Introduction
In May, 2008, I attended a meeting at which aboriginal hunters from northwestern British Columbia were asked why they could not move their hunting camps out of the way of gas and coal developments. The aboriginals from Iskut Village and Telegraph Creek were emphatic about the question, but we realized that providing an answer was not easy.

This paper shows the results of research with aboriginal hunter Arthur Nola during August, 2008. My goal was to work with Arthur to understand why his hunting camp, Didi Kime or "Little Caribou Camp", could not be moved off of Didini - "Klippen Mountain" (his little mountain), a mountain made of coal and marked for mining.

An important part of any society’s history is the power it gives to people. This power can be in the form of ceremony, of storytelling, of knowledge, and of the ability to move the land. The ability to move the land is crucial for aboriginal peoples. Their lands are not just places where stories are told, history is discussed, family meetings are held, but that a house structure itself is not a home. The word for camp, kime, is a form of use. Homes are places where health, good food, sobriety and the preparation of food, washing and for hands. An eating area with storage shelves, a dinner table with benches and a counter are located immediately behind the cooking area and fire pit. Large blocks of spruce wood, split for the wood stove, are scattered outside the cooking area. These fire lengths of stick place for the fire pit are stacked nearby. Garbage piles with drinking water on a raised bench. Ashes of a campfire, should always hang in a tree. A sand pit with children’s toys is behind Arthur’s sleeping quarters. A pit toilet is a little further away. Still further back is a small meal house; carbide metal hinges from poles and flaps are kept away from the smoke from green alder wood. A galvanized generator is located behind the toilet, dug into the side of a hill. The generator powers lights in the kitchen and cooking area, more importantly, runs the freezer in which butchered meat is frozen before it is transported back to the village.

Arthur’s Kime (Camp)
Didi Kime, like allaboriginal camps, is a permanent place. Its infrastructure includes tables, tent frames, and poles for holding up tents and tarps. (Figure 1). It is characterized as a place to rest and often to sleep. The presence of a fire, food and water are also implied. Cooking and eating are central activities even if the kime is simply used for a short pause along a trail during a longer journey.

The kitchen is the focal point of the fire for all inhabitants and visitors (Figure 3). Location of a kime are a wood stove, large fire pit for warming and cooking, Coleman-style camping stoves, a prebuilt barbeque, food preparation tables and washstands for dishes and for hands. An eating area with storage shelves, a dinner table with benches and a counter are located immediately behind the cooking area and fire pit. Large blocks of spruce wood, split for the wood stove, are scattered outside the cooking area. These fire lengths of stick place for the fire pit are stacked nearby. Garbage piles with drinking water on a raised bench. Ashes of a campfire, should always hang in a tree. A sand pit with children’s toys is behind Arthur’s sleeping quarters. A pit toilet is a little further away. Still further back is a small meal house; carbide metal hinges from poles and flaps are kept away from the smoke from green alder wood. A galvanized generator is located behind the toilet, dug into the side of a hill. The generator powers lights in the kitchen and cooking area, more importantly, runs the freezer in which butchered meat is frozen before it is transported back to the village.

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Kime as Home
In conversation and in story, Arthur makes reference to several different kinds of camps. When asked for the Tahltan language word for camp, Arthur is quick to say kime. A glance at the Tahltan Children’s dictionary indicates that not only is kime the word for camp, but it is also the word for home (Carter, Curfie, and Carlick 1994). I asked Arthur about the multiple meanings for the word kime. He agreed that a camp was a kind of home. He asked that his home in Iskut Village could also be called kime but that a home structure itself is not a kime. The implication is that a kime, a home, requires people and activity. Different kinds of kime can be distinguished by the primary activity conducted there. Didi Kime is a kime for hunting camps. The type of activity influences the way in which people reflect on a particular camp in conversation. Arthur maintains, for example, that hunting kimes are no “home.” Likewise, spending time in a hunting kime “fish camp” implies that fishing will occur.

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Conclusions
A) Kime are not moveable because they anchor the Iskut past to the present.

B) Kime are places of health and learning

C) Kime are places where stories are told, history is discussed, family roles (like age and gender roles) are taught and learned.

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