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## **14 ABORIGINAL GROUPS BACKGROUND INFORMATION**

This section provides background information on each of the First Nations specified in the section 11 Order, Application Information Requirements (AIR) and the Environmental Impact Statement (EIS) Guidelines. This section also describes the environmental, economic, social, and cultural settings for each of the identified First Nations and the Métis Nation of British Columbia (MNBC) potentially affected by the proposed Blackwater Gold Project (the Project).

### **14.1 Introduction and Background**

This section introduces the Aboriginal groups, data collection methods, data sources, and data limitations. Communities described in this section are based on those communities identified in the section 11 Order issued by the Environmental Assessment Office (BC EAO) and from direction provided by Canadian Environmental Assessment Agency (Agency). Although the duty to consult lies with the Crown agencies responsible for regulatory approvals, the BC EAO (pursuant to the section 11 Order) and the Agency may assign a proponent certain responsibilities for undertaking procedural aspects of the Crown's duty to consult with potentially affected Aboriginal groups. The BC EAO formally delegated aspects of its consultation responsibilities to New Gold Inc. (Proponent) through a section 11 Order distributed on 9 July 2013. The section 11 Order directs the Proponent to consult the following five Aboriginal groups (Schedule B Aboriginal Groups), which are listed in alphabetical order, as they appear in the section 11 Order:

- Lhoosk'uz Dene Nation (LDN);
- Nadleh Whut'en First Nation (NWFN);
- Saik'uz First Nation (SFN);
- Stellat'en First Nation (StFN); and
- Ulkatcho First Nation (UFN).

In addition, the section 11 Order identifies the following three Aboriginal groups that are to be provided with notification and relevant information at key milestones (Schedule C Aboriginal Groups):

- Nazko First Nation (NFN);
- Skin Tyee First Nation (STN); and
- Tsilhqot'in National Government (TNG).

In addition to consulting with the Aboriginal groups identified above, the Proponent continues to engage in discussions with the Carrier Chilcotin Tribal Council (CCTC) and the Carrier Sekani Tribal Council (CSTC). The CSTC provides political and technical support to eight member First Nations, including the Nadleh Whut'en, Saik'uz, and Stellat'en First Nations. The CSTC represents the NWFN and seven other First Nations in the BC treaty process. The CSTC entered the treaty

process in January 1994. In 1997, the organization reached Stage 4 of the six-stage process, negotiation of an Agreement in Principle.

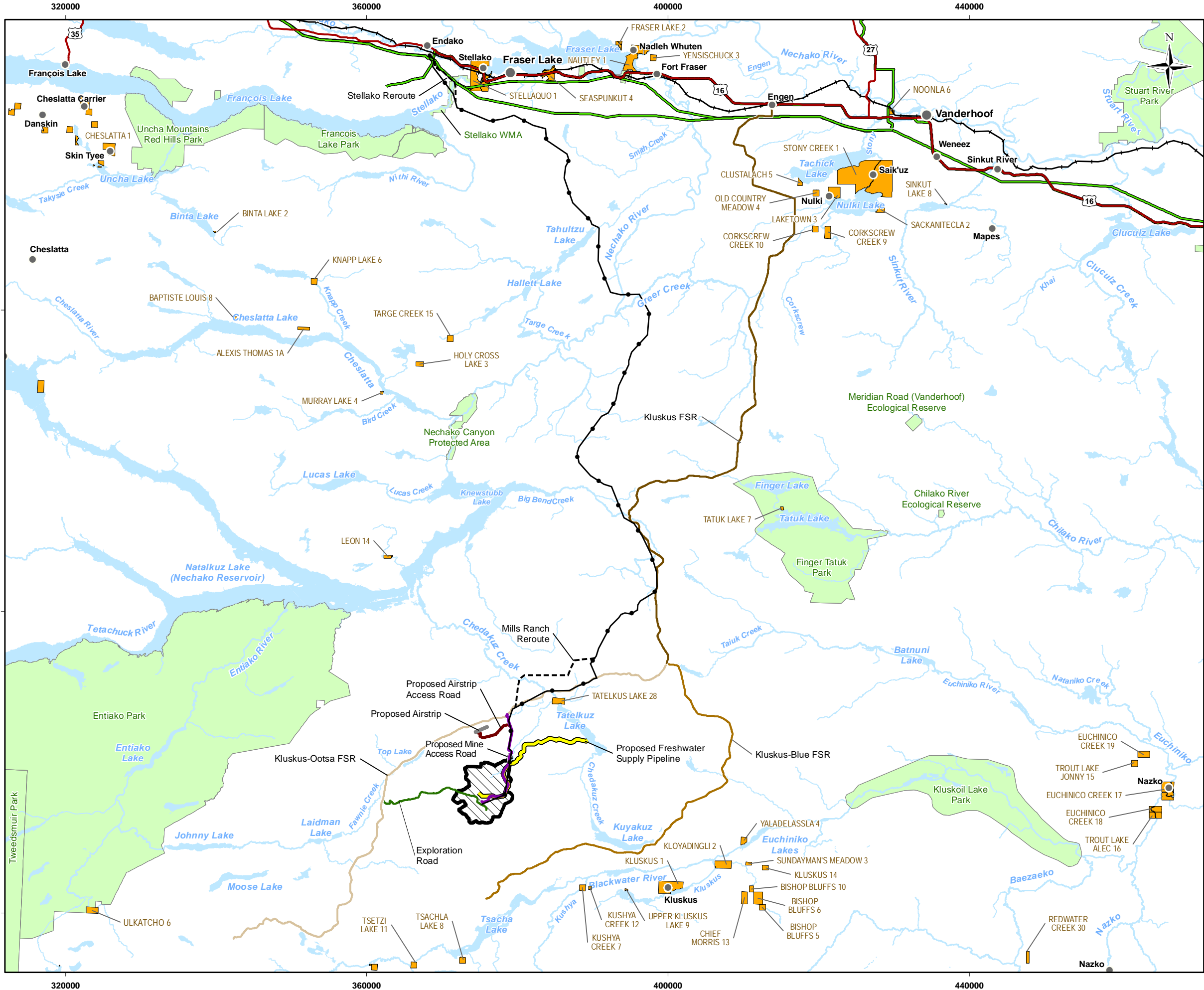
The CCTC provides support services to four communities, including the LDN and UFN.

The Proponent also continues to engage the MNBC, as directed by the Agency. Each of these Aboriginal groups is described below. **Figure 14.1-1** illustrates the Project Location with respect to nearby Indian Reserves.

### **14.1.1 General Methodology**

Background information was gathered using standard approaches of literature review and secondary data collection, site observation, primary data collection, and data analysis. The information in this section draws on secondary information such as existing documents, data, and statistics, and is supplemented with primary information obtained from telephone and face-to-face interviews conducted from 2012 to 2013. The information used to develop this section is described briefly below in terms of data sources, analysis, and limitations.





**Legend**

- Populated Place
- Highway
- Kluskus FSR
- Kluskus-Blue FSR
- Kluskus-Ootsa FSR
- Railway
- Existing Transmission Line
- Stream
- Waterbody
- Parks and Protected Areas
- Indian Reserve

**Project Components**

- Exploration Road
- Proposed Mine Access Road
- Proposed Transmission Line
- - - Proposed Transmission Line Reroute
- Proposed Freshwater Supply Pipeline
- Proposed Airstrip Access Road
- Proposed Airstrip Extent
- Proposed Mine Site



**Reference**  
BC Government GeoBC Data Distribution

CLIENT:  
**newgold**

PROJECT:  
Blackwater Gold Project

**Location of Proposed Mine Site, Mine Access Road, Transmission Line, and Freshwater Supply Pipeline**

DATE: April, 2014      ANALYST: WR      Figure 14.1-1

JOB No: VE52277      QA/QC: AP      PDF FILE: Other-100-028\_v14\_TL\_DAIR.pdf

GIS FILE: Other-100-028\_v14\_TL\_DAIR.mxd

PROJECTION: UTM Zone 10      DATUM: NAD83

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#### 14.1.1.1 Data Sources

The principal data sources used for this section include the following:

- Secondary Data:
  - Statistical Data - Statistics Canada 2001, 2006, and 2011 Censuses of Canada; Aboriginal Affairs and Northern Development Canada (AANDC); BC Stats;
  - Reports and Studies – Economic Development Plans, Land Use Plans, and Strategic Plans;
  - Socio-cultural, ethno-historical, and ethnographic sources. This section relies on a number of resources, including historical ethnographic data, research papers, and books documenting the history and land uses of the Dakelh (Carrier) people; and
  - First Nations' websites;
- Primary Data:
  - Traditional Knowledge / Traditional Land Use ((TK)/TLU) reports provided by LDN (An Ethnohistory of Lhoosk'uz Dene Nation Traditional Territory (Dewhirst, 2013)) StFN (Stellat'en First Nation Land and Resource Use Study Report (Proponent Version for New Gold Incorporated) (Triton Environmental Consultants Ltd. 2014) and UFN (Ulkatcho First Nation Traditional Land Use and Ecological Knowledge of the Proposed New Gold Inc. Blackwater Project (DM Cultural Services, 2013));
  - Semi-structured interviews conducted from 2012 to 2013 with key interviewees, including Chief and Council representatives from each of the First Nation communities, and Aboriginal Elders identified by First Nation's leadership. In addition, interviews were conducted with local RCMP detachments, the Prince George Nechako Aboriginal Employment and Training Association;
  - Interviews with Aboriginal trapline holders and *keyoh* members who currently use the Keyoh resources;
  - Focus groups with various Chief and Council representatives; and
  - Information gained from community meetings.

#### 14.1.1.2 Data Limitations

A number of data limitations apply to this section. The limitations of the data used in this section include:

- At the time of writing this section, Statistics Canada 2011 Census data were not fully released, including information related to income, earnings, housing, and shelter costs;
- When reporting census data, Statistics Canada employs random rounding, ensuring that numbers end in the digit 0 or 5 as a measure of confidentiality. The result of random rounding is that, in some cases, the totals may appear inconsistent with the sum of the numbers, particularly for smaller populations;

- The census data available may have limitations with respect to reporting on First Nation communities. The census has been found to undercount with respect to some groups, including Aboriginal communities (Saku, 1999). Census data on small populations can also overstate changes (Saku, 1999). For example, fluctuations in large populations are often negligible in the census data, but in small populations, these fluctuations can overestimate changes. In addition, the census focuses on the wage economy, and pays little attention to the land-based economy of Aboriginal peoples;
- In sections of the document, reliance has been placed on internet sources and personal communications for information. In some cases, the accuracy of these sources cannot be verified;
- Off-reserve data are not available for each specific Aboriginal group. Data for off-reserve populations is presented in the Social and Economic Baseline reports. It presents aggregated information on off-reserve populations residing in urban areas within the socio-economic Regional Study Area (RSA); and
- TK/TLU information was incorporated for each Aboriginal group to the extent that it was made available and permitted for use by the Proponent. The Proponent is committed to integrate TK/TLU information into mitigation, monitoring, and other Project-related activities as may be appropriate should additional information be made available by Aboriginal groups.

## **14.2 Aboriginal Traditional Land Use and Traditional Knowledge**

This section provides an overview of Aboriginal TK/TLU surrounding the Project area. It relies on ethno-historical and ethnographic data and on primary data collected through interviews and TK/TLU reports provided by LDN and UFN. In addition, the Proponent is funding ongoing TK/TLU studies for SFN, StFN, and STN. These studies are currently underway but no date has been established for their delivery. Information from ongoing TK/TLU studies will be integrated when completed into the Project design, execution, management, and monitoring in subsequent stages of the Project development including the Application review phase, the permitting phase and the Project construction, operations, closure, and post-closure phases.

The First Nations that have asserted territories that overlap the Project area are primarily speakers of a dialect of the Dakelh language known formally in the literature as “Southern Carrier/Dakelh” (Poser, 2004; Gessner, 2003). The Dakelh or Carrier people are the indigenous people of a large portion of the Central Interior of BC. The name Dakelh translates to “people who travel upon water” (CSTC, 2011). This section summarizes traditional land use and traditional knowledge for the Dakelh linguistic group, which comprises approximately 20 different First Nations.

### **14.2.1 Family and Cultural Structures**

This subsection describes the family and cultural structures of the Dakelh peoples. Scholars and contemporary anthropologists classify the Dakelh people into separate subtribes or bands,

meaning that each formed a somewhat distinct group of loosely related families within definite localities and villages (Morice, 1932; Hackler, 1958; Teit, 1910).

Each territorial band or subtribe was identified with a name consisting of the place where the group resided at some time of the year, followed by a suffix meaning “inhabitants or people of” (Morice, 1932). For example, the Kluskus (*Lhoosk’uz*) people were the inhabitants of the Kluskus Lakes, and were named for the whitefish that they caught and dried. *Nadleh Whut’en* means “the people who live where the salmon return,” and *Stellat’en* means “the people of the cape” (CSTC, 2011).

Prior to the arrival of Europeans, Dakelh peoples had established nations and governments with clearly defined geographic boundaries that were known by the surrounding groups. The knowledge of these boundaries was reinforced through oral histories passed down by Elders (Brown, 2002).

Dakelh social structures were based on the extended family (*sadeku*), which consisted of several brothers, their wives, and children. Each family had rights to a hunting and gathering territory, and to fishing sites. The Dakelh family territory concept is called *keyoh*, which means the resource area (i.e., hinterland) that belongs to a particular settlement or family. The Carrier meaning of *keyoh* is “family territory,” and the land serves as the basis for sustaining life, providing material, cultural, and spiritual sustenance. Each family owned and controlled a *keyoh*. The boundaries of the traditional *keyohs* are still known today by Elders in many Dakelh communities (Brown, 2002, Dewhirst, 2013\*).

Validating the boundaries of a *keyoh*, and resource ownership within each *keyoh* was, and remains, difficult yet important. For example, oral histories, genealogy, regalia, crests, and unique songs or dances were used to define and uphold the family’s jurisdiction over its *keyoh* (Brown, 2002). When people visited other *keyohs*, they often received gifts from the *keyoh* holder. Accepting the gift was acknowledgement of the host family’s legitimate authority within the *keyoh*. Some *keyoh* ownership and boundaries shift over time when families assign property rights to individual members and/or individuals marrying into the family on either a temporary or permanent basis.

After contact, the ability of Dakelh peoples to manage, control, and use their traditional territories was markedly diminished. In the post-contact landscape, First Nations were forced to live on Indian reserves and were unable to maintain their traditional territorial management in the same manner (Brown, 2002). However, in 1926, the BC government introduced a system of registered traplines. Many Carrier men were assigned areas that roughly corresponded to the family *keyoh*.

Many First Nations and Elders have acknowledged a substantial loss of traditional knowledge. They fear that people spend less time in their *keyoh*, and less time practicing activities that have been passed down for generations (Shaw and Young, 2012).

However, face-to-face interviews conducted with Dakelh elders<sup>1</sup> in 2013 suggest *keyohs* continue to be places of high value to some First Nation people in the area. During interviews, *keyohs* were noted to provide a sense of the land where people gather medicines and tea leaves or participate in harvesting. It is a space where First Nations continue to feel an intimate connection to the land, as the caretakers of these family territories (interviews with Dakelh Elders, 2013). During face-to-face interviews with Elders, the *keyoh* was described as the “family store” or “bank account,” giving sustenance to its caretakers (interviews with Dakelh Elders, 2013).

#### **14.2.2 Governance**

*Keyoh* headman owned, managed, controlled, and directed (governed) all activities in the *keyoh* (including economic and ceremonial activities) on behalf of his family descendants. Use, ownership, and occupancy of the *keyoh* were exclusive to the headman and his family and others had to ask permission to use resources in the *keyoh* (Dewhirst, 2013\*). Refer to **Sections 14.2.2** and **14.3.2.5** for further information.

*Bahl'ats*, also known as potlatch, served as the central institution through which the Dakelh peoples formalized their social structure (births, giving of names, funerals, and diplomacy with external groups) and owned, managed, and protected their *keyohs*. Under this system, the Dakelh bands were divided into matrilineal families, meaning descent is traced from a female ancestor and through her female children. *Bahl'ats* were a system of land tenure and resource management.

The *Bahl'ats* were also an important source of community events (i.e., traditional feasting). These events were designed to reinforce social structures, settle disputes, redistribute wealth, and express cultural values (Brown, 2002).

These systems of government were outlawed after contact, and replaced by the current Chief and Band Council governments. Though structural forms of family identity are still evident in many of the Dakelh Nations, they remain dismantled and lack the authority they used to possess (Brown, 2002).

#### **14.2.3 Traditional Land Use**

The traditional Dakelh way of life was based on what is commonly called the seasonal round, where small extended family groups harvested animals, food and medicinal plants, and fish during different seasons and in different locations. The harvesting occurred within *keyohs* (Dewhirst, 2013\*, DM Cultural Services, 2013).

Primary data collection activities suggests that seasonal round activity peaked in the summer, when berries were gathered and processed, and fish, especially salmon, were caught and preserved. During face-to-face interviews with Dakelh Elders, it was noted that berry gathering in the summer continues to be an important activity, as does the use of salmon (interviews with

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<sup>1</sup> Elders included an SFN *keyoh* holder and a Nak'azdli elder

Dakelh Elders, 2013). Elders communicated that spring is a time when the Dakelh diet takes on a cleansing aspect, and is focused on fresh greens such as nettles, fiddleheads, and other green plants. These plants and the spring diet provide an opportunity to clean the blood after a winter of meat. The greens, including fresh grass, are eaten in copious amounts (interviews with Dakelh Elders, 2013).

Winter activity was more limited, with some hunting and trapping, and fishing under the ice. Dakelh people engaged in extensive trade with the Coastal First Nations along trails known as “grease trails” (Birchwater, 1991). The items exported consisted primarily of hides, dried meat, and mats of dried berries. Imports consisted of various marine products, the most important of which was “grease,” the oil extracted from eulachon (also known as candlefish or oolichan) by allowing them to decompose, adding boiling water, and skimming off the oil (Birchwater, 1991).

The majority of Dakelh groups relied heavily on seasonally available anadromous fish (salmonids) that spawn in major rivers. Summer and fall are the seasons where all Carrier groups (families, clans, and villages) would come together at traditional spots/villages/fishing locales. Dakelh fishing strategies and technologies are more sophisticated and modern than that of southern First Nation peoples, likely a result of their nutritional requirements and the local variability of the salmon cycle (Leach, 2008).

Prior to European contact, Aboriginal peoples had land use patterns based on fishing, hunting, trapping, and harvesting wild plants such as berries and medicinal and ceremonial plants. Traditional harvesting practices are described below.

#### **14.2.3.1 Fishing**

Water resources were, and remain, vital to Dakelh peoples. This is illustrated in the names of many Dakelh bands, which often correspond to a lake system or watershed. For example, the word for river (often written as “ko,” “quo,” or “ka”) is prominent in Dakelh place names such as Stellaquo, Endako, or Nechako (Brown, 2002). Most First Nation communities continue to fish, and fishing remains an important part of their culture.

The importance of fish is also exemplified in the Dakelh language. For example, the month coinciding with August is known as *thall-uza*, which means “the month of red salmon.” September is known as *pit-uza* or “the month of the bull trout” (Hudson, 1983).

The central component of the Dakelh economy was fish, and the abundance of fish in this region is believed to be why the Dakelh peoples had a somewhat settled lifestyle and one of the highest populations in the western Subarctic (McMillan, A.D., and Yellowhorn, E., 2004). Sockeye salmon were the main resource, and the distribution of Dakelh settlements often coincided with strategic fishing locations (Hudson, 1983).

In the winter months, fish were often captured using a hot rock to melt a hole in the ice, a dried willow fork as a hook, and willow bark as the line; willow nets were also used in certain areas (Hall,

1992). Fish heads were boiled and rendered into oil, and used as a base to be mixed with dried berries (Morice, 1893).

Various freshwater fish are important to First Nations surrounding the Project area, including whitefish, suckerfish, and trout species. Anthropologist Douglas Hudson proposed that these fish were second in importance to salmon among the Dakelh groups. The most important food source is the Pacific salmon that migrate to the region's spawning channels.

Salmon continue to have great value to First Nations in the area (CSTC, 2011). These continue to be air-dried, smoked, and stored for winter use in large numbers. In face-to-face interviews with Dakelh elders, it was noted that during the fishing season, Dakelh families will spend extended periods in the smokehouse processing freshly caught salmon. One Elder noted that her family used to process 20 to 30 cases of smoked salmon per year, but now with declining salmon stocks and burdensome regulations this has diminished greatly. In the past season (2012), only six cases were processed (interviews with Dakelh Elders, 2013).

During interviews, elders noted that July to August are peak times for harvesting salmon, while May is when trout harvesting begins (interviews with Dakelh Elders, 2013). The first fresh fish caught is ling cod, which starts running in creeks in March.

Landlocked salmon, specifically Kokanee, are also important. Kokanee can be found in Tatuk Lake (situated within the Finger-Tatuk Provincial Park), and also Chedakuz and Erhorn Creeks (which flow from the Nechako Range northwest into the Lower Nechako River). Large runs of salmon are reported for the Central Carrier area, particularly in the Ootsa Lakes (which now form part of the Lower Nechako Reservoir) and the Nechako River (Government of BC, 1996d). Ethnographic and historical literature indicates substantial sharing of fish resources among Aboriginal groups near the Project (Morice, 1952).

#### **14.2.3.2 Hunting**

Historical records indicate that the Dakelh peoples did not engage in agriculture but employed hunting and gathering technology. Dakelh peoples trapped animals using snares and deadfalls, and hunted larger game using surrounds or fences. Sometimes they used spears or bows and arrows to kill larger game (Furniss, 2004).

Hunting and trapping continue to be important components of the Dakelh seasonal round. Furniss (2004) reports that animals relied on by the Dakelh peoples for subsistence in the 19<sup>th</sup> century included caribou, grizzly and black bears, beaver, and rabbit. With the development of the fur trade, otter, fox, marten, mink, lynx, fisher, and muskrat became increasingly important (Goldman, 1941). Interviews with Elders and community members suggest that trapping is no longer economically viable, although they continue to engage in trapping activity as a cultural practice.

In face-to-face interviews, elders noted Dakelh people continue to harvest moose, typically at the end of August when the season begins. Moose is a major meat source, while deer is less popular (interviews with Dakelh Elders, 2013). However, Elders noted that the moose populations have

diminished greatly (estimating a decline of nearly 70%). Caribou also used to be popular but the herds have grown smaller.

Some birds are also harvested. Historically, they were captured using fishing nets suspended in the air, while swans were captured in snares. Some bird body parts had secondary purposes; for example, dried goose esophagi were used for storing their own fat (Hall, 1992).

Primary data collection activities indicate that hunting and trapping activities continue today. Publicly available information indicates that the Project area overlaps with a number of traplines, including a number belonging to Aboriginal trappers.

During interviews, elders suggest that trapping is no longer economical, even though furs had a higher than average return in 2013. When the price for fur goes up, people are more likely to trap. Animals harvested through trapping include beaver, marten, mink, lynx, muskrat, and wolverine (interviews with Dakelh Elders, 2013). The use of fur in the Dakelh culture has diminished, although many Dakelh retain the skills needed to trap, skin, and clean animals. Trapping also provides a food source for Aboriginal groups. For example, Elders noted that rabbit, squirrel, beaver, and muskrat are trapped and eaten (interviews with Lhoosk'uz Dene Elders, 2013).

### **14.2.3.3 Plant Food Harvesting**

Plants play an important role in Dakelh culture as a food source. Ethnobotanical studies demonstrate that the traditional Dakelh diet was varied, and included seasonal plant foods such as green shoots, fruits, and roots (Cole and Lockner, 1989). Typically, plant gathering occurred in spring and early summer. Dakelh peoples would harvest edible roots from cow parsnip, wild rhubarb, and fireweed. Plant bulbs were eaten fresh or roasted in the ground using hot rocks and various barks. The inner cambium bark was harvested from pine trees, and sometimes from poplar trees (Hall, 1992).

During his observations in the late 19<sup>th</sup> century, Morice (1893) also observed people gathering at Fraser Lakes and subsisting on berries found in the local hills. Traditionally, berries were considered crucial in trade and potlatch ceremonies.

Traditional plant foods are still consumed by First Nations in the Project area (Andrew Leach & Associates, 2008). Some examples are:

- *Chundoo dzeh* (lodgepole pine), commonly known as jack pine. Its sap is eaten and is often considered a delicacy. First Nations use a scraper to scrape the bottom of the inner bark (cambium) for eating.
- The berries of soapberry bush are whipped with water and sugar and used for a dessert called Indian ice cream.
- Saskatoon berries are used to make a dessert by putting the berries in a mixed flour paste. The Saskatoon bush is also used to make fish traps and baby baskets.



#### **14.2.3.4 Medicinal Plant Harvesting**

The Dakelh people used plants extensively for medicine, and used specific plants for common sicknesses. In the Dakelh tradition, medicines are considered sacred. Selling a medicine is believed to take away its spirit, making it lose its ability to heal (Andrew Leach & Associates, 2008).

Some examples of plants harvested for medicine include:

- Willow bark, used to treat fevers;
- Bear berries, used for sore eyes and open sores;
- Strawberry strings, used to treat diarrhea, clean the digestive system, or alleviate menstruation difficulties;
- Yarrow leaves, used for toothaches and rheumatism;
- Alder bark, used to treat burns;
- Birch tree sap, used for treating colds, pain, and headaches;
- Spruce tree buds, used to cure sore throats;
- Red willow, used for itches and skin problems; and
- Lodgepole pine, used to treat colds, open sores, and infections, and to alleviate pain or sore backs (Quesnel Museum, n.d.).

Primary data collection activities indicate that although medicinal plant harvesting is still practised today, the Dakelh people believe knowledge of medicinal plants should be kept privately within the Bands. This may be why publicly available information on medicinal plants is limited.

#### **14.2.3.5 Other Resource Harvesting**

Non-subsistence harvesting includes the harvesting of materials used for displays of wealth, trade, or in technology. Traditionally, these activities occurred throughout the Project area.

For example, red ochre was a highly valued substance. Ochre is a substance derived from naturally tinted clay containing mineral oxides. Dakelh peoples in the Project area wiped it on snares, traps, and snowshoes to bring good luck. It was also painted on one's body as jewellery, or on the face as a mask (Mulhall, 1986).

Other plants used for technology include:

- Moss, used as diapers for babies, or for women when menstruating;
- Cottonwood, used to make dugout canoes;
- Subalpine fir, used for roofing shingles, smudging, fires, or tanning hides;
- Tree pitch, used in lining canoes and coating bow strings;
- Rocky Mountain juniper, used for making bows and rough spoons;

- Black spruce, used for many purposes, including encircling fish traps, as snowshoe frames, or drying poles; the boughs were used as floor coverings and for stopping ice holes from freezing;
- Willow bark, used to make baby baskets;
- Lodgepole pine, used for fuel and for fire-making drills; and
- Douglas-fir, used for snowshoes and fish traps (Hall, 1992).

Aboriginal land use in the Project area was profoundly affected by the arrival of the first explorers in the late 18<sup>th</sup> century. A number of social, economic, and land use changes have occurred since this time, including the widespread presence of alcohol, introduction of non-indigenous diseases, and the imposition of provincial and federal jurisdiction over First Nations communities, lands, and resources (Brown, 2002).

### **14.3 Aboriginal Groups**

This section provides an overview and discussion of each of the First Nations in the order that they appear listed in the section 11 Order.

#### **14.3.1 Lhoosk'uz Dene Nation**

##### **14.3.1.1 Overview**

Lhoosk'uz is a Dakelh word meaning "half a Whitefish" (Lhoosk'uz Dene Nation, 2005). The Lhoosk'uz Dene Nation (LDN) is also known as the Kluskus First Nation (Lhoosk'uz Dene Nation, 2005). The main populated reserve, Kluskus IR No. 1, is located 195 km west of Quesnel, BC (LDN Comments, 2014). The LDN is affiliated with the Carrier-Chilcotin Tribal Council (CCTC) (LDN website, 2013).

The traditional practices of the LDN are still widely practiced and highly valued by the people. Activities such as sweat lodges, smudge ceremonies, hunting, fishing, berry picking, working buckskin, and making traditional baskets are all important cultural practices (Andrew Leach & Associates, 2008).

##### **14.3.1.1.1 Language**

The LDN people speak the Dakelh language. The First Nation is a member of the CCTC, which includes both Dakelh (Carrier) and Tsilhqot'in communities (First Peoples Language Map of BC, n.d.).

##### **14.3.1.1.2 Governance**

The LDN uses a custom electoral system, not the *Indian Act* election system. A custom electoral system provides the rules under which Chiefs and councillors are chosen for those who do not follow the *Indian Act* election rules. These codes vary from First Nation to First Nation, and are

often unique to each community. The custom electoral system used by LDN follows the traditional social organization model (Dewhurst, 2013\*).

Chief Lillian Squinas was elected as Chief in 2002 (**Table 14.3-1**). Elected councillors of the LDN do not have an expected expiry date associated with their positions.

**Table 14.3-1: Lhoosk’uz Dene Nation Officials**

Title	Surname	Given Name	Appointment Date	Expiry Date
Chief	Squinas	Lillian	05/27/2002	N/A
Councillor	Boyd	Violet	05/27/2002	N/A
Councillor	Cassam	Rosanne	05/27/2002	N/A
Councillor	Chantyman	Leanna	05/27/2002	N/A
Councillor	Stillas	Ella	07/09/2002	N/A

**Sources:** LDN Comments (2014) and AANDC 2014.

#### 14.3.1.1.3 Reserves

The LDN has 17 reserves or settlements on 1,647.5 hectares (ha) (**Table 14.3-2**). Only seven of these settlements are populated, and they are difficult to access (LDN website, 2013). Kluskus Indian Reserve No. 1 (Kluskus IR No. 1) is the main populated reserve, while Tatelkus Lake No. 28 reserve (Indian Reserve (IR) No. 28) is the reserve located closest to the Project site. One family resides on IR No. 28 (approximately three Lhoosk’uz Dene members and one non-member).

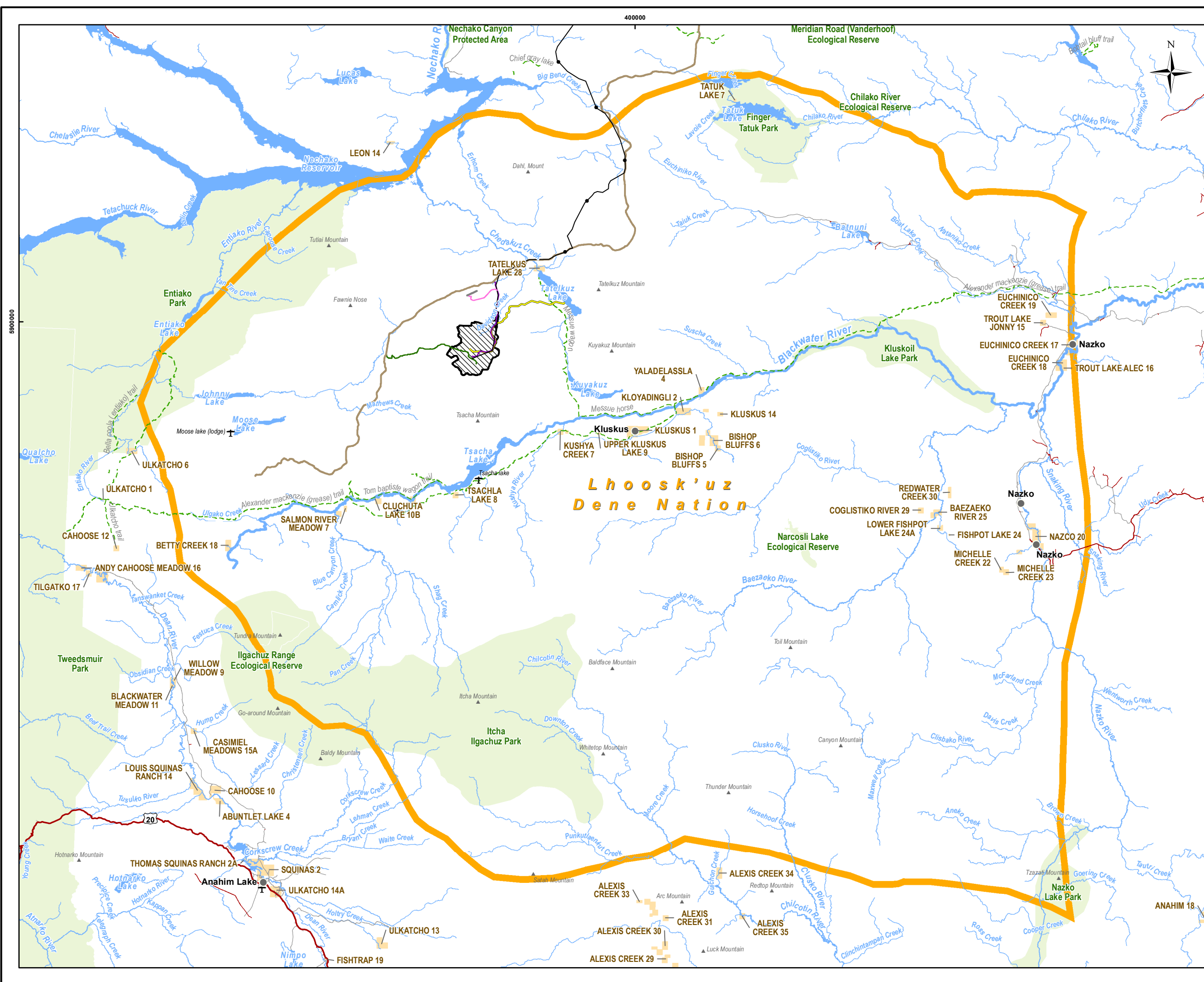
**Table 14.3-2: Lhoosk'uz Dene Nation Reserves/Settlements/Villages**

No.	Name	Location	Hectares
08322	Bishop Bluffs 10	Coast District Range 4, Lot 2717, 9.6 km east of Kluskus Lake	48.6
08317	Bishop Bluffs 5	Coast District Range 4, Lot 2718, 11.2 km southeast of Kluskus Lake	64.8
08318	Bishop Bluffs 6	Coast District Range 4, Lot 2716, 11.2 km east of Kluskus Lake	194.2
08327	Chief Morris 13	Coast District Range 4, Lot 2719, 8 km east of Kluskus Lake	129.5
08323	Cluchuta Lake 10a	Coast District Range 3, southwest, one quarter of Lot 1212, on the right bank of West Road River, 4.8 km north of Cluchuta Lake	64.8
08324	Cluchuta Lake 10b	Coast District Range 3, Lot 1421, on the right bank of West Road River, west of and adjoining IR No. 10a	4.5
08314	Kloyadingli 2	Coast District Range 4, at the eastern end of Eastern Kluskus Lake	221.7
08313	Kluskus 1	Coast District Range 4, at the west end on the north shore of Middle Kluskus Lake	425.3
08328	Kluskus 14	Coast District Range 4, Lot 2715, 8 km east of the 6 Easterly Kluskus Lake	48.6
08326	Kushya Creek 12	Coast District Range 4, Lot 2722, 4.8 km west of Kluskus Lake	16.2
08319	Kushya Creek 7	Coast District Range 4, Lot 2723, 4.8 km west of West Kluskus Lake	64.7
08315	Sundayman's Meadow 3	Coast District Range 4, on a Creek Flowing into Lower Kluskus Lake, 4.8 km east of Middle Euchiniko Lake	32.4
08329	Tatelkus Lake 28	Coast District Range 4, at the north end of Tattelkuz Lake	125.8
08320	Tsachla Lake 8	Coast District Range 3, Lot 1420, on the south shore of Tsachla Lake	64.3
08325	Tzetzzi Lake 11	Coast District Range 3, Lot 1422 and the north half of Lot 1217, on the West Road River, north of Blue (Tzetzzi) Lake	64.7
08321	Upper Kluskus Lake 9	Coast District Range 4, Lot 2721, on the north shore of Upper Kluskus Lake	7.4
08316	Yaladelassla 4	Coast District Range 4, on the north shore of the most easterly Euchiniko Lake, between Lots 1821 and 1940	70.0
<b>Total Hectares</b>			<b>1,647.5</b>

Source: AANDC, 2012.

#### 14.3.1.1.4 Traditional Territory

LDN's Traditional Territory is over 1,404,400 hectares and is 147 km east west and 118 km north south (Dewhirst, 2013\*). The Traditional Territory is located about 120 km west of Quesnel. As illustrated in **Figure 14.3-1**, the asserted Traditional Territory extends from Knewstubb Lake (Nechako Reservoir) in the north, to the Itcha and Ilgatchuz Mountains in the south (Dewhirst, 2013).



**Legend**

- Populated Place
- ▲ Mountain Peak
- ✈ Airport/Airfield
- 16 Highway
- Arterial/Collector
- Resource/Recreation
- Local/Street
- Other
- Kluskus / Kluskus-Ootsa FSR
- - - Recreation Trail
- ✈ Railway
- - - Transmission Line
- Stream
- Waterbody
- Park or Protected Area
- Indian Reserve

**Project Components**

- Proposed Transmission Line
- Exploration Road
- Proposed Mine Access Road
- Proposed Fresh Water Pipeline
- Airstrip Access Road
- Airstrip Extent
- Mine Site

**Traditional Territory**

- Lhoosk'uz Dene Nation



Scale: 1:550,000

0 5 10 20 Kilometers

Reference: BC Government GeoBC Data Distribution

Context layers: Carrier Chilcotin Tribal Council - <http://www.carrierchilcotin.org/>

CLIENT: <b>newgold™</b>			
PROJECT: Blackwater Gold Project			
TITLE: <b>Lhoosk'uz Dene Nation Traditional Territory</b>			
DATE: September, 2014	ANALYST: WR	QA/QC: JB	Figure 14.3-1
GIS FILE: 15-100-033_FNTerritories_DDP			
JOB No: VE52420			
COORDINATE SYSTEM: NAD 1983 UTM Zone 10N			



Y:\GIS\Projects\VE\VE52420\_01\_Richfield\_BlackwaterMapping\15-100-033\_FNTerritories\_DDP.mxd Last updated by william.van-rielt

The Blackwater River (also known as the West Road River) flows from west to east in the middle of LDN's asserted Traditional Territory (Dewhirst, 2013\*). The Blackwater River, as part of the Fraser drainage, supports salmon.

Low mountains, uplands, and many lakes characterize the Territory. The Fawnie Range of low mountains are located to the northwest while the centre of the Territory contains a series of large lakes and streams including Chedakuz Lake, Chedakuz Creek, Tatelkuz Lake, and Earhorn Creek (Dewhirst, 2013\*).

#### 14.3.1.1.5 Population

As of December 2012, the registered population for the LDN was 210 people. **Table 14.3-3** illustrates that the majority of members live off reserve (159) primarily in Quesnel, with an estimated 33 people living on reserve.

**Table 14.3-3: Lhoosk'uz Dene Nation Registered Population as of November 2012**

Residency	No. of People
Registered population on own reserve	33 <sup>(1)</sup>
Registered population on other reserves	18
Registered population off reserve	159
<b>Total</b>	<b>210</b>

**Note:** <sup>(1)</sup>According to LDN representatives there are, as of April 2014, approximately 65 people living on reserve (LDN Comments, 2014).

**Source:** AANDC, 2012.

#### 14.3.1.2 Community Well-Being

##### 14.3.1.2.1 Family Structure

**Table 14.3-4** provides a summary of the marital status of members living on reserve. As indicated, about one-third of the population living on reserve is married.

The LDN follows a *keyoh*-based family system. Historically, the LDN territories were owned by four primary descent family groups (*sadeku*). The territories were split into four family *keyohs* that were the exclusive traditional use areas that sustained each family under the direction of the most senior family male (*detso*). The *sadeku*, a sub-set of the extended family, consisted of a core of closely related males, usually brothers, and their immediate families, who lived and worked together as a socio-economic unit (Dewhirst, 2013\*).

**Table 14.3-4: Lhoosk'uz Dene Nation On-Reserve Marital Statistics, 2001 Census**

	Male	Female	Total
Total Population 15 years and over	15	20	30
Married (including common-law)	0	10	10
Separated	0	0	0
Divorced	0	0	0
Widowed	0	10	0
Never Married	10	0	15

**Source:** AANDC, 2012

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

#### 14.3.1.2.2 Health and Other Social Services

The LDN has established a Health Department responsible for providing culturally appropriate health programming to members. The goals of the department include ensuring availability and access to health care for the Kluskus community (LDN website, 2013). The Health Department implemented a *Health Van* in October 2012, which provides transportation to and from the Kluskus Reserve to Quesnel. This provides members with opportunities to receive health care as well as for transporting groceries and drinking water to people residing at Kluskus IR No. 1.

#### 14.3.1.2.3 Recreational Activities

The LDN engages in a number of community events, such as Aboriginal Day, Children's Day, Billy Barker Days, and community Pow Wows, as well as Elder Gatherings and teaching seminars (LDN website, 2013). In addition, cultural camps take place on the *keyohs* (LDN Comments, 2014).

#### 14.3.1.2.4 Police and Fire Services

The nearest Royal Canadian Mounted Police (RCMP) service centre is Quesnel. Interviews were conducted with the RCMP in Quesnel as described below. The Detachment provides policing services to the LDN and NFN Reserves. The Detachment has 40 members and provides enforcement and victim services. One First Nations Liaison Officer is on staff and visits each of the local First Nations each week. According to an RCMP representative, relationships with First Nations are good. In addition to the First Nation Liaison Officer, the other members also work closely with First Nations. The local First Nations also have medical and other services to augment those provided by the RCMP.

The Detachment currently handles approximately 10,000 files per year. Generally, these are for domestic disturbance and traffic-related matters, such as erratic driving, collisions, or speeding. The RCMP representative did not note any seasonal differences in the types of cases. Visits to the reserves, other than by the Liaison Officer, are infrequent.

The Detachment is currently sufficiently resourced. According to the RCMP representative, there are no issues attracting or retaining staff. The Detachment has nine cars, and three four-wheel drive vehicles in Quesnel. A utility terrain vehicle (side-by-side) and two snowmobiles are located in Wells. All equipment is in good operating order.

### **14.3.1.3 Community Infrastructure and Housing**

Information supplied by LDN representatives indicates that the community at Kluskus IR No. 1 is located 195 km west of Quesnel (LDN Comments, 2014), and is considered off grid. The Band Manager for the LDN noted in 2011 that this reserve has its own water and wastewater systems, and is responsible for solid waste disposal and transporting fuel to operate generators and heating systems (Personal Communication with LDN Band Manager, 2011). Limited access to schools and education, health care, and employment are the primary reasons why community members and families have moved or settled in urban centres off reserve.

LDN representatives also noted that LDN has been undertaking housing renovations and maintenance at the Kluskus IR No. 1, but there is a much greater demand for housing in or near Quesnel than for more housing units on reserve (Personal Communication with LDN Band Manager, 2011).

LDN has been reviewing fee-simple listings, and aims to acquire land and develop it for community use. LDN anticipates development of ten housing units, as well as related services, including roads, water and wastewater, power, and telephone services.

During personal communication with LDN, it was noted that the First Nation purchased a 5,000 square foot (ft<sup>2</sup>) office building in West Quesnel for the Band Office in 2010, which provides some rental revenue and investment income for the LDN.

Secondary census data on housing for the Kluskus reserve are limited. **Table 14.3-5** provides an overview of housing available in the community in 2001, as information for 2006 was unavailable.



**Table 14.3-5: Lhoosk'uz Dene Nation Household and Dwelling Characteristics**

Description	2001
<b>Household Type</b>	
Total – all private households	10
One family households	10
Couple family households	10
Female lone parent households	0
Male lone parent households	0
Multi-family households	0
Non-family households	0
<b>Selected Occupied Private Dwelling Characteristics</b>	
Total number of dwellings	10
Dwellings constructed more than 10 years ago	10
Dwellings constructed within the past 10 years	0
Dwellings requiring minor repairs only	10
Dwellings requiring major repairs	10

**Source:** AANDC, 2012

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

In 2008, a report by Leach & Associates noted that a lack of community facilities, adequate housing, and public service staff such as police officers, doctors, or nurses made the community a less desirable place to reside. The report also suggested that some substance abuse might have been an issue at the time (Andrew Leach & Associates, 2008).

A face-to-face interview conducted with an Elder living at IR No. 28 indicated that this reserve is “off grid,” i.e., no electricity, running water, or road access. Current access to the area is by vehicle on mud roads (Interviews with Lhoosk'uz Dene Elders, 2013) The family has lived at this location since 1957 and noted that no other dwellings are present on this reserve, but some abandoned and dilapidated structures do exist.

The family residing at IR No. 28 visit Vanderhoof frequently (approximately three times per week) to purchase groceries, drinking water, and fuel. Each round trip can take from two to six hours depending on the weather. If a family member requires medical attention, Vanderhoof is the location to receive medical services.

#### **14.3.1.4 Land Use Setting and Planning**

Kluskus IR No. 1 can be accessed by horseback, all-terrain vehicle (ATV), or walking through the access management point on the Gold Road near Lavoie Lake (Canada First Nation Indigenous Tribes, 2007). Alternatively, the reserve can be accessed west of Quesnel via a logging road and then a dirt road. During winter, access to the reserve from Quesnel can take approximately 5 hours, while during spring thaws access can take from eight hours to three days.

Based on personal communication with LDN representatives, it was noted that there is also a small farm and greenhouse located on Kluskus IR No. 1. The greenhouse was founded by LDN. LDN has actively supported the development of the greenhouse including the associated training for those LDN members interested in learning about agriculture (LDN Comments, 2014). The farm consists of a plot of less than 0.5 ha and a large greenhouse. The greenhouse acts as a community-gathering place with chairs and couches. Beans, squash, root vegetables, and tomatoes are the primary crops grown. These represent important local food sources, as it can be a long and difficult drive to the nearest grocery store, approximately 180 km away on unpaved and gravel roads (Indigenous Work Force, 2013).

LDN's website notes that Kluskus community members have an increasing interest in food security and agriculture, and have hopes of becoming a more food self-sufficient community. One hope is to have the ability to grow fruits and vegetables to supply the Kluskus community (LDN website, 2013).

Forestry-related harvesting occurs in the area. In March 2011, the LDN negotiated a renewable three-year forestry agreement with the province, with the goal of fighting the mountain pine beetle (MPB) epidemic, while assisting the LDN in fulfilling their social, cultural, and economic well-being. The agreement provides \$101,657 in forestry revenues (Government of BC website, 2014).

The LDN is not involved in the BC Treaty Process.

#### **14.3.1.5 Traditional Land Use and Traditional Knowledge**

Traditionally LDN land ownership and occupancy was based on the *keyoh* system. As described in **Sections 14.2.2** and **14.2.3**, *keyoh* is a geographically defined territory exclusively owned by a headman. The headman managed and controlled all activities in the *keyoh* on behalf of his large core group of family descendants. The exclusive ownership of the *keyoh* ensured sustainability of animal stocks (Dewhirst, 2013).

According to tradition, LDN families used the traditional territory and *keyohs* based on series of seasonal rounds. While specifics of each *keyoh* holder's use varied, a general pattern was followed. In spring, as the ice melted on the waterways, families would go out on the land seeking meat, fish, and plant foods. Large tracts of land were also burned at this time of year to enhance wildlife habitat and to make hunting easier. A brief period of beaver trapping also occurred. Summers were devoted to intense food gathering and preparation, including hay for livestock. Fall was the time to complete preparations for winter, including fishing, hunting, and preparing foods for storage, for example drying meat and fish. Trapping was the main winter occupation. The meat from the animals trapped during winter was also consumed (Dewhirst, 2013\*).

The people living at Kluskus IR No. 1 refer to themselves as "traditional bushpeople" that continue to follow traditional activities, including hunting, gathering, and fishing, as well as using hides to create traditional clothing (Indigenous Work Force, 2013). Traditional land use is described below.

#### **14.3.1.5.1 Fishing**

LDN people fished year-round. Species fished included rainbow trout, suckers, whitefish Kokanee, Dolly Varden, carp, chub, squaw fish, sockeye and spring salmon, and ling. Fish were eaten fresh or were dried for later use. In summer, some LDN people would travel to the Fraser River to fish for salmon or to Bella Coola to buy or trade for dried salmon. The West Road (Blackwater) River was also a place where salmon were caught (Dewhurst, 2013\*).

Fish are a primary food staple, and the Lhoosk'uz people used a range of techniques to catch them, including traps and nets (Dewhurst, 2013\*). For example, moose heart is used as bait for larger rainbow trout (Indigenous Work Force, 2013). Fishing instruments are made by wrapping fishing line around plastic bottles or soup cans and attaching a hook and sinker. This technique is used instead of fishing poles that often break. Tatelkuz Lake is a fishing location, particularly for residents of IR No. 28. Fish harvested in Tatelkuz Lake include trout, Kokanee, and suckers. During face-to-face interviews, elders noted that fishing in lakes near IR No. 28 is preferable to fishing in the rivers, as fish caught in rivers "taste muddy" (Interviews with Lhoosk'uz Dene Elders, 2013). Davidson Creek is also a fishing location for residents of IR No. 28. During face-to-face interviews, elders noted that Kokanee spawn in this creek, while lower Chedakuz Creek is a spawning area for suckers and also provides ample trout fishing. Residents of IR No. 28 rely heavily on fish resources as a food source, with three to four meals per week consisting of fish (Interviews with Lhoosk'uz Dene Elders, 2013).

During face-to-face interviews, elders noted other waterbodies used for fishing include Kuyakuz Lake, Twin Lakes, and a little creek (not named by interviewees) near the Kluskus Forest Service Road (FSR) near KM 104 before the gravel pit (Interviews with Lhoosk'uz Dene Elders, 2013).

Secondary information indicates West Kluskus Lake (also known as Squirrel Lake) has historical fishing camps that have been used for hundreds of years. In 1793, there were reportedly two detached huts conveniently located for fishing in the lake. Historically, 25 members of the Lhoosk'uz Dene used this as a fishing camp from June to mid July (Alexander, 1997). It is located at the westernmost part of the Kluskus IR No. 1. At the west end of East Kluskus Lake, there was a fish camp in May and June to engage in trapping and to fish Tesli Lake (Alexander, 1997). Lhoosk'uz and Ulkatcho people traditionally shared use of the area around the headwaters of the Blackwater River.

#### **14.3.1.5.2 Hunting**

Historical information indicates LDN people hunted almost all year-round; except when animals were with young. Animals hunted included beaver, muskrat, moose, deer, rabbit, otter, black bear, grizzly, lynx, grouse, duck, geese, and ptarmigan. Caribou were most sought after, and, prior to moose displacing them, were the staple meat. Meat from wildlife was eaten fresh, or dried or smoked, then stored for later use. Pelts and other parts of the animals were used or traded. Hunting areas included the Itcha and Ilgatchuz mountains, and areas around villages where land had been burned (Dewhurst, 2013\*).

Primary and secondary data illustrate that hunting is important to LDN people. A range of species is harvested, including moose, deer, beaver, duck, grouse, and smaller mammals such as squirrel, muskrat, and rabbit. In the spring and fall, harvesting includes muskrat, beaver, and duck. During face-to-face interviews, one Elder noted that her son now does the majority of the hunting, but she used to harvest deer, moose, grouse, rabbit, and squirrel. In interviews, elders noted the moose population in the area was historically much higher, but there has been a substantial decline since their childhoods (Interviews with Lhoosk'uz Dene Elders, 2013).

During face-to-face discussions, a trapline holder suggested caribou were also hunted, but noted that not as many people hunt caribou now, as it is more costly to access the areas where they exist (Trapline TR0512T014, 2013). Today, LDN consider caribou meat more of a delicacy than a food source, considering how difficult it is to obtain (LDN Comments, 2014). During primary data collection activities, an LDN trapline holder noted moose migrate to the top and sides of the Mount Davidson range, while grizzly bears may use the hillsides of Mount Davidson for denning. The trapline holder noted that historically, First Nations in the area would travel up the north and south sides of mountains, such as Mount Davidson, to hunt moose and caribou. The meat would be smoked and consumed during winter (Trapline TR0512T014, 2013).

#### **14.3.1.5.3 Trapping**

Secondary information produced by John Dewhirst in 2013, indicates that a *keyoh*, the term used by LDN to describe the areas that their large family groups used to sustain themselves, was also referred to as a trapline. Today, these four families are the Baptiste-Cassam, Boyd, Chantyman, and Jimmie families. Early BC records identify four traplines, or *keyohs*, in the LDN territory. The *keyohs* were inherited primarily through male descendants and were subdivided in the early twentieth century into provincially registered traplines. A *keyoh* is much more than a trapline and can be larger than a trapline since in addition to furs, the *keyohs* sustained the families that owned them. Food consumed from the *keyoh* included fish, meat from the furbearing animals caught, as well as other game (Dewhirst 2013).

The Project is primarily located within portions of the historic Baptiste *keyoh*, which was inherited by the Cassam family through marriage in the early 20<sup>th</sup> century. The total area of the *keyoh* is larger than the registered trapline TR0512T027 overlapping it (registered to an LDN member).

A portion of the Project footprint also extends into the historical Mashu family *keyoh*, which was inherited by the Jimmie family through marriage in the early 20<sup>th</sup> century. The Mashu *keyoh* will be overlapped by project facilities (e.g., mine site, freshwater supply system, the transmission line and mine site access road). The total area of the Mashu *keyoh* is much larger than the registered Trapline TR0512T014. Meetings were held with the registered holders of Traplines TR0512T014 and TR0512T027. Trapline TR0512T027 is no longer used but was historically used seasonally from October through winter. The Messue Wagon Road was used to access the trapline. Beaver was a major animal trapped at that time, but big game was not harvested in the trapline (Trapline TR0512T027, 2013).

According to interviews conducted with its owner, Trapline TR0512T014 continues to be used today, although the economic return is low due to a number of factors (e.g., price of fuel, competition in the fur industry from other countries) (Trapline TR0512T014, 2013).

During primary data collection activities, some LDN members noted that they no longer participate in trapping activity (Interviews with Lhoosk'uz Dene Elders, 2013).

#### **14.3.1.5.4 Plant Gathering**

Based on primary data collection activities, medicinal plant gathering remains important to many LDN people. Plants gathered include soapberries, spruce pitch and tips, pine, willow (green and red), strawberry runners, kinnikinnick, Oregon grape, bear berries (used as eye medicine), poplar bark, and poplar buds (Interviews with Lhoosk'uz Dene Elders, 2013).

Plants used as food sources include lodgepole pine cambium, tiger lily bulbs, black lichen, wild celery, wild onion, soapberries, huckleberries, raspberries, strawberries, and blueberries (Interviews with Lhoosk'uz Dene Elders, 2013; Dewhirst, 2013\*). During the wild fruit harvest season, Band members are known to pick, process, and preserve a number of wild berries, including blueberries, strawberries, blueberries, raspberries, Saskatoon berries, chokecherries, soapberries, and cranberries. They also pick wild mushrooms, other wild plant foods, and plant medicines during this time (Indigenous Work Force, 2013; Interview with Lhoosk'uz Dene Elders, 2013; Dewhirst, 2013\*).

LDN people harvested hay from meadows in summer. The hay was used to feed livestock (Dewhirst, 2013\*).

During interviews with LDN elders, it was noted that plant harvesting is done 'as needed' around the Tatelkuz Lake and towards the river to the east of Tatelkuz Lake. Plant gathering is also conducted along trails including the Messue Wagon Trail. Interviewees noted that sometimes balsam and spruce bark is harvested near Vanderhoof for flu medicine (Interviews with Lhoosk'uz Dene Elders, 2013).

Besides food, medicine and hay, plants were used for many purposes, including to construct houses, shelters, containers, rafts, canoes, fish traps, bows, arrows, other tools, and elevated caches (Dewhirst, 2013\*).

#### **14.3.1.5.5 Other Traditional Land Uses**

A number of areas are considered sacred places to the LDN people. Extensive archaeological resources also exist in this area, especially around the larger lakes. Kuyakuz Mountain and Tatelkuz Lakes both have sites held sacred by the LDN (Andrew Leach & Associates, 2008). During face-to-face interviews, elders noted that the east end of Tatelkuz Lake is sacred because it was a traditional spot for cremation of family members. Once the bodies were cremated, the ashes were carried by relatives for a year and then scattered in this area (Interviews with Lhoosk'uz Dene Elders, 2013). It is noted to be a sacred place, particularly for praying.

There are a number of trails in the Kluskus area used for centuries by local First Nations people. People living at the Kluskus IR No. 1 still use these trails for accessing areas (by horseback or on foot) for traditional land uses. Trails used are the Messue Wagon Trail that connects IR #28 to the Knewstubb Lake in the north and the West Road (Blackwater River) / Alexander MacKenzie (Grease) Trail and the West Road / Blackwater River in the south. Those using the trail fish, hunt, and gather food along the way.

During interviews, elders noted that canoeing and boating were popular activities on Tatelkuz Lake. Elders noted that historically the lake would attract people from Saik'uz First Nation (SFN) and Lhoosk'uz Dene, but now residents of IR No. 28 are the primary users of the lake, including for canoeing.

The family residing at IR No. 28 stated they do not participate in the mainstream economy but remain highly dependent on the traditional economy for survival. In interviews, the elder noted that approximately three to four meals per week consist of fish resources, which are eaten dried or fresh. Fishing occurs in spring, but extra fish is dried for consumption throughout the year (Interviews with Lhoosk'uz Dene Elders, 2013). In spring and fall, harvesting includes muskrat, beaver, and duck. During the interview, one Elder noted that her son now does the majority of the hunting, but she used to harvest deer, moose, grouse, rabbit, and squirrel. Trapping is no longer economically viable, and the family no longer participates in this activity. When asked about the importance of sustainable livelihood food sources, the Elder noted "We live on the land. It is our store and our bank account. It gives us sustenance... it sustains us through the winter; we need it" (Interviews with Lhoosk'uz Dene Elders, 2013).

#### **14.3.1.6 Economy**

##### **14.3.1.6.1 Employment and Labour Force**

This section identifies the employment and labour force characteristics for those people living on reserve (**Table 14.3-6**). At the time of writing, labour force information from 2001 was the only available information.

The LDN has an Employment and Training Department providing employment and training programs preparing unemployed members for entry into the labour force, and monitoring emerging employment and training needs of the community (LDN website, 2013).

**Table 14.3-6: Kluskus Labour Force Characteristics – 2001**

Description	Male	Female	Total
<b>Labour Force Indicators</b>			
Participation rate	100%	66.7%	83.3%
Employment rate	0%	66.7%	33.3%
Unemployment rate	0%	100%	40.0%
<b>Industry</b>			
Total industry	15	20	35
Agriculture, resource-based	0	0	0
Manufacturing, construction	0	0	10
Wholesale, retail	0	0	0
Finance, real estate	0	0	0
Health, education	0	0	0
Business services	0	0	0
Other services	0	10	10
<b>Occupation</b>			
Population 15 years and over	15	20	35
Management	0	0	10
Natural sciences, health	0	0	0
Social sciences and government	0	0	0
Sales and service	0	0	0
Trades and related	10	0	0
Primary industry	0	0	0
Other occupations	0	0	0

**Source:** AANDC, 2012

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

#### 14.3.1.6.2 Skills and Training

In a 2008 report, educational opportunities on reserve were noted as inadequate (Andrew Leach & Associates, 2008). However, the LDN website notes new programs related to training. For example, LDN implemented a First Nations Youth Natural Resources Training Program providing youth with training to encourage employment in natural resources industries. Certifications offered through the program may include:

- WHMIS;
- Bear Aware;
- Hazard Assessment;
- GPS Technology;
- Compass Navigation (presented by Timber Trek Consulting);

- Introduction to Mining and Exploration (CNC);
- Introduction to Archaeology (presented by Matrix Research, now Stantec);
- Introduction to Fisheries Practices (presented by Department of Fisheries and Oceans Canada);
- Level 1 Occupational First Aid;
- S100 Fire Suppression;
- Chainsaw Operation and Maintenance; and
- ATV Operator Certificate.

At the time of writing, the LDN website noted that the program had ten LDN participants (LDN website, 2013).

### **14.3.2 Nadleh Whut'en First Nation**

#### **14.3.2.1 Overview**

The Nadleh Whut'en are a First Nation of the Dakelh people. The Nadleh Whut'en are located between Fraser Lake and the Nechako River along the banks of the Nadleh River, which, at only 800 m long, is one of the shortest rivers in the world.

The federal government called the Nadleh Whut'en Band the Fraser Lake Band. The name was changed in 1990 to Nadleh Whut'en. *Nadleh* refers to where the salmon return every year, while *Whut'en* refers to where you come from (FirstVoices, 2011).

Beaumont Provincial Park is located on the Nadleh Whut'en's traditional territory, next to the Nadleh village. In September 2006, archaeologists uncovered an axe head near the Nadleh River estimated to be over 1,000 years old (PTP ASEP Training Society, 2010).

The Band Office and main community are located on Nautley Indian Reserve No. 1 (Nautley IR No. 1), which is close to the community of Fort Fraser.

The Nadleh Whut'en First Nation (NWFN) is affiliated with the CSTC, and is presently in treaty negotiations with the federal and provincial governments. They are also affiliated with Carrier Sekani Family Services, an organization that focuses on physical and mental health and provides social services to its members.

#### **14.3.2.1.1 Language**

The Nadleh Whut'en speak a dialect of the Dakelh language, which is part of the Athapaskan language group (FirstVoices, 2011). There are an estimated 25 fluent speakers in the NWFN, with an additional five speakers that somewhat understand or speak the language, and approximately 60 more people actively learning the language (First Peoples Language Map of BC, 2010).



### 14.3.2.1.2 Governance

The NWFN has one elected Chief and five elected council members. The NWFN practice the traditional system of *Bahl'ats* (potlatch), and have five clans: Bear, Frog, Caribou, Beaver, and Owl.

The NWFN uses the *Indian Act* electoral system. An elected Chief is a person elected Chief of a Band in a Department of Indian Affairs election according to the *Indian Act*, while a Hereditary Chief is an inherited leadership position of a Nation based on clan and/or family. Chief Martin Louie and two councillors were elected in April 2012 while three councillors were elected in April 2014 (**Table 14.3-7**).

**Table 14.3-7: Nadleh Whut'en First Nation Officials**

Title	Surname	Given Name	Appointment Date	Expiry Date
Chief	Louie	Martin	04/03/2012	04/02/2014
Councillor	Barnetson	Cheryl	04/03/2014	04/02/2016
Councillor	George Sr.	George	04/03/2012	04/02/2014
Councillor	Lacerte	Mark	04/03/2014	04/02/2016
Councillor	Solonas	Cindy	04/03/2014	04/02/2016
Councillor	Lowe	Eleanor	04/03/2012	04/02/2014

Source: AANDC, 2014

### 14.3.2.1.3 Reserves

Most of the members living on reserve reside in Nautley IR No. 1, the main community, with Lejac (Seaspunkut 4) being the second most populated. Nautley is located along the banks of the Nadleh River between Fraser Lake and the Nechako River. Lejac is located on the south side of Fraser Lake, on the site of the former Lejac Residential School (FirstVoices, 2011). Approximately 20 members live in Seaspunkut 4 (**Table 14.3-8**).

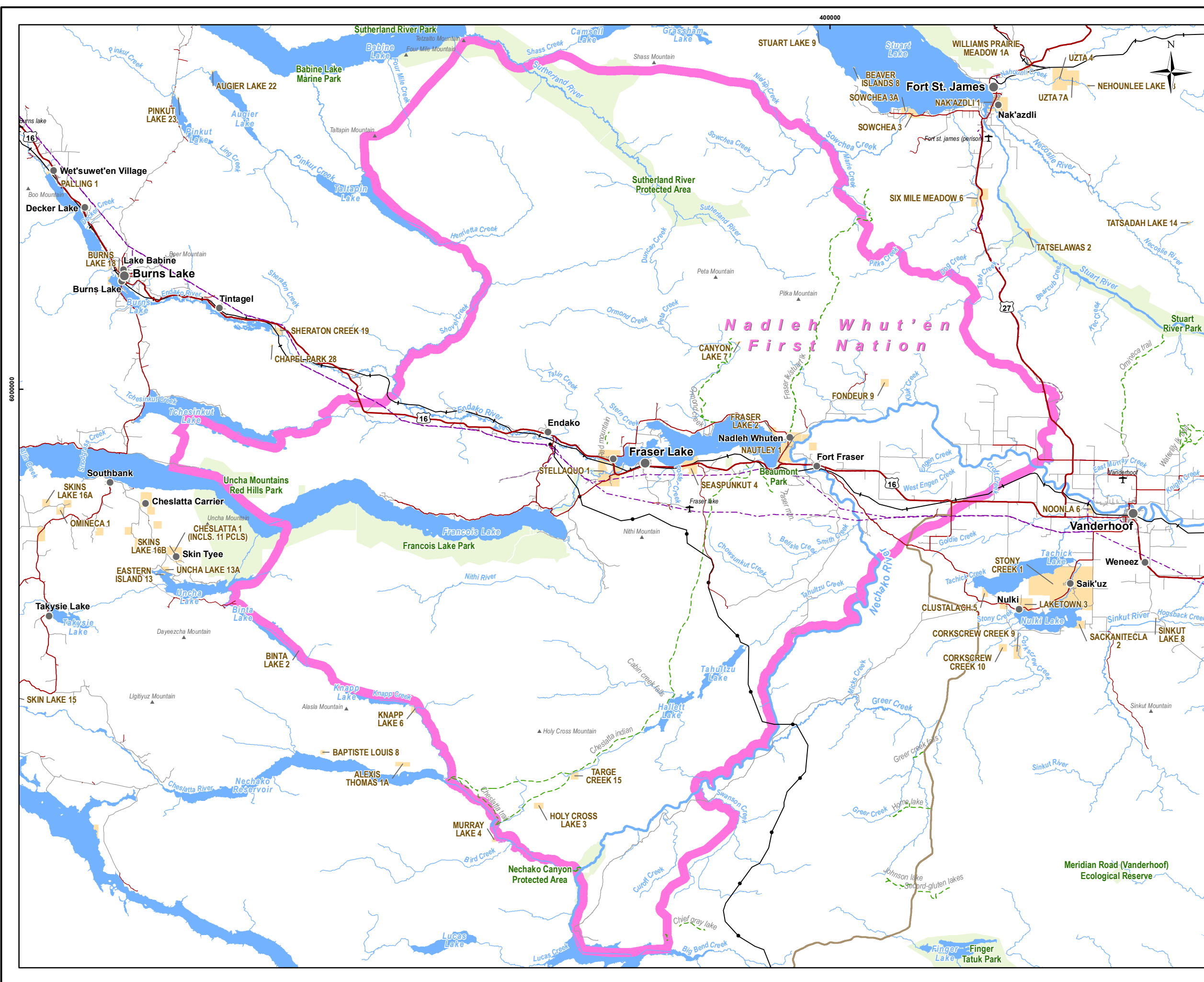
**Table 14.3-8: Nadleh Whut'en First Nation Reserves/Settlements/Villages**

No.	Name	Location	Hectares
07473	Canyon Lake (Ormonde Lake) 7	Coast District Range 5, Lot 6823, on the north shore of Ormond Lake, 9.6 km north of Fraser Lake	4.0
07475	Fondeur 9	Coast District Range 5, southwest quarter of section 17, TWP 16, west 9.6 km	64.8
07470	Fraser Lake 2	Coast District Range 5, on the north shore, near the east end, of Fraser Lake	60.3
07469	Nautley (Fort Fraser) 1	Coast District Range 5, at the east end of Fraser Lake	563.5
07474	Ormonde Creek 8	Coast District Range 5, Lot 6284, on the north shore of Ormond Lake, west of the adjoining Canyon Lake Indian Reserve No. 7	6.1
07472	Seaspunkut (Lejac) 4	Coast District Range 5, on the south shore of Fraser Lake and the north and east shores of Seas Lake	205.5
07471	Yensischuck 3	Coast District Range 5, 3.2 km north of Fort Fraser C.N. station	64.8
<b>Total Hectares</b>			<b>969.0</b>

Source: AANDC, 2012

#### 14.3.2.1.4 Traditional Territory

NWFN's Traditional Territory encompasses 531,000 hectares. As illustrated in **Figure 14.3-2**, the asserted Traditional Territory extends from the Cheslatta River and the Nechako Reservoir in the south to the Sutherland River Park in the north. Beaumont Provincial Park is located in the NWFN Traditional Territory as well.



**Legend**

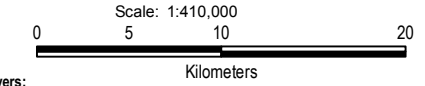
- Populated Place
- ▲ Mountain Peak
- ✈ Airport/Airfield
- 16 Highway
- Arterial/Collector
- Resource/Recreation
- Local/Street
- Other
- Kluskus / Kluskus-Ootsa FSR
- Recreation Trail
- ✈ Railway
- Transmission Line
- Stream
- Waterbody
- Park or Protected Area
- Indian Reserve

**Project Components**

- Proposed Transmission Line
- Exploration Road
- Proposed Mine Access Road
- Proposed Fresh Water Pipeline
- Airstrip Access Road
- Airstrip Extent
- Mine Site

**Traditional Territory**

- Nadleh Whut'en First Nation



Reference  
 Context layers:  
 BC Government GeoBC Data Distribution  
 Traditional Territory:  
 Carrier Sekani Tribal Council - <http://www.carriersekani.ca/>

CLIENT:

PROJECT:  
 Blackwater Gold Project

TITLE:  
 Nadleh Whut'en First Nation  
 Traditional Territory

DATE: September, 2014	ANALYST: WR	QA/QC: JB	Figure 14.3-2
GIS FILE: 15-100-033_FNTerritories_DDP			
JOB No: VE52420			
COORDINATE SYSTEM: NAD 1983 UTM Zone 10N			

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 Last updated by william.van-riet

### 14.3.2.1.5 Population and Demographics

Approximately 40% of the registered population lives on the seven reserves, and approximately 50% of the members reside off reserve primarily in Prince George and Vancouver. As of January 2013, the registered population for the NWFN was 512 people. As indicated in **Table 14.3-9**, the majority of members live off reserve (272), with 222 people living on reserve.

**Table 14.3-9: Nadleh Whut'en First Nation Registered Population as of January 2013**

Residency	No. of People
Registered population on own reserve	222
Registered population on other reserves	18
Registered population off reserve	272
<b>Total</b>	<b>512</b>

Source: AANDC, 2012.

### 14.3.2.2 Community Well-Being

#### 14.3.2.2.1 Family Structure

The five clans of the NWFN are *Lhtseh yoo* (Frog), *Dumdehm yoo* (Bear), *Luk sil yoo* (Caribou), *Ulstah mus yoo* (Owl, Grouse), and *Tsah yoo* (Beaver). The Nadleh Whut'en still practises the Bahl'ats (potlatch) system of traditional government (First Voices, 2011).

As of 2006, males were more likely than females to have never married (**Table 14.3-10**).

**Table 14.3-10: Nadleh Whut'en First Nation Marital Status – 2006 Census**

	Male	Female	Total
Total Population 15 years and over	70	60	130
Married (including common-law)	35	35	75
Separated	10	0	10
Divorced	0	0	10
Widowed	0	0	0
Never Married	30	20	45

Source: AANDC, 2012.

#### 14.3.2.2.2 Health and Other Social Services

NWFN is responsible for several areas of governance and service delivery to its members (NWFN website, n.d.). These programs include the NWFN Health Program, which is managed by a community health representative responsible for the delivery of health care assistance and support services to community members. At the time of writing, the position was vacant for the community health representative.

#### **14.3.2.2.3 Recreation**

The NWFN provides a number of recreation services for members, and has an outdoor hockey rink, a community smokehouse, and a community hall (NWFN website, n.d.).

The NWFN coordinates a cultural camp at Ormand Lake for members. Activities include storytelling, fish and meat preparation, berry picking, and canoeing. It also provides an opportunity to bring Elders and youth together and pass on traditions such as songs.

#### **14.3.2.2.4 Police and Fire Services**

The RCMP located in Fraser Lake provides policing services. The NWFN operates a fire hall that provides fire services.

Fort Fraser RCMP Detachment jurisdiction includes the main reserves of the NWFN and StFN, and provides enforcement and victim services. While the Detachment does not have a First Nation Liaison Officer, the members all work closely with the First Nations. All members, including the Detachment Commander, participate with the First Nations in cultural and other events, including community teas, and meeting with health representatives and on-reserve addiction counsellors. By working together and sharing information such as police reports, the First Nations and RCMP appear to have successfully addressed previous narcotics-related issues.

During telephone interviews, Fort Fraser RCMP representatives noted the detachment currently handles approximately 1,200 to 1,300 files per year. Between 2008 and 2012, the number of files declined by about 200 per year, likely due to declining populations because of reduced employment at the local mine and mill. Typically, files relate to driving complaints (speed, noise, sometimes impairment), noise (such as loud music, parties), domestic disturbances, and alcohol-related issues.

During interviews, it was noted that the detachment is challenged to attract and retain staff and is currently short one member. Attraction and retention challenges make it difficult to keep up with reporting requirements, and to ensure staff schedules meet minimum policing standards. Scheduling challenges make it difficult to schedule training. The Detachment has four relatively new service vehicles.

#### **14.3.2.3 Community Infrastructure and Housing**

Facilities at the Nautley Reserve include the Band Office, treaty/lands management office, forestry office, Catholic Church, convenience store, fire hall, maintenance shop, adult learning centre, health centre, outdoor hockey rink, and community smokehouse. The Nadleh Koh School is home to an Aboriginal Head Start Program.

Facilities in Lejac (Seaspunkut 4) include Lejac Auto Body and Rocky Mountain Log Homes. The former Lejac Residential School opened in 1922, and housed children from areas between Vancouver and Dease Lake.

Facilities in Ormonde Creek 8 include the Ormond Lake Cultural Camp. Internet connectivity is dial-up only (First Peoples Language Map of BC, 2010).

### 14.3.2.3.1 Housing

**Table 14.3-11** presents a summary of household and dwelling characteristics for the on-reserve population based on the 2006 Census data. As indicated, the total number of dwellings was 60, 25 of which were in need of major repairs.

**Table 14.3-11: Nadleh Whut'en First Nation Household and Dwelling Characteristics, 2006 and 2001 Censuses**

	2006	2001
<b>Household Type</b>		
Total, all private households	60	70
One family households	40	45
Couple family households	30	40
Female lone parent households	10	10
Male lone parent households	0	10
Multi-family households	10	0
Non-family households	15	25
<b>Selected Occupied Private Dwelling Characteristics</b>		
Total number of dwellings	60	75
Dwellings constructed more than 10 years ago	50	60
Dwellings constructed within the past 10 years	10	15
Dwellings requiring minor repairs only	20	20
Dwellings requiring major repairs	25	40

**Source:** AANDC, 2012.

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

### 14.3.2.4 Land Use Setting and Planning

The NWFN website notes that the First Nation is in the process of developing a comprehensive policy for stewardship of their territory, which will include mining and mineral resources (NWFN website, n.d.).

### 14.3.2.5 Traditional Land Use and Traditional Knowledge

The Nadleh Whut'en were semi-nomadic people, often moving throughout their traditional territory with the seasons. Typically, this was dictated by the availability of primary food sources, such as salmon, moose, caribou, deer, small game, and nuts and berries (School District 91: Nechako Lakes). An extensive network of trails and waterways were used for trading (Brown, 2002). The NWFN people purportedly welcomed and guided early explorers like Alexander Mackenzie and

## BLACKWATER GOLD PROJECT

APPLICATION FOR AN  
ENVIRONMENTAL ASSESSMENT CERTIFICATE /  
ENVIRONMENTAL IMPACT STATEMENT  
ABORIGINAL BASELINE INFORMATION



Simon Fraser along key trails such as the Nuxalk-Carrier Grease Trail and those trails surrounding the Nechako and Stuart Rivers (MOF, 1997).

NWFN community members continue to participate in traditional activities in the region and community members are still dependent on the land for sustenance and medicines, as well as spiritual and cultural practices (Coastal GasLink Pipeline, 2014; Pacific Trail Pipelines, 2007). The Sutherland River Valley, located north of Highway 16, is an area where NWFN members harvest species such as moose, deer and bear (CSTC, 2006; Coastal GasLink, 2014). Other hunting locations may include:

- Barlow Lake and Barlow Road;
- Ormond Creek and Ormond Lake;
- Sutherland River and Valley;
- Tchesinkut Creek;
- Angly Lake;
- Top Lake; and
- Etcho Lake.

Fishing is an important NWFN traditional activity (CSTC, 2006; Coastal GasLink, 2014). In fact, a number of NWFN Indian Reserves (Canyon Lake IR #7, Ormonde Creek IR #8, Fraser Lake IR#2, Nautley IR#1, and Seaspunkut IR#4) correspond to historic fishing stations of the NWFN people (PTP, 2007).

During a meeting held on 18 April 2013 with representatives of NWFN Chief and Council, representatives noted spring salmon are an important food fish. Secondary data sources indicate the NWFN also harvest steelhead trout, Dolly Varden trout, rainbow trout and salmon in the Sutherland River. The Nautley River is identified as an important salmon fishing area for NWFN people (the river also supports trout, kokanee, and White Sturgeon populations) whereas the Nechako River is an important location for sockeye production. Secondary research indicates the NWFN are concerned about the existing population of white sturgeon in the Nechako River (Carrier Sekani Tribal Council, 2006). Additional fishing locations of importance to NWFN members include the mouth of the Stuart River, Ormond Lake/Ormond Creek, Oona Lake, Angly Lake, and Top Lake (CSTC, 2006; Coastal GasLink, 2014).

Plant gathering also occurs in areas north of Fort Fraser, Barlow Road, Ormond Creek and Ormond Lake, the Sutherland River and its surrounding areas such as Oona Lake, Angly Lake and Top Lake (Coastal GasLink, 2014; CSTC, 2006). Several NWFN members are also skilled in traditional crafts, including making birch bark baskets, tanning hides, canoe building, or beading (NWFN website). Members sell these crafts. The Vanderhoof Land and Resource Management Plan (LRMP) identifies two areas with sensitive values for the NWFN: the Ormond-Oona area and Shass Mountain area. These areas are located in the Upper Sutherland Resource Management

Zone which is a zone characterized by an abundance of wildlife, fish and scenic values (MOF, 1997).

NWFN land ownership, use and access is managed under the clan-based keyoh system. Each clan owns and controls a distinct keyoh, or traditional area (CSTC, 2006). Boundaries of keyohs typically correlate to physical landscape features such as mountains, rivers, creeks, lakes, and other natural features. The five clans of the NWFN are Frog (*Lhtseh yoo*); Grouse/Owl (*Ulstah mus yoo*); Bear (*Dumdehm yoo*); Caribou (*Luk sil yoo*) and Beaver (*Tsah yoo*).

### **14.3.2.6 Economy**

#### **14.3.2.6.1 Economic Setting**

Forestry-related activities (logging and sawmill operations) are a major source of employment in the area. Since the Band owns land with some agricultural potential, hay farming is being expanded (Village of Fraser Lake). A backhoe and excavating business is also in operation. Revenues are generated from business opportunities such as the leasing of 48 lakeshore lots, an auto body business, a seasonal concession stand in the provincial park, and industrial leases.

Mining is also an important economic driver for the NWFN. The Endako Mine is operational within the traditional territory of the NWFN, and there are a number of mineral tenures and exploration activities in the area.

Pipelines may also be an economic driver for this area. The NWFN territory is located in an area that is part of a proposed energy corridor running east to west, and proposed to be mainly used for pipelines. There is an existing natural gas pipeline (Pacific Northern Gas Ltd.) that crosses the NWFN territory.

Several pipelines are proposed for the NWFN territory, including:

- Enbridge Northern Gateway Pipeline, a twin pipeline from Bruderheim, AB, to Kitimat, BC;
- Apache Pacific Northern Gas Pipeline, a gas pipeline from Summit Lake (north of Prince George) to Kitimat;
- TransCanada Coastal GasLink Project, a gas pipeline from northern BC to Kitimat; and
- Spectra Energy, a gas pipeline from Summit Lake to Kitimat.

#### **14.3.2.6.2 Employment and Labour Force**

As shown in **Table 14.3-12**, the unemployment rate for those people living on reserve in 2006 was 33.3%. Members were most likely to work in manufacturing/construction, health/education, and other service industries. The main employer on reserve is the Nadleh Whut'en Band (School District 91: Nechako Lakes).



As of 2001, the median annual income was \$24,496. No current information was available at the time of writing.

**Table 14.3-12: Nadleh Whut'en First Nation Employment and Labour Force Characteristics**

	2006			2001		
	Male	Female	Total	Male	Female	Total
<b>Labour Force Indicators</b>						
Participation rate	57.1%	58.3%	57.7%	47.1%	53.8%	55.2%
Employment rate	28.6%	50.0%	42.3%	29.4%	53.8%	37.9%
Unemployment rate	37.5%	28.6%	33.3%	37.5%	28.6%	25.0%
<b>Industry</b>						
Total industry	70	60	130	80	65	150
Agriculture, resource-based	10	10	0	15	0	15
Manufacturing, construction	15	0	20	10	0	15
Wholesale, retail	-	-	-	0	0	10
Finance, real estate	0	0	0	0	0	0
Health, education	0	10	15	0	20	10
Business services	10	10	10	0	0	10
Other services	10	20	25	20	30	35
<b>Occupation</b>						
Population 15 years and over	70	60	130	80	65	150
Management	0	10	10	10	15	25
Natural sciences, health	0	0	0	0	0	10
Social sciences, government	-	-	-	0	10	10
Sales and service	0	15	15	0	15	20
Trades and related	15	0	20	15	0	15
Primary industry	10	10	15	10	0	10
Other occupations	0	0	10	10	0	15

**Source:** AANDC, 2012.

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

### 14.3.2.6.3 Skills and Training

**Table 14.3-13** provides an overview of education levels of the adult members (people aged 15 and older) residing on reserve in 2006. Overall, around 41% of adult members living on reserve (or 60 members) have some form of formal education (e.g., certificate, diploma, or degree). Of that number, 20 members had trades-related training and 10 members had a university degree.

**Table 14.3-13: Nadleh Whut'en First Nation Education Characteristics, Highest Degree or Certificate, 2006 Census**

	Male	Female	Total
Population 15 years and over	70	60	130
No degree, certificate, or diploma	50	35	85
High school diploma or equivalent only	15	15	30
Trades/apprenticeship or other non-university certificate	0	10	20
University certificate below bachelor level	0	0	0
University degree (bachelor level or higher)	0	0	10

**Source:** AANDC, 2012.

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

### 14.3.3 Saik'uz First Nation

#### 14.3.3.1 Overview

The name *Saik'uz* means “on the sand,” and refers to the sandy soil upon which the main community is located (SFN website, 2013). The Saik'uz First Nation (SFN) is a Dakelh nation whose main community is located on a reserve 9 km southeast of Vanderhoof called Stony Creek Indian Reserve No. 1 (Stony Creek IR No. 1). The SFN is a member of the CSTC, and has over 900 Band members, including 21 Elders living on reserve (PTP ASEP Training Society, 2012).

Many members of the current SFN are descendants of Chinlac, the site of a former Carrier village on the west bank of the Stuart River. According to oral history, a group of Chilcotin raiders from Nazko decimated the village of Chinlac in 1745. The village never recovered (PTP ASEP Training Society, 2012).

One of the Nation's most famous Elders was the late Mary John, Senior, a recipient of the Order of Canada. Bridget Moran's popular biography, *Stoney Creek Woman: the Story of Mary John* was a 1988 co-winner of the Lieutenant-Governor's Medal for Historical Writing. Also from Stony Creek, Sophie Thomas was an Elder and author well known for her knowledge of traditional medicines. As an environmental activist, she spoke at international and domestic conferences and events, sharing her knowledge of the natural environment ([www.sophiethomas.org](http://www.sophiethomas.org)).

The Stony Creek IR No. 1 honours its veterans with a memorial park to commemorate their service in both World Wars and the Korean War.

#### 14.3.3.1.1 Language

The Saik'uz people speak the Dakelh language, or Southern Carrier. The number of fluent speakers is estimated to be approximately 50, while about 30 people are estimated to understand or speak the language somewhat, and 80 speakers are actively learning the language. The SFN

website offers a series of online courses to take lessons in the Dakelh language (SFN Website, 2013).

#### **14.3.3.1.2 Governance**

The SFN has a Chief and four elected Councillors (**Table 14.3-14**), elected using the *Indian Act* electoral system. Elections were held in January of 2015, and Stanley Thomas was elected as Chief.

**Table 14.3-14: Saik'uz First Nation Officials**

<b>Title</b>	<b>Surname</b>	<b>Given Name</b>	<b>Appointment Date</b>	<b>Expiry Date</b>
Chief	Thomas	Stanley	01/27/2015	01/26/2017
Councillor	Alexis	Benjie	01/27/2015	01/26/2017
Councillor	George	Albert	01/27/2015	01/26/2017
Councillor	McIntosh	Cora	01/27/2015	01/26/2017
Councillor	John	Ernie	01/27/2015	01/26/2017

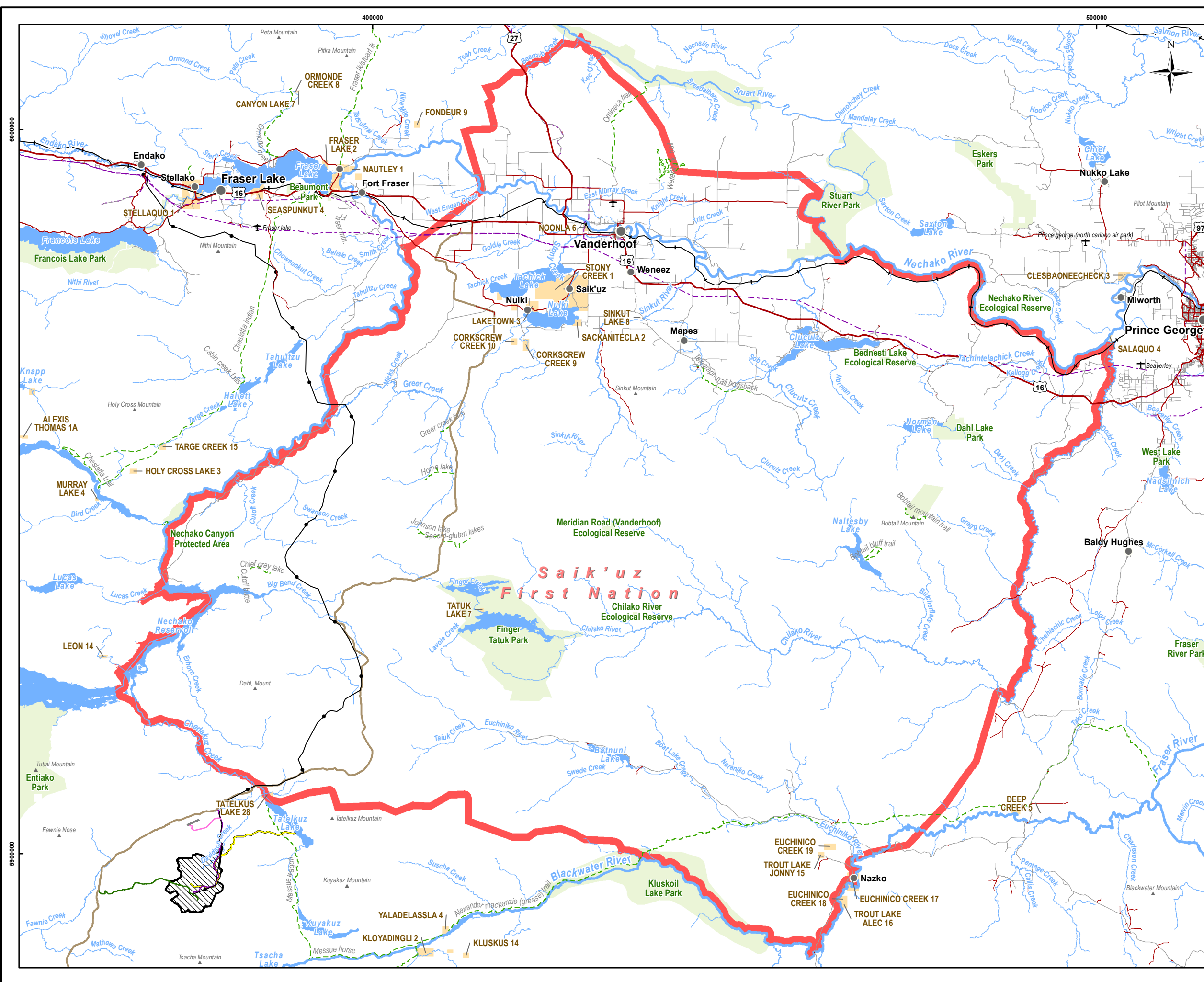
**Source:** AANDC, 2014.

#### **14.3.3.1.3 Reserves**

The main reserve where most of the population resides is Stony Creek IR No. 1. Laketown IR No. 3 is another inhabited reserve (**Table 14.3-15**).

#### **14.3.3.1.4 Traditional Territory**

SFN's Traditional Territory encompasses over 982,000 hectares as illustrated on **Figure 14.3-3**. The asserted Traditional Territory extends from the Kenney Dam in the west, past Bednesti Lake in the east, to the community of Vanderhoof in the north and south to the Blackwater River.



**Legend**

- Populated Place
- ▲ Mountain Peak
- ✈ Airport/Airfield
- 16 Highway
- Arterial/Collector
- Resource/Recreation
- Local/Street
- Other
- Kluskus / Kluskus-Ootsa FSR
- - - Recreation Trail
- ✈ Railway
- - - Transmission Line
- Stream
- Waterbody
- Park or Protected Area
- Indian Reserve

**Project Components**

- Proposed Transmission Line
- Exploration Road
- Proposed Mine Access Road
- Proposed Fresh Water Pipeline
- Airstrip Access Road
- Airstrip Extent
- Mine Site

**Traditional Territory**

- Saik'uz First Nation



Scale: 1:500,000  
 0 5 10 20  
 Kilometers

Reference  
 Context layers:  
 BC Government GeoBC Data Distribution  
 Traditional Territory:  
 Carrier Sekani Tribal Council - <http://www.carriersekani.ca/>

CLIENT: <b>newgold™</b>			
PROJECT: Blackwater Gold Project			
TITLE: <b>Saik'uz First Nation Traditional Territory</b>			
DATE: September, 2014	ANALYST: WR	QA/QC: JB	Figure 14.3-3
GIS FILE: 15-100-033_FNTerritories_DDP			
JOB NO: VE52420			
COORDINATE SYSTEM: NAD 1983 UTM Zone 10N			



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### 14.3.3.1.5 Population and Demographics

The registered population is scattered on the reserves identified above, as well as off reserve primarily in Vanderhoof, Prince George, and Vancouver. As of January 2013, the registered population for the SFN was 936 people. As indicated in **Table 14.3-16**, the majority of members live off reserve (499), with 431 people estimated to be living on reserve.

**Table 14.3-15: Saik'uz First Nation Reserves**

No.	Name	Location	Hectares
07532	Clustalach 5	Coast District Range 4, in section 11, Twp 4, on the southwest shore of Tachick Lake	41.7
07537	Corkscrew Creek 10	Coast District Range 4, northeast quarter of section 24, Twp 5, west of Corkscrew Creek, 4.8 km southwest of the creek mouth on the south side of Nulki Lake	64.8
07536	Corkscrew Creek 9	Coast District Range 4, east half of section 19, Twp 4, 6.4 km west of the west end of Tachick Lake	129.5
07530	Laketown 3	Coast District Range 4, Twp 3, on the south shore near the west end of Nulki Lake	218.5
07533	Noonla 6	Coast District Range 4, in section 7, Twp 12, on the right bank of the Nechako River, 4.8 km west of Vanderhoof C.N. Station	40.2
07531	Old Country Meadow 4	Coast District Range 4, in section 1, Twp 4, between Tachick and Nulki Lakes	64.7
07529	Sackanitecla 2	Coast District Range 4, in sections 35 and 36, Twp 6, on the eastern shore of Nulki Lake	80.9
07535	Sinkut Lake 8	Coast District Range 4, Block A, in section 35, Twp 7 on the north shore of Sinkut Lake	2.0
07528	Stony Creek 1	On Stony Creek, approximately 9 km from Vanderhoof. The most populated reserve	2,578.0
07534	Tatuk Lake 7	Coast District Range 4, Lot 2740, on Finger Creek, between Finger and Tatuk Lakes	15.4

Source: AANDC, 2012.

**Table 14.3-16: Saik'uz First Nation Registered Population as of January 2013**

Residency	No. of People
Registered population on own reserve	431
Registered population on other reserves	5
Registered population on other band Crown land	1
Registered population off reserve	499
<b>Total</b>	<b>936</b>

Source: AANDC, 2012.

During face-to-face interviews in January 2013, SFN Chief and Council representatives noted that on-reserve populations fluctuate in winter and summer months. Out-migration typically occurs

because members find employment opportunities in other locations (Interviews with Saik'uz First Nation Chief and Council representatives, 2013). During interviews, SFN representatives noted that about 100 residents of Stony Creek IR No. 1 are not members of the SFN. Representatives also noted that the SFN has a large youth population, with approximately 60% to 70% noted to be under the age of 30 years old.

### 14.3.3.2 Community Well-Being

#### 14.3.3.2.1 Family Structure

As indicated in **Table 14.3-17**, approximately 40% of the population living on reserve is married.

##### 14.3.3.2.1.1 Health and Other Social Services

The SFN website notes that a Saik'uz First Nation Health Centre is operated on the reserve, and provides access to a Community Health Representative, health and wellness programming, health nurse, and family worker (SFN website, 2013). A daycare is operated on the Stony Creek IR No. 1. The SFN operates a Social Development Department delivering programs related to income assistance, child and family services, and family violence prevention.

**Table 14.3-17: Saik'uz First Nation Family Structure Marital Status Statistics, 2001 and 2006 Censuses**

Marital Status	2006			2001		
	Male	Female	Total	Male	Female	Total
Total population 15 years and over	170	160	330	165	130	300
Married (including common-law)	65	65	135	65	65	125
Separated	0	0	10	10	0	10
Divorced	10	0	10	0	10	10
Widowed	0	10	15	10	10	15
Never married	95	75	170	90	45	140

**Source:** AANDC, 2012.

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

##### 14.3.3.2.1.2 Recreation

During face-to-face interviews in January 2013, SFN Chief and Council representatives noted that the Stony Creek reserve has a Potlatch House, campground, Elders' Place, and Youth Lodge are available on Stony Creek IR No. 1. No other information was available at the time of writing.

##### 14.3.3.2.1.3 Police and Fire Services

In May 2013, one-on-one interviews were conducted with the RCMP located in Vanderhoof, to obtain information on crime, policing, and safety for the on-reserve Saik'uz population. Currently,

the Vanderhoof RCMP has one First Nation Liaison Officer who provides services to Stony Creek IR No. 1. The RCMP offers two programs on reserve that are geared towards Saik'uz youth, including a "Homework Club." Future programs being considered include a restorative justice program that may be offered for Saik'uz members.

The relationship between the Saik'uz Chief and Council and the Vanderhoof RCMP is becoming more collaborative. The RCMP representative noted that the Council tends to be quite proactive about trying to curb criminal activity, and are willing to work closely with the RCMP (Interview with Vanderhoof RCMP, 2013).

At the time of the interview, the RCMP representative noted that Stony Creek IR No. 1 reserve is experiencing increased on-reserve drug activity. The activity includes drug use as well as the sale of narcotics by some residents of Stony Creek (Interview with Vanderhoof RCMP, 2013).

Prevalent drugs being used and sold include cocaine and crack cocaine. The representative noted that some of the drug activity on reserve might have ties to larger gang networks in northern BC, such as the Hell's Angels (a motorcycle club thought to be involved in organized criminal activity).

The current call volume (number of calls made to the RCMP from the Stony Creek Reserve) indicates a need for an additional liaison officer in the future.

In addition to drug-related activity, there has also been violent incidents on reserve including violent assaults at the Stony Creek IR No. 1 (Interview with Vanderhoof RCMP, 2013).

Based on discussions with the RCMP and the Omineca Safe House, there also appears to have been a recent increase in the number of sexual assaults occurring in the area.

### **14.3.3.3 Community Infrastructure and Housing**

During face-to-face interviews in January 2013, SFN Chief and Council representatives noted that a new water tower was constructed in 1991 and it is more sophisticated than what was previously on reserve. Representatives also noted that Stony Creek IR No. 1 did not have running water until after 1970. Prior to that, members relied on wells. Sewage systems were constructed after 1980 (Interviews with Saik'uz First Nation Chief and Council representatives, 2013).

#### **14.3.3.3.1 Stony Creek Housing**

Census data on housing for the SFN reserves are presented in **Table 14.3-18**. As indicated, there were approximately 145 dwellings located on the reserves, 80 of which were noted to require major repairs.

**Table 14.3-18: Saik'uz First Nation Household and Dwelling Characteristics, 2001 and 2006 Censuses**

	2001	2006
<b>Household Type</b>		
Total, all private households	150	145
One family households	90	90
Couple family households	60	55
Female lone parent households	25	25
Male lone parent households	10	10
Multi-family households	0	10
Non-family households	55	50
<b>Selected Occupied Private Dwelling Characteristics</b>		
Total number of dwellings	150	145
Dwellings constructed more than 10 years ago	95	125
Dwellings constructed within the past 10 years	60	20
Dwellings requiring minor repairs only	45	35
Dwellings requiring major repairs	85	80

**Source:** AANDC, 2012.

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

During face-to-face interviews in January 2013, SFN Chief and Council representatives noted that housing is a major issue (Interviews with Saik'uz First Nation Chief and Council representatives, 2013). Consistent with the estimates above, representatives assessed current housing stock to be 150 on reserve, although some of those houses have been condemned. The majority of the housing was built from 1985 to 1990. SFN recently built four houses, the first built on the Stony Creek reserve in 16 years.

#### 14.3.3.4 Land Use Setting and Planning

During face-to-face interviews, SFN Chief and Council representatives noted a number of initiatives were undertaken to support land use planning within their territory. This includes recent development of a Community Strategic Plan and Traditional Land Use Study, both of which were unavailable for review at the time of writing. The SFN is currently developing an economic development strategy and a land use plan (Interviews with Saik'uz First Nation Chief and Council representatives, 2013).

The CSTC represents the SFN and seven other First Nations in the treaty process. The CSTC entered the treaty process in January 1994. In 1997, the organization reached Stage 4 of the six-stage process, negotiation of an Agreement in Principle.



#### **14.3.3.5 Traditional Land Use and Traditional Knowledge**

During face-to-face interviews, SFN Chief and Council representatives emphasized the importance of traditional land use and subsistence living for SFN members residing in the area. Members participate in hunting, fishing, and gathering (Interviews with Saik'uz First Nation Chief and Council representatives, 2013). Representatives noted that, for many people, participating in the traditional economy is necessary to their ability to sustain themselves.

According to SFN Chief and Council representatives, moose, deer, bear, and elk are the species most typically hunted by members (Interviews with Saik'uz First Nation Chief and Council representatives, 2013). An SFN *keyoh* holder, noted during an interview, that there is superior moose hunting close to the Stony Creek reserve, although she noted too much hunting pressure from external (non-Aboriginal) hunters is negatively affecting the moose population (Interview with SFN *keyoh* holder, 2013). Secondary sources suggest that Saik'uz people also harvest bears in areas such as the area surrounding the Nechako River (Carrier Sekani Tribal Council, 2006).

During interviews with SFN Chief and Council representatives, it was noted that members fish throughout the region. Members appear to have an intimate understanding of different fish species and where they can be found. This knowledge is used when deciding what, when, and where to fish. Although salmon fishing has slowed down quite a bit due to poor salmon returns, it was communicated that sockeye salmon are a species of importance to the SFN (Interviews with Saik'uz First Nation Chief and Council representatives, 2013). The Nechako River is a popular spot to catch spring and other types of salmon, while Kokanee are fished in a variety of lakes. Some ice fishing occurs during winter.

Secondary sources highlight fishing activity occurring in a number of areas in Saik'uz Traditional Territory including spring, sockeye and pink salmon fishing on the south side of the Nechako River as well as additional fishing at Ormond Lake and Oona Lake, Fraser Lake, and the Nautley River (Carrier Sekani Tribal Council, 2006).

According to an Aboriginal Interests and Use Study developed by the Carrier Sekani Tribal Council on the proposed Enbridge Gateway Pipeline, plant gathering for social, cultural, food and medicinal purposes are practices today (Carrier Sekani Tribal Council, 2006). A significant source of information for the document relies on the traditional knowledge of Sophie Thomas, a Saik'uz Elder and healer (Young & Hawley, 2004). Sophie Thomas' book (Plants and Medicines of Sophie Thomas) highlights a variety of plants harvested including plants consumed for nutritional value such as the Jack Pine/Lodgepole Pine, Wild Rose, and Black Tree Lichen (Young & Hawley, 2004).

It also describes Labrador tea which is taken for medicinal purposes and is called Yunk'unulh'a (in the Saik'uz dialect of the word in Carrier). It is harvested from an evergreen shrub and can be found in peatlands and coniferous woods that are moist. The leaves of Labrador tea are dried and boiled to make a tea, which is used to "clean out the system" (Young & Hawley, 2004).

Similarly, *Indian ice cream* is also consumed to “clean out the system” and for other uses such as healing cancer. It is made from the berries and stems of soapberries (Nuwus chun in the Saik’uz dialect), and can be found growing in shrubs in dry to moist open woods and thickets. It is prepared by whipping the berries with sugar to make a pink foam (e.g. Indian ice cream) which is consumed. The stems are boiled and used to make tea, which is taken to help heal cancer.

#### **14.3.3.5.1 Trapline TR0711T007 and Keyoh**

Interviews were conducted with one of the traditional owners of the Keyoh associated with Trapline TR0711T007 in May 2013. The proposed transmission line will traverse this *keyoh*. The following section describes traditional land use activities within the *keyoh* and is based on primary data collection activities.

One family has used this plot of land for generations. The land holds special value for its owners who refer to the *keyoh* as a “bank book” or a “store” (Interview with SFN *keyoh* holder, 2013). The *keyoh* described in this section is approximately 77 km<sup>2</sup> in size, and is located outside of Vanderhoof, near Big Ben Meadow and the Kenney Dam.

The *keyoh* has been passed on through a number of generations. One of the purposes of the owners’ lives is to continue to act as stewards of the plot of land. There is a responsibility to take care of the *keyoh* and to replace what is taken away (Interview with SFN *keyoh* holder, 2013).

The *keyoh* holder notes the security and connection with nature she feels while in her *keyoh*. Walking along the trails in the *keyoh*, the holder said it reminded her that she was walking in the footsteps of her parents, her grandparents, and her ancestors. This provides one with a connection to both culture and history (Interview with SFN *keyoh* holder, 2013).

#### **14.3.3.5.2 Ceremonies**

*Keyoh* holders conduct a number of spiritual and cultural ceremonies in their *keyoh*. This includes smudging (in this case burning spruce or pine) one’s body to remove negative energies before harvesting in the *keyoh*. In addition, deep holes are dug in the land to use as solitary prayer places or spaces to take traditional medicines (Interview with SFN *keyoh* holder, 2013). Sometimes the spaces become areas to “sweat,” using lava rocks to heat the space. Sweat ceremonies are purification ceremonies that have been used for hundreds of years in Aboriginal cultures. The conditions involve heated spaces that are representative of the womb. The ceremonies provide *keyoh* holders with balance and a sense of security and safety.

#### **14.3.3.5.3 Harvesting**

Harvesting practices in the *keyoh* include berry picking. The most common berries gathered are huckleberries, soapberries, bear berries, strawberries, raspberries, and blueberries. Plankton grows in the wet areas of the *keyoh*, as well as wild onions and wild celery, which are eaten (Interview with SFN *keyoh* holder, 2013).

There are fish in the *keyoh* lakes. Trout is the major species, and there are other types that are also consumed.

Trapping also takes place in the *keyoh*, with typical animals trapped including marten, squirrel, lynx, black bear, muskrat, rabbit, fisher, wolf, coyote, and weasel. It was noted that rabbit and weasel fur are used to make rugs.

Animals harvested in the *keyoh* include moose, deer, and squirrel. Saddle blankets are made from moose hair. During the interview, it was noted that her family may harvest black bears, although they do not typically hunt grizzly bears. Grouse are also harvested in the *keyoh*.

During interviews with the *keyoh* holder, plant gathering was noted to be important. Plants harvested include huckleberries, soapberries, strawberries, and medicinal plants such as elderberry. Indian tea is typically harvested in marshy areas, and Labrador tea is also consumed. The *keyoh* holder noted that she uses Labrador tea to thin the blood and reduce high blood pressure (Interview with SFN *keyoh* holder, 2013).

Spruce, pine, and alder are harvested. However, these trees must be harvested from areas that are untouched, and a smudge ceremony must be held before harvest. Smudge ceremonies are used to cleanse areas of physical or spiritual negative energy, and typically involve the burning of certain herbs. The smoke is rubbed or brushed over the body and/or area to be cleansed.

The *keyoh* holder also gathers willow, balsam, spruce, pine, pitch, elderberry, kinnikinnick, juniper, and spruce roots (used to make baskets and to tan hides). Saskatoon bush is harvested and can be used to make baby baskets. Black moss is used to make bannock. Poplar bark is gathered too, and its ashes are used to tan hides.

Other medicines gathered in the *keyoh* include strawberry runners, which treat fevers, and soapberry bushes, used to make Labrador tea.

### **14.3.3.6 Economy**

#### **14.3.3.6.1 Economic Setting**

During discussion with SFN Chief and Council representatives, it was noted that there is increasing natural resource activity in Saik'uz traditional territory, including three proposed pipelines, five proposed mines, and three proposed energy projects (Interviews with Saik'uz First Nation Chief and Council representatives, 2013). Forestry-related activity is also conducted.

The SFN owns Tin Toh Forestry Products, a logging company. The SFN previously owned the Bednesti Resort but recently sold it. Other economic activities include arts and crafts, the general store, seasonal firefighting, seasonal trap manufacturing, and construction.

#### **14.3.3.6.2 Stony Creek Employment and Labour Force**

Employment opportunities are limited for SFN members living in the area. As indicated in **Table 14.3-19**, the unemployment rate was about 46% in 2006. Members were most commonly employed in agriculture, manufacturing, and health/education industries.

As of 2006, the median household income for the on-reserve population was estimated at \$16,864, up from \$12,088 in 2001 (AANDC, 2012).

Representatives noted that employment equity in the area is poor, particularly in the nearest community of Vanderhoof. Employers of Saik'uz people include the Band-owned Tin Toh Forestry Products, which employs approximately 12 members, and the Band Office, which employs about 20 to 30 members. Representatives noted that Tim Horton's and Extra Foods are two retail chains employing some SFN members (interviews with Saik'uz First Nation Chief and Council representatives, 2013).

Canfor's Plateau Mill also employs some SFN members. The SFN has an agreement with the Plateau Mill for employment opportunities, and representatives estimated the number of Saik'uz people employed there at 17.

**Table 14.3-19: Saik'uz First Nation Labour Force Characteristics, 2001 and 2006 Censuses**

	2001			2006		
	Male	Female	Total	Male	Female	Total
<b>Labour Force Indicators</b>						
Participation rate	60.6%	55.6%	58.3%	52.9%	50.0%	53.8%
Employment rate	36.4%	44.4%	38.3%	29.4%	28.1%	29.2%
Unemployment rate	45.0%	20.0%	34.3%	50.0%	43.8%	45.7%
<b>Industry</b>						
Total industry	165	135	300	170	160	330
Agriculture, resource-based	20	0	25	20	0	25
Manufacturing, construction	30	0	35	25	0	25
<b>Wholesale, Retail</b>						
Finance, real estate	0	0	0	0	0	0
Health, education	10	30	30	0	15	15
Business services	0	10	0	0	0	0
Other services	40	30	65	25	45	70
<b>Occupation</b>						
Population 15 years and over	165	135	300	170	160	330
Management	20	30	40	0	15	15
Natural sciences, health	0	0	10	0	0	0
Social sciences, government	0	20	20	-	-	-
Sales and service	15	30	45	10	30	40
Trades and related	25	0	25	25	0	25
Primary industry	25	10	35	25	0	25
Other Occupations	10	0	15	20	0	20

**Source:** AANDC, 2012.

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

### 14.3.3.6.3 Skills and Training

The SFN has been involved in providing some training for trades and general labour. These skills will likely be transferable to the mining industry. Training is also provided at Northwest Community College in such areas as security, heavy-duty equipment operation, and pipefitting. **Table 14.3-20** summarizes educational characteristics for SFN members living on reserve. As indicated, 45 members had trades training in 2006.

SFN students attend high school in Vanderhoof, while some students attend Saik'uz Elementary on Stony Creek IR No. 1, which provides education for students from kindergarten to Grade 7.

**Table 14.3-20: Saik'uz First Nation Education Characteristics, Highest Degree, or Certificate**

	Male	Female	Total
Population 15 years and over	170	160	330
No degree, certificate, or diploma	115	100	215
High school diploma or equivalent only	35	30	65
Trades/apprenticeship or other non-university certificate	20	30	45
University certificate below bachelor level	10	0	0
University degree (bachelor level or higher)	0	0	0

**Source:** AANDC.

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

### 14.3.4 Stellat'en First Nation

#### 14.3.4.1 Overview

The main Stellat'en First Nation (StFN) community of Stellako is located 160 km west of Prince George. The fertile land between Fraser Lake and Vanderhoof is the basin of a glacial lake. In addition, the nearby Stellaquo River is a renowned trout fishing location.

More than half of the population of 400 *Stellat'en*, which means "people of Stella," live in Stellako, located on the western shore of *Nadleh Bun* (Fraser Lake). Archaeological evidence suggests that the Stellat'en people have lived in this territory for at least 10,000 years (PTP ASEP Training Society, 2010).

Stellat'en members still practise their culture in a meaningful way, and follow a matrilineal structure, wherein the mother's clan designation is passed on to her children, carrying the clan system forward. There are four clans that make up the hereditary government of the Stellaquo community: Bear, Beaver, Frog, and Caribou. Each clan has a spokesperson that speaks on their behalf (PTP ASEP Training Society, 2010). Though structural forms of clan identity are still evident in Stellaquo, they lack the authority they used to possess (Lee-Johnson, 2008).

The Band Office of the StFN is located west of Fraser Lake, approximately 175 km west of Prince George (StFN website, 2009).

#### 14.3.4.1.1 Language

The StFN speaks *Stellaquo*, a dialect of the Dakelh language, part of the Athapaskan language group (StFN website, 2009).

It is estimated that, in the Stellat'en communities, there are 18 fluent speakers, 16 speakers that understand or speak the language somewhat, and 88 speakers that are learning the language (First People's Language Map of British Columbia, n.d.).

#### 14.3.4.1.2 Stellat'en Governance

The StFN uses a custom electoral system, and not the *Indian Act* election system. **Table 14.3-21** presents elected officials for this First Nation, including Archie Patrick as elected Chief since July 2013 and the councillors since August 2014.

**Table 14.3-21: Stellat'en First Nation Governance**

Title	Surname	Given Name	Appointment Date	Expiry Date
Chief	Patrick	Archie	07/26/2013	07/25/2015
Councillor	Luggi	Ken	08/02/2014	08/01/2016
Councillor	Reynolds	Tannis	08/02/2014	08/01/2016

Source: AANDC, 2014.

#### 14.3.4.1.3 Reserves

The StFN occupies two reserves totalling 3.2 km<sup>2</sup> (**Table 14.3-22**).

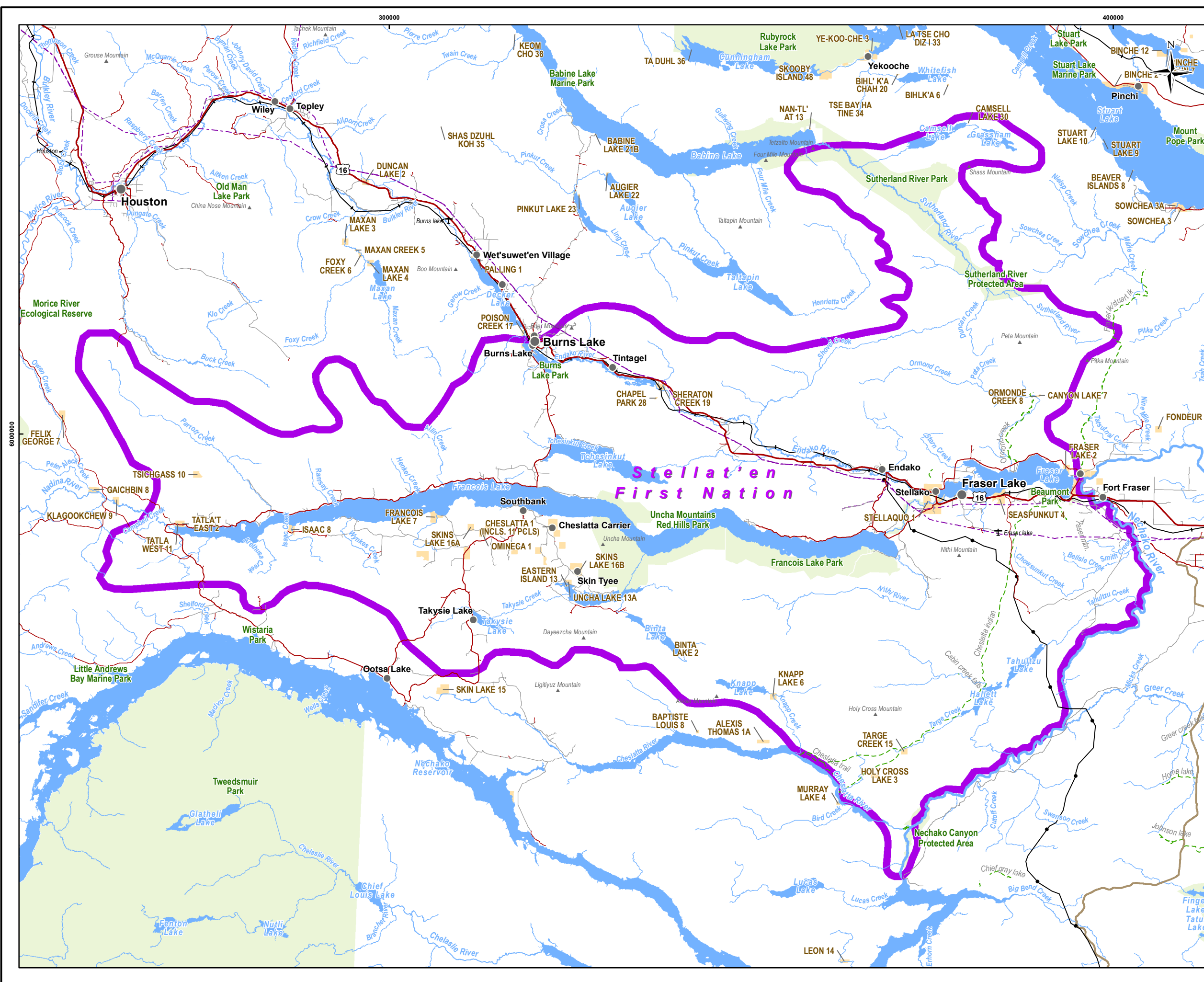
**Table 14.3-22: Stellat'en First Nation Reserves/Settlements/Villages**

No.	Name	Location	Hectares
07526	Binta Lake 2	Coast District Range 4, Lot 2699, on the north shore at the east end of Binta Lake	3.80
07527	Stellaquo (Stella) 1	At the mouth of the Stellaquo River	830.50
<b>Total Hectares</b>			<b>834.30</b>

Source: AANDC, 2012.

#### 14.3.4.1.4 Traditional Territory

StFN's Traditional Territory encompasses over 696,000 hectares. As illustrated in **Figure 14.3-4**, the asserted Traditional Territory extends from the Sutherland River Park in the north, to Parrott Lakes in the west, the Cheslatta River in the south and east to the community of Fort Fraser.



**Legend**

- Populated Place
- ▲ Mountain Peak
- ✈ Airport/Airfield
- 16 Highway
- Arterial/Collector
- Resource/Recreation
- Local/Street
- Other
- Kluskus / Kluskus-Ootsa FSR
- Recreation Trail
- Railway
- Transmission Line
- Stream
- Waterbody
- Park or Protected Area
- Indian Reserve

**Project Components**

- Proposed Transmission Line
- Exploration Road
- Proposed Mine Access Road
- Proposed Fresh Water Pipeline
- Airstrip Access Road
- Airstrip Extent
- Mine Site

**Traditional Territory**

- Stellat'en First Nation



Scale: 1:500,000  
 0 5 10 20  
 Kilometers


Reference  
 Context layers:  
 BC Government GeoBC Data Distribution  
 Traditional Territory:  
 Carrier Sekani Tribal Council - <http://www.carriersekani.ca/>

CLIENT:  
**newgold™**

PROJECT:  
 Blackwater Gold Project

TITLE:  
**Stellat'en First Nation  
 Traditional Territory**

DATE: September, 2014	ANALYST: WR	QA/QC: JB	Figure 14.3-4
GIS FILE: 15-100-033_FNTerritories_DDP			
JOB No: VE52420			
COORDINATE SYSTEM: NAD 1983 UTM Zone 10N			



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 Last updated by: wiliem.van-riet



#### 14.3.4.1.5 Population and Demographics

The registered population is located on the two reserves as well as off reserve primarily in Prince George or Vancouver. As of March 2013, the registered population for the StFN was 502 people. The majority of members live off reserve (283), with 204 people living on reserve (**Table 14.3-23**).

**Table 14.3-23: Stlat'en First Nation Registered Population and Demographics**

Residency	No. of People
Registered population on own reserve	204
Registered population on other reserves	15
Registered population off reserve	288
<b>Total</b>	<b>507</b>

**Source:** AANDC, 2012

#### 14.3.4.2 Community Well-Being

##### 14.3.4.2.1 Family Structure

The four clans of the StFN (Frog, Caribou, Beaver, and Bear) form the basis of family kinship, with territorial lands controlled by clan leaders. Each clan has a Hereditary Chief that controls the traditional territory and ensures the availability and management of various land-based livelihoods (Lee-Johnson, 2008).

The 2006 Census indicates that the population of those living on reserve is fairly evenly split between those who have never married and those currently married (**Table 14.3-24**). As of 2006, for those living on reserve, males were more likely than females to have never married.

**Table 14.3-24: Stlat'en First Nation Family Structure Marital Status Statistics, 2001 and 2006 Censuses**

	2001			2006		
	Male	Female	Total	Male	Female	Total
Total population 15 years and over	55	55	110	70	70	135
Married (including common-law)	35	30	60	35	30	65
Separated	0	0	10	10	0	0
Divorced	0	0	0	10	0	0
Widowed	0	0	10	0	10	10
Never married	25	15	40	35	20	60

**Source:** AANDC, 2012.

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

#### **14.3.4.2.2 Health and Other Social Services**

Community services include the operation of a Community Health Department that employs one full-time community health representative. The department has a number of health initiatives, including:

- Communicable diseases: immunization programs, flu clinics, TB screening, STI and HIV pre- and post-test counselling, and education;
- Maternal child health projects: pre- and post-natal care and education, newborn education, baby wellness clinics, breastfeeding workshops, Canada prenatal nutrition program, providing monthly food vouchers to promote healthy eating, grocery store tours, and cooking classes;
- Infant and preschool health projects: developmental screening for children from birth to 5 years old, early childhood education (parenting classes, nutrition, safety, oral hygiene/teeth varnishes);
- School health projects: kindergarten hearing and vision screening, immunization, safety, sexual health, alcohol and drugs, smoking cessation, exercise, self-esteem and personal development programs; and
- Adult/Elder-related health projects: chronic disease education, wellness clinics, and nutrition classes.

According to the StFN, planned future health-related projects include community kitchens, mother and baby yoga classes, arthritis exercise classes, diabetes group sessions, and a walking club (StFN website, 2009).

The StFN has an Education Department, offering educational support to students living on reserve attending local public schools, and there is a Head Start Program offered on reserve (StFN website, 2009).

##### *14.3.4.2.2.1 Recreation*

The Stellaquo River provides opportunities for recreational fishing. Other events include Salmon Fest, kayak lessons, potlatches, and other celebrations.

##### *14.3.4.2.2.2 Police and Fire Services*

The Fort Fraser RCMP Detachment jurisdiction includes the main reserves of the NWFN and StFN, and provides enforcement and victim services. Refer to **Section 14.3.3.2** for more detail on these services.

### 14.3.4.3 Community Infrastructure and Housing

The StFN has a number of community facilities on reserve. These include an administration building, health centre, band hall, daycare centre, and a band-owned store.

#### 14.3.4.3.1 Housing

**Table 14.3-25** presents a summary of household and dwelling characteristics for the on-reserve Stellaquo population based on 2001 and 2006 Census data. As indicated, the total number of dwellings was 55 in 2001 and 60 in 2006 (AANDC, 2012). Half of the dwellings were noted to be in need of major repair.

**Table 14.3-25: Stellat'en First Nation Household and Dwelling Characteristics, 2001 and 2006 Censuses**

	2001	2006
<b>Household Type</b>		
Total, all private households	55	60
One family households	35	45
Couple family households	30	30
Female lone parent households	10	10
Male lone parent households	0	0
Multi-family households	0	10
Non-family households	15	10
<b>Selected Occupied Private Dwelling Characteristics</b>		
Total number of dwellings	55	60
Dwellings constructed more than 10 years ago	25	40
Dwellings constructed within the past 10 years	20	15
Dwellings requiring minor repairs only	15	10
Dwellings requiring major repairs	15	30

**Source:** AANDC, 2012.

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

### 14.3.4.4 Land Use Setting and Planning

The StFN is currently in treaty negotiations through the CSTC, of which they are a member. They are in Stage 4 of the six-stage process with the BC Treaty Commission (StFN website, 2009).

Forestry is also an important land use activity in this area. The StFN signed a Forest Consultation and Revenue Sharing Agreement with the Province of British Columbia in 2005. The purposes of the agreement are to increase the participation of the StFN in the forestry sector, and to provide economic opportunities to the StFN by granting forest licenses (Ministry of Aboriginal Relations and Reconciliation, 2012).

However, the Stelat'en have indicated that current forest tenure administrative systems have set up economic structures and policies that put them and other First Nations communities at an economic disadvantage. Instead of opening up opportunities, the current arrangements have created barriers that impede the Nations' economic development (Lee-Johnson, 2008).

#### **14.3.4.5 Traditional Land Use and Traditional Knowledge**

Traditionally, the economic mainstay in this area was fish, especially the several varieties of salmon, which were smoked and stored over winter in large numbers. Hunting and trapping of deer, caribou, moose, elk, black bear, beaver, and rabbit provided meat, fur for clothing, and bones for tools (StFN website, 2009).

Although many Stelat'en people now have jobs and otherwise participate in the non-traditional economy, fish, game, and berries still constitute a major portion of their diet.

The Proponent provided funding to StFN for the completion of a Land and Resource Use Study (LRUS) and the results of this study (i.e., Triton 2014) are included below.

##### *14.1.2.1.1.1 Hunting*

StFN members hunt throughout their traditional territory and hunting trips are used to both "optimally and opportunistically" harvest species (e.g., grouse or rabbit may be harvested on a moose hunting trip (Triton (2014:46))). There are many species currently targeted by the StFN hunters; some of the most important include moose, deer, and black bear (Triton 2014). Despite arriving relatively recently to the area, "moose is predominant and is the most sought after animal" (Triton 2014:46). Additionally, various species of birds – used for both subsistence and ceremonial purposes – are culturally valued and sought (Triton 2014). Interview respondents noted that hunting has been adversely affected by forestry practices and other activities, such as the development of roads (Triton 2014). Some respondents were concerned that pipelines may negatively affect prime areas by destroying habitat or facilitating access (Triton 2014).

The StFN LRUS (Proponent Version) does not identify specific hunting locations.

##### *14.1.2.1.1.2 Trapping*

Interviews conducted with the registered holder of trapline TR0712T039 indicate that some Stelat'en members continue to trap. Economic benefits from trapping are low, but representatives noted that it provides opportunities to engage in traditional and cultural activities (Registered holders of trapline TR0712T039 pers. comm.). It is not known if any registered traplines align with the traditional Stelat'en trapping areas (Triton 2014).

Beaver and muskrat were trapped in the marshy areas surrounding an area called "Abuntl'at" (no other information was provided about the location). These species were used for both food and fur. Additionally, wolverine is an important fur-bearing species (Triton 2014).

The StFN LRUS (Proponent Version) does not identify specific trapping locations.

### *Fishing*

Fishing remains important to the StFN. In fact, Triton (2014:47) noted “there were slightly more references to fishing than to hunting” during interviews. Fishing and fish processing are important subsistence activities, but also constitute important social practices as they are often associated with social gatherings and interactions (Triton 2014). The importance of fishing and wealth of aquatic resources in the area make preservation of water quality a concern for the StFN (Triton 2014).

StFN members use a variety of fishing practices (e.g., hook and line fishing, netting, traps, barricades). They harvest many different species. Salmon, char, whitefish and trout – with salmon being the most important – were most referenced during interviews in relation to subsistence fisheries. However, other species (e.g., suckers and minnows) are also harvested and used (e.g., for bait or food for domestic animals). StFN communities use rivers (e.g., the Endako and the Stellako Rivers) and lakes (e.g., Fraser and Francois Lakes) as important habitat to support their fishing practices (Triton 2014).

### *Plant Gathering*

Plants are an important cultural resource for the StFN and are used for both food and medicine (Triton 204). There are many important species of berries (e.g., soapberries, huckleberries, blueberries, raspberries, thimbleberries, blackberries, currants, gooseberries, saskatoon berries, and cranberries), bulbs and stems (e.g., various species of lily, water plantain, bulrush, cattail, and spring-beauty), and, historically, edible tree lichens (Triton 2014). These species provide many different nutrients to the StFN diet. Triton (2014:39) note “there are many areas of contemporary and intense use that lie within the proposed transmission line due to the proximity of the alignment to the Stellaquo reserve and the habitat quality it crosses.”

### *Other Cultural and Traditional Uses of the Land*

There are a number of sacred areas in the StFN traditional territory listed on their website, these include the following.

- Grandfather’s Trails (*Atsiyan Buhati*): these trails are networks around the Carrier (*Dakelh*) land that connect to the Grease Trails where the Carrier would meet coastal Aboriginal groups to trade for oolichan and coastal goods. Stellat’en people camped in places along the trails that were suitable for catching salmon, char, and whitefish. Portions of these trails are believed to be in the LSA in the northernmost section of the transmission line corridor.
- Women’s Song Place (*Tse Koo Shun K’ut*): this is a sacred site for women to use when attaining their spiritual powers. These sites are treated with great respect by Stellat’en people, and were used by Stellat’en ancestors to acquire spiritual powers for the betterment of the Stellat’en people and their environment.

- Red Rock (*Tselkin K'ut*): near *Tse Koo Shun K'ut* is this extinct volcano, complete with a lava cone. This is where Stellat'en men go to attain their spiritual powers to become shaman or dreamers.
- Binta Lake: a part of the network of lakes and rivers Stellat'en people used to hunt and fish on their traditional territory (StFN website, 2009).

#### 14.3.4.6 Economy

##### 14.3.4.6.1 Economic Setting

The majority of this First Nation's economic development activities are forestry-related. These include operating a woodlot and a sawmill, and a contract silviculture business with some industry contracts (e.g., Canfor and West Fraser). Revenues are also generated by the Slenyah Gas Bar and Convenience Store (Lee-Johnson, 2008).

##### 14.3.4.6.2 Employment and Labour Force

The unemployment rate was about 14% in 2006, comparatively lower than for other area First Nations communities (the unemployment rate for the Saik'uz is 45.6%). However, youth unemployment is noted to be high, and is a concern to the community (Lee-Johnson, 2008). Stellat'en members were most commonly employed in agriculture, manufacturing, health/education, and other service industries. The median income in 2001 was \$31,616.

**Table 14.3-26: Stellat'en First Nation On-Reserve Labour Force Characteristics**

	2001			2006		
	Male	Female	Total	Male	Female	Total
<b>Labour Force Indicators</b>						
Participation rate	72.7%	45.5%	50.0%	57.1%	42.9%	50.0%
Employment rate	54.5%	36.4%	45.5%	42.9%	42.9%	42.9%
Unemployment rate	25.0%	0.0%	18.2%	25.0%	0.0%	14.3%
<b>Industry</b>						
Total industry	55	50	110	70	70	135
Agriculture, resource based	0	0	10	20	10	20
Manufacturing, construction	10	0	20	20	0	20
Wholesale, retail	-	-	-	-	-	-
Finance, real estate	0	0	0	0	0	0
Health, education	0	0	0	0	10	10
Business services	0	0	0	0	0	0
Other services	15	10	25	10	20	30
<b>Occupation</b>						
Population 15 years and over	55	50	110	70	70	135
Management	10	20	10	0	10	10
Natural sciences, health	10	0	0	0	10	0
Social sciences, government	-	-	-	-	-	-
Sales and service	0	10	10	10	15	20

	2001			2006		
	Male	Female	Total	Male	Female	Total
Trades and related	10	0	0	20	0	25
Primary industry	0	0	0	20	0	20
Other occupations	10	0	15	10	0	0

**Source:** AANDC, 2012

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

#### 14.3.4.6.3 Skills and Training

**Table 14.3-27** shows the education and training of Stelat'en people living on reserve. As of 2006, 20 members have a trades' apprenticeship or other non-university certificate. Approximately 10 members have a university degree.

The StFN has an employment and training department that focuses on delivering locally designed employment and training initiatives, implementing partnerships with related training organizations in the region, and promoting human resource development, employment, and training (StFN website, 2009)

**Table 14.3-27: Stelat'en First Nation Education Characteristics, Highest Degree or Certificate, 2006 Census**

	Male	Female	Total
Population 15 years and over	70	65	135
No degree, certificate, or diploma	40	40	80
High school diploma or equivalent only	15	15	30
Trades/apprenticeship or other non-university certificate	10	10	20
University certificate below bachelor level	0	0	0
University degree (bachelor level or higher)	0	0	10

**Source:** AANDC, 2012

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

### 14.3.5 Ulkatcho First Nation

#### 14.3.5.1 Overview

*Ulkatcho* is a Carrier name meaning "the people of the fat of the land" (Quesnel Museum, n.d.) What was called Anahim Lake is known today as Ulkatcho Lake, and is located 350 km west of Williams Lake.

Historically, the people of Ulkatcho lived on the shore of Gatcho Lake (Quesnel Museum, n.d.). In the 1950s, members began to move to Anahim Lake for three main reasons:

*“Once there was a church at ‘Ulkatcho. When the priest quit going from Kluskus to Gatcho Lake by horseback and started driving in, the people moved to Anahim Lake for church services. Second, there was a store run by Paul Krestenuk. When the price of fur industry went down, the store closed and the people went to Anahim Lake or Bella Coola as it was too far for the people to go for groceries; so everybody moved to the new community. Thirdly, ‘Ulkatcho had a schoolhouse but when everybody started moving it had to be closed down as children needed to go to school.” (Quesnel Museum, n.d.)*

The South Carrier and Chilcotin First Nations inhabited Anahim Lake and the Interior Plateau before European exploration. The Ulkatcho people are a subgroup of the Carrier, and are related extensively by intermarriage to both the Nuxalk of Bella Coola and Chilcotins, and share territory with the Nuxalk. Many distinctively Ulkatcho family names, such as Cahoose, Capoose, Sill, Squinas, and Stilas, are Nuxalk in origin (West Chilcotin Tourism Association, 2013).

#### **14.3.5.1.1 Language**

The Ulkatcho First Nation (UFN) speak a language often referred to as the Blackwater dialect group of the Dakelh (Carrier) language, which is a member of the Athabaskan-Eyak-Tlingit language family. Its closest linguistic relative is the Lhoosk’uz dialect of Dakelh. Many people can also speak *Tsilhqot’in*, while some Elders also speak *Nuxalk*, from trading relationships with the coastal Salishan Nuxalk community (Andrew Leach & Associates, 2008). Both the Dakelh and *Tsilhqot’in* languages belong to the Athapaskan (or Athabaskan) language group most commonly spoken in the interior of BC (First Voices, 2011).

There are an estimated 145 fluent Ulkatcho speakers of Dakelh, 136 speakers that understand or speak the Dakelh language somewhat, and 88 speakers that are learning the language. Similarly, there are approximately 145 fluent Ulkatcho speakers of *Tsilhqot’in*, 340 that understand or speak the language somewhat, and 88 that are learning the language (First Peoples' Language Map of British Columbia, n.d.).

#### **14.3.5.1.2 Governance**

Traditionally, the UFN governed their territory based on a series of territories delineated by geographic boundaries and landmarks. These territories were associated with villages (DM Cultural Services, 2013). According to Brown 2002, “These governments were real, their jurisdictions were recognized, and their territorial boundaries were enforced through alliances, diplomacy and war”. Each village area was divided into a number of trapping grounds in which villagers could hunt but not trap, fishing areas were governed by similar rules. This system of governance continued until the potlatch system came into use (DM Cultural Services, 2013).

Today, the UFN employs a custom electoral system, meaning it does not use the *Indian Act* election system.



Chief Zach Parker was elected as Chief in May 2013, as indicated in **Table 14.3-28**, which lists the elected officials for this First Nation. The Ulkatcho government offices are located in Anahim Lake (West Chilcotin Tourism Association, 2013).

**Table 14.3-28: Ulkatcho First Nation Officials**

Title	Surname	Given Name	Appointment Date	Expiry Date
Chief	Parker	Zack	05/07/2013	05/06/2015
Councillor	Cahoose	Rhonda	05/07/2013	05/06/2015
Councillor	Cahoose	Judy	05/07/2013	05/06/2015
Councillor	Holte	Gary	05/07/2013	05/06/2015
Councillor	Peeman	Corrie	05/07/2013	05/06/2015
Councillor	Sulin	Harvey	05/07/2013	05/06/2015

**Source:** UFN website, 2013 and AANDC, 2014

#### 14.3.5.1.3 Reserves

The UFN occupies 21 reserves. These reserves are detailed in **Table 14.3-29**.

**Table 14.3-29: Ulkatcho First Nation Reserves/Settlements/Villages**

No.	Name	Location	Hectares
08334	Abuntlet Lake 4	Coast District, on the east shore of Abuntlet Lake	129.5
08347	Andy Cahoose Meadow 16	Coast District Range 3, south half of Lot 396, on the Dean River, 9.6 km south of Gatcho Lake	129.5
08349	Betty Creek 18	West half of Lot 1040	129.5
08341	Blackwater Meadow 11	Coast District Range 3, Lots 351 & 353, 6.4 km northwest of Abundlet Lake	57.5
08340	Cahoose 10	Coast District Range 3, Lots 355 & 356, north shore of Abundlet Lake	198.7
08342	Cahoose 12	Coast District Range 3, Lot 1191, 8 km southeast of Gatcho Lake	64.8
08338	Cahoose 8	Coast District Range 3, Lot 394, on the Dean River, 9.6 km south of Gatcho Lake	259.0
08346	Casimiel Meadows 15a	Coast District Range 3, northwest quarter of Lot 383, on Hump Creek between the north end of Lessard Lake and the Dean River	64.8
09139	Fishtrap 19	North shore of Nimpo Lake	20.2
08344	Louis Squinas Ranch 14	Coast District Range 3, Lots 342 to 344, on the left bank of the Dean River, at the northeast end of Abuntlet Lake	356.3
08337	Salmon River Meadow 7	East half of the northeast quarter, and the southwest quarter of Lot 675	96.3
08331	Squinas 2	Coast District Range 3, Lot 401 and the east half of Lot 404, on the southeast end of Anahim Lake, at the mouth of the Dean River	400.0

## BLACKWATER GOLD PROJECT

APPLICATION FOR AN  
ENVIRONMENTAL ASSESSMENT CERTIFICATE /  
ENVIRONMENTAL IMPACT STATEMENT  
ABORIGINAL BASELINE INFORMATION



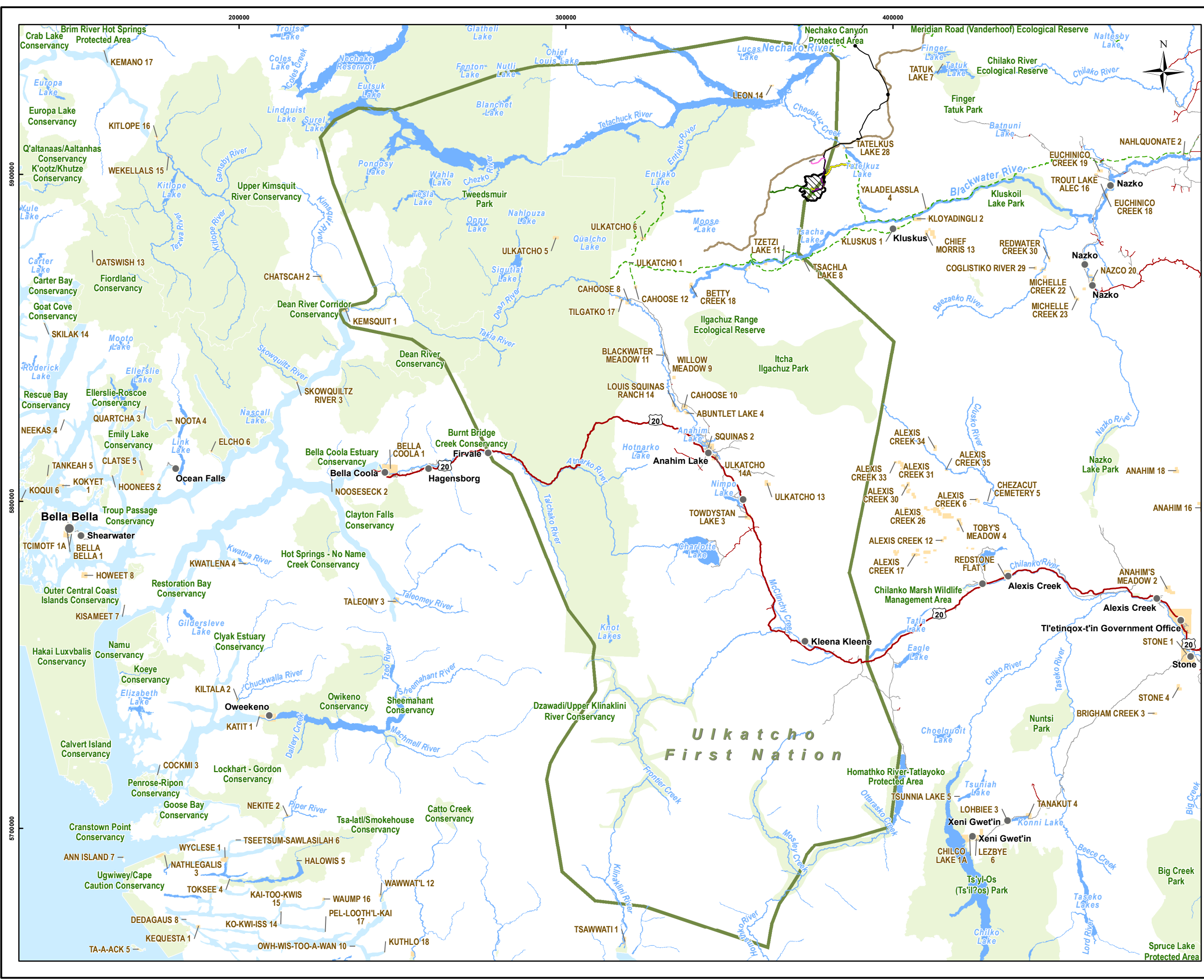
No.	Name	Location	Hectares
08332	Thomas Squinas Ranch 2a	Coast District, on Corkscrew Creek and the east shore of Anahim Lake	248.5
08348	Tilgatko 17	Southwest third of Lot 395	62.7
08333	Towdystan Lake 3	Coast District Range 3, on the Dean River, at the north end of Towdystan Lake	258.2
08330	Ulkatcho 1	Coast District Range 3, Lot 2572, on the north shore of Gatcho Lake, at Ulkatcho, in Tweedsmuir Provincial Park	1.0
08343	Ulkatcho 13	Coast District, 9.6 km northeast of Nimpo Lake	194.0
08345	Ulkatcho 14a	Coast District Range 3, Lot 525, on the Dean River, 3.2 km southeast of the Anahim Lake post office	256.6
08335	Ulkatcho 5	Coast District Range 4, Lot 2128 and east half of Lot 2129, 3.2 km south of Natuza Lake	129.6
08336	Ulkatcho 6	Coast District Range 4, Lot 1357, about 9.6 km northeast of Gatcho Lake	129.5
08399	Willow Meadow 9	Coast District Range 3, south half of Lot 1030	59.5
<b>Total Hectares</b>			<b>3,245.7</b>

Source: AANDC, 2012

The main community and band office is located at Anahim Lake, which is about 350 km west of Williams Lake (Quesnel Museum). The majority of Ulkatcho members live on 28.9 square kilometres (km<sup>2</sup>) at or near the southeast end of Anahim Lake, at the mouth of the Dean River (Andrew Leach & Associates, 2008).

#### 14.3.5.1.4 Traditional Territory

UFN's asserted Traditional Territory encompasses over 3,030,600 hectares, as illustrated in **Figure 14.3-5**, extends from the Nechako Canyon Protected areas and the Tetachuk River in the north to the Tascha Lakes and the Tom Baptiste Wagon Trail in the east, through to the Homathko River-Tatlayoko Protected Area in the south.



**Legend**

- Populated Place
- ▲ Mountain Peak
- ✈ Airport/Airfield
- ▬ Highway
- ▬ Arterial/Collector
- ▬ Resource/Recreation
- ▬ Local/Street
- ▬ Other
- ▬ Kluskus / Kluskus-Ootsa FSR
- ▬ Recreation Trail
- ▬ Railway
- ▬ Transmission Line
- ▬ Stream
- ▬ Waterbody
- ▬ Park or Protected Area
- ▬ Indian Reserve

**Project Components**

- ▬ Proposed Transmission Line
- ▬ Exploration Road
- ▬ Proposed Mine Access Road
- ▬ Proposed Fresh Water Pipeline
- ▬ Airstrip Access Road
- ▬ Airstrip Extent
- ▬ Mine Site

**Traditional Territory**

- ▬ Ulkatcho First Nation



Scale: 1:1,100,000  
 0 5 10 20  
 Kilometers

Reference  
 Context layers:  
 BC Government GeoBC Data Distribution  
 Traditional Territory:  
 Carrier Chilcotin Tribal Council - <http://www.carrierchilcotin.org/>

CLIENT: <b>newgold™</b>			
PROJECT: Blackwater Gold Project			
TITLE: <b>Ulkatcho First Nation Traditional Territory</b>			
DATE: September, 2014	ANALYST: WR	QA/QC: JB	Figure 14.3-5
GIS FILE: 15-100-033_FNTerritories_DDP			
JOB NO: VE52420			
COORDINATE SYSTEM: NAD 1983 UTM Zone 10N			



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### 14.3.5.1.5 Population and Demographics

The registered population is largely located on only two of the 21 reserves and off reserve primarily in Williams Lake, Quesnel, and Vancouver (West Chilcotin Tourism Association, 2013). As of November 2012, the registered population for the UFN was 1,014 people. As indicated in **Table 14.3-30**, the majority of members live on reserve (650), with 322 people living off reserve.

**Table 14.3-30: Ulkatcho First Nation Registered Population as of November 2012**

Residency	No. of People
Registered population on own reserves	650
Registered population on other reserves	42
Registered population off reserve	322
<b>Total</b>	<b>1,014</b>

**Source:** AANDC, 2012.

### 14.3.5.2 Community Well-Being

#### 14.3.5.2.1 Family Structure

The inhabitants of the Ulkatcho reserves are often referred to as the Ulkatchot'en group, which is a subgroup of the Carrier (Dakelh). The traditional Ulkatcho family structure had a patrilineal emphasis (Furniss, 2004).

The 2006 Census indicates that the population of those living on reserve is evenly split between those never married and those residents who are currently married (**Table 14.3-31**). As of 2006, for those living on reserve, males were more likely than females to have never married.

**Table 14.3-31: Ulkatcho First Nation on Reserve Marital Statistics, 2006 Census**

	Male	Female	Total
Total population 15 years and over	175	165	335
Married (including common-law)	70	75	145
Separated	10	0	0
Divorced	0	0	0
Widowed	0	10	10
Never married	100	65	165

**Source:** AANDC, 2012

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

#### 14.3.5.2.2 Health and Other Social Services

The UFN provides a number of health and social services for members. Health services aim to reflect the diversity, interests, and vision of the UFN (UFN Newsletter - April, 2012).

Services provided include the Anahim Lake Nursing Station, and a Health and Addiction Workers unit. The UFN also have a mental health support worker providing outreach advocacy and counselling to members (HealthLinkBC, n.d.). The UFN host an Ulkatcho diabetes community kitchen twice weekly, providing a diabetic cooking program for members to prepare meals and take leftover food home to their families (UFN Newsletter - April, 2012).

#### **14.3.5.2.3 Recreational Activities**

A number of recreational activities are available for UFN members. The Nation hosts annual Winter Fests, and activities include snow machine, ATV, and snowshoe races, poker and cribbage tournaments, hockey, ice fishing, and dances.

The Ulkatcho Hall also provides an Elders lounge.

#### **14.3.5.2.4 Police and Fire Services**

Police and fire services are available through the Anahim Lake RCMP. The UFN owns a fire truck, as Anahim Lake does not have a fire department.

The Anahim Lake RCMP Detachment jurisdiction extends from about half way to Alexis Creek to half way to Bella Coola and provides victim services, as well as enforcement, including a First Nation liaison who works directly with the UFN. In addition to the liaison, all members participate in UFN community functions such as sporting and other events.

The detachment is sufficiently resourced and trained. Equipment includes four vehicles, which are relatively new, two snowmobiles and two ATVs, which are approximately 6 years old. Approximately 750 files are serviced by the detachment each year, down from approximately 2,500 when the mill was operating in Anahim Lake about 7 years ago. Incidents typically include alcohol-related incidents and domestic disputes. Narcotics use is not considered prevalent. Reduction in the number of files has thought to result from a reduction in the income levels in the community. The number of files is expected to stay roughly the same unless there is a change in community income levels (Interview with Anahim Lake RCMP Detachment, 2014).

#### **14.3.5.3 Community Infrastructure and Housing**

The community of Ulkatcho is now a new subdivision, with many houses and a Band-operated school. It also has a Band-operated store (Quesnel Museum). However, some of the older housing stock may have issues, with units in need of repair because of foundation issues, cracked roofs and ceilings, and mould (Andrew Leach & Associates, 2008). The UFN website notes that management of housing continues to be a challenging activity, as there is a high demand for home repairs with limited economic resources with which to do so. Three homes were recently renovated on the reserve (UFN website, 2012).

**Table 14.3-32** presents a summary of household and dwelling characteristics for the on-reserve Ulkatcho population based on the 2006 Census data.

There is a community hall on the main reserve, but it has been designated unsafe until repairs are made to ensure the hall meets health and safety standards.

**Table 14.3-32: Ulkatcho First Nation Household and Dwelling Characteristics, 2006 Census**

Description	No. of Dwellings
<b>Household Type</b>	
Total, all private households	140
One family households	95
Couple family households	60
Female lone parent households	30
Male lone parent households	10
Multi-family households	10
Non-family households	30
<b>Selected Occupied Private Dwelling Characteristics</b>	
Total number of dwellings	140
Dwellings constructed more than 10 years ago	85
Dwellings constructed within the past 10 years	55
Dwellings requiring minor repairs only	55
Dwellings requiring major repairs	55

**Source:** AANDC, 2012

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

#### 14.3.5.4 Land Use Setting and Planning

In the summer of 2012, the UFN signed a Strategic Land Use Planning Agreement for an area known as the Great Bear Rainforest. They are one of 29 First Nations in this area to sign such an agreement with the Province of BC (Province of BC, 2012). Strategic Land Use Planning Agreements are intended to provide a framework for implementing land use decisions on a collaborative basis between the province and First Nations.

The UFN is not currently participating in the BC Treaty Process. Additional information on UFN participation in land use planning processes was not available at the time of writing.

#### 14.3.5.5 Traditional Land Use and Traditional Knowledge

UFN completed a TK/TLU study, the Ulkatcho First Nation Traditional Land Use and Ecological Knowledge of the Proposed New Gold Inc. Blackwater Project (DM Cultural Services, 2013). This study has been reviewed and included in the following sections.

Historically, Ulkatcho people used the land between Ootsa Lake in the north and the Klinaklini River in the south. In 1916, the Ulkatcho people expanded their territorial borders into the Anahim Lake area.

Tanya Lakes was an area used for fish camps and for travelling to areas such as Bella Coola.

Ulkatcho people used the Rainbow Valley as an area for hunting moose and deer. Historically, caribou were an important source for meat. The Chilcotin Caribou herd reside in the Itcha and Ilgachuz Ranges. The herd uses the Caribou Corridor in the northern part of Ulkatcho territory (UFN Newsletter - April, 2012) Little Anahim Lake is a popular location for ice fishing in the winter (UFN Newsletter - April, 2012).

The UFN website notes that their people rely on the land and have done so for many hundreds of years. The land is used to hunt caribou, deer, and moose, to fish, and to harvest local mushrooms and berries (UFN website, 2012). Many members continue to supplement their incomes and feed their families through careful use of the food resources surrounding Anahim Lake.

#### **14.3.5.5.1 Hunting and Trapping**

Hunting and trapping occur with some intensity near Kayakuz Lake, Mount Davidson, and near Moose Lake. The UFN have identified lynx, squirrel, timber wolf, beaver, moose, caribou, and deer as mammals that are hunted and trapped. They also noted duck and geese as waterfowl that are taken within the surrounding Project area.

Moose and caribou, which are traditional sources of food and trade materials for the Ulkatcho people, (DM Cultural Services, 2013) have recently declined in population, due to increases in predatory animals such as wolves and grizzly bears (UFN Website, 2013).

#### **14.3.5.5.2 Fishing**

Fishing continues in many areas throughout the Ulkatcho territory. The UFN TLUS identified Kayakuz Lake, Moose Lake, and Johnny Lake as areas of intensive use near the Project area, including the mine site. Species fished include suckers, lingcod, salmon, and trout. Steelhead is also fished, but this likely is in the Blackwater River (DM Cultural Services, 2013).

#### **14.3.5.5.3 Plant Gathering**

UFN members continue to pick berries, collect medicinal and food plants at Kayakuz Lake, Moose Lake, and Johnny Lake. The UFN have specifically identified wild celery and blueberries as gathered around the Project area. In consultation with the UFN, they have identified mushroom picking as an activity of some importance. Impacts to mushroom harvesting areas are a concern identified in the TLUS, although no mushroom harvesting areas were specifically noted around the Project area (DM Cultural Services, 2013).

#### **14.3.5.5.4 Other Traditional Land Uses**

Areas within the Project tenure have been identified by the UFN as being culturally and spiritually significant.

The UFN, in the period prior to the fur trade, followed a seasonal round in pursuit of resources. They had important trade routes that were used for the exchange of products between the interior and coastal people. The most important resource the UFN traded was an oil or “grease” derived from the oolichan fish that is found along the Pacific coast of North America . The trails used in this trade are referred to as “grease trails” reflecting the importance of this resource. The important grease trail for the UFN spans 300 km between southern Carrier territory and the coastal villages of the Nuxalk (DM Cultural Services, 2013). Used for thousands of years, this trail remains important to the UFN as it connects homesteads, fishing camps, and hunting and trapping territories of the Carrier people (Furniss, 2004). The trail, known as the Nuxalk-Carrier Grease Trail to the UFN, is also identified as the Alexander Mackenzie Heritage Trail. The trail itself is considered a spiritual site to the UFN.

Mount Davidson is a culturally and spiritually significant site with the place name of “Tillie.” There are trails and campsites around Mount Davidson and the proposed mine site, although specific locations of these features have not been identified. Trails, hay meadows, and campsites are present in the area, although again, not specifically located in the Project area (DM Cultural Services, 2013).

#### **14.3.5.6 Economy**

##### **14.3.5.6.1 Economic Setting**

Between 1994 and 1995, the UFN purchased a one-third share in a sawmill and industrial logging operation in their territory, beginning an economic and cultural revival (Lutz, 2008). However, the substantial increases in employment levels (from 25% to 85%) also brought some social problems. (Lutz, 2008).

The UFN strives to develop economic and employment opportunities for members that provide long-term sustainability. These economic opportunities include a number of industries that are described below.

The Ulkatcho band owns the West Chilcotin Forest Products Corporation, which plans to support over 120 full-time positions in the future. The organization is dedicated to harvesting trees in a sustainable and environmentally responsible way. The West Chilcotin Forest Products Corporation also operates a mid-size mill.

Mining is also an important generator of economic activity in Ulkatcho territory. There are currently a number of exploration companies with (or in the process of obtaining) permits within Ulkatcho territory (UFN website, 2012). The UFN also embarked on a new enterprise assembling core sample boxes for mining companies. The Core Box Program now employs ten Ulkatcho members.

In addition, tourism is an economic driver for both the Ulkatcho people and the region. Conservative estimates suggest that primary revenue from tourism in the Chilcotin area ranges from \$35 to \$40 million annually (UFN website, 2012). Operations include wilderness tours, bird



watching, and tours of the Nuxalk-Carrier Grease Trails (historic paths that were used to trade goods between various Aboriginal groups).

Mushroom harvesting is also a source of economic activity in the area. Pine mushrooms and morels grow in large quantities under the trees in Ulkatcho Territory. Mushrooms are a traditional source of food and income for local community members. It is estimated that recent annual harvests range between 3,000 kg and 14,000 kg.

The UFN also owns a general store located in Anahim Lake.

#### 14.3.5.6.2 Employment and Labour Force

**Table 14.3-33** identifies the employment and labour force characteristics for Ulkatcho people living on reserve. As indicated, males had a higher employment participation rate than females in 2006. Members were most commonly employed in agriculture and resource-based industries, with sales and service occupations being very common.

The median household income for UFN members living on reserve was \$18,624 in 2005 (AANDC, 2012). The Band-operated store employs some Band members. As outlined above, the UFN are also in partnership with one of the major mills, and they run a sawmill that employs many Band members. Many of the Band members operate successful businesses (Quesnel Museum, n.d.).

**Table 14.3-33: Ulkatcho First Nation Labour Force Characteristics – 2006 Census**

Description	Male	Female	Total
<b>Labour Force Indicators</b>			
Participation rate	62.9%	48.5%	55.2%
Employment rate	37.1%	33.3%	37.3%
Unemployment rate	40.9%	31.3%	35.1%
<b>Industry</b>			
Total industry	175	160	335
Agriculture, resource based	40	10	50
Manufacturing, construction	50	10	60
Wholesale, retail	0	20	20
Finance, real estate	0	0	0
Health, education	0	20	20
Business services	10	10	10
Other services	10	25	30
<b>Occupation</b>			
Population 15 years and over	175	160	335
Management	10	25	25
Natural sciences, health	10	0	0
Social sciences and government	0	20	20
Sales and service	10	35	40

Description	Male	Female	Total
Trades and related	30	0	30
Primary industry	35	0	40
Other occupations	25	10	30

**Source:** AANDC, 2012.

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

### 14.3.5.6.3 Skills and Training

**Table 14.3-34** provides an overview of education levels for those residing on reserve in 2006. It shows that the majority of adults (people aged 15 and over) had no certificate, diploma, or degree (245 adults, or 72%). This is substantially higher than the BC adult population with no formal education (around 20%). Overall, less than 27% of UFN adults living on reserve (or 90 members) have some sort of formal education (certificate, diploma, or degree). Of these, 25 had trades-related training. The UFN website indicates that 14 high school students graduated from Grade 12 in 2012, while eight students completed post-secondary studies, such as a Bachelor of Arts degree, a welding program, and business administration. This is an improvement from the 2006 Census data, which recorded no member holding a university degree.

The UFN website notes that there are 200 Ulkatcho students in school as of 2012–2013 (UFN website, 2012). There are a few schools that are widely attended by Ulkatcho students, including the Nagwantloo Head Start program and the Anahim Lake school. First Nations workers are employed at the school districts to support student success at all levels.

**Table 14.3-34: Ulkatcho First Nation On-Reserve Education Levels, Highest Degree or Certificate: 2006 Census**

	Male	Female	Total
Population 15 years and over	175	160	340
No degree, certificate, or diploma	130	110	245
High school diploma or equivalent only	35	30	65
Trades/apprenticeship or other non-university certificate	10	15	25
University certificate below bachelor level	0	0	0
University degree (bachelor level or higher)	0	0	0

**Source:** AANDC, 2012.

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

With respect to training, the Ulkatcho Cant Milling program was recently launched with funding provided by AANDC. The goal of the program is to provide training and short-term employment for qualifying band members. The training emphasis is on teaching skills required for future employment. Trainees are taught how to operate saws and perform associated work such as stacking and loading, and how to cut wood and to determine the best value and cut for each log.

The items (cants) produced through the program are sold, and the profits reinvested into the training program (UFN website, 2012).

### 14.3.6 Nazko First Nation

#### 14.3.6.1 Overview

The Nazko First Nation (NFN) is a First Nations government of the Dakelh people in the North Central Interior of BC. Its reserves are located around the community of Nazko, BC, which is 120 km west of Quesnel. Nazko is located on the Nazko River and means “river flowing from the south.”

The NFN has seven rivers in its traditional territory, and many productive, year-round fishing lakes. The lands are mainly covered in pine forests. The Nuxalk Carrier Grease Trail is also located in the Nazko Territory. The NFN website notes that:

*“The Trail systems were used in a number of ways; economic – trading with neighbours, social – visiting friends and family, obtaining resources – hunting, trapping, berry picking, and resource gathering, and occasionally to engage in warfare. The harsh climate and short growing season made it necessary for people to use a large area of land to obtain what they needed from the land.” (Nazko First Nation website, 2011).*

#### 14.3.6.1.1 Language

The Nazko people speak the Dakelh language. Fluent speakers are estimated to total approximately 75 people, and those that understand or somewhat speak Dakelh are estimated at 70 people.

#### 14.3.6.1.2 Governance

The NFN government has Chief Stuart Alec elected as Chief and two elected council members since December 2014, and uses the *Indian Act* electoral system (**Table 14.3-35**). The NFN website notes that the nation is “a strong and proud nation believing in governance by compassion, equality, and honesty” (NFN website, 2011). The Chief and Council’s vision includes creating a united community, relying on a cultural approach to development, and building a sustainable economy and future.

**Table 14.3-35: Nazko First Nation Officials**

Title	Surname	Given Name	Appointment Date	Expiry Date
Chief	Alec	Stuart	12/16/2014	12/15/2016
Councillor	Alec	Delores	12/16/2014	12/15/2016
Councillor	Chantyman	Rachel	12/16/2014	12/15/2016

**Source:** AANDC, 2014

### 14.3.6.1.3 Reserves

The NFN has 19 reserves, as indicated in **Table 14.3-36**, which were established by legislation in 1911 (NFN website, 2011). The Baezaeko River (Besikoh), Trout Lake (Bunchek), and Nazco reserves (Chuntezn'ai) are the only reserves currently inhabited by members. Nazco IRNo. 20 is the most populated reserve, and is located about 100 km west of Quesnel on Nazco Highway No. 59.

**Table 14.3-36: Nazco First Nation Reserves/Settlements/Villages**

No.	Name	Location	Hectares
08303	Baezaeko River 25	Cariboo District, Lot 10138, on the Baezaeko River, 4.8 km northwest of Fishpot Lake	64.7
08304	Baezaeko River 26	Cariboo District, Lot 1039, on the Baezaeko River, 4.8 km northwest of Fishpot Lake	64.7
08305	Baezaeko River 27	Cariboo District, Lot 10140, on the Baezaeko River adjoining Indian Reserves 25 & 26	16.2
08306	Coglistiko River 29	Cariboo District, Lot 6701, G.1, on small unnamed lake 8 km northwest of Fishpot Lake	64.8
08295	Deep Creek 5	Cariboo District, Block A of Lot 1480, 0.8 km north of the West Road River, 1.6 km west of the mouth of Pantage Creek	1
08310	Euchinico Creek 17	Cariboo District 3, Lot 2117, half of Lot 2114, on the West Road River, 3.2 km south of the mouth of Euchinico Creek	358.6
08311	Euchinico Creek 18	Cariboo District 3, half of Lot 2119, West Road River, 4.8 km south of the mouth of Euchinico Creek	129.5
08312	Euchinico Creek 19	Cariboo District, north half of Lot 1398, on a small creek 3.2 km southwest of Nuntzun (Cultus) Lake	129.5
08301	Fishpot Lake 24	Cariboo District, Lot 10135, on north shore of Fishpot Lake, 12.8 km west of Stump Lake	2
08302	Lower Fishpot Lake 24a	Cariboo District, Lot 10137, on a small unnamed lake 14.4 km west of Stump Lake	52.4
08299	Michelle Creek 22	Cariboo District, Lot 10141 at the headwaters of Michelle Creek	48.6
08300	Michelle Creek 23	Cariboo District, Lot 10141 at the headwaters of Michelle Creek, east of and adjoining Indian Reserve No. 22	64.7
08294	Nahlquonate 2	Cariboo District, on the left (north) bank of the West Road River, 13.2 km west of its mouth on the Fraser River (part of Lot 1467)	87.8
08296	Nazco 20	Cariboo District, on the Nazco River at Stump Lake	463.8
08298	Nazco 21	Cariboo District Lot 10136, on Michelle Creek 3.2 km west of Stump Lake	48.5
08297	Nazco Cemetery 20a	Cariboo District, Lot 10159 on the Nazco River, north of Stump Lake, north of and adjoining Indian Reserve No. 20	0.1

## BLACKWATER GOLD PROJECT

APPLICATION FOR AN  
ENVIRONMENTAL ASSESSMENT CERTIFICATE /  
ENVIRONMENTAL IMPACT STATEMENT  
ABORIGINAL BASELINE INFORMATION



No.	Name	Location	Hectares
08307	Redwater Creek 30	Cariboo District, Lot 6715, G.1, on two small lakes, 1.6 km southwest of Redwater Lake	64.7
08309	Trout Lake Alec 16	Cariboo District, north half of Lot 2120, on the West Road River, 8 km north of the mouth of the Nazko River	125.0
08308	Trout Lake Jonny 15	Cariboo District, Lot 10134, 3.2 km south of Nuntzun (Cultus) Lake	64.8
<b>Total Hectares</b>			<b>1851.4</b>

Source: AANDC, 2012.

### 14.3.6.1.4 Traditional Territory

NFN's asserted Traditional Territory lies northwest of Quesnel and encompasses over 1,548,800 hectares. As illustrated in **Figure 14.3-6**, the asserted Traditional Territory extends from the Nazko Lake Park and Nazko River in the south to the city of Prince George in the north.

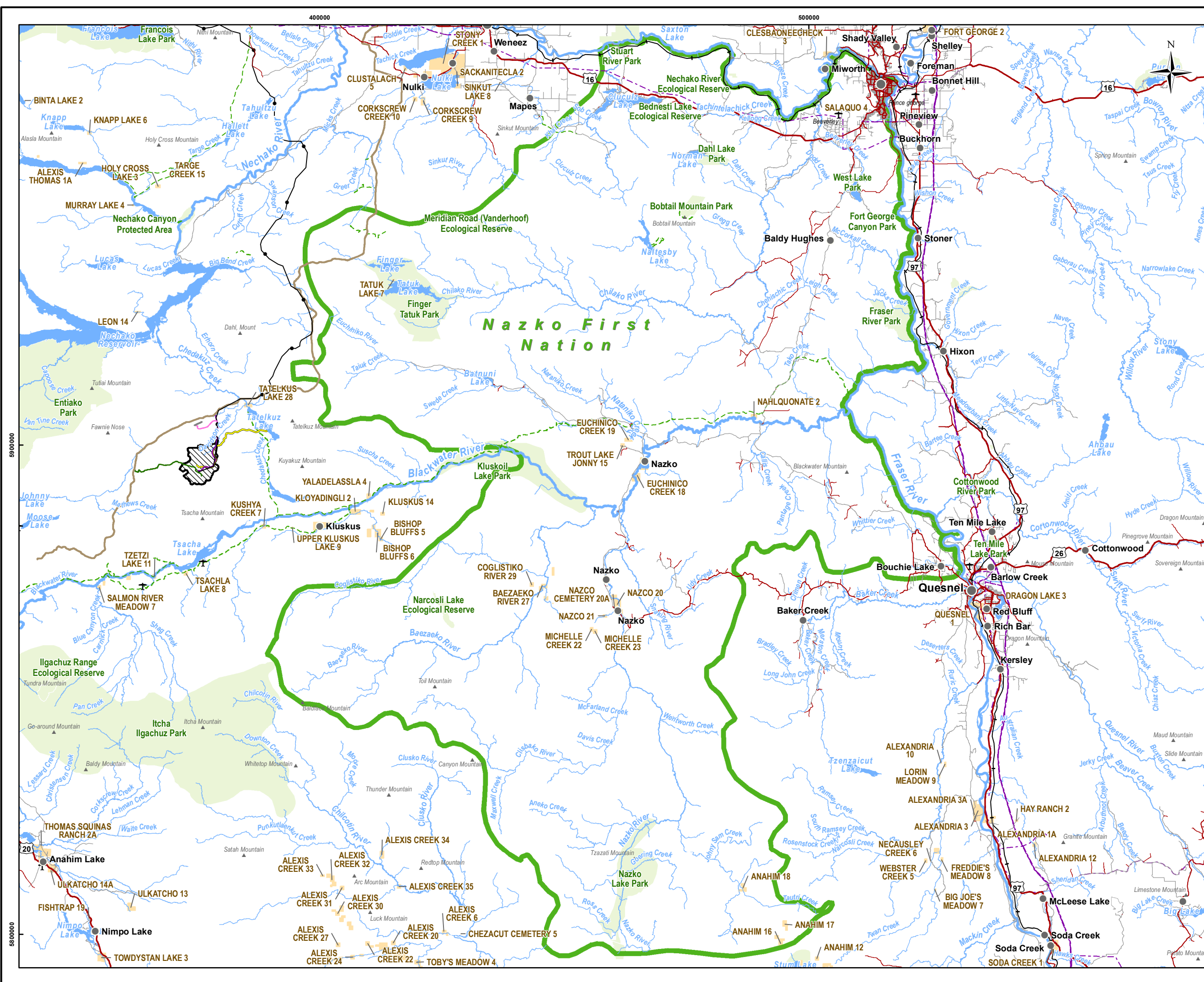
### 14.3.6.1.5 Population and Demographics

The registered population is scattered over 19 remote reserves and in off reserve communities as well primarily in Quesnel. As of January 2013, the registered population for the NFN was 367 people. As indicated in **Table 14.3-37**, the majority of the members (196) live off reserve, with 163 people living on reserve.

**Table 14.3-37: Nazko First Nation Registered Resident Population as of January 2013**

	No. of People
Registered population on own reserve	163
Registered population on other reserves	8
Registered population off reserve	196
<b>Total</b>	<b>367</b>

Source: AANDC, 2012



**Legend**

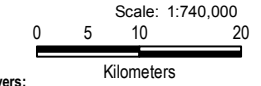
- Populated Place
- ▲ Mountain Peak
- ✈ Airport/Airfield
- 16 Highway
- Arterial/Collector
- Resource/Recreation
- Local/Street
- Other
- Kluskus / Kluskus-Ootsa FSR
- - - Recreation Trail
- ⚡ Railway
- - - Transmission Line
- Stream
- Waterbody
- Park or Protected Area
- Indian Reserve

**Project Components**

- Proposed Transmission Line
- Exploration Road
- Proposed Mine Access Road
- Proposed Fresh Water Pipeline
- Airstrip Access Road
- Airstrip Extent
- Mine Site

**Traditional Territory**

- Nazko First Nation




Reference  
 Context layers:  
 BC Government GeoBC Data Distribution  
 Traditional Territory:  
 BC Treaty Commission - <http://www.bctreaty.net/>

CLIENT: **newgold™**

PROJECT: **Blackwater Gold Project**

TITLE: **Nazko First Nation Traditional Territory**

DATE: September, 2014	ANALYST: WR	QA/QC: JB	Figure 14.3-6
GIS FILE: 15-100-033_FNTerritories_DDP			
JOB No: VE52420			
COORDINATE SYSTEM: NAD 1983 UTM Zone 10N			



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## 14.3.6.2 Community Well-Being

### 14.3.6.2.1 Family Structure

The Nazko culture emphasizes the importance of honouring youth, Elders, and one another. **Table 14.3-38** describes marital status for those members living on reserve. As indicated, the number of people married or never married is somewhat evenly divided.

**Table 14.3-38: Nazko First Nation Family Structure Marital Status, 2001 Census**

	Male	Female	Total
Total population 15 years and over	45	35	80
Married (including common-law)	20	20	35
Separated	0	0	10
Divorced	0	0	10
Widowed	0	0	0
Never married	20	15	35

**Source:** AANDC, 2012.

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

### 14.3.6.2.2 Health and Other Social Services

The NFN operates a Community Health and Social Services Department managing health problems for Nazko members. Health care services include health care programming, community health, and wellness education. There is a community health nurse, a home and community care nurse, a community health representative, a maternal child health educator, and a medical van driver that provide a range of health services to Nazko members. Services include diabetes education, home support, flu clinics, immunizations, and programs related to child car seat safety, canning, community gardening, and baby showers (NFN website, 2011).

The NFN provides a range of social services to members, including the services of a family support worker, and a social development department that provides support to Nazko members for processing social assistance applications, payments for income assistance, and employment programs.

### 14.3.6.2.3 Recreation

A number of recreational and social events occur on the Nazko reserve, including:

- Sobriety celebration (the NFN celebrates the band members who have chosen sobriety and have been sober anywhere from 6 months to over 30 years);
- Elder and youth conferences;
- February Sober Dance;

- Culture Camps; and
- Junior Rangers (a summer student/youth work program).

The NFN website notes that it is a tight-knit community that has experienced challenges in the past dealing with the effects from the residential school era (NFN website, 2011).

Nazko Valley Community Centre also provides members with other recreation opportunities.

There are limited recreation opportunities available at the Nazko reserve, but there is an outdoor skating rink, a ball field, and a horseshoe pit (Nazko First Nation website, 2011).

#### **14.3.6.2.4 Police and Fire Services**

Quesnel RCMP provides police services to the NFN and LDN. Additional details are contained in **Section 14.3.2.2**.

#### **14.3.6.3 Community Infrastructure and Housing**

Nazko is semi-remote, and community infrastructure and housing is somewhat limited. There is a growing demand for more sustainable housing on reserve. The Band experiences challenges with home maintenance and construction.

##### **14.3.6.3.1 Housing**

**Table 14.3-39** presents a summary of household and dwelling characteristics for the on-reserve population, based on the 2001 Census data (no data was available for 2006 or 2011). As indicated, the total number of dwellings was 30, 15 of which were in need of major repairs.

The NFN Housing Department is responsible for providing adequate and sustainable housing for Band members. However, the NFN faces challenges in home maintenance, given the remoteness of the reserves. The NFN is moving to respond to the demand for healthy and safe housing for its community members. The Housing Department is working with the Nazko Housing Advisory Committee to identify and prioritize the allocation of services to homes (NFN website, 2011).



**Table 14.3-39: Nazko First Nation Household and Dwelling Characteristics, 2001 Census**

	<b>2001</b>
<b>Household Type</b>	
Total – all private households	30
One family households	25
Couple family households	15
Female lone parent households	10
Male lone parent households	0
Multi-family households	0
Non-family households	0
<b>Selected Occupied Private Dwelling Characteristics</b>	
Total number of dwellings	30
Dwellings constructed more than 10 years ago	10
Dwellings constructed within the past 10 years	10
Dwellings requiring minor repairs only	15
Dwellings requiring major repairs	15

**Source:** AANDC, 2012.

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

#### **14.3.6.4 Land Use Setting and Planning**

Currently, the NFN is in Stage 4 of the Treaty Process, and signed their Agreement in Principle in 2008. Stage 4 includes land selection, and may be the most significant component of negotiations. Completion of Stage 4 is noted to be an important step for the Nation, as it will set the foundation for self-governance (NFN website, 2011).

The BC government recently signed an Incremental Treaty Agreement with the NFN, under which the Band will receive more than 275 ha of Crown land (Ministry of Aboriginal Relations and Reconciliation, 2012). The first transfer will include two parcels totalling more than 103 ha. The province stated that the land includes an industrial site that the First Nation will apply to have rezoned “to take advantage of economic opportunities” (Ministry of Aboriginal Relations and Reconciliation, 2012).

Forestry appears to be active in the Nazko area. The province and the NFN signed a forestry agreement providing NFN with \$731,000 in forestry revenues over five years and access to 79,000 m<sup>3</sup> of timber within their asserted traditional territory in the Quesnel Timber Supply Area (Government of BC, n.d.).

The NFN is also undertaking development of a Comprehensive Community Plan, including holding community meetings to gather information for the Plan. The Plan will address aspects of community life including governance, land and resources, health, infrastructure development, culture, social issues, economic development, finance, and education (NFN website, 2011).

The NFN is also engaging with land referrals by providing feedback to industry, government agencies, and third-party interests, expressing who they are as a Nation, and their concerns and interests in relation to proposed projects. The NFN is currently looking at best practices for management of natural resources development to address current environmental concerns of the Nation (NFN website, 2011).

The NFN is also affiliated with the Upper Fraser Fishing Conservation Alliance (UFFCA). Key roles of the alliance include providing technical analysis and advice on stock conservation, reviewing various programs, respecting and honouring Aboriginal knowledge and its ability to further science, and providing information to communities (NFN website, 2011).

#### **14.3.6.5 Traditional Land Use and Traditional Knowledge**

NFN members actively fish within their traditional territory and members identified that Kokanee is a sustenance resource. The Euchiniko and Blackwater watersheds are areas used by Nazko people, as noted in a letter to BC EAO in 2013 (Nazko First Nation, 2013). The letter notes that Nazko people have a long-standing history of use in the northwest corner of its territory. For example, Titetown Lake was an area used for traplines and ice fishing.

There are a number of areas in the northwest area of Nazko's traditional territory where traditional land use occurs. This includes fishing sites, hunting areas, gathering areas, spiritual sites, and sites or features important to traditional ecological knowledge (such as place names).

#### **14.3.6.6 Economy**

##### **14.3.6.6.1 Economic Setting**

Nazko Economic Development Corporation facilitates the creation of wealth for the NFN through the preparation and implementation of economic development strategies and various businesses (Nazko Economic Development Corporation, 2013).

Nazko Logging is a limited partnership under the Nazko Economic Development Corporation. Forestry continues to be a major economic driver for Nazko people. Nazko Logging holds its own forest licence, and works under contract with major forest licencees in the Quesnel area (Nazko Logging, 2013). Nazko also rents out logging equipment, including bunchers, skidders, loaders, log trucks, lowbeds, excavators, and dump trucks (Nazko Logging, 2013). In addition, the Corporation owns Besikoh Fuel Limited Partnership and Blackwater Camp Services (Nazko Economic Development Corporation, 2013). Blackwater Camp Services operates a full service camp providing meals and accommodation to workforces (mining, logging, oil and gas, and exploration) in northern BC and Alberta.

##### **14.3.6.6.2 Employment and Labour Force**

The NFN website notes that it aims to see sustainable employment for community members in major economic industries such as mining, forestry, tourism, and hydroelectric development.

**Table 14.3-40** summarizes 2001 labour force characteristics for the NFN people living on reserve at the time. Recent information was unavailable at the time of writing. As shown in **Table 14.3-40**, in 2001 the unemployment rate in the on-reserve communities was 55.6%.

**Table 14.3-40: Nazko First Nation Labour Force Characteristics, 2001 Census**

	Male	Female	Total
<b>Labour Force Indicators</b>			
Participation rate	75.0%	42.9%	60.0%
Employment rate	25.0%	28.6%	26.7%
Unemployment rate	50.0%	66.7%	55.6%
<b>Industry</b>			
Total industry	40	30	75
Agriculture, resource based	20	10	20
Manufacturing, construction	0	0	10
Wholesale, retail	0	0	0
Finance, real estate	0	0	0
Health, education	0	10	10
Business services	0	0	0
Other Services	10	10	25
<b>Occupation</b>			
Population 15 years and over	40	30	75
Management	10	0	0
Natural sciences, health	0	0	0
Social sciences and government	0	10	10
Sales and service	0	10	10
Trades and related	10	0	0
Primary industry	20	0	15
Other occupations	0	0	0

**Source:** AANDC, 2012.

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

### 14.3.6.6.3 Skills and Training

Formal education on reserve is limited. Nazko high school students commute approximately five hours daily for school (NFN website, 2011). Despite this, 21% of Nazko band members are attending educational programs, ranging from elementary to post-secondary. No census data were available for NFN educational characteristics at the time of writing this report.

The NFN also runs a Junior Rangers program for youth, the objective of which is to provide First Nations youth with a structured training environment to assist them in securing eventual employment in the natural resources industries. The program runs for seven weeks, from July to August. The program staff maintains complete control over daily work and training schedules, meal

times, recreation time, and curfews. Over the course of the program, participants are exposed to the various challenges and demands of working in the natural resources industries, and are provided the opportunity to obtain skills and certifications required for future employment (NFN website, 2011).

### **14.3.7 Skin Tye First Nation**

#### **14.3.7.1 Overview**

The Skin Tye First Nation (STN) is located in the Central Interior of BC near Francois Lake, west of Prince George. In 1960, the Decker Lake, Francois Lake, Maxim Lake, and Skin Tye Bands merged to form the Omineca Band.

The Omineca Band divided into the Nee-Tahi-Buhn and Broman Lake Bands in 1984, and in 2000, the Skin Tye Band separated from the Nee-Tahi-Buhn Band.

As with many Aboriginal peoples, the STN holds a special relationship to their surrounding environment, with the human relationship to the land and animals being governed by their spiritual beliefs.

##### **14.3.7.1.1 Language**

The Skin Tye people speak the *Witsuwit'en* language. The *Witsuwit'en* language belongs to the Athapaskan language group, the most commonly spoken language group in the Interior of BC (First Voices, 2011). The language has a strong linguistic relationship to the Carrier (Dakelh) language, and it is sometimes referred to as Northern Carrier or Western Carrier (Yinka Dene Language Institute, 2006).

In 2011, the STN submitted a funding application for a language and culture immersion camp. The assessment identifies the First Nation as having eight speakers that speak and understand the *Witsuwit'en* language fluently. Seven of those speakers were in the 65 to 74 age group, with only one speaker identified as being in the 25 to 44 age group (First Peoples' Heritage, Language & Culture Council, 2012). Sixteen people in the community were identified as having some level of understanding of the language (all in the 25 to 44 age groups). One hundred and forty people were identified as not speaking or understanding the language (First Peoples' Heritage, Language & Culture Council, 2012). During interviews, STN representatives noted that there are not enough *Witsuwit'en* language speakers among the STN, and that members need to learn more about their language and their traditional territory (interviews with Skin Tye First Nation representatives, 2013).

##### **14.3.7.1.2 Governance**

The STN uses a custom electoral system, and does not use the *Indian Act* election system. Chief Rene Skin was elected as Chief in January 2014, as indicated in **Table 14.3-41** listing elected officials for this First Nation.

**Table 14.3-41: Skin Tyee First Nation Officials**

Title	Surname	Given Name	Appointment Date	Expiry Date
Chief	Skin	Rene	01/15/2014	01/14/2019
Councillor	Skin	Bobby	01/15/2014	01/14/2019
Councillor	Skin	Joseph	01/15/2014	01/14/2019

Source: \*AANDC, 2014

### 14.3.7.1.3 Reserves

The STN occupies six reserves located near Uncha, Skins, and Francois Lakes and the Cheslatta River. These reserves and the size of their reserve lands are detailed in **Table 14.3-42**.

**Table 14.3-42: Skin Tyee First Nation Reserves/Settlements/Villages**

No.	Name	Location	Hectares
07465	Skins Lake 15	Coast District Range 4, north of Skins Lake, at the head of the Cheslatta River	183.7
07466	Skins Lake 16a	Coast District Range 4, southeast of Octopus Lake, 3.2 km south of Francois Lake	64.7
07467	Skins Lake 16b	Coast District Range 4, 3.2 km northeast of Uncha Lake, on the northwest shore of Uncha Lake	64.7
08375	Tatla't East 2	Coast District Range 4, Lot 2649	56.1
07463	Uncha Lake 13a	Coast District Range 4, on the north shore and near the west end of Uncha Lake	24.1
07464	Western Island 14	Coast District Range 4, Lot 2698, a small island at the west end of Uncha Lake	3.3
<b>Total Hectares</b>			<b>396.6</b>

Source: AANDC, 2012.

The main community and the Band Office of the STN are located at Uncha Lake IR No. 13a, south of Francois Lake. During interviews, Skin Tyee representatives noted that the reserves with housing and/or resident members include Skins Lake IR No. 16b and Uncha Lake IR No. 13a (interviews with Skin Tyee representatives, 2013). Representatives noted that the reserves are typically grouped by family, as families prefer to be together and not mixed on various reserves.

### 14.3.7.1.4 Traditional Territory

STN's asserted Traditional Territory encompasses over 3,824,800 hectares, as illustrated in **Figure 14.3-7**. It lies within the Nechako Watershed Region and extends from Francois Lake in the north, through to Finger Tatuk Park in the east and past the Alexander Mackenzie Grease Trail and Tascha Lake in the south.

#### 14.3.7.1.5 Population and Demographics

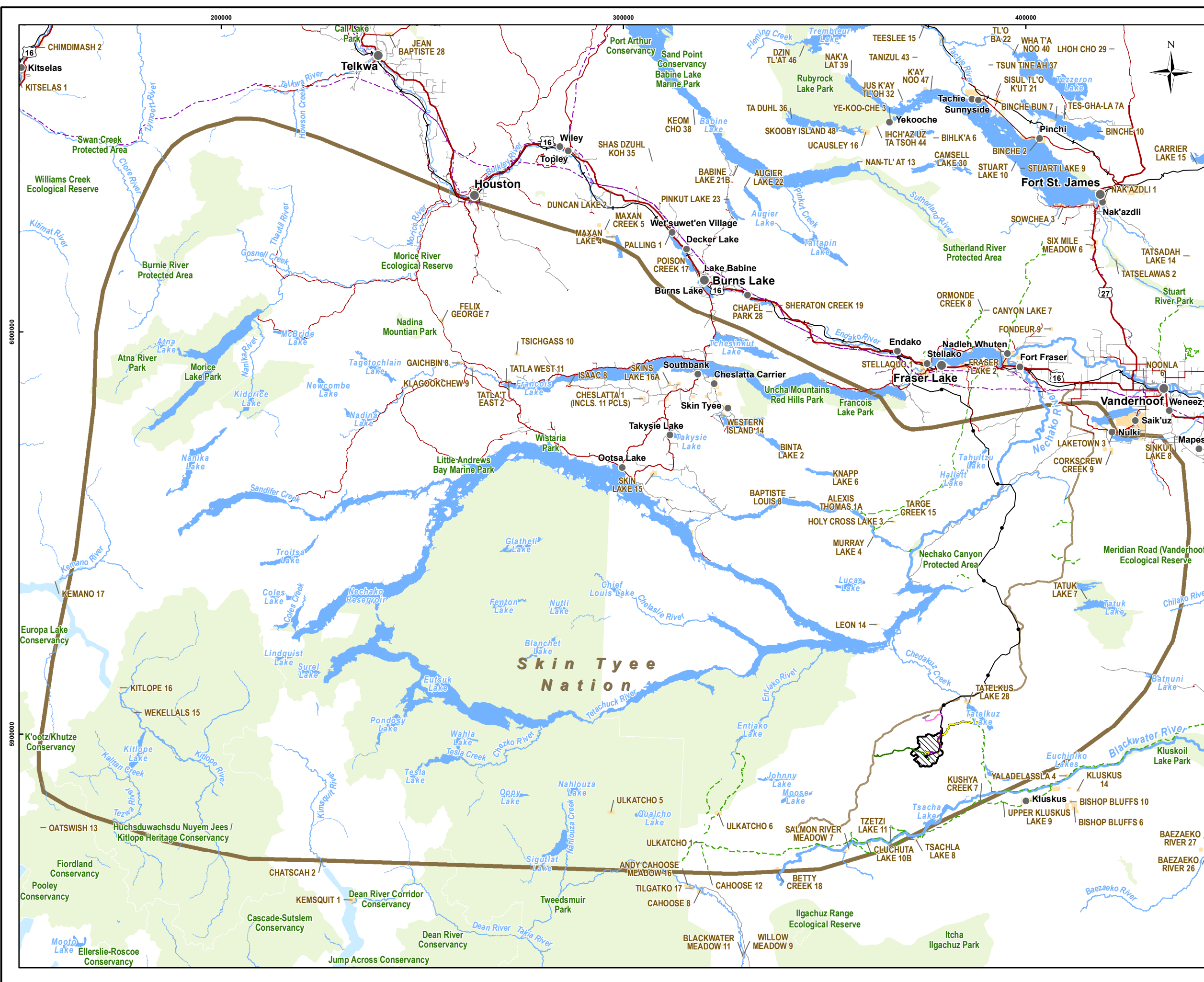
As of November 2012, the registered population for the STN was 167 people. The majority (113) of these members live off reserve primarily in Burns Lake, Prince George, while only 54 members are registered as living on reserve (**Table 14.3-43**). STN representatives, however, estimated that the number of people actually living on reserve is lower, at approximately 30 people (interviews with Skin Tyee representatives, 2013).

**Table 14.3-43: Skin Tyee First Nation Registered Population as of November 2012**

Residency	No. of People
Registered population on own reserve	54
Registered population on other reserves	5
Registered population off reserve	108
<b>Total</b>	<b>167</b>

**Source:** AANDC, 2012.

Representatives noted that the off-reserve members reside in a number of places, from Dawson Creek through to Prince Rupert, Vancouver, and Alberta.



**Legend**

- Populated Place
- ▲ Mountain Peak
- ✈ Airport/Airfield
- 16 Highway
- Arterial/Collector
- Resource/Recreation
- Local/Street
- Other
- Kluskus / Kluskus-Ootsa FSR
- Recreation Trail
- Railway
- Transmission Line
- Stream
- Waterbody
- Park or Protected Area
- Indian Reserve

**Project Components**

- Proposed Transmission Line
- Exploration Road
- Proposed Mine Access Road
- Proposed Fresh Water Pipeline
- Airstrip Access Road
- ✈ Airstrip Extent
- ▨ Mine Site

**Traditional Territory**

- Skin Tye Nation



Scale: 1:900,000  
 0 5 10 20  
 Kilometers

Reference:  
 Context layers:  
 BC Government GeoBC Data Distribution  
 Traditional Territory:

CLIENT: <b>newgold™</b>			
PROJECT: Blackwater Gold Project			
TITLE: Skin Tye Nation Traditional Territory			
DATE: September, 2014	ANALYST: WR	QA/QC: JB	<b>Figure</b>
GIS FILE: 15-100-033_FNTerritories_DDP			
JOB NO: VE52420			
COORDINATE SYSTEM: NAD 1983 UTM Zone 10N			



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 Last updated by: willems, van-riet

## **14.3.7.2 Community Well-Being**

### **14.3.7.2.1 Family Structure**

The 2006 Census indicates that the population of those living on reserve are somewhat evenly divided between those residents who have never married and those currently married, as indicated in **Table 14.3-44**. As of 2006, for those living on reserve, males were more likely than females to have never married.

**Table 14.3-44: Skin Tyee First Nation Marital Status Statistics, 2006 Census**

<b>Description</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Total Population 15 years and over	20	15	35
Married (including common-law)	10	10	15
Separated	0	0	0
Divorced	0	0	0
Widowed	0	0	0
Never Married	15	0	20

**Source:** AANDC, 2012

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

### **14.3.7.2.2 Recreational Activities**

Representatives noted that there are limited opportunities for recreation and social activities on the reserves and most of these activities occur in Burns Lake. Many residents do not own transportation, limiting their ability to participate. In addition, ferry schedules affect people's ability to participate (Interviews with Skin Tyee representatives, 2013).

The Skin Tyee community uses various opportunities to bring the community together, such as community meals at Thanksgiving and Christmas. The Chief also reinstated an old tradition of holding a feast whenever there is a birth (Interviews with Skin Tyee representatives, 2013).

### **14.3.7.2.3 Health and Other Social Services**

A community health representative is located on Uncha Lake IR No. 13a, reserve, and a community nurse comes in weekly (interviews with Skin Tyee representatives, 2013). Members must travel to Burns Lake to purchase prescriptions or receive dental care.

### **14.3.7.2.4 Police and Fire Services**

Three First Nations jointly operate the fire department, and there is one truck on reserve. It is a volunteer-based department, but representatives noted that too few members are involved due to a lack of transportation (many members do not own vehicles, and there is no public transportation).



There is no ambulance service located on the reserves, but there are some people in the community with first aid training (Interviews with Skin Tyee representatives, 2013).

The Burns Lake RCMP Detachment jurisdiction includes six First Nations: the Burns Lake, Cheslatta, Lake Babine, Wet'suwet'en, Nee Tahi Buhn and Skin Tyee First Nations. The detachment provides victim services, as well as enforcement, and includes 14 members, of which three are First Nation Liaison Officers. One of these Liaison Officers is assigned to the STN.

The detachment is sufficiently resourced and trained. However, maintaining appropriate staffing levels is a challenge. Equipment includes eight vehicles (5 trucks, three cars), one boat, two snowmobiles, and two ATVs. All equipment is in good operating condition and the boat is new.

In 2012, the detachment handled (Aboriginal and non-Aboriginal) 3,994 files and held 511 prisoners. In 2013, these numbers declined to 3,468 files and 327 prisoners, down by roughly 13% and 36%. The RCMP representative attributed these changes to collaboration with community members and services such as addictions counselling, including counsellors at the Carrier Sekani Tribal Council and supports within the STN community. Only about 0.1% of the calls to the detachment originate from STN. The RCMP representative did not believe the types of issues have changed in the last 10 years, nor are there particular seasonal variations. The detachment is making a concerted effort to reduce hitchhiking and mitigate associated risks (Interview with Burns Lake RCMP Detachment, 2014).

### **14.3.7.3 Community Infrastructure and Housing**

#### **14.3.7.3.1 Community Infrastructure**

Infrastructure on both the populated and unpopulated reserves appears to be limited. Although some of the reserves have power and running water, telecommunications is lacking, with some areas having limited cellular service (interviews with Skin Tyee representatives, 2013).

STN members living in Southside have limited emergency transportation. Transportation becomes more difficult through the winter, when ferry schedules are reduced and roads and driveways are covered in snow. The STN is in the process of building an emergency generator for the Band Office, which will serve as the muster point.

#### **14.3.7.3.2 Housing**

**Table 14.3-45** presents a summary of household and dwelling characteristics for the on-reserve STN population based on the 2006 Census data. As indicated, the total number of dwellings was 15, ten of which were in need of major repairs.

**Table 14.3-45: Skin Tyee First Nation Household and Dwelling Characteristics, 2006 Census**

Description	No. of Dwellings
<b>Household Type</b>	
Total – all private households	15
One family households	0
Couple family households	0
Female lone parent households	0
Male lone parent households	0
Multi-family households	0
Non-family households	10
<b>Selected Occupied Private Dwelling Characteristics</b>	
Total number of dwellings	15
Dwellings constructed more than 10 years ago	10
Dwellings constructed within the past 10 years	10
Dwellings requiring minor repairs only	10
Dwellings requiring major repairs	10

**Source:** AANDC, 2012

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

Housing appears to be a major issue for the STN, based on face-to-face interviews conducted in 2013. Representatives noted that very little housing is available on reserve, and this shortage is the main reason most Skin Tyee people reside off reserve (interviews with Skin Tyee representatives, 2013). Representatives noted that if more housing were available, members would move back to the reserves. A number of factors, including delays in housing construction approval from AANDC and burdensome documentation requirements, have exacerbated housing issues. No new housing has been constructed on the reserves since 1994, but the existing housing stock is in fairly good condition, with a number of houses having undergone renovations. Representatives noted that there is ample space to build on the reserves Land Use Setting and Planning

The STN is in the process of developing a Comprehensive Community Plan that will include a process related to land referrals (interviews with Skin Tyee representatives, 2013).

Recently, the STN sponsored a garden contest for members living on reserve. There are a number of gardens in the communities.

#### **14.3.7.4 Land Use Setting and Planning**

The STN is not currently participating in the BC Treaty Process. Additional information on STN participation in land use planning processes was not available at the time of writing.

#### **14.3.7.5 Traditional Land Use and Traditional Knowledge**

Traditional foods play a critical role in STN life as sources of food, medicine, and cultural practices (Northern Gateway, 2010).

Fish are important to the culture and sustenance of the STN, and members use the Morice River and its tributaries for fishing (Northern Gateway, 2010). During face-to-face interviews, STN representatives noted that spring salmon is often caught with nets, and that trout fishing is done with rods or nets. At Uncha Lake, nets are also used to catch char (interviews with Skin Tyee representatives, 2013). When fish is caught, it is typically preserved by drying, canning, or smoking.

Secondary and primary data gathering activities indicate that plant gathering is important to the STN, who rely on a wide variety of plants for traditional purposes. Commonly used food plants include soapberry, huckleberry, silkberry, blueberry, raspberry, strawberry, gooseberry, high bush cranberry, wild rice, wild onion, cow parsnip, black tree lichen, and rosehips (interviews with Skin Tyee representatives, 2013; Northern Gateway, 2010). Plants used for medicine include birch, Labrador tea, juniper, kinnikinnick, chokecherries, devil's club, spruce gum/pitch, pine, bulrushes, Sitka alder, red alder or mountain alder, yarrow, bearberry or black twinberry, tamarack, fireweed, strawberry, spruce, moss, and Indian hellebore (Northern Gateway, 2010). Plants used for other cultural purposes include cottonwood, red willow, spruce, poplar, birch, and moss.

During face-to-face interviews, hunting was noted to be of importance to the STN. Typical animals harvested are moose and elk. There are people in the community that hunt and distribute the meat to members. Skin Tyee representatives noted that, while fish is important, the Skin Tyee "are more moose people than fish people" (Interviews with Skin Tyee representatives, 2013).

It has been noted that trapping is no longer a viable livelihood due to the decline of furbearers (Northern Gateway, 2010). Similarly, during interviews, representatives noted that trapping was a traditional way of life, but that this activity has decreased substantially (Interviews with Skin Tyee representatives, 2013).

During face-to-face interviews, STN members noted that traditional activities are still important to the STN, as are consuming traditional foods and medicinal plants. It was noted that community members also use animal hides to create moccasins and other crafts. Given that employment rates are low in the STN, it is expected that these traditional resources will be important in economically sustaining the community into the future (Interviews with Skin Tyee representatives, 2013).

#### **14.3.7.6 Economy**

##### **14.3.7.6.1 Economic Setting**

There is limited economic activity on the STN reserves. Representatives noted that industry presence within the reserves is rare, with most activity occurring in Burns Lake. STN has a 10%

stake in the Burns Lake Native Development Corporation (BLNDC), which represents six local First Nations (Burns Lake Band, Cheslatta Carrier Nation, Lake Babine Nation, Nee-Tahi-Buhn Indian Band, and Wet'suwet'en First Nation) as well as the off-reserve communities in the Lakes District. The BLNDC is an Aboriginal-owned and operated debt/equity financing organization that aims to identify and develop economic ventures and initiatives for and with Aboriginal people of the Lakes District (BLNDC, n.d.). The STN previously owned Tyee Wood Products and Mountain Boy Chicken (which was located in Fraser Lake). There are no businesses owned by members on reserve, nor is there a gas station or store on reserve.

In January 2012, a fire destroyed the Babine Forest Products Sawmill, which was a major employer and economic generator for the community and neighbouring First Nation communities, including the STN (Village of Burns Lake Economic Development Team, 2012). Over 250 people in the area lost their jobs as a result of the fire. During interviews, representatives noted this negatively affected BLNDC revenue (interviews with Skin Tyee representatives, 2013).

Recently, a group of stakeholders from the area formed the Burns Lake Recovery Transition Response, Economic Development Team (Village of Burns Lake Economic Development Team, 2012). The goal of the team is to advance economic development opportunities to support a stable economy in the community and surrounding areas. A key focus of the recovery response relates to First Nation services in the area. The team consists of a range of stakeholders, including the STN.

#### **14.3.7.6.2 Employment and Labour Force**

Unemployment and under-employment are important concerns for the STN (Northern Gateway, 2010).

**Table 14.3-46** identifies the employment and labour force characteristics for those people living on reserve. As indicated, males had a lower employment participation rate than females in 2006. Members were most commonly employed in management occupations (likely related to Band administration).

Overall, STN representatives noted that the employment rate is very low, and that many members have had to leave the reserves to find employment. The forestry sector was previously a major employer for STN members, but many jobs were lost with the closing of the Band-owned Tyee Wood Products, and due to the effects of the MPB (interviews with Skin Tyee representatives, 2013).

Some STN members were employed at the Babine Mill prior to the fire, but none still work there. It was noted that Employment Insurance for those who used to work at the mill will run out shortly (interviews with Skin Tyee representatives, 2013). As noted, many members living on reserve do not own vehicles, further limiting their ability to find and secure employment, given that all employment opportunities are located off reserve. Some members are employed in the mining industry, at both the Endako Mine and Huckleberry Mine.

**Table 14.3-46: Skin Tyee First Nation Labour Force Characteristics, 2006 Census**

	Male	Female	Total
<b>Labour Force Indicators</b>			
Participation rate	50.0%	66.7%	50.0%
Employment rate	N/A	N/A	25.0%
Unemployment rate	0.0%	100%	75.0%
<b>Industry</b>			
Total industry	20	10	35
Agriculture, resource based	0	0	0
Manufacturing, construction	0	0	0
Wholesale, retail	0	0	0
Finance, real estate	0	0	0
Health, education	0	0	0
Business services	0	0	0
Other services	0	0	0
<b>Occupation</b>			
Population 15 years and over	20	10	35
Management	10	10	0
Natural sciences, health	0	0	0
Social sciences and government	0	0	0
Sales and services	0	0	0
Trades and related	0	0	0
Primary industry	0	0	0
Other occupations	0	0	0

**Source:** AANDC, 2012

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

### 14.3.7.6.3 Skills and Training

Schooling is provided in Burns Lake, and representatives noted that the high school is fairly supportive of its First Nations students. To date, 10 students have applied for funding to attend post-secondary institutions. The Band sometimes struggles to provide educational funding to members (Interviews with Skin Tyee representatives, 2013).

**Table 14.3-47** provides an overview of education levels for those residing on reserve in 2006. As indicated, 10 members had trades-related training.

Schooling is provided in Burns Lake, and representatives noted that the high school is fairly supportive of its First Nations students. To date, 10 students have applied for funding to attend post-secondary institutions. The Band sometimes struggles to provide educational funding to members (Interviews with Skin Tyee representatives, 2013).

**Table 14.3-47: Skin Tyee First Nation Education Characteristics, Highest Degree or Certificate, 2006 Census**

	Male	Female	Total
Population 15 years and over	20	15	40
No degree, certificate or diploma	20	10	30
High school diploma or equivalent only	0	0	0
Trades/apprenticeship or other non-university certificate	0	10	0
University certificate below bachelor level	0	0	0
University degree (bachelor level or higher)	0	0	0

**Source:** AANDC, 2012

**Note:** Due to the small population numbers, data may contain rounding errors and/or omissions derived from the original source.

### 14.3.8 Tsilhqot'in National Government

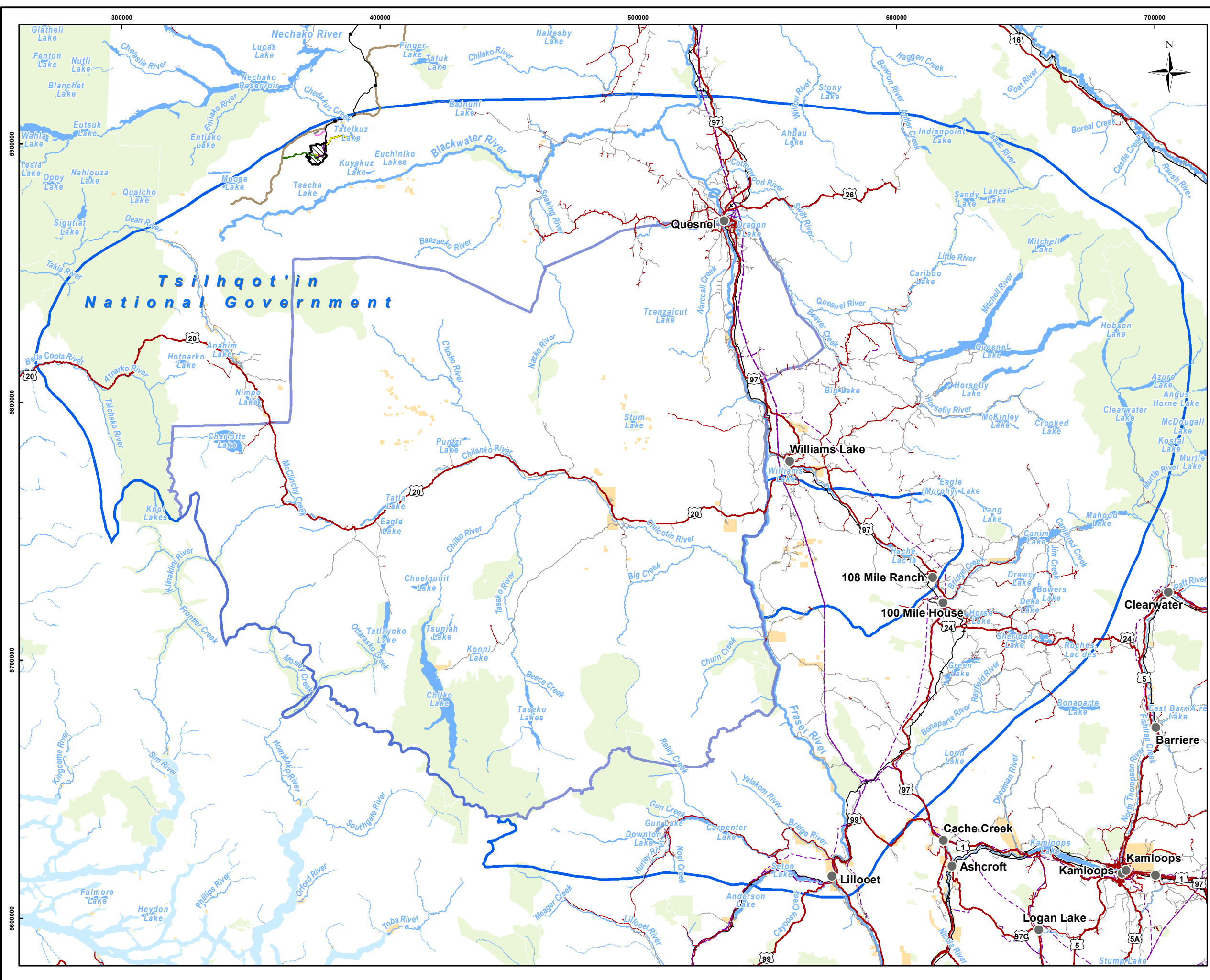
The Tsilhqot'in National Government (TNG) was created in 1989 to re-establish a strong Aboriginal political structure and assert Aboriginal rights and title to the lands the First Nations call *Tsilhqot'in*, to accommodate the needs of its members, and to represent the Tsilhqot'in communities (Tsilhqot'in National Government, 2006).

#### 14.3.8.1 Key Groups

The TNG represents the Tlet'inqox (Anaham), Tsi Del Del (Alexis Creek), Yunesit'in (Stone), Esdilagh (Alexandria), Xení Gwet'in (Nemiah), and the Tl'esqox (Toosey) (Tsilhqot'in National Government, 2006). The organizations associated with the TNG are Tsilhqot'in Power Corporation, Punky Lake Wilderness Camp Society, Denisiqi Services Society, and River West Forest Products (Tsilhqot'in National Government, 2006).

##### 14.3.8.1.1 Traditional Territory

TN's asserted Traditional Territory, as illustrated in **Figure 14.3-8**, encompasses over 9,668,200 hectares and extends from Clearwater Lake in the east towards the Bella Coola River in the west, past the Blackwater River in the north and south towards Lillooet.



**Legend**

- Populated Place
- ▲ Mountain Peak
- ✈ Airport/Airfield
- 16 Highway
- Arterial/Collector
- Resource/Recreation
- Local/Street
- Other
- Kluskus / Kluskus-Ootsa FSR
- Recreation Trail
- ✈ Railway
- Transmission Line
- Stream
- Waterbody
- Park or Protected Area
- Indian Reserve

**Project Components**

- Proposed Transmission Line
- Exploration Road
- Proposed Mine Access Road
- Proposed Fresh Water Pipeline
- Airstrip Access Road
- Airstrip Extent
- Mine Site

**Traditional Territory**

- Tsilhqot'in National Government



Scale: 1:1,400,000  
 0 5 10 20  
 Kilometers

**Reference**  
 Context layers:  
 BC Government GeoBC Data Distribution  
 Traditional Territory:  
 Tsilhqot'in Framework Agreement, 2011

CLIENT: <b>newgold™</b>			
PROJECT: Blackwater Gold Project			
TITLE: <b>Tsilhqot'in Nation Traditional Territory</b>			
DATE: September, 2014	ANALYST: WR	QA/QC: JB	Figure 14.3-8
GIS FILE: 15-100-033_FNTerritories_DDP			
JOB No: VE52420			
COORDINATE SYSTEM: NAD 1983 UTM Zone 10N			



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### 14.3.8.2 Governance

As shown in **Table 14.3-48**, the TNG is governed by six Chiefs, one representing each of its constituent communities.

**Table 14.3-48: Tsilhqot'in Nation Governance**

Constituent Community	Role of Chief	Surname	Given Name
Tl'etingox	Tribal Chairman	Alphonse	Joe
Xeni Gwet'in	Vice Chair	William	Roger
Tsi Deldel	Secretary/Treasurer	Guichon	Percy
Yunesit'in Government	N/A	Myers Ross	Russell
?Esdilagh	N/A	Mack	Bernie
Tl'esqox	N/A	Laceese	Frances

**Note:** Tsilhqot'in National Government, 2014

### 14.3.8.3 Services Provided

The primary focus of the TNG is to:

- Improve unity and cooperation among Band members and Nations;
- Advance the social and economic well-being of Tsilhqot'in peoples;
- Provide assistance to Bands in various areas (e.g., self-government, Aboriginal rights, land claims, educational development, and environmental protection); and
- To preserve Tsilhqot'in cultural traditions, land, and resources.

Other services provided include:

- **Planning Portal:** land use information management and planning support provided through a web-based system to improve the efficiency and quality of referral processes. It also facilitates land and resource stewardship (Tsilhqot'in National Government, 2006).
- **GIS Mapping:** various mapping services are provided to TNG and member communities. Their major duties are to sustain Traditional Use Study data for use in spatial analysis and map production to help land use planning, decision-making, and national- and community-level economic development initiatives (Tsilhqot'in National Government, 2006).
- **Forestry/Economic Development:** providing services such as community planning, business plan development, and policy development support. In addition, the TNG advises on natural resource and land use planning, including cultural anthropology, traditional land use study support, and resource development (Tsilhqot'in National Government, 2006).



- Mining: operates and organizes all mining activities within Tsilhqot'in territory and acts as the main point of contact between mining companies and Tsilhqot'in communities. The mining department coordinates engagement and review processes of mining projects (Tsilhqot'in National Government, 2006).
- Employment services: aims to increase Tsilhqot'in participation in the labour market by assisting clients in promoting their employability and labour market self-sufficiency. Tsilhqot'in National Government Employment Services is under contract with the Cariboo Chilcotin Aboriginal Training Education Centre (CCATEC) to address employment opportunities for the six Tsilhqot'in Bands and their community members living on and off reserve. Services offered include career counselling and assessment, assistance with resumes and cover letters, labour market information, job boards, job placements, referrals to training, information on funding agencies, assistance with funding applications, assistance with post-secondary information and occupational research, workshops, and interview techniques (Tsilhqot'in National Government, 2006).
- Health: Tsilhqot'in Health Hub was established in 2010 to deliver unity, collaboration, and organization for improved health care within the Tsilhqot'in Nation (TN) for its members. This Hub formed as a result of implementing of the Tripartite First Nations Health Plan across BC to ensure the health and safety of all communities and people in BC. There is one Hub located on reserve for each of the TNG Bands, for community ease of access to health services (Tsilhqot'in National Government, 2006).

#### **14.3.8.4 Economic Development**

The TNG engage in a number of economic development practices related to fisheries, forestry, and energy.

In 2010, the TNG began to operate an inland commercial fishery, harvesting sockeye salmon from the Chilcotin River. Fish are harvested using traditional dip net techniques, and fishing typically occurs between mid-August and early September. The Chilcotin River sockeye has been an important component of *Tsilhqot'in* culture for centuries. In the summer of 2012, the TN did not harvest salmon due to low sockeye returns in the Chilcotin (Tsilhqot'in National Government, 2014).

The six Tsilhqot'in Nation communities hold a five-year Forest and Range Opportunities agreement with the province signed on 31 March 2009, providing \$7.7 million in shared revenue and access to 844,000 m<sup>3</sup> of timber (Ho, 2012).

The Tsilhqot'in Power Corporation is equally owned and managed by the TNG and Western Biomass Power Corp., a wholly-owned subsidiary of Run of River Power Inc. The focus is on developing the Tsilhqot'in Power Project, designed to produce electricity via steam-powered turbines, using MPB-damaged timber as fuel. The plant, if built, will have a rated capacity of 60 megawatts (MW), generating 420 gigawatt (GW) hours of electricity per year, or approximately enough energy to power 42,000 homes.

#### **14.3.8.5 Land Use Setting and Planning**

The TNG initiated legal action against the Province of BC in 1989 to stop resource developments such as timber harvesting in the *Tachelach'ed* (Brittany Triangle) and the Trapline Territory (geographically known as the Tsilhqot'in Claim Area).

In 2012, the BC Court of Appeal issued a ruling that gave the *Tsilhqot'in* certain rights to hunt, trap, and trade in its traditional territory. However, the Court agreed with the federal and provincial governments that the *Tsilhqot'in* must identify specific sites where its people once lived, rather than asserting a claim over a broad area. The TNG appealed this ruling to the Supreme Court of Canada. On 26 June 2014, the Supreme Court of Canada confirmed that Aboriginal title gives the Tsilhqot'in the right to control the land, thereby rejecting the view that Aboriginal title is restricted to small intensively used sites (Tsilhqot'in, 2014). The historic decision, confirmed Aboriginal title to approximately 1900 km<sup>2</sup> of the Claim Area, including the Nemiah Valley (Xeni) and much of the surrounding area, stretching north into Brittany Triangle (*Tachelach'ed*) and along the Chilko River (Tsilhqox).

#### **14.3.8.6 Traditional Land Use and Traditional Knowledge**

Important sources of Tsilhqot'in ethnography include Teit (1907), Farrand (1899, 1910), Ray (1942) and Lane (1953, 1981). Traditionally, the Tsilhqot'in people occupied and utilized lands and resources in the Chilcotin River drainage and the upper reaches of the Homalco, Klinaklini, and Dean Rivers (Lane 1981). They engaged in hunting, trapping, fishing, and plant gathering for their subsistence. Elk, deer, caribou, mountain goats and sheep were primarily hunted, though moose has replaced elk more recently in their territory. Trapped species include marmot, hare, beaver, muskrats and porcupine. They also harvested ducks, geese, ptarmigan and grouse. Important fish include trout, whitefish, suckers, and salmon (kokanee and sockeye). The sockeye salmon run on the Chilcotin River occurred in mid-July, when Tsilhqot'in people gathered at fishing sites along the Chilcotin and Chilko rivers. Plant foods were important diet supplements, and berries and roots were gathered in sufficient quantities for winter storage. A number of the Tsilhqot'in practice, to varying degrees, their traditional subsistence lifestyle based on hunting, fishing, and gathering. Small-scale horse and cattle ranching is also common (Terralingua 2015).

To date there is no publically available evidence of Tsilhqot'in use of lands and resources in the Regional Study Area. Current use of lands and resources in the Xeni Gwet'in (Nemiah) area was outlined during the *Tsilhqot'in v. British Columbia* (2014) litigation. Use of the Fish Lake area was characterized in the Prosperity Mine EA Application (Taseko Mines Limited 2009).

#### **14.3.9 Carrier-Chilcotin Tribal Council**

The Carrier-Chilcotin Tribal Council (CCTC) is named after the Southern Carrier Nations and the Tsilhqot'in Nation, whose territories fall within the Chilcotin River, Blackwater River, Dean River, and Quesnel River watersheds. The CCTC head office is located in Williams Lake. The CCTC mandate is to promote and facilitate the social and economic well-being of the Carrier Chilcotin

Aboriginal peoples, and to support their heritage, culture, religion, and education (CCTC website, n.d.).

### 14.3.9.1 Key Groups

The members of the CCTC are the LDN, Lhtako Dene Nation (Red Bluff Band), Toosey Indian Band, and UFN (Ministry of Aboriginal Relations and Reconciliation, 2013). The four communities use the Tribal Council to work together and advance their collective well-being (CCTC website, n.d.).

### 14.3.9.2 Governance

**Table 14.3-49** describes the directors and officers of the CCTC as of November 2011. The Chair rotates among the directors.

**Table 14.3-49: Carrier-Chilcotin Tribal Council Officials**

Title	Surname	Given Name	Representing
Chief	Laceese	Francis	Tlesqox't'en
Chief	Parker	Zach	Ulkatcho
Chief	Lebrun	Clifford	Lhtako Dene
Chief	Squinas	Liliane	Lhoosk'uz Dene

**Source:** CCTC website, 2011

### 14.3.9.3 Services Provided

At present, the CCTC provides a number of services, including:

- Financial advice;
- Capital management: assisting member and non-member community Bands with sewage, water, and physical infrastructure services in general;
- House inspection;
- Economic development and community planning: assisting with business plan development, community planning, and policy development support;
- Natural resource management advice;
- Land use planning; and
- Family support workers.

#### **14.3.9.4 Land Use Setting and Planning**

The Carrier traditional territories spread from the Coast Mountains to the Rockies. This area contains dense forests of fir, spruce, and pine. The region diverges from hills in the Project area to enormous mountain ranges along the eastern border (Leach, 2008).

The majority of the Carrier-Chilcotin territory, west of the Fraser River, is covered by lodgepole pine forests. As of 2008, the majority of the reserve forestry lands within the territory were affected by MPB infestation (estimated at over 75% of existing forestry reserves). Concurrently, other pests, such as the spruce budworm, are affecting and damaging the Douglas-fir stands. The impact of the MPB on the Carrier-Chilcotin territory has been severe (Leach, 2008). Leach notes that MPB has had a substantial effect on how Carrier (Dakelh) peoples practice cultural traditions such as subsistence living and visiting places of spiritual significance.

#### **14.3.10 Carrier Sekani Tribal Council**

The Carrier Sekani Tribal Council (CSTC) is a tribal council with eight member First Nations in the Central Interior of BC. It was incorporated in 1979, and is a registered non-profit society. It provides political, advocacy, and technical support to its member nations, and frequently represents the interests of its members. The objective of the CSTC is to help member nations achieve self-reliance through the delivery of support services (CSTC, 2011).

The CSTC head office is located at the administration offices of the Wet'suwet'en First Nation, west of Burns Lake. The branch office of the CSTC is located in Prince George.

##### **14.3.10.1 Key Groups**

The multicultural population of the CSTC member First Nations is approximately 10,000 people. This is an approximate population figure as different organizations use different methods for enumerating populations. The eight members are:

- Burns Lake Band (Ts'il Kaz Koh First Nation);
- Nadleh Whut'en First Nation;
- Nak'azdli Band;
- Saik'uz First Nation (formerly Stony Creek);
- Stelat'en First Nation;
- Wet'suwet'en First Nation;
- Takla Lake First Nation; and
- Tl'azt'en Nation.

### 14.3.10.2 Governance

The CSTC is governed by a Tribal Chief elected by the individual members, who acts as chair, a Vice-Tribal Chief, and a Council consisting of one representative from each of the member Bands. Every three years a Tribal Chief and Vice-Tribal Chief are elected by the membership of the member First Nations. The Board of Directors, Tribal Chief, and Vice-Tribal Chief are responsible for directing the staff of the CSTC to provide various services to the member First Nations (CSTC, 2011). The key leaders of CSTC are:

- Dr. Sophie Thomas;
- Grand Chief Edward John; and
- Harry Pierre.

The Executive Department contact persons are presented in **Table 14.3-50**.

**Table 14.3-50: Carrier Sekani Tribal Council Officials**

Title	Surname	Given Name
Tribal Chief	Teegee	Terry
General Manager	Berland	Ben

**Source:** CSTC website, 2011

The Yinka Dene Language Institute, charged with linguistic and cultural matters, is indirectly controlled by the CSTC, which appoints the majority of its Board of Directors.

### 14.3.10.3 Services Provided

The CSTC describes its role as bringing together Carrier and Sekani First Nations in an effort to:

- Preserve and promote heritage and identity;
- Improve the social and economic independence of Carrier and Sekani people;
- Achieve resolution of land claims and aboriginal rights issues;
- Promote better understanding between First Nations and the non-Aboriginal public;
- Advance and improve the standard of living of the Carrier and Sekani people; and
- Promote self-government.

The CSTC works collaboratively with each of the eight member Nations to undertake issues related to employment, natural resource development, treaty negotiations, and services. Support services provided by CSTC are described in **Table 14.3-51**.

**Table 14.3-51: Carrier Sekani Tribal Council Support Services**

<b>Area</b>	<b>Services Provided</b>
Communications	Disseminates and transmits information to and from the communities
Education	Provides analysis support for education policies, promotes Carrier/Sekani culture in curriculum
Economic Development	Provides business development, business assistance, and economic development advocacy
Finance	Provides accounting, budget planning, and reporting services
Fisheries	Enumerates fish stocks, tracks fish habitat quality, and promotes First Nations concerns and rights around fish
Forestry	Provides forest policy advice, research, and planning services
Language	Supports and advocates for use and inclusion of various Carrier/Sekani dialects
Land Use Planning	Provides analysis and research into land use, development of regional- and local-level First Nations land use plans, and advocacy
Mapping	Provides mapping support, database management, and compilation of digital data
Mining	Provides policy and research support and advocacy
Oil and Gas	Provides policy and research support and advocacy
Technical Services Unit	Provides engineering, home inspections, and capital and community planning services

**Source:** CSTC, 2011

#### **14.3.10.4 Land Use Setting and Planning**

The CSTC member lands include several active, proposed, and abandoned mines: Endako (molybdenum: active), Pinche Lake (mercury: closed), Mt. Milligan (gold-copper: active/construction) and Bralorne (gold: abandoned) (CSTC, 2011).

While negotiating a diverse treaty settlement with Canada and British Columbia on behalf of its eight member Bands, the CSTC entered the treaty process in January 1994, and reached stage four of the six-stage process (negotiation of an Agreement in Principle) in April 1997.

The CSTC has established a department for land use planning that provides analysis and research into land use planning, supports development and advancement of regional- and local-level First Nations land use plans, and promotes First Nations' approaches to land use planning (CSTC, 2011).

The CSTC has researched and advanced member environmental concerns related to the following projects:

- Pinche Lake Mine (mercury issue from operations from 1940-1944);
- Huckleberry Mine;
- Endako Mine; and
- Kemess North.

### **14.3.11 Métis Nation BC**

Métis people are of mixed First Nations and European ancestry, and are recognized as a distinct Aboriginal population in Canada (Ministry of Aboriginal Relations and Reconciliation, 2013). Métis people trace their descent to the 18<sup>th</sup> Century fur trade, which resulted in the intermarrying of European men and Aboriginal women. Their children, a mixed-race population, grew and formed separate communities distinct from other Aboriginal groups and Europeans. The collective Métis groups refer to themselves as the Métis Nation.

The Métis population in BC numbers approximately 59,000 persons. The majority of BC Métis people reside in urban areas, and they represent approximately 30% of the total Aboriginal population in BC (Ministry of Aboriginal Relations and Reconciliation, 2013).

The Métis Nation BC (MNBC) is a registered society that provides services Métis people living in BC, and represents one of five governing members of the Métis National Council. MNBC provides governance and support for 35 Chartered Communities in seven regions: Vancouver Island, Lower Mainland, Thompson/Okanagan, Kootenays, North Central, Northwest, and Northeast. A Regional Director leads each region.

The MNBC was established and incorporated in 1996 at the Métis Provincial Council of British Columbia (MPCBC). In 2003, the Métis leadership ratified the Métis Nation BC Constitution, establishing a new Métis Nation governance structure (MNBC, 2012).

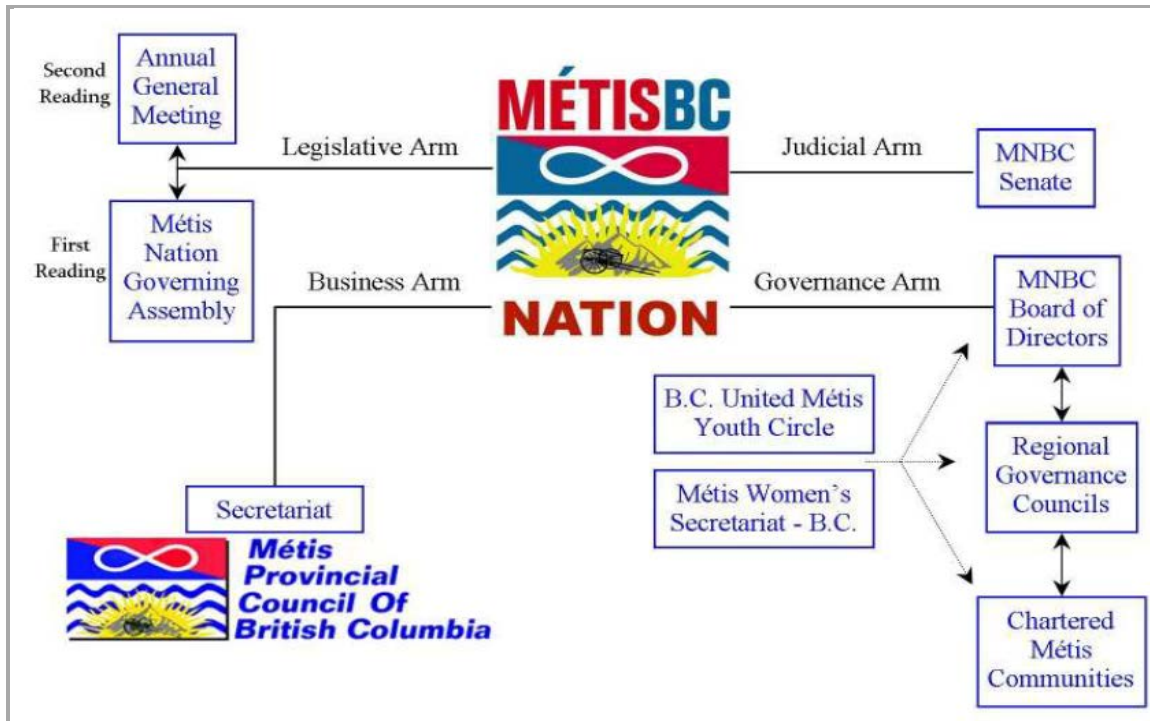
#### **14.3.11.1 Key Groups**

In the North Central Region of BC, there are four Métis Chartered Communities: Cariboo Chilcotin Métis Association ([www.ccmawl.org](http://www.ccmawl.org)), North Cariboo Métis Association, Prince George Métis Community Association, and New Caledonia Métis Association. The Cariboo Chilcotin Métis Association appears to have an active presence in the region.

#### **14.3.11.2 Governance**

As indicated in **Figure 14.3-9**, which illustrates the MNBC governance structure, the MNBC is divided into four main governing arms:

- The Legislative Arm;
- The Judicial Arm;
- The Governance Arm; and
- The Business Arm.



Source: MNBC, 2012

Note: BC = British Columbia; MNBC = Métis Nation British Columbia

**Figure 14.3-9: Métis Governance Structure**

A number of governance institutions have been implemented by MNBC since 2003:

- MNBC Senate;
- Métis Nation Governing Assembly;
- BC United Métis Youth Circle (youth representation);
- Métis Women's Secretariat – BC (women's representation);
- The MNBC *Electoral Act*; and
- A MNBC citizenship process.

The MNBC is mandated by its membership to develop and enhance opportunities for Métis communities by implementing culturally relevant social and economic programs and services.

The MNBC provides various services to its communities, including programming related to children and families, culture, economic development, education, employment and training, health, natural resources, sport, veterans, women, and youth.

The MNBC has developed and implemented criteria for determining eligibility to identify as a Métis person and include the following (MNBC, 2012):



- Self-identification as Métis;
- Ancestry that connects an individual to a historic Métis community; and
- Acceptance by the Métis community.

#### **14.3.11.3 Economic Development**

At the meeting of the Premiers and National Aboriginal Organization leaders in Lunenburg, Nova Scotia on 25 July 2012, the Métis Nation Council and the Premiers from Métis homeland provinces reached a consensus on the need to conclude a Métis Economic Development Strategy by 2013 (Métis National Council/Ralliement National Des Métis, 2012). Prior to this, in May 2006, the Province of BC and MNBC signed the Métis Nation Relationship Accord. The Accord formalized the relationship between Métis people of BC and the Province of BC. The Accord identified mutual goals intended to close the quality of life gap between Métis people and other British Columbians. It provides a platform for Métis people to collaborate with the Province of BC to address a range of social and economic issues. Annual funding is provided by the Province of BC to support MNBC self-governance, organizational capacity building, and youth engagement.

The following objectives were identified in the Accord:

- Strengthen existing relationships based on mutual respect, responsibility and sharing;
- Improve engagement, coordination, information sharing, and collaboration; and
- Follow through on intentions and commitments of the First Ministers' Meeting on Aboriginal issues as they pertain to Métis people and their aspirations to close the gap in the quality of life between Métis people and other British Columbians.

Subjects for the Métis Nation Relationship Accord include:

- Collaborative renewal of the Métis tripartite processes;
- Métis identification and data collection;
- Health (community, family, individual);
- Housing;
- Education (lifelong learning); and
- Economic opportunities BC Ministry of Aboriginal Relations and Reconciliation (BC Ministry Aboriginal Relations and Reconciliation, 2012c).

#### **14.3.11.4 Land Use Setting and Planning**

The MNBC is not included in the BC Treaty Process.

## **BLACKWATER GOLD PROJECT**

APPLICATION FOR AN  
ENVIRONMENTAL ASSESSMENT CERTIFICATE /  
ENVIRONMENTAL IMPACT STATEMENT  
ABORIGINAL BASELINE INFORMATION

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The MNBC conducted an Assertion of Métis Rights and Traditional Land Uses Study in 2009, which included compiling 14,000 historical documents that indicate “a significant Métis presence throughout BC” (MNBC, 2010). Métis Traditional Land Use interviews support Métis use since 1920, and demonstrate that “Métis continue to exist and use land as our ancestors did” (MNBC, 2010). MNBC clarified in a recent submission to the BC Utilities Commission that it does not assert rights to specific areas of BC; instead, “Métis Nation BC, on behalf of our Métis Citizens, assert Rights and Traditional uses over the entire province,” with documented traditional land use in 95% of the provincial watersheds (MNBC, 2010).