

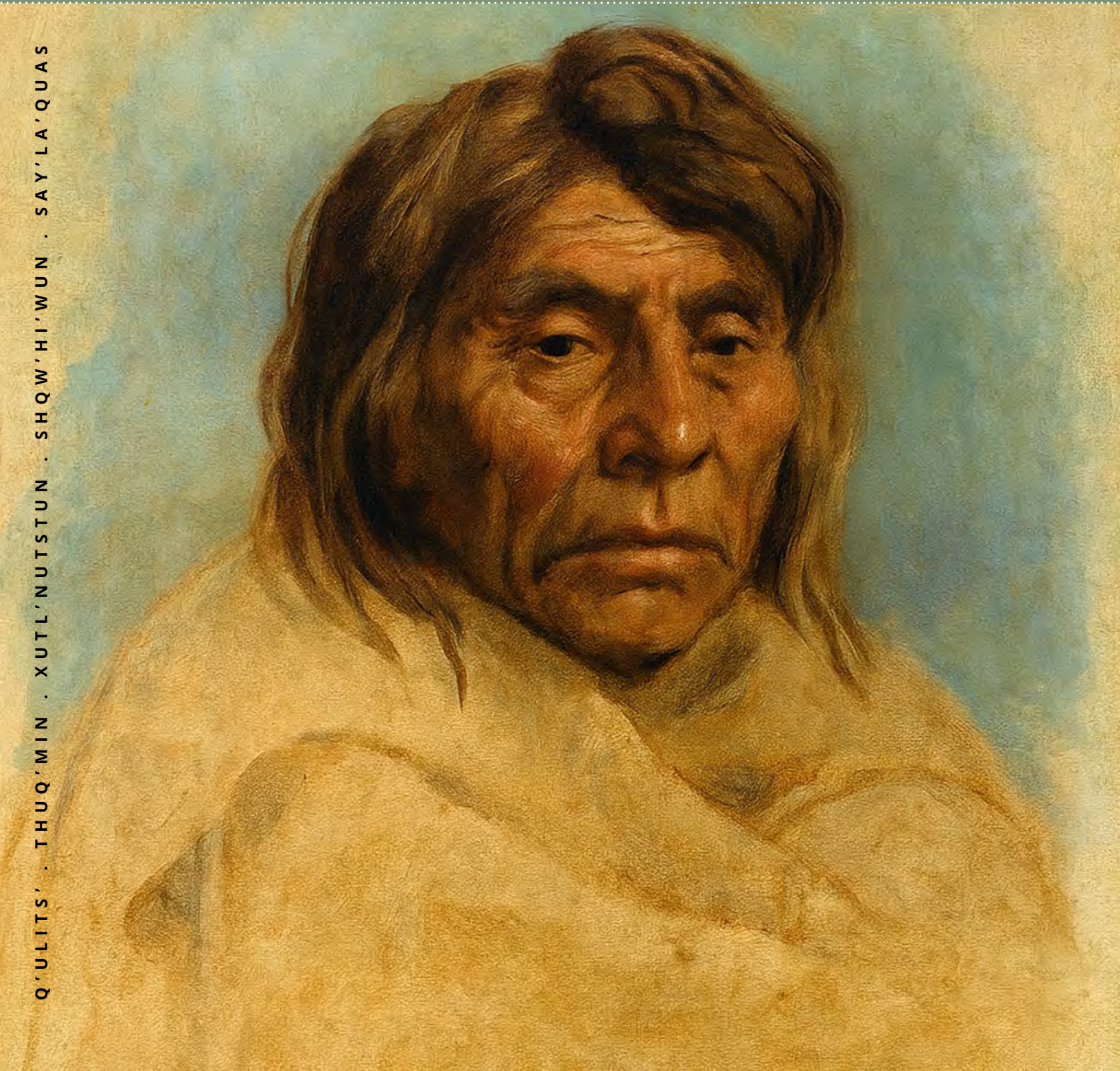


STZ'UMINUS **FIRST NATION**

NEWSLETTER

ISSUE # 69 DECEMBER 2025

Q'ULITS' . THUQ'MIN . XUTL'NUTSTUN . SHQW'HI'WUN . SAY'LA'QUAS



MENTAL HEALTH & WELLNESS QUICK REFERENCE SUPPORT LINES

Mental Health and Crisis Support Lines

Hope for Wellness Helpline: 1-855-242-3310

Help Line offers 24 hour immediate mental health counselling and crisis intervention to all Indigenous peoples across Canada.

Indian Residential School Survivors Society: 1-604-985-4464/toll-free: 1-800-721-0066

KUU-US Crisis Line Society: 1-800-588-8717

Toll Free Aboriginal provincial crisis line operates 24 hours.

Tsow-Tun Le Lum Society: 1-250-268-2463

24 hour support line supporting those struggling with addiction substance misuse, supports for trauma, and /or residential school survivors

Talk Suicide: 1-833-456-4566

Suicide Crisis Help Line (call or text) 9-8-8

Addictions and Substance Misuse Supports

Kids Help Line: 1-800-668-6868

Adults Help Line: 1-800-663-1441

HealthLink BC: 811

Domestic Violence or Abuse

If you are in immediate danger call **911**

Domestic Violence Help Line: 1-800-563-0808 (free, confidential, 24/7)

VictimLinkBC: 1-800-563-0808

toll-free, confidential, service available across B.C. 24 hours a day, 7 days a week

KUU-US Crisis Line Society: 1-800-588-8717

Toll Free Aboriginal provincial crisis line operates 24 hours.

Hope for Wellness Helpline: 1-855-242-3310

Help Line offers 24 hour immediate mental health counselling and crisis intervention to all Indigenous peoples across Canada.

Support for Children and Youth

Kids Help Phone: 1-800-668-6868

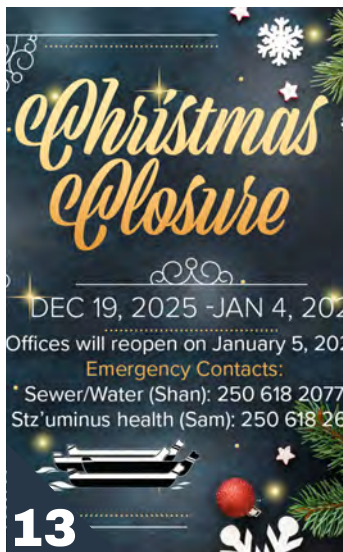
Helpline for Children in BC: 310-1234

KUU-US Crisis Line Society Child and Youth Crisis:

1-250-723-2040 or toll free 1-800-588-8717
crisis line operates 24 hours.

If you or someone you know is struggling to maintain Mental Wellness you can reach out for support to either to a hotline, a Mental Health Counsellor Clinician, a Doctor, Health Care Provider or Nurse Practitioner in your area.

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Image removed due to copyright

Left: "Saw-se-a, head Chief of the Cowichin," by Paul Kane. 1810-1871. Watercolour on paper, 1847.

The cover photo is slightly cropped, restored and colorized 2025.

Left: Original watercolor painting Courtesy Stark Museum of Art, Orange, Texas- No.31.78/103, WWC 102

"Shashia"

CHIEF OF

QUW'UTSUN NATION

Coast Salish Leader Tth'asiyetun Emerges in Historical Record During Early HBC Expeditions

In the summer of 1825, the Hudson's Bay Company brig *William and Ann* sailed into the Juan de Fuca Strait, tasked with scouting trade prospects and identifying a location for a new fort. Several miles offshore, near the mouth of the Fraser

River, the crew encountered a group of Quw'utsun people who paddled out to meet the vessel. Among them was a commanding figure later identified in Alexander McKenzie's journals as "Chaseaw," a man whose presence, McKenzie wrote, "would command respect anywhere."

This man was Tth'asiyetun, and his brief meeting with

the crew marked the first time the Quw'utsun entered the written historical record. Like many Indigenous leaders whose encounters with Europeans were still rare, he approached cautiously and required encouragement before boarding the ship. Once aboard, he established an unexpected alliance that would shape regional diplomacy for decades.



Initially, Snohomish Chief Waskelatchee—serving as interpreter—was wary of him. However, the two leaders soon found common ground. Tth’asiyetun warned the crew of a looming attack, setting the stage for an enduring and pragmatic partnership with the newcomers.

A Leader Takes Shape

Born near the turn of the nineteenth century, Tth’asiyetun was the son of Qwulhutstun, the hi’wa’qw, or hereditary leader, of the village of T’ee’t’qe’. His childhood was spent along the Koksilah and Cowichan Rivers before his father relocated their community to Shingle Point on Valdes Island. There, he learned the cultural, political, and practical skills expected of a future leader among the Coast Salish.

By the late 1820s, Tth’asiyetun had emerged as a key figure among Island Hul’q’umi’num’-speaking peoples and a crucial intermediary for the Hudson’s Bay Company. His influence extended far beyond commerce: he recovered stolen goods, ensured safe passage for traders, and built relationships that allowed him direct access to Company officers. Though the role of “chief” was not originally part of Quw’utsun governance, he adopted the title in his dealings with the HBC, and many leaders later followed his example.

His political reach was reinforced through a vast network of marriages—reportedly as many as thirteen—that connected him to influential families across the Salish Sea. One daughter married HBC officer Ovid Allard; another married into the family of Snatelum, a notable leader on Whidbey Island. These alliances created a web of obligations that brought military support, trade advantages, and regional stability.

At Shingle Point, Tth’asiyetun built a fortified settlement modeled on Fort Victoria. Oral accounts describe the site as armed with cannons—a testament to his strategic abilities during a period of significant upheaval. When he died in 1870, he was remembered as a leader who had skillfully navigated both Indigenous and colonial systems to protect his people.

Fort Langley and a Web of Indigenous Partnerships

The Hudson’s Bay Company had promised to return to the Fraser River in 1826 but was delayed by supply shortages. When the ship *Cadboro* arrived in 1827 to establish what would become Fort Langley, oral histories recount that its crew once again relied on Tth’asiyetun’s expertise. He directed them to a site near the Kwantlen people—led by Whattlekainum, his father-in-law.

Tth’asiyetun continued to act as a stabilizing force in these early years of contact. When goods were stolen from the *Cadboro* on June 28, 1827, he intervened to recover the items and was publicly rewarded by the Company the following day.

Through his diplomacy, he also secured arms and ammunition that strengthened Coast Salish alliances. These resources proved vital around 1840, when a coalition of Salish communities repelled a Lekwiltok incursion in the pivotal Battle of Maple Bay.

SHASHIA, The name of the Cowichan chief called “Chaseaw” by Alexander McKenzie has been recorded in the Fort Langley Journals in many ways, from Shashia and Josia to Old Joe, and as Saw-se-a, Tsawsiai, Soseiah, and Tsosieten else-where, the latter probably the best attempt to capture the Cowichan sound

**Information gathered from various sources including: ‘uw-wu tst lhu ‘ul melq’ ut (Lest We Forget): Revitalizing Memories of Early Quw’utsun, Interactions with the Royal Navy*

By Aron Gislason

B.A. University of Victoria, 2021

Quw'utsun Nation



Cowichan Tribes



Stz'uminus First Nation



Penelakut Tribe



Halalt First Nation



Lyackson First Nation

The Quw'utsun Nation Responds to Misleading and False Information Regarding Aboriginal Title Case

For Release: October 27, 2025

Quw'utsun Territory, B.C. – Richmond Mayor Malcolm Brodie, Premier David Eby, and other politicians have recently made public statements about the Quw'utsun (Cowichan) Nation's Aboriginal title case and the effect of the B.C. Supreme Court's judgement on individual private property owners. These statements are, at best, misleading, and at worst, deliberately inflammatory.

To be clear, the Quw'utsun Nation's court case regarding their settlement lands at Tl'uqtnus in Richmond has not and does not challenge the effectiveness or validity of any title held by individual private landowners. The ruling does not erase private property.

“Generations of real Quw'utsun people, including our current membership, were denied the ability to exercise our way of life, and access to key food and trade systems, when our settlement lands at Tl'uqtnus were taken from us. We continue to experience the impacts today. However, we are a respectful people. We intentionally did not bring this case against any individual private landowners, and we did not seek to invalidate any of their land titles. The decision makes it clear that it is B.C.'s obligation to advance reconciliation in these circumstances,” said Quw'utsun Nation Chief Cindy Daniels (Sulsulxumaat) of Cowichan Tribes.

When the Crown was setting aside Indigenous settlement lands as reserves in British Columbia, Colonel Richard Moody, the very Crown official responsible for reserving the Quw'utsun settlement at Tl'uqtnus failed to do so. Instead, he covertly sold some of these Cowichan Nation Aboriginal title lands to himself as a land speculator.

Quw'utsun Nation Chief John Elliott (Tholmen) of Stz'uminus First Nation explained, “It has been British Columbia's historic and ongoing refusal to address reconciliation at Tl'uqtnus that brought us to this point where we have sought to reset the Quw'utsun-Crown relationship through the Court. Our case has always been about the Crown doing the right thing.”

If any individual private titleholders at Tl'uq̓tinus are concerned about somehow suffering a loss, they should know their remedy is against British Columbia, the party responsible. It is not to get involved in the Quw'utsun Nation case. "We welcome and anticipate supporting individual landowners making any respectful claims they may have against British Columbia," said Quw'utsun Nation Chief Pam Jack (Chakeenakwaut) of Penelakut Tribe.

Richmond and British Columbia's negative and erroneous messaging is provoking unnecessary fears. Their approach is inconsistent with the Court's decision and is contrary to reconciliation.

Quw'utsun Nation Chief James Thomas (Sulsimutstun) of Halalt First Nation said, "Richmond's claim that we abandoned our settlement at Tl'uq̓tinus is appalling misinformation in this era of truth and reconciliation and contrary to the Court's findings."

Quw'utsun Nation Chief Shana Thomas (Laxele'wuts'aat) of Lyackson First Nation stated, "We do not wish to deepen division. We are here to build a just future based on truth and reconciliation. One where British Columbia upholds its constitutional obligations."

With all due respect, Premier Eby, Quw'utsun Nation members are "real people" too. With all due respect, Mayor Brodie, the Quw'utsun Nation is also a "private landowner" at Tl'uq̓tinus.

-30-

Resources

Technical Backgrounder attached.

B.C. Supreme Court Judgment (including executive summary): <https://www.bccourts.ca/jdb-txt/sc/25/14/2025BCSC1490.htm>

Quw'utsun Nation



Cowichan Tribes



Stz'uminus First Nation



Penelakut Tribe



Halalt First Nation



Lyackson First Nation

Technical Background

When British Columbia joined Canada in 1871 the Crown protected Indigenous settlement lands for the purpose of Indigenous reserve creation, absent treaty making in British Columbia.¹ Despite this, the new Province of British Columbia issued private fee simple title on the Cowichan Nation Aboriginal title at their Tl'uqtnus settlement lands. Colonel Richard Moody, Chief Commissioner of Lands and Works, the very Crown official who had been tasked with Quw'utsun reserve creation at Tl'uqtnus, was the first to receive a Crown grant there. Knowing of the Quwut'sun settlement and his Quw'utsun reserve creation responsibility, Moody instead sold some of the land covertly to himself as a land speculator.²

The Province of British Columbia is the source of all the Crown granted fee simple titles on the declared Cowichan Nation Aboriginal title lands at Tl'uqtnus.³ As the Court found, “the situation we find ourselves in today is the product of the Crown’s failure to address the Cowichan claim, historically, and in modern times.”⁴ Accordingly, the Quw'utsun Nation respectfully sought, and received, a Court declaration that British Columbia owes it a duty to negotiate, in good faith, reconciliation of the Crown granted fee simple interests held by third parties with Cowichan Nation Aboriginal title.⁵

Richmond Mayor Malcolm Brodie, publicly supported by B.C. Premier David Eby,⁶ recently sent a letter to individual private property owners at Tl'uqtnus. He argued it was problematic for the Court to declare Cowichan Nation Aboriginal title because “this was mandated without any prior notice to the landowners”, and “none of the affected private landowners were given formal notice of the legal proceedings by the plaintiffs.”⁷

¹ *Cowichan Tribes v. Canada (Attorney General)*, 2025 BCSC 1490, p.9 (first bullet), and paras. 1911-1912, 1915, 1971, 2077, 2080-2081.

² *Cowichan Tribes v. Canada (Attorney General)*, 2025 BCSC 1490, p.8 (last bullet), and paras. 1850, 1853, 1856, 1988, 2653.

³ *Cowichan Tribes v. Canada (Attorney General)*, 2025 BCSC 1490, paras. 2298, 2300, 2330.

⁴ *Cowichan Tribes v. Canada (Attorney General)*, 2025 BCSC 1490, para. 3550.

⁵ *Cowichan Tribes v. Canada (Attorney General)*, 2025 BCSC 1490, paras. 3646-3647, 3724 (fifth bullet).

⁶ Palmer, Vaughn. “[It's a big deal, says B.C. premier of impact of Cowichan ruling.](#)” *The Vancouver Sun*. October 20, 2025.

⁷ Mayor Malcom D. Brodie’s “[Notice to Registered Owner](#)”, October 2025, and Richmond Briefing Paper/Note enclosed thereto, p. 1 (bottom).

By suggesting it was someone else's responsibility, Mayor Brodie and Premier Eby are hiding the fact that it was Richmond and British Columbia who failed to give their desired notice to the private fee simple landowners. When the Court refused to require formal notice in May 2017, over two years prior to trial commencing, Justice J.A. Power expressly stated, "my decision does not prevent any of the defendants from providing informal notice to private landowners if they wish to do so."⁸ The truth is British Columbia and Richmond were free to provide notice that the trial was going ahead and the issues included whether the Quw'utsun Nation had Aboriginal title with respect to the lands held by the private fee simple landowners. They chose not to.

What Premier Eby and Mayor Brodie are also not telling people is this: if private fee simple titleholders on the declared Cowichan Nation Aboriginal title land somehow hold something less than what they bargained for, then their remedy for any loss is compensation from British Columbia, the party responsible. It is not to get involved in the Quw'utsun Nation case.

Richmond also included outright falsehood in its briefing note enclosed with Mayor Brodie's inflammatory notice letter to private fee simple holders. It says that the Quw'utsun Nation's claim was "over lands that the plaintiff's ancestors had abandoned roughly 150 years in the past."⁹ Nothing could be further from the truth. After hearing an enormous amount of evidence during over 500 days of trial, including from Quw'utsun Elders, the Court stated:

[1597] I find the Cowichan continued to occupy their village through the 1870s, and probably continued to use the site for fishing into the early 20th century. While not required to establish Aboriginal title, because the plaintiffs do not rely on present occupation as proof of pre-sovereignty occupation, **the evidence shows that the Cowichan maintained a substantial connection to their land, which they have not abandoned today.**

[1973] Indian reserve creation was to take into consideration the actual territory of the Indigenous group and their "habits, wants and pursuits". From this perspective, the seasonally occupied Cowichan village and fishery on the Fraser River was an Indian settlement. **From the perspective of the Cowichan, Tl'uqtinus was a stl'ulnup, and part of their homeland, which they had not abandoned, in spite of its sale.**

Richmond's briefing note also suggests individual private fee simple titleholders were not well served by government because Richmond was the only defendant to argue the Crown grants of fee simple extinguished Cowichan Nation's Aboriginal title (with Canada and British Columbia "labouring" under constraining litigation directives).¹⁰ However, Richmond's rejected extinguishment argument was never going to succeed. The Supreme Court of Canada made clear almost 30 years ago that no Province has ever had the constitutional authority to extinguish the Aboriginal title of any Aboriginal people of Canada, including by Crown grants of

⁸ *Cowichan Tribes v. Canada (Attorney General)*, 2017 BCSC 1575, para 27.

⁹ City of Richmond, Briefing Paper/Note, p. 2, enclosed with Mayor Malcom D. Brodie's "Notice to Registered Owner", October 2025.

¹⁰ [City of Richmond, Briefing Paper/Note](#), p. 1 (bottom), enclosed with Mayor Malcom D. Brodie's "Notice to Registered Owner", October 2025.

fee simple. The Crown's litigation directives simply reflect this law. The judgement reiterates this: "The Province has no jurisdiction to extinguish Aboriginal title."¹¹

About the Quw'utsun Nation

The Quw'utsun Nation today is comprised of five Indigenous bands — Cowichan Tribes, Stz'uminus First Nation, Penelakut Tribe, Halalt First Nation, and Lyackson First Nation. The present day Quw'utsun Nation bands are the descendants of the 11 communities or local groups that made up the historic Quw'utsun Nation.¹² The Quw'utsun Nation had a permanent and exclusive settlement at Tl'uqtinus on the south arm of the Fraser River (historically known as the Quw'utsun River). Quw'utsun Mustimuhw (people) occupied the settlement and engaged in a range of activities, including fishing for salmon and sturgeon, harvesting plants, berries and medicines, and processing, smoking, and drying fish. They owned their settlement lands at Tl'uqtinus under both Central Coast Salish and British common law.¹³ Quw'utsun occupation and use were disrupted by B.C.'s sale of these lands without notice or any lawful authority.¹⁴

Quw'utsun Nation Chiefs:

Chief Sulsulxumaat, Cindy Daniels, Cowichan Tribes
 Chief Tholmen, John Elliott, Stz'uminus First Nation
 Chief Chakeenakwaut, Pam Jack, Penelakut Tribe
 Chief Sulsimutstun, James Thomas, Halalt First Nation
 Chief Laxele'wuts'aat, Shana Thomas, Lyackson First Nation

¹¹ *Cowichan Tribes v. Canada (Attorney General)*, 2025 BCSC 1490, p.9.

¹² *Cowichan Tribes v. Canada (Attorney General)*, 2025 BCSC 1490, p.7 and para. 1654.

¹³ *Cowichan Tribes v. Canada (Attorney General)*, 2025 BCSC 1490, p.7-8 and paras. 1240-1246, 1346-1352, 1365, 1368.

¹⁴ *Cowichan Tribes v. Canada (Attorney General)*, 2025 BCSC 1490, paras. 1817-1818, 2070 and 2080-2082.

STZ'UMINUS FIRST NATION MARINE STEWARDSHIP NEWSLETTER

ISSUE 28 - DECEMBER 2025



MONTHLY NEWS

- Invasive Species

INVASIVE SPECIES REMOVAL- WITH VIU

On October 29th, students from VIU joined us for invasive species removal. We also had the opportunity to share some of our knowledge with the students and vice versa. With various education backgrounds, we were able to talk about Bush Creek's salmon habitat, restoration, and culturally modified trees. This invasive species removal is one baby step closer to restoration. The trees surrounding the creek are vital for fish habitat and are at risk of being suffocated by English ivy.

More information below:

English ivy (European ivy, Common ivy) was commonly planted to provide quick cover for walls and buildings, and as ground cover in commercial landscapes. It was intentionally introduced from its native range of Europe. It has since spread throughout rainforest understories where it can grow as a dense mat that suppresses native plants or climbs up trees, reducing their lifespan and leaving them more susceptible to wind damage. English ivy grows rapidly and needs very little light or water once it has established, and even grows during the winter. It reproduces through seed and vegetatively and its berries are consumed and spread by birds. There is another ivy species present in British Columbia that is difficult to distinguish from English ivy, Atlantic ivy (*Helix hibernica*).

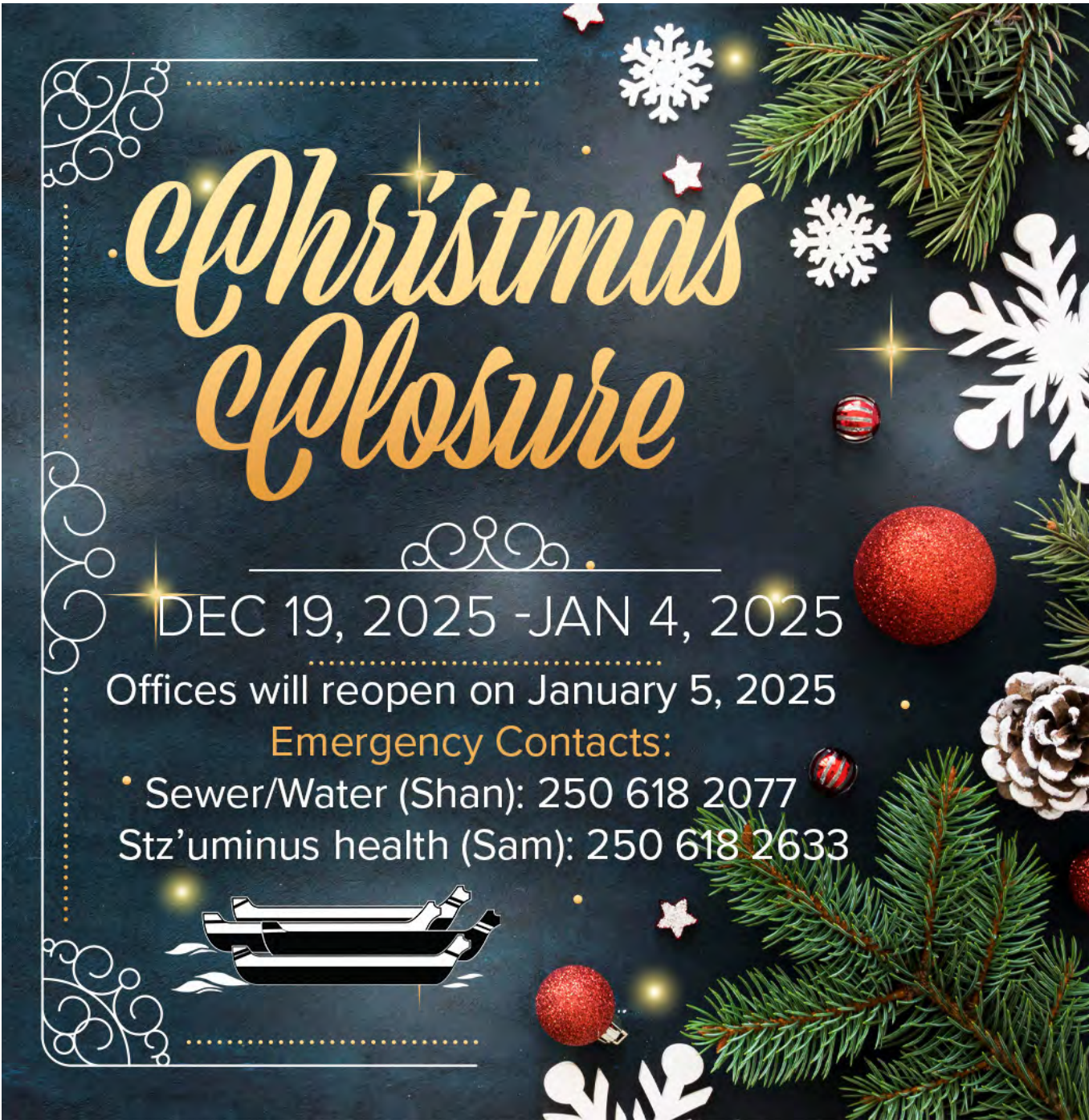


Load taken for proper disposal

Impact ecological: English ivy can form dense monocultures that spread on the ground and on other plants and trees. It can suppress and exclude native vegetation by smothering them and competing for light. The excessive weight of English ivy growing on native plants can leave them more vulnerable to blowdown and disease. English ivy can also create unsuitable wildlife habitat and forage availability. It can serve as a vector of Bacterial Leaf Scorch (*Xylella fastidiosa*), a plant pathogen that is harmful to maples, oaks, elms, and other native plants.

Economic impact: Has the ability to damage infrastructure it grows on.

Health impacts: Has been found toxic to humans when eaten and may cause dermatitis in sensitive individuals.



Stz'uminus Christmas Holiday Closure

All Stz'uminus admin offices will be closed from December 19, 2025 - January 4, 2026.

We will reopen on Monday, January 5, 2026.

Wishing you a Joyous Holiday Season and a Happy New Year filled with Peace and Happiness!

STZ'UMINUS SANTA ON THE PITCH



IN PARTNERSHIP WITH STZ'UMINUS COMMUNITY CENTER

DATE: DECEMBER 19TH
TIME: 3PM TO 5PM
LOCATION: STZ'UMINUS COMMUNITY GYM

DELIVERED BY COMMUNITY COACHES & UBC/UVIC STUDENT ATHLETES



THIS SESSION INCLUDES:

- OPENING CIRCLE
- WARM UP & ICE BREAKERS
- 5V5 SCRIMMAGE
- MINDFUL CLOSING & CHAMPIONS CHEER
- REFRESHMENTS & TREATS
- HOLIDAY STOCKING

About Santa on the Pitch

Hope and Health's Santa on the Pitch initiative is back for our 5th year! This year, we will be bringing dream stockings filled with essential items, toys, and treats to over 500 children and youth across 12+ communities.

Learn More at

<https://www.hopeandhealth.org/santa-on-the-pitch>



Kwumut Lehin

SIGN UP NOW USING REGISTRATION LINK



Peer Support Youth Group

January 15 until April 15 2026	Wednesdays ** not running on Spring Break	10am - 11am Stz'uminus Health Unit
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Families come in all shapes and sizes. As families navigate life's ups and downs, dealing with changes like separation, divorce, death, any type of grief and loss, requires reaching out!

Rainbows peer support program offers the possibility for children to learn new perspectives on how to deal with changes and heal from them, in a safe and understanding environment. The guided support approach allows participants to move through the stages of the program together while building trust and a space for sharing their changes with one another.

Confidentiality is ensured between program participants and trained facilitators.

The program consists of journals, activities, games, and stories that are designed to help participants express their feelings, connect and relate with each other, and have fun.

Topics include:

Self, Family, Belonging, Fears, Blame, Trust, Forgiveness, Types of Families, Feelings, Changes, Transitions, Coping Tools, Reaching Out, and Acceptance.



LADYSMITH RESOURCES CENTRE ASSOCIATION



**STZ'UMINUS
EDUCATION**



**Image removed due to
copyright**




STZ'UMINUS
Brushing Contest

COME FILL UP YOUR BRUSHING CHART
 FOR A CHANCE TO WIN A NEW ELECTRIC
 TOOTHBRUSH!!!

START TODAY, END DECEMBER 18 &
 RETURN TO HEALTH CENTRE































































-  DRAW-December 19th
-  Stzuminus Health Centre
-  Charlise.harris@stzuminus.com



Weekly Tooth Brushing Schedule



	 Week 1	 Week 2	 Week 3	 Week 4
Monday	 	 	 	 
Tuesday	 	 	 	 
Wednesday	 	 	 	 
Thursday	 	 	 	 
Friday	 	 	 	 
Saturday	 	 	 	 
Sunday	 	 	 	 

MEALS MADE EASY

January

MEALS MADE EASY IS A PROGRAM FOR ON RESERVE FAMILIES, PROVIDING MEAL KIT INGREDIENTS FOR EACH HOME. THIS IS A BI WEEKLY OFFERING. ON THE SCHEDULED DAYS, PICK UP YOUR KITS AT THE SFN COMMUNITY CENTRE BETWEEN 2 PM - 6 PM



Tuesday January 13th 2026:
Beef Soft Taco kits



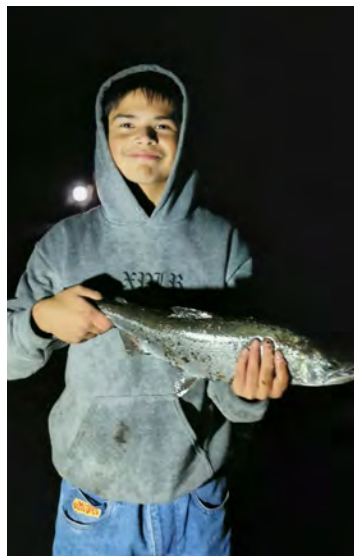
Tuesday

Tuesday January 27th 2026:



SUPRISE MEAL!

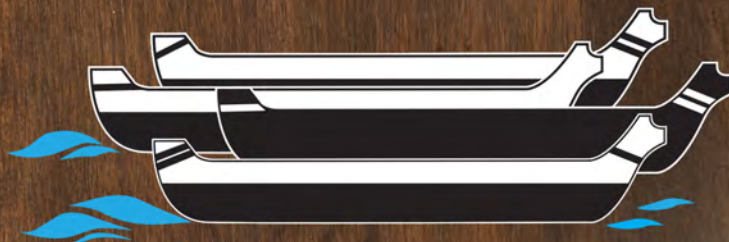
COMMUNITY CENTRE HARVESTING & FISHING



Stz'uminus Christmas Dinner

DEC 10 @ 5 PM

STZ'UMINUS COMMUNITY CENTRE



Put a **FREEZE** on Winter Holiday Fires

It's fun to decorate for the winter holidays, but holiday decorations can increase your risk for a home fire. As you deck the halls this season, be fire smart.

<p>Half of the home decoration fires in December are started by candles.</p>	<p>More than 1/3 of home decoration fires are started by candles.</p>	<p>Christmas is the peak day for candle fires.</p>
<p>Keep candles at least 12 inches away from anything that burns.</p>	<p>A dry Christmas tree can burn very hot and very fast.</p>	<p>More than 1 in every 5 Christmas tree fires were caused by a heat source too close to the tree.</p>
<p>Read manufacturer's instructions for the number of light strands to connect.</p>	<p>Make sure your tree is at least 3 feet away from heat sources like fireplaces, radiators, space heaters, candles or heat vents. Also, make sure your tree does not block exits.</p>	<p>Get rid of your tree after Christmas or when it is dry.</p>



For more information on how to prevent winter fires, visit usfa.fema.gov/prevention/outreach/holiday.html and nffa.org/winter.

Stz'uminus Hosts: Family Swim Night

Monday, December 29, 2025

Location: Nanaimo Aquatic Centre

Transportation Provided.



Stz'uminus Hosts: Family Bowling Night

Tuesday, December 30, 2025

Location: Splitsville, Nanaimo
171 Calder Road

From 6-8p.m.



Christmas Word Search

G Q C E L V E S Z L I G H T S
 D C Z L F J S R V N U L B Z B
 C E L E B R A T E W M J E Y F
 Q F D C W G N R E I N D E E R
 P F Z E H J T G C O O K I E S
 G R A N C R A I R I W B I H C
 O M E M N O I U K S F V A Z A
 R I I S I N R S N D O H J D N
 N M M S E L E A T E C Q B W D
 A G Z D T N Y C T M J C P R Y
 M I I I U L T T W I A B T E C
 E V H N Z W E S S Q O S B A A
 N I E N A Q Q T F T P N J T N
 T N G E P Q I C O P Y Z S H E
 D G A R J W D E Q E Y P E B S

Decorations
 Celebrate
 Lights
 Giving

Candy Canes
 Ornament
 Presents
 Dinner

Christmas
 Reindeer
 Family
 Wreath

Mistletoe
 Cookies
 Elves
 Santa





Artwork provided by Michelle Stoney, Gitxsan Artist

WWW.STZUMINUS.COM

STZ'UMINUS

FIRST NATION



Q'ULITS' · THUQ'MIN · XUTL'NUTSTUN · SHQW'HI'WUN · SAY'LA'QUAS