



# STÓ:LŌ HERITAGE POLICY MANUAL

**Xóhmet te mekw'stám í t kwelát.**  
*We have to look after everything that belongs to us.*

Approved by the  
Stó:lō Nation Lalems ye Stó:lō Si:ya:m (LYSS)

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## Table of Contents

1.0	FORWARD.....	1
1.1	PREAMBLE .....	1
1.2	VISION.....	2
1.3	PURPOSE.....	2
2.0	CENTRAL PRINCIPLES AND POLICIES ON THE RESPECTFUL TREATMENT OF STÓ:LŌ HERITAGE .....	4
2.1	Determining Ownership and Care-Taking Responsibility –.....	4
2.1.1	Policy Statement: .....	4
2.2	Xaxastexw te mekw’ stam (Respect all things).....	5
2.2.1	Policy Statement: .....	5
2.3	Xólhmet et mekw’ stam s’i:wes te selsila:lh chet (Take care of everything our great grandparents taught [showed] us) / Haqlés chexw xwelmi:ay staxwelh (Remember the future generations).....	5
2.3.1	Policy Statement: .....	5
2.4	Ewe chexw qelqelit te mekw’ stam loy qw’ esli hokwex yexw lamexw ku:t (Don’t ruin waste, destroy everything; just take what you need).....	5
2.4.1	Policy Statement: .....	6
2.5	Know your history. ....	6
2.5.1	Policy Statement: .....	6
3.0	DEFINITIONS.....	7
3.1	General Terminology .....	7
4.0	STÓ:LŌ HERITAGE - RECOGNIZED SITES, OBJECTS, ACTIVITIES, AND KNOWLEDGE .....	9
4.1	Sxwôxwiyám Sites.....	9
4.1.1	<i>Iyoqthet (Transformation) Sites.</i> .....	9
4.2	Xá:Xa Sites .....	9
4.2.1	<i>Questing Places</i> .....	9
4.2.2	<i>Stl’áleqem Sites</i> .....	9
4.2.3	<i>Spirited Places</i> .....	9
4.2.4	<i>Spirit Pole Sites</i> .....	9
4.2.5	<i>Sxwó:yxwey</i> .....	9
4.3	Ceremonial Regalia Sites.....	9
4.3.1	<i>Sxwó:yxwey</i> Regalia Sites.....	9
4.3.2	<i>Spirit Pole Sites</i> .....	9
4.4	Traditional Activities and/or Sites .....	9
4.5	Material Culture Objects and Sites .....	10
4.6	<i>Stó:lō</i> Ancestral Human Remains.....	10
4.7	<i>Stó:lō</i> Intellectual Property .....	10
4.7.1	<i>Place Name(s)</i> .....	11
4.7.2	<i>Oral History</i> .....	11
4.7.3	<i>Family Names</i> .....	11
4.7.4	<i>Songs</i> .....	11
4.7.5	<i>Dances</i> .....	11
4.7.6	<i>Designs / Images / Crafts / Arts [Artistic Style]</i> .....	11
4.7.7	<i>Language</i> .....	11

5.0	GENERAL POLICIES - HERITAGE SITE MANAGEMENT OPTIONS.....	12
5.1	Determining Cultural Value and Respectful Treatment .....	12
5.2	A Framework of Management Measures and Options for <i>Stó:lō</i> Heritage Sites .....	13
5.3	Management Options by Heritage Type.....	13
5.3.1	<i>Sxwóxwiyám</i> Sites .....	13
5.3.2	<i>Xá:xa</i> Sites.....	14
5.3.3	Ceremonial Regalia.....	15
5.3.4	Traditional Activities / Sites .....	15
5.3.5	Material Culture Sites / Objects.....	15
5.3.6	<i>Stó:lō</i> Ancestral Human Remains.....	15
5.3.7	<i>Stó:lō</i> Intellectual Property .....	17
5.4	Theft and / or Sale / Trade / Exchange of material cultural artifacts.....	18
6.0	MANAGEMENT PROCESSES - ASSESSING IMPACTS TO STÓ:LŌ HERITAGE.....	19
6.1	Heritage Resource Assessment Requirements.....	19
6.1.1	Heritage Resource Overview Assessments (HROA).....	19
6.1.2	Heritage Resource Impact Assessments (HRIA).....	19
7.1	<i>Stó:lō</i> Nation Heritage Investigation Permit and Permitting Process.....	20
8.0	COLLECTION OF STÓ:LŌ HERITAGE ARTIFACTS.....	23
8.1	Incidental Finding and Collection.....	23
8.2	Investigation Project-Related Collection .....	23
8.2.1	<i>Heritage Impact Assessment – (minor testing)</i> .....	23
8.2.2	<i>Research / Data collection / mitigation – (major testing)</i> .....	24
8.3	Artifact Collector Protocol.....	24
9.0	CURATION OF ARTIFACTS.....	25
9.1	Artifacts Collected under <i>Stó:lō</i> Nation Heritage Investigation Permit .....	25
9.2	<i>Stó:lō</i> Nation Material Culture Repository .....	25
	Appendix I - <i>Stó:lō</i> Nation Heritage Investigation Permit Application Form.....	27
	Appendix II - <i>Stó:lō</i> Nation Heritage Investigation Permit .....	31
	Appendix III - Heritage Investigation Project Summary Form .....	33

## **S'ólh Téméxw te íkw'élò. Xólhmet te mekw'stám ít kwelát.**

(This is our land. We have to look after everything that belongs to us.)

### **1.0 FORWARD**

*Stó:lō* heritage is complex and dynamic. We carry on and express our traditions in relation to the ever-changing world of which we are a part. This policy manual is a living document that reflects our views on heritage. The policies presented in this document are subject to periodic reconsideration and revision.

### **1.1 PREAMBLE**

Since the time of *sxwōxwiyám*, time immemorial, we, the *Stó:lō*, have occupied our territory – *S'ólh Téméxw* – what is now known as southwestern British Columbia and northwestern Washington State (see Figure 1).

“*Stó:lō*” is the *Halq'eméylem* word for “river” and also for the Halkomelem-speaking people who live within the lower Fraser River watershed. We, as the *Stó:lō*, are a collective community who hold rights and title within all of *S'ólh Téméxw* – “our world”. In the past, we moved freely amongst the villages according to where our extended family members lived. We were put here by the Creator, *Chichelh Siya:m*, but the world was chaotic. So, *Xexá:ls* (the Transformers) and *Tel Sweyal* (Sky-Borne People) came to make the world right and transform it into its present form.

In their travels through our territory *Xexá:ls* punished many of the hurtful and inconsiderate people responsible for the chaos affecting our world. Some of these people were turned to stone and remain, to this day, in this form. To complete their work *Xexá:ls* changed some good people into valuable and useful resources like the cedar tree, salmon, beaver, and black bear. Some, like *Lhilheqey* (Mt. Cheam), were transformed into mountains. We have depended upon these and other resources for our survival and prosperity. These resources were used in a way that was consistent with the special bond that exists between them and us. Due to the way our family tree connects the past and future generations, we regard these transformed ancestors as still living with and amongst us. In today's world as in the distant past, their *shxwelí* - spirit or life force - inhabits the resources in our territory. Before we change or alter our environment we must consider the way our actions will affect these resources - the living spirits of our ancestors. The way we use the landscape must be consistent with our beliefs, our relations and our general world view.

In our *Stó:lō* culture a special link exists between the past, present and future. We express this connection in many ways. In our *Halq'eméylem* language, for instance, we have the word *tómiyeqw* which translates into English as both great-great-great-great-grandparent and great-great-great-great-grandchild. The relationship expressed in this

word connects people seven generations past with those seven generations in the future. The connection between the past and future rests with those of use living today, in the present.

Our heritage stems from our occupation and use of *S'ólh T'é México* since the beginning of time, as the first inhabitants of this land. Our world, unlike that of many of our present-day neighbours, includes inseparable spiritual and material realms. The transformation events of *Xexá:ls* and *Tel Swayel* (Sky-Borne People) created places that prove our direct link to *Chichelh Siya:m*. We view our place and actions in our world as the center of a continuum extending seven generations past and seven generations forward. We live today in the world of both our ancestors and relatives yet to come. Our heritage - including our land, resources, people and ancestors - is ultimately all that we are. Our heritage must be treated with respect.

The historic and on-going influx of as many as 50,000 *Xwelítem* (in-migrating people without land title; see Definitions) per year into *S'ólh T'é México* has profoundly impacted our heritage. Since our first contact with small-pox in the late 1700s, the *Xwelítem* society has acted consistently in a manner that has greatly disturbed our way of life. The loss of our land, heritage sites and people, and the clear and continuing impacts to our culture are due largely to the *Xwelítem* society's failure to understand and respect our way of life, our actions and beliefs, our belongings, and the *Stó:lō* as a people with a unique heritage. We must protect and ensure the preservation of our heritage.

## 1.2 VISION

We, the *Stó:lō*, make public our *Stó:lō Heritage Policy Manual*. We do this with the intent that all who live here and care about the future of *S'ólh T'é México* will come to understand and respect us - our concerns, our heritage, our land and its treatment. We are determined to promote the integrity and well being of our *Stó:lō* heritage in all its forms. We wish to share our heritage with our neighbours. We promote better understanding between peoples in order to create a better and healthier way of life for all living within *S'ólh T'é México*. We believe this policy manual will aid us in these endeavours.

## 1.3 PURPOSE

The purpose of this Policy is to allow the *Stó:lō* to:

- protect, preserve and manage *Stó:lō* heritage - in all its forms – in a manner consistent with *Stó:lō* values, beliefs and traditions
- cooperate with other organizations - both *Stó:lō* and non-*Stó:lō* - in the protection, preservation and management of *Stó:lō* heritage
- protect and preserve *Stó:lō* religious freedom in all its expressions
- maintain the integrity of the *Stó:lō* spiritual world

- maintain healthy relations between the contemporary *Stó:lō* community and *Stó:lō* ancestors – past, present and future
- maintain the integrity of *Stó:lō* history and heritage through the respectful treatment of *Stó:lō* knowledge, heritage objects and sites
- advance knowledge and understanding of *Stó:lō* heritage
- maintain continuity in *Stó:lō* heritage and the practice of cultural traditions in forms both old and new
- advance *Stó:lō* cultural revival

## **2.0 CENTRAL PRINCIPLES AND POLICIES ON THE RESPECTFUL TREATMENT OF STÓ:LŌ HERITAGE**

Central to Stó:lō Nation's policies on the treatment of heritage, its sites and objects, are guiding principles drawn from *Stó:lō* teachings. These principles are interconnected. Presented below are five such guiding principles applied throughout this Manual:

### **2.1 Determining Ownership and Care-Taking Responsibility –**

A central principle to Stó:lō Nation's policies on the ownership and care-taking of heritage sites and objects are words of guidance provided by the Old People. *Stó:lō* Elders teach that heritage “artifacts” *belong to those who made them*. Viewed as their makers' “treasures,” the Old People stress the importance of finding out where these artifacts came from and who owned them. Lineage plays a major role in determining who owns the material past.

Defining rights to heritage sites and objects – both material and non-material -- is like creating a family tree: the trunk stems from the artifact and branches out to its custodians. At its simplest, this tree consists of only a single trunk leading directly to an individual. In other cases, the trunk of the heritage tree branches into a few primary stems equivalent to family lineage. In cases involving artifacts from the more distant past, including most pre-contact material culture sites, the heritage tree develops numerous branches as it follows relations between individuals, families, communities and tribes. Many generations of intermarriage and movement between *Stó:lō* communities link interests in pre-contact sites. In some cases, heritage lineages are complicated by the fact that entire communities were “lost” to epidemics and relocation events triggered by European contact. Regardless, given the complexity of even a single family tree over only a few generations, a complete rendition of any archaeological site heritage tree would be far too complicated to completely identify or portray. Even a fraction of such a tree, however, demonstrates that rights and responsibilities to the pre-contact past generally exist at an inter-community, or ‘national,’ level branching across *S’ólh T’éméxw*.

#### **2.1.1 Policy Statement:**

The *Stó:lō* maintain ownership of and jurisdiction over all *Stó:lō* heritage sites and objects. On behalf of the broader Halkomelem-speaking community, Stó:lō Nation maintains jurisdiction over *Stó:lō* heritage sites and objects not otherwise linked directly to a family or individual. Stó:lō Nation recognises and accepts the shared heritage interests of other traditionally Halkomelem speaking communities and organisations not directly associated with the Nation. Stó:lō Nation endeavours to establish heritage related Protocol Agreements, as needed, with such Halkomelem communities and organisations. Stó:lō Nation may also develop heritage related Protocol Agreements with non-Aboriginal governments and resource management agencies.

## **2.2 Xaxastexw te mekw' stam (Respect all things)**

Two sets of teachings affect the respectful treatment of things - *shxweli* and *spoleqwith'a*. *Shxweli* is the life force that exists in all things. Since all things are alive with *shxweli*, they must not be taken for granted. Also, the Old People warn that if the “artifacts” (heritage sites and objects) are not taken care of, the maker's *spoleqwith'a* (ancestor spirit, ghost or shadow) may “bother you”. For those directly or indirectly involved in dealing with *Stó:lō* heritage sites and objects, being “bothered” can range from experiencing visitations to suffering spiritual illness and even death due to loss of the *smestyexw* (consciousness, soul or spirit). Through the respectful treatment of heritage sites and objects in today's world, respect is shown for *Stó:lō* ancestors' *spoleqwith'a*. Practising this principle of respect in the treatment of *Stó:lō* heritage sites and objects is an important part of maintaining the integrity of these sites as well as a spiritually healthy community.

### **2.2.1 Policy Statement:**

*Stó:lō* heritage sites and objects must be treated with respect.

## **2.3 Xólhmet et mekw' stam s'i:wes te selsila:lh chet (Take care of everything our great grandparents taught [showed] us) / Haqls chexw xwelmi:ay staxwelh (Remember the future generations)**

In *Stó:lō* culture a special link exists between the past, present and future. We express this connection in many ways. In *Halq'emeylem*, for instance, we have the word *tómiyexw* which translates into English as both great-great-great-great-grandparent and great-great-great-great-grandchild. The relationship expressed in this word connects people seven generations past with those seven generations in the future. The connection between the past and future rests with those of use living today.

### **2.3.1 Policy Statement:**

The management of heritage sites, objects and information must reflect ancestral *Stó:lō* values for the purpose of protecting and preserving our way of life into the future. We must consider our heritage accordingly and be respectful of our relatives seven generations past and future.

## **2.4 Ewe chexw qelqelit te mekw' stam loy qw' esli hokwex yexw lamexw ku:t (Don't ruin waste, destroy everything; just take what you need)**

*Shxweli* is the life force that exists in all things and which must not be needlessly consumed or destroyed. Wisdom must be used to avoid taking more than is needed thereby turning 'use' into 'waste'.

#### **2.4.1 Policy Statement:**

Resource and land use must be planned such that they conflict as little as possible with *Stó:lō* heritage interests. Mitigation and/or compensation is required where impacts to *Stó:lō* heritage are unavoidable or otherwise occur. Conflicts with and impacts to *Stó:lō* heritage must be justified as well as minimized.

### **2.5 Know your history.**

Knowing your history is tied to knowing your identity and knowing how to behave properly in today's world, considering the ancestors past and those yet unborn.

#### **2.5.1 Policy Statement:**

We must make efforts to respectfully and accurately learn about and share our history with others.

### 3.0 DEFINITIONS

For the purposes of this Policy, Stó:lō Nation recognizes and defines the following terms.

#### 3.1 General Terminology

*Chichelh Siya:m* the Creator

*Stó:lō Heritage* all aspects of *Stó:lō* culture and lifeways - both tangible and intangible - of the past, present and future, including but not limited to: language, physical / spiritual landscapes; place names; ceremonial sites; burials and burial sites; spirited places; songs; dances; art; craft; design; religious / spiritual / ceremonial practices; places and materials; subsistence and material gathering practices and sites; oral histories including all sqwelqwel and *sxwôxwiyám*; traditional / historical knowledge; family names; archaeological sites, features and objects; historic sites, documents and objects. *Stó:lō Heritage* can be classified by 'type', such as *Sxwôxwiyám*, *Xá:Xa*, *Ceremonial Regalia*, etc., as presented in section 4.0. Also referred to as '*Stó:lō Heritage Resources*' in relation to resource management (see section 6.0).

*Halkomelem* One of the languages spoken by the Coast Salish peoples of the southern Northwest Coast. Halkomelem is the native language of the *Stó:lō* of the lower Fraser River watershed and their relatives and neighbors from southeastern Vancouver Island. Halkomelem is made up of three dialects - *Hul'q'umín'um* ('Island' Halkomelem dialect), *Hun'qumyi'num* ('Downriver' Halkomelem dialect) and *Halq'eméylem* ('Upriver' Halkomelem dialect).

*Iyoqthet* transformed

*Shxwlá:m* Indian doctor(s)

*S'iltexwáwtxw* Plankhouse

*S'ólh T'é méxw* Stó:lō Territory; the *Halq'eméylem* word for “our world” or “our land”, including the lower Fraser River watershed downriver of Sailor Bar Rapids in the lower Fraser River Canyon. *S'ólh T'é méxw* represents the world transformed by the actions of the Xexa:ls, Tel Sweyal and other 'agents' of *Chichelh Siya:m*. *S'ólh T'é méxw* is defined through the known extent of occupation and land use of the Halkomelem speaking peoples of mainland British Columbia. The map in Appendix I defines *S'ólh T'é méxw* for the purpose of this Policy.

*Sqémél* Pithouse

<i>Sqwelqwel</i>	“True Story” (or stories); oral narratives relating to personal history
<i>Stl’áleqem</i>	The word the Old People use to categorize certain spiritual beings inhabiting parts of <i>S’ólh T’éméxw</i> (similar to 'supernatural beings')
<i>Stó:lō Intellectual Property</i>	Knowledge, the nature of use of which has been transmitted from generation to generation, which is regarded as <i>Stó:lō</i> and as belonging to <i>Stó:lō</i> individuals, families, communities or the Nation as a whole. <i>Stó:lō</i> Intellectual Property, though rooted in the past, is contemporary knowledge that changes with time. <i>Stó:lō</i> Intellectual Property includes: place names; oral history; family names; songs; dances; designs/ images / arts; language; knowledge, as presented in Section 4.7.
<i>Sxoxomes</i>	Gifts of the Creator
<i>Sxwôxwiyám</i>	oral histories that describe the distant past "when the world was out of balance, and not quite right." <i>Sxwôxwiyám</i> account for the origins and connections of the <i>Stó:lō</i> , their land, resources and <i>sxoxomes</i> ('gifts of the creator'). There are many heritage sites throughout <i>Stó:lō</i> Territory that relate to <i>sxwôxwiyám</i> . These sites are among the most culturally important <i>Stó:lō</i> heritage sites and continue to function as essential parts of the contemporary <i>Sto:lo</i> world.
<i>Sxwó:yxwey</i>	The <i>sxwó:yxwey</i> mask, dance, regalia and songs are integral aspects of traditional culture within the contemporary <i>Stó:lō</i> community.
<i>Tel Swayel</i>	'Sky-Borne People' who's actions of the distant past account in part for "making the world right."
<i>Xá:Xa</i>	spiritually potent; roughly translates as “taboo.”
<i>Xexá:ls</i>	the 'Transformers' who's actions of the distant past account in part for "making the world right."
<i>Xwelítem</i>	literally translates as ' <i>hungry people</i> ' describing the condition of some of the first non-Aboriginal immigrants into <i>S’ólh T’éméxw</i> (during the 1858 Gold Rush) who lacked access to the resources and food needed to ensure their survival. In later times, the <i>Stó:lō</i> used this term to describe the seemingly insatiable appetite of Colonial-period immigrants in consumption the land and resources of <i>S’ólh T’éméxw</i> . This term is currently applied to those in-migrating (or in-migrated) people who lack land title supported by spiritual / ancestral / historical connections to <i>S’ólh T’éméxw</i> ).

#### **4.0 STÓ:LŌ HERITAGE - RECOGNIZED SITES, OBJECTS, ACTIVITIES, AND KNOWLEDGE**

##### **4.1 Sxwôxwiyám Sites**

- sites associated with sxwôxwiyám, including:

###### **4.1.1 Iyoqthet (Transformation) Sites<sup>i</sup>**

- features of the landscape created through the transformations of *Xexá:ls*, *Tel Swayel* or any other agent of *Chichel Siya:m*

##### **4.2 Xá:Xa Sites**

- sites associated with spiritually potent ‘taboo’ places in the landscape, including:

###### **4.2.1 Questing Places**

- places where people, particularly *shxwlá:m* (Indian doctors), go in quest of interacting with the spiritual or *xá:xa* realm(s)

###### **4.2.2 Stl’áleqem Sites<sup>ii</sup>**

- sites on the landscape associated with *stl’áleqem* (certain types of spiritual beings inhabiting parts of *S’ólh T’éméxw*)

###### **4.2.3 Spirited Places**

- places on the landscape inhabited by spiritual beings other than *stl’áleqem* (that is, *s’ó:lméxw*, *miméstíyexw*)

###### **4.2.4 Spirit Pole Sites**

- Places where spirit poles have been put away

###### **4.2.5 Sxwó:yxwey**

- places in the landscape associated with the origin(s) of the *sxwó:yxwey* mask, regalia, song, dance and ceremonial<sup>iii</sup>

##### **4.3 Ceremonial Regalia Sites**

- sites on the landscape where ceremonial regalia is or was stored or put away (and which may be spiritually potent), including:

###### **4.3.1 Sxwó:yxwey Regalia Sites**

- Sites used (currently or previously) for the storage of *Sxwó:yxwey* regalia

###### **4.3.2 Spirit Pole Sites**

- Places where spirit poles have been put away

##### **4.4 Traditional Activities and/or Sites**

- activities carried out in the past or present, the nature of which are regarded as *Stó:lō* and which have been transmitted from generation to generation; as well as those places/sites in the landscape where *Stó:lō* cultural activities are or were carried out. *Stó:lō* Traditional Activities and Sites, though rooted in the past, include contemporary activities which evolve and continue to change in nature over time, including:

- religious / ritual / spiritual / ceremonial activities (e.g., bathing; putting away spirit poles; fasting; running; sweats; spirit-power questing, praying)
- food collection (fishing, hunting)
- medicine collection
- resource extraction (e.g., timber harvesting; mineral / gravel extraction)
- resource management (e.g., berry patch / prairie burning, tree / ‘forest resource’ planting and maintenance)
- general religious / ritual / spiritual / ceremonial-related resource gathering
- general craft / art-related resource gathering
- camping
- settlement development
- travelling

#### 4.5 Material Culture Objects and Sites<sup>iv</sup>

- places with *material* evidence of human activity - past or present. ‘Material culture’ sites and objects are commonly conceived of and referred to as ‘archaeological’ / ‘historic’ sites and remains. Age, however, is not a factor in the inclusion of material objects in this site category. Recognized in this Policy are *all* material remains that are, in likelihood, of *Stó:lō* origin, ancestry, or otherwise have a cultural connection to the *Stó:lō* through their use. Material culture sites are generally comprised of and include one or both of the following types of objects:

- *features* -- objects that form a permanent part of the site of which they are a part; objects that cannot physically be removed from the site of which they are a part - at least not without significant effort or without destroying the object (e.g., sqémél depressions; shell heaps; cache pits; earthworks; culturally modified trees; house frames / foundations; rock walls; pit-fall traps; trails; roasting pits; hearths; stone quarries; burial mounds / pits; monuments; roads / trails; etc.).
- *artifacts* -- objects that can be readily removed from the site of which they are a part; moveable objects (e.g., chipped stone flakes, knives, spears and arrowheads; tin cans; glass bottles and jars; basketry; personal gear; groundstone hand-mauls; bone pins; antler wedges; glass beads; looms; instruments; etc.).

#### 4.6 *Stó:lō* Ancestral Human Remains

- the skeletal or otherwise physical remains of a deceased person or persons in all likelihood of *Stó:lō* ancestry.

#### 4.7 *Stó:lō* Intellectual Property

- knowledge, the nature of use of which has been transmitted from generation to generation, which is regarded as *Stó:lō* and as belonging to *Stó:lō* individuals, families, communities or the Nation as a whole. *Stó:lō* Intellectual Property,

though rooted in the past, is contemporary knowledge that changes with time.  
*Stó:lō* Intellectual Property includes:

- 4.7.1 *Place Name(s)*
  - the Halkomelem name(s) of a place or places in the landscape of *S'ólh T'éméxw*. Place names are particularly important because they may indicate the significance of a place, whether it is a sacred place, and what oral histories are tied to or come from the place.
- 4.7.2 *Oral History*
  - *Sqwelqwel*, *sxwôxwiyám* and other forms of oral history and narratives originating from the *Stó:lō*.
- 4.7.3 *Family Names*
  - culturally inherited and owned names.
- 4.7.4 *Songs*
  - culturally inherited or spiritually acquired songs.
- 4.7.5 *Dances*
  - culturally inherited or spiritually acquired dances.
- 4.7.6 *Designs / Images / Crafts / Arts [Artistic Style]*
  - Traditional *Stó:lō* images, designs and artistic styles.
- 4.7.7 *Language*
  - the Halkomelem language.

## 5.0 GENERAL POLICIES - HERITAGE SITE MANAGEMENT OPTIONS

This section provides general policy statements regarding the treatment of the elements of *Stó:lō* heritage recognized in this Policy.

### 5.1 Determining Cultural Value and Respectful Treatment

All of *Stó:lō* heritage has an inherent cultural value – some elements greater than others. ‘Cultural value’ stands apart from the other types of ‘significance’ - economic, educational, historic, and scientific - often assigned to cultural sites and objects by non-*Stó:lō* investigators using provincial guidelines and standards. ‘Cultural value,’ alone, can only be determined from within the *Stó:lō* community and is therefore presented as a part of this Policy.

Determining a cultural value rating, in addition to the other commonly applied significance ratings, is an essential part of determining a deserving level of respectful treatment for any given element of *Stó:lō* heritage. Respectful treatment may range from total avoidance of a site to the collection or removal of objects from a site in order to avoid further disturbance, while following appropriate cultural protocols. Such ratings are most commonly determined in relation to the development of management plans -- whether applied to resolving a conflict between a heritage site and a proposed development, or identifying heritage objects for repatriation to the *Stó:lō*. ‘Cultural value’ is particularly useful in identifying the parameters of such management plans and ensuring sensitivity to appropriate levels of respectful treatment of *Stó:lō* heritage.

The cultural value of any particular element of *Stó:lō* heritage reflects the nature of the attachment between the object, site, or knowledge and its original owner(s) / maker(s) / caretaker(s) (see Introduction). Thus, objects, sites, or knowledge of the highest cultural value are those that were held dearest by their maker(s)/owner(s) – and may include such things as Transformer sites, *sxwóxwiyám*, and ancestral burials. Objects on the lower end of the cultural value scale are those held least dear by their maker(s) – and may include such things as refuse heaps (e.g., shell middens) and debris from stone tool making.

The responsibility for determining cultural value rests with whoever may be determined to be the current caretaker. Determinations of cultural value made by *Stó:lō* Nation may not represent that of other *Stó:lō* organizations with cultural connections to and interest in the object, feature, etc. being assessed.

Cultural value, as a form of significance rating, should be identified on a scale from ‘high’ to ‘low.’ While a ‘high’ cultural value rating alone may ensure the protection / preservation of a cultural site or object, a ‘low’ cultural value rating must be viewed as only one of the full set of significance ratings needed to identify appropriate site treatment or management measures. Assigning a heritage site or object a ‘low’ cultural value rating is *not* an act of disrespect. In *all* cases, no matter what the ‘cultural value,’ *Stó:lō* heritage must be treated with deserving respect.

## 5.2 A Framework of Management Measures and Options for *Stó:lō* Heritage Sites

The table below provides a framework for the management of *Stó:lō* heritage sites.

Site Type	Preferred Management Measure	Secondary Option(s)	Comments
sxwôxwiyám; xaxa; sxwó:yxwey	avoidance / no impact	n/a	
<i>stl'álegem</i>	avoidance / no impact	minimize impact & mitigate impact (to area)	refer to environmental assessment process; enhance the natural qualities of the area if possible / applicable
ceremonial regalia	avoidance / no impact	options potentially available per consultation with and approval of the <i>Stó:lō</i> Nation / Tribal Council	<i>exception</i> - spirit poles are not to be disturbed or moved as a means of avoiding impact
burial / cemetery	avoidance / no impact	options potentially available per consultation with and approval of the <i>Stó:lō</i> Nation / Tribal Council	burials <i>may</i> be recovered and reburied under some circumstances
material culture	avoidance / no impact	minimize impact & mitigate impact (to area)	
traditional activities	enhancement / avoidance / no impact /	minimize impact & mitigate impact (to area)	maintain or enhance the traditional use activity potential of the area
named place	avoidance / no impact	minimize impact & mitigate impact (to area)	refer to environmental assessment process; enhance the natural qualities of the area if possible / applicable

## 5.3 Management Options by Heritage Type

### 5.3.1 *Sxwôxwiyám* Sites

#### 5.3.1.1 *Transformer Sites* -

##### Policy Statement:

Transformer sites must be preserved and protected from adverse impact.

5.3.1.2 *Ancestral / Transformer Species and Resources -*

Policy Statement:

It is necessary to protect, preserve and / or rehabilitate the habitats and populations of all ancestral / transformer species such as is required to maintain healthy habitats and populations.

**5.3.2 *Xá:Xa Sites***

5.3.2.1 *Stl'álegem Sites -*

Policy Statement:

All *stl'álegem* sites are both 'sacred' and immovable, and *stl'álegem* themselves are essential to Stó:lō well-being. It is therefore essential that their homes be protected from disturbance.

5.3.2.2 *Spirit Poles -*

Policy Statement:

Spirit poles, though a type of ceremonial regalia, are included in the *Xá:Xa* site category because they must not be physically contacted or interfered with in any way once put away by their owner. If found, spirit poles *should not be disturbed*. If found to be in conflict with a proposed development, necessary measures must be taken to ensure that the identified spirit pole and any associated objects are in *no way disturbed* by the development or any development-related staff, either in the process of developing, finalizing and / or implementing management actions and / or alterations to proposed development plans. The term "*disturbed*" refers to the following: touching or handling, visiting, photographing or depicting in any way, or discussing or transmitting in any way the location of the spirit pole(s) to 'non-essential' development-related staff. Disturbance of spirit poles, inadvertently or otherwise, could cause significant harm to the owner of the spirit pole.

In regards to development plans, a physical distance sufficient to ensure safety from any type of direct or indirect disturbance must be maintained around any identified spirit pole.

It is imperative that the highest levels of confidentiality be maintained among any development-related staff working in the proposed development area regarding the location of any identified spirit pole. If required, identified spirit poles and associated objects should be referred to indirectly for management purposes using appropriate generic management terminology (e.g., 'no work zone,' 'management zone,' 'sensitive resources'). The sections of documents containing information about identified spirit poles are to be treated as containing confidential information, exempt from the Freedom of Information Act.

In the event of disagreement over management actions for identified spirit poles, appropriate Smokehouse leaders should be contacted and consulted.

#### 5.3.2.3 *Sxwó:yxwey Origin Places*

Policy Statement:

The integrity of *Sxwó:yxwey* origin sites should be maintained.

### 5.3.3 Ceremonial Regalia

#### 5.3.3.1 *Sxwó:yxwey Regalia*

Policy Statement:

For its preservation and protection, the *sxwó:yxwey* is kept from general/non-ceremonial public display. Modern protocols, as determined by the families 'holding' *sxwó:yxwey* regalia and songs, generally prohibit the recording of *sxwó:yxwey* songs and the photographing of *sxwó:yxwey* masks and regalia. *Sxwó:yxwey regalia* should not be handled, viewed or otherwise disturbed without the 'holder's consent.

#### 5.3.3.2 *Spirit Poles -*

Policy Statement:

See section 5.3.2.2.

### 5.3.4 Traditional Activities / Sites

Policy Statement:

Access to traditional activity areas and associated resources for use by the *Stó:lō* must be maintained and, as much as possible, re-established and enhanced.

### 5.3.5 Material Culture Sites / Objects

Policy Statement:

Material Culture Sites and/or Objects, including among other things archaeological and historic remains, may not be disturbed either intentionally or otherwise without a *Stó:lō* Heritage Investigation Permit (see sections 6.0 and 7.0). Under permit, Material Culture Sites/Objects should not be unnecessarily or unduly disturbed. The unpermitted disturbance of any Material Culture Site/Object - documented or otherwise - may result in investigation by the RCMP and punishment under existing law.

### 5.3.6 *Stó:lō* Ancestral Human Remains

Policy Statement:

This section refers to the treatment of *found* human remains of *Stó:lō* / Aboriginal ancestry. There are various historical contexts in which the *Stó:lō* Ancestral Human Remains have encountered and dealt following their initial burial. These include:

- incidental discovery
- development-related disturbance
- disturbance resulting from natural factors (e.g., river erosion)
- archaeological investigation
- repatriation

#### 5.3.6.1 *Incidental Discovery of Stó:lō Ancestral Human Remains -*

##### Policy Statement:

The Stó:lō Nation Archaeologist and Cultural Advisor should be immediately notified of the identification and / or recovery of any human remains either known to be of Aboriginal / Stó:lō ancestry, or potentially of Aboriginal / Stó:lō ancestry.

In cases where the ancestry of the remains is uncertain, appropriate analyses (physical / spiritual) should be conducted to determine, with as much certainty as possible, the ancestry, sex, age, and any other pertinent information about the individual(s).

In cases where the ancestry of the remains is determined to be Aboriginal / Stó:lō, the remains should be turned over to the Stó:lō Research & Resource Management Centre (SRRMC) - on behalf of the Stó:lō Nation / Tribal Council - in a timely fashion. Otherwise, if familial relations can be determined, the associated family should be consulted regarding the further care and treatment of the remains.

Either at the time of recovery or as soon as possible following recovery, the ancestral remains should be placed in a wooden (western redcedar) box and wrapped in red, cotton cloth. These procedures should be performed by or under the instruction of a *shxwlá:m*. The wrapped and packaged remains may be temporarily housed in the Stó:lō Material Culture Repository, or other appropriate facility, while analyses - if any - are carried out and reburial plans are made.

Acceptable analyses may include sampling for radiocarbon dating, dietary analysis, and DNA analyses. Collected remains should be described and analyzed by a professional physical anthropologist. Analyses should be overseen by the SRRMC Archaeologist to ensure maximum analytic accuracy and to ensure that cultural protocols are followed. Such analyses and/or sampling should be completed prior to reburial.

The Stó:lō Cultural Advisors, if necessary, may facilitate reburial plans. In cases of family jurisdiction, the assistance of Stó:lō Cultural Advisors is available upon request.

Reburial should be conducted as soon as possible following the receipt and analysis of any ancestral human remains. If facilitate by Stó:lō Cultural

Advisors, a cemetery should be identified for the reburial event, preferably as volunteered by the Chief of one of the *Stó:lō* communities, as a hosting community. The reburial proceedings should include a burning ceremony sponsored and arranged by the hosting community, with the assistance of *Stó:lō* Cultural Advisors.

Records of all found ancestral human remains and their disposition should be maintained by the *Stó:lō* Research & Resource Management Centre.

#### 5.3.6.2 *Other contexts for found Stó:lō Ancestral Human Remains*

##### Policy Statement:

In relation to the other contexts for the recovery of ancestral human remains, including -

- development-related disturbance
- disturbance resulting from natural factors (e.g., river erosion)
- archaeological investigation
- repatriation

the SRRMC Cultural Advisor and Senior Archaeologist should be consulted for input developing appropriate procedure(s) and protocols at the earliest time possible.

#### 5.3.7 ***Stó:lō Intellectual Property***

This section treats *Stó:lō* Intellectual Property as a whole, rather than individual categories. Place Names and Language are additionally addressed as specific sub-set categories of this section. Policy statements applicable to *Stó:lō* intellectual properties are presented below in reference to:

- Ownership
- Consent
- Recognition
- Misrepresentation
- Fair Use

##### 5.3.7.1 *Ownership of Intellectual Properties*

##### Policy Statement:

The *Stó:lō*, as individuals, families, communities, or Nation(s), hold Aboriginal rights in and ownership of intellectual properties that are derived from and/or integral to our distinctive *Stó:lō* culture.

##### 5.3.7.2 *Consent to Use Stó:lō Intellectual Property*

##### Policy Statement:

Informed consent from the owner(s) of *Stó:lō* intellectual property, be it an individual, a family, a community, or the *Stó:lō* Nation/Tribal Council, must

be attained before use of *Stó:lō* knowledge, except in situations of 'fair use' (see section 5.3.7.5)

5.3.7.3 *Recognition of Stó:lō Intellectual Property*

Policy Statement:

All *Stó:lō* intellectual property must be property credited when used, quoted, or referred to.

5.3.7.4 *Misrepresentation of Stó:lō Intellectual Property*

Policy Statement:

No individual or organization may state or imply they are *Stó:lō* or are affiliated or supported by the *Stó:lō* Nation / Tribal Council/community without verification of such claim(s).

5.3.7.5 *Fair Use of Stó:lō Intellectual Property*

Policy Statement:

Exerts from *Stó:lō* intellectual property, except property that is confidential, secret, or private, may be used for educational, informational, commentary, or purposes other than profit, as long as the *Stó:lō* owner is properly referenced. Prior consent is still encouraged for this use, but is not required.

5.3.7.6 *Place Names*

Policy Statement:

The *Stó:lō* Nation / Tribal Council encourage the contemporary re-application of known Halkomelem place names to otherwise alienated or re-named places within *S'ólh T'é méxw*, provided their accurate and appropriate use, as evaluated and approved of by the SRRMC Cultural Advisor, *Stó:lō Halq'eméylem* Language Program, and Cultural Committee(s).

5.3.7.6 *Language*

Policy Statement:

The *Stó:lō* Nation / Tribal Council encourages the general contemporary use of Halkomelem, provided it is consistent and accurate in its application.

**5.4 Theft and / or Sale / Trade / Exchange of material cultural artifacts**

Policy Statement:

The *Stó:lō* Nation / Tribal Council prohibits the theft and / or sale, and uncondoned trade or exchange of all commonly held cultural artifacts, including - in part - archaeological artifacts, ceremonial regalia, and transformer objects (excluding commonly marketable resources including fish and western redcedar).

## **6.0 MANAGEMENT PROCESSES - ASSESSING IMPACTS TO STÓ:LŌ HERITAGE**

This section defined the conditions under which Stó:lō heritage resources require consideration and assessment in relation to potential disturbance.

### **6.1 Heritage Resource Assessment Requirements**

Stó:lō Nation / Tribal Council requires that impacts to *Stó:lō* heritage resources be considered, assessed, and mitigated from all development-related disturbances and impacts.

Heritage Resource (HR) studies should be undertaken as either *Overview Assessments* or *Impact Assessments* - essential and strategic elements of responsible development planning practice. All such heritage related studies must be conducted by researchers with an appropriate level of experience and training, under the conditions of a Stó:lō Heritage Investigation Permit (see section 7.0). Other types of heritage investigations not directly related to development driven management studies, including those related to research, also share this requirement.

#### **6.1.1 Heritage Resource Overview Assessments (HROA)**

HROAs serve the purpose of identifying known or potential heritage sites (recognized in this Policy) within a given area or project area (usually associated with a proposed development plan). The objective of the HROA is to determine impact assessment requirements, based on the known and/or projected risk of encountering and impacting heritage sites.

#### **6.1.2 Heritage Resource Impact Assessments (HRIA)**

HRIAs serve the purpose of inventorying and identifying all potential conflicts between heritage resources and proposed development plans. The objective of the HRIA is to develop management measures and options that serve to avoid or mitigate impacts to heritage resources. Management measures should be consistent with the 'Framework of Management Measures and Options for Stó:lō Heritage Sites' included in this Policy (see section 5.2, Table 1). Management recommendations may include additional phases of inventory and/or data collection required in the process of developing a sound management plan.

## 7.0 RESPONSIBILITIES OF HERITAGE INVESTIGATORS

This section defines the responsibilities of individuals directing heritage-related studies within *S'ólh T'é méxw*.

### 7.1 Stó:lō Heritage Investigation Permit and Permitting Process

It is the responsibility of the directors of all prospective heritage investigations - management- and research-based alike - to obtain the following permit prior to commencing work:

- **Sto:lo Heritage Investigation Permit** - this type of permit is required for all archaeological studies and/or cultural heritage management related investigations conducted within S'ólh T'é méxw (Stó:lō Territory) - details of which are provided below

Prospective investigators are required to submit a *Stó:lō Heritage Investigation Permit Application Form* (see Appendix I) to the SRRMC Senior Archaeologist for review and processing. Permit application submissions must be accompanied by a *\$100.00 processing fee*. This fee must be received prior to processing, except as noted below. In general, permit applications will not be processed without the receipt of the processing fee.

A copy of the Stó:lō Heritage Investigation Permit Application Form and associated *permit terms and conditions* is included Appendix I. This form is also available in hard-copy or digital forms by request from the SRRMC Senior Archaeologist. Applicants are encouraged to submit digital versions of their applications by e-mail to the SRRMC Senior Archaeologist (address available through the Stó:lō Research & Resource Management Centre). In such cases, it is not necessary to submit an associated hard copy. In the case of digital submissions, a typed name will be construed as substituting for the applicant's signature on the last page of the application. Otherwise, hard copy versions can be submitted by fax (number available through the Stó:lō Research & Resource Management Centre) or mail. Faxed or e-mailed applications can be processed prior to the receipt of the processing fee if it is noted that payment has been sent.

Upon receipt of the application form *and* processing fee, the SRRMC Senior Archaeologist will review the document for its technical content. Any concerns (methodology, repository, etc.) will be brought to the attention of the applicant for discussion, revision and re-submission. No fee is required for revised and re-submitted applications. Upon technical approval, the application form will be assigned a permit number and approved for issuance by the SRRMC Senior Archaeologist, who will then distribute the Stó:lō Heritage Investigation Permit (see Appendix II) to the applicant. E-mail is the preferred mode of distribution, however, hard-copy permit forms will be mailed or faxed to the permit holder if necessary. Upon completion of the permitted project, the Chief Investigator / permit holder is required to submit a final report, newly

recorded and/or revised heritage site forms, and the completed Heritage Investigation Project Summary Form (see Appendix III), as per the permit conditions.

The SRRMC Senior Archaeologist will provide information on issued Stó:lō Heritage permits to the provincial 'Archaeology Branch' in relation to their consultative requirements.

Conducting archaeological / cultural resource work without a permit, or failure to comply with the permit terms and conditions, constitutes a violation of this Policy, subject to penalty noted on the researcher's record, and may result in exclusion from future permit holding capacity.

Investigators/applicants are responsible for acquiring all other applicable permits - including those of First Nations with shared interests (as defined by mapped or stated territory boundaries) – prior to commencing work under the Stó:lō Heritage Investigation Permit.

The Stó:lō Heritage Policy and issuance of the Stó:lō Heritage Investigation Permit is independent of, works in mutual compatibility with, and neither infringes on or excludes in any way other applicable First Nations permit(s) which are based upon an interest in and responsibility for Stó:lō heritage as shared amongst the Stó:lō community.

This Permit is not to be construed as a statement of title exclusive of other First Nations' interests.

Though independent, this Policy/Permit is understood by the Stó:lō Nation / Tribal Council to work in conjunction with and in addition to the policies and protocols of other First Nations that share cultural heritage interests with the communities linked to the Stó:lō.

The issuance of Stó:lō Heritage Investigation Permits does not constitute consultation on or participation in any project for which the work proposed in the permit application is a part. The issuance of the Permit is separate and apart from the consultation process associated with any development proposal(s) to which the permitted project is linked, and in no way contributes to or in any way relieves the project proponent's consultative duties with Stó:lō Nation, Stó:lō Tribal Council, and/or any other First Nations. This Permit will be issued to the permit applicant only as a result of having satisfied the process of technical review associated with the proposed program of archaeological investigation.

Nothing in the issuance of the Stó:lō Heritage Investigation Permit is intended to affect the exercise or scope of, or justify any infringement of any *Stó:lō* aboriginal rights or title.

Any sharing of information resulting from the Stó:lō Heritage Investigation Permit process shall not be construed as concurrence with provincial or federal policies or legislation.



## 8.0 COLLECTION OF STÓ:LŌ HERITAGE ARTIFACTS

This section defines Stó:lō Nation / Tribal Council's position regarding the collection of Stó:lō heritage artifacts.

[Qá:qel - "taking things that don't belong to you."]

Two basic scenarios are identified in which artifacts have historically been collected:

- incidental finding and collection
- investigation project-related collection
  - heritage impact assessment (HIA) - minor archaeological testing
  - research / mitigation - major archaeological testing

Each of these scenarios is discussed below.

### 8.1 Incidental Finding and Collection

- incidental finds (i.e., surface finds without an associated Stó:lō Heritage Investigation Permit) are encouraged to be left in place, unless in immediate threat of being destroyed, lost due to natural causes (e.g., erosion), or otherwise found and collected. It is recommended that in either case or being collected or left in place, the SRRMC Senior Archaeologist be contacted and informed of the nature and location of the find.

### 8.2 Investigation Project-Related Collection

- the collection of artifacts related to projects carried out under the Stó:lō Heritage Investigation Permit.

#### 8.2.1 *Heritage Impact Assessment – (minor testing)*

Regarding initial heritage site inventory / impact assessment studies in which the primary objective is to define site presence or absence in a given area using a shovel testing (or alternate sub-surface testing) strategy, investigators are *encouraged* to record, describe, and analyze all found artifacts while 'in-field' and re-inter (if found below the ground surface) - or replace (if found on the ground surface) - such artifacts in the location(s) where they were originally found. Re-interred artifacts should be placed in a labeled bag(s) (include date, investigator, SN permit number; test number / provenience; contents - using indelible marker) and placed at the base of the test in which they were found. All artifact locations are to be plotted on appropriately scaled site maps.

The rationale behind this strategy is to:

- minimize site integrity disruption
- reduce the collection of objects that provide no subsequent information beyond that recoverable in the field
- to reduce unnecessary pressure on repository space and curatorial effort

*Alternately*, collection should be opted for during HRA inventory work when:

- significant objects are identified (i.e., rare; diagnostic; can provide information not recoverable through in-field documentation; etc.)
- the identified artifacts are in danger of being destroyed
- the identified artifacts are in danger of being lost to natural causes (e.g., erosion)
- the identified artifacts are in danger of being found and collected in an unpermitted context
- The HRIA study is known to be preliminary to a more intensive research / data-collection / mitigation project (see section 8.2.2)

In these cases, artifacts should be collected rather than left in place.

#### 8.2.2 *Research / Data collection / mitigation – (major testing)*

Regarding research / data collection / mitigation studies that involve intensive and controlled excavation (or recovery) of heritage artifacts, all recovered artifacts are to be collected.

### **8.3 Artifact Collector Protocol**

All collectors of artifacts are to follow the Curation procedures outlined in section 9.0

## **9.0 CURATION OF ARTIFACTS**

### **9.1 Artifacts Collected under Stó:lō Heritage Investigation Permit**

Artifacts collected under Stó:lō Heritage Investigation Permit must be housed in an appropriate curatorial facility. In determining an acceptable curatorial facility, three options are generally suggested:

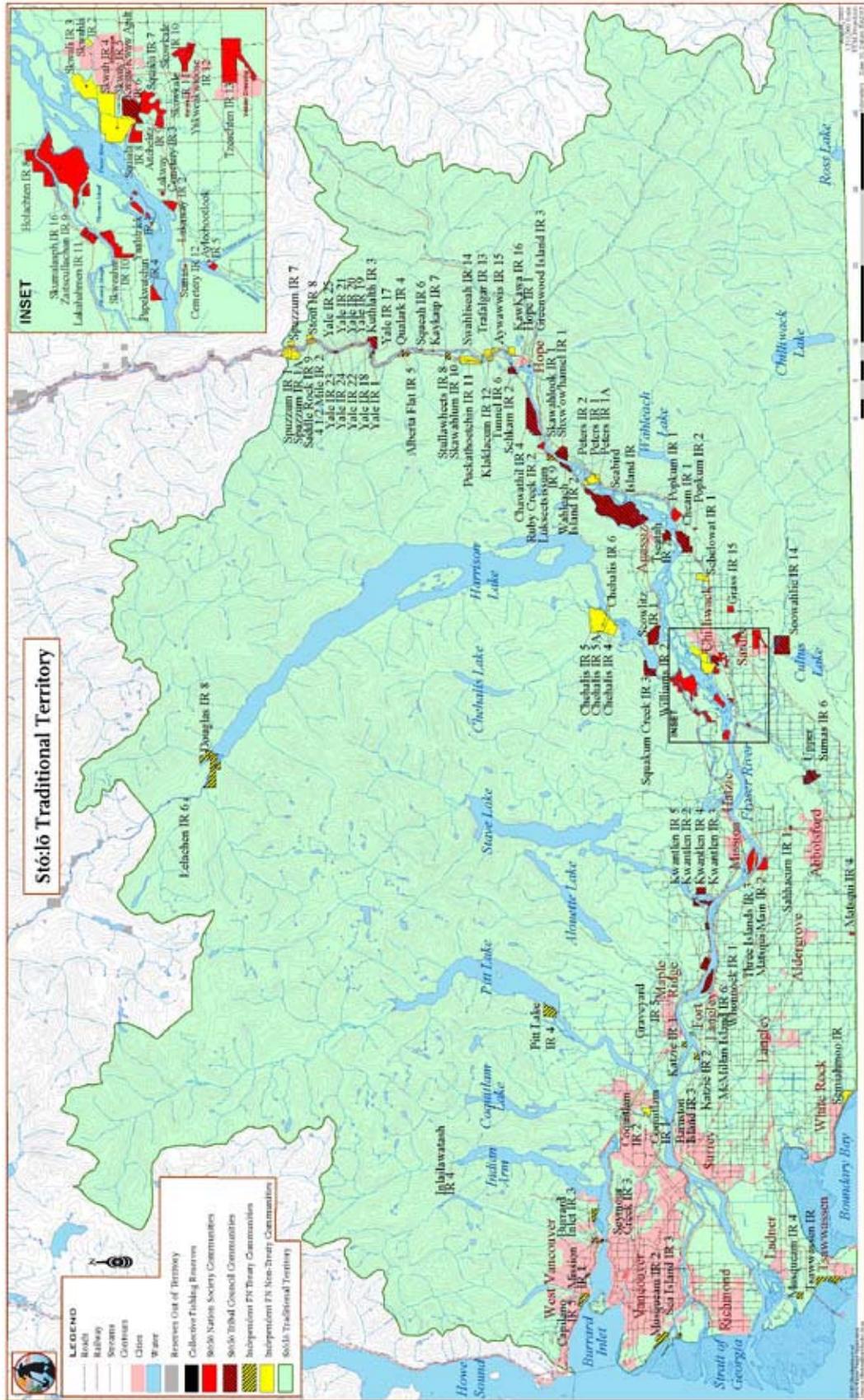
*Option A* - if there are *existing collections* from the same site(s), then the newly collected artifacts will be incorporate with those existing collections at the associated repository (e.g., SFU, UBC, RBCM), so long as the repository is provincially recognized, meets national curatorial standards, and agrees to maintain the artifacts on behalf of and in trust for the Stó:lō and other associated First Nations. If no such collections exist, then the following two options apply -

*Option B* – if found to be agreeable to all other involved First Nations parties, then the collected artifacts will be curated at the *Stó:lō Material Culture Repository*. The permit holder will facilitate necessary discussions between all interested First Nations parties on a site-specific basis (relative to the associated areas of interest) and the provincial 'Archaeology Branch' with regards to the implementation of these options. If unanimous agreement on this option cannot be reached between the interested First Nations parties, then the following option (C) will be implemented.

*Option C* - collected artifacts may be curated at the *Royal British Columbia Museum* (RBCM), University of British Columbia – Laboratory of Archaeology, Simon Fraser University Archaeological Museum, or other acceptable repository (on an 'in trust' basis for interested First Nations parties).

### **9.2 Stó:lō Material Culture Repository**

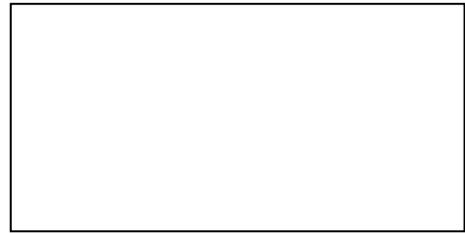
Refer to the *STÓ:LŌ MATERIAL CULTURE REPOSITORY OPERATING POLICY AND PROCEDURES MANUAL* (see Appendix III) for procedures and protocols associated with the curation of heritage artifacts at the Stó:lō Material Culture Repository.



**Appendix I - Stó:lō Heritage Investigation Permit  
Application Form**

# Stó:lō Research & Resource Mgmt. Centre

Bldg. #1 - 7201 Vedder Road, Chilliwack, B.C. V2R 4G5  
 Tel: 604-858-3366 Fax: 604-824-5124



## HERITAGE INVESTIGATION PERMIT APPLICATION

Permit No. (to be assigned)	
Application Submission Date:	
Project Proponent:	
Chief Investigator / Company:	
Project Name:	
Project Location:	
<i>Note: \$100.00 Permit Processing Fee required with submission (please submit a check or money order payable to Stó:lō Nation with your permit application)</i>	

### Type of Heritage Project: (check appropriate boxes)

Heritage Overview Assessment	<input type="checkbox"/>
Heritage Site Impact Assessment	<input type="checkbox"/>
Heritage-related Research Project (non-resource management)	<input type="checkbox"/>

### Nature of Investigation: (check appropriate box)

Residential property development	<input type="checkbox"/>	Mining-related development	<input type="checkbox"/>
Industrial property development	<input type="checkbox"/>	Other (specify):	
Transportation-related development	<input type="checkbox"/>		
Forestry-related development	<input type="checkbox"/>		

### Estimated Project Timeframe:

Start Date: Day/Mo./Yr.	End Date: Day/Mo./Yr.
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Will you be interviewing Stó:lō individuals in the course of this research?

Yes: <input type="checkbox"/>	No: <input type="checkbox"/>
-------------------------------	------------------------------

### Other Permits obtained for this Project:

1. First Nations:	
2. Provincial:	
3. Federal:	

(Please Attach Copies with the Application)

## STÓ:LŌ HERITAGE INVESTIGATION PERMIT APPLICATION

**Project description:** (please please attach provincial HCA permit application, including detailed project description, objectives, methodology; or otherwise, provide this information in the space below; use additional pages if required.)


**Identified Curatorial Facility:**

--

**Acceptance of Permit Conditions:** As chief investigator for this project, I certify that I understand and hereby agree to abide by policies outlined in the Stó:lō Heritage Policy Manual (2003) and the specific permit conditions associated with this Stó:lō Heritage Investigation Permit:

**Chief Investigator:**

Name:

Title:

Date:

(Day/Month/Year)

Chief Investigator - Signature

**Permitting Authority Approval:**

Name:

Title:

Date:

(Day/Month/Year)

Permitting Signatory – Signature

## Stó:lō Heritage Investigation Permit - Terms and Conditions:

1. The permit holder is responsible for ensuring that all staff working on this project are familiar with the Stó:lō Heritage Policy Manual (a copy of this document will be provided upon request).
2. The permit holder will make a concerted effort to hire at least one Stó:lō community member (with an appropriate level of experience and training) to assist in conducting this project.
3. In the event that human remains are identified at any time during the course of this project, the permit holder must immediately cease and stabilize any disturbance of the remains, inform the Senior Archaeologist at the Stó:lō Research & Resource Mgmt. Centre (SRRMC) – representing the Stó:lō Nation & Tribal Council - of the nature and location of the remains, and implement any instructions provided by these individuals regarding the treatment of the remains.
4. *Prior* to the production of the final report, the permit holder will provide the Senior Archaeologist at the SRRMC an opportunity to review and comment on proposed management recommendations relating to any cultural heritage sites identified during the course of this project.
5. Implementation and inclusion of editorial comments made by Stó:lō Nation, Stó:lō Tribal Council, and/or SRRMC representatives with regard to management recommendations and/or any other portion of the project report will be negotiated between the permit holder and the Senior Archaeologist at SRRMC, *prior* to report finalization.
6. The permit holder shall provide the Senior Archaeologist at the SRRMC with *one* copy of the final report (*including the Stó:lō Heritage Permit number on the cover*) for this project, *prior* to the expiration of this permit. All final reports are expected to meet or exceed the reporting standards developed by the provincial Archaeology Branch. In the event that provincial reporting standards and/or guidelines are not applicable to this project, the permit holder is responsible for developing such standards/guidelines in consultation with the Senior Archaeologist at the SRRMC.
7. The permit holder shall provide the Senior Archaeologist at the SRRMC one copy of any updated or newly recorded British Columbia Archaeological Site Inventory Form(s) resultant from the project. Site forms should be submitted with the final report (both as hard copy and electronic files).
8. Any application for extension of this permit must be made at least 30 days prior to the permit expiry date.
9. Reasonable amendments to this permit may be requested in writing on an ‘as needed’ basis.
10. A representative(s) of the Stó:lō Nation, Stó:lō Tribal Council, and/or the SRRMC may at any time inspect any project being conducted under this permit.
11. The permit holder shall provide the Senior Archaeologist at the SRRMC with one completed copy of the *Heritage Investigation Project Summary Form* upon submission of the final report.
12. Any project-related disturbance(s) of archaeological sites / project area must be mitigated (i.e., returned to their pre-existing state) upon completion of the project.
13. Failure to comply with any of the above permit conditions may effect future permit eligibility.

Other: (as may be specified upon review of application)

- *Temelh* – red ochre ‘paint’ – may be required to be worn by all participants in archaeological excavations, as deemed necessary by Stó:lō cultural advisors representing the Stó:lō Nation and/or Stó:lō Tribal Council.

## **Appendix II - Stó:lō Heritage Investigation Permit**



# STÓ:LŌ



## HERITAGE INVESTIGATION PERMIT

No. 2003-00

**Permittee:** (name)

**Project:** (title)

**Permit Issuance/Expiry Dates:** (date) 2003/04

### **Stó:lō Heritage Investigation Permit - Terms and Conditions:**

1. The permit holder is responsible for ensuring that all staff working on this project are familiar with the Stó:lō Heritage Policy Manual (a copy of this document will be provided upon request).
2. The permit holder will make a concerted effort to hire at least one Stó:lō community member (with an appropriate level of experience and training) to assist in conducting this project.
3. In the event that human remains are identified at any time during the course of this project, the permit holder must immediately cease and stabilize any disturbance of the remains, inform the Senior Archaeologist at the Stó:lō Research & Resource Mgmt. Centre (SRRMC) – representing the Stó:lō Nation & Tribal Council - of the nature and location of the remains, and implement any instructions provided by these individuals regarding the treatment of the remains.
4. *Prior* to the production of the final report, the permit holder will provide the Senior Archaeologist at the SRRMC an opportunity to review and comment on proposed management recommendations relating to any cultural heritage sites identified during the course of this project.
5. Implementation and inclusion of editorial comments made by Stó:lō Nation, Stó:lō Tribal Council, and/or SRRMC representatives with regard to management recommendations and/or any other portion of the project report will be negotiated between the permit holder and the Senior Archaeologist at SRRMC, *prior* to report finalization.
6. The permit holder shall provide the Senior Archaeologist at the SRRMC with *one* copy of the final report (*including the Stó:lō Heritage Permit number on the cover*) for this project, *prior* to the expiration of this permit. All final reports are expected to meet or exceed the reporting standards developed by the provincial Archaeology Branch. In the event that provincial reporting standards and/or guidelines are not applicable to this project, the permit holder is responsible for developing such standards/guidelines in consultation with the Senior Archaeologist at the SRRMC.
7. The permit holder shall provide the Senior Archaeologist at the SRRMC one copy of any updated or newly recorded British Columbia Archaeological Site Inventory Form(s) resultant from the project. Site forms should be submitted with the final report (both as hard copy and electronic files).
8. Any application for extension of this permit must be made at least 30 days prior to the permit expiry date.
9. Reasonable amendments to this permit may be requested in writing on an ‘as needed’ basis.
10. A representative(s) of the Stó:lō Nation, Stó:lō Tribal Council, and/or the SRRMC may at any time inspect any project being conducted under this permit.
11. The permit holder shall provide the Senior Archaeologist at the SRRMC with one completed copy of the *Heritage Investigation Project Summary Form* upon submission of the final report.
12. Any project-related disturbance(s) of archaeological sites / project area must be mitigated (i.e., returned to their pre-existing state) upon completion of the project.
13. Failure to comply with any of the above permit conditions may effect future permit eligibility.

Other: (as may be defined)

## **Appendix III - Heritage Investigation Project Summary Form**



- Site form(s) submitted with final report? Yes \_\_\_ No \_\_\_ (please check the appropriate blank)

**Revisited / Revised Archaeological Sites:**

<b>Borden Site Designation</b>	<b>Site Type</b>
(provide additional sheet if necessary)	

- Site form(s) submitted with final report? Yes \_\_\_ No \_\_\_ (please check the appropriate blank)

**New radiocarbon dates obtained during this project?** \_\_\_ Yes \_\_\_ No (if *yes*, complete the following table):

**New Radiocarbon Dates:** (list newly dated sites)

<b>Borden Site Designation</b>	<b>Radiocarbon Lab</b>	<b>Radiocarbon Date(s) / Sample Number(s)</b>
(provide additional sheet if necessary)		

- Radiocarbon date analysis form(s) / date(s) submitted with final report or site form(s)?  
Yes \_\_\_ No \_\_\_ (please check the appropriate blank)

**Newly Recorded Traditional Use / Other Types of Heritage Sites:**

<b>Site Designation</b>	<b>Site Type</b>
(provide additional sheet if necessary)	

- Site form(s) submitted with final report? Yes \_\_\_ No \_\_\_ (please check the appropriate blank)

**Revisited / Revised Traditional Use / Other Types of Heritage Sites:**

<b>Site Designation</b>	<b>Site Type</b>
(provide additional sheet if necessary)	

- Site form(s) submitted with final report? Yes \_\_\_ No \_\_\_ (please check the appropriate blank)



## FOOTNOTES

<sup>1</sup> Into the chaotic world of the distant past, the time of *sxwóxwiyám*, came *Xexá:ls*, the transformers – the three sons and one daughter of Red Headed Woodpecker and Black Bear, who lived in the mountains at the head of Harrison Lake. Black Bear’s jealous second wife, Grizzly Bear, killed Red Headed Woodpecker. The four children – all black bears – left their widowed father and began the process of making the world right through transformations. First, they journeyed down the Harrison River to its confluence with the region's main *stó:lō* (river), now called the Fraser. From there, *Xexá:ls* journeyed upriver to the sunrise and then, ascending, continued westward through the sky to the sunset. Once reaching the sunset, they returned back upriver to the sunrise and were never seen again.

During their travels, *Xexá:ls* (referred to as ‘*Xá:ls*’ when acting as independent beings) performed many transformations. They turned people, often those who acted wrongly, to stone. They rewarded the generosity of others by transforming them into valuable local resources (including the red cedar tree, the sturgeon and the beaver), many of which are the ancestors of the *Stó:lō* people.

In addition to the stories of *Xexá:ls*, other ancient histories tell of *Tel Swayel* (‘Sky-born’ people) who fell from the sky. These first people provide the ancestral root for many *Stó:lō* communities, especially in the down-river area. Like *Xexá:ls*, *Tel Swayel* carried special knowledge and caused transformations which brought order to the world.

Many of the rivers, sloughs, and mountains in *S’ólh T’éméxw* were created or transformed by *Xexá:ls* or *Tel Swayel*. They fixed those people and animals that they chose not to transform into permanent forms, making them no longer mutable. These transformations thus fixed the world and established the present landscape. The rocks and other objects transformed by *Xexá:ls* and *Tel Swayel*, along with their associated *sxwóxwiyám*, bear witness to the unique and long-standing relationship between the *Stó:lō* and the land and resources in *Stó:lō* Territory.

Ancestral / Transformation species and ‘natural’ resources include, but are not limited to:

Land Animals	Fish / Aquatic Mammals	Birds	Plants
Badger	Coho Salmon	Crane	Western redcedar
Beaver	Dog Salmon	Eagle	Bulrush / Cat-tail
Black Bear	Eulachon	Hell Diver	Iris
Black Bear (w/ white spot)	Humpback Salmon	Humming Bird	
Deer	Octopus	King Fisher	
Grizzly Bear	Otter	Loon	
Marten	Salamander	Raven	
Mink	Seals	Red-Headed Woodpecker	
Mountain Goat	Sockeye Salmon	Sandhill Crane	
Muskrat	Steelhead	Sawbill Duck	
Raccoon	Sturgeon	Seagull	
Wolf	Sturgeon Eggs	Cormorant	
Wooly Dog	Sucker Fish	Stellar’s Jay	
	Whale	Swan (white)	
		White Owl	
		Wren	

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ii “*Stl’álegem*” is the word the Old People use to categorize certain spiritual beings inhabiting parts of *S’ólh Téméxw*. These beings’ spiritual potency affords them a significant place in *Stó:lō* culture, yet they are difficult to describe or explain to people raised outside of the culture. Metaphors of “monsters” and translations of *stl’álegem* as “supernatural creatures” fall short of conveying the full meaning of the word and carry a western perspective that robs “*stl’álegem*” of its *Halq’eméylem* essence. Likewise, the distinction western society makes between “real” and “unreal” is not applicable in categorizing *stl’álegem*: some spiritual beings, such as the hairy giant *sásq’ets* (sasquatch), the *s’ó:lmexw* (water babies) who live at the bottoms of certain lakes and deep spots in rivers, the *mimestiyexw* (little people) who inhabit various regions of *S’ólh Téméxw* and assist spirit dancers, and the majestic *shxwexwó:s* (thunderbird) whose flapping wings make thunder, whose blinking eyes make lightning, and whose urine is rain, are all thought to be just as real as bears, chipmunks and sturgeon, and are not considered *stl’álegem*.

Perhaps the best way of conveying what a *stl’álegem* is simply to identify them by name and then describe how they are referred to within *sxwó:yxwiyám* and *sqwelqwel* (oral histories). The Old Ones speak of at least five different types or kinds of *stl’álegem*: *Sí:lhqey*, the two-headed serpent; *St’qoya*, the frightening glowing red eyes sometimes seen at night; *Ápel*, the large maggot who inhabits the rock bluffs and deep bays above and in the southeast corner of Cultus Lake; and *T’litego Spá:th*, the underwater black bear who lives in the waters of the Fraser Canyon near Lady Franklin Rock. An encounter with any one of these creatures can be dangerous, holding the potential for mixed outcomes. *Stó:lō* therefore regard places inhabited by *stl’álegem* as *xá:xa* (spiritually potent;  $\cong$  taboo). Since many current *Stó:lō* activities – hunting, ritualistic spiritual swimming, and “leaving our things” – lead people to visit places where *stl’álegem* reside, it is important to know their locations and to follow proper protocol. Those who have been taught how to act appropriately, such as *shxwlá:m* (Indian doctors), can attain spirit power by showing respect to *stl’álegem*. For instance, rather than turning and running upon seeing a *stl’álegem* – a typical reaction of someone not prepared for the encounter – one should face it and slowly back away until the creature is out of sight. Another teaching specifies that a person should pluck hair from their head and blow it towards the *stl’álegem*. Failure to follow these or other appropriate, sacred teachings can lead to serious consequences. Common reactions to mild, unintentional *stl’álegem* encounters are often described as “causing the hair to rise on the back of your neck” or producing a feeling that an unseen presence is near. Those who are warned away and yet knowingly trespass into a *stl’álegem* site may suffer *xó:lí:s* (to twist up and die). Children are particularly prone to this condition. Those who do not immediately die require the treatment of a *shxwlá:m* to relieve their sickness.

iii The *sxwó:yxwey* mask, dance, regalia and songs are integral aspects of traditional culture within the contemporary *Stó:lō* communities. Taken together, the *sxwó:yxwey* serves primarily as a “cleansing instrument” at significant events such as naming, wedding and funeral ceremonies. Though fulfilling an important function among all *Stó:lō*, the *sxwó:yxwey* is “carried” only in those families who can trace ancestry to its origin along maternal lines. Women, who own the masks, regalia and songs, privilege certain men in their families with the right of performing the *sxwó:yxwey* dance. Women sometimes wear *sxwó:yxwey* regalia, as well as dance. Today, only women are permitted to sing the accompanying songs.

The natural elements of air and water (associated with many *Stó:lō* healing rites and spirit power stories) are closely connected to *sxwó:yxwey* origins. At *Xwméthkwiye*m (Musqueam), oral traditions explain that the *sxwó:yxwey* (mask and rattle) came from the sky, dropped by *Chíchelh*

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*Siyá:m* (the “High *Siyá:m*” or Creator) at the feet of one of their sky-born ancestors. Stories from other *Halq'eméylem* communities where the *sxwó:yxwey* is present (such as at *Sq'éwlets* at the mouth of the Harrison River), describe the original mask as having been fished from the water.

All *sxwó:yxwey* stories share elements of the one associated with *Q'áwq'ewem* (Kawkawa Lake) and *Iwówes*, near Hope, BC, as told by Mrs. Bob Joe in 1949:

Long ago a man determined to commit suicide because some disease was marring his face. He wandered away to Kawkawa Lake near Hope and, seeing some coho salmon in the water, caught one and cooked it. While he was gazing at the cooked fish, his nose began to twitch and, presently, one tiny frog after another leapt from it into the salmon. Greatly depressed, he climbed a neighbouring cliff and leapt into the water, but as he sank below the surface his feet touched a board and he sighted a house. Its inmates, who had heard his descent, lead him inside, where many sick people were lying on the ground and a voice said, “the stranger perhaps can heal them.” He looked at the sufferers and, noticing spittle on this one’s arm, that one’s shoulder and that one’s back – wherever in fact they were feeling pain – he removed it with a stick and healed them, for he now possessed great medicine-power. Then someone who was wearing a masked-dance costume said to him: “I will guide you home. There is a passage from here to the Fraser River.” So his guide conducted him to his home and disappeared in the water again.

When the man entered his house, he said to his sister: “throw my fishing line as far out into the lake as you can. Don’t be terrified by what it catches.” The woman threw out the fishing line and drew in the masked-dance costume that the guide had worn. Her brother permitted her to keep it and later, when she married a Hope Indian, she took it to Hope. One of her daughters married an Indian of Musqueam, and a descendent married a Cowichan Indian. That is why the masked dance has established itself in those places. The costume consisted of a mask of cedar and leggings made either from young goatskin or from the skin of the white swan after removal of the larger feathers.

Assuming 20 years between generations, the origin of the first *sxwó:yxwey* can be traced through the family lineage of those “carrying” the mask back to around 1780. Coupled with this, other versions of the *sxwó:yxwey* story describe the “disease” as “sores” or “leprosy” similar to and more than likely referring to the spots, lesions and blisters of smallpox (*variola major*), which devastated the population of *S’ólh Téméxw* in 1782. While the actual *sxwó:yxwey* mask and regalia appear to be innovations from the contact era, they emerged at least a decade before the first European arrived at the mouth of the Fraser River. Moreover, the associated healing significance and connection to status are ancient – as the Old People say, “thousands of years old”.

<sup>iv</sup> *Material Culture* sites commonly found in *S’ólh Téméxw* include, but are not limited to:

- house features (e.g., *sqémél*; *s’iltexwáwtxw*; European-style frame houses)
- drawings / paintings (e.g., pictographs; ledger sketches)
- carvings (e.g., petroglyphs; arborglyphs; sculptures)
- culturally modified trees (e.g., bark-stripped trees; logged tree stumps; felled tree sections; trees with test holes; planked trees;

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- *lithic* (“stone” tool or debris) scatters
  - cooking / food processing features (e.g., roasting pits / trenches)
  - storage features (e.g., cache pits)
  - earthworks (e.g., mounds, embankments)
  - baskets and basketry remains
  - glass beads
  - containers (tin cans, glass jars, wooden bowls)

Material Culture site types unique to or generally uncommon outside of *S'ólh T'éméxw* (as considered the Coast Salish culture area of the Southern Northwest Coast) are:

- earthen burial mounds
- stone burial cairns
- rock wall alignments (fortifications)

Material Culture sites in *S'ólh T'éméxw* can be generally classified as either:

- pre-contact period sites (pre-1782)
- post-contact period sites (post-1782)