

# Maiyoo Keyoh Whuz un'a Whuts'odilhti

## PROTECTION AND STEWARDSHIP DECLARATION

*The Maiyoo Keyoh is an environmentally sensitive Indigenous Protected and Conserved Area.  
All access and activities require the permission of the Keyohwhuduchun.*



### OUR DUTY

Our ancestors left us many stories. Each carries its own message and truth about life. The stories about 'Ustas take days to tell in full. This is one teaching from those stories, the story of the Keyoh.

'Ustas was grieving. His wife was lost. As weeks passed, the weight became too much. 'Ustas, the shapeshifter, transformed into a giant bird. Flying over the land, he wept. Every falling tear formed a lake. Where his tears ran together, they carved the rivers. This is how a Keyoh was created for each family to care for. Every Keyoh is a trust.

'Ustas never found her. The Snadneke keep the land, as 'Ustas left it, until she comes home.

### THE INJURY

For thousands of years, the Maiyoo Keyoh and the Snadneke were one. This is not ancient history; our living elders remember when the land was still rich with fish, wildlife, food, and medicine.

The damage came quickly. Industrial logging only began here in 1970, but in just one lifetime it scarred the land.

The berries, the moose, the fish, the living wealth of the Keyoh, taken by disinterested hands. Squirrels chattering and birdsongs: replaced by the roar and din of logging equipment. Wildflowers and spruce: replaced by dust and diesel. The land is part of our family, and it is tired.

### THE VISION

In Tsa Tizli, schools of rare Chinook, two pounds each, once held in the current, moving with the flow as the Snadneke watched them do for generations. In the lakes, a cow moose and her calf would stand shoulder deep, heads underwater, feeding on pondweed and horsetail. These are now rare sights. The Keyoh is a larder, and the shelves are nearly bare.

This is what we are fighting to bring back. This is what we want our grandchildren to know and love as we do.

The Keyoh was not given to us as a privilege. It was given to us as a responsibility, to care for it as 'Ustas left it, for all who depend on it.

### THE DECLARATION

The land holds the memory of what was. As the land heals, so will we.

This is our commitment. The Keyohwhuduchun ensures that the Maiyoo Keyoh remains as 'Ustas intended: a place of life for our Snadneke, and a place for his wife to come home to her family.

The Maiyoo Keyoh is open to those who come in a good way. Whether you are visiting, harvesting, guiding, or recreating, all activities require the permission of the Keyohwhuduchun.

**To request permission, visit**

**[Maiyoo Keyoh Whuz un'a Whuts'odilhti - GOVERNANCE INTAKE FORM](#)**

Both the provincial and federal governments have committed to protecting thirty percent of Canada's lands and waters by 2030. The Maiyoo Keyoh IPCA is exactly the kind of Indigenous-led initiative that makes that possible, 20,373 hectares of lake, wetland, and forest held and cared for under Dakelh law, for the benefit of all who depend on it. The waters of the Maiyoo Keyoh flow into the Tsakoh, the Salmon River, and from there 100 miles southeast into the Fraser River, one of the most significant river systems on the continent. What the Snadneke protect here has consequences for all life downstream to the Pacific.

*This declaration expresses the living law of the Maiyoo Keyoh and forms the public expression of a legally enacted Indigenous Protected and Conserved Area under Dakelh law.*

*P. A' Huille*

**Keyohwhuduchun, Maiyoo Keyoh**

December 27, 2025



# Maiyoo Keyoh Whuz un'a Whuts'odilhti

Indigenous Protected and Conserved Area

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0 2.5 5 km

- IPCA Boundary
- Water Bodies
- Highways
- Resource Roads

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