

sxuxil' ni' 'u tu tumuhw:
Language and archaeology from an Indigenous perspective

by
Simeltun (Arthur Jim)

Diploma (Proficiency in Indigenous Linguistics), Simon Fraser University, 2024
Certificate (Proficiency in Indigenous Linguistics), Simon Fraser University, 2023

Project Submitted in Partial Fulfillment of the
Requirements for the Degree of
Master of Arts

in the
Department of Linguistics
Faculty of Arts & Social Sciences

© Simeltun (Arthur Jim) 2026
SIMON FRASER UNIVERSITY
Spring 2026

Copyright in this work is held by the author. Please ensure that any reproduction or re-use is done in accordance with the relevant national copyright legislation.

Declaration of Committee

Name: Simeltun (Arthur Jim)
Degree: Master of Arts
Title: sxuxil' ni' 'u tu tumuhw: Language and
archaeology from an Indigenous perspective
Committee:

Donna Gerdtz
Supervisor
Professor Emerita, Linguistics

George Seymour, Sr.
Committee Member
Hul'q'umi'num' Elder
Stz'uminus First Nation

Abstract

This project is a report on our Indigenous language Hul'q'umi'num' and the role it plays in First Nations archaeology. In particular, I relate the experiences I have had working on the sites in the Stz'uminus territory, including giving their Indigenous placenames. I detail how language is used on the site for protocol and spiritual purposes. My reports are written in the Hul'q'umi'num' language in order to substantiate the results for all time and for legal purposes. Wordings around archaeology and artifacts are also given in this project. When all work has gone well using Hul'q'umi'num', we find that we are connected with the waters, lands, and ancestors. These are guiding principles that have guided the Stz'uminus peoples through time immemorial.

Keywords: Coast Salish; Hul'q'umi'num' language; archaeology; placenames; cultural teachings

Dedication

Dedicated to the institutions and educators of Indigenous languages. I would also like to dedicate this thesis to archaeologists and elders, as the connection of language and the sensitive work of archaeology go hand in hand. Both are sacred works that First Nations elders recognized for their younger generation to be involved in today. Archaeology students would be handling artifacts and human remains, where this is sacred work from the past that has words for such sacredism. The use of language through prayer and ritual presents a spiritual way of connecting with the ancestors, and providing protection and healing influences.

Acknowledgements

I am deeply grateful to the many individuals who have contributed to the successful completion of this project: *sxuxil' ni' 'u tu tumuhw: Language and archaeology from a First Nations perspective*. First and foremost, I would like to thank the former chiefs of Stz'uminus First Nation: the late pulqulanouxw (Peter Seymour), suxwsauxwalouxw (Terry Sampson), thloaman 'i' suxwsauxwaluxw (John Elliott), and qwulqwulladzeaut (Roxanne Harris). As the voting-in of leadership is frequently changed, it is up to chiefs to keep the subject of archaeology and language in the discussions.

I would also like to extend my heartfelt thanks to Colleen Parsley, Archaeologist, and her past work with Stz'uminus First Nation for over forty years and the many archaeologist consultants I have worked with in the tedious field and laboratory work, policies and guidelines, and professionals of their studies.

A huge appreciation goes to the linguists of Indigenous Languages, most of all linguist Dr. Donna Gerds, as her life's commitment to preserving the Indigenous dialects, and structure to writing, reading, and proper pronunciation to dialects that identifies each individual tribe. Also to the faculty and language learning students. Thank you to Jennifer Bailey, Lucas Chambers, and especially Heather Harris for editorial assistance. Thank you to Wayne Charlie and George Seymour for help with the Hul'q'umi'num' wording and to George for serving as the second reader. Your input was very valuable.

A special mention to the many Elders of the Stz'uminus, our monarchs ofteachings, laws, and guidance. I am also deeply thankful to my family: grandfather thlaqwultun (Stephen Mitchell) Stz'uminus, grandmother simeliye (Eugineni Oshanie George Mitchell) Peneluxulh, and my mother tiectunaaut (Mabel Mitchell) Stz'uminus First Nation, for their hereditary teachings and discipline to help me grow up as a respectful human being. My great grandmother thla'thulwut (Susan Seward Jr George) Snuneymuxw, whom we saw as children, lectured our parents, and through a disciplined life reached the age of over one hundred and ten.

Table of Contents

Declaration of Committee.....	ii
Abstract.....	iii
Dedication.....	iv
Acknowledgements.....	v
Table of Contents.....	vi
List of Tables.....	vii
List of Figures.....	vii
List of Acronyms.....	viii
Preface.....	ix
 Chapter 1. Introduction.....	 1
 Chapter 2. Archaeology at Stz'uminus	 6
2.1. Placenames: list of sites and related images	6
2.2. Discoveries: What was found	9
2.3. Vocabulary.....	12
 Chapter 3. Use of language for archeological reports	 14
3.1. Using the language for spiritual purposes at the site	14
3.2. Writing the reports in our Hul'q'umi'num' language	15
 Chapter 4. Indigenous perspectives on archaeology.....	 17
 Chapter 5. Conclusion	 23
 References.....	 25
 Appendix. Summarized Report on Archaeology Branch site # DgRw-17, Kulleet Bay, Deer Point Road with words separated.....	 27

List of Tables

Table 1.	Stl'unup - sacred villages.....	6
Table 2.	Terms related to archaeology.....	12
Table 3.	Materials found in sites.....	12
Table 4.	Types of artifacts found in the sites.....	13

List of Figures

Figure 1.	Sqwtheq - Galaino North - where the waters become narrow.....	8
Figure 2.	Coffin Point (Red) Village site.....	8
Figure 3.	Coffin Point clam shells midden; see the upper right corner.....	9
Figure 4.	Coffin Point shoreline - occupation profile showing ash from fire hearths; see the many horizontal white stripes.....	9
Figure 5.	Artifacts found and gifted to Arthur from Stz'uminus.....	11
Figure 6.	Beyond artifacts, an ancient trail was found from Coffin Point to Shellbeach.....	11
Figure 7.	Kulleet Bay archaeological sites.....	18
Figure 8.	Chiefs' meeting at Penelakut, early 1900's.....	21

Note: All Photos used are pictures taken by, or from the collection of, Arthur Jim who holds copyright to use of said photos.

List of Acronyms

DGRW	Archaeology branch of Canada's Borden numbers
DGRW - 17 KB 1.	Kulleet Bay IR. 13
DGRW - SB 1	Shellbeach IR. 13
HR	Human remains
IR	Indian Reserve
KB	Kulleet Bay
SB	Shell Beach

Preface

'uy' skweyul, mukw' lhwet. 'een'thu p'e' si'meltun, tthunu s-hwunitum'a'lh nu sne
Authur Cecil Chim, aka Chan Chim, tun'ni' tsun 'utl' shts'um'inus.

*Good day, everybody. I am truly Si'meltun, my colonial name is Arthur Cecil Jim, aka
John Jim, from Stz'uminus.*



Arthur Jim on the Barbara W boat, up Alaska, at age of four in 1966.

Credit: from the collection of Arthur Jim.



Arthur Jim (far right) and his sisters.
Credit: from the collection of Arthur Jim.

'i tsun ts'lhmun'um 'u kwthunu menulh, Chonny Cwoku, 'i' lhunu tenulh ti'actnaut, lhu s-hwunitum'a'lh snes, Mable Mitchell.

I am the stepchild of late Johnny Crocker, and my late mother is Tiectnaut, her colonial name is Mable Mitchell.

shhwuw'welis kwuthunu menulh: Ski'thiye, s-hwunitum'a'lh snes Flancis kwoku, tun'ni' 'utl' pun'e'luxutth', 'i' Makwut Untuwoot, pun'e'luxutth' 'i' quw'utsun'.

The grandparents of my late father, Ski'thiye, colonial name Francis Crocker, from Penelakut, and Margaret Underwood, from Penelakut and Cowichan.

'i' kwthu shhwuw'welis lhu tenulh: thl'eqwultun, s-hwunitum'a'lh sne, Stephen Mitchell, tun'ni' 'utl' Stz'uminus, 'i' lhu sta'luss, Simeliye, s-hwunitum'a'lh sne Euginie (Oshanie) George, tun'ni' 'utl' pun'e'luxutth'.

And my mother's parents, Thl'eqwultun, colonial name Stephen Mitchell, from Stz'uminus First Nation, and wife Simaliye, colonial name Euginie Oshanie George, from Penelakut.



Arthur's grandmother and other monarchs including Eugene Mitchell (Arthur Jim's grandmother) and her cousins. From far left: Eugene Mitchell (née George), Susan Harris (née George), Mary Harris (née George), and Myra Seymour (née Peter)

Credit: from the collection of Arthur Jim.

'i' kwuthunu s-ts'lh'a'mutem: nu sta'lus, Luxwlelh, s-hwunitum'a'lh sne Lorna Sampson—ni' tst wulh sme'mulyi' 'ukw' xuthunlhshe' 'i' kw' lhq'etsus sil'anum.
*And as for those living in my home: my wife Luxwlelh, colonial name Lorna Sampson—
 we've been married for forty-five years.*



Arthur Jim (center), wife Lorna Sampson, son John Sampson & Mary Aleck, son Ambrose Jim & Charmine Jack & grandson Clayton Jim

Credit: from the collection of Arthur Jim.

stsuli'elh tst *hwqwumaluqw* 'i' kwu mun'us Maak,
Our first child hwqwumaluqw, and his son Mark,

'i' kwu syey'sul'us mun'u tst, Ambrose, 'i' yey'sul'u kwu me'mun'us–
And our second son Ambrose and his two sons –



Arthur and son Ambrose. Fishing Day at Tl'uqtinus.

Credit: Arthur Jim, 2025.



Fish caught with son Ambrose on Fishing Day.

Credit: Arthur Jim, 2025.

stsuli'elh wulh kwu sha'yu, s-hwunitum'a'lh sne Euan, 'i' kwu syey'sul'us mun'u
Clayton wulh tsta'lus tun'a kweyul, Charmine.

first born with his ex-wife, colonial name, Euan, and his second son Clayton with his wife today, Charmine.

'i' tu snes lhunu stsuli'elh thluhwtnaat s-hwunitum'a'lh sne, Babra Louie, lhu mun'u tst,
Hwiyuhweilh, s-hwunitum'a'lh sme'mulyi' sne, Virginia Chack.

And my oldest child's name with my ex-wife Barbra Louie thluhwtnaat, our daughter's First Nation name, Hwiyuhweilh, colonial married name Virginia Jack.

shhw'a'mut ni' 'utl' La Conner, ni' utl' pestun kwun'atul' 'u kwu sta'luss, David Chack.
She lives in La Conner, USA, with her husband David Jack.

lhq'utssel'u kwu me'mun'us 'i' na'nuts'a' kwu 'imuths.
They have five children and one grandchild.

I have been working in archaeology for the past 40 years, both on- and off-reserve, in the Vancouver Island Region from Vancouver, Victoria to Nanaimo, and the Gulf Islands. Before stepping into the archaeology field, I was a commercial fisherman. I fished with my stepdad and my brothers. We fished the Strait of Georgia, the Strait of Juan de Fuca, Puget Sound and the San Juan Islands, and from Alaska to home. For many years, we fished along with many other commercial fishermen. I was very fortunate to learn a lot about our ocean and lands from our elders during my travels on the great salt waters up and down Vancouver Island. It was a time in my life when I was guided by the wind, the currents, the tides, and the stars that navigated me at night to travel the waters to lands full of resources, the nature that thrived fully, and was within hands reach for every First Nation. The people always connect with their elders, and with the land; always travelling throughout the ocean, and to other lands, and this is detected by archaeological sites that were preserved naturally, as we have found many areas that have bivalved shell middens in each territory.



My family on the Barbara W, commercial fishing boat with traditional war canoe, “Mermaid” on top. No fish that year, 1966?, went clam digging and canoe racing. The only way of traveling was by boat,

Credit: from the collection of Arthur Jim.

The first topic in this paper will focus on the purpose of anthropology in First Nations territory. Secondly, I will write about the cultural significance and meaning to First Nations people about our way of life and how indigenous language in archaeology proves and substantiates who and how we are. I will write about First Nations actions of humbled homo-sapiens and how and why this has been, through many generations, by way of our findings in archaeology projects done in my role as Archaeology Monitor. It will indicate our ways as we are humbled by the land and continue to live from the knowledge of generations before us. Living our First Nation ways, a humble way of life that we learned from our ancestors, and how we are guided by our natural area. The elements, the moon, and the stars are what guide First Nations people by way of giving wisdom to people, and our elders, to share what has been learned over past generations. Lastly, connecting with the land and waters and understanding the First Nations people’s connection. The actions are done in the evolution of the First Nations people. Occupations built by communities of people living in harmony, knowledge of continued connections with our natural resources, understanding, and the knowledge of the use of tools to perfect harvesting practices for long-term substance storage. First Nations

anthropology defines our cultural practices that are being lost due to the destruction of the land and the beaches, and taken without proper consultation of the nation, which has led to Truth and Reconciliation.

Chapter 1. Introduction

This project is a report on our Indigenous language Hul'q'umi'num', and the role it plays in First Nations archaeology. In particular, I relate the experiences I have had working on the sites in the Stz'uminus territory, including giving their Indigenous placenames and wordings around archaeology, and artifacts that are also given in this project (Chapter 2). I detail how language is used on the site for protocol and spiritual purposes, and how my reports are written in the Hul'q'umi'num' languages in order to substantiate the results for all time for legal purposes (Chapter 3). When all work has gone well using Hul'q'umi'num', we find that we are connected with the waters, land and ancestors. These are guiding principles that have guided the Stz'uminus peoples through time immemorial and problems arise when they are not followed (Chapter 4). I will then conclude with how important it is to the younger members of a nation to fully empower themselves with all the education they can, blending the colonized ways with the ancestral life, and blending it all for actions such as archaeology (Chapter 5).

When we use the language, its main purpose is to connect with our ancestors to protect us spiritually in this line of work. A reason why we are called “spiritual people”. Thus language plays a huge role in First Nations archaeology. Language and archaeology go hand in hand to help the work go smoothly. The language that my nation uses is Hul'q'umi'num'. Hul'q'umi'num is a dialect of the Halkomelem language that is spoken on Vancouver Island and surrounding islands in British Columbia, Canada. Hul'q'umi'num' is used throughout the Salish Sea in southwestern British Columbia. It is one of the twenty-three Salish languages spoken in the Pacific Northwest.

What is First Nations' archaeology and who is responsible for overseeing it at the government level? Supernant (2020) states that First Nations archaeology was developed by Indigenous people who voiced concerns about non-First Nations archaeologists studying First Nations and not working with local First Nations reserves or informing them of their findings when working in their territory: “historically, archaeologists often removed artifacts, and ancestral remains from the land, and took them to colonial

institutions. At these institutions, people studied the artifacts, and remains, and put them on display without consent of the Nations.”

Throughout history, all nations around the world have evolved and adapted to their generational times and environments. It is remarkable when an action that has been performed for hundreds of years changes globally. Within a single human lifetime, a nation evolves based on what the previous generation has learned and built upon in their time. I’ve often heard throughout my life, “I can do it better, and it will be easier.” When I say this, I recall Supernant (2020), where she mentions the year when changes began to occur, and archaeologists started to work truly with, and for, Indigenous communities. This shift started in the 1980’s and 1990’s, leading to the publication of a book called *At a Crossroads: Archaeology and First Peoples in Canada* (Nicholas & Andrews, 1997). This book defines Indigenous Archaeology as an approach. The book also developed ethical codes of conduct and a set of principles to guide First Nations Archaeology.

I will also discuss the cultural significance and meaning of First Nations people in our way of life and their cultural practices; illustrating how we are humbled as human beings by the land, by living according to the knowledge passed down from previous generations, and our connections to archaeology. Living in Indigenous ways is a simple lifestyle; it involves learning from, and being guided by, nature. Elements such as the moon, water, land, and stars help guide First Nation people by providing wisdom to us, and our elders, who share what has been learned over many generations. This reflects our cultural beliefs—teachings handed down from our elders and their ancestors. As stated on the Government of Canada website in the section titled *Spiritual Beliefs*, “These teachings stressed Wisdom, Love, Respect, Bravery, Honesty, Humility and Truth as the values that enable people to live in a way that promotes harmony, and balance with everyone and everything in creation” (Government of Canada 2017).

All of this is shown when archaeologists are called to do work in First Nation Territory. These findings contribute to First Nations identity, their way of living, and cultural practices, which attest to spiritual beliefs, practices, and values of who they are

as humble homo sapiens. For instance, our ancestors practiced archaeology pre-contact and used a set of language that came first before any work was started.

There was a time when a saltwater species was swimming or coming into the shallow to spawn and migrate back to the rivers where they were born; this was a time when we had fruitful, ripe lands and forests. There are archaeological findings that need to be explored, or a thesis topic for a future paper to examine articles that indicate the destruction and explain how it has happened over time. For this paper, I will review how the protection of our land is important to First Nations and because it defines our territories. A prime example of this was done by a local First Nation Reserve trying to attain rights to, “protection of the sites,” back in 2019 on Hornby Island when their rights were dishonoured when remains were found, as reported by Proctor (2021). The BC Archaeology Branch permitted work to be done on the property on Hornby Island. The BC Archaeology Branch sent out a notice to the First Nation community about the Archaeology Assessment. There are guidelines or processes which need to be adhered to, but sadly, when this does not happen, the First Nation communities’ rights and titles are dishonoured. The injustice of, “the province not living up to its obligations,” was raised by Chief Nicole Rempel of K’ómoks First Nation (2021).

First Nations people are working and advocating for wrongs to be acknowledged and corrected, and the Truth and Reconciliation Commission is a step that has been taken to do this. A Truth and Reconciliation Commission was established in 2008-2015. The outcome of this work came with the development of UNDRIP to address and preserve the history of the Indigenous People, helping them to prepare for what is coming, for the development of better practices, and to educate others. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is the national framework endorsed by Truth and Reconciliation Canada. It received royal assent in Canada on June 21, 2021 (United Nations Declaration on the Rights of Indigenous Peoples Act 2021).

However, it is important that everyone understands there is still a lot of work to be done and that each First Nation community is working diligently in moving to self-governance to ensure First Nations people, past and present, are documented and

protected. I worked all my life, up and down Vancouver Island, on the land and the ocean. At the age of sixty-two, I have seen lots and I deem myself to have a fulfilled life. A life of lifelong learning, I am putting my thoughts and experiences into my Master's project. My understanding of my people has been a life of gifts to me; to share with others is a gift and to be here using the knowledge for educating others, and continued learning for me each day, helps me be aware of the intelligence of a human being living in a place which I call home. I reflect every day on how our people have evolved from the time of sticks and stones to the modified, changing world we live in today.

In the next section, I use this analogy to make the people who have questioned our way of being think. Using points of a broken stick or a rock for a projectile: once it was a rock, then it was broken, and now it is shaped, and the form is beginning to look like a sharp edge. It now projects the beginning of shaping that can be tempered and put a handle on to create a tool. The archaeology term for this is called flint knapping. Many forms of rocks have been discovered in archaeology projects: basalt, chert, quartz, and obsidian, all substantiate flint knapping, which is an art. An archaeology study done by the Tla'amin Nation, and Simon Fraser University writes about obsidian artifacts, and states that this has been used by many people to make tools (qathet Museum & Archives Society 2024).

This is what First Nations Archaeology is about: learning our ways, it defines the areas we live or have lived, it is our history, our culture, and our spirituality. Findings in the First Nations Archaeology show how strong our people were. In my work for Stz'uminus First Nation, I am writing about the findings and challenges we faced when our Nation did the Water and Sewer Project. I will specifically write in this paper from the notes I took during this project and cite from Parsley (2018) on the Kulleet Bay mass grave.

I will write about the tragedies I witnessed in projects SB 1 and KB 1 while I was in the role of Archaeology Assistant. Again, I want to ensure my reader understands this is my reflection on the notes I had taken on this job site. Companies were hired that had no respect for First Nation Control; as a result, a tragedy happened here due to a lack of

control. A lack of anthropology and archaeology. It is a prime example of when Indigenous groups were not aware or did not understand policies and processes to control something as sensitive as the extraction of Indigenous history from the long-time dwelling of the structure of numerous activities that took place to preserve First Nations' Rights of the findings during this project. It is with great knowledge that comes from this project, and learning and understanding that the First Nation must create laws to protect our history, territory, land, beaches, and oceans. Policies and processes are what we need, but we still have a long way to go; it will take many years of negotiating to get what we have lost, and some of it we can never get back. Truth and Reconciliation and UNDRIP are starting, but we can never restore the lands, waters, or people to the way they were.

The insight of evolving over a long time, dwelling within specific areas where families created occupations by their actions for thousands of years. Entrenching their wisdom of belief in actions and understanding the need for spiritualism, cultural significance, and ensuring development for the future in areas such as religion, medicines, and medical operations on people. It was the common understanding of our lands and how they evolved, and First Nations knew the time to hunt, harvest, and take care of the lands and oceans. Through all of this, we learned to make everything we needed to survive. Now, today, it is challenging for our people as we have lost so much. We must fight for our rights to the land and oceans, and what is left of our life-sustaining resources that is now dictated by the government. We must now find evidence of how we lived and how we survived to keep our nations strong; and use uniform approaches to claiming what we have lost and to prove to all that came on the ships that we are still alive.

Chapter 2. Archaeology at Stz'uminus

There are ten archaeology sites within Stz'uminus and its traditional territory that are mentioned in this paper. These are not all the archeological sites as many others have been lost. The thuq'min archeological site was dated back to 6800 years ago. In Canada, two sites are recognized with the Borden numbers DGRW SB1 (Shellbeach IR. 13) and DGRW 17 KB 1 (Kulleet Bay IR. 13). The other sites were not able to give a date as only artifacts were dated. In the placenames table below, it states the names the archeological sites are placed in.

2.1. Placenames: list of sites and related images

Table 1. Stl'unup - sacred villages.

Site number	Placename	Meaning
1	thuq'min	spearing place' -motion of moving forward- motion of a spear moving forward theq't to spear it =min instrument or residue
	Sibell Bay, "Shell Beach" Village. The cod fish would come in and lay their eggs in the shallows. And you will see their eggs on the bottom and you would go in and poke with their spear. When the lingcod ('ey't) come in to protect its eggs you would spear them.	
2	q'ul' its' ~ q'ulits'	Sheltered area', 'protected [bay]' √q'uluts' "shelter, protect"
	Kulleet Bay (Generic Term, for Whole Bay)	
3	<i>Qumlucksun</i>	Meaning a place that has roots (family roots) √kwumluhw
	kwumluhwuqsun	=uqsun point
4	My house is surrounded by a cedar forest here and the roots are harvested to make baskets.	
	xutl'nutstun	Crossing the bottom/back end—meant many little bridges. xeetl' "weir"
4	Walker Creek Mouth and Head of Ladysmith Harbour. There were many logs to cross over like little bridges. Every spring there were	

Site number	Placename	Meaning
	bridges made of logs.. Creek in the area'	
5	sh(us)th'upsum	Meaning the first place of a coffin was used
	sh=hustth'upsum	
	Coffin Point has water on both sides. "still coffins there...douglas fir ts'ey' slabbed it, and sandwiched in, and put on the pile of rocks... pre-contact.. everything removed... flying in and stealing the entire burial so they moved them." (AJ) Douglas fir Tree stump that bark was removed, in front of the community school. An example of a culturally-modified tree.	
6	xulits'	Location Bay where Margaret Seymour lives-name on that bay--meaning something in its mouth, a deep hole that captures fish in it.
	This is the North end of Kulleet Bay.	
7	tl'uqtinus	Land at the Fraser River, in Richmond, near Deas Island
8	sqwuhewun	Over in Chemainus where they have a property just east of Fuller Lake arena.. sqwuhewun "cave"
9	misc. Gulf Islands	Lower Georgia Strait in the Gulf Islands
10	sqwtheq	Galiano North where the waters become narrow sqwtheq "narrows"



Figure 1. Sqwtheq - Galaino North - where the waters become narrow.
Credit: Arthur Jim.

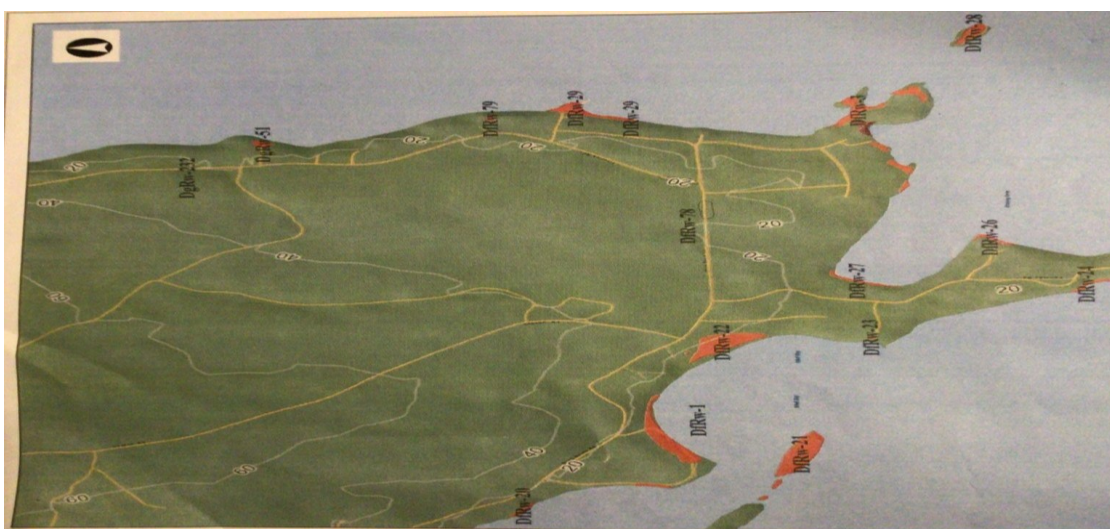


Figure 2. Coffin Point (Red) Village site.
Credit: from the collection of Arthur Jim.

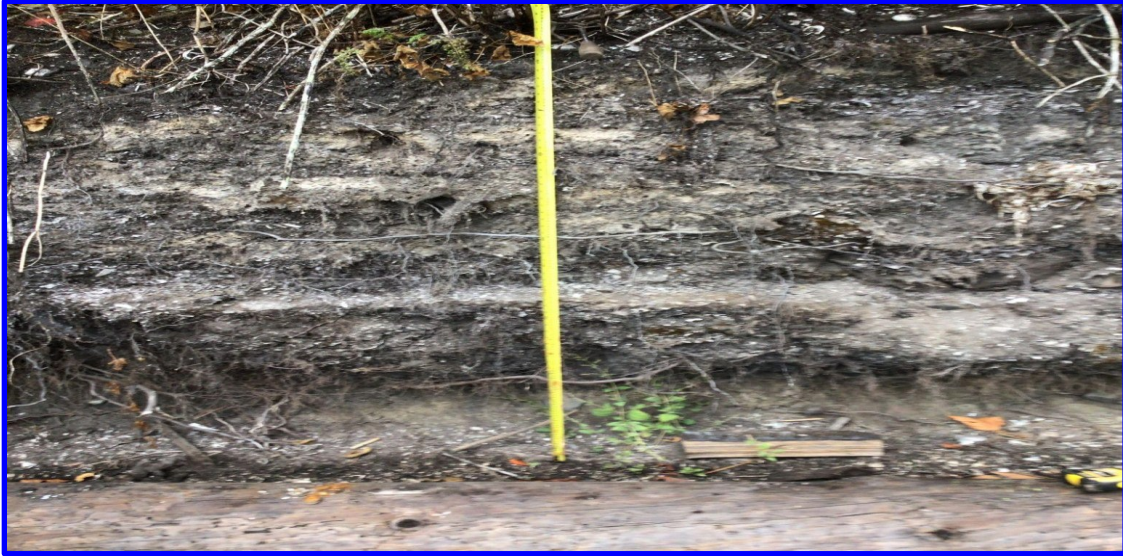


Figure 3. Coffin Point clam shells midden; see the upper right corner.
Credit: Arthur Jim.

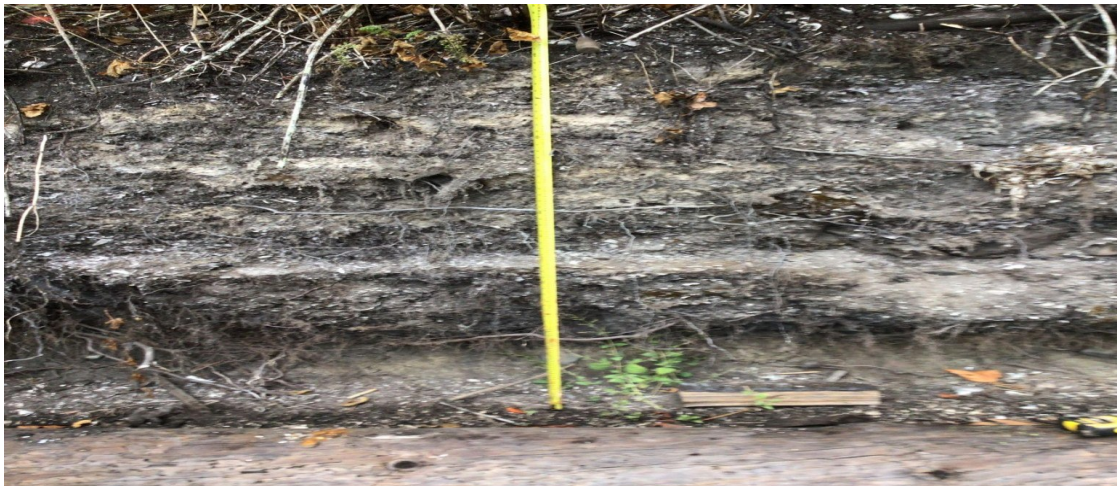


Figure 4. Coffin Point shoreline - occupation profile showing ash from fire hearths; see the many horizontal white stripes.
Credit: Arthur Jim.

2.2. Discoveries: What was found

In this section, I will talk a bit about the artifacts that were found at various Stz'uminus sites over the years. Here is a list of some of them:

- obsidian. Made from volcanic rock. These were viewed as rare and used as trade items. They created sharp knives, such as projectiles. Very similar to quartz crystal.

- sandstone. Many grits for abrading. Variety of types such as soft and hard that were used in the process of creating knives, spears, and scrapers.
- basalt. The rock in the video that had the white line in it. The white line is what they were after as it was rare and not obtainable to many people.
- bones and antlers. These were used for creating barbs for hooks as well as beads and piercing tools to punch through leather.
- red cedar. Used for weaving and sacred items such as canoes and masks.
- yellow cedar pashaluqw. Used for weaving and sacred items such as paddles.
- round stones. A natural form of the rock, they were used as a hammer stone as well as a base for smashing foods and medicine.

In the video, *kws 'um 'shastul's tu t'at mustimuhw*, I give a description of artifacts that were found locally within Stz'uminus territory. I share the importance of these items and the roles they played in the people's lives of the old days, including the intelligence of our people to create these items and the processes of making these sacred items. I also speak on the role of how language was used in the process of how the items were created. For example, the rocks that were being formed to pierce through ducks were told they were going to fly. It was as if the old people were giving the tool direction as it was believed that everything was alive and was treated as such. I not only share the story of these artifacts, I also share the teaching of how one carries oneself to handle these items. Some of these artifacts were tools created for knives, scrapers, fish hooks, and beads. Some of the items used for tool making were rocks, bones, shells, and wood. These tools created for hunting helped in attaining food sovereignty for Indigenous people to thrive. There are three themes of the video: tool making, land, and language.



Figure 5. Artifacts found and gifted to Arthur from Stz'uminus.
Credit: Arthur Jim.



Figure 6. Beyond artifacts, an ancient trail was found from Coffin Point to Shellbeach.
Credit: photo credit, Arthur Jim.

2.3. Vocabulary¹

This section lists common words used to describe the terms, remains, and artifacts at archaeological sites in both English and Hul'q'umi'num'.

Table 2. Terms related to archaeology.

bone remains	shth'utth'a'
museum	shni's tthu shth'utth'a' ("place of the bone remains")
gravesite	syuw'a'numa' shmukw'elu ("First People burial site")
reburial	thuy'ulutsum ("honoring deceased by digging up bones, wrapping and reburying")

Table 3. Materials found in sites.

bone	stth'am'
bones	stth'alum'
antler, horn	tth'uystun
shell	ts'e'wi'
shells	ts'e'luwi'
stone	stone

¹ These vocabulary terms can be found on the language site:
<https://sqwal.hwulmuhwqun.ca/learn/tat-mustimuhw-life-in-the-olden-days/archaeology/>

Table 4. Types of artifacts found in the sites.

anchor, sinker	lhqun'utun anchor, sinker (cf. moor it)
wedge	shseq'ul's (splitting wedge)
maul	mol
knife	shuptun (cf. cut along it; shavings)
scraper, knife (Snuneymuhw)	'uxtun (cf. 'ix scrape)
stone knife	smeent shuptun
adze	skwuschus
D-adze	stulhtsus
adze	sht'umuw'ulh adze-like mattock
adze	shtulhtsusum' adze-like mattock
adze	sht'ut'umul's adze with straight hammer, like a mattock but with short handle
spear	s'unum (fish spear, spear shaft)
spear point	te'ulh
spear point	tth'aqwi'tun
arrow	tth'umeen' (also tth'um'een)
bow	tuxwa'ts
yew	tuxwa'tsulhp
bowstring	tl'imun (bowstring, tendon, leadline)
blanket pin	ts'uqw'nistun (cf. pierce it, poke a needle in)

Chapter 3. Use of language for archeological reports

In this chapter, I discuss two domains in which language is important for archeological work. The first is about the spiritual work that takes place at the dig site itself and any meetings around the project. The second is about the use of Hul'q'umi'num' in project reports.

3.1. Using the language for spiritual purposes at the site

Stz'uminus aki'aluchi, nilh tl'i' syaays, shus kwey' nu st'i'wi'ulh ni' wulh tus tu skweyul, nu'asum' 'u tu m'i kwan'usum' tu sum'shathut, tuteem' 'u tu tsitsulh si'em': xeel's, lhaxun't tu syaays tst 'i' tuw' mukw' lhwet.

Archaeology in Stz'uminus is very hard work, when my prayer starts the day, facing the rising sun, calling to our creator: xeel's, bless our work and everyone.

That prayer sets the day in a good way so that our working through the day goes smoothly. As we talk and work, we are strong in mind and body. In Hul'q'umi'num' praying to our creator and talking with the ancestors are the connections to a good feeling for a good day's work. When all work has gone well using Hul'q'umi' num' throughout the day, connecting us with the waters, land, and ancestors, these are guiding principals that have guided the Stz'uminus peoples through time immemorial.

This is the prayer included in my everyday work:

ni' 'u tu s'aa'lh xe'xe' st'i'wi'ulh²

This is our sacred prayer.

'aa sii'em' nu sul-hween, nu siiye'yu , nu 'eli' shhw'aluqw'a',

My respected elders, my friends, my good family.

² I learned this prayer from a cassette tape that was given to me at the Quwutsun soccer tournament by a good friend of Abel Joe. This prayer song comes from the collection of prayers from Alphonse George. Abel Joe had shared these prayer songs in the 1900's at gatherings and funerals. Late elder Willie Seymour helped bring these songs to be used throughout schools and are still used today. It was through the work at Stz'uminus Community School that I learned this prayer song.

hay tseep q'u kwun's 'ilup 'u tun'a kweyul.
thank you all for being here this day,

'i'yatul 'i' ts'its'uw'atul'.
Treat each other well, and help each other.

Prayer song:

t'i'wi'ulh tsun tse'	<i>I will pray</i>
t'i'wi'ulh tsun tse'	<i>I will pray</i>
nilh tse' nu slheee...	<i>This is our prayer</i>
'uw' t'i'wi'ulh tsun tse'.....	<i>I will pray</i>
'u tu xe'xe' st'i'wi'ulh...	<i>our sacred prayer</i>

huy ch q'u titsulh si'em' 'u tun'a kweyul.
Thank you creator for today.

thixwum 'I' tth'hwimutal'hw 'u tun'a skweyul 'i' tuw' mukw' skweyul.
Please give us strength today and each and every day

stl'atl'um' st'e'.
Amen.

3.2. Writing the reports in our Hul'q'umi'num' language

Writing reports about archaeological sites includes recording the area, collecting data, conducting data management, and ensuring all permits are compiled to have a First Nation Cultural Monitor on-site. This section stresses the importance of culture monitoring on a project and writing the report in Hul'q'umi'num'. Below is a summary of one of my reports. I have also included a transcript of this report in our First Nation Language. When you relate information in the language it is actually a connection that is the bridge between our ancient and treasured snuw'uyulh and the present day. The meanings in Hul'q'umi'num' often do not translate very sufficiently or authentically into English. Therefore, my nation asks for all reports to be written in our own language as records to be left for future generations to authenticate the work.

These records are to be left for our future generations for the sole purpose that they can learn to understand the spiritual connection in the work of archaeology. These

records hold knowledge of placenames and the artifacts hold a great significance that our ancestors were here and made the artifacts using the language that created a spiritual connection. These artifacts are therefore alive, and need to be treated as such. This is what the spiritual connection is.

The Appendix is an example of previous work that I have done. I summarized a report of a site that I monitored. For each site that is monitored, I am required to report to other technicians and government agencies on- and off-reserve to ensure documents are available for everyone to review. It is my responsibility as First Nation Cultural Monitor to ensure the data is collected and findings are preserved (Appendix).

I have worked in archaeological sites for over 40 years and have seen many monstrous acts and ignorance. It is the responsibility of all who need to be serious to preserve artifacts, human remains, and sediment, and record these findings. It is important to the elders as to who is handling ancestral remains, as the indigenous nations have the elders that carry their language and process to handling the dead and ancestral remains.

If all respective acts are not followed, the spiritualism of the nation goes bad, accidents and death become very frequent, and as the elders would say, you have to be careful how you live in a village, as it is also a graveyard.

Chapter 4. Indigenous perspectives on archaeology

First Nations Communities continuously struggle to have the Rights adhered to. Full-time First Nation Cultural Monitors are not a requirement to have on major projects being done on their reserve lands or projects that entail work being done within their traditional territories. Williams (2023) describes a dig site that was vandalized. It is with this in mind that I write about the tragedy of SB 1, IR #12, and KBI IR #13. Within the notes taken of two occupations of Indigenous work in Stz'uminus First Nation occupations, the tragedies that occurred, the monstrosities within an archaeological work, and what happened there, were due to a lack of control, resulting in harm brought to the Stz'uminus Community. Control ends up in the hands of those who call for archaeologists.

Parsley (2018) documents two sites: the Shell Beach Human Remains and the Kulleet Bay Mass Grave. She writes of the destruction of Human Remains: "On July 24, 2003, machine excavation commenced at Shell Beach and human remains were identified soon after in addition to house remains and a wet component dated to at least 5,400-year BP. Despite the significant impact on the cultural material at the site, there was no effort to avoid, stop, or rethink the planning" (p. 13). In September 2004, the Stzuminus Sewer Line project in Kulleet Bay started. This is the second destruction of "cultural materials" as Parsley states in her paper. Machines were brought in to dig a large area for the sewer line project. The example used by Parsley was approved by the project manager of a buried sandstone bedrock ridge, where a discovery of an area, "a major ash burnt bone feature," was found near KB 10 (p. 13). The lack of anthropology and archaeology, and the difficulties there are when the planned work fails to recognize First Nations' empowerment and control in something so sensitive like the extraction of Indigenous history from the living time dwelling in an occupation, structured by numerous human activities, show the need for First Nations Cultural Monitors.



Figure 7. Kulleet Bay archaeological sites.
Credit: from the collection of Arthur Jim.

An archaeological impact assessment was done by Colleen Parsley in June 2008 of the Dunsmuir Islands (Shewethugun Islands). This was a traditional burial ground for the Stz'uminus First Nation people. In the 1900s, non-First Nations forced the Stz'uminus First Nation to remove cairns and platform burials to Stz'uminus IR # 13, and burials were placed in the Roman Catholic blessed graveyard. Once again, this stipulates the European ways to assimilate First Nations people, and the blatant disregard for First Nations cultural ways.

The insight of evolving throughout longtime dwelling within specific areas where families created occupations by their actions for thousands of years, strengthening their wisdom of belief of their actions, understanding a need of spiritualism, cultural significance, and ensured evolving into the future, with religion, medicines, and medical operations on people, something called humans. They also knew to dress for the

elements, they learned to be better in each new generation, how to travel on land and sea, following the night sky, and returning home, the comfort of home, the place of plenty. You just have to listen to the older ones, trial and error forever make better tools, and humans, to understand when to use the forest, the ocean, how to know what came first, and what should be harvested at certain times of the year. For example, was it time to hunt in the forest or go out on the dugout and harvest from the sea. The people of the occupation layers and surrounding ones, including the islands, were of high intelligence, education of their surroundings, and creating what made everything better. They made it stronger to last, with more uniformed aerodynamics, and bloodlines and hereditary laws were protected. Today all permits, protocols, guidelines, and policies have finally been recognized by politicians, though there are still many First Nations without written policies or protection acts for the history of their people.

First Nation Elders are present in the past and in the future. All archaeological projects in British Columbia affirm this fact. Our daily actions reflect the presence of generations before and after us. More than six thousand, and perhaps as many as twenty-four thousand years ago, people already inhabited Vancouver Island and its surrounding small islands. Haida Qway recalls a time when no other nations existed there except the First Nations peoples. The lands and waters were abundant, providing plentiful resources for survival throughout the forests and waters. There was a period when glaciers covered the land, and as they melted and receded, evidence of early human activity in what is now North and South America was uncovered. Indigenous Peoples held oral histories from ancient elders, and knowledge vital for human survival, and the wellbeing of all living things—fostering respect, spiritual connection, wealth, and a vision of future generations. First Nation elders have always understood why life is lived a certain way—to respect all resources that sustain life, and to maintain a spiritual link with ancestors. In First Nations cultural practices, elders experienced visions, dreams, learned from the past, envisioned the future, and encountered life and death experiences that shaped their understanding of life after death. Survival skills were learned through living day by day and understanding how nature functions and changes over time. These skills aren't gained from books or policies but through living—embracing the human way of living, taking only what is needed, and preserving the rest for future generations.

The knowledge and the teachings are carried on from one generation to the next. This is seen in archaeology projects in First Nation Traditional Territories. The Indigenous minds were so much different, and always to the respectful part of life; for instance, you go back in time when elders would meet, speaking the languages of their elders, reminiscing the time of learning words, the dialects of the ancestor's words that bring life to all what a human's life is about. It is the job of our elders to watch over families and teach by way of storytelling. Our elders took care of young people. It was their job to make sure movements in families were carrying on the spiritual acts their ancestors carried. As a result, numerous tribes were formed, and families explored and expanded. This is how families broaden their original bloodlines and teachings. As times were changing, the First Nation elders knew they had to bring the people up with proper ethics to be a healthy community: dwelling on occupations for thousands of years, living as one with the land, sea, and air, understanding the full importance of sustenance, lands, and fresh water in an equal balance to people living, and their yearly restoration of life-sustaining resources. Elders talk of learning communication from the crow, the raven, and the eagle. From the chatters, whistles, and chirps of birds and animals, the signing of body language and facial expressions enables communication near, and at a distance. Elders go through many experiences in their life, not just one child grows with the knowledge of an elder, the children of a family all grow up sharing their elder's knowledge and wisdom.



Figure 8. Chiefs' meeting at Penelakut, early 1900's.
Credit: from the collection of Arthur Jim.

When God created the people, they were created in this land of plenty. All First Nations were connected to Mother Earth in special ways through spiritual acts that influenced and governed their actions regarding the land, waters, and the dead, acknowledging the ancestors of the past, and the living. The language of the elders is so important to both the living and the dead, as people state words in their own dialects, and sing songs with dance to create a humble atmosphere and welcome the new harvest. Time and knowledge can be read in the wrinkles of an elder's face and hands, and as an elder feels you are deserving of their knowledge, they see you in the future, and what you can achieve, nurturing each child's potential for their future.

First Nations archaeology shows that we are the original First People of BC, and every archaeological project provides evidence of this. Today, we still need to fight to protect our lands and the few resources left. Archaeology tells the First Nation's story of who we are and how long we have been here. The Stz'uminus First Nation's traditional territory covers about 1,200 hectares on the east coast of Vancouver Island, part of the Salish Sea. There have been eras of change over time and the discovery of how we buried

our people is a prime example. Dunsmuir Island contains extensive historical records of our oral history from elders, and the isotopy of village structures, such as above-ground interment in caves and rock shelters, then moving into rock cairn burial, and later into tree burials, and other above-ground structural burials. There was also a period when juvenile cedar tree huts with shelving were used during the early years of Grandfather's time. Changes began before this hut period, when burials started happening directly outside village homes.

The final significant shift occurred before 1939, when colonization arrived, and during the residential school era, we established blessed Roman Catholic cemeteries. However, the elders first pierced the earth and blessed our grounds for burial sites. Even though most remains were buried within the occupation layer, in some cases, internments took place on islands or in the forest. We have never encountered internment cremation except in the mass cremation grave in Kulleet bay, which are likely related to diseases brought by colonization. Colleen's paper states that carbon dating explains why mass grave human cremations occurred, noting instances where burning was observed but not the entire body (Parsley, 2018). The blackening of the mandible and lower skull indicates the burning of food for the dead. The analysis of the timing of archaeological layers shows periods of burning among our ancestors. Fire features identified from isotope analysis of burials and different bone temperatures provide insights into the burning practices of our people. Other volumes of the finds in the Sewer Project have been documented in Stz'uminus First Nation archaeological records, including the Kulleet bay discovery of a young woman, whom we named Princess due to the visual recognition of her burial goods and cranial deformation, which indicate the royal status of First Nation people of the west coast.

Chapter 5. Conclusion

This work in Indigenous archaeology, and the ten sites I have spoken about, have taught me as an archaeologist assistant that the Indigenous language within archaeology makes a connection to the ancestors that lets them know we are doing good work. That the language helps to protect us not only physically but mentally. Recognizing the huge spiritual act of the peoples of Stz'uminus.

In Chapter 1, we recognized the importance of an indigenous group to use their language in the works of archaeology for the full recognition of a nation's involvement in all steps to the works done in a specific area, as the dialect differences make a nation identifiable in work, prayer, and culture. The mental health of the first peoples are eased as a speaker presents the dialect of the nation.

Chapter 2 discussed Stz'uminus archaeology placenames, which are important to identify an occupation by its true name such as in the Hul'q'umi'num' dialect, that represents a nation. Even how the word Hul'q'umi'num' is pronounced and spelled tells a reader which tribes are represented. I also showed that findings within the stratified layers of an occupation are the artifacts, tools, posts, fire hearths, carvings, and the remains of the people, all tell a story of the actions of the people. As a shoreline profile can be read like a book, true layers of the life and times of communities living naturally from the lands and sea will be revealed.

Chapter 3 outlined how using the nation's language is very important, first with a prayer to the creator and then our ancestors, sets a connection with all, the people, the ancestors, all elements in the site, and the creator, the spiritual act that sets the nation apart from others, as our elders would always ask: do you understand, and do you believe in the ways of your forefathers. As every action in a person's day would first be asked for and at the end of the day it is gratefully thanked for as all would go well, and all were safe throughout the work. Using the language in reports allows a reader to understand that the humans there have words of importance for religion, their culture, and working in the spiritual act of the dead, this sends a different feeling and message at governance and

university levels. This may put the understanding to all superior levels that the First Nations have evolved to these levels and times, and if a court case happens in a higher court system, the judge themselves will need a translator to understand the elders: a level playing field.

Chapter 4 discussed the indigenous perspectives that a community has lived by. These perspectives set an understanding to all, that a nation has a responsibility to be up-front, and takes responsibility to call for archaeologists. This has been revealed as the most important step by the nation to grasp control of all actions, as many protocols, and guidelines of contractors, archaeologists, the archaeology branch of Canada, and neighbouring nations need to be understood. I have found that when all work together a lot less destruction occurs to the special features within an occupation. These indigenous perspectives can be summarized as:

nuts'umat - all being one-minded.

la'lum'uthut - all being careful.

ts'its'uwatul' - helping one another.

si'em'stuhw - show respect.

In conclusion, the work of language for archaeology will fall to younger community members who are not fluent in the language. And it is for them that I have written down the wordings and protocols to help guide them as they are faced with work in our community in the future. The tedious work being made less strenuous through a prayer, and language spoken by an elder to connect all parties, to keep a balance of harmony and safety in all actions when working on any first nation occupation. This project will help future teachers and students to have a better understanding of the First Nations archeological work and to see the great significance First Nations language plays in the protocol of archaeological sites and artifacts and with the recognition of the spiritual act of the Indigenous peoples of the Salish Sea.

References

- Gerdts, Donna, Edwards, Leonard, Ulrich, Charles, & Compton, Brian (eds.). 1997. Hul'q'umi'num' Words: An English-to-Hul'q'umi'num' and Hul'q'umi'num'-to-English Dictionary. Prepared for the Chemainus, Nanaimo, and Nanoose First Nations and Nanaimo School District No. 68
- Government of Canada. (2017, May 2). First Nations in Canada. Retrieved 2025 from <https://www.rcaanc-cirnac.gc.ca/eng/1307460755710/1536862806124>
- Hukari, Thomas E., and Ruby Peters. 1995. Hul'q'umi'num' Dictionary. Cowichan Tribes.
- Hul'q'umi'num' Treaty Group. 2008. Map of Stz'uminus First Nations Places.
- Jim, Arthur. 2005. kws 'um'shastul's tu t'at mustimuhw (Walking with the ancestors) Part 01, Part 02, and Part 03. https://youtube.com/playlist?list=PLMYtpXZTMuEjYqC1AUYRFigkoTJIJpwpCt&si=LpWBZv_d_RLzziL
- Nicholas, G. P., and Andrews, T. D. (Eds.). (1997). At a Crossroads: Archaeology and First Peoples in Canada. Simon Fraser University Archaeology Press.
- Parsley, C. (2018). *The Kulleet Bay mass grave*. Master's thesis, University of British Columbia. Retrieved 2025 from <https://open.library.ubc.ca/collections/ubctheses/24/items/1.0368622>.
- Proctor, J. (2021, May 5). Stalled project reveals archeological conflict between First Nations and B.C. government. *CBC News*. Retrieved 2025 from <https://www.cbc.ca/news/canada/british-columbia/archaeology-undrip-permits-hornby-1.6012109>
- qathet Museum & Archives Society. (2024). Obsidian Point. Retrieved 2025 from <https://qathetmuseum.ca/obsidian-point/>.
- Rozen, David Lewis. 1985. Place-names of the Island Halkomelem Indian People. MA Thesis. Vancouver: University of British Columbia.
- Supernant, K. (2020). Indigenous Archaeology in Canada. *The Canadian Encyclopedia*. Retrieved 2025 from <https://thecanadianencyclopedia.ca/en/article/indigenous-archaeology-in-canada>

United Nations (2021). *United Nations Declaration on the Rights of Indigenous Peoples Act*, SC 2021, c 14.https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf

Williams, N. (2023, August 10). Indigenous-led archaeology school 'disheartened' after dig site vandalized twice in 4 days. *Radio-Canada International*. CBC News. Retrieved 2025 from <https://www.cbc.ca/news/canada/ottawa/algonquin-archaeological-dig-site-vandalized-1.6931580>.

Appendix.

Summarized Report on Archaeology Branch site # DgRw-17, Kulleet Bay, Deer Point Road with words separated

August 1st, 2024

(yuse'lu 'upnets 'i' kw' tskw'ush sil'anum 'u thu tum'qwe'unhw lhqelts' 'u
tu nuts'a' skweyul}

Summarized Report

By

Arthur Jim (simeltun)

Cultural Monitor (syuth xlhem)

12095 Tideview Road

(apun ukw yusela uwk toohw lhq'etsus st'iqul'unup xi'shelh)

Ladysmith, B.C. (tumuxw'nets' – Bush Creek)

V9G 2C2 (V too:xwG-yusalaCvusala)

To:

Stz'uminus First Nation (stth'umiinus c'lhwulmuxw)

Archaeology Cultural Monitor Report: Stz'uminus

('aluxut syuth xlhem thaqwut: stth'umiinus)

Archaeology Branch site # DGRW-17, Kulleet Bay, Deer Point Road

(’aluxut snuw’uyulh, stl’ulnup DGRW, nuts’a’ tth’a’kwus q’ulits’, q’ulits’ suthnuts,
ha’put s’ulqsun shelh)

Sewage and Water Works Project

(sq’ut’ux ’i’ qa’ syaays)

Stz’uminus Sewer and Water upgrades are recorded in the Archaeology Branch of
Canada recorded sites (st’lulnup).

1. ni’ kw’i tumuhw ’i’ tsxew’s tslelum’ tu shts’um’inus mustimuhw.
Over on this land the Stz’uminus people made new homes.
2. kwus ’uxunupt kw’i tumuhw ’i’ spupikw’ tu snuw’uyulh.
When they cleared the land, the cultural traditions came to the surface.
3. ni’ ’u tu sil’anum 2019 ’i’ ni’ tst nem’ lemut tu tumuhw ’i’ n’uw’
qulquliil’tum ’u tu qe’is chikmun mushin.
In 2019, we went to look at the work.
4. tu qw’is chikmun mushin, ni’ tst lemut tu syaays ’u 2019 thuyt.
The recent metal machine (back hoes), we managed to see the work of 2019 make.
5. ni’ thuxw tu syuths tu shts’um’inus tumuhw tu’i ’u tu q’ulits’
History disappeared from the Stz’uminus lands of Kulleet Bay.
6. ’uwu te’ lhwet kws m’is nanum ’utl’ ’een’thu xwte’ ’u tu syaays.
No person came to discuss it with me for the work.
7. ’i’ ni’ wulh ’aathelum ’i’ wulh ’usup’ tu qux syaays.
And I was called when lots of the work was done and completed.

8. ni' wulh hay tu mushin kwus hwtthey'qwt.
The machine had finished digging.
9. ni' ptemuthelum 'u tu mustimuhw tun'ni' 'u tu sts'um'inus qa' 'i' sq'ut'ux kwunus ts'ewut lemut tu tumuhw stuywut 'u tu q'uliits'.
The Stz'uminus Water and Sewage man asked me to help him look at the land north of Kullett Bay.
10. 'i' 'uwu thulh niis 'aathelum yelhus kwunthat tu syaays.
However, he did not call me before they started the work.
11. ni' p'e' yul'ew' yuse'lu suxulhnet yelhus ni' 'aathelum 'i' ni' wulh tsalhaqwt tu xe'xe' tumuhw 'u tu qux syaayss, swuw'eth'ul's.
Two weeks passed before he called me, and they had already gone through a lot of the sacred ground with their digging.
12. hay 'ul' qul tu syaayss, 'i' tl'lim' 'uw' qulquliil'tus tu s'aa'lh tumuhw.
That was the worst work they had damaged our land.
13. nilhulh hay 'ul' qul syaays kwus yakw'utus tu sthqw'un'up, 'ikw'utus tu s'aa'lh syuth sxuxil' 'u tu tumuhw,
A lot of bad work, to break the many layers of history in the earth,
14. sus lukwutus qula'tus tu qux stth'ams tu t'at mustimuhw – lukwul'exun', lukwuwi'ts', lukwinus, lukwtsus, lukwshen, lukwuluwulh, lukwutus tu stth'ama'qw.
And they have smashed all the people's bones: broken arms, broken backs, broken collar bones, broken hands, broken feet, broken ribs, and the smashed skulls.
15. hay 'ul' qul tu syaayss tu hwulunitum'.
White men's work had been really destructive.

16. kwunus ni' tetsul 'a'mut 'u tunu kaa nu suw' lemut 'i' ni' tsun
lumnuhw kws 'uwu te's lhwet kws stsuw'et kws yaay'uss ni' 'u tu
stl'unup tumuhw
*When I arrived and looked from my car, I could see that there was
nobody knowledgeable working at that ancient site.*
17. 'uwu tu shtatul'stuxws tu stl'atl'um syaays ni' 'u tu tumuhws tu
syuw'an'uma' mustimuhw.
They didn't know how to properly work on First People's land,
18. Tu shtetul'na'mut 'u tthu wuw'e'thul's tun'ni' 'u tu hwulmuhw
tumuhw
the knowledge of digging in First Nations land.
19. ne'ullh qux tu shyaay'us sus sth'alum: tth'uystun, shhuya'us,
smimeent, shuat'q'wuls, sus sthalum shinshya'us, mukw' stem.
*There were lots of stones and bones: antler tools, stone grinder,
stones, spear points, bone tools, etc.*
20. hay tu qux qul syaays. 'uwu te' s'ule'luhw 'uwu te'
I saw all the bad work done when no Elder or
21. shtetul'na'mut mustimuhw. 'uwu te' lhwet kws ptem's stsekwul'
kws
knowledgeable people were present to ask how
22. sul'uthut-s tu'inulh syaays. skwey' kws nanums tu syaays.
to do this work, or no discussion.
23. 'uwu kws q'el's tu shsii'em', tu yuw'i'na'qw 'utl' shts'um'inus 'i'
tu *council*. ni' him'th'en'thelum xwte' 'u tu stl'ulnup tumuhws tu
t'at mustimuhw.
*The leaders, the Stz'uminus Chief and Council, didn't believe
regarding procedures around the ancient ground.*
24. nilh shte tl'i' shus tu shsi'em' 'i' tu *council* nimthen't sun'iw' tu
It is hard when the Chief and Council disbelieve in the

25. snuw'uyulh 'u shus wuw'e'thul's sinniw 'u tu st'lulnup tumuhws u
t'at mustimuhw.
teaching when you dig in the ancient ground of the people.
26. 'uw' thu'it kwus ta'lutus tu 'aki'aluchust tu 'uy' syaays tun'ni' 'u
tu s'ul-hween hw'uw'tssun'uq ni' 'u tu hay 'ul' tsitsulh
skwoulew't-hw ni' 'u tun'a tumuhw.
*The archaeologists have learned from elders who teach in the
highest schools*
27. ni' pitutus 'eelhtun tu sthuqw'thu 'u thu syuw'en' sxuxil' 'u tu
tumuhw.
of the world, how to recognize the layers of time.
28. 'i' tun'a kweyul, nilh tu'i tumuhw tu 'i ha'kwushus tu
shs'tum'inus mustimuhw.
Today, the land is in use by the Stz'uminus People.