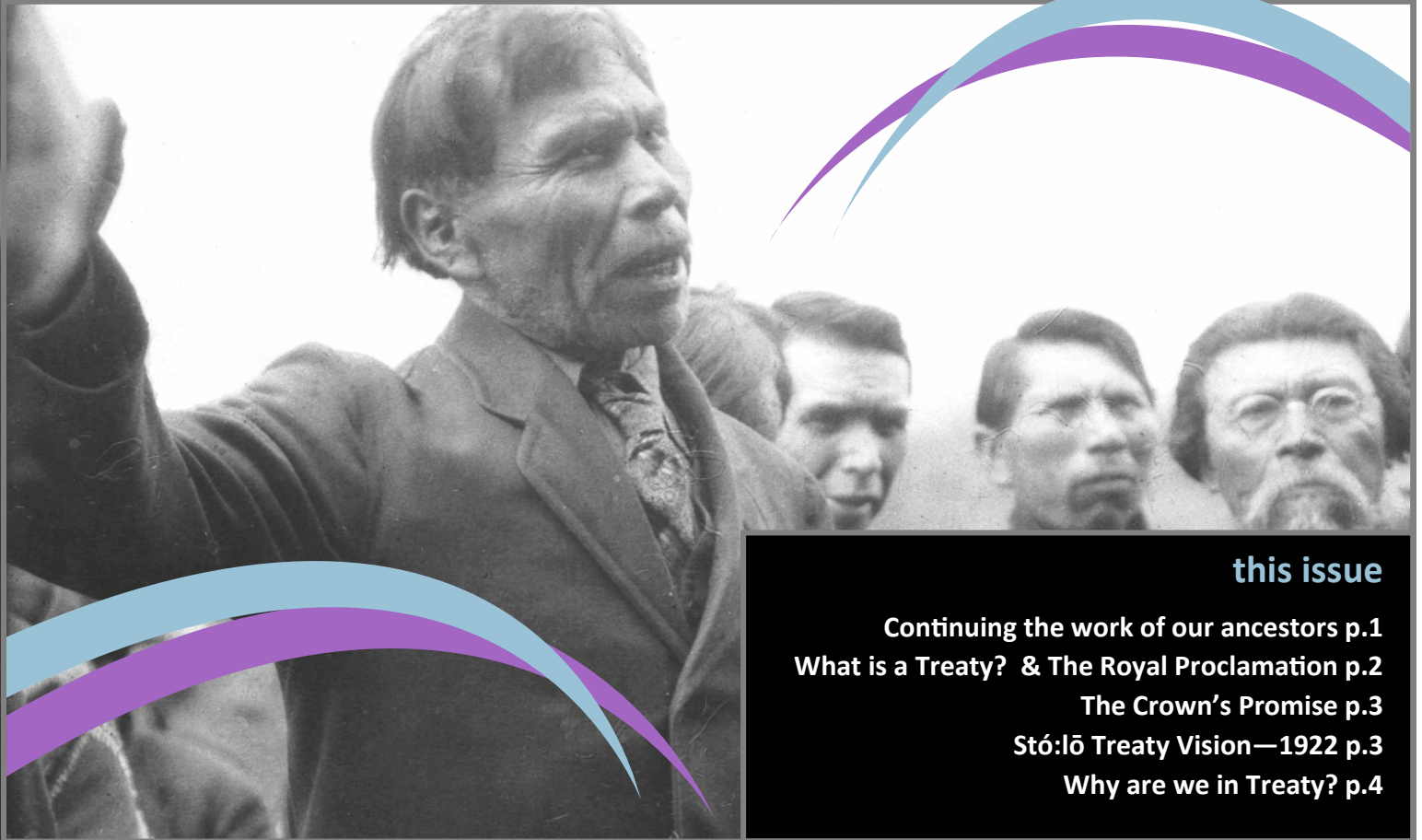




Stó:lō Xwexwilmexw Treaty Association

INFORMATION SERIES PART 1

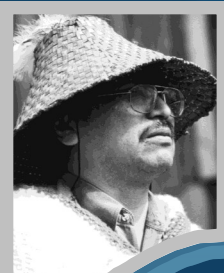
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this issue

- Continuing the work of our ancestors p.1
- What is a Treaty? & The Royal Proclamation p.2
- The Crown's Promise p.3
- Stó:lō Treaty Vision—1922 p.3
- Why are we in Treaty? p.4

Continuing the work of our ancestors



"I think we need to convince our own people about the righteousness of this struggle that has been passed on to us.

The times that I began sitting at tables with the older chiefs, they were talking about going to the Brotherhood meetings, listening to Andy Paul talking to Peter Kelly about getting our rights recognized. How long have we been doing this?

When you read the submissions they made in Ottawa in 1921, the constant message we have been saying all along, is to get our rights recognized."

Xwelixweltel, Grand Chief Steven Point—April 22, 2015

*"S'ólh témexw te
íkw'elò.
Xólhmet te
mekw'stám ít
kwelát."*

*"This is our land.
We have to take care
of everything that
belongs to us."*

As shared in 1988 by Tillie Gutierrez of Chowéhel.

As a young girl she remembers this as the opening statement of Stó:lō leaders when they met in Iyem to discuss the Land Question.

*By Naxaxalhts'i, Albert(Sonny)
McHalsie, SRRMC.*

*In Memory of Tillie Gutierrez.
January 22, 2011.*



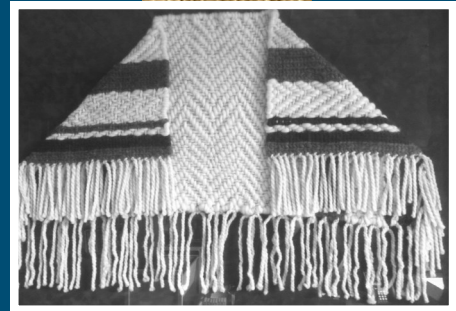
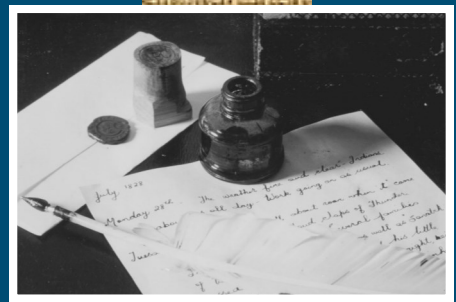
What is a treaty?

Treaties are constitutionally protected, government-to-government agreements creating long-term, mutually binding commitments.

Treaties negotiated through the BC Treaty Process will identify, define and implement a range of rights and obligations, including existing and future interest in water, land and resources, structures and authorities of governments, regulatory processes, amending processes, dispute resolution, financial compensation and fiscal relations.

Treaties signed with aboriginal people in Canada between 1701-1923 are commonly referred to as historic treaties; treaties negotiated today are known as modern treaties.

Modern treaties deal with areas of Canada where treaties were never signed with Aboriginal peoples, like most parts of British Columbia.



HISTORY: Treaties promised through the Royal Proclamation of 1763



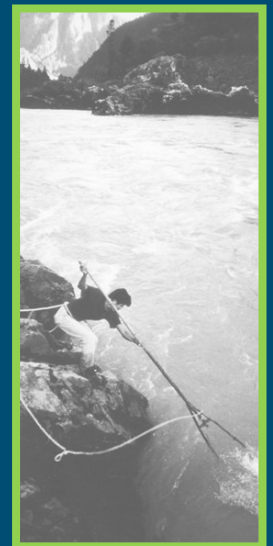
When the early Europeans first began to settle in the eastern part of North America, before Canada was a country, Britain recognized that those people who were already living here (First Nations people) had title to the land: the Royal Proclamation of 1763 declared that only the British Crown could take possession of lands from First Nations, and only by treaties.

In most parts of Canada, the British Crown established treaties with First Nations before Canada was formed. Canada continued this policy of making treaties before the west was opened up for settlement, but in BC this process was never completed.

Before BC joined Canada only 14 treaties had been signed on Vancouver Island, on behalf of the British Crown by James Douglas, known today as the Douglas treaties. Land title to the rest of BC was left unresolved.



Treaties are unfinished business here in British Columbia.





The Crown's Promise

On the Queen's birthday celebration in 1864 in New Westminster, Governor Seymour and representatives of the Crown promised to share resource revenues with the aboriginal peoples of British Columbia.

Land which was taken away from the Indians was supposed to be "like a fruit tree" and from this fruit the Queen said she would give to the Indians for their lasting support, the benefits from the land—"you will receive 25 cents on every dollar raised on your land."

Our oral history, our sqwelqwel recalls the Crown's Promise of 1864. Now today through the treaty process and in the spirit of our ancestors we are moving forward to deal with those historic questions, those promises and recognition of our aboriginal rights.

Stó:lō Treaty Vision—1922

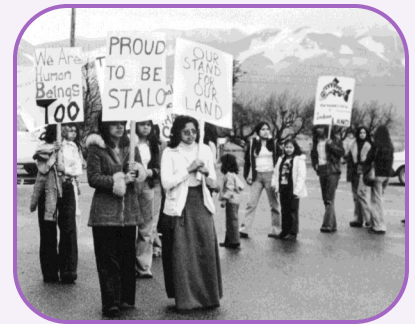
"We claim we have an interest in all parts of our old tribal lands outside the Indian reservation...this includes land, water, timber, minerals, game, fish, etc. Our rights in these lands are still good as we have never surrendered them nor in any other way given up nor lost our aboriginal title in those territories.

The government has taken possession of these lands without negotiation or agreement with us and we are entitled to compensation of some kind for our share or title in same...We once had complete sovereignty over these lands and water etc. and made a full and ample living from their resources. We cannot be debarred or seriously restricted from their use now without injury to ourselves..."

Dennis S. Peters on behalf of Chief Pierre, Edward Lorenzetto and others.



The Stó:lō have been fighting for Aboriginal Rights & Title to their traditional territory for more than 150 years.



1872: Hundreds gather outside the land registry in New Westminster about the "land question".

1874: Stó:lō Chiefs petition the Federal government for their rights to land and mobility over their territories.

1906: Stó:lō representatives travel to England and talk to the King and Queen about the "land question".

1913: Stó:lō leaders appeal to a Royal Commission regarding the size of their reserves.

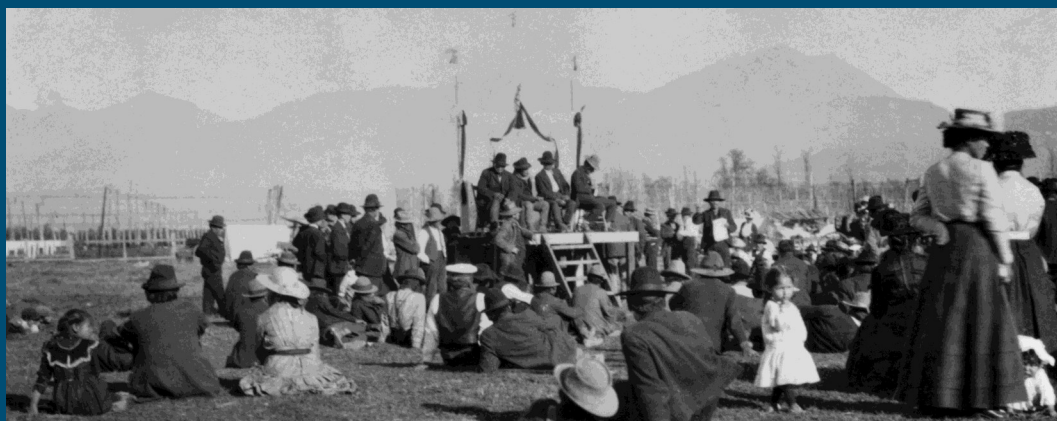
1922: Stó:lō Treaty Vision—Stó:lō rights and title regarding reserves, resources, traditional territories, education, and repayment for the treaty process.

1920's—1960's: Stó:lō leaders were meeting, petitioning, and discussing the "land question".

1975: Stó:lō Declaration

1995: Stó:lō Nation Treaty Table

2006: SXTA Treaty Vision



Why treaty?

The SXTA Treaty will...

- ⇒ Give us certainty on ownership and law-making authority of our lands and resources.
- ⇒ End conflict over lands and resources between First Nations and others providing an agreed-upon process for resolving them.
- ⇒ Provide constitutional protection of our aboriginal rights and title under s.35 of the *Constitution Act, 1982*.
- ⇒ Enhance our economic development through certainty of land ownership and jurisdiction.
- ⇒ Protect our culture & heritage
- ⇒ Protect our lands and our resources
- ⇒ Get us out from under the Indian Act
- ⇒ Give us self-sufficiency & self-governance.
- ⇒ Protect and enhance our health & education benefits
- ⇒ Create opportunities and a better future for our communities



“Siyémches”

Chief Frank Malloway

“150 years ago, 7 generations, our leaders dealt with what is known as the ‘land question’.

Our oral history, our Sqwelqwels, recalls the Crown’s Promise of 1864.

Now today, in the spirit of our ancestors, we are moving forward to deal with those historic questions, those promises, and recognition of our aboriginal rights and title through the BC Treaty Process.”

WITHOUT TREATY...

- The authority is the Indian Act
- Funding is the federal government, which is always declining
- There are no fixed finance agreements, no diversified funding, revenues and own-source revenues (OSR)
- Aboriginal rights under Section 35 are undefined



“We cannot protect what we have unless we have a treaty, in my view it’s the best protection we’ve got against the erosion of our rights.”

*Xwelixweltel,
Grand Chief Steven Point*

**NO extinguishment
of Aboriginal Rights
& Title will result
from Treaty**

**STÓ:LŌ XWEXWILMEXW
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