256-7523
or cnarciss@yahoo.com

Xaxli'p Health presents:

Letting Go

Discussion and sharing about ways to let go of grief and trauma

Xaxli'p Administration Building
Thursday, September 16, 2010
5PM supper, then sharing

**We will look at old and new methods of coping
with powerful feelings:**

Traditionally:

Physically, Mentally,
Spiritually and Emotionally

Prayer, smudges, food offerings, sweats, going to the water, fasts, pipe ceremonies.

Non-Traditional:

Prayer, attending church, prayer services, writing and then burning a letter, talking about the loss, visualizations, Sedona Method, Thought Field Therapy.

You are invited if you are ...

letting go of a loved one who has passed away,
looking for ways to let go and/or ways of coping with stress.,
able to share with people the how, when, what, where and who about letting go.

There are people in Xaxli'p who are natural helpers.

Next dates: Oct 13; Nov 17; and Dec 15.

Contact Barb at Xaxli'p for more information: 256-4800

World Suicide Prevention Day - September 10

This day promotes worldwide commitment and action to prevent suicides. For every person who completes a suicide, 20 or more may attempt to end their lives.

The day is sponsored by the International Association for Suicide Prevention, the World Health Organization and other

partners who advocate for the prevention of suicidal behaviour, adequate treatment and follow-up care for people who attempted suicide, and responsible reporting of suicides in the media.

For information or to start a suicide prevention support group, contact your Band Health Department or Friendship Center.

Cohen: Move the commercial fishery.

Continued from page 10:

in all walks of life. The decisions we make in our daily lives have impacts locally, provincially, and worldwide. There is a disconnect between the headwaters and the coast, and the salmon lifecycle needs to be understood by people in the whole of their environment - not just different parts of it."

Salmon Talks mem-

ber Kerry Coast presented on key concerns and provided evidence of failures within DFO, based on experience as a journalist speaking to Department staff.

The submission concluded with the statement: "It is our belief that the shortcomings in fisheries management and habitat protection are substantial causes of the steady decline of Fraser sockeye.

It has been stated by many, recently at the SFU "Salmon Summit" conference in March this year, that 2009 was not unpredictable, and that it is plotted precisely on the trajectory of sockeye returns since 1992."

Xwisten Elder Carl Alexander concluded the afternoon with a story of absolute change to the traditional lifeways of Xwisten people. Raised in

the back country, he spoke of always relying on the Bridge River Chinook salmon, which returned to Tyaughton and Marshall Creek by the tens of thousands. He spoke of making a few barrels of salt fish, and how that was all his family would need. Today the hydro dams have erased those runs. And, "then they cut the forests down and there is nothing left to stop the snow melting. Usually the snow would stay all summer. It's the same all

the way up the Fraser - there are clearcuts right up to the alpine in many places. I've seen fish dying off as they come up the river because there's not enough snow pack to keep the water cool. Let the trees grow. Let Mother Nature heal herself."

About 100 people witnessed the proceedings.

Public submissions may be made to the Commission at the addresses found on their website: cohencommission.ca.

Laurier Memorial: 100 years without equality

August 25th marked 100 years since the Wilfred Laurier Memorial was signed by the Secwepemc, Syilx and Nlaka'pamux. The anniversary was marked by an official gathering of today's leadership of those three countries, remembering and reaffirming the simple and irrefutable claims it laid out.

Neighbouring nations, and even far-off ones such as the Tahltan, also joined to observe this important marker of what is unfortunately a lack of progress on the part of Canada. Guests also included non-native politicians as the Kamloops mayor, MLAs from neighbouring ridings, and federal opposition candidates. The Chiefs and Councilors of the three read out the Memorial in turns.

The Kamloops Mayor received a medicine bundle and a plaque engraved with details of the Memorial, the latter of which he promised to place at the location in Kamloops where the 1910 document was signed.

Chief Wayne Christian of Splotsin, Chair of the Shuswap Nation Tribal Council, presented that plaque as well as gifts to his contemporaries Grand Chief Stewart Philip of the Syilx (Okanagan) and Chief David Walkem of Cook's Ferry, Nlaka'pamux. All three national leaders gave their remarks.

Chief David Walkem stated to the 200 assembled that, "we do not want to be here 100 years later, still with the same grievances." The Memorial is a good summation of the problems the three were facing as a result of settler pre-emptions on their land, the experience of insincerity on the part of the governments, and the needs of the people and their desire to live as brothers and sisters with the newcomers - equally.

Grand Chief Stewart Philip stated, "When I look back over the last 100 years and reflect on today, I think of the UN Declaration on the Rights of Indigenous Peoples which was endorsed by most countries today. Sadly, Canada was not one of them, although our rights are enshrined in the Constitution and we have won some 40 Supreme Court cases. I see the next 100 years being a different time, of hope and progress." Philip referred to the economic success of the host community, Tkemlups Indian Band.

"Our future will depend on

our ability to establish and maintain relationships, and to stand up in the face of injustice and do the right thing. I believe there is an awareness in this country that this is the right time to do that."

Chief Wayne Christian spoke last at the event organized by the Shuswap Nation Tribal Council. "One hundred years ago, our leaders put down a path of words for us. Today, we need to think about what it means to put down a path for the next 100 years."

"At that time, the Canadian government responded to us with legislation to imprison our people if they went off the Reserve to gather food; they made it mandatory for our children to go off to residential school; they made it illegal for people to gather to meet about the land question; and they criminalized us for practicing our potlatch and singing our songs. The response today is no different."

"We need to go out and make a way for our people. We need to do to the government as they do to us and ignore their laws. Their laws and their customs don't apply here. We have our lands, our laws, our culture and our own people. And we will rely on those."

"We can no longer wait for them to respond to us. We will do what we need to do to protect our land, our children, and the fish and animals. Our children can't wait another 100 years with the atrocities foisted on us - we can't wait any longer."

"Our ancestors would not have believed that the world would recognize our rights, as it has in the United Nations Declaration on the Rights of Indigenous Peoples. They would not have believed we would be recognized by what they called 'the Queen's law,' but we have won 40 cases in the Supreme Court of Canada recognizing our title. So, it's about implementing that."

"We're living in a very difficult time. But if we educate our neighbours, then maybe we can get through it."

"The land their courts say is ours, let's go make it ours. It's time to take action, people."

Witnesses at the event were gifted with T-shirts, a copy of the Memorial, and a glossy programme that summed up the spirit and intent of the day. Dr Ron Ignace and his wife Marianne were key contributors.

Kerry Coast

Duncan replaces Strahl to lead INAC

John Duncan, Vancouver Island North MP, was appointed to the position in August.

Duncan's first remarks were about the BC treaty process, which he says he will like to expedite. Treaty supporters including the AFN National and Regional Chiefs, Shawn Atleo, Ahousat, and Jody Wilson-Raybould, We Wai Kai, and Summit member Dan Smith of Cape Mudge, all made public comments welcoming the appointment.

While in the House of Commons during the Nisga'a treaty proceedings, Duncan made the following remark: "What would I do? I will summarize it this way. I would make the negotiating mandate public; compensate aboriginals for what the courts rec-

ognize as their modest aboriginal entitlement; establish aboriginal governments consistent with municipal style governments, similar to the Sechelt Indian government; subject the Nisga'a and all other native persons to the same tax system as other Canadians; ensure finality and certainty; and, keep it simple." - June 3, 1999

John Duncan grew up in Ucluelet and was married to a native woman for a long time. He was elected in 1993 as a Reform Party MP and was re-elected as a Conservative in 1997, 2000, 2004 and 2008. In 2008, he was Parliamentary Secretary to the Minister of Indian and Northern Affairs, Canada. This is his first job as a Minister.

Invite to Spokane exhibit, healing day

"We would like to invite all of you to attend the opening of the new Ft. Spokane Boarding School exhibit. On September 10th is a private ceremony for Indian people only. It is a day of healing and ceremony, to open it up in our way. It will begin at 10:00 AM.

We, the Spokane and Colville Tribal Language and Culture Programs, have been

working with the Park service for several years on this project. It is located across the river from the Two Rivers Casino.

On September 17th the exhibit opens to the public and begins at 12:30 - you are all welcome to attend this one too."

The location is in Fort Spokane, on the Spokane River, Washington.

UBCIC Presidency up for election

Members of the Union of British Columbia Indian Chiefs will vote for the President on Thursday, September 16 at the 42nd Annual General Assembly.

As of the end of August, Grand Chief Stewart Phillip, Okanagan, is standing for re-election and is challenged by Chief Wayne Christian of Splotsin.

Christian is the spokesperson for the Shuswap Nation Tribal Council.

Both men have been traveling in the province to promote their candidacy. A year ago, Phillip was campaigning for Regional Chief of the BC AFN. He has been President of the Union since 1998.

Grand Chief Stewart Philip of Penticton, Okanagan, at left of the framed Laurier Memorial, Kamloops, August 18, 2010. He is receiving the gift from Chief Wayne Christian of Splotsin, Secwepemc, at right. Both men are running for Presidency of the UBCIC in September.



Biking to break the cycle.

"Ishkwa-Minnikwayin" is the name of the group of young adults crossing Canada from Quebec to British Columbia. They are visiting every community to talk to youth about having a drug and alcohol free life.

Four people from Quebec and one from Ontario have spent the last four months bicycling to the west coast to show other aboriginal youth how much better life can be without drugs and alcohol. Stopping in the different communities along the journey, Evelyne Papatie, Terrence Angecone from Lac Seul and three others have been bringing their own messages and hearing new stories of fighting addiction, personally and in the community.

"People are impressed with us, they encourage us to continue our journey, give us money to keep going. In Kamloops they gave us all new shoes." Papatie is the oldest cyclist at 30, while the youngest, at 18, recently underwent surgery in Chilliwack for stress to an ankle endured on the ride. The travelers are on their own, they don't have drivers with them or any kind of support team - just the good hospitality of the communities they visit. "When we need help, there is help coming," explains Papatie, "and when it's stormy outside, someone welcomes us into their house."

The five have undertaken the journey, even without much certainty about how they will make it, because of the personal losses they have experienced because of drugs and alcohol. "We have our different reasons," explains Papatie. "The youngest just lost two friends on the same day, from suicide. She is on the trip to say to the youth that we don't need to cut off our lives, we just need to live, to have better lives without drugs and alcohol."

"One of our group can't get into the therapy center, but the trip is helping him. He's better now because he's not using."

"Me, I really want

the youth to have a better life, we want to show a better kind of life. It's very important to visit between communities, we are just doing it like our ancestors did before. In 2010 it's possible to do this."

The ride started out in Val D'or, Quebec, five hours' drive north of Montreal, and one hour from Papatie's home community of Kitchisakik.

"My community is not a Reserve. We are still living in the bush with no electricity, no running water. We had a dream, since twenty years ago, of Wanaki, which means peace, because we didn't want to be a Reserve, we wanted a better life. When the youth don't go to school in the community, they go to town, we want them to come back and learn the language and the culture. For me, that's why I go to visit the other communities, to let them know about our conditions."

Some youth have joined the ride for a province or so, but only Terrence Angecone joined for the long haul. "I've learned more and more as I travel with them, but my first intention was to help. I want to live a sober life. Back on my Reserve we have the same problems with drugs, alcohol and gambling, and we found out that is true across Canada." Terrence is from Lac Seul First Nation in Ontario.

The journey will finish up in Tofino, at the north end of Vancouver Island. Papatie will bike for a further month, and then get a bus home, "where I will look after my grandmother in the bush. She misses me."

Already there is growing interest in having a ride next year across Canada, repeating that message of sobriety for youth. Link up on facebook: Ishkwa-Minnikwayin.



Terrence Angecone from Lac Seul joined the ride in Ontario.



Healing Walk Along Tar Sands

On Saturday, August 14th the Keepers of the Athabasca, a network of First Nation, Metis and settler community members along the Athabasca river, hosted a 'healing walk' through the tar

sands. Local First Nation and Metis elders directly affected by tar sands operations led the four hour walk, joined by local residents and hundreds of supporters, with prayers to help heal the earth.

Critic on feds' new aquaculture regs

Biologist Alexandra Morton responded during the review period, as DFO takes regulation of coastal salmon farms from BC:

"These draft regulations ignore the International (OIE) and the Canadian Food and Health Inspection Agency standards by exempting salmon feedlots from full disease reporting. Harper is not only offering Norwegian companies the right to leave infected salmon in the water, he is protecting them from liability."

"Harper is going to legalize destruction of wild

fish that become trapped in the pens, attracted by the bright lights and food in the water. There are no surplus wild fish and so this by-catch will compete with fishing quotas. Many feedlots are in rock cod conservation areas where fishermen are not allowed, but the feedlots will continue trapping unknown amounts. This is bad management and will affect herring, sable fish, salmon, lingcod and other important fish."

"The Conservatives are proposing salmon feedlot licences be granted and amended without environ-

mental assessment. This ...neatly resolves the issue of dumping over a ton/day/site of industrial waste into salmon habitat."

"Mr. Harper is proposing to change the laws to allow unchecked pollution by a 92% Norwegian-owned industry associated with wild salmon declines worldwide. Wild salmon are thriving everywhere this industry does not exist (Alaska, Iceland, western Pacific, areas of BC)."

The petition on Morton's website ends on Sept 12: salmonaresacred.org

The Old Trail

The following is an excerpt from the play, *Nkolstem*, transcribed from the legend for stage by Kerry Coast and performed by the Ucwalmicw Players in 2006. The legendary events happened at Skemqain on Seton Lake.

The Sun: I have been watching you. I saw how the people left you. I saw how this gelhemén, this elder, helped you. I saw how you learned and worked for your survival. And I saw the beautiful robes you make. I pity you and will give you advice and power; but first I wish to get one of your beautiful robes.

Nk'ólstem: Oh, yes, oh! Do you like this one?

The Sun: Mmm. I like this one.

Nkolstem: It's made of magpie.

Sun: Ah! It fits! See how bright I am!

Nk'ólstem: Yes, very bright! Yes, and not so terribly hot!

The Sun: I'll trade you for mine. It is made of goat hair. You will wear it and it will help you. Now then; do you know what lives in the lake?

Nk'ólstem: aah... a terrible serpent?

The Sun: And what else?

Nk'ólstem: Well, just those fish.

The Sun: Yes! Have you caught one?

Nk'ólstem: What? I'm not a seal! How could I catch a fish? How could anyone catch a fish? They are slippery, and quick, and they go deep.

The Sun: We shall see. See those stsáqwem bushes? Go bring me twenty of the longest, straightest branches, and we shall see.

Storyteller: Well, the Sun taught Nkolstem to make fish traps. He made weirs in the river, And soon caught a fish, which he brought back and showed to the Sun.

The Sun: You are the first. Soon your people will need your help. But you must help only the ones who pitied you, as I did, the ones who left food for you when they left you. With the powers you have when wearing that robe, you will be able to transform others who have no pity into something more useful for the people.

And this robe has another gift for you, for all your people. When you come to the lake in the morning, step into the water. Then dip the ends of this fringe into the water four times

Storyteller: Nkolstem did as he was told, another first for this boy who was learning very quickly how to act like a man. The fringes set forth great schools of fish! He caught many many, and hung them in the branches for the Sun to dry. Soon he and his grandmother were most rich in food. One day, Crow on his travels saw Nkolstem across the lake, hanging up the fish. He went to take a closer look.

Nk'ólstem: Shoo Crow! What do you think you're doing!

Crow: We are very hungry. Hunger hangs over our camps like a cloud. I don't know what to do, I can't catch anything anymore.

Nk'ólstem: I remember the berries you left me in your cache. Take these to your family. I have more than enough now.

But, when Bear visited,

Storyteller: Nkolstem pushed Bear into the river, the Sun's magic worked just as he said it would. No sooner had Bear touched the water than he was transformed into a great foam of rapids in the Seton River.

Nk'ólstem: Now, that is helpful. The fish will never see my traps again!

The Message Board



St'át'imcets Mentoring Course

USLCES is pleased to announce that its application to the First Peoples' Heritage, Language and Culture Council has been approved.

This project will provide opportunities for language students to develop and practice their language knowledge under the guidance of a fluent speaker. To that end, this project will provide 10 students with support and resources to be mentored by a fluent St'át'imcets speaker.

The learner and mentor will work together in immersion and natural settings. Various accepted language learning methodologies will be used including Leanne Hinton's Master-Apprentice model which will inform the mentorship process; Dr. Stephen Greymorning's language acquisition and the Total Physical response method of teaching language.

The program will incorporate storytelling, singing, dancing, and traditional food gathering (hunting, fishing, etc.). These experiences will allow students to learn the language around the traditions, histories and historical place names of the St'át'imc. This course will be offered in January 2011.

Request for letters of interest calling on fluent and near-fluent St'át'imcets speakers

The Upper St'át'imc Language, Culture and Education Society (USLCES) is seeking fluent or semi-fluent speakers to teach in a St'át'imcets Immersion Camp. This project is funded by the First Peoples Heritage Language and Culture Council and is titled "Enhancing St'át'imcets revitalization success via Language and Culture Camp program delivery".

The camp will take place in either October or November 2010 for a five day period. The intention is that camp participants will be people who understand the language well but need speaking practice under the guidance of fluent St'át'imcets speakers. It will also provide language students who have successfully completed a minimum of 4 St'át'imcets courses with the opportunity to hear and enhance their speaking skills as well. We hope to provide NVIT credits for St'át'imcets language students at the third year level.

This is a seven-day contract opportunity: 2 days of instructional training and 5 days in the immersion camp setting. This is an opportunity for fluent or near fluent speakers to learn how to teach St'át'imcets in an immersion setting and to practice immersion teaching methods in an immersion camp.

Please submit your letters of interest to Marline John at Upper St'át'imc Language, Culture and Education Society, Box 862, Lillooet, BC V0K 1V0 or fax to 250-256-7119 or via email to uslces@yahoo.ca.

WORDSEARCH

Find the St'át'imcets words!

Nk'ún7am - female fish
Múmt'en - fish jumping
Ts'ixwst - spawning fish
Yao7qw - dead fish
Ts'emqín - brains
Nhéwleqs - nostril
Ptéla7 - blood
Shiqw - flesh
Nts'mank - guts
Ts'ekwmiken - scales
Qwáolxwao7 - gills
Nts'em'lána7 - pectoral fin
Nts'mam'k - dorsal fin
T'álwa7 - skin
S7ál'cen - tail
Papáw - swim bladder
T'álwa7 - skin
S7ál'cen - tail

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

St'lát'limx Tribal Police report:

Speeding - what's the big deal?

Speeding - everybody does it. It's not a big deal. Or is it?

Look at the facts and then decide.

Speed is a factor in all fatal and serious injury crashes.

Each year, 640 British Columbia children are injured by vehicles as they walk or ride their bicycles. Eight children are killed.

What's the connection to speeding? The faster a vehicle is moving, the more damage it will cause.

If you hit someone while driving 30 kilometres per hour (kph), there is a 90 percent chance of surviving. Drive 50 kph and there is an 80 percent chance of being killed.

30 percent of BC's traffic fatalities are pedestrians, cyclists and motorcycle riders.

Do you know what's around the corner? Can you predict when a child will run out onto the road in front of you? Will you be able to stop in time?

Think you can stop on a dime? Think again.

The faster your vehicle is moving, the greater the distance it will travel before stopping. And, the faster you are driving, the less likely you are to

If you hit someone while driving 30 kilometres per hour (kph), there is a 90 percent chance that person will survive.

avoid a crash - no matter how good of a driver you are.

Is speeding really worth it? - It doesn't really get you there all that much quicker. You'll spend more on gas.

- You risk fines and penalty points. Current fines are: up to 20 kph over the limit, \$138.00; 21 to 40 kph over is \$196.00. Driving more than 40 kph over the speed limit is Excessive Speeding and is subject to a \$368.00 fine.

- And...you increase the risk for children and other vulnerable road users.

Slow down. Save money and save lives.

For more information, check out BCAA Traffic Safety Foundation website at www.bcaatsf.ca.

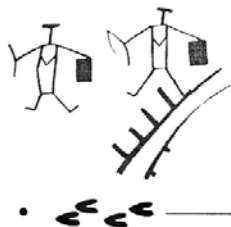


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St'at'imc Restorative Justice Project Corporation



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direct participation
in the administration of Justice.

Addressing
discipline and healing
of the offender.
Creating an alternative
to the Canadian Justice System.

Call: 250 256 7393
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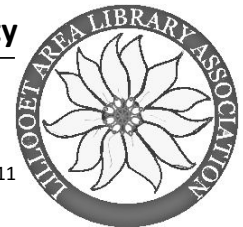
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Employment Opportunity

Lillooet Public Library

Part Time Contract Position
(42 hours per Month)

Period: October 4, 2010 to June 30, 2011



Wanted: Enthusiastic, caring, outgoing, creative individual with training and/or experience in literacy program creation for children aged 2- 5 years, and their caregivers.

The successful candidate will be responsible for the design and delivery of Story Time in the library and at various HeadStart locations; communication and scheduling with Preschool teachers/ supervisors;

monthly assembly, delivery and return of materials for 'Blue Boxes' of library books and resources; and monthly reporting to the LALA Board.

Storytime includes stories (book and oral story telling), song, rhyme, craft, and phys.activity.

See: <http://lillooet.bclibrary.ca/contract-work-story-time-provider> -or- phone Betty at 250-256-7944 for details.

Aftercare Sessions

For those that have gone to an alcohol and drug treatment centre you know what this means.

Besides this each of you came home with a plan to remain alcohol and drug free. If you can find these plans or if you remember what was on the plans then bring them to the Aftercare sessions.

It doesn't matter how long since you went to treatment or even if you are alcohol and drug-free or not, you are welcome to attend these sessions.



Starting Sept 7, 2010

Tuesday evenings

from 6:30 PM to 8:30 PM

at the Xaxli'p Health Kitchen

Contact Barb at 250-256-4800 if you want more info.

COMMUNITY EVENTS

Elders Health Exposition

9am - 3pm September 23
Bridge River Gym

For all elders of Lillooet communities.
Some events include tips on Mental Health, Non-Insured Health Benefits for Status, Arthritis, Random Glucose and Blood Pressure testing, Nutrition, and much more.

Honouring Youth

...between the ages of 9 and 19 +
Who have never had alcohol or drugs.

September 29, 2010

Xaxli'p New Hall

5PM supper, 6PM Honoring

Please give names to Barb: Phone 256-4800 Fax 256-0085

Paddle for Wild Salmon!

The Get-Out Migration Marches On

Rafting from Lillooet to Lytton, October 19

And flotilla from Hope to Vancouver - October 20-25

Arriving in downtown Vancouver October 25

at the start of the Cohen Commission hearings on the 2009 Fraser sockeye crash, taking place in the federal law courts.

Contact salmontalks@gmail.com for more info,
or to join the paddle!

Fall Gathering of the Drums

October 16th - 7pm

at Lillooet Friendship Centre

Introducing Ancient Echoes community project
Hand Drummers, Dancers, and Everyone Welcome

Declaration of the Tahltan Tribe - 100th Anniversary

October 18, 2010

Family Ties - Fall 2010

*Explore your connections to our traditional land and people,
enjoy slide presentations with lots of old photos,
socialize with your relatives, share your memories!*



Ama Liisaos volunteers present information, family charts and photographs that have been researched and collected.

Your stories and memories fill in gaps; each week we collect new information and share photographs – bring along pictures to be scanned. All information collected is available to current and future generations.

September 7, 14, 21, 28
October 5, 12, 19, 26
November 2, 9, 16, 23, 30

1:00 to 4:00 pm
Mission Library, Mission
2nd Ave. at Horne Street

Ama Liisaos Heritage
Trust Society
Phone
604 826-5175
Email
amaliisaos@gmail.com



speaking in Lillooet October 18:
Alexandra Morton
The biologist who linked whales' decline to salmon farms and their impact on wild salmon.
5pm supper at Cayoose Creek Band Hall

ANCIENT ECHOES

Dance Sing Speak Drum Act Play Create

Logo Contest

The logo must reflect traditional and contemporary dance, music and storytelling.

Deadline: October 11, 2010

Prize for winning logo:
\$150

+ Epson Stylus printer

Submit designs to:

the Lillooet Friendship Centre Society, Attention: Dr. Irene
- or by email - to Paula Schmidt: p_schmidt@rediffmail.com

See Page 9 for more information on Ancient Echoes

2nd Annual
Ull'us Gathering
The Gathering of People and Rivers
Tsek - Skookumchuck Hot Springs
September 24, 25, 26 2010
Everyone Welcome!
A Community Celebration of:
• Traditional Wisdom and Food
• Diabetes Awareness
• Bringing youth, families, and elders together
• Having a good time!
Activities:
Music, diabetes screening and education, hand drumming, nature walks, camping, & games
Please bring:
food to eat, a chair to sit on,
and an activity, skill or food to share
This is a drug and alcohol free event!