

October 1987

STEIN VALLEY

The choice is ours

The Lytton Indian band; Mt. Currie Indian Band; Union of B.C. Indian Chiefs; Confederation of Canadian Unions; Pulp, Paper and Woodworker of Canada; Outdoor Recreation Council of B.C.; Sierra Club of Western Canada; Federation of Mountain Clubs of B.C.; SPEC; Coast Mountain Sports; Steelhead Society of B.C.; Stein Wilderness Alliance; B.C. Federation of Naturalists; Stein Action Committee; Western Canada Wilderness Committee; Valhalla Wilderness Society; B.C. Wildlife Federation; Green Party of B.C.; Greenpeace of Canada; Project North; Wilderness Tourism Council



sanctuary.



The Association of B.C. Professional Foresters; Council of Forest Industries; British Columbia Forest Products Limited; IWA of Canada; Fraser-Cheam Regional District; Cariboo Lumber Manufacturers' Association; Truck Loggers Association; May Trucking Limited; Ainsworth Lumber Limited; Lytton Lumber Limited; Lor-Wes Contracting Limited; Interior Logging Association; Town of Hope; Hope Chamber of Commerce; Town of Lillooet; the Village of Lytton and Hunsbedt Logging Limited want the Stein to look like this picture on the left (Kwoiek Valley immediately to the south of the Stein)—just like all the other major valleys in Southwestern B.C.—roaded and logged.

Where do you stand?

Pro-logging arguments fail truth test

Forest Minister Dave Parker's announcement Sept. 30, 1987 that the Stein Valley will be logged, rekindled the 14 year conflict over the fate of southwest B.C.'s last major wilderness watershed.

Here are some responses to the common arguments presented by those who believe that it is in the best interests of British Columbians to log this valley.

Both Premier Vander Zalm and Forest Minister Dave Parker assert that they are following the recommendations of the 1986 Wilderness Advisory Committee in deciding to get on with logging the Stein this fall. Both say that attempts to negotiate with the Lytton Indian Band over logging road access failed and so there was no choice but to go ahead without their approval.

Current government action is clearly breaking two basic recommendations of the Wilderness Advisory Committee, that "...a road should not be constructed through the Stein River Canyon without a formal agreement between the Lytton Indian Band and the provincial government" and, in case no agreement could be reached with the Lytton Band, that "...the timber volume (of the Stein should be) removed from the annual allowable cut calculations of the Lillooet Timber Supply Area, and should be zoned and managed as wilderness by the Ministry of Forests."

According to Ruby Dunstan, chief of the Lytton Band, the government did not make any effort to contact the band about building the logging road up the Stein Valley. The band has not received a letter nor a phone call from the provincial government concerning Stein road build-

last year alone, of unmilled logs the equivalent of an entire Stein Valley.

No one in either the industry or the government is willing to say how many years the mills have left before the timber runs out, but one thing is certain, time is running out for the mill workers of the Fraser Canyon. There is hope, but it does not lie in the Stein Valley logging plans. Community objectives should be to bring down the rate of forest harvest to a sustainable level, while maintaining job opportunities through diversifying the local economy.

According to a recent Forest Service report, making use of slightly smaller diameter trees, 12.5 cm diameter instead of 17.5 cm diameter, and reducing logging waste by taking lower quality wood to the mill, would increase timber supply in this TSA by 2.5 million cubic metres. This is equal to the amount of wood "lost" if the Stein is left as a wilderness.

Forest Service figures also show that present reforestation funding in the Lillooet Timber Supply Area needs to be raised from \$500,000 per year to \$5 million per year if the backlog of not sufficiently restocked land in this area is to be brought back into production. This will provide jobs and small business opportunities in the reforestation end of the industry and bring a logged area twice the size of the Stein back into production. The idea of spending money constructing a road up the Stein Canyon instead of restocking what we have already cut is the equivalent of directing traffic at full speed down a dead end alley instead of onto a newly constructed freeway.

valley provides the opportunity to study what effect the hand of man has had on nature. The Stein Valley has a great deal to teach us spiritually and scientifically.

The Lytton and Mt. Currie natives should share resources of the Stein with the larger community of non natives.

Looked at from another perspective these two native bands have shared every other valley in their traditional lands with logging and mining activities. It is the exploitative industries that must share the greater Stein region with the region's natives by leaving this one special place. The original people of the area wish to see it remain wilderness.



Premier Vander Zalm says that no native minority group can be allowed to dictate to the majority how we develop economically.

Although there are short term jobs pro-

Only 9,500 hectares or 9 percent of the Stein watershed will be affected by logging. The rest, 91 percent, will remain wilderness.

The 9 percent scheduled to be logged includes all of the rich valley bottoms of the Stein watershed. Valley bottoms are the lifeblood of natural ecosystem. They provide winter habitat for the ungulates, and are biologically the richest part of a watershed. Building a road down the main valley and into almost every side valley of the Stein will destroy 100 percent of the wilderness character of the watershed.

The Stein is an intact biological unit, a watershed. The idea of only affecting 9 percent of the valley by taking out all the large accessible timber is equivalent to a doctor asking you to stop complaining because he is going to remove only 9 percent of your body, your heart and lungs.

The idea of building a logging road up the "Lower Stein Wilderness" - the lower canyon - with its steep rock walls and narrow valley bottom and calling it a "wilderness" is beyond inappropriate terminology; it is blatantly misleading.

The 5.4 percent of B.C.'s land base that is protected under Park and Ecological Reserve status is more than adequate. B.C. neither needs nor can afford any new large parks or protected wilderness areas in places where economic timber or mineral deposits exist.

B.C.'s record of wilderness preservation is poor when compared to other places around the world. In New Zealand, the home of the owners of BCFP, 17.1 percent of it's wild original forest is protected. Alberta protects 9.1 percent of its land

In order to keep operating, local sawmills in Lytton and Boston Bar are relying on immediate access to the Stein for their wood supply. There is no alternative timber supply to replace this wood.

This is true, but the Stein wood can only provide a short extension to an industry that is exhausting its supply of raw material faster than it is being replenished. Presently, local lumber mills are using up surrounding forests in the Lillooet Timber Supply Area at the rate of 800,000 cubic metres per year. The B.C. Forest Service estimates this forest is capable of sustaining a cut level of only 444,000 cubic metres per year.

There are only two to three million cubic metres of economic timber in the Stein Valley. Every year, old growth forests equivalent to nearly 40 Stein Valleys are logged in B.C. The amount of wood found in the Stein is almost exactly equivalent to the amount found in the Windy Bay watershed on the Queen Charlotte Islands, or less than one tenth that found in all of South Moresby National Park Reserve.

There is simply not enough wood in the Stein to extend the life of the local mills for any more than three or four years at most if they depended solely on this supply. The Stein wood will not solve, at root, the forest industry's problems.

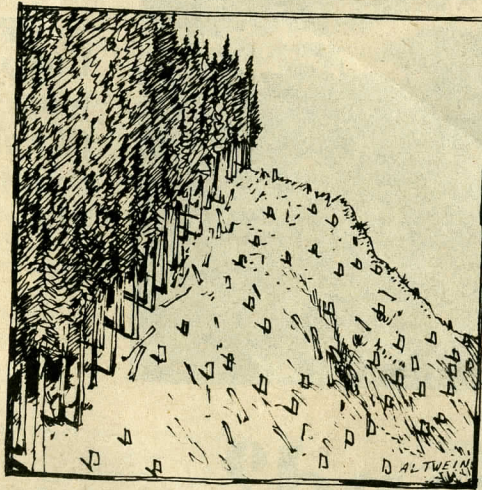
The decision by provincial cabinet to harvest timber in the Stein valley recognizes the need to maintain the existing forest industry.

If the province were really concerned about the existing forest industry and about jobs for people working in that industry, it would not allow the export

products, thereby expanding the number of jobs for every tree cut. In the long run this kind of help would cost less than the amount of money needed to access the Stein timber and would, as well, produce longer-lasting jobs.

Timber stands in the Stein are under heavy insect attack. Approving Stein development now will allow some of this timber to be salvaged.

The Stein Valley has had forests for more than 10,000 years and during that time had no problem supporting a large and incredibly diverse population of animals. Natural cycles of bug infestation and fire have occurred throughout this time and never created as much damage to the overall ability of the valley to sustain wildlife or native population as would clearcut logging.



Actually, because the Stein is an intact biological unit and now remains as the last of its kind in southwest B.C. it provides us with our last opportunity to study an entire transitional zone watershed under these conditions. Every other

majority of stock in the big lumber companies. British Columbia Forest Products, which owns the Boston Bar mill, are in turn owned by the multi-national Fletcher Challenge of New Zealand. The major shareholders of Fletcher Challenge and BCFP are only concerned about liquidation of the forest resource for short term profit. They have done everything in their power to encourage raw log exports.

Really, it is the majority of British Columbians who are losing at the expense of a wealthy, and even foreign, minority. Meanwhile, the native people are being pitted against the non-native population of B.C.

The Lytton and Mt. Currie Indian Bands, whose traditional territory includes a vast area outside the Stein Valley, state in their October 1987 Stein Declaration, "For us to exist as a people and a culture we need certain of our lands, the only rightful place we have on this earth, in their natural state. We must continue to exercise our responsibility to protect these lands as we have since time began." They have as much right to the roots of their religion as non-natives have to maintain their cathedrals and special holy places. The destruction of an aboriginal culture for the benefit of others is not right and never will be.

The pictograph sites in the Lower Stein Canyon will not be negatively affected by road construction.

The fact is that every place that roads give easy access to pictographs they have been defaced and vandalized. All of the Stein pictographs are, at most, only a few hundred feet from the proposed road. The lower Stein has the highest concentration of archaeological sites in the Fraser Canyon. A road beside the Stein pictographs will take them out of their setting of a remote wilderness and turn this place of power into just another roaded side valley.

protects 11.3 percent, Idaho protects 9.7 percent, California protects 10 percent, Alaska protects 37.9 percent. According to studies done by the provincial parks ministry, less than half of the existing unique landscapes in B.C. are protected in parks. This province has a ways to go to live up to its world wilderness preservation responsibilities and its "supernatural" image. Considering that B.C.'s total land area is 952,000 square kilometres and that the total land area in the Stein is 1,100 square kilometres, preservation of the Stein would add roughly one tenth of one percent to the wilderness we have already preserved.

"Sharing the Stein" is what needs to take place. Wilderness tourism in the Stein couldn't possibly compensate for the lost logging and milling jobs if the Stein is preserved.

How can we be sure without doing major economic studies? The government has never undertaken any tourism study of the Valley. It is absolutely necessary that such a study be made before an irreparable mistake is made in the development of the lower Fraser Canyon area.

In most cultures money isn't everything. Aesthetics, environmental integrity and human rights have no price tag—they come first.

The conflict over the Stein Valley is not a wilderness versus jobs issue. The Stein is a human rights issue. The BC government is using fear of unemployment to pit forest workers against the native people of Lytton and Mt. Currie in an attempt to wrest the valley from its rightful owners. Logging the Stein will in no way create long lasting jobs in the area. If only Stein timber were run through the Boston Bar sawmill it would take between three and four years to mill the entire valley. That is nothing compared with how long the native people have relied on the Stein.

B.C. exports Stein Valley in raw logs every year 3

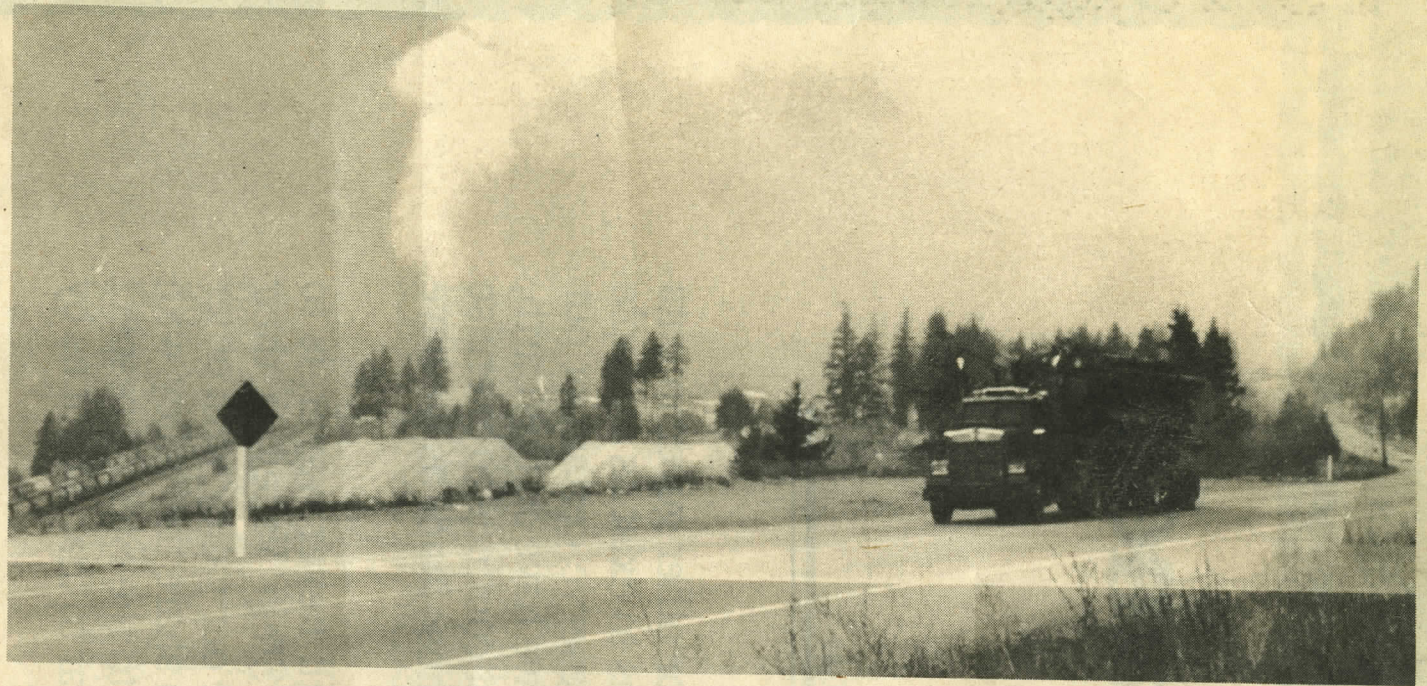
B.C. annually exports more than a complete Stein Valley worth of raw logs.

The B.C. government's recent decision to allow logging in the Stein is aimed at delaying inevitable timber supply shortages in the Fraser Canyon forest industry. At the same time however, government policy allows logging companies to haul the best quality sawlogs past local mills for sale at higher prices to foreign countries.

The short term profitability of B.C. logging companies is maximized, but at the expense of the local long term timber supply. Loaded logging trucks roll past the Boston Bar mill hourly to sorting grounds in Chilliwack; and Cattermole Timber Ltd. is reported to be exporting raw logs from the Anderson Creek area, just south of Boston Bar.

Sections 135 to 137 of the B.C. Forest Act require that most of the timber harvested in B.C. be milled or processed in the province before sale to foreign markets. The Forest Act, however, also allows B.C. logging companies to apply for permission to sell raw logs to foreign buyers. If local buyers do not make a reasonable offer on the logs within two weeks, the logs are considered surplus to the needs of local mills and may be exported as raw logs.

A certain volume of raw log exports in times of depressed markets might be understandable, but why is so much sold in this way when lumber prices are currently high? B.C. raw log exports have steadily risen over the last 10 years, so that last year almost 10 percent of the B.C. coastal harvest, the cream of the crop, was sold to foreign markets, mostly Japan. In 1986, B.C. exported 2,576,700



Proof that logs for export are bypassing Boston Bar mill.



Road would ruin pictographs

A logging road through the lower Stein River Valley would result in the destruction of nine known Nlaka'p'xm rock painting sites, including the third largest pictograph panel in British Columbia.

In a region of the province where Indian rock art in its original setting is becoming increasingly rare, the destruction of these important heritage sites is nothing less than criminal.

An industry-sponsored impact assessment of heritage sites along the proposed right of way claims that the logging road will not disrupt rock painting sites along the route. The totally inadequate study by archeologist Ian Wilson was paid for by B.C. Forest Products. Wilson's ludicrous conclusion is only matched by his inept survey of the lower Stein River Valley. His investigation conveniently missed Ts'ets'ekw, the largest rock painting site in the Stein River watershed, a site that would be wrecked by road construction.

Ts'ets'ekw, which is Nlaka'p'xm for "markings," is located 4.3 km from the trailhead in the narrow Stein Canyon at the well-known Devil's Staircase. The setting of Ts'ets'ekw is spectacular; the face of the cliff is streaked with thick veins of quartz speckled with shining mica. The rushing sound of the river close by echoes off the cliffs. Painted along the base of the rock wall, for more than 100 feet, are 124 red pictographs. Images include the famous owl; nine paintings of double-headed serpents including one 3.5 metres long; a possible battle scene; and a happy-looking

earth goddess painted high above the ground. Some of the paintings at this important site are among the largest in the B.C. Interior.

The Ts'ets'ekw site would be ruined by road construction. The proposed road would cut across the top of the cliff directly above the paintings. It is impossible to prevent rock from falling down and damaging the site. In the drier months, clouds of dust would add to its desecration. Pushing a logging road through this area would be analogous to building a highway through a cathedral but promising to leave the stained glass intact.

The B.C. Forest Products-sponsored report, which not only overlooked Ts'ets'ekw but also another important site 200 metres downstream, is constantly being referred to by deputy ministers and others as proof that heritage sites in the Stein River Valley are safe from destruction.

But we already know that road building and rock art don't mix. Increased vehicle access to any site puts it in immediate danger of vandalism. One of the largest concentrations of rock painting sites in the Interior is the "Pictograph Stretch" located along what was once an Indian trail on the north side of the Similkameen River between Princeton and Hedley. This became the Dewdney Trail in the 1860s, a stagecoach route in the early 1900s, and then Highway 3 until its relocation to the south side of the river.

At one time more than 30 sets of paintings could be seen along the road. Since 1963 at least 10 sets of pictographs have been

buried or blasted by highways crews and during a carelessly completed pipeline project. In addition the trees which surrounded and protected many of the painted boulders along the road were cut down a few years ago leaving the paintings even more exposed to the elements and to vandals' spray cans.

The location of the Keremeos Creek site, just off Highway 3 north of Olalla, was identified some years ago by a roadside sign. Within months several of the paintings at the site were chalked or chiselled. One large pictograph was battered in an attempt to remove it and another was used as a rifle target. Beer bottles littered the site. Concerned about the vandalism, some members of the Archeological

Society of British Columbia removed the highway sign only to find it replaced a few months later. They took it down a second time and threw it in the bush where it lies to this day.

A logging road must never be allowed to desecrate the sanctuaries of the Stein River. This valley is the only place in Interior B.C. where a person can hike along a native Indian highway and view rock paintings as they were meant to be seen in their original settings. The rock art sites are important not only to the Nlaka'p'xm Nation, but to all Canadians. These are world class heritage sites and should be recognized and protected as such.



Stein vision quest cave with pictographs.

Lytton & Mt. Cur "Stein De October

As the direct descendants of those aboriginal peoples who have inhabited, shared, sustained, and been sustained by the Stein Valley for tens-of-thousands of years down to the present, our authority in this watershed is inescapable. The responsibility we bear for protection of the Stein has been passed us by our ancestors from our earliest memories, and should not be lightly dismissed. We, ourselves, have never dismissed this obligation: we have never entered an agreement with any nation or government which would abrogate our authority and responsibility in the Stein watershed.

It is our forebearers who developed the sustainable patterns of resource management in the Stein which leave the valley in its unmarred state today. Our tread has been deliberately light, but the spiritual and physical "footprints" of our peoples are evident for all to see throughout this watershed. To us, the valley is like the pages of a book upon which thousands of years of our history are written. There is no other record in the Stein Valley except our own, and we can never willingly abandon our commitment there.

In sharp contrast to the relative silence of millennia of uninterrupted native habitation of the Stein are the shrill new claims which have arisen in the past few decades. With seemingly insatiable

appetite, newcomers now clamour for our valley's legacy. Forests which for centuries have grown strong alongside our cultures will feel the hot bite of chainsaws if these people have their say.

We have waited patiently for those who now make these claims to consult with us about our homeland, and finally when it seemed they would never come to us, we felt we had to go to them. It was with misgiving that we entered into the hearings of the provincial Wilderness Advisory Committee in January 1986, but we made our concerns plain from the start. We said to the committee that if they made recommendations at the Stein which were fair to the native people, the provincial government would ignore them.

Sadly, time has proved us right. When the Wilderness Committee eventually acknowledged the contribution the Stein Valley continues to make to the spiritual and cultural integrity of our people, and recommended that no road be built into the area without the blessing of our people, the provincial government turned the proverbial blind eye and deaf ear. In contrast, the federal government accepted the overall land claims package of the Nlaka'paxm Nation, which includes the Stein Valley, on November 28, 1986.

Mt. Currie Chief Leonard Andrew

At Lytton and Mt. C

rie Indian Bands "Declaration" er, 1987

We can wait no longer for other governments to come to their senses. For us to exist as a people and a culture we need to preserve certain of our lands, the only rightful place we have on this earth, in their natural state. We must continue to exercise our responsibility to protect these lands as we have since time began.

Our position, which will never waver, is to maintain the forests of the Stein Valley in their natural state forever; to share our valley with other life forms equally; but also to share the valley with those people who can bring to the Stein a respect for the natural life there similar to that taught us by our ancestors.

With the help of our elders we pledge to strengthen "Stein Rediscovery," the youth program located deep in the Stein's heart and in our own hearts as well. This creative wilderness experience for young people re-acquaints native youth with their own roots while cultivating essential understanding in non-native youth, and is a primary ingredient in the continuance of our cultures. Stein Rediscovery builds on the long tradition among our peoples of following Stein Valley pathways to spiritual maturity.

We will seek and form alliances with other native nations in the defence of the Stein watershed and in opposition to the common thread of aboriginal injustice which we suffer along with indigenous peoples everywhere.

We will further strengthen the alliances we maintain with those non-native peoples who can respect and share our values and perspectives, and with these people we will continue to enhance the ages-old system of trails which extends the length and breadth of the Stein Valley and first felt the feet of our forefathers. In this way we can extend the hospitality of our valley to all peoples, and re-create in others the awareness of and respect for the natural world which is our birthright.

Finally, and importantly, under the cooperative authority of our two bands we will maintain the Stein Valley as a wilderness in perpetuity for the enjoyment and enlightenment of all peoples and the enhancement of the slender life-thread on this planet.

In so doing we are but honoring those ancestors whose legacy to us is the Stein Wilderness, and in our turn we will extend this same opportunity, legacy, and responsibility to generations yet unborn.

Lytton Chief Ruby Dunstan

ie: October 5th, 1987

Take a hike in the Stein

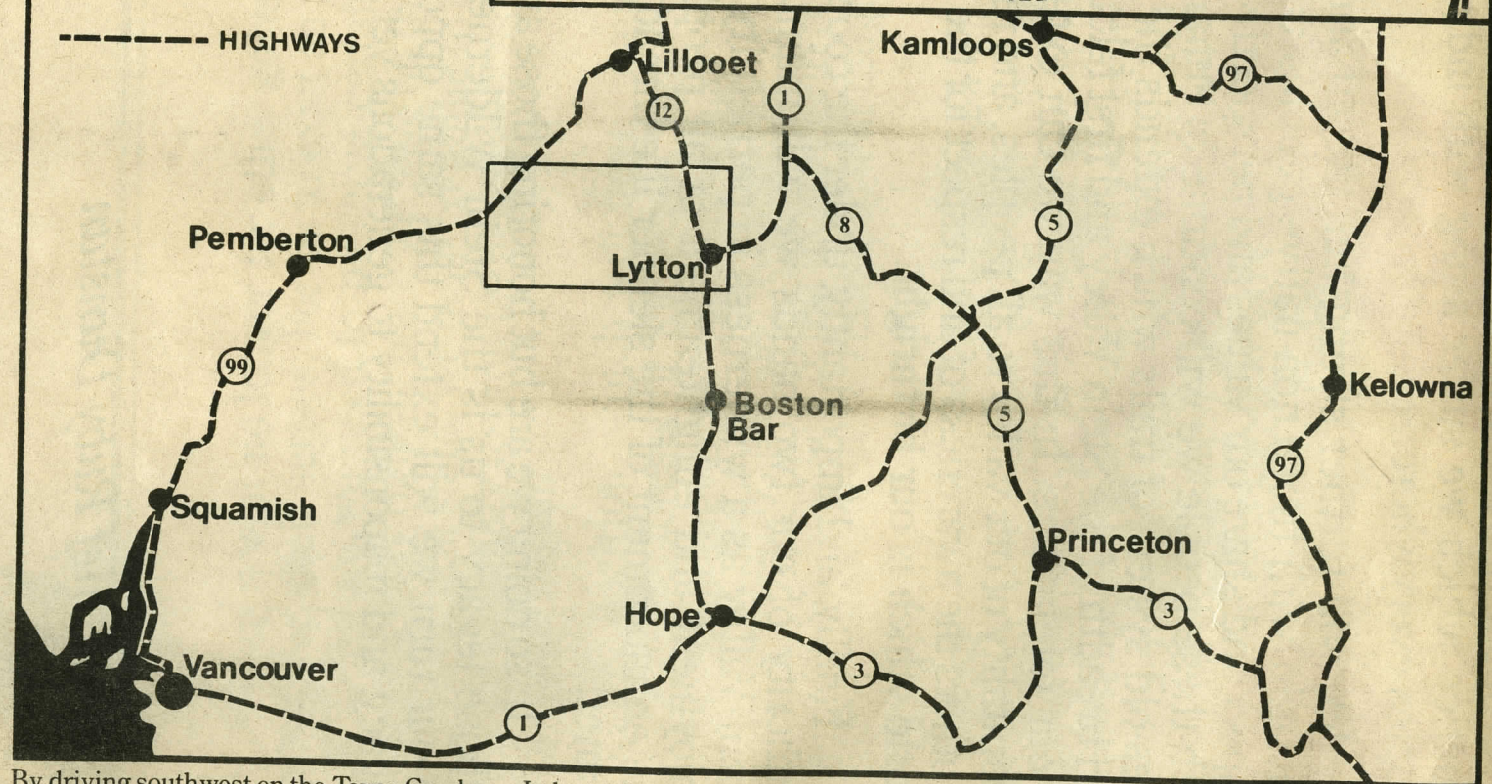
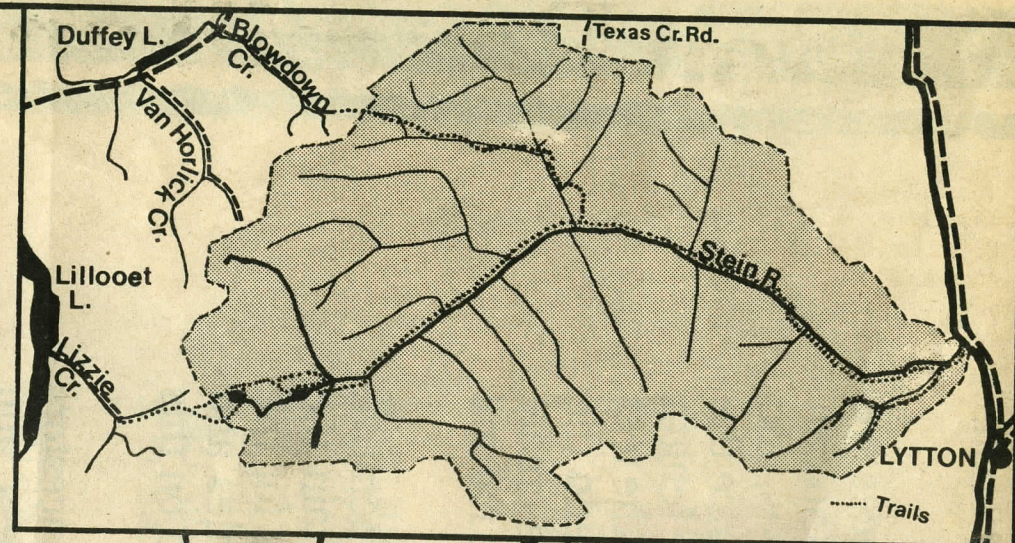
So you want to hike in the Stein! The easiest way to get into the valley is from the mouth of the river at the Fraser. A small sign north of Lytton on Highway 12 points the way to a free ferry across the Fraser. Powered entirely by the force of the river's flow, the two-car ferry shuttles traffic back and forth 6:30 a.m. to 10:15 p.m. daily.

Once across the Fraser, the best way to find the trail is to start from Earl's Court Farm, about one kilometre north of the ferry. Hikers should register here before setting off up the canyon on foot. The first 35 km is considered easy hiking. Beyond Scudamore Creek the terrain becomes moderate to difficult.

The Stein trail has been used for thousands of years by ancestors of the local natives who lived in the valley. Food and medicine gathering as well as spiritual practices attracted the Indians to not just the lower canyon but the mid and upper-Stein areas as well, resulting in the network of well-travelled trails. Pictographs appear on exposed rock faces along the trail.

There are numerous good campsites for hikers who wish to camp in the lower canyon the first night. Campfires, however, should only be lit with the greatest degree of caution, well away from any organic material and on sections of dried up river bed.

From May to September it is possible to reach the Stein alpine by way of logging and mining roads from surrounding drainages.



By driving southwest on the Texas Creek Road from Lillooet, hikers can reach, by way of Brimful Lake, the north-central Stein and connect with the main Stein trail at Cottonwood Creek. Many people have traversed the entire watershed, most

in the upper canyon, the re-routing of 3 km in the mid-valley and servicing of the three cable crossings in the system.

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In all, there are now more than 90 km of

road to the abandoned Silver Queen mine allow hikers to enter the valley from the northwest. A trail which begins at Lizzie Lake gives access to the southwest corner of the Stein. These three routes are all reached from the soon to be paved Duffy Lake Road which connects Lillooet and Pemberton.

exit at the mouth, 75 km away. The journey takes about nine days. The main Stein trail was upgraded in 1985 with the addition of a new bridge over Stryne Creek near the trailhead and an improved cable crossing 16 km into the canyon. During the summer of 1986, the 34 km of trail above the lower cable crossing to Stein

consisted of clearing the Blowdown Pass trail, including the section along Cottonwood Creek as far as the Stein River, and cairning the alpine area between Lizzie Lake, and the Stein Lake trail. Mountain Equipment Co-op, which has a membership of 200,000, has funded a trail upgrading project to take place this November. This will involve mattock work

of the most beautiful terrain in North America in the Stein watershed. It is no wonder that the use of this trail system for wilderness hiking has tripled in the last three years. With completion of the latest work, it is now possible for any person of average physical fitness to hike all the way to Stein Lake and experience the majestic beauty of the Stein.

Pro-logging coalition pushing for Stein access

In September of 1987, within weeks of the Stein festival, a coalition of pro-logging interests presented a brief to the B.C. Minister of Environment and Parks. They also presented the brief to the highest level of civil service advisors, the Environment and Land Use Technical Committee. Smarting from a "defeat" in South Moresby the pro-logging interests mobilized in unprecedented fashion. They wanted a quick no-compromise decision from government to log the Stein.

The list of 17 constituency groups which endorsed the brief was impressive. Support came not only from the Council of Forest Industries, Association of B.C. Professional Foresters, British Columbia Forest Products Limited, the IWA of Canada and the Truck Loggers Association, all strong opponents of saving South Moresby, but also from the towns of Hope, Lillooet, the village of Lytton and other local groups.

The short brief urges the government to opt for balanced development of the Stein—to "Share the Stein." The brief asserts that because those who attended the Voices for the Wilderness Festival in the Stein alpine at Brimful Lake could not see the proposed logging area of the mid-valley from that particular vantage point, the Stein Valley could be logged

and still be enjoyed by wilderness enthusiasts.

The brief fails to mention native interests in the Stein Valley and ignores the lack of studies concerning the impact of the proposed logging on wildlife. It also makes the preposterous claim that \$3/4 billion

worth of wealth will be generated from the Stein logging and that 237 direct and indirect jobs will be generated. This is just playing with numbers and the profitability has been questionable all along. All projections require a guess of what the international market will be doing for the next 30 years.

One Lytton resident summed it up this way, "The forest companies have already greedily devoured almost the whole cake and now they claim that even with grizzly bear, wolves, cougar, Stein Rediscovery and wilderness hikers the valley is not being shared already...ridiculous."

Festival draws 2,000



More than 2,000 people made the pilgrimage to Brimful Lake, high in the Stein alpine for a wilderness festival on the August 1, 1987 weekend. Almost 2 km above sea level, their "Voices for the Wilderness" were raised to save the Stein.

This, the third annual *Voices for the Wilderness Festival* drew support from all over North America. Among the well know political leaders there was Charles Caccia, federal environment critic.

Science broadcaster David Suzuki said that he sees the lobby to log the Stein as a symbol of man's greed and short-term

thinking. He told the festival audience, "The Stein and other places are symbols of what's happening on the entire planet. If left unchecked, it seems to me that the argument of jobs and the economy will persuade us to go in and simply log off everything."

Suzuki said logging the Stein, a haven for grizzly bears and the location of ancient Indian archaeological sites, would be another irreversible error by man. "We're destroying areas like this at an astonishing rate for very short term gains," he said. "Each one by itself is not the death knell, but each one is indicative that we just don't value wilderness areas and we're

willing to go in and destroy all of them."

Singer and songwriter John Denver, who flew in from Indiana for the three day festival, believes that the Stein Valley is sacred. "This is one of those very special places. They mean everything to me. A place like this is where I come for my vision quest."

The sunshine, the volunteer musical entertainment by Denver, Connie Kaldor, and Long John Baldry and the messages of Native Indian spiritual leaders uplifted and warmed the festival goers, raising hopes for the Stein's preservation. Those who attended forged a bond to protect the Stein.

Boston Bar mill an economic failure

The B.C. Forest Products mill at Boston Bar is a good example of what is wrong with this province's forest industry. It has been a money-loser for all but the last year of its 14 years of existence. Only because of government regulations has it been advantageous to log and lose money, rather than to shut the mill and lose cutting rights. In a free enterprise forest economy this mill would have failed years ago.

Only a guarantee for the next 30 years of consistently high lumber prices, such as we've had for the last two years, would allow the Boston Bar mill to make a profit on cutting the Stein's timber. That's impossible. Already the lumber market is on the decline. Boom and bust is a fact of life in the lumber industry.

The Boston Bar mill's 1986 profits were only achieved through exceptional market conditions and high-grading: high volume of logs sawn, low stumpage payments to the province for the right to cut the trees, exceptionally high retail lumber prices, and leaving all but the best logs in the slash. A direct result of this economic strategy is exhaustion of the resource base - running out of logs to mill.

The Lillooet TSA is currently being harvested at a rate 80 percent higher than the Forest Service's projected long run sustained yield. When asked about the looming timber shortage, BCFP vice-president Gerry Burch said, "If you see it coming, you can accommodate it. It's the shocks that hurt. At some point the wood supply will dry up sufficiently not to have a mill at Boston Bar, but there'll be lots of warning." The warnings are already there, in government documents, and evident to all who drive through or fly over the area.

With a diminishing resource base, better management of the already logged-over areas is the key to the mills' future. Investment in the best growing lands can produce more wood on less land than logging marginal areas like the Stein. Mill job security is also better achieved by getting the most value out of the old-growth forest when it is first cut. The two changes work out well together. In Finland logging companies harvest half as much softwood timber from a forest land base one-third the size of ours. They plant more than twice the number of seedlings

that we do in B.C. and intensively farm, by thinning and fertilizing, more than 30 times the area that we do here.

The contrast in approaches can be seen clearly by looking at the example of reforestation. The vast amount of land that has not been reforested is well documented. But what about the process of reforestation itself? Today, this consists of low-cost one-shot planting by migrant contractors. In contrast, true stewardship of the forest can only be implemented when local people are given long-term

responsibility for the regeneration of forests in their region - in other words, forest farming. This would provide long-term local economic benefits, make the forests more productive and reduce widespread spraying of herbicides to control competing plant species. This would also take pressure off marginal forest lands and inaccessible areas like the Stein.

The conflict is not really between forestry and wilderness, but between corporate inefficiency and community stewardship.

Stein Rediscovery youth program threatened by logging

In 1986 Stein Rediscovery was established to put youth back in touch with themselves and this sacred valley. While the program is designed to primarily serve the needs of Lytton, Lillooet and Mt. Currie youth, any youngster - native or non-native - from any area of the world is eligible to take part.

The program is an adventure of the mind, body and spirit from start to finish. While pre-teen campers may arrive or depart base camp by helicopter, all teen sessions begin and end their two-week odyssey with a three-day hike. At the completion of the teen program, an exciting descent from one of the beautiful mountain passes to base camp is followed by a three-day expedition through the lower river canyon to Lytton. This 80 km traverse of the watershed has a remarkable way of bring-

One of the features which most distinguishes Rediscovery programs from other wilderness camps is the role that native elders play in teaching traditional crafts and skills. The art of weaving spruce root and cedar baskets, native cooking, wood carving, medicinal plant use, Indian tanning and leathercraft are unique learning opportunities the elders provide in the program.

Nowhere is the role of the elders more important than in preparing youth for their solo vision quest. From the vow of

silence and fasting, to the ritual cleansing in the river, to the final purification in the sweat lodge, elders help youth share in the sacred rituals of the vision quest.

With so many positive reports about the importance of the Rediscovery program it is sad to note that, should the logging road be built into the Stein, the first cut block will include the area around the Rediscovery base camp. Logging will destroy the Rediscovery program - another assault on the native people who claim the Stein as their heritage.



In January of 1986 a pictograph cave was discovered while taking aerial photos of training as records of their experiences,

in the long run would be the local communities, both native and non-native. The Stein timber will only temporarily shore up an inefficient industry. No new jobs will be created. At the same time, a wilderness tourist attraction, which could provide economic diversification and stability, will be lost. These lost local opportunities, together with environmental and heritage losses, amount to a huge, uncounted subsidy to the logging industry.

Ironically the timber shortage is now used to justify demands for more timber and larger subsidies to keep the industry alive in its unchanged form! The irony is complete when native groups, environmentalists and local communities are accused of trying to alienate productive forest land from the industry when they are simply trying to hold on to a very small part of what little is left.

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together as a group.

The Rediscovery base camp, located near the confluence of the Stein River and Cottonwood Creek, allows for experiences very different from the rugged wilderness adventures of the trail. Each day in camp begins with a "rabbit run" through the forest and a "bird bath" in the cold river before breakfast. As a family unit, everyone helps in the camp chores of wood cutting, water hauling, dish washing, and also in supplementing the camp diet through fishing and wild food foraging.

Each day offers a variety of educational experiences outside of camp: forest appreciation, alpine ecology, survival skills training, orienteering, wild plant identification, wildlife studies and much more.

Stein serving as wildlife refuge

The roadless Stein Valley has long provided a superb and stable home for a wide variety of wildlife.

Sharing the Stein are grizzly and black bears, cougar, wolves, coyotes, mountain goats and sheep, mule deer, moose, wolverines, beaver, raccoons, picas, marmots and numerous smaller animals and birds. Being able to view these species together in an intact habitat has become almost impossible in southwestern B.C.

Rugged coastal mountains influence the topography providing good habitat for the goats, sheep and mule deer. Grizzly and black bears forage in the valley bottoms and on avalanche slopes. Pileated woodpecker activity is common in the mature Douglas fir and yellow pine forests. Golden eagles with 2 metre wingspans soar above the ridges. High in the alpine meadows and on adjacent slopes, horned

and around the cave located above the river on a south-facing slope. The cave is likely associated with puberty training in the valley. A major climb would have been required to reach it. From the cave, the aspirant would get maximum sun exposure and an unobstructed view of the surrounding wild places.

Such caves are very rare in the archaeological record - only one other one is known in the Southern Interior. The elders tell about at least one other cave in the Stein.

Many of the rock painting panels outside of the cave and along the Stein were done

believed that they would strengthen their power and make it more permanent. They also believed that the activity of painting would hasten their union with their spirit helper. Red, the colour of the majority of the pictographs, was symbolic of life, goodness and good luck.

When youths returned from their training in the Stein, they felt empowered and skilled and fully capable of functioning as adult members of their group. Experience in the wilderness was thus the key vehicle for passing along the social wisdom and strength that was central to cultural unity.

larks, water pipits and hoary marmots are common summer residents.



According to the 1984 Ministry of Forests' Stein River Resource Folio report, if

logging comes to the valley, wildlife managers will be "taxed to the limits of existing knowledge to maintain suitable habitat for many wildlife populations." Such an admission from the Forest Ministry suggests a possibly even worse scenario, particularly since biological studies haven't even yet been done in the Stein to give baseline data on current wildlife populations.

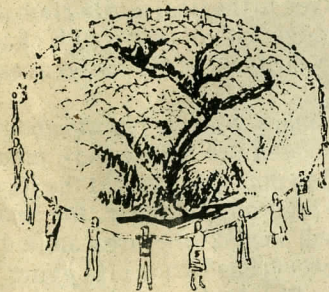
The Stein has been shared by its residents for 10,000 years and done very well without the heavy hand of modern man. It is one of the last refuges in southern B.C. for large carnivores such as the grizzly. Only a materialistic society focused on fulfilling its own selfish goals would state that it is wasteful for the Stein to remain as undeveloped wilderness. The wise choice is to allow the sharing of the past to continue by keeping the Stein roadless forever.

Your hand needed to complete the circle

The group of friends who care about the Stein River Valley wilderness and its preservation has been expanding rapidly. Each of the *Voices for the Wilderness* festivals held in the Stein introduced new people to the beauty and splendour of this sacred place.

According to ancient native Indian legend, if everyone who cares about something hold hands in a complete circle around it, that "something" is miraculously consecrated and protected. It takes about 60,000 people to encircle the entire Stein watershed. Everyone who does something concrete to save the Stein watershed becomes part of and joins the group of encircling hands. Have you written to the provincial government expressing your thoughts and feelings about the Stein? If not, it is your turn today. Address: Premier (or your MLA), Legislative Buildings, Victoria, British Columbia, V8V 1X4.

STEIN VALLEY



ROADLESS FOREVER!



Stein perspective: the Lytton and Mt. Currie Indian peoples

As we live through our daily lives as Indians, eventually we become accustomed to the fact that non-native people can see right through us. We don't mean that these people understand us fully or somehow sense the innermost workings of the Indian heart, because it seems to us that most non-native people don't take the time to come to this kind of knowledge. We mean simply that the majority of the non-natives view us as invisible peoples who really should not exist outside museums.

As native people we daily become more and more inured to the fact that non-natives can walk, talk, and see right through us. We think they act this way because they feel we are in the way.

Nowhere can our invisibility be better demonstrated than at the Stein. Although

our cultures have been sustained by this valley physically and spiritually from the earliest memories of our people and our responsibility there is a birthright, our voices in the valley are not even faintly heard by non-native corporations and their governments.

If we are seen at all, we are perceived as obstructions in the path of progress, and governments look right through us, corporations step over us.

The familiar pattern of neglect which we, as Indians, experience daily was momentarily broken in 1986 when the provincial Wilderness Advisory Committee studied the Stein wilderness watershed. In all the years of contentious discussion regarding the future of our sacred valley, no one had ever before

bothered to ask *our* opinion. The Wilderness Advisory Committee had no native representation and seemed off-balance in favor of industrial development, yet when the blinders were off, even this committee could not fail to note the continuing contribution the Stein Valley makes to the cultural and spiritual integrity of our peoples.

The Wilderness Advisory Committee recognized that any road up the Stein Canyon would bulldoze spiritual values our people hold sacred, and that our dignity as a people would be trampled underfoot in the rush to log the Stein. After long deliberation the committee recommended the Stein be managed as a wilderness *unless* the provincial government could obtain a formal agreement with the Lytton Indian Band permitting road building up the Stein Canyon.

The rare glimmer of decency and recognition extended to our people by the Wilderness Advisory Committee is an event not easily forgotten, and for this alone we appreciate the committee's work. Predictably, however, the slip-up in procedure which allowed a provincial committee to even take note of a native people in British Columbia swiftly faded, and the blinders went back on. Given our one moment of recognition and justice, we became again the invisible people.

The Sept. 30 announcement that road building into the Stein would commence as soon as possible ignored the Wilderness Advisory Committee recommendation for a formal agreement with the Lytton Indian Band prior to such a venture. Mr. Vander Zalm's claim that the band had broken off talks is utterly without foundation: *there were no such talks.*

Forest Minister Parker's insinuation that the Lytton Band had been foot dragging regarding a Stein meeting is a *complete fabrication.* The provincial government has not once contacted the invisible Indians at Lytton to discuss the future of the Stein. Although the Wilderness Advisory Committee pointed the way toward negotiation, the provincial government seems bent on confrontation.

No matter that we lack visibility for some, our cultures remain vibrant and alive, and *need to live.* We have stood by long enough and watched helplessly as our traditional lands are stripped bare of their forests and minerals; our soils, air, and waters contaminated.

We will stand by no longer. We draw the line at the Stein watershed, as the Oct. 5 declaration of our two bands makes plain. We will work outward from the wilderness Stein to heal what we can of the remainder of our mother's body, this planet earth. We invite all to join us: there *is* no work more important.

- Yes you can count on my hand to help protect the Stein.
- I would like _____ copies of the free Stein paper to distribute in my area.
- I know you need financial support to keep up your research and educational work designed to keep the Stein roadless forever. Here is my tax deductible _____ donation.

Name _____

Address _____

City/Town _____

Postal Code _____

Please return as soon as possible to:

Western Canada Wilderness Committee
#103-1520 West 6th Ave., Vancouver, B.C. V6J 1R2