



**Sk̓wx̓wú7mesh
Úxwumixw**

Squamish Nation

**Sk̓wx̓wú7mesh Úxwumixw
Ta na wa Yúus ta Stitúyntsám-Rights and Title Department
Heritage Policy 2021**



Heritage Policy

Date of Approval: April 29, 2021
Date of Next Review/Review Cycle: TBD
Supersedes: New
Policy Owner: Peter Baker, Director, Rights and Title Department

Roles & responsibilities

Role	Responsibility:
Council	<ul style="list-style-type: none"> Final Approval
Director, Squamish Nation Rights and Title Department	<ul style="list-style-type: none"> Distribution to all external branches of Provincial and Federal Governments, as well as existing and potential stakeholders wishing to conduct business on Squamish Nation Territory Sign off Technical approval for Skwxwú7mesh Úxwumixw Archaeology and Heritage permit applications Review, implementation, and management of Heritage Policy
Archaeology Manager, Squamish Nation Rights and Title Department	<ul style="list-style-type: none"> Take part in all aspects of Archaeology and Heritage investigations from permit review, permit issuance, field work, laboratory analysis, reporting and review
Cultural and Technical Manager, Squamish Nation Rights and Title Department	<ul style="list-style-type: none"> Take part in all aspects of Archaeology and Heritage investigations from permit review, permit issuance, field work, laboratory analysis, reporting and review



Forward

The Skwxwú7mesh are an Indigenous people who are a part of the Coast Salish linguistic family. The Skwxwú7mesh-ulh Stélmexw (Squamish People) have a complex and rich history. Ancient connections are traced within our language through terms for place names, shared ceremony among the Salmon Peoples of the cedar longhouse, and First Ancestors that continue to connect us in present day. The Skwxwú7mesh Úxwumixw is the Nation of Skwxwú7mesh-ulh Stélmexw that amalgamated in 1923. The Amalgamation was established to guarantee equality to all Squamish people and to ensure good government.

This policy was developed for the Skwxwú7mesh Úxwumixw Ta na wa Yuus ta Stituyntsám (Rights and Title department). In our language *Ta na wa Yuus ta Stituyntsám* means “The Ones Who Take Care of What Was Handed Down or What Will Be Handed Down.” This name refers to Stítwayntm – an inheritance, a legacy, an heirloom – but in a uniquely Skwxwú7mesh sense that could refer to our Rights and Title given to us by our ancestors to be passed on to our future generations.

This Heritage Policy is a living document and reflects the Skwxwú7mesh view on our heritage. Therefore, the policies presented here are subject to change and revision.

Skwxwú7mesh territory is defined as:

An area encompassing a total area of 6,732 square kilometers (673,200 hectares). Our Nation consists of 23 villages encompassing 28.28 square kilometers (2,828 hectares). Our lands are from Vancouver to Gibsons Landing to the area north of Howe Sound. Our territory includes some of the present-day cities of Vancouver, Burnaby and New Westminster, the cities of North Vancouver and West Vancouver, Port Moody and the entire District of Squamish and Municipality of Whistler. Our territorial boundary encompasses all of Howe Sound, Burrard Inlet and English Bay as well as the watersheds of the rivers and creeks flowing into these bodies of water. Our territory also encompasses all the islands located in Howe Sound (Figure 1).



Figure 1. Map of Skwxwú7mesh Territory.



TABLE OF CONTENTS:

PART 1 — DEFINITIONS.....	6
PART 2 — VISION	8
PART 3 — PURPOSE.....	9
PART 4 — PRINCIPLES.....	10
PART 5 — MANAGEMENT OF SKWXWÚ7MESH ÚXWUMIXW HERITAGE OPTIONS 13	
PART 6 — MANAGEMENT PROCESS	17
PART 7 — ARCHAEOLOGICAL/HERITAGE INVESTIGATION PERMITS AND PROCESS 18	
PART 8 — COLLECTION OF SKWXWÚ7MESH ÚXWUMIXW MATERIALS.....	20
PART 9 — CURATION OF SKWXWÚ7MESH ÚXWUMIXW CULTURAL MATERIALS	22



PART 1 — DEFINITIONS¹

For Skwxwú7mesh Úxwumixw Heritage Policy, we identify and define these terms:

- a. **"Ancestral names"** are called kw'shámiñ and are cultural property carried by families and their blood descendants which are given from one generation to another.
- b. **"Archaeological Locations and Objects"** are the material culture of the Skwxwú7mesh Úxwumixw. These places are the manifestations of materials evidence of past activities. This can include more recent historical materials to very ancient archaeological objects and places as age of these materials is not a factor for the Skwxwú7mesh people. This Policy affirms that all these material remains, in likelihood, are of Skwxwú7mesh ancestry and origin. These materials are connections to our past and can include individual artifacts, features or sites.
- c. **"Belongings"** Cultural objects, intangible cultural heritage, material culture, intellectual properties, etc., that are of Skwxwú7mesh Úxwumixw/Indigenous origin.
- d. **"Creator"** is a term used by some Skwxwú7mesh people to refer to the Creator of the natural world and its creations.
- e. **"Cultural Locations"** are where Skwxwú7mesh cultural regalia is stored or put away as they are potentially potent with spiritual power. They can also include areas that are used for seeking spiritual power as they are our links to the spiritual realm. These places can also be associated with spiritual poles, masks and other objects.
- f. **"Designs and Arts"** are traditional images, designs and artistic styles of the Skwxwú7mesh Úxwumixw.
- g. **"Family Names"** are Skwxwú7mesh Úxwumixw names for peoples and families that are inherited and carried by individual Skwxwú7mesh members and families.
- h. **"Indian Doctor"** is a sxw7úmpñ -- a spiritual leadership role within Skwxwú7mesh society.
- i. **"Language"** refers to the language of the Skwxwú7mesh people called Skwxwú7mesh Sníchim.
- j. **"Oral Histories and Traditions"** are many forms of narratives that originate from within the Skwxwú7mesh Úxwumixw.
- k. **"Origin Places"** are called syawáñ which are places in Skwxwú7mesh territory that are associated with the creation of Skwxwú7mesh-ulh Stélmexw.
- l. **"Place Names"** are the Skwxwú7mesh Úxwumixw's terms or names of a location or locations across our territory. They are important because they help define the significance of a location and what histories are linked to it.

¹ Definitions provided by Ta na wa Ns7éyxñitm ta Snewiyáñh
Language & Cultural Affairs



- m. **"Plank House"** is a historical typology in Coast Salish architectural practices.
- n. **"Skw̓xwú7mesh"** is the name of the Squamish People.
- o. **"Skw̓xwú7mesh Stélmexw"** means a Squamish person or Squamish people. Stélmexw means people as compared to kw̓ínexw ("animals").
- p. **"Skw̓xwú7mesh Úxwumixw"** is the Skw̓xwú7mesh Sníchim name for the Squamish Nation. It means Squamish People as in villages, peoples, communities.
- q. **"Skw̓xwú7mesh Sníchim"** is the Squamish Language spoken by past and present-day Squamish People.
- r. **"Skw̓xwú7mesh Territory"** is the homelands and waters of the Squamish People which is described in the introduction.
- s. **"Skw̓xwú7mesh Úxwumixw Ancestral Human Remains"** refer to the skeletal or otherwise physical remains of a dead person or persons that are likely of Skw̓xwú7mesh ancestry.
- t. **"Skw̓xwú7mesh Intellectual Property"** is knowledge in many forms that has passed down from generation to generation by oral history/tradition or actions that beings to Skw̓xwú7mesh people, families, communities or the Skw̓xwú7mesh Úxwumixw. While created in the past, our Intellectual Property changes and evolves as our culture needs.
- u. **"Songs and Dances"** are Skw̓xwú7mesh songs and dances that were and are culturally acquired or inherited.
- v. **"Snewi'álh"** means advice – often on cultural customs or behavioral etiquette to be considered a good person or people.
- w. **"Stl'áikem"** is a Skw̓xwú7mesh Sníchim term for rarely encountered supernatural beings.
- x. **"Syétsem"** is a term in Skw̓xwú7mesh Sníchim that refers to true events.
- y. **"Taboo"** refers to customs or practices that are néma ("taboo; forbidden").
- z. **"Traditional Use Areas and Sites"** are places in Skw̓xwú7mesh Úxwumixw where cultural activities took place and are still taking place. These are important locations as they provide cultural continuity of our practices. These activities could have taken place long ago and carry on into contemporary times. These activities include, ritual/spiritual and ceremonial places, food collection (hunting, fishing, plant gathering or cultivation), gathering of medicinal materials, extracting resources (timber and minerals), managing resources, camping, settlements and travelling.
- aa. **"Transformation Places"** are sites and locations across Skw̓xwú7mesh Úxwumixw that were changed and created by the X̓ay X̓aays and or other entity of the Keke7nex Siyam.
- bb. **"True Stories"** are called syétsem (see syétsem).
- cc. **"Whoi-whoí"** (see X̓wáyxwáy).
- dd. **"X̓aays"** ("The Transformers") are figures from Skw̓xwú7mesh history who encountered places and people in Skw̓xwú7mesh territory and transformed landscapes, people, and animals. The various stories of the X̓aays are considered x̓áy ("sacred; rare; special; supernatural").



- ee. **"Xexé7éneḱ"** or **"Xexé7éneḱ Siyám"** is a term used by some Skwxwú7mesh people to refer to the Creator of the natural world and its creations.
- ff. **"Xwáyxway"** (also transcribed as Whoi-Whoi) is a Squamish village located at Lumberman's Arch in Stanley Park, Vancouver.

PART 2 — VISION

With this Policy, the Skwxwú7mesh Úxwumixw desires to inform the governments of Canada and British Columbia, the industrial sector, and the public about our interests regarding our cultural heritage. By sharing this Policy, we wish to be respected and tacit when dealing with our land, resources, and heritage. Our cultural heritage comes in many forms that are both tangible and intangible, and sharing our knowledge about this will promote a more precise understanding for all who live and work within Skwxwú7mesh territory.



PART 3 — PURPOSE

The purpose of the Skw̓w̓w̓7mesh Úxwumixw Heritage Policy is to be in line with our values, beliefs, and traditions, to:

1. Protect, manage, and preserve Skw̓w̓w̓7mesh heritage in its varied forms, tangible and intangible.
2. Work with other individuals, institutions, and organizations in regards to our cultural heritage.
3. Protect, preserve, and sustain Skw̓w̓w̓7mesh Úxwumixw cultural integrity regarding the spiritual world, our modern-day community, and our ancestors.
4. Through respect, sustain the cultural integrity of Skw̓w̓w̓7mesh cultural knowledge, objects, and sites.
5. Advance and promote information about Skw̓w̓w̓7mesh Úxwumixw cultural heritage.
6. Sustain continuity from our ancestors to present day by maintaining our cultural traditions and protocols.
7. Advance Skw̓w̓w̓7mesh cultural revitalization.



PART 4 — PRINCIPLES

This Skwxwú7mesh Úxwumixw Heritage Policy encompasses cultural heritage. It is guided by our sacred snewíyálh² that provide principles and values regarding the treatment of Skwxwú7mesh materials that are tangible and intangible. All are interconnected and are thematic in this policy.

Ownership and Responsibility

Skwxwú7mesh elders and knowledge keepers provide the teachings regarding the ownership and responsibility of our cultural heritage. The snewíyálh tell us that tangible and intangible materials that someone creates or is gifted with are entrusted to that person to care for e.g. songs, masks, names, dances. These tangible and intangible materials carry characteristics of that person. Knowing a person's family lineage helps determine who is responsible for caring for the material. When a person who created an object passes on, the item is similarly passed on to living custodians. Determining the ownership of multiple items in a site or place is more complex as many branches of family lineage create a meshwork of relationships from within the Skwxwú7mesh community and beyond. Some of these relationships are damaged or obscured due to the impacts of colonization, introduced diseases, inter-marriage between various cultural groups and forced relocations. However, all that is needed as part of the larger meshwork to determine that Skwxwú7mesh rights, protocols and responsibilities exist.

Policy Statement

The Skwxwú7mesh Úxwumixw upholds ownership and jurisdiction over all Skwxwú7mesh archaeological and heritage sites and materials, be they tangible or intangible and, when they can or cannot be linked to a family or individual. The Skwxwú7mesh Úxwumixw is open to the creation of heritage related protocol agreements with other individuals, communities and organizations that are part of, or not part of, the Skwxwú7mesh Úxwumixw community.

² Snewíyálh means "advice" in the Skwxwú7mesh. See Part 1 for more information.

Respect

The Skwxwú7mesh Úxwumixw believes that all things, animate and inanimate, are alive and have characteristics of their own. Thus, places and material objects are personified with the spirits of ancestors and their belongings. Archaeological and heritage sites and objects must be taken care of with respect. If they are not, harm could come to those who disturbs or collects them. These experiences can affect an individual's mental, physical, emotional and spiritual wellbeing. Therefore, respecting and upholding the integrity of places and material objects sustains a healthy community.

Policy Statement

Skwxwú7mesh Úxwumixw archaeological and cultural sites and belongings must be treated with respect at all times.

Remembering the Past to Help the Future

The Skwxwú7mesh Úxwumixw worldview maintains the interconnection between the past, present and future since the time of our Creation. For us there is no division between prehistory and history, or concept of pre-contact and post-contact, it is all one history punctuated by various events. We sustain our history through our genealogies and the ties that people, families and communities have to places in our territory. Our ancestral names and language terms describe how we are related. Those who are alive today are tasked with the responsibility to take care of ancestral names and pass them on to future generations.

Policy Statement

The management of archaeological and heritage sites, belongings and associated cultural knowledge must consider Skwxwú7mesh Úxwumixw values to protect and maintain our culture. Consideration must be given to those who came before us so that we can ensure the future for those who come after us.

Areas of the Skwxwú7mesh Úxwumixw territory may have overlap territory with neighbouring First Nations. The Skwxwú7mesh Úxwumixw shall endeavour to follow any relevant intergovernmental agreements with neighbouring First Nations.

Don't Destroy or Take Things

Since Skwxwú7mesh Úxwumixw sacred places and cultural belongings are personified, it is critical they are not consumed or destroyed. Careful consideration must be given to avoid taking more than what is needed. Culturally, it may be allowable to take things for use, but consideration must be given to ensure that what is being taken is not turned into excess or waste.

Policy Statement

Land and resource use must be in accordance with other Skwxwú7mesh Úxwumixw Policy and procedures, especially our land use plan Xay Temíxw and designated cultural areas. When impacts to Skwxwú7mesh Úxwumixw archaeological and heritage sites are unavoidable, compensation and/or measures to mitigate must be taken. Where there are conflicts with Skwxwú7mesh Úxwumixw archaeological and heritage sites, they must be abated and warranted.

Knowing Your History

Our responsibility as Skwxwú7mesh is to know who we are and where we come from individually (family and community) and collectively (as a Nation). To know our history, one must also know their identity. This is how our cultural rights, protocols and procedures are learned.

Policy Statement

Every effort must be made to learn Skwxwú7mesh Úxwumixw history in a way that is accurate and respectful to us. Proper behaviours must be followed based on our cultural rights, protocols and procedures.

PART 5 — MANAGEMENT OF SK̓W̓X̓W̓Ú7MESH ÚXWUMIXW HERITAGE OPTIONS

The British Columbia Heritage Conservation Act (HCA) offers to non-Sk̓w̓x̓w̓ú7mesh Úxwumixw investigators definitions of categories for levels of heritage significance: economic, educational, historic, scientific, and cultural. These categories are used to determine an overall heritage value for a site(s) or object(s). This Policy presents the Sk̓w̓x̓w̓ú7mesh Úxwumixw's perspective on cultural value.

All Sk̓w̓x̓w̓ú7mesh Úxwumixw heritage has inherent cultural value.

Defining a cultural value rating for a site(s) or object(s), in addition to other types of significance aids in determining the level of treatment that follows this Policy's statement regarding respect. Respect of Sk̓w̓x̓w̓ú7mesh cultural heritage can vary from collecting cultural materials, to avoiding impacts and disturbances to a site or object. These options must be in line with Sk̓w̓x̓w̓ú7mesh cultural protocols. Establishing significance ratings are typically achieved through examination of development plans. The scale and scope of proposed impacts and disturbance identifies potential conflicts to a site or object and how they can possibly be resolved or identify means for materials from a site or an object to be repatriated to the Sk̓w̓x̓w̓ú7mesh Úxwumixw. With the Sk̓w̓x̓w̓ú7mesh Úxwumixw deciding on the level of cultural significance of a site or object, the parameters for heritage management plans can ensure the respectful treatment of our history.

Establishing a high or low level of significance for Sk̓w̓x̓w̓ú7mesh Úxwumixw heritage site(s) and object(s) relates to the connection between the site or object and its original owner(s). The highest level of significance is how close a relationship we have to a site or object be it a person, family, community group or the entirety of Sk̓w̓x̓w̓ú7mesh Úxwumixw. Example of such sites or locations are X̓aays sites, very ancient places, and ancestral burials/remains. Examples of sites or objects that are of low significance are sites or objects that include small or disturbed sites, isolated finds of stone tool manufacturing and or scatters of faunal remains. Cultural value significance ratings should be defined as either "high" or "low." High ratings equate to a site(s) or object(s) protection and low equated to a factor to be taken into consideration with other significance factors to determine site(s) or object(s) overall heritage value. Assigning a low cultural value to a site(s) or object(s) does not equate to disrespecting Sk̓w̓x̓w̓ú7mesh heritage. In all cases either of high or low cultural significance, all Sk̓w̓x̓w̓ú7mesh heritage must be respected.

Types of Heritage Management Options

Site or Object Types	Policy
X̱aays Locations	X̱aays sites are to be protected and preserved from any impacts. Protection and preservation is to the site itself but also the habitats around them.
Spiritual Places and Ceremonial Regalia	Spirit power places are fixed locations and are sacred and must be protected and preserved. These locations can have both tangible and intangible aspects to them, and they are not to be disturbed if found. This means they are not to be impacted by any development, no touching or handling, visiting, photographing or depicting them in any form. Locations of these places is confidential and should be labeled as no work zones. All other data pertaining to these places is also confidential and exempt from the Freedom of Information Act.
Origin Places	The integrity of Sḵwx̱wú7mesh origin places must be sustained.
Cultural Use Sites	Access to cultural use sites and their associated resources for Sḵwx̱wú7mesh cultural use must be sustained, restored, and enhanced.
Archaeological Sites and Material Culture	Any Sḵwx̱wú7mesh heritage site(s) and object(s) including more recent historical discoveries must not be disturbed in any way without a Sḵwx̱wú7mesh Úxwumixw Heritage Permit. Even with a permit, site(s) and object(s) must not be unnecessarily impacted. Impacts to site(s) and object(s) without a Sḵwx̱wú7mesh Úxwumixw Heritage Permit will result in investigation by the Royal Canadian Mounted Police and punished under existing law.
Human Remains (including chance finds)	<p>Sḵwx̱wú7mesh Úxwumixw must be immediately notified when human remains that are of Indigenous or potentially Indigenous origin are encountered.</p> <p>To aid in the determination of human remains and their potential association to the Sḵwx̱wú7mesh Úxwumixw, non-destructive and appropriate analysis should be done to</p>

	<p>determine ancestry, possible age of the individual(s), sex and other related information.</p> <p>When a case determines that the human remains are Indigenous and related to the Skwxwú7mesh Úxwumixw, they must be turned over the Skwxwú7mesh Úxwumixw immediately.</p> <p>At the time of recovery, or as soon as possible after recover, the remains must be placed in a cedar box and wrapped in a red cotton or wool cloth. This must be done under the instruction of a representative of the Skwxwú7mesh Úxwumixw.</p> <p>With the approval of the Skwxwú7mesh Úxwumixw, there are many types of analysis that may be permitted, including sampling for a DNA, stable isotopes and 14C dating. Any physical analysis must be done by a suitably qualified physical anthropologist and overseen by a Skwxwú7mesh Úxwumixw representative. If desired by the Skwxwú7mesh Úxwumixw, these types of analysis, if any, should be carried out before reburial.</p> <p>Skwxwú7mesh Úxwumixw cultural advisors can facilitate reburial procedures. They are available upon request. Reburial of human remains must be done as soon as possible.</p>
<p>Intellectual Property</p>	<p>This Policy addresses Skwxwú7mesh Intellectual Property as a whole. Place Names and Language are addressed elsewhere. Here, Intellectual Property refers to Ownership, Consent, Recognition, Misrepresentation and Fair Use.</p> <p>Ownership of Skwxwú7mesh Intellectual Property are Skwxwú7mesh individuals, families, communities or the entire Nation, that hold Indigenous rights in and ownership of intellectual properties that are from and part of Skwxwú7mesh culture.</p> <p>Consent to use Skwxwú7mesh Intellectual Property requires informed consent from the owner(s) of Skwxwú7mesh Intellectual Property. Owners can include individuals, a family, a community, or Skwxwú7mesh Úxwumixw Council. Consent must be attained before use of Skwxwú7mesh</p>

	<p>Úxwumixw knowledge and in some situations, is exempt as "Fair Use."</p> <p>Recognition of Sk̓wx̓wú7mesh Intellectual Property is the correct and proper credited, quoted and referred to use.</p> <p>Misrepresentation of Sk̓wx̓wú7mesh Intellectual Property means that no one individual may claim or state they are of the Sk̓wx̓wú7mesh Úxwumixw or are affiliated with us in any way without the verification of such as claim.</p> <p>Fair Use refers to parts of Sk̓wx̓wú7mesh Intellectual Property that can be used for educational, information dissemination, commentary, or for profit that is properly referenced. Prior consent is preferred but, in some cases, not required.</p>
Place Names	<p>This Policy encourages the use and (re) application of Sk̓wx̓wú7mesh Úxwumixw place names within our territory given that they are approved, accurate, appropriate and evaluated by the Sk̓wx̓wú7mesh Úxwumixw prior to their use.</p>
Language	<p>With permission from the Sk̓wx̓wú7mesh Úxwumixw, this Policy requires the use of the Squamish Language if it is correct and consistent in the application. The Squamish Language Dictionary available at most bookstores can be consulted for correct spelling.</p>
Exchange, Sale, Theft or Trade of Cultural Materials	<p>The Sk̓wx̓wú7mesh Úxwumixw prohibits the trade or exchange, theft, or sale of all Sk̓wx̓wú7mesh Úxwumixw cultural and heritage materials such as artifacts, ceremonial regalia, spiritual items and things associated with X̓ay X̓aays sites. Exclusion of these are common marketable resources such as cedar and fish.</p>

PART 6 — MANAGEMENT PROCESS

This section outlines and defines the terms and conditions under which Skwxwú7mesh Úxwumixw archaeological and heritage permits require consideration in relation to their disturbance. This section is meant to aid in the assessment of Skwxwú7mesh Úxwumixw archaeological and heritage sites.

Assessment Requirements

The Skwxwú7mesh Úxwumixw requires that the disturbance and impacts to our history must be considered, assessed and or mitigated. Archaeological and cultural projects occur either as a Preliminary Field Reconnaissance (PFR), Archaeological/Heritage Overview Assessment (AOA or HOA) or an Archaeological/Heritage Impact Assessment (AIA or HIA). For each, there are qualifications for the inspectors that must be of an appropriate level of experience and training that are outlined in the Skwxwú7mesh Úxwumixw Archaeological and Heritage Permits. Other types of archaeological and cultural inspection projects that are not related to industrial developments share similar requirements.

Overview Assessments

The purpose of PFR and AOA or HOA is to locate and identify Skwxwú7mesh Úxwumixw archaeological and heritage sites (as defined in this Policy) in a defined project area development plan. PFRs and AOA/HOAs objectives typically categorize what the potential impacts on Skwxwú7mesh Úxwumixw Heritage sites will be within a development plan and the level of risk for impacts in any associated proposed development.

Impact Assessments

The purpose of Impact Assessments (AIA/HIA) is to locate and identify all potential conflicts between Skwxwú7mesh Úxwumixw archaeological and heritage sites and the development plan. An Impact Assessment will develop ways and options that will seek to avoid or mitigate impacts to Skwxwú7mesh Úxwumixw sites. These recommendations must be consistent with the Skwxwú7mesh Úxwumixw permitting process. For larger scale and scope projects recommendations can include many phases of site inventory or data collection so that they are consistent with the creation of a suitable management plan.

PART 7 — ARCHAEOLOGICAL/HERITAGE INVESTIGATION PERMITS AND PROCESS

This section presents the roles and responsibilities of those applying for permits within Skwxwú7mesh territory. Furthermore, it outlines how the Skwxwú7mesh Úxwumixw's permitting process operates for those directing investigations either for Cultural Resource Management (CRM) or research (academic or otherwise). To do these types of activities the director must obtain a Skwxwú7mesh Úxwumixw archaeology or heritage permit. It is required for all archaeological studies and or heritage investigations within Skwxwú7mesh territory.

Skwxwú7mesh Úxwumixw does not want to hinder the careers of archaeologists or other professionals but seeks appropriate documentation related to our permit requirements. Skwxwú7mesh Úxwumixw prefers that permit applicants be a Field Director as defined by the British Columbia Archaeology Branch guidelines. Those who do not meet these qualifications need to indicate a Field Director in their permit application who will oversee their work. Those who are not a field director or supervisor must also submit a cover letter that showcases their ability to be able to meet the requirements of the Skwxwú7mesh Úxwumixw policy and permit along with a resume or Curricula Vitae (C.V.). This information will be requested to be updated on a yearly basis. The Skwxwú7mesh Úxwumixw also encourages permit applicants to be members of their respective professional organizations and abide by established ethical standards of their discipline.

Those who desire to conduct such projects are required to submit a Skwxwú7mesh Úxwumixw archaeological or heritage Permit Application (appendix 1) to the Rights and Title contact listed on the Skwxwú7mesh Úxwumixw website. All permit applications must be accompanied by the associated processing fee (appendix 2). All applicants must be aware of the terms and conditions listed on the Skwxwú7mesh Úxwumixw archaeological and heritage Permit application. Digital and hard copies are available upon request. Applications are to be in both digital and hard copies. Digital signatures are accepted.

Skwxwú7mesh Úxwumixw requires that (when available) a community archaeologist, field technician, or cultural advisor play a part in all aspects of archaeological and heritage investigations - from permit review, permit issuance, field work, laboratory analysis, reporting and report review. A Skwxwú7mesh Úxwumixw representative will provide a contact list of qualified personnel to work with the permit applicant. Skwxwú7mesh Úxwumixw requires at least five business days to provide a suitable list of community members to partake in the project. Availability of community members may vary with workload.

When an application and processing fee are received, a Skwxwú7mesh Úxwumixw Rights and Title Archaeologist will review the file for its technical content. Comments regarding each application will be returned with comments related to this Policy. These comments will either be points for discussion, revision and or re-submission. Technical approval for permit applications will be associated with a permit number and signed by the head of the Skwxwú7mesh Úxwumixw Rights and Title Department Director. E-mail approval will be the method of permit issuance.

Before a permitted project is completed, the permit holder is required to submit a final draft or interim report draft for review and comments along with appropriate new or revised site forms. Additionally, a complete Skwxwú7mesh Úxwumixw Heritage Permit Summary (appendix 3) as related to permit conditions is required for review. Relevant comments will be provided.

Conducting any form of archaeological or cultural investigations without a permit as defined by this Policy, or failure to comply with its terms and conditions, is a direct violation of this Policy. This will lead to penalties noted on the applicants record and can lead to exclusion from future permits from the Skwxwú7mesh Úxwumixw. It is encouraged that permit applicants acquire all other forms of permits from federal, provincial and First Nations communities with shared interests (as defined by territorial maps), before doing any work under a Skwxwú7mesh Úxwumixw archaeological or heritage permit. The Skwxwú7mesh Úxwumixw Policy and permitting system is separate from but works in compatibility with other First Nations permit(s). It is based on our interests for Skwxwú7mesh Úxwumixw archaeology and cultural heritage.

Skwxwú7mesh Úxwumixw Heritage permits are NOT to be considered as statements of title exclusive of other First Nations interests. Although this Policy and permitting system is independent it must be understood that the Skwxwú7mesh Úxwumixw works in conjunction with the policies and protocols of other First Nations who have shared heritage interests and are in some way linked to the Skwxwú7mesh Úxwumixw.

Issuance of a Skwxwú7mesh Úxwumixw permit **does not mean consultation** on involvement in a project. Permit issuance is entirely separate from the consultation process that is part of any development plan or proposal. Issuing a permit does in no way meet the requirements of the proponent to do their consultative duties with Skwxwú7mesh Úxwumixw. Permits that are issued only meet the technical requirements for associated archaeological and cultural investigations. Issuance of a Skwxwú7mesh Úxwumixw Heritage permit does not justify infringement of Skwxwú7mesh Úxwumixw Rights and Title.

PART 8 — COLLECTION OF SK̄WX̄WÚ7MESH MATERIALS

This section presents the Sk̄wx̄wú7mesh Úxwumixw's perspective related to the collection of cultural materials. Typically, there are 2 cases whereby Sk̄wx̄wú7mesh cultural materials have been collected.

1. Those related to archaeological and heritage related investigations due to academic research or Cultural Resource Management (CRM) and,
2. Chance finds

Scale of Collection- Minor and Major

Minor Testing and Disturbance

For site survey inventory, PFRs, overview assessments, impact assessments, projects where the main goal is to find and delineate Sk̄wx̄wú7mesh archaeological and or heritage sites by using a range of subsurface testing (shovel, auger, borehole etc.). All investigators should record, describe, and examine cultural materials in the field and re-inter or replace them where they were found. Re-interred materials must be placed in a bag with the date, the Sk̄wx̄wú7mesh Úxwumixw permit number, test number and or provenience as a label. All finds must be plotted in a properly scaled map.

The reasoning behind this approach is to:

1. Minimize disturbances to Sk̄wx̄wú7mesh archaeological and heritage sites,
2. Curtail the collection of materials beyond what is needed for the scale of these types of projects,
3. Reduce the amount of space needed in any given repository.

If the collection of Sk̄wx̄wú7mesh archaeological and cultural materials is needed due to potential impacts to a site, then collection of those materials should be done given:

1. The object is diagnostic (e.g. rare and provides significant data to Sk̄wx̄wú7mesh history),
2. It is in danger of being displaced and or destroyed by natural or industrial processes,
3. It is under threat from collection of someone who does not have a Sk̄wx̄wú7mesh Úxwumixw archaeological and heritage investigation permit.

Major Testing and Disturbance

Ta na wa Yúus ta Stituyntsám

20

“The Ones Who Take Care of What Was Handed Down or What Will Be Handed Down”

If the project regards research, data collection, mitigation studies that will be large in scale and scope, then all archaeological and heritage materials must be collected during excavation.

Chance Finds

Chance finds are also known as incidental finds and can be Skwxwú7mesh cultural materials found on the earth's surface or encountered when there is ground disturbance. Under Skwxwú7mesh Úxwumixw archaeological and heritage investigation permits, it is encouraged that these finds be left in place unless they are under threat of high disturbance or destruction via natural or industrial means. If under threat, these materials must be collected. If not under threat, then the permitted investigator must follow the Skwxwú7mesh Úxwumixw Chance Find Protocol (appendix 4).

PART 9 — CURATION OF SK̓W̓X̓WÚ7MESH ÚXWUMIXW CULTURAL MATERIALS

Cultural materials collected under a Sk̓w̓x̓wú7mesh Úxwumixw permit must be curated at a suitable location that has appropriate facilities. The repositories for Sk̓w̓x̓wú7mesh Úxwumixw cultural materials must meet national standards for proper curation, be provincially recognized and hold cultural materials in trust of the Sk̓w̓x̓wú7mesh Úxwumixw and any other associated First Nations groups. The Sk̓w̓x̓wú7mesh Úxwumixw offers 2 options for this.

1. If cultural materials are collected from a previously investigated site and are curated at an established facility, Squamish Nation prefers the site collection remains together.
2. Collected cultural materials may be curated at the Royal British Columbia Museum (RBCM), the Laboratory of Archaeology (LOA) at the University of British Columbia or other acceptable repository agreeable to the Sk̓w̓x̓wú7mesh Úxwumixw and held “in trust.” Sk̓w̓x̓wú7mesh Úxwumixw insists that collections from a site go to a single repository. This will maintain curatorial consistency for archaeological and heritage sites that have seen previous testing, excavation or collection.

PART 10 — REVIEW AND APPROVAL

This policy shall be reviewed biannually by the Squamish Nation staff and presented to Council for consideration.

The policy is approved by the Squamish Nation Council on _____ by the following resolution: