

S'ÓLH TÉMÉXW USE PLAN POLICY



Artist: Stan Greene

S'ólh téméxw te íkw'elò. Xyólhmet te mekw' stám ít kwelát.
(This is our land. We have to take care of everything that belongs to us.)



People Of the River Referrals Office

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1. FOREWARD

Stó:lō title and rights exist. We maintain and express our title and rights within the ever-changing world of which we are a part. This policy is a living document that reflects our views on the use of our land and resources by our neighbours, through the processes of consultation and accommodation. The policies presented in this document are subject to periodic reconsideration and revision. This policy is without prejudice to Stó:lō title and rights.

2. PREAMBLE

We, as Stó:lō, declare our aboriginal title and rights to S'ólh Téméxw (Our Land; Our World). The historic and on-going influx of as many as 50,000 Xwelítem (in-migrating people without land title) per year into S'ólh Téméxw has profoundly impacted our heritage. Since our first contact with smallpox in the late 1700s, Xwelítem society has consistently acted 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 Xwelítem society's failure to understand and respect our way of life, our actions and beliefs, our belongings, and Stó:lō as a people with a unique heritage. We must protect our title and rights and ensure the preservation of S'ólh Téméxw for our Tómiyeqw (past and future generations).

3. PURPOSE OF THE S'ÓLH TÉMÉXW USE PLAN

The term S'ólh Téméxw represents a Stó:lō-based set of relationships with the land. The S'ólh Téméxw Use Plan (STUP) aims to bring visibility and recognition to this set of relationships by using a single picture to identify areas on the landscape that are of cultural significance to Stó:lō and require protection. The intention is that this single picture will permit economic development to proceed in a way that minimizes the risk of impacting these significant cultural areas. The STUP therefore serves as a high-level strategic planning tool that informs and balances the land use interests and needs of Stó:lō and others ranging from economic development to cultural heritage and environmental conservation and protection.

4. GUIDING PRINCIPLES

- S'ólh téméxw te íkw'elò. Xyólhmet te mekw' stám ít kwelát. (This is our land. We have to take care of everything that belongs to us).
- Our Snoweyelh (Stó:lō laws of the land) govern our relationships with our sxoxomes (gifts of the creator), our land and resources, and everything that belongs to us.

- Our **Sxwōxwiyám**, our **Sqwélqwel** and our **Shxwelí** have connected us to **S’ólh Téméxw** since Time Immemorial.
- It is with **Lets’emó:t**, that we work together to protect our **Sxoxomes** including all the resources from the water, the land, and the mountains.
- **Xaxastexw te mekw’ stam** (Respect all things).
- **Xólhmet et mekw’ stam s’i:wes te selsila:lh chet** (Take care of everything our great grandparents taught [showed] us) / **Haqles chexw xwelmi:ay staxwelh** (Remember the future generations).
- **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. DEFINITIONS

Lets’emó:t means “one mind; one heart.”

Shxwelí means the “life force” or “spirit” connecting all things, including plants, air, earth, water, animals, and people within **S’ólh Téméxw**.

Sqwélqwel means “news” and includes oral narratives of personal histories.

Snoweyelh means “laws of the land.”

S’ólh Téméxw means “our world; our land.”

Stó:lō means “River; River of Rivers” or “People of the River; Tribe of Tribes.”

Sxexó:mes means “all our gifts; gifts of the creator.”

Sxwōxwiyám means narratives describing the distant past “when the world was out of balance, and not quite right, as well as the actions of the **Xexá:ls** (the Transformers)” accounting for the origins and connections between **Stó:lō**, **shxwelí**, and **sxexó:mes**.

Tómiyeqw means all generations from great-great-great-great-grandparent to great-great-great-great-grandchild, expressing the relationship connecting people seven generations past with those seven generations in the future, and establishing a connection between the past and future residing in those **Stó:lō** living today.

Xwelítem literally translates as 'hungry people' describing the condition of some of the first non-aboriginal immigrants into S'ólh T'éméxw (during the 1858 Gold Rush) who lacked access to the resources and food needed to ensure their survival. In later times, Stó:lō used this term to describe the seemingly insatiable appetite of Colonial-period immigrants in the consumption of the land and resources of S'ólh T'éméxw. This term is currently applied to those in-migrating (or in-migrated) people who lack land title supported by spiritual / ancestral / historical connections to S'ólh T'éméxw.

6. CURRENT VERSION AND CONTINUAL DEVELOPMENT: THE S'ÓLH TÉMÉXW USE PLAN AS A “LIVING PLAN”

The STUP is a “living” land use plan and, as such, provides a stable basis for land use planning and decision-making processes while also evolving in response to new data sources, future research, and ongoing engagement with both Stó:lō and non-Stó:lō individuals and organizations.

The STUP consists of a map, underlying spatial datasets, and a policy document, all of which are available to the public through the Stó:lō Connect web portal. The spatial datasets are updated regularly and are available for download as live, current versions. The map has been through a number of iterations and is currently at Version 11, as shown in Figure 1. The policy document is currently at Version 1.1. Both the map and policy document may be updated in the future.

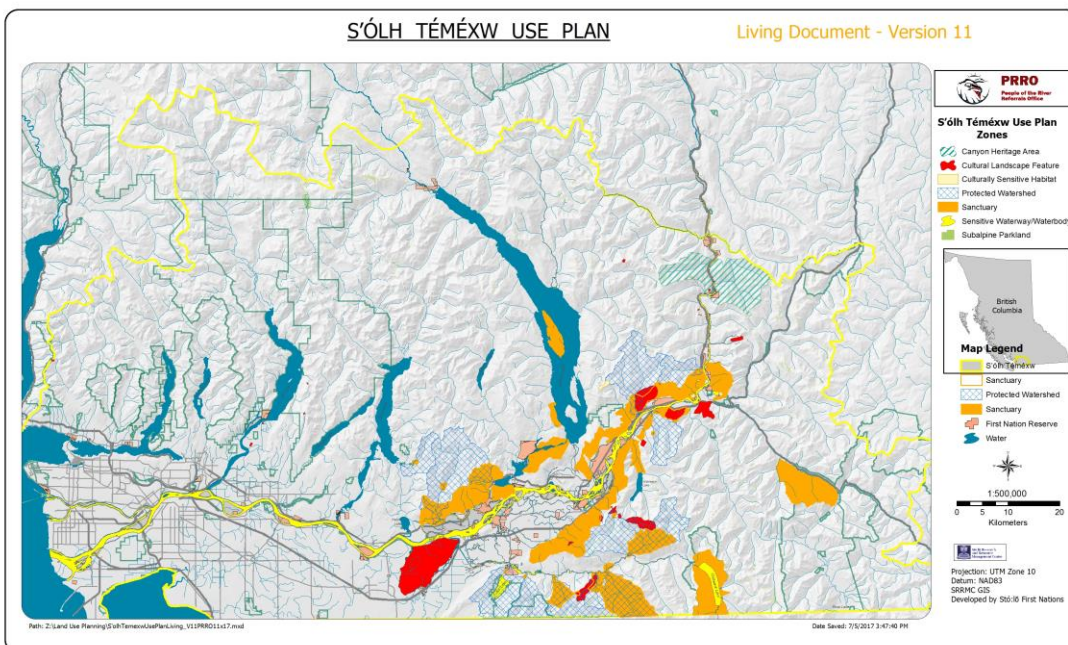


Figure 1. Version 11 of the STUP map.

7. APPLICATION OF THE S'ÓLH TÉMÉXW USE PLAN

Although Stó:lō traditional territory extends into the United States, the geographic area represented by the STUP is delimited by the International Boundary in order to reflect the Canadian-specific nature of the treaty process within which the STUP was developed. The STUP map in Figure 1 shows the full extent of Stó:lō traditional territory in British Columbia. The STUP is currently being used as an aspect of Stó:lō involvement in broad-scale resource management and development planning throughout S'ólh Téméxw in the following areas of application:

- Referral Review informing the Consultation and Accommodation processes;
- Cultural Heritage Overview and Impact Assessment processes; and
- High-level strategic planning of land and resource use.

These applications actively inform the development of high-level government-to-government relations between the Province of British Columbia (mainly) and First Nations regarding land and resource use off-reserve and off- potential treaty settlement land throughout S'ólh Téméxw. The STUP, therefore, serves as a mechanism for pre-treaty inter-governmental relationship building around land and resource management, and shared decision-making.

8. IDENTIFYING THE S'ÓLH TÉMÉXW USE PLAN ZONES: A STÓ:LŌ PERSPECTIVE

As the STUP is a contemporary expression of a uniquely Stó:lō-based set of relationships with the land, all traces of federal, provincial, and local government jurisdiction are absent from the map. For ease of reference, the location and extent of the Indian Reserves associated with each Stó:lō band are displayed on the map. Landforms and man-made features, such as canals, are also shown on the map to facilitate the identification of areas within S'ólh Téméxw. The visualization of the landforms has been enhanced using a hill-shading option in the Geographic Information System (GIS) software to give them a three-dimensional appearance on the map.

Informed by the Stó:lō Heritage Policy and its underlying cultural heritage dataset, seven STUP Zones were defined and identified spatially on the map. These STUP Zones represent the areas of S'ólh Téméxw that are most important to Stó:lō in terms of their cultural heritage. The seven STUP Zones, and their associated conditions, are summarized in Table 1.

STUP ZONE	CONDITIONS
Cultural Landscape Feature	Preserve surface integrity and appearance.
Culturally Sensitive Habitat	Protect the terrestrial habitat of culturally-recognised beings.
Sensitive Waterway / Waterbody	Protect the aquatic habitat of culturally-recognised beings.
Sanctuary	Protect the water quality, the privacy, and the visual/acoustic/olfactory environment required for spiritual practice areas.
Protected Watershed	Ensure that the riverbed structure and the quality, clarity, and flow of the water remain suitable for spiritual practices downstream.
Canyon Heritage Area	Reserved for traditional Stó:lō uses.
Subalpine Parkland	Ensure sensitive areas within this ecosystem remain undisturbed. No motorized vehicles.

Table 1. A summary of the seven STUP Zones and their associated conditions.

Detailed descriptions of each STUP Zone and its associated conditions are presented in subsections 8.1 to 8.7.

8.1 Cultural Landscape Feature

The Cultural Landscape Feature Zone represents terrestrial sites on the landscape that are integral to Stó:lō worldview and establish their unique relationship with the land and resources of their traditional territory. These sites, described in Stó:lō narratives in relation to Transformation Stories and the Flood Story, comprise individual rocks and features, such as mountains, that are viewed as living parts of the landscape that must be treated with respect.

Zone Conditions:

Activities proposed within the Cultural Landscape Feature Zone must be assessed for their potential impacts on:

- Surface integrity, with an understanding that surface activities that cause superficial damage may be permissible whereas sub-surface activities that cause internal damage to these sites will not be tolerated; and
- Appearance, in relation to sites on the landscape that are identifiable from a distance making their form a crucial aspect of their cultural significance.

8.2 Culturally Sensitive Habitat

The Culturally Sensitive Habitat Zone represents terrestrial sites on the landscape that are used by culturally-recognized beings. An example of a Culturally Sensitive Habitat is the set of trails used by stl'áleqem (spiritual beings) to move from one area of S'ólh Téméxw to another.

Interviews with Stó:lō community members (Schaepe et al 2003), revealed a belief that culturally-recognised beings may move or cease to exist if their habitat becomes sufficiently degraded and their life force may disappear. Within Stó:lō worldview, everything has a life force which needs to be strong and connected in order to support individual and community health. Therefore, degraded habitats can lead to diminished health through the breakdown of the life force associated with the culturally-recognised beings that inhabit these terrestrial areas on the landscape.

Zone Conditions:

Activities proposed within the Culturally Sensitive Habitat Zone must be assessed for their potential impacts on:

- The terrestrial habitat of culturally-recognised beings.

8.3 Sensitive Waterway / Waterbody

Over the past several decades, Stó:lō community members have observed a substantial decline in water quality. The Sensitive Waterway / Waterbody Zone was created in response to this reduction in water quality.

A primary concern in the Sensitive Waterway / Waterbody Zone is how a decrease in water quality may affect the aquatic habitat of culturally-recognised beings, such as stl'áleqem and s'ó:lmexw, that live in the bodies of water throughout S'ólh Téméxw. Interviews from the Sumas Energy 2 Impact Study, revealed a belief among community members that culturally-recognised beings may move or cease to exist if their habitat becomes sufficiently degraded and their life force may disappear. Within Stó:lō worldview, everything has a life force which needs to be strong and connected in order to support individual and community health. Therefore, poor water quality can lead to diminished health through the breakdown of the life force associated with the culturally-recognised beings that inhabit the waterways within S'ólh Téméxw.

Zone Conditions:

Activities proposed within the Sensitive Waterway/Waterbody Zone must be assessed for their potential impacts on:

- The aquatic habitat of culturally-recognised beings.

8.4 Sanctuary

The Sanctuary Zone represents areas of the landscape that support Stó:lō spiritual/religious activities. These activities, which include fasting, bathing, and the storage of possessions, require a pristine and private environment.

Zone Conditions:

Activities proposed within the Sanctuary Zone must be assessed for their potential impacts on:

- Water quality, in the channels and drainages that sustain spiritual bathing;
- Viewscapes, the visual landscape defined from the vantage point of where the spiritual activity is carried out;
- Soundscapes, the acoustic environment necessary for the practice of spiritual activities;
- Scentscapes, the olfactory environment necessary for the practice of spiritual activities; and
- Privacy.

8.5 Protected Watershed

The water-based spiritual activities carried out within the Sanctuary Zone have a critical dependence on the water that comes from watersheds which lie outside, but feed into, the Sanctuary Zone. The Protected Watershed Zone has been created to ensure that these watersheds are used in ways that protect the quality of the aquatic environments that they feed into further downstream in the Sanctuary Zone.

Zone Conditions:

Activities proposed within the Protected Watershed Zone must be assessed for their potential impacts on:

- Water quality, required for spiritual bathing;
- Water clarity, required for spiritual bathing;
- Water flow, in relation to the energy derived from bathing pools; and
- Riverbed structure, including indirect impacts on site access and use.

8.6 Canyon Heritage Area

The Canyon Heritage Area Zone encompasses the Fraser Canyon and its surroundings. It is delineated by Siwash Creek watershed and Sawmill Creek watershed. The Canyon Heritage Area Zone is of great significance to Stó:lō due to its density of heritage resources and the variety of traditional activities it supports. Although many of the sites and activities are focussed in and around the Fraser River, the entire landscape associated with the Canyon Heritage Area Zone is important to Stó:lō. Elements of Stó:lō cultural heritage represented by the Canyon Heritage Area Zone include:

- Sites
 - Cemeteries
 - Ancestral Remains
 - Ancestral Communities
 - Transformation Sites (At least ten percent of all transformation sites in S'ólh Téméxw are concentrated in the five mile section of the Fraser Canyon)
 - Stl'áleqem Sites
 - Habitat of Spiritually Potent Beings
 - Tunnel Systems (Connecting to other areas within S'ólh Téméxw)
 - Narratives
 - The locations of narratives throughout the landscape that go all the way back to the Flood Story.
 - Placenames

- Contemporary Activities
 - Dry-Rack Fishing: The Fraser Canyon represents a unique area to carry out this activity due to the fact that similar environmental conditions cannot be reliably found elsewhere.
 - Salmon Fishing: The Fraser Canyon supports an incredible salmon population, access to the salmon, and relationships with the salmon. The Stó:lō believe that the Salmon Baby was taken to the Fraser Canyon and is the reason that the salmon return there every year.
- Other Activities Supported by the Canyon Heritage Area Zone, include:
 - Hunting
 - Plant Collecting
 - Resource Gathering
 - Spiritual Use

Fundamental to the importance of the Canyon Heritage Area Zone is the role it plays in ensuring cultural continuity by providing opportunities for inter-generational engagement. Each year children are brought by their extended family to fish camps in the Fraser Canyon and are taught about Stó:lō ways of being by experiencing traditional activities and learning about their culture. The Fraser Canyon is a place where Stó:lō identity is sustained.

The Canyon Heritage Area Zone is highly intolerant to impacts. If the area is disturbed, access to contemporary traditional use sites may be impacted and critical parts of Stó:lō education processes may be lost. Impacts to the river and to the salmon habitat could fundamentally affect the relationship between Stó:lō, the river, and the salmon and, in doing so, erode Stó:lō culture and identity.

Zone Conditions:

All proposed activities in the Canyon Heritage Area Zone must allow for the maintenance of contemporary traditional activities while limiting development, use, or visitation by outsiders. Permissible activities could include Stó:lō-guided ecotourism ventures that bring visitors into the Canyon Heritage Area Zone. Selective logging, outside the visible range of the Fraser Canyon, may also be possible. Activities such as mining would impact the landscape in a way that would be considered intolerable in this Zone. As the Canyon Heritage Area Zone has suffered major impacts from roadways, highways, railways, and transmission lines in the past, adding to that cumulative set of impacts would also be considered intolerable.

8.7 Subalpine Parkland

The Subalpine Parkland Zone represents higher elevations within S'ólh Téméxw where the forested area ends and the meadow ecosystem begins. Sensitive to disturbance, this ecosystem is

highly productive and was heavily used in the past, and sometimes still is today, for activities such as hunting and gathering, camping, and spiritual activities. This ecosystem also represents sensitive mountain goat habitat.

Zone Conditions:

All proposed activities in the Subalpine Parkland Zone must ensure that sensitive areas within this ecosystem remain undisturbed. Recreational uses are the most compatible activity for this Zone. Non-motorized vehicles should be used as much as possible, i.e., no snowmobiles and no quads / all-terrain vehicles.

APPENDIX I: S'ÓLH TÉMÉXW USE PLAN DEVELOPMENT AND TIMELINE

Development of the S'ólh Téméxw Use Plan: An Inter-Stó:lō Collaboration

Underpinning the development of the STUP is a rich foundation of conversations and dialogue around culture and heritage. In the 1990s, Stó:lō Nation was comprised of nineteen member Stó:lō First Nations representing multiple Stó:lō Tribes. Interests of Stó:lō Nation then included discussions on the definition of heritage, the compilation of heritage site datasets, and the recognition of direct community action as an indicator of Stó:lō conservation priorities. There was an ongoing effort to understand Stó:lō cultural foundations and to present them in a contemporary manner. This effort, which involved engagement with community leadership in conjunction with researching several decades of interviews with cultural knowledge holders, ultimately led to the development and approval of the Stó:lō Heritage Policy in 2003. The cultural heritage sites were defined from these processes. From 2003 to 2008, there were additions to these datasets through other cultural use studies and knowledge contributed by community members. Ongoing development of the STUP between 2009 and 2013 built on this foundation and both added to and refined the integration of data from the Stó:lō Heritage Database (SheD), as linked to the Stó:lō Heritage Policy.

Over the course of twenty months during 2008 and 2009, nine meetings were held and a collective table was established that convened at various locations including Stó:lō Nation offices, Stó:lō Tribal Council offices, and Stó:lō Nation Government House. The core framework and preliminary mapping of the STUP was the outcome of this long-term dialogue and collaboration. The development of the STUP was a collaboration initiated, facilitated, and directed by David Schaepe (SRRMC Director / General Manager – People of the River Referrals Office / Stó:lō Xwexwilmexw Treaty Association), with a core project team that included Karen Brady (SRRMC Land Use Planner), Sue Formosa (SRRMC GIS Specialist), Robyn Heaslip (SRRMC Environmental Researcher), Albert ‘Sonny’ McHalsie (SRRMC Cultural Advisor), Otis Jasper (Stó:lō Tribal Council / Soowahlie First Nation), Matt Wealick (Ts’elxwéyeqw Tribe), and Frank Andrew (Stó:lō Tribal Council). Additional support and input was provided by Tyrone McNeil (Stó:lō Tribal Council), Grand Chief Joe Hall (Stó:lō Nation / Stó:lō Xwexwilmexw Treaty Association), Grand Chief Clarence Pennier, Jean Teillet (Pape, Salter, and Teillet), and technical and operational staff from Stó:lō Nation, Stó:lō Tribal Council, Ts’elxwéyeqw Tribe, and the Stó:lō Xwexwilmexw Treaty Association. Since 2009, staff at the SRRMC has continued to refine the STUP spatial data and develop the corresponding policy document with the aim of facilitating its use and operation. Ongoing input continues to be provided by all involved parties. The STUP is currently applied through the People of the River Referrals Office.

APPENDIX II: S'ÓLH TÉMÉXW USE PLAN METHODOLOGICAL DESCRIPTION

Creation of the STUP Map using Geographic Information System Technology

The STUP map was developed within a Geographic Information System (GIS), created and managed by the SRRMC. The GIS contains an extensive collection of Stó:lō cultural heritage data within the SHeD (Stó:lō Heritage Database), linked to a spatial geodatabase, and is designed to facilitate discussions on the topic of heritage management by generating maps that show the geographic location of Stó:lō cultural resources.

The existing cultural heritage information was used to guide the definition of the Cultural Landscape Feature, Culturally Sensitive Habitat, Protected Watershed, Sanctuary, Sensitive Waterway / Waterbody, Canyon Heritage Area, and Subalpine Parkland Zones. The spatial data underpinning the STUP came from a variety of sources across a couple of decades and continues to be enhanced by new information from Stó:lō people.

The spatial data for all of the STUP Zones is housed as feature classes in the geodatabase within the SHeD. The metadata and confirmation of fit with site-specific data is updated twice a year.

External Datasets Reviewed and Used during the Development of the STUP

Included in the inventory below is the source, version, and update information for each dataset that was used to inform the development of the STUP.

Wildlife Dataset

Source:

- Provincial / Combination of Ministries / Provincial Data Warehouse (now DataBC)

Original Datasets Reviewed:

- Deer Management Area (2001): Provided for Chilliwack;
- Critical Goat Winter Range Habitat (2001): Region 2 Surrey – Lower Mainland (MELP);
- Grizzly Study (2000-2001): From Stó:lō Nation Grizzly Bear Traditional Knowledge Study;
- Mountain Beaver (2005): From Wildlife Habitat Areas 2005 dataset;
- Spotted Owl (2005): From Wildlife Habitat Areas 2005 dataset; and
- Feeding Areas for Black-Tailed Deer, Marbled Murrelet, Mountain Goat, NW Moose, Roosevelt Elk, and White-Tailed Deer (2002).

Updates:

- Annual updates are incorporated into the spatial data display from the Provincial Data Warehouse (now DataBC), including Wildlife Management Areas, Ungulate Ranges, and Conservation Lands datasets.

Parks Dataset

Sources:

- Provincial / Provincial Data Warehouse (now DataBC)
- Municipal / Metro Vancouver and the Fraser Valley Regional District (FVRD)
- City / Metro Vancouver and the Fraser Valley Regional District (FVRD)

Original Datasets Reviewed:

- Provincial Parks Data (2007);
- Municipality Parks Data (2007); and
- City Parks Data (2007).

Updates:

- Annual updates are incorporated into the spatial data display.

Crown Lands Dataset

Sources:

- Provincial / Tantalus
- Federal / Federal government direct provision of “Real Properties” (what they call Crown Land) through treaty digitally

Original Datasets Reviewed:

- Provincial Crown Lands Data (2008); and
- Federal Crown Lands Data (2007).

Updates:

The Provincial Crown Lands Data was updated in 2011 from Tantalus. Updates for all lands in the Lower Mainland are now downloaded monthly from ICIS ICF and ICIS Cadastre.

Floodplain Dataset

Source:

- Provincial / Provincial Data Warehouse (now DataBC) / TRIM 2 Data

Original Datasets Reviewed:

- Provincial Floodplain Data (2003).

Updates:

- To date, no updates have been made to the Floodplain dataset.

Agricultural Land Reserve Dataset

Source:

- Provincial / Ministry of Agriculture and Lands / Provincial Data Warehouse (now DataBC)

Original Datasets Reviewed:

- Provincial Agricultural Land Reserve Data (2005).

Updates:

- Annual updates are incorporated into the spatial data display.

Stó:lō Heritage Sites / Archaeological Sites Dataset

Sources:

- Provincial / Archaeology Branch / Remote Access to Archaeological Data (RAAD)
- Stó:lō Nation / Stó:lō Heritage Database (SHeD)

Original Datasets Reviewed:

- Provincial Archaeological Data (1999);
- Stó:lō Archaeological Sites (2005); and
- All other Stó:lō heritage site categories (2005).

Updates:

- Annual updates are incorporated into the spatial data display for both.

Other First Nation Land Use Plans Reviewed during the Development of the STUP

Several First Nation land use plans that were available in 2008 were reviewed during the development of the STUP, including:

- Lil'wat Land Use Plan;
- Xay Temixw Land Use Plan;
- Squamish First Nation Agreement on Land Use Planning;
- St'at'imc Preliminary Draft Land Use Plan; and
- Haida Land Use Vision

This review provided an understanding of how other First Nations categorized their lands in order to highlight and protect areas of cultural significance and ensured that important use plan categories were not overlooked during the development of the STUP.