

CELEBRATING NATIONAL INDIGENOUS PEOPLES DAY JUNE 21



**Garibaldi
Squamish**

JOIN THE CONVERSATION

SUMMER 2020

To celebrate and recognize our important partnership with Squamish Nation, we dedicate this newsletter to sharing what we have learned from our project partners about the role and importance of Nch'Kay, which was renamed Mt. Garibaldi by settlers in 1860.

STORY OF NCH'KAY AND TA SKW'ATS' (THE GREAT FLOOD STORY)

As told by Hereditary Chief Ian Campbell/Xalek/Sekyu Siyam

In the long ago, the ancestors of the Squamish Nation lived in large villages throughout our territory. The Squamish people were given three special powers when we were created. The Sxwumptn is a Shaman doctor who trained and fasted for many years to receive the power to help heal anyone who was sick. The Kwtsi7ts is the ritualist who was groomed and taught rites and rituals to heal others. The Esyew is the prophet who had a special gift to prophesize, interpret, and give advice.

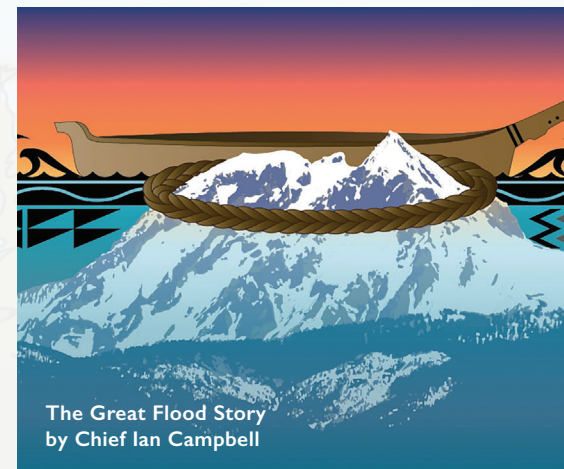
A time came when the glaciation period came to an end causing major global flooding, fish and game became scarce, people became esyukw-stingy and greedy, and began to fight and ignore the old ways.

The Prophet warned the people that they must come back to their teachings and predicted that great danger loomed. Many young people scoffed at this suggestion and ridiculed the old ways. Soon, the rivers began to swell, and flooding became extremely hazardous.

Villages began to succumb to the flooding as sea levels rose drastically, decimating many villages. A handful of families adhered to the advice to care for one another and share their food and supplies. The medicine people painted sticks with red ochre and placed them into the mountainside which would stop the rising flood temporarily.

The survivors sought refuge on the highest mountain peaks that were visible above the rising flood. This included three prominent peaks including Nch'kay (Mt. Garibaldi), Sxeltskwu7 (Ice Cap Peak on the Ashlu/Elaho divide), and Xwsa7k (Mt. Baker to the South). Families tied their canoes together in flotillas and anchored to the mountains as safe refuge from the catastrophe. The waters were so torrential some canoes went adrift. Fish and game were scarce, and the medicine people seemed to lose their power.

Eventually, the waters subsided, and the people returned to their ancestral homelands. They were traumatized and

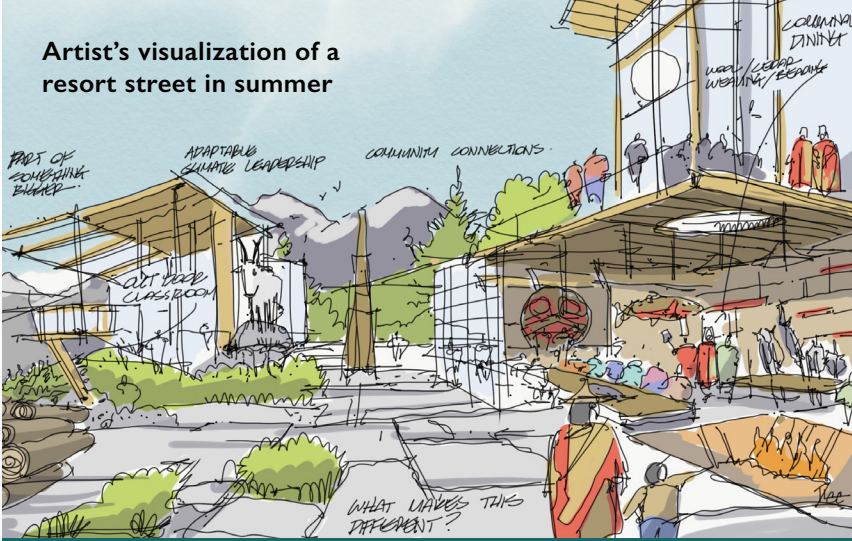


The Great Flood Story
by Chief Ian Campbell

mourned the loss of their loved ones. Over time, the lands replenished with food sources and the medicine people restored their healing powers. The resilience of the people allowed them to enter an era of ta swa7s ts'its'ap, establishing leagues of professionals that created value chains and wealth. The people were humbled by the chaos they endured and celebrated the fact that they are the direct descendants of those that survived and kept the ways of our people alive.

It is said that the painted sticks became petrified along with some of the cedar rope that tied the canoes to the mountains and remain along the tops of the three sacred mountains. These mountains continue to be held with great reverence by the Squamish People, and are considered sacred out of gratitude for the safe haven they offered during the Great Flood.

Artist's visualization of a resort street in summer



INDIGENOUS TOURISM AT THE RESORT

As guided by the Squamish Nation, the resort will take inspiration from and pay homage to many elements of Squamish Nation and their history, including the story of Nch'kay. The resort offers a unique opportunity to build a destination resort in Squamish Nation territory that is guided by traditional protocols and relationships with the land.

As determined by Squamish Nation and its members through an Indigenous tourism plan, the resort has potential to showcase Squamish culture in many sectors, including:

- Architecture, buildings, and traditional community land-use protocols
- Arts, traditional trades, and crafts
- Land stewardship, wildlife education and management, and medicinal plant management
- Programming and cultural education for children, youth, professional retreats, and team building
- Events, ceremonies, and celebrations
- Commercial and retail opportunities, including Skwxwu7mesh-made products, food, and beverage
- Guided experiences from healing to hiking
- Accommodation experiences (e.g. Long House Bed and Breakfast)

HOW DO YOU PRONOUNCE THE '7' IN SKWXWÚ7MESH?

'7' is a glottal stop. It is found in a few words in English like, *mutton* or *button*, or Cockney English *bottle*, or beginning each *uh* in *uh-uh* (the sound meaning *no*), or the sound beginning *earns* in *Mary earns* when pronounced differently from *Mary years*.

Ref: kwiawstelmexw.com

DEVELOPMENT UPDATE

TRANSPORTATION FOR THE RESORT

Through April and May, we worked with Fehr & Peers, a leading Resort Transportation Planning firm in North America, who completed a resort transportation Best Practices review. They are now working on a Transportation Concept for our resort, which will be the first step in developing a Transportation Plan with the Ministry of Transportation and Infrastructure.

RESORT INFRASTRUCTURE

We continue to build the water supply and demand model, and to adjust the project phases accordingly. These findings will be based on leading water conservation and reclamation practices, and will inform the sustainability approaches to water use in each phase of the resort.

TAKE THE SURVEY!

More night ski runs? E-bike rentals? A venue for carbon-neutral music festivals? We'd love to hear what you'd like to see in an all-season resort - your feedback will help guide the design and vision.

Go to www.garibaldiatsquamish.ca/highlights to fill out the quick 5-minute survey!

Garibaldi Squamish

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