

# SPUZZUM FIRST NATION



## CULTURAL HERITAGE RESOURCES POLICY

October 2020

*\*\*\*NOTE: This Cultural Heritage Resources Policy is a living document. The Policies, Protocols and Procedures outlined within are based on the best available research findings and traditional knowledge input from our Community Members at the time of writing and are subject to revisions from time to time, based on new research and updated input from our Community Members.*

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# SPUZZUM FIRST NATION CULTURAL HERITAGE RESOURCES POLICY

## 1.0 INTRODUCTORY COMMENTS

This document outlines Spuzzum First Nation's Cultural Heritage Resources Policy. It includes our Nation's philosophy regarding our cultural heritage resources, describes the nature of the cultural heritage sites and resources covered by this Policy, and outlines a process for the identification, protection, preservation, and interpretation of these important resources.

This Policy and our 'Guiding Principles Document' assert and affirm our Nation's position regarding the need for meaningful consultations and inclusion of Spuzzum First Nation representatives in all Projects and studies having potential impacts to our cultural heritage sites and resources, and environment. We respectfully request and require that all government agencies, proponents, developers, consultants and researchers involved with Projects, proposals, resource extraction activities, and/or investigations that could possibly impact Spuzzum First Nation cultural heritage sites or resources familiarize themselves with this Policy and abide by the terms outlined herein.

## 2.0 SPUZZUM FIRST NATION

The Spuzzum First Nation is culturally part of the greater Nlaka'pamux Nation, but we are independent of them. We are a distinct branch of the Nlaka'pamux, commonly referred to historically as the Lower Thompson, Fraser Canyon or Couteau (knife) peoples. In the Nlaka'pamux language we are known as the Utā'mq̓tamux by our upriver cousins (see James Teit 1900:168), whereas in our downriver Utā'mq̓t dialect, we are traditionally known as the Hacamaugh (e.g., see Simon Fraser Journal 1808, in Lamb 1966:97) or Huxamuxw (Annie York, in Gordon Mohs 1985 interviews on file at Coqualeetza Education Training Centre, Chilliwack). Other historic spellings include Hakamaugh or Haukamaugh from early historic records and early maps of the region. Our preferred spelling is Huxamuxw, following Franz Boas' orthography. Our fellow Huxamuxw/Utā'mq̓tamux relatives include Boston Bar, Boothroyd and Kanaka.

The name of our Nation comes from the traditional name of our village at Spuzzum, 'Spô'zê'm', which translates as "flat land" or "open flat" (James Teit, 1900:169). Our other primary villages were historically located at *Ti'kwalus'*, Chapman's Bar IR 10; Skoxwâ'k, Long Tunnel IR 5; and *Tcê'tawe* at Black Canyon, Yelakin IR 4. There is very little flat land along the Fraser River in our Nation's traditional territory. Wherever there is flat land along the River we traditionally maintained year-round villages and throughout the mountainous regions within our territory we established camps for hunting, for gathering berries, and for harvesting nuts, root crops and other resources.

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Our identity and cultural traditions are intricately related to our geography. We are People of the River, the Fraser River, and the surrounding Cascade and Pacific Coastal Mountains. The River is our home, the mountains and mountain valleys our backyard. We have always fished the River and processed its multiple resources through wind-drying, smoking and other means. Accordingly, and have always hunted and gathered numerous resources from the mountains and mountain valleys of the region. We have always been basket makers, canoe makers and traders with the peoples of the Coast and Interior. We identify many special places throughout our traditional territory which we associate with our legends, culture history, traditional resources, and spiritual traditions. Many of these places are marked with pictographs and petroglyphs; others are distinguished by prominent rocks, caves, mountains, creeks, pools, hot springs, or other geographical features.

### 3.0 SPUZZUM FIRST NATION TRADITIONAL TERRITORY

Spuzzum First Nation's Traditional Territory is located in the Lower Fraser Canyon region of British Columbia between Boston Bar and Yale, encompassing both sides of the Fraser River, as well as the adjacent Coastal and Cascade Mountain Ranges and associated watersheds. Spuzzum Traditional Territory is centered at Spuzzum BC extending upriver as far as Tsileuh Creek on the right bank of the Fraser River, 2km north of Black Canyon. The downriver boundary is Sawmill Creek, although we have extended cultural heritage resource interests extending as far south as Yale (see comments below). To the west, Spuzzum Traditional Territory extends to Harrison Lake, including the Clear Creek Hot Springs, as well as the watersheds of Spuzzum and Inkawthia Creeks, Inkawthia Lake, Inkawthia Mountain, Urquhart Mountain, and Spuzzum Mountain. In the past, we travelled to Harrison Lake via Inkawthia Creek south of Mt. Urquhart to Coburn Creek, and via Spuzzum Creek north of Mt. Urquhart to Clear Creek Hot Springs and the Silver River. East of the Fraser River, our Traditional Territory extends deep into the Cascade Mountains including hunting and berrying grounds at the Coquihalla Lakes, encompassing (but not limited to) Saddle Peak, Bombtran Mountain, Gemse Peak, Bighorn Peak, Alpaca Peak, and Guanaco Peak. Key geographical features to the south include the watershed of the Coquihalla River to as far as Coquihalla Canyon Provincial Park, the Othello Tunnels, and the Sunshine Valley. Historically, we utilized areas much further south including hunting grounds and resource sites at Chilliwack Lake, as well as quarry sites within the Nooksack & Skagit River watersheds south of the Canada/USA border.

Our cultural and geographical landscape is well known to us and is part of our cultural identity. We continue to utilize the lands and waters within our Traditional Territory for many purposes: fishing, hunting, gathering, berrying, wood and root harvesting, medicines, including processing sites associated with these resources, as well as for recreation, cultural and spiritual practices, inter-tribal trade relations and for other resource extraction activities. This is where we live. This is our home.

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While there is very little flat land in our traditional territory, our communities have maintained permanent villages along the Fraser River for millennia. Our cultural and spiritual life has traditionally focused on the Fraser River and its resources, notably the various species of salmon and the warm, summer, canyon winds that have allowed us to wind-dry copious amounts of fish to sustain us over the winter months. It has been this way since time immemorial. Equally important, our people have always been renowned hunters, weavers and basket-makers as our homeland has always been rich in wildlife, cedar, berries, roots, nuts, and other resources. The resources of the mountains, creeks and lakes in our territory are well known to us, and many of these places are sacred to us. Mountain goats were especially important to us for the wool they offered, traditionally important to us as robes and a prized trading commodity with our Coast Salish neighbours (who we collectively referred to as 'S'a'tcînko'). Traditionally, we travelled extensively throughout our territory from Harrison Lake to the Coquihalla and south through the Cascade Mountains as far as the Skagit River Valley. Of all Nlaka'pamux peoples, Spuzzum interacted more than any other group with our Coast Salish neighbours with whom we traded extensively, especially the people of Yale, with whom we have always been very close.

### 4.0 SPUZZUM FIRST NATION HERITAGE PHILOSOPHY

Members of Spuzzum First Nation are very concerned about the preservation and protection of Spuzzum culture and cultural heritage resources. Today, one of our biggest concerns is the revival of our indigenous language as well as the repatriation of Spuzzum ancestral remains and associated cultural artifacts.

The people of Spuzzum maintain a community life and cultural heritage based on knowledge and respect of our ancestors and ancestral traditions, a culture based on fishing, hunting, gathering, a variety of cultural and spiritual traditions, and a shared history, all of which are integrally linked to places and resources utilized by our ancestors and by our present-day community members. These places, and the traditional names associated with them, have been passed on from generation to generation and often include rights of land stewardship, spiritual and cultural traditions.

To this day, Spuzzum people maintain many ancient cultural practices and spiritual traditions, many of which are foreign to mainstream society. We continue to practice memorials, sweat-lodge traditions, spiritual burnings, naming ceremonies, spiritual healings, traditional medicines, a belief in ancestral spirits and our indigenous origin legends, most of which are associated with places within our Traditional Territory. Some traditions have been integrated into our culture from our Coast Salish neighbours, such as the practice of smilha, what is commonly referred to as 'winter dancing' or 'spirit dancing' by non-indigenous peoples.

Over the past century, outside developments and the settlement of Spuzzum Traditional Territory have accelerated. In recent decades, there has been an exponential increase in farming and resource extraction activities (e.g., forestry, gravel, placer

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mining), road construction projects, resort and institutional facility developments, parks and recreational developments, commercial, residential, industrial, and other developments.

Spuzzum people maintain a position of sovereign Title & Rights and an inherent interest over the lands, waters and resources within Spuzzum Traditional Territory, consistent with the United Nations Declaration on the Rights of Indigenous Peoples and affirmed in numerous Canadian Superior Court Cases (e.g. Delgamuukw). Unfortunately, the issue of Spuzzum First Nation sovereignty, Title & Rights, and inherent interests over our lands, waters and resources remains unsettled with the governments of Canada, British Columbia, local Municipalities and Regional Districts located within our Traditional Territories.

It is within this context that Spuzzum First Nation has seen the compelling need to develop a comprehensive Cultural Heritage Resources Policy to provide governments, developers and non-indigenous peoples a framework of how to engage in a meaningful way with Spuzzum First Nation representatives and governing institutions regarding resource extraction activities, projects and developments that could impact our cultural heritage sites and resources.

To the people of the Spuzzum First Nation, protection of our cultural heritage resources is an extension of our identity, community life and cultural survival. Moreover, it is our belief that it is impossible to separate matters of cultural, spiritual, and economic significance when it comes to our cultural heritage resources, for example, our fishing and wind-drying sites. At the same time, we acknowledge the reality of non-native interests within our Traditional Territories and the need for a formal Cultural Heritage Resources Policy, and a position statement on Spuzzum cultural heritage sites and resources.

Again, we emphasize the need for meaningful consultation and inclusion of Spuzzum First Nation representatives in all studies, projects and project proposals involving our cultural heritage sites and resources.

### **5.0 OVERVIEW OF SPUZZUM NATION CULTURAL HERITAGE RESOURCES**

Spuzzum First Nation's Cultural Heritage Resources are comprehensive and comprise many components. These resources are spread throughout our Traditional Territory and are associated with places on the landscape, places we and our ancestors have utilized since time immemorial. Our Cultural Heritage Resources include all the plant, animal and aquatic resources within our traditional territory including all associated processing and harvesting sites, including:

- Fishing sites,
- Hunting and gathering areas,
- Berrying grounds,
- Natural resources processing sites,

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- Wood harvesting sites,
- Medicinal gathering sites,
- Cultural & spiritual sites,
- Burial sites,
- Traditional camps and settlements,
- Recreational sites,
- Archaeological sites,
- Pictograph and petroglyph sites,
- Trails,
- Legends & places associated with legends,
- Significant places associated with inter-tribal relations,
- Place names and the stories associated with these,
- Traditional personal names and the places associated with these,
- Traditional songs and the places associated with these,
- Family genealogies,
- Historic sites,
- Cultural objects such as burial effigies,
- Archaeological artifacts,
- Historic documents relevant to Spuzzum culture history, and
- Anthropological records.

Spuzzum First Nation's Cultural Heritage Resources are described in detail in Section 7, below.

It should be noted that a few Cultural Heritage Resource Sites of significance to our people occur within the core territories of our First Nation neighbours, examples of which are presented in Section 7. We do not claim territorial jurisdiction over these sites. At the same time, we expect our unique association with these places to be recognized and respected by government agencies and developers, especially with regards to Cultural Heritage Resources Management. Accordingly, we recognize that our indigenous neighbours may have similar heritage entitlement concerns regarding similar sites within our traditional territory. We acknowledge and respect our neighbours concerns and will be inclusive of our neighbours in any potential impact assessments.

### **6.0 HISTORIC DEVELOPMENTS RELEVANT TO SPUZZUM NATION CULTURAL HERITAGE RESOURCES**

The peoples of the Spuzzum First Nation have a long history of active involvement in the documentation, protection, and interpretation of our cultural heritage resources and traditional lifeways. Some of these efforts have been collaborative works with non-indigenous professionals over the past 200 years, whereas other engagements have been confrontational and an infringement upon our Rights and cultural heritage resources, such as the Gold Rush, the Canyon War, various transportation and energy projects, colonial government infringements and various development projects.

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We recall positive engagements with the Chinese, who built the railroads, and other positive engagements with many of those associated with the Forts of the Hudson's Bay Company. Other positive interactions include the experiences our ancestors, Elders and Band members have had with researchers, Historians, Ethnologists, Anthropologists, Archaeologists and other scientists documenting our culture history over the past 150 years, including: Simon Fraser (1808), the Oblates of Mary Immaculate (1860-1884), Franz Boas (1894-1895), James Teit (1898-1937), Harlan Smith (1900), Charles Hill-Tout (1899), Marion Wesley Smith (1947-1950), Wilson Duff (1950-1952), Annie Zixtkwu York (1970-1990), Andrea Laforet (1974-1999), Gordon Mohs (1985-1990), Lawrence Thompson (1992-1998), Rueben Ware (1983), Nancy Turner (1990) and others.

Those who have had an impact upon our cultural heritage and traditional lifeways are numerous. The first non-indigenous peoples to visit our territory were Simon Fraser and his entourage who visited several of our villages on his journey down the Fraser River in 1808. Those who followed included Hudson's Bay Company traders, the Royal Engineers involved in the construction of the Cariboo Wagon Road and the Alexandra Bridge, the thousands of miners who overran our territory during the Fraser River Gold Rush, which resulted in the Fraser Canyon War of 1858 between our fellow Huxamuxw neighbours and the miners. They were followed by those involved with the construction of the Canadian Pacific and Canadian Northern Railroads, the thousands of settlers, the clergy and other representatives of the Catholic and Protestant churches and the Residential Schools they established at Lytton, Chilliwack and Mission.

Others of note are the hundreds of Colonial government representatives who created and implemented systemic infringements upon our Title and Rights and, more recently, the many developers, agencies, entrepreneurs, and industries associated with highways, pipelines, logging operations, mining activities, and hydroelectric infrastructure projects. The cumulative impact of these historical events and developments upon our people has been unfathomable, including the diseases that ravaged our population, the massive out-migrations that occurred, and so much more. All these historical events are an integral part of our culture history, heritage, and cultural identity.

### **6.1 SPUZZUM NATION OUTMIGRATION**

Spuzzum is a small indigenous nation. In the past we were much more populous, but many of our members have since out-migrated to neighbouring communities over the past century, with the largest migration occurring to Seabird Island, Agassiz, between 1879 and 1912. Many of Seabird 'family names' are of Spuzzum origin, notably: Hope, Chapman, Pettis, Bobb, Joe, McNeil, McIntyre, Alexander and Andrew, to name several.

By way of background, in 1879 Reserve Commissioner Gilbert M. Sproat provisionally designated a Reserve at Seabird Island for the seven Coast Salish (Stó:lō)



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Bands between Cheam and Spuzzum. Over a span of 50 years, many Spuzzum members relocated to Seabird Island. Various Seabird Island census identify Spuzzum peoples, notably:

- 1888 Census identifies 'Swakem' from Spuzzum, as having a house and having settled here for 10 years (since 1878).
- 1893 Census identifies 'Charley' from Boston Bar, as having a nice house and having lived at Seabird with his family for 9 years (since 1884)
- 1914 a residents' census was compiled by Felix Joe and Joe Pettis for the Royal Commission. The following Spuzzum families were identified: Charlie Alexander family of 5 (settled 1879), Jimmie Andrew family of 6 (settled 1894), Johnny Bobb family of 10 (settled 1912), August Andrew family of 7 (settled 1895), Joe Pettis, and M. Mackintyre (settled 1894).

There are more. What is of important note is that there are many families living at Seabird Island today whose ancestry derives from Spuzzum. In this regard, the Spuzzum Nation acknowledges all those of Spuzzum ancestry as part of our 'extended' community and we acknowledge that cultural heritage sites and resources within Spuzzum First Nation's Traditional Territory are part of that collective ancestry and identity.

Spuzzum Nation out-migrations accelerated with the establishment of the Roman Catholic and Methodist churches and the Indian Residential Schools they created. Important institutions that saw migrations of our people to various regional centres included: St. Mary's Mission and Residential School (1863) at Mission BC, St. George's Mission and Residential School (1867) at Lytton BC, All Hallows (1884) at Yale BC, and the Coqualeetza Methodist Institute and Indian Residential School (1894) at Chilliwack BC. Many of our members never returned.

Out-migrations were further accelerated with construction of the national railroads. The construction of Canadian Pacific Railroad in 1885 and the Canadian Northern (now CN Rail) in 1919 significantly impacted the Spuzzum Nation. CN Rail had the greatest impact when construction activities just north of Spuzzum in 1914 resulted in the Hell's Gate Slide, a massive blockage of the Fraser River which severely impacted salmon populations for 30 years, until fish ladders were constructed in 1946. Many, many indigenous peoples went hungry. But a key impact of the railroads was to increase the out-migration of Spuzzum peoples to Chilliwack during 'Hopyard Days' and to the fish canneries in the Lower Mainland. From 1890 through the 1920s the majority of hop pickers at Chilliwack were First Nations from across southern BC and Washington State. A lot of intermarriages occurred and many Spuzzum people never returned home.

### **7.0 TYPOLOGY OF SPUZZUM FIRST NATION CULTURAL HERITAGE RESOURCES**

Any attempt at the categorization of Spuzzum First Nation cultural heritage sites and resources is inadequate because of cognitive differences between how Spuzzum First Nation peoples view the world vs mainstream society and other non-Spuzzum

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peoples. In addition, Spuzzum peoples perceive many overlaps between our different cultural heritage sites, resources, and related traditions. Nevertheless, here we present an outline of Spuzzum cultural heritage sites and resources.

Of important note, Spuzzum First Nation is in the process of documenting and mapping all its cultural heritage sites and resources. The typology which follows includes examples and comments about specific types of sites and resources. Please keep in mind that this is not a full/comprehensive/definitive descriptive definition of all Spuzzum First Nation cultural heritage sites and resources. Rather, the purpose of this exercise is to familiarize proponents and researchers of the complexity of our heritage sites and resources, the issues associated with them, the need to include Spuzzum representatives in all relevant studies, and to provide an overall cultural-spiritual-emotional context as to why cultural heritage resources are so important to the people of the Spuzzum First Nation and why these resources need to be protected.

### 7.1 TRADITIONAL USE AREAS & RESOURCES

Traditional Use Areas, and the resources associated with these areas, historically and currently used by Spuzzum First Nation peoples are varied, including (but not limited to):

- water resources,
- fishing sites and resources (see Section 7.2 below),
- hunting areas and related resources,
- berry picking areas,
- mountain goat wool gathering areas,
- medicinal gathering sites,
- food processing/preparation sites,
- trap lines,
- trails,
- mineral quarries, and
- wood and root harvesting areas,
  - \*\*\*cedar harvesting areas, including both 'historic' and 'archaeologically designated' Culturally Modified Trees (CMTs) sites.

Spuzzum First Nation Traditional Use Areas & Resource Sites are not to be disturbed for any reason as they are cultural heritage resource sites integral to Spuzzum First Nation Title & Rights and cultural identity, both historically and for future generations. The only circumstances under which these disturbances will be permitted are through negotiations with the Spuzzum First Nation which will generally include various forms of compensation including, but not limited to, habitat offset compensation measures (please refer to Spuzzum First Nation Guiding Principles Document).

\*\*\*Note: Members of the Spuzzum First Nation continue to harvest cedar from the forests in our Traditional Territory for basketry and other traditional uses. Sometimes only part of a tree (e.g., bark and roots) is harvested. Spuzzum First Nation considers all



culturally modified trees located within Spuzzum Traditional Territories as significant regardless of age, whereas provincial heritage legislation (*Heritage Conservation Act, RSBC 1996, Chapter 187*) only recognizes CMTs predating 1846 as significant. CMTs are evidence of Spuzzum Land Use and Occupancy of our Traditional Territories. The general policy of the Spuzzum First Nation is that every CMT is to be preserved unless adverse impacts are unavoidable. Generally, we require a 10-meter buffer zone be established around identified CMTs. Information on CMTs is to be documented according to Provincial (Archaeology Branch) Guidelines.

## 7.2 TRADITIONAL FISHING AREAS & FISHING SITES

Traditional fishing areas and fishing sites include both traditional and contemporary-use sites, as well as associated processing sites. These are critical Spuzzum First Nation Cultural Heritage Resources. As such, they are identified as a distinct 'Tradition Use' Cultural Heritage Resource herein. Fishing sites, aquatic resources and processing sites include a broad range of site types, including:

- dip-net sites,
- set net localities,
- harpooning sites,
- drifting areas,
- beach-net sites,
- back-eddies,
- fish weirs and fish trap sites,
- pit-lamp fishing areas,
- traditional fish camps,
- wind-drying sites,
- canoe/boat landing sites,
- other fishing resource procurement & processing areas,
- spawning grounds.

## 7.3 SACRED AND SPIRITUAL SITES

\*\*\***Note:** some Spuzzum sacred/spiritual sites and associated spiritual practices are of such a sensitive nature that provenance & descriptive information about them is not meant for public knowledge. These places are Xaxá (sacred). Where applicable, Spuzzum First Nation Traditional Knowledge Keepers will share relevant information with appropriate regulatory authorities and researchers, according to Spuzzum cultural & spiritual customs and protocols.

Xaxá are of tremendous spiritual significance to Spuzzum First Nation peoples and are not to be disturbed under any circumstances. Developments in proximity to these places are generally prohibited. At a minimum, developments in proximity to these places need to maintain an appropriate non-development buffer-zone or alternative protective measures, to be determined through meaningful consultations with Spuzzum First Nation Title & Rights Department representatives.



Spuzzum First Nation peoples maintain and practice many spiritual traditions that are foreign to mainstream society: sweat lodge ceremonies, memorials, burnings, naming ceremonies, spiritual healings, traditional medicines and healing practices, a belief in ancestral spirits, a belief in origin legends and spirit beings, and spiritual traditions associated with smílha (the tradition of ‘Spirit Dancing’, shared with our Coast Salish neighbours). Most of these traditions are associated with places within our Traditional Territory. Categories of Spuzzum Sacred/Spiritual sites include:

### 7.3.1 Transformer Sites

Spuzzum people identify and recognize what is commonly referred to as ‘Transformer Sites’, places related to Transformers (Xaxá spirit-beings) who walked the earth in the distant past and put things right. These Transformers shaped our world and left many reminders to our people of how to live right, often in the form of rock prominences, unusual rock formations, mountain features, creeks, pools, waterfalls, and other geographical features.

Coyote was the greatest Transformer of all and many geographical features throughout Huxamuxw and greater Nlaka’pamux Territory are attributed to him. Many of Coyote’s deeds are described in the various works of James Teit (1898-1937), Franz Boas (1894-1895), Charles Hill-Tout (1899), Marion Wesley Smith (1947-1950), and Andrea Laforet (1974-1999). There are several sites in Spuzzum Traditional Territory attributed to Coyote.

Spuzzum People also recognize several other Transformers, including: Huksxwat (‘Smiley Face’), also known as Kêx’xo’iêm (the Transformer); Nspatce’tceitor, commonly known as The Four Black Bears, but also called Qwa’qtqwal; Kokwe’la or Kokwē’lahä’it (Child of Hog Fennel) and The Old One, also known as The Great Chief.

Examples of Transformer Sites include Zôlpipx ‘the gamblers’ or ‘little leha’l players’, a group of rocks in the Fraser River upriver of Stout; Huxtsi’xama, a rock in the Fraser River upriver of 5 Mile Creek, a woman giving birth who was transformed by Kêx’xo’iêm; and Beaver’s wife, who was transformed into a mountain at Spuzzum.

There are several Transformer Sites of significance to the people of the Spuzzum First Nation that are situated outside of our core Traditional Territory.

For example, there’s a place at Yale referred to in our Utā’mqt language as Tsaxalī’s, which the Stó:lō call Th’exelis, where the Coast Salish Transformer Xá:ls, known to our people as Huksxwat came and left his mark in the form of a number of ‘scratchmarks’ on a bedrock prominence near Lady Franklin Rock. (Reference to this is documented in Simon Fraser’s Journal of 1808.) Our legends about this place differ significantly from those of the Stó:lō. Stó:lō legends relate to a battle or duel between Xá:ls and the powerful Kwiyaxtel (Mohs, 1976). Stó:lō legends tell the story of how, with each scratchmark made by Xá:ls, Kwiyaxtel was weakened and was eventually defeated



and transformed into a rock in the Fraser River at this place. Our legend relates to how the Transformer, Huksxwat, provided the Spuzzum people with the knowledge of fishing and how to fish salmon in the waters of the Fraser Canyon with dipnets. Previously, our ancestors used to suspend children by their ankles to catch fish. Huksxwat taught us how to catch, prepare and preserve salmon. With each scratchmark on the bedrock, a thought came into the heads of the people and they gained knowledge. This legend is documented in detail by James Teit (1912:31; also see Mohs, 1976:89). We acknowledge this place is in the Core Traditional Territory of the Yale First Nation, but we have a strong cultural interest in its protection.

Other Transformer Sites of importance to Spuzzum First Nation in the Yale area include: Ntêlixátkoūs stExáts (*'where the elk stands in the water'*), known to the Stó:lō as Q'oyiyets; the 'footprints' of the 'giant' (a man of great stature) at Ē'am opposite Siwash Creek (known to the Stó:lō as 'lyem'), and Xa'łit (known to the Stó:lō as Xelhalh) where four boxes and a man of large stature were transformed into stone. Accordingly, north of our core territory, there are Transformer Sites throughout Nlaka'pamux Territory of importance to us.

### 7.3.2 Spiritual Activity Areas

Spiritual Activity Areas are places associated with the practice of Spuzzum spiritual beliefs and practices, including (but not limited to):

- spirit questing localities,
- ritual bathing pools,
- traditional sweathouse locations,
- ritual burning sites,
- repository sites/areas for ceremonial regalia.

Currently, many Spuzzum and former Spuzzum First Nation members are practitioners of the Coast Salish spiritual practice of smílha, what is commonly referred to by non-indigenous peoples as 'winter dancing' or 'spirit dancing'. There are many activities and cultural heritage resource sites associated with smílha which are not to be discussed with non-indigenous peoples.

### 7.3.3 Xaxá (spirited places)

Spuzzum First Nation peoples recognize many places associated with spirits or spiritual beings, ancestral and otherwise. There are many places associated with legendary beings that Spuzzum First Nation peoples recognize in our culture, such as Beaver, Beaver's Wife, Thunderbird, Sasquatch, Water Spirits, etc. Examples include the little lake at the headwaters of Spuzzum Creek that contains water spirits. The same is true of the waterfalls near the mouth of Spuzzum Creek. All these places are believed to contain spiritual power and are to be treated in a respectful, cultural manner. Generally, these places are to be avoided entirely by those not familiar with them. Some of these places require traditional prayers before approaching them.



#### **7.3.4 Burial Sites and Associated Cultural Objects**

Traditionally most extended Spuzzum families had their own burial grounds, usually at prominent places near the winter villages. Generally, the remains of the deceased were placed in carved cedar boxes, which were elevated on poles and surrounded by grave figures and effigies of birds, animals, and other beings. These places are described by James Teit (1900:335-336), and documented by others, notably Simon Fraser at Spuzzum Creek (1808) and Fredrick Dally (1876) at Chapman's Bar. Burial sites are Xaxá and most have ancestor spirits associated with them. Burial sites and the cultural heritage resources associated with them include:

- family burial grounds,
- ancient burial sites,
- cultural objects associated with burial grounds, notably grave figures, grave boxes, grave houses, and grave effigies,
- present day graveyards/cemeteries,
- cairns,
- cremation sites, and
- places where recent deaths have occurred.

People need to be careful around these places. Behavior, ritual practices, personal precautions, and spiritual cleansing are just a few of the reasons Spuzzum Traditional Knowledge Keepers need to be included in any activities occurring in proximity to these places.

#### **7.4 PLACES OF CULTURAL HISTORIC SIGNIFICANCE**

There are many places within Spuzzum First Nation Traditional Territory associated with Spuzzum culture history, including:

- traditional villages, camps, and settlements,
- place names and the stories associated with these places,
- major events in Spuzzum First Nation history, such as places where Spuzzum people first met Europeans, smallpox sites, Residential Schools
- significant places associated with inter-tribal relations and/or inter-tribal conflicts,
- places associated with significant historic cultural gatherings and/or meeting places.

All of these have deep meaning and significance to Spuzzum First Nation peoples. Many of us trace our ancestry to these places, including to specific pithouses at documented archaeological sites. Places of cultural historic significance are an important component of Spuzzum First Nation cultural identity and are not to be disturbed. Unavoidable developments in proximity to these places need to ensure proper mitigation including appropriate non-development buffer-zones.



## **7.5 SITES AND TRADITIONS ASSOCIATED WITH SPUZZUM FAMILY ANCESTORS**

The Spuzzum people recognize many places associated our ancestors, including traditional ancestral names many of which are carried to this day by our people. These places and the traditional Spuzzum names associated with them often include rights of land stewardship, resource stewardship, as well as rights associated with specific spiritual and cultural traditions.

In this regard, family genealogies are very important to our membership, as are traditional songs and the places associated with them. Examples of important ancestors include Chief Palak/Palek (1808), Chief Spentlem/Spintlum/Sexpinlhemx (died 1890), Chief Kowpeist (1858); other important ancestral family names include: Yolestin, Kautemakr, Swhialstem, Tseuhwawhanten, Tkhwinakr, Chouchichi, Sauveya, Jhwielzten, Khaltenak, Kweigkha, and Zelhptza.

## **7.6 PLACES ASSOCIATED WITH SPUZZUM LEGENDS**

Spuzzum people recognize Legends as ‘true’ stories. There are many places within Spuzzum Traditional Territory associated with legendary events and personages such as the Origin Story of Spuzzum Creek, Coyote’s breaking of the salmon dam at Yale, and places associated other origin stories and important traditions such as the wau’us and tsatsa’kwe masks. There is some overlap between this category of sites and others, such as Transformer sites.

## **7.7 QUARRY SITES & RESOURCE AREAS**

Spuzzum First Nation people have traditionally obtained what we consider precious resources from quarry sites and resource areas within our Traditional Territory, such as:

- Forests,
- Ochre procurement sites,
- Medicinal plant gathering areas,
- Stone quarries, and
- Mineral resource sites.

## **7.8 ARCHAEOLOGICAL SITES**

Archaeological sites in British Columbia are protected under the *Heritage Conservation Act [RSBC 1996] Chapter 187*. They cannot be disturbed or destroyed, whether located on Crown lands or on private property. For purposes of simplicity, Spuzzum First Nation archaeological heritage resources include archaeological sites, features, objects, or other tangible evidence of our occupation and traditional uses of the land before 1846 (*Heritage Conservation Act, 1996, Section 13(2)-d*), including but not limited to:

- semi-subterranean pithouse sites,

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- mountain shelter & hunting lodge sites,
- caves and rock shelters,
- pictographs,
- petroglyphs,
- burial sites & other evidence of human remains,
- cache or storage pits,
- roasting pits and associated features,
- processing sites and associated features,
- quarry sites,
- artifacts,
- lithic scatters,
- buried archaeological remains, and
- anthropogenic deposits.

There is significant overlap between archaeological sites and other categories or types of sites, such as traditional villages, camps, and settlements (Section 7.4), quarry sites and resource areas (Section 7.7).

The Spuzzum First Nation recognizes the British Columbia *Heritage Conservation Act [RSBC 1996] Chapter 187* and the Archaeology Branch Permitting Process. At the same time, the Spuzzum First Nation has its own permitting system and requires all researchers and regulatory authorities to recognize Spuzzum First Nation's Cultural Heritage Resources Policy and Permitting Process, notably:

As part of our Nation's Cultural Heritage Resources Policy, Spuzzum First Nation requires that a Spuzzum First Nation Cultural Heritage Resources Investigations Permit be obtained, in conjunction with Provincial Heritage Investigations Permits (see Section 11 for details) for all development-related and research projects.

The Spuzzum First Nation requires an Archaeological Overview Assessment (AOA), Preliminary Field Reconnaissance (PFR) and/or Archaeological Impact Assessment (AIA) for all Project developments within Spuzzum First Nation Traditional Territory.

The Spuzzum First Nation requires both hardcopy and digital copies of Archaeological Site Forms for all archaeological sites recorded by consultants in the course of investigations conducted within Spuzzum First Nation Traditional Territory.

The Spuzzum First Nation requires a copy of all Archaeological Assessment Reports, in a timely manner, for all Archaeological Assessments (AOAs, PFRs, AIAs) conducted within Spuzzum First Nation Traditional Territory.

### 7.9 HISTORIC SITES





There are many historic sites in Spuzzum First Nation Traditional Territory of importance to the people of Spuzzum. Examples include remnants of the Cariboo Wagon Road, the old Alexandria Bridge, former cable crossings and associated weigh-freight pick-up stations associated with the railways traversing our territory.

### **7.10 HISTORIC DOCUMENTS RELEVANT TO SPUZZUM CULTURE HISTORY, INCLUDING ANTHROPOLOGICAL, ETHNOGRAPHIC & HISTORIC RECORDS**

These resources include information on Spuzzum culture and community life, some of which are very important to us. Some specific examples were noted in Section 6, including: Simon Fraser's Journal (1808); the birth, death and marriage records of Oblates of Mary Immaculate (1860-1884); the works of Franz Boas (1894-1895), the ethnographic works of James Teit (1898-1937); Charles Hill-Tout (1899); the field notebooks and published works of Marion Wesley Smith (1947-1950); Wilson Duff's fieldnotes (1950); the documented interviews and accounts of Annie Zíxkwu York (1970-1990); the works of Andrea Laforet (1974-1999); relevant anthropological works of Gordon Mohs (1985-1990); the linguistic works of Lawrence Thompson (1992-1998); and the ethnobotanical works of Nancy Turner (1990), among others.

Other records of importance to our cultural heritage include materials residing in libraries, museum collections and other repositories, notably:

- oral history resources such as Elder interviews, transcripts, and related materials,
- ethnographic collections, field notebooks, recordings, reports, and other documentation,
- linguistic collections, orthographies, and related documentation,
- archival documents and photographs,
- genealogical records,
- census records,
- explorer & fur-trader journals,
- early historic newspaper accounts, including American Gold Rush era news articles,
- colonial government documents,
- D.I.A.N.D. Canadian Land Surveyor Field Notebooks and mapping information,
- archaeological field notes, reports, site forms & maps, and provenance information.

### **7.11 OTHER**

There are many 'Other' cultural sites that cannot be classified or described within the typology presented herein including recreational sites and important community resource sites, such as our community watershed.

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### 8. POLICY DECLARATIONS

Please refer to Spuzzum First Nation's 'Guiding Principles Document' which details Spuzzum First Nation Policies, Consultation Protocols, and Consultation Processes. There is significant overlap with the Policy declarations included herein.

- (1) Spuzzum First Nation asserts proprietary rights and governing jurisdiction over all cultural heritage sites & resources within Spuzzum First Nation Traditional Territory, both on and off currently registered Reserve lands, including former reserves and expropriated lands.
- (2) Spuzzum First Nation requires that any Spuzzum cultural or spiritual regalia discovered within a proposed development area be immediately reported to Spuzzum First Nation.
- (3) Where cultural materials and resources have been removed from Spuzzum territory without the explicit consent of the Spuzzum First Nation, especially human remains and anything of a spiritual nature, it is the intent of the Spuzzum First Nation to repatriate these materials.
- (4) Spuzzum First Nation declares that this Cultural Heritage Resources Policy is to be based upon the following fundamental principles:
  - a) that Spuzzum First Nation and its members are stewards of all Spuzzum First Nation cultural heritage sites & resources.
  - b) that Spuzzum First Nation has an inherent right to maintain and preserve a distinct cultural identity and way of life for both present and future generations.
  - c) that Spuzzum First Nation must have a meaningful say in all matters relating to the assessment, preservation and protection of Spuzzum First Nation cultural heritage sites, resources, and spiritual traditions. This includes meaningful consultation with all levels of government, consultants, researchers, developers, and other agencies and/or special interest groups who may wish to carry out development-related or resources extraction activities, academic research, or other investigations within Spuzzum First Nation Traditional Territories.

### 9. APPLICATION OF SPUZZUM FIRST NATION CULTURAL HERITAGE RESOURCES POLICY

Spuzzum First Nation's Cultural Heritage Resources Policy applies to all resources extraction activities, development-related activities, academic research, or other investigations within Spuzzum First Nation Traditional Territories. All such investigations or research must first obtain the approval of Spuzzum First Nation's Aboriginal Title & Rights Department.

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Insofar as this Policy may conflict with provincial/federal laws or policies, the Spuzzum First Nation Cultural Heritage Resources Policy shall take priority. Spuzzum First Nation requires all researchers, proponents, investigators and/or governments agencies and their representatives to acknowledge and comply with the Spuzzum First Nation's Cultural Heritage Resources Policy.

### **10. SPUZZUM FIRST NATION (SFN) CULTURAL HERITAGE RESOURCES MANAGEMENT (CHRM) PROGRAM**

#### **a. SFN CHRM Processes**

Spuzzum First Nation maintains a Cultural Heritage Resources Management (CHRM) & Referrals Program under its Title & Rights Department. Spuzzum First Nation's free, prior, and informed consent is required where any cultural heritage sites or resources may be impacted by a proposed development.

Designated representatives of the Spuzzum First Nation are responsible for liaison activities between Spuzzum First Nation's membership, Spuzzum First Nation's Governing Council and Executive, as well as all external regulatory agencies, government bodies, consultants, developers and academic institutions in matters pertaining to the management of Spuzzum First Nation cultural heritage resources.

Spuzzum First Nation's Cultural Heritage Resources mandate is based on the following objectives:

- to ensure the protection of Spuzzum First Nation's cultural heritage sites and resources,
- to gain further knowledge of Spuzzum First Nation cultural heritage,
- to increase public awareness, understanding and appreciation of Spuzzum First Nation's heritage, cultural heritage sites, and resources,
- to advise Spuzzum First Nation membership of developments and initiatives occurring within Spuzzum First Nation Traditional Territories regarding Spuzzum's cultural heritage sites and resources, and
- to undertake all heritage-related initiatives regarding Spuzzum culture heritage resources, as directed by Spuzzum First Nation governing bodies.

#### **b. SFN Governing Jurisdiction**

Spuzzum First Nation asserts sovereign jurisdiction and the right to self-determination over our Traditional Territories. However, our Nation is not yet in a position, under the Constitution of Canada, to fully assert full governing jurisdiction over our traditional lands and resources.

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Spuzzum First Nation asserts the right to take all necessary steps to work with the Province of British Columbia and the Government of Canada to enforce the Spuzzum First Nation Cultural Heritage Resources Policy within our Traditional Territory. Spuzzum First Nation does so without prejudice to its asserted Rights and jurisdictional Title over all lands and resources within Spuzzum's Traditional Territory. In this regard, Spuzzum First Nation is open to negotiations/agreements with the federal and provincial governments including: relevant sections (e.g., Section 4) of the *Heritage Conservation Act (1979)*, *Impact Assessment Act (2019)*, *Federal Fisheries Act (2019)*, *Navigation Protection Act (2012)*, *Water Sustainability Act (2016)* the provincial *Forest Range Practices Code*, the provincial Ministry of Forest's *Government Action Regulations Orders* and other government legislation.

Spuzzum First Nation will take all necessary steps to work with neighbouring First Nations to establish protocol agreements where common jurisdictional claims exist regarding cultural heritage sites and resources.

### **11. CULTURAL HERITAGE RESOURCE PERMIT APPLICATION PROCESS**

All Proponents and their Consultants, land developers, government agencies and academic researchers are required to be inclusive of Spuzzum First Nation cultural heritage resource concerns in their Project design plans and investigative research initiatives from the outset. As participants in investigative studies and assessment processes within Spuzzum First Nation's Traditional Territory, developers, proponents, and their Consultants are responsible for:

- Meaningful consultations with the Spuzzum First Nation regarding cultural heritage resources,
- Familiarity with the Spuzzum First Nation Cultural Heritage Resource Policy,
- Compliance with terms of Spuzzum First Nation's Cultural Heritage Resource Investigation Permits,
- Implementing assessment and impact management recommendations pertaining to cultural heritage resources, as recommended and approved by Spuzzum First Nation representatives, and
- Reporting all potential cultural heritage resources impact assessments and mitigation recommendations to the Spuzzum First Nation for review in a timely manner.

### **12. SPUZZUM FIRST NATION CULTURAL HERITAGE RESOURCES INVESTIGATION PERMITS**

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The Spuzzum First Nation requires all Proponents and their consultants to obtain a Spuzzum First Nation Cultural Heritage Resources Investigation Permit. Permits are also required of academic researchers. Generally, there will be a 2-day Cultural Heritage Resources Management Fee (at professional rates) for the administration of the Investigation Permit as well as a 5% administrative fee. Other costs may apply. Academic researchers will generally be exempt from Management & Administration fees.

Research projects proposed by academic institutions will generally be approved, provided the proposed research is authentic and reflects respect for the Spuzzum First Nation and its membership. Spuzzum First Nation encourages bona fide research of traditional Spuzzum cultural ways, provided this research can be shown to be beneficial to Spuzzum First Nation and/or families of the Nation.

For all academic and investigative research projects, Spuzzum First Nation will consider the following criteria regarding the issuance of Permits:

- academic qualifications,
- compliance with all provincial and federal laws and policies with respect to the research being conducted,
- compliance with the principle of informed consent,
- compliance with conditions of all previous Permits held,
- Spuzzum First Nation approval of an appropriate repository for any cultural materials collected,
- acknowledgement that all cultural materials found or generated as a result of cultural heritage resource investigations shall be the property of the Spuzzum First Nation,
- acknowledgement that all information on Spuzzum First Nation cultural heritage resource sites and resources is to remain confidential, unless otherwise approved by Spuzzum First Nation designated representatives, and
- provision is made for the inclusion of training/employment opportunities for Spuzzum First Nation members, where appropriate.

Spuzzum First Nation Cultural Heritage Resource Permit Application Forms can be obtained from the Spuzzum First Nation Band Office in Spuzzum.

### 13. CONTACT INFORMATION

For further information contact:

Spuzzum First Nation

36500 Main Road, Spuzzum BC V0K-2S1

Website: <http://www.spuzzumnation.com/>

Phone: 604-863-2395

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