

FREE  
REPORT

# Welcome to St'át'imc Territory



## Nxekmenlhkalha Iti Tmicwa (St'át'imc Land Use Plan)

A few hours to the north of Vancouver lies the **St'át'imc Nation**. St'át'imc (pronounced *Stat-lee-um*) is both the name of the people and that of their ancient land which encompasses the biggest mountains, canyons, rivers and lakes in southwest British Columbia, with abundant clean water and wildlife such as salmon, sturgeon, eagle, spotted owl, mule deer, mountain goat, cougar, grizzly bear, wolf and many plants used for food or medicine.



Inset photo: St'át'imc Gathering "Unity Riders" near N'Quat'qua. Each Year, the St'át'imc gather to celebrate the 1911 signing of the "Declaration of the Lillooet Tribe." Top photo: The Cayoosh Range by Jeremy Sean Williams.

## St'át'imc Vision

*Adopted from the St'át'imc Land Use Plan*

We the St'át'imc view our territory as the basis for our survival. We acknowledge the creator and our responsibility as caretakers of our territory. We are inseparably connected to our land, its water, air, wildlife and plants. What happens to one part impacts the other parts.

Our vision is of a continuing and renewed relationship between the St'át'imc people (*ucowalmicw*) and the land (*tmicw*) which:

- ★ **Respects St'át'imc cultural traditions** by using the ways (*nt'ókmen*), laws (*nxekmen*) and standards of our people as passed down through the generations.
- ★ **Respects nature** by putting the health of water, air, plants, animals and the land itself before all else.
- ★ **Is under St'át'imc authority** and is letting our people decide collectively how the land and resources of St'át'imc territory will be managed.
- ★ **Serves the St'át'imc communities** and recognizes that resources continue to provide sustenance in old and new ways to our people.

Bottom pictures: Basket making and salmon drying (t's'wari)



## The Knowledge Of Elders Guide Us

*Adopted from the St'át'imc Land Use Plan*

The St'át'imc way of life is inseparably connected to the land. Our people use different locations throughout our territory of rivers, mountains, and lakes, planning our trips with the best times to hunt and fish, harvest food and gather medicines. The lessons of living on the land are a large part of the inheritance passed on from St'át'imc elders to our children.

We hold rich fisheries in numerous lakes and streams, and along the Fraser, Bridge, Birkenhead, Lillooet, Green and Harrison Rivers. The St'át'imc also hold a rich salmon resource that feeds our people throughout the year, and serves as a

valued staple for trade.

Traditional activities such as salmon fishing, deer hunting, berry picking, plant gathering, and song and dance continue amongst the St'át'imc. However, St'át'imcs, the language, is today in danger of extinction. Only 100 people over the age of sixty are fluent in our ancient language.

Our hope lies with our children, who are increasingly learning our language and culture at school and at home. As adults, they will be prepared to lead our people toward an increasingly bright and sustainable future.

## St'át'imc Land and Water Designations

*Adopted from the St'át'imc Land Use Plan*

The St'át'imc Land Use Plan separates our territory into areas for "resource access" and "protection". Protection areas prohibit: logging, mining and mineral exploration, road building, cattle grazing or other range use, chemical, pesticide or herbicide use, oil or gas development including coal bed methane, and new commercial or residential development. The St'át'imc rely on the precautionary principle to guide our land use decisions in which the burden of proof is placed on the advocates of development so that no development may occur unless it is proven to have no negative environmental consequences. Sustainable resource use is encouraged and welcomed on all lands that are not otherwise protected by the Land Use plan.

## The St'át'imc Protection Designations include:

- General Habitat Protection** - All old-growth forests and rare ecosystems are fully protected
- Deer Protection Areas** - All winter range, migration habitat, and fawning areas are fully protected
- Grizzly Protection Areas** - Large intact natural regions are fully protected
- Cultural Protection Areas** - Ancient and current residential areas, travel routes, sacred and spiritual areas, sites of legendary and historical events and traditional resource harvesting areas are fully protected.

MAP  
INSIDE



# The St'at'imc Nation and the Wilderness Committee

For nearly 10 years, the St'at'imc Nation has had a close relationship with the Western Canada Wilderness Committee. The Wilderness Committee has been very active helping promote programs that bring St'at'imc youth "out on the land", where they engage in traditional practices involving ancient wisdom and spiritual teachings, and in the clearing of ancient St'at'imc Nation wilderness travel routes.

Throughout their 8,000-10,000 year history on this land, the St'at'imc people used a series of land travel and trade routes to move from village to village, and to access areas important for hunting, gathering, spirituality, culture and recreation. These routes are connected to neighbouring Nations for trade. Many of these areas were damaged in the 200 years since contact by logging, mining, hydro-electric development, road building, railways, and other forms of development. Most of the ancient travel and trade routes are still used by St'at'imc people, but some have fallen into disrepair. Relocating and repairing these travel routes is essential for youth spiritual and cultural development.

In 2007, a 35 km route through Lost Valley and Melvin Creek was completed by the St'at'imc and the Wilderness Committee. This ancient foot-path passes through important hunting grounds and areas where spiritual training occurs. In 2007-08, parts of an ancient travel route through Keary and Whitecap Creeks will be surveyed by First Nation youth, and will be cleared with the assistance of Wilderness Committee Volunteers.

Also beginning in 2007, the communities of Shalalth and Seton Portage will begin work with the Labour Environmental Alliance Society. This work will document cancers and other illnesses that have been caused by toxic chemical pollution. They will also develop a strategy to reduce toxic contamination of the environment.

To date, the Wilderness Committee



has helped organize over twenty expeditions to survey and clear ancient St'at'imc travel routes, help construct traditional pit houses and other shelters, and assist with outdoor youth programs. One hundred and fourteen people have participated in these expeditions. Three films have been made to document this important work. The films have been shown in all St'at'imc communities as part of a travelling film series called "Youth Spirit Wilderness."



Top Left: When youth are connected to the land, and use the earth wisely, everyone benefits. Top and Bottom Right: Shalalth and T'it'it'et Band members show "Youth Spirit Wilderness" films at beautiful Head of the Lake School in Skatin.

## The Story of Lost Valley and Melvin Creek

In 1999 the Wilderness Committee joined with the St'at'imc people of Shalalth and Seton Portage to clear a 35 kilometre-long ancient travel route through Lost Valley. Lost Valley is used by the St'at'imc for hunting, medicinal plant collection, and myriad spiritual purposes. As the project progressed, the ancient route linking Lost Valley, Melvin Creek and Barkley Valley, through Greasy Pass (a large soap-stone deposit), was

located. Elders shared their ancient knowledge of the route with the St'at'imc youth who guided the work parties, and it was learned that the foot path actually passed through many valleys, including Melvin Creek, and that an important ceremonial gathering rock, possibly the one pictured here, was located somewhere in the high country above Greasy Pass, where three magnificent valleys join in an alpine oasis. The foot travel route through Lost Valley

and Melvin Creek has now been cleared, and the N'Quat'qua clear name of D'Arcy also routes one of their ancient travel routes into Lost Valley. These improved foot paths through the Cayoosh Range are now increasingly being used by St'at'imc youth for traditional purposes.



Photo: Possible ancient ceremonial rock in Cayoosh Range, where leaders gather to discuss peace.

## Visit Us!

The St'at'imc welcome you to their Paradise on Earth, and ask you to participate in and respect their traditional practices

Read about St'at'imc Cultural Tours on the inside pages of this newspaper and sign up for one or more of the five unique and affordable tours. Tours depart from the picturesque village of Lillooet on the shores of the mighty Fraser River. To explore St'at'imc Territory on your own, follow the paved and/or gravel tour routes identified on the map on the inside of this newspaper. Stop in at the various band offices and say hello!



Photo: Bringing salmon to a smokehouse on the Lillooet river.

### CREDITS

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It's time to stand up and be counted as a defender of the St'at'imc.

Write to BC's Premier and say how strongly you feel about the need to honour the St'at'imc Land Use Plan. Write to:  
**Premier of British Columbia**,  
Legislative Buildings, Victoria, BC,  
V8V 1X4  
Email: [premier@gov.bc.ca](mailto:premier@gov.bc.ca)  
Phone: 250-387-1715  
Fax: 250-387-0087

**St'at'imc web site**  
See the St'at'imc's land use plan.  
<http://www.statimc.net/>  
**Lillooet Land Use Plan**  
See the BC government's land use plan  
<http://lmbwww.gov.bc.ca/lup/lrmp/southern/lillooet/index.html>

## Help protect St'at'imc Territory

I support the St'at'imc's conservation minded land use plan and their efforts to protect their territory.

Enclosed is:  \$25  \$50  \$100  Other \$ \_\_\_\_\_

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Please return with your gift to: St'at'imc Land and Resource Authority  
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Make cheques payable to Lillooet Tribal Council



**YES!** I will help fund your environmental work with the St'at'imc People.

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