



**STAR-ORION SOUTH DIAMOND PROJECT  
ENVIRONMENTAL IMPACT ASSESSMENT**

**APPENDIX 5.4.2-G**

**Overview - Level Traditional Land Use Study  
for the Shore Gold Star-Orion South Diamond Project  
Wahpeton Dakota Nation**

# Overview-Level Traditional Land Use Study for the Shore Gold Star-Orion South Diamond Project

## Wahpeton Dakota Nation



Submitted to:

Shore Gold Inc.  
300, 224 - 4th Avenue South  
Saskatoon, Saskatchewan  
Canada S7K 5M5

### DISTRIBUTION:

- 1 Copy - Shore Gold Inc.
- 1 Copy - Saskatchewan Ministry of Environment
- 1 Copy - Canadian Environmental Assessment Agency
- 5 Copies – Wahpeton Dakota Nation
- 2 Copies - Integral Ecology Group

December 15, 2011



Integral Ecology Group

Wahpeton Dakota Nation



▫

#### Limitations and Terms of Use

This traditional land use (TLU) report was prepared by the Wahpeton Dakota Nation with assistance from the Integral Ecology Group. All intellectual property rights to traditional knowledge presented in this report are held by the Wahpeton Dakota Nation. The results and recommendations in this report are intended for use by Shore Gold and their consultants for their Environmental Impact Assessment that is intended to form part of Shore Gold's application to the Saskatchewan Ministry of the Environment. Research results contained herein are specific to the Star Orion-South Diamond Project and are not intended to be used by any other parties or for any other purposes. This report is not suitable or intended to be used in assessment of any other projects or in the assessment of any other existing or future developments in Wahpeton Dakota Nation Traditional Territory. Any use, reliance, or decisions made by third parties on the basis of this report are not condoned by the report authors and are the sole responsibility of such third parties. This report was written without prejudice to issues of Aboriginal title and rights, and/or other interests of the Wahpeton Dakota Nation. This report does not derogate from or take away from any other rights or claims of the Wahpeton Dakota Nation, and is without prejudice to their positions respecting other matters, such as the ongoing efforts of Wahpeton Dakota Nation to come to terms with the Crown pertaining to the Numbered Treaties, and/or a new Modern Treaty Agreement.



**CREDITS**

*Lead TLU Researcher / Report Author:* *Towagh Behr, M.A.*  
*Integral Ecology Group Ltd.*

*TLU Researcher / Report Author:* *Josh Hazelbower, B.A.*

*Background Section Co-author:* *Chief Leo Omani, Ph.D.*  
*Wahpeton Dakota Nation*

*Technical Review:* *Ann Garibaldi, M.Sc.*  
*Integral Ecology Group Ltd.*

*Project Manager:* *Robert Fincati*  
*Wahpeton Dakota Developments LP*

*Wahpeton TLU Researchers:* *Miranda Buffalo*  
*Candice Waditaka*

*Geospatial Data Management / Cartography:* *CloverPoint Cartographics:*  
*Laura Colquhoun,*  
*Jeff Kruys,*  
*Sarah MacGregor*



## EXECUTIVE SUMMARY

Shore Gold proposes to construct and operate a diamond mine, the Star-Orion South Diamond Project (the Project), in the Fort à la Corne Forest, located near Prince Albert, Saskatchewan, and within Wahpeton Dakota Nation Traditional Territory. The proposal includes two large open pits, a processing facility, and related infrastructure.

The main objectives of this traditional land use (TLU) study are to document site-specific and non-site-specific traditional use values, to map site-specific locations, to document potential Shore Gold Star-Orion South Diamond Project-related impacts, to recommend appropriate mitigation measures, and to assess potential Project-related residual effects.

This report is based on interviews with 12 community members, one ground-truthing fieldtrip to verify TLU sites, and one community-based assessment workshop with interview respondents, elders, and other knowledgeable land users from the Wahpeton Dakota Nation (WDN). As part of this study, a review of publicly available land-use information relevant to the Local Study Area (LSA) was completed to supplement the information reported by community members.

The objectives of this TLU study are to:

- Identify past, present, and prospective traditional use values in the LSA to enable WDN to meaningfully and effectively assess the proposed Star-Orion South Diamond Project. This including the collection of information related to potential impacts and mitigation of the development on WDN land-use values and interests in the vicinity of the Project;
- Build capacity within the WDN community to conduct TLUS and maintain a WDN land use inventory; and,
- Assess the potential Project effects on WDN rights and interests.

The LSA for the TLU study was defined as the Fort à la Corne Forest, adjacent connected parcels of forested Crown Land, and the section of the James Smith Cree Nation reserve on the north side of the Saskatchewan River. Results from the community interviews indicate numerous past, present and/or prospective traditional use values associated with the LSA. Sixty-six (66) traditional use sites were noted within the LSA, drawn from community interviews and ground-truthing fieldwork conducted by WDN researchers.



For reporting purposes, most of these sites were grouped together according to the following general land use values categories:

- 10 Habitation Values;
- 3 Indigenous Landscape Values;
- 38 Subsistence Values;
- 8 Transportation Values; and,
- 3 Cultural/Spiritual Values.

Non-site-specific values were also documented for the LSA and in close proximity to the Project.

WDN members expressed concern that the Project has and will continue to negatively impact access to areas of the Fort à la Corne Forest – an area considered important for the maintenance of TLU values, their culture, and way of life. In particular, community members shared that the Project would negatively impact animal habitat, particularly large game and birds, as well as the habitat of plants used for both subsistence and spiritual uses. WDN concerns with the Project have been summarized in Section 4.5.

At this time, available evidence suggests that, without the successful implementation of mitigation measures, WDN monitoring, and the provision of a satisfactory impact benefit agreement, the residual Project-related effects on the Aboriginal title and rights, and other interests of the WDN will be significant. This determination of significance will require re-examination when the Proponent commits to mitigation measures, monitoring and an impact benefit agreement.



**TABLE OF CONTENTS**

SECTION	PAGE
1. INTRODUCTION .....	1
1.1. Star-Orion South Diamond Project .....	3
2. BACKGROUND .....	5
2.1. The Dakota <i>Oyate</i> and Their Territory .....	5
2.2. Dakota <i>Oyate</i> , Early European Contact and the Fur Trade .....	9
2.3. Central & Northern Saskatchewan Archaeological Record .....	14
2.4. Previously Documented Information Review .....	15
2.5. Environmental Setting .....	17
2.6. Wahpeton Dakota Nation .....	17
2.6.1. WDN History .....	17
2.6.2. WDN Demographics .....	18
3. TRADITIONAL LAND USE STUDY APPROACH .....	20
3.1. Objectives .....	20
3.2. Context for Traditional Land Use Studies .....	20
3.3. Scale & Scope of TLUS .....	21
3.4. Training & Capacity Building .....	21
3.5. TLUS Interview Methods .....	22
3.7. Local Study Area .....	25
4. TLU RESULTS .....	26
4.1. Community Interview Results: Summary of Site-Specific TLU Values .....	26
4.2. Summary of Site-Specific TLU Values .....	28
4.3. Summary of Non-Site-Specific TUS Values .....	30
4.4. TLU Community Workshop Results .....	32
4.5. Summary of Community Concerns with Development .....	33
5. PROJECT EFFECTS ASSESSMENT .....	35
5.1. Effects Assessment Methods .....	35
5.5. Impact Mitigation Measures .....	40
5.6. Residual Effects Assessment .....	41
5.7. Conclusion .....	42
6. CLOSING .....	43
7. REFERENCES CITED .....	44



**LIST OF APPENDICES**

Appendix I TUS Site Interview Guide  
Appendix II Site Assessment Form  
Appendix III Consent form  
Appendix IV Draft Information Sharing Protocol

**LIST OF FIGURES**

**Figure 1: Project Overview Map .....2**  
**Figure 2: Local Study Area and Project Details Map.....4**  
**Figure 3: Traditional Territory of the Dakota Oyate .....7**  
**Figure 4: Map of Missouri Coteau Showing Locations of Dakota Reserves .....12**  
**Figure 5: Traditional Land Use Values in the Local Study Area. ....27**  
**Figure 6: Direct Interaction of the Project with Wahpeton TLU Values .....38**





## 1. INTRODUCTION

This traditional land use (TLU) study concerns only the Shore Gold Inc. (the Proponent) Star-Orion South Diamond Project (the Project). The TLU was conducted to consider the potential impacts of the construction, operation, and closure of the Project on the Aboriginal title and rights, and/or other interests of the Wahpeton Dakota Nation (WDN).

The Proponent requires various approvals from the Saskatchewan Ministry of Environment (SMOE) and the Canadian Environmental Assessment Agency (CEAA), Fisheries and Oceans Canada (DFO), Natural Resources Canada (NRCAN) and Transport Canada (TC) to proceed with the Project. As a part of this permitting process, an Environmental Impact Assessment (EIA) has been completed by the Proponent and described in their Environmental Impact Statement (EIS) submitted to SMOE in December 2010 (Shore Gold 2010). This EIS documents Shore Gold's consultation activities with Aboriginal communities 2008-2010 but does not document any consultation, engagement, or accommodation related activities with the WDN.

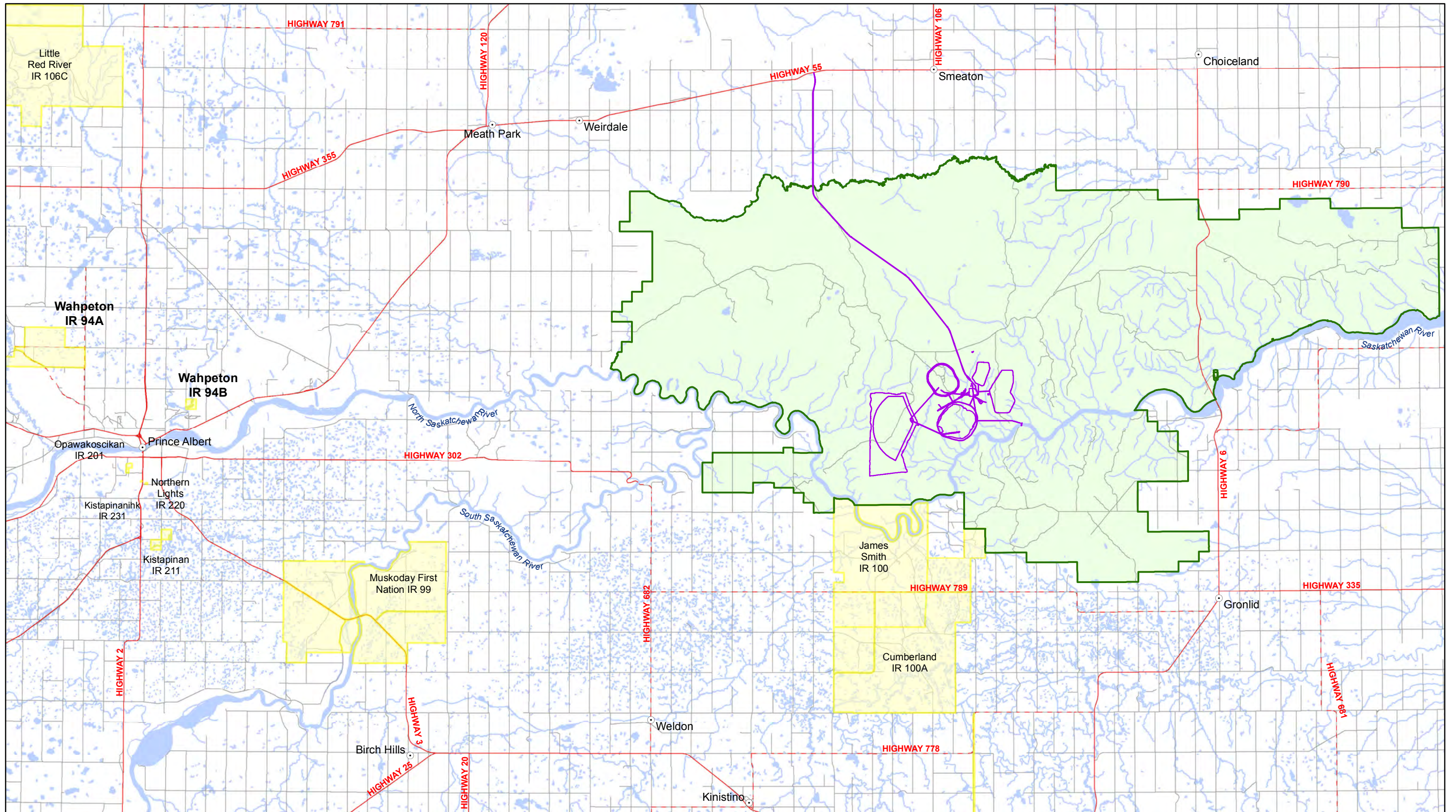
The purpose of a TLU is to identify potential past, present, and future traditional use values that could be affected by the Project. Wahpeton Dakota Nation (WDN) retained Integral Ecology Group (IEG) to provide technical support in TLU research methods, and ongoing support, where necessary, through the collection, analysis, and reporting phases of the research program surrounding the Project. This report was prepared by the WDN with assistance from IEG. This TLU report:

- describes the LSA;
- reviews relevant previously documented information;
- summarizes the TLU objectives and research methodology;
- discusses the research findings;
- summarizes Project-related effects;
- outlines proposed mitigation measures; and,
- assesses residual Project effects.

The Project Overview map (Figure 1) illustrates the location of the Project in relation to the Fort a-la-Corne Forest of Saskatchewan and the community of Wahpeton.







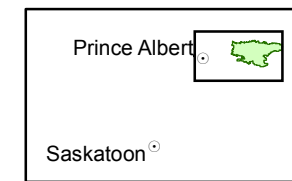
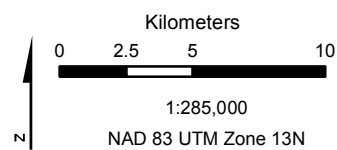
**Figure 1: Project Overview**

**Legend**

- Star-Orion South Diamond Project
- Fort a la Corne Forest
- Indian Reserves
- Paved Highways
- Unpaved Highways
- Roads
- Towns
- Lakes
- Streams



Integral Ecology Group



Prepared By:  
CloverPoint Cartographics  
152 Dallas Rd, Victoria, BC, V8V 1A3  
250-384-3537 / 1-888-457-2724  
<http://www.cloverpoint.com>

Date: 09 Dec 2011

Prepared For:  
Integral Ecology Group Ltd.  
Victoria, BC  
<http://integralecologygroup.com/>

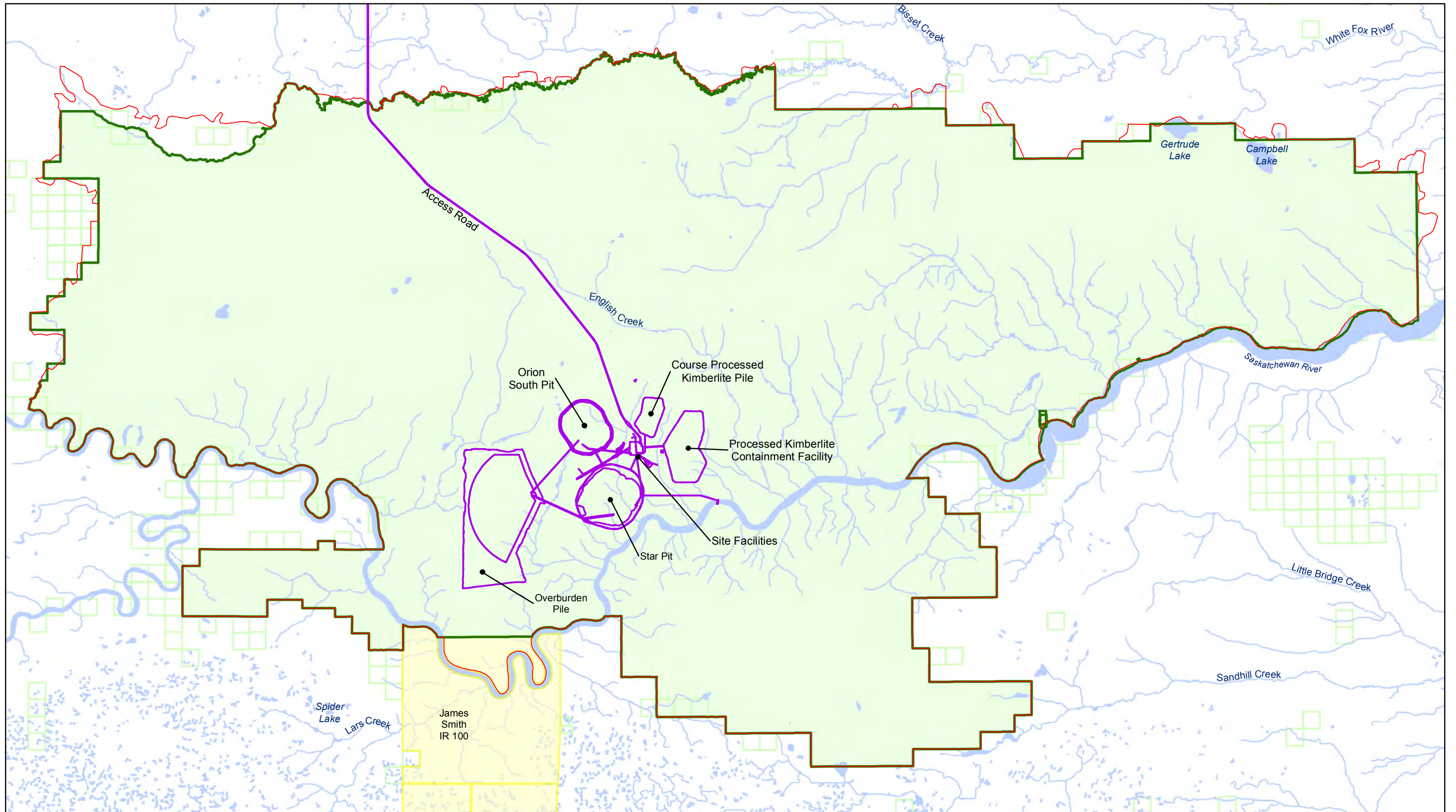
Data Sources:  
Government of Canada,  
Government of Saskatchewan,  
ESRI



### **1.1. Star-Orion South Diamond Project**

The proposed Project is a diamond mine located in central Saskatchewan (Figure 1). The Project includes an open pit at the Star Kimberlite mineral disposition and potentially a second open pit at the Orion South Kimberlite mineral disposition. Other Project components include: dense media separation plant with a capacity of 40,000 tonnes/day; internal roads and conveyors; dewatering facilities and dewatering wells and/or dewatering trenches/collectors; overburden piles and a coarse processed kimberlite pile; gravel screening and washing facility; mine water containment facilities, surface water diversion channels, administrative buildings and maintenance shop; security facilities, helicopter landing pad; explosives mixing and storage facilities; fuel storage and distribution facilities; potable water treatment plant and sewage lagoon; incinerator; and a temporary construction camp (Figure 2).





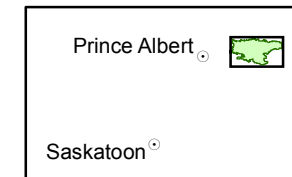
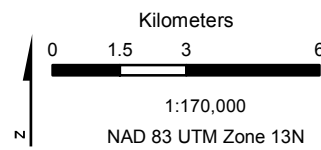
**Figure 2: Local Study Area and Project Details**

**Legend**

- Star-Orion South Diamond Project
- Local Study Area
- Fort a la Corne Forest
- Indian Reserves
- Crown Land
- Lakes
- Streams



Integral Ecology Group



Prepared By:  
CloverPoint Cartographics  
152 Dallas Rd, Victoria, BC, V8V 1A3  
250-384-3537 / 1-888-457-2724  
<http://www.cloverpoint.com>

Date: 09 Dec 2011

Data Sources:  
Government of Canada,  
Government of Saskatchewan,  
ESRI

Prepared For:  
Integral Ecology Group Ltd.  
Victoria, BC  
<http://integralecologygroup.com/>

## 2. BACKGROUND

### 2.1. The Dakota *Oyate* and Their Territory

*"I think [the land has] always been important, because of our spirituality. Our parents taught us that we are connected to the earth, that its our responsibility to take care of the earth, that the earth - we call it the "Maka" - is not owned. Nobody owns the land, we are only here to take care of it, to take what's necessary from the land, and the protect it, to protect the land. Always protect the land. This is what my grandpa said. This is your job. When you grow up, you have to take care of the land. This is what I was told by my grandparents. Spiritually, with our ceremonies, its always land. It's always land and animals. It's birds. All of our prayers are that way. All of our prayers have to do with the land, animals, birds, and every living creature. That's instilled in us as Dakota people." (Respondent #5 2011)*

In order to provide a background within which to understand the potential effects of the Project on the WDN, this section outlines the oral history of the Dakota, the concept of the *Oyate* and how it relates to historical and contemporary presence of the Dakota, including the Wahpeton Dakota Nation, in Canada. The history of the Dakota people, as described by non-Dakota scholars, is markedly different than the oral history passed down by the Dakota people themselves (see Omani 2010).

*Oyate* is an ancient Dakota term that can be translated as "nation" (Omani 2009:2), and contemporarily understood to mean the Dakota Nation. Dakota *Oyate* refers to all Dakota people (Omani 2010). Dakota *Oyate* is the preferred term by the WDN for the Dakota Nation and as such we use it throughout this report.

The seven original bloodlines of the Dakota *Oyate*, who speak the same language with some notable differences in dialect, have been referred to as the "seven campfires" by non-Dakota authors (Omani 2009:3) (see table 1). The name imposed on the Dakota *Oyate* by European settlers was "Sioux" (Omani 2009:6), a term that originated from the French fur trader word "Nadouesioux" meaning "people of an alien [different] tribe" (Parks & DeMallie 1992:234, as quoted in Omani 2009:6). Although Sioux has been the most commonly used term in the United States, there have been numerous other terms applied to the Dakota *Oyate* by non-Dakota scholars. DeMallie provides twelve pages of synonymy and detailed description of the sources of various names applied to Dakota *Oyate* (2001:749-760).

Table 1 (adapted from Omani 2009:9) shows the dialects of the seven campfires of the Dakota *Oyate*, the names of each campfire in Dakota, and the English translation of each name.





<b>Table 1: Dialect Differentiation &amp; Synonymy of the Seven Bloodlines of the Dakota Oyate</b>
<p><u>Dakota dialect</u>, e.g. <i>Damakota</i> (an ancient term which has fallen out of common usage), which translates as “I am Dakota”. This dialect is spoken by the following bloodlines (literal translations of each name follows in parentheses):</p> <p>(1) the Mdewakantonwan (Camping Amongst a Sacred Lake);                      (2) the Sisitonwan (Camping Among Swamps);                      (3) the Wahpetonwan (Camping Among the Leaves); and                      (4) the Wahpekute (Shooters Among the Leaves).</p> <ul style="list-style-type: none"> <li>• Ethnographic and historic literature has referred to the Dakota dialect and the speakers of this dialect as Santee and Isantee.</li> </ul>
<p><u>Nakota dialect</u>, e.g., <i>Namakota</i>, (an ancient term which is rarely used today), which translates as “I am Nakota” and is spoken by:</p> <p>(5) the Ihanktonwan (Camping at the End);</p> <ul style="list-style-type: none"> <li>• Non-literal Euro-American &amp; Euro-Canadian imposed terms: Yankton</li> <li>• Non-literal Euro-Canadian imposed terms: Assiniboine</li> </ul> <p>(6) the Ihanktonwanna (Camping at the Very End).</p> <ul style="list-style-type: none"> <li>• Non-literal Euro-American imposed terms: Yanktonais</li> <li>• Non-literal Euro-Canadian imposed terms: Stoney</li> </ul>
<p><u>Lakota dialect</u>, e.g., <i>Lamakota</i>, (an ancient term which is rarely used today), which translates as “I am Lakota”, as spoken by:</p> <p>(7) the Titonwan (Camping Amongst the Prairie);</p> <ul style="list-style-type: none"> <li>• Non-literal Euro-American &amp; Euro-Canadian imposed term: Teto</li> </ul>

The names of the seven campfires refer to the areas in which they traditionally resided. Omani’s (2009:23) map (reproduced below in Figure 3) shows the extent of the Dakota Oyate’s traditional territory as covering much of North America. The Dakota had since time immemorial followed the bison, which they used extensively for food and other purposes. The explorer Pierre Esprit in 1660 referred to the Dakota as “the nation of the beef” (1961:134, 142 as cited in DeMallie 2001:719), and Omani indicates that they were also known in centuries past as the “buffalo people” (2010:302). The Great Bison Belt extended from the Yukon, through the North West Territories, the provinces of Alberta, Saskatchewan, and Manitoba, and then into the U.S.A., moving south all the way down to near the Gulf of Mexico (Pettipas 1996:36). In Canada, the Great Bison Belt overlaps the “Missouri Coteau” as noted within the map by Ray (1998:7)



(also see Figure 4), which encompasses the geographic region within the Saskatchewan Plain, west of the Manitoba Escarpment and east of the Alberta Plain which today lies within the Canadian provinces of Manitoba, Saskatchewan and Alberta and the U.S. state of North Dakota (Omani 2010: 302). The Missouri Coteau had previously been identified and marked as “Sioux Country” (Burpee 1927:483, 488 as cited in Morrison 2001:33-34)

**Figure 3: Traditional Territory of the Dakota Oyate**



(Reproduced from Omani 2009:23)

With this territory, the Dakota *Oyate* secured an extensive trade network with many other Aboriginal peoples in North America, the main travel routes of which were several major rivers and other bodies of water (Omani 2009:24; 2010:169-172). Omani’s interviews with Dakota elders recorded navigational and cultural knowledge of the rivers and their tributaries, including their Dakota names (2010). The following examples are from Omani (2010:141-142, 180, 224, 226, 227):

- The Saskatchewan River is known in Dakota as *Wakpa-Mini-Te* which literally translates as the “big river”;



- The South Saskatchewan River is called *Minidueza* in Dakota and literally translates as “fast flowing water”;
- The area just east of the city of Prince Albert, in northern Saskatchewan, is known in Dakota as *Wakpa-O-Ze-Te*, which translates as “lower forks on the river”. This is where the North Saskatchewan River and South Saskatchewan River meet to form one river known as the Saskatchewan River, which continues to be referred to in Dakota as *Wakpa-Mini-Te* “big river”;
- *Wakpa-Mini-Te* (Saskatchewan River) flows northeast into the province of Manitoba and empties into Lake Winnipeg which is known in Dakota as *Bde Wakan* and translates as “Sacred Lake”;
- The Spruce River which flows through Wahpeton Indian Reserve 94B and into the North Saskatchewan River is named *Wakpa Sa Ci’stin’na* which means “little red river”;
- *To-Wa-Mde* is the Dakota name for Great Slave Lake;
- *Wakpa-Minidueza*, which is translated as “swift water creek”, known today as Beaver Creek flows into the South Saskatchewan River between the city of Saskatoon and Whitecap Dakota Reserve;
- *Tanka-Wakpa*, translates as “great river” in reference to the Qu’Appelle River that connects to the Assiniboine River; and,
- *Bde Tanke* is the Dakota term for the connecting lakes on the Qu’Appelle River in southern Saskatchewan.

In addition to Omani’s research on Dakota language place names in Dakota Oyate traditional territory, he recorded the names applied to neighbouring Aboriginal nations and their territories (2010:231). Anderson writes that the Dakota *Oyate* “were one of the most populous nations on the continent” (1997:16), and Palmer noted that,

*in total land mass, the Siouan language family alone encompassed over two million square miles ... [including] the Canadian provinces of Saskatchewan, Alberta, Manitoba, and into Ontario ... [and] more than fifty percent of the continental United States, or twenty-four of the forty-eight states”... [Those states being] “Missouri, Arkansas, Iowa, Illinois, Minnesota, Wisconsin, Nebraska, Kansas, North Dakota, South Dakota, Wyoming, Montana, Idaho, and Colorado ... [including] Virginia, North Carolina and South Carolina, Georgia, Florida, Mississippi, and Louisiana. (2008:13)*

Dakota elders interviewed by Omani (2010) also reported that the Dakota *Oyate* Territory has always been this large. However, due to the fur trade and European-introduced diseases, the Dakota *Oyate*’s population depleted drastically from the time of first contact and cited as only 25,000 remaining as of 1781. Further, the Dakota





*Oyate's* estimated population of 25,000 due to the smallpox epidemic of 1781 this fell to only 4,200 remaining by the end of 1782 (Stonechild 2003:57 as cited in Omani 2010:105). Omani writes that because of the depopulation of the Dakota *Oyate* in the smallpox epidemic of 1781-1782, four of the Dakota *Oyate* bloodlines, including the Wahpetonwan, moved from what is now north and central Saskatchewan and Manitoba to what is now central and southern Saskatchewan and Manitoba (2010). One Wahpetonwan *tiyospaye*, or extended family group, the ancestors of Chief Hupa Yakta *tiyospaye*, moved into the region now within southern Manitoba and Saskatchewan and northern North Dakota; this *tiyospaye* followed the buffalo within this territory, and “always returned to what is now known as Canada” (Omani 2010:172-177). It is from Chief Hupa Yakta and his *tiyospaye* that the WDN are descended from (Stonechild: 2003:62).

As many members of the Dakota *Oyate* died, European settlers moved into many of the areas where members of the Dakota *Oyate* had previously lived (Omani 2009: 23). Thus, the present reserve lands and distribution of their communities over their traditional territory is much reduced from what is was prior to these epidemics. Elias writes that in the winter of 1863-64 the Dakota were likely the most numerous group of people in the Canadian northwest (1988:221), which became known as the provinces of Manitoba (created in 1870), Saskatchewan (created in 1905), and Alberta (created in 1905).

## 2.2. Dakota Oyate, Early European Contact and the Fur Trade

**Table 2: Historical Timeline of Dakota People**

Time immemorial-1600s	Bison range, known as Great Bison Belt, includes large portion of North America; Dakota <i>Oyate</i> Territory as described in Figure 3 encompasses the Great Bison Belt.
1600s	Contact with Europeans (Omani 2010).
1658-1750	Signing of six separate Peace, Friendship, and Trade treaties with French Crown (Omani 2010:294).
1753	First fort at what is now Fort à la Corne Forest built by Monsieur de la Corne (Henry 1897:482). A Wahpeton Dakota Elder interviewed by Omani remembers this fort located just past the <i>Wakpa-O-Ze-Te</i> “lower forks on the river”, at the intersection of the North Saskatchewan and South Saskatchewan Rivers (Omani 2010: 173-174).
1763-1817	Signing of seven separate Peace, Friendship, and Trade treaties with English Crown (Omani 2010:295-296).
1781-1782	A major smallpox epidemic reduced the Dakota <i>Oyate's</i> population from 25,000 in 1781 to 4,200 at end of 1782 (Stonechild 2003:57) Cree and Salteaux (who signed Treaty 4 in 1874, as well as Treaty Six in 1876) moved into the territory of the Dakota <i>Oyate</i> and intermarried with Dakota, Nakota, and Lakota that had survived the



	smallpox epidemic (Omani 2010:244; Thompson n.d.; PAGC 2008c).
1812	King George III Pre-Confederation Treaty Medal given by the British Crown to the father of Wahpetonwan Chief Hupa Yakta, known as Chief Flying Thunder, in the War of 1812 between the U.S.A. and the British Crown, “who saved the life of a [British] government officer when he was shot and wounded by a Yankee officer” (Pritchard to MacDowall 01/27/1890 PAC RG10 3602 65933, as cited in Elias 1988:204, 243) <sup>1</sup> .
1821	Amalgamation of HBC and North West Company (Western Heritage Services 2007:1).
1821-1861	Dakota traded furs at Red River HBC post (Omani 2010:110).
1850	Fort established in La Corne area by HBC (Western Heritage Services 2007:1)
1860	Signing of peace treaty between Dakota and Cree at Fort Garry, Manitoba (Omani 2010:128).
1862	Chief Little Crow and many of his followers in Minnesota participated in the Dakota –U.S. War of 1862 and then crossed the border into Canada. While Chief Little Crow and many of his followers return to the U.S.A. (Anderson 1986:176-178; Eastman 1902:286-289; Laviolette 1991:148, 158), some stayed and intermarried with Dakota Oyate members and members of other Aboriginal groups residing in the Canadian northwest (Omani 2010: 259).
1871	Manitoba’s Treaty Commissioner Simpson pronounces all Dakota “American Indians”, and therefore not able to sign treaty with the British Crown (Morrison 2001:213), despite seven (7) Peace, Friendship & Trade Pre-Confederation Treaties having been previously agreed to between the Dakota <i>Oyate</i> and the British Crown in right of Great Britain from 1763 to 1817 (Omani 2010:77; 295-296).
1875	James Smith Cree Nation arrived in Saskatchewan from St. Peter’s reserve in Manitoba (Thompson n.d.; PAGC 2008c).
1876	Battle of Little Bighorn in Montana. Lakota Chief Sitting Bull and his followers crossed the border into Canada following the battle. While Chief Sitting Bull and most of his followers returned to the U.S.A. as of 1881 (Papandrea 2007:18-20; Thomson & Thomson 2000:71-72; Utley 1993:225-233), some stayed and intermarried with their fellow Dakota Oyate, as well as other Aboriginal groups in the Canadian northwest (Omani 2010: 259).

<sup>1</sup> This medal is currently being stored at the Prince Albert Historical Museum (Elias 1988:243) on behalf of Wahpeton Dakota Nation and is brought out to Wahpeton Dakota Nation for display on special occasions, when requested (Omani 2010: 297).



1881	Although Dakota Chief Little Crow and Lakota Chief Sitting Buffalo with most of their followers return to the USA, their presence in Canada at the time (and to date) resulted in the Dakota <i>Oyate</i> communities who continued to reside in Canada and who were not part of the Minnesota Dakota-U.S. War nor the Battle of the Little Bighorn, being excluded from the treaty process (Omani 2010: 93).
1885	350 Dakota families in the Prince Albert area (Goodvoice 1977a); to protect them from harm, Prince Albert residents urge Wahpeton Dakota to stay within city limits during Northwest Rebellion (Goodvoice 1977b).
1894	Order-in-Council reserves 80 acres of land for every five people of Wahpeton Dakota Nation (eCulture Saskatchewan n.d.); Wahpeton reserve established (Goodvoice 1977c). In contrast to Wahpeton, those First Nations that signed Treaty Six in 1876 (a treaty that includes the Prince Albert area) received 640 acres per family of five.
1913	Fort à la Corne Forest Reserve established by federal government (Western Heritage Services 2007)
1917-1919	The Spanish flu, a smallpox epidemic and tuberculosis reduced Dakota population near Prince Albert from roughly 300 people to 30 people (Omani 2010:179; Buffalo 1977)
1932	Fort at La Corne is no longer used as trading post (Western Heritage Services 2007:1)

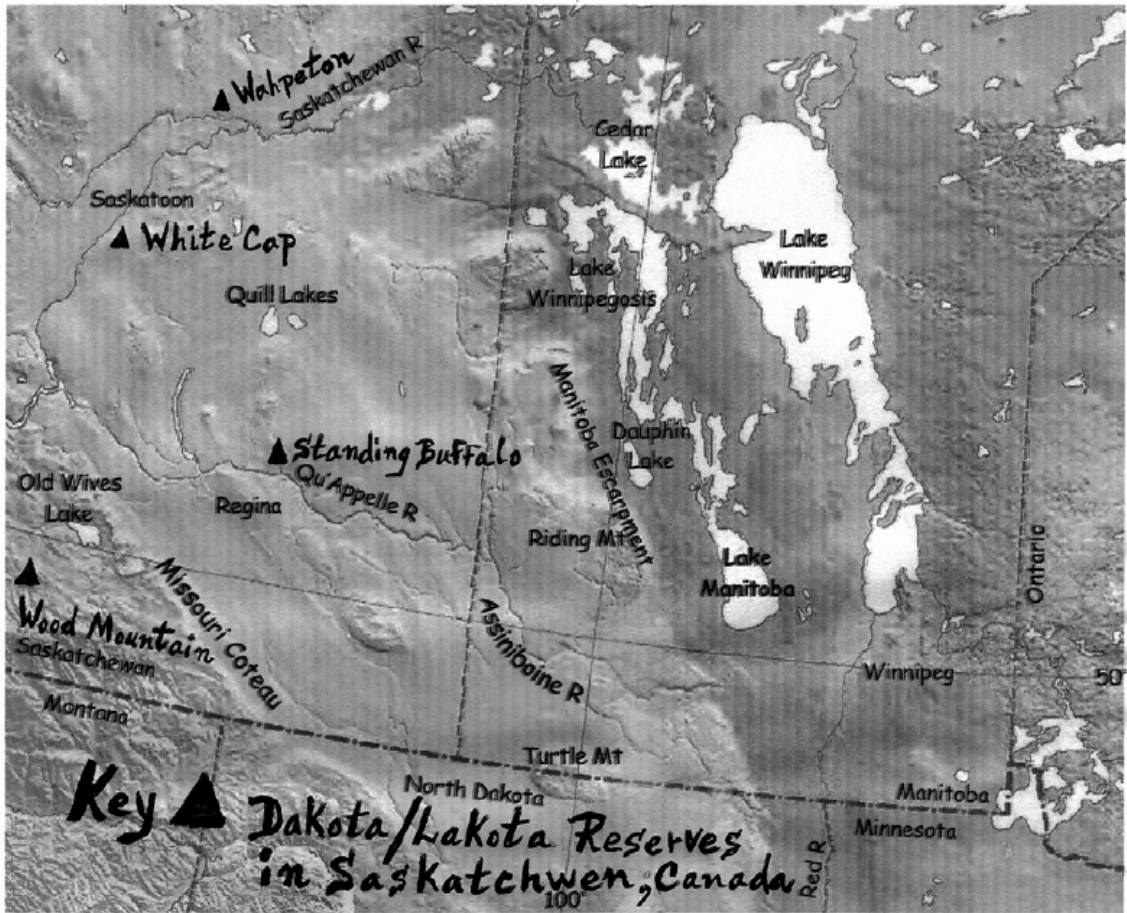
The place names held by some First Nations are a testament to the Dakota *Oyate's* ancestral roots in Canada. The Cree of Saskatchewan have many place names that refer to the presence of the Dakota *Oyate* in Saskatchewan. A respondent in Omani's dissertation reported that the area known in the northeast as Cumberland House is called in Cree *Pwottah Nootintonihk*, which translates as "the Sioux Battle Ground" (Omani 2010:97). Another respondent noted that the new Treaty Land Entitlement Reserve that was created at Deschambeault Lake, has been named *Kimosom Pwatinak*, which when translated from Cree to English means "Grandfather Dakota Land" (Stonechild 2003:55). This same respondent also shared several Dakota place names in central and south Saskatchewan: Battleford – *Okicize Wakpa* [meaning Battle River in west-central Saskatchewan], *Bde tanke* is Fort Qu'Appelle [the connecting lakes on the Qu'Appelle River in southern Saskatchewan], Shiho, [meaning] Red Jacket [a town in southern Saskatchewan], *Minidosa* [meaning fast flowing water, in reference to the Minidosa River in Manitoba, which has now also been applied to the town since named Minidosa in Manitoba" (Omani 2010:99, words in brackets added by Omani).

Europeans in Canada also left historical records of the Dakota *Oyate's* presence in Canada pre-confederation. One of these comes from the fur trader La Verendrye, who in the 1730s identified the Missouri Coteau as "Sioux Country" (Burpee 1927:483-488 as



cited in Omani 2010:244). Ray indicates that the geographic region of the “Missouri Coteau” is within the Saskatchewan Plain, west of the Manitoba Escarpment and east of the Alberta Plains, which today lies within the Canadian provinces of Manitoba, Saskatchewan and Alberta, as well as the U.S. state of North Dakota (1998:7). The Missouri Coteau is the region within the larger traditional territory of the Dakota Oyate where the reserves of Wahpeton Dakota Nation, Whitecap Dakota Nation, Standing Buffalo Dakota Nation, and Wood Mountain Lakota Nation are located, see map Figure 4 below.

**Figure 4: Map of Missouri Coteau Showing Locations of Dakota Reserves**



(Reproduced from Omani 2010:120)

Omani (2010) also reports several early instances of HBC journals referring to the Dakota in Saskatchewan. Elias noted that prior to 1774 the Dakota were as far north as the Churchill River (Elias 1988:6). The journals of fur traders in the 1790s to 1820 also make many mentions of Dakota people living north of the 49<sup>th</sup> parallel, in what is now Manitoba near the Souris, Red, and Assiniboine Rivers (Omani 2010:108). HBC journals also make mention that the Dakota traded from 1821 to 1861 at the Red River





settlement “often” (Morrison 2001:10 as cited in Stonechild 2003:39). Additionally, Morrison writes that there were “many Dakota winter villages North of the 49<sup>th</sup> Parallel ... along the valleys of the Souris, Assiniboine, Qu’Appelle and Lower Red River in what are now southern Manitoba and Saskatchewan” (Morrison 2001:6 as cited in Omani 2010:110).

Stonechild writes that Chief Standing Buffalo and Chief Whitecap, as well as their extended family groups, historically followed a seasonal round that included both sides of the 49<sup>th</sup> parallel, and in the 1860s began to reside year-round in what is now Manitoba and Saskatchewan (2003:23-24). Chief Standing Buffalo, Chief Whitecap and their extended family groups made this move because they were under threat from the continual attack by the U.S. military and citizens during the Minnesota Dakota - U.S. War of 1862 (Omani 2010:112). Omani writes,

*the State of Minnesota (U.S.A.) had placed a bounty which eventually reached \$200.00 on the head of every Dakota man, woman, and child, caught dead or alive. The Daily Republican, Winona, Minnesota, USA, September 24th, 1863 announced: ‘The State reward for dead Indians has been increased to \$200 for every redskin sent to Purgatory. This sum is more than the dead bodies of all the Indians east of the Red River are worth’ (2010:112).*

Although the Dakota hold traditional territory in Canada, they were excluded from the treaty process. When the Cree and other neighbouring First Nations in Saskatchewan were offered treaties, the Wahpeton Dakota Nation and other Dakota Nations in Saskatchewan and Manitoba were excluded from the treaty process of the late 1800s. For example, the neighbouring James Smith Cree Nation became signatories to Treaty Six on August 23<sup>rd</sup>, 1876, despite arriving from Manitoba only one year earlier (Thompson n.d.; PAGC 2008c). The two main historical factors that contributed to the exclusion of the Dakota from the treaty process were that the Canadian federal government sought advice from the local people of Manitoba regarding Treaty (Omani 2010:89), as well as the involvement of some Dakota people in the US-Dakota War of 1862, for which the U.S. government wanted to send troops into Canada to pursue them (Omani 2010:89). The traditional territory of the Dakota (as discussed in section 2.1), in what is now Saskatchewan, extended well beyond the 49th parallel on both sides; after the war, some of the Dakota who were involved moved into the more northerly part of their territory. However, the Canadian government took the position that the Dakota were “American Indians” (Morrison 2001:213 as cited by Omani 2010:90). The negotiator of Treaty One and Treaty Two, Treaty Commissioner Simpson, argued that the Sioux should not be allowed to sign treaty because, according to him, “They [the Sioux] are, properly speaking, American Indians, and many of them are refugees from America, excluded on account of the part they took in the Minnesota Massacre” (Morrison 2001:213 as cited in Omani 2010:89-90). According to Omani, the Dakota were excluded from the treaty process in Canada *not* because they lacked ancestral roots in the country, but because it was politically expedient for the government of Canada (Omani 2010). After American officials took affront at not being allowed to



pursue the Dakota who fled the US-Dakota War to stay with their relatives in Canada, denying treaty to the Dakota in Saskatchewan and Manitoba was a means to maintaining good relations with the United States (Omani 2010). As such, the current reserve lands of the Dakota *Oyate* in Canada are provided “as a matter of grace and not a right” (Morris 1880:279 as cited in Omani 2010:94). Further, in 1876, Lakota Chief Sitting Bull and his followers entered Canada after the Battle of Little Bighorn in Montana (Omani 2010:93). Although there were Lakota inhabiting their ancestral land in Canada at the time, such as Lakota Chief Little Knife of Wood Mountain who had a British King George III 1812 Pre-Confederation Medal and was not part of the Battle of the Little Bighorn in Montana, U.S.A. in 1867, this helped cement the idea that the Dakota and Lakota were “American Indians”. While Dakota Chief Little Crow and Lakota Chief Sitting Buffalo and most of their followers did return to the USA, their presence in Canada from that time to the present has resulted in the exclusion of much of the Dakota *Oyate* from the treaty process in Canada, including those who were not involved in the War of 1862 or the 1876 Battle of the Little Bighorn (Omani 2010). For example, the Lakota Chief of Wood Mountain, Little Knife, had a British King George III 1812 Pre-Confederation Medal (McCrary 1998:73) and was not part of the Battle of the Little Bighorn in Montana, U.S.A. in 1867 (Thomson & Thomson 2000:67-68).

In citing the comments of Chief Justice Lamer of the Supreme Court of Canada in *Delgamuukw v. British Columbia* [1997] 3 S.C.R. 1010 (S.C.C.), as it pertains to the shared territory of Aboriginal peoples, Omani has stated that the combined Dakota *Oyate* oral history, and other documentary evidence shows that the Dakota *Oyate* occupied what is now Saskatchewan, Manitoba, and Alberta “before, during, and after the signing of the numbered treaties” (2010:259). For this reason, Omani states that the Canadian federal government’s position that the Dakota and Lakota should be “excluded from the treaty process because they were ‘American Indians’ becomes essentially irrelevant” (2010:259).

### **2.3. Central & Northern Saskatchewan Archaeological Record**

Archaeological evidence for the LSA documents the presence of indigenous peoples’ long-term pre-contact occupation of the region. The Western Heritage Services completed an archaeological study for the area of development that included shovel tests, surveys of post-impact roads and pads, and an assessment of Project impacts on archaeological resources (Western Heritage 2006). This assessment concluded that archaeological features are present within much of the area of development and that there were many formed tools as well as debitage in the study area. The study found approximately 12,000 artifacts, and resulted in the addition of 25 heritage sites to the 45 previously identified by the province, including an area 16 kilometres long in the Saskatchewan River valley that is “one of the richest historical resources areas in Saskatchewan” (Western Heritage 2007:73).



Golder Associates Ltd. completed archaeological surveys in the Fort à la Corne Forest from 2004 to 2007 (Golder 2010). These surveys resulted in the discovery of the remains of 20<sup>th</sup> century hunting cabins, as well as numerous pre-contact lithic tools and scatters. The total number of sites identified by Golder and Western Heritage Services is 158, of which the “overwhelming majority of sites are precontact, with only eight historic sites identified” (Golder 2010:10).

Although located outside of the Local Study Area, Omani discusses Dakota petroglyphs sites in his doctoral dissertation. He presents on the following petroglyph sites in Saskatchewan that clearly depict Dakota cultural elements:

- Two Dakota petroglyph sites depicting people are the St. Victor Petroglyphs, and a petroglyph boulder near the city of Weyburn (Omani 2010:335);
- In interviews conducted by Omani with the Woodland Cree Elders and Swampy Cree Elders of northern Saskatchewan and northern Manitoba, six ancient Dakota Rock Paintings were verified, with two cited as Dakota pipes near and along the Churchill River in northern Saskatchewan and Manitoba (Omani 2010: 326-236; see also Jones 1981).
- Stonechild writes that the Stanley Mission Elders, who are Woodland Cree, know the pictographs on the rocks of the Churchill River as *Pwata* writing, or Dakota writing, *Pwata* being the Cree word for Dakota (2003:56);

WDN Elder Samuel Buffalo also noted during oral history recordings from 1977 that “our ancestors advanced and developed pictorial writing” (1977:4). Several Dakota academics, Eastman (1902), Ross (1989) and Wilson (2005), “have also confirmed the existence of a pictograph writing system amongst the Dakota people” (Omani 2010:329).

While the petroglyph sites discussed are outside of the LSA, they support WDN oral history of their occupation of much of Saskatchewan since time immemorial.

#### **2.4. Previously Documented Information Review**

Previously documented information specific to the TLU study LSA (as defined in section 3.5) is limited. There are some ethnographic publications and academic articles that describe the cultural background of the Wahpeton Dakota and the Dakota people of neighbouring area; however, the depth of ethnographic research conducted on the Dakota people in Canada is sparse. Additionally, the following sources provide cultural, historical, traditional ecological knowledge (TEK) and/or traditional use information that is relevant to LSA.



**Dr. Leo Omani, current chief of the Wahpeton Dakota Nation**, completed his doctoral dissertation in 2010 entitled Perspectives of Saskatchewan Dakota/Lakota Elders on the Treaty Process within Canada. In this work, Omani interviewed elders from the WDN and other Dakota/Lakota First Nations within Saskatchewan to ascertain the implications of the treaty-making process in Canada on the WDN. Omani provides recommendations to improve the political position of Dakota/Lakota First Nations within Saskatchewan in their treaty negotiations with the Crown. Though the focus of this dissertation is on Dakota Elder's perspectives on the treaty process, the interviews conducted during this research process contain a rich body of information regarding Dakota history and culture.

**Gontran Lavolette's The Dakota Sioux in Canada (1991)** provides a broad overview of the history, stories, and general cultural information and customs of the Dakota people within Canada. James R. Walker's Lakota Belief and Ritual (1991) describes numerous Lakota beliefs, stories, customs, ceremonial practices, and other information, though not related specifically to Dakota in Canada. James Howard's The Canadian Sioux (1984) describes aspects of Dakota life within Canada, including economy, social life, philosophy and religion, ceremonies, and other topics. David McGrady's Living With Strangers: The Nineteenth-Century Sioux and the Canadian-American Borderlands (2006) considers the history of the Dakota in North America in relation to their territory being on both sides of the 49th parallel.

**An Elder from WDN, Robert Goodvoice**, with the assistance of Dan Beveridge, completed An Oral History of the Wahpeton (sic) Dakota (1977), in which the stories of Dakota elders in the area of Prince Albert were recorded. These ranged in topic from the origin of the Dakota Nation, the War of 1812, and the Dakota people of Wahpeton having followed a hunting, fishing, trapping, and gathering nomadic lifestyle since time immemorial, and taking up permanent residence in the 1870s near the city that became known as Prince Albert.

**Ethnoecological and ethnobotanical sources** related to the area around Prince Albert, Saskatchewan include Jeremy Pittman's thesis entitled The Vulnerability of the James Smith and Shoal Lake First Nations to Climate Change and Variability (2009). Pittman investigates this subject through office-based and onsite interviews, and onsite mapping. There are also two reports published by other researchers that draw upon the interviews completed by Pittman (Ermine et al.:2007; Ermine et al.:2008). Christina Clavelle's masters thesis (1997), entitled: Ethnobotany of Two Cree Communities in the Southern Boreal Forest of Saskatchewan is a record of the James Smith and Shoal Lake Cree Nations' use of plants for a variety of purposes.





**TLUS and Land Use and Occupancy Studies with Neighbouring First Nations -** Saskatchewan Environment documented some land use practices of First Nations in the area of the Fort à la Corne Forest (1999, 2005). Through these studies, the James Smith Cree Nation documented a number of land use sites within the Fort à la Corne Forest. However, the Wahpeton Dakota Nation was not included in these studies.

## 2.5. Environmental Setting

The Fort à la Corne Forest comprises 132,502 hectares of forest, surrounded by farmland, situated within the Boreal Transition Ecoregion (Environment Saskatchewan 2007). The Boreal Transition Ecoregion is an area in the transition between boreal forest and prairie-parkland (Acton et al. 1998). The diversity of this region is aided by its transitional character. It is home to many species of tree including the trembling aspen (*Populus tremuloides*), white spruce (*Picea glauca*), white birch (*Betula papyrifera*). Large mammals in the forest include moose (*Alces alces*), elk (*Cervus elaphus*), black bear (*Ursus americanus*). There are also numerous edible plants/berries, small animals and game.

## 2.6. Wahpeton Dakota Nation

### 2.6.1. WDN History

WDN oral history indicates that ancestors of the WDN have occupied the area in which they now reside since time immemorial. These ancestors are the Wahpetonwan, which translates as “Camping Among the Leaves” (as noted in Table 1). (Omani 2010:234). Chief Leo Omani has indicated that this name [Wahpetonwan] is a reference to the boreal forest in which the WDN reside (personal communication 2011).

The Community of Wahpeton, like the other Dakota communities within Saskatchewan, has been misunderstood by some scholars to be a community of “refugees”, who came to Canada to escape persecution in the United States (Omani 2010). However, research by Omani (2010) and others has brought to the attention of historians a consistently retold oral history of the Dakota people that indicates that although some Dakota did go north of the 49<sup>th</sup> parallel to escape persecution, the territory of the Dakota *Oyate* has, since time immemorial, included land on both sides of the Canada – U.S. border (see Omani 2010 and Figure 3). As such, it is inaccurate to consider the coming together of Dakota people to form the community of Wahpeton Dakota as a group of U.S. “refugees”; the Dakota people from the U.S. who in the 1800s made their way north to escape persecution were coming to stay with their own people who had previously occupied and continued to occupy a



traditional territory that includes the area around what is now Prince Albert Saskatchewan.

The Wahpeton reserve was first requested in 1890 (Elias 1988). The WDN were residing in and around the town of Prince Albert at the time and requested land in that area. Many of the town's people supported locating a reserve in close proximity to the town. The Canadian government wanted the Wahpeton reserve to be further removed from the town of Prince Albert and provided, in 1894, the reserve land consisting of five and half sections of land currently known as Wahpeton Indian Reserve 94A, and later a quarter section of land was set aside in 1917 adjacent to the city of Prince Albert known as Wahpeton Indian Reserve 94B (see Figure 1) (Elias 1988).

In the 20<sup>th</sup> century, the Wahpeton Dakota Nation has been influenced by the economic history of the closest city, Prince Albert. Though many Dakota came to live in and near Prince Albert in the late 1800s to find work (Elias 1988), for much of the 20<sup>th</sup> century Prince Albert's economy was depressed, and prospects for wage labour in the city were scarce (City of Prince Albert 2006). It was common for Wahpeton men in this time period to cut firewood and sell it to residents of Prince Albert. Wahpeton women were also hired as housekeepers in the town. With the development of most of the Crown lands and forests in the area into farms; working as farmhands became a common source of income for WDN families in the 20<sup>th</sup> century. Over the last century penitentiaries in Prince Albert and more recently in close proximity to Wahpeton have provided an additional source of employment. In the early 1960s, the Prince Albert Pulp Mill opened, providing jobs for people in the area (City of Prince Albert 2006). In the last hundred years, as the families of the WDN increasingly found the Crown lands that supported their traditional practices taken up by urban and agricultural development they became increasingly dependent on wage labour for their survival. Today there remains only a patchwork of forested lands where they can hunt, fish, gather food plants, berries and medicines.

### 2.6.2. WDN Demographics

WDN is a community of Dakota people with a registered population of 481 men, women, and children (Aboriginal Affairs and Northern Development 2011a) coming from nine major families (PAGC n.d. b). The main reserve, IR #94A, is located 10 kilometres north of Prince Albert, Saskatchewan (PAGC n.d. b). In addition to IR #94A, the band holds another, smaller reserve, #94B. The combined size of the two reserves is 14.83 square kilometres (Statistics Canada 2007), governed by a Chief and four Councillors elected to 3-year terms under the Band Custom electoral system as allowed for and originally derived from the *Indian Act*. Dr. Leo Omani is currently Chief of WDN.



Two hundred and ninety one of the First Nation's adult population live within the community (139 men; 152 women), although a sizeable number live off-reserve (80 men; 86 women), or on other First Nation reserves (9 men; 15 women) (Aboriginal Affairs and Northern Development 2011). Although current census data is not available, it is recognized that WDN follows the trend of other Canadian Aboriginal communities in experiencing a high birth rate and hosting a large segment of young people (Statistics Canada 2007).

The primary aboriginal language of Wahpeton Dakota Nation is Dakota, although Cree is also spoken. English has become the dominant language of education and business in the community, with the percentage of people with fluency in Dakota in decline; Statistics Canada, in their 2006 census, found that 26.8% of the WDN population had knowledge of Aboriginal languages (2007). Of the 12 people interviewed in the TLU study for the Project, 11 were confirmed to speak Dakota as well as English, and three were confirmed as also speaking Cree. All interviews were conducted in English.



### 3. TRADITIONAL LAND USE STUDY APPROACH

#### 3.1. Objectives

The objectives of this Traditional Land Use Study (TLUS) are to:

- Identify past, present, and prospective land-use values in the LSA to enable WDN to meaningfully and effectively assess the impacts of the proposed Project on those values. This includes collection of information relating to potential impacts and mitigation of the development on WDN traditional use values and interests in the vicinity of the Project.
- Build capacity within the Wahpeton community to conduct TLU research and maintain a WDN land use inventory.
- Assess the potential Project effects on Aboriginal title and rights, and/or other interests of the Wahpeton Dakota Nation.

#### 3.2. Context for Traditional Land Use Studies

TLUS, also known as “Traditional Use Studies” (TUS) or “Use and Occupancy Map Surveys” (UOM), are a form of social science investigation that brings together community knowledge with ethnographic, archival, and sometimes archaeological information to provide clarity on places and values of cultural, economic, heritage or community importance. This is usually accomplished through the recording of oral history and map biographies in interviews with community Elders, knowledgeable land users, and sometimes a larger representative sample of the community.

Land use and occupancy mapping started in the 1970s with a number of First Nations and Inuit organizations preparing for land claims negotiations with the federal government. In the 1990s, in response to the 1993 *Delgamuukw v. The Queen* court decision, the governments of both Alberta and British Columbia developed “Traditional Use Study Programs”. The *Delgamuukw* decision “directed the government to determine whether or not specific Aboriginal rights would potentially be infringed upon by provincially authorized activities such as the issuing of forest licenses or mining and land development permits” (Markey 1996:7). The use of the term “traditional” in TLUS (and TUS) is a reference to the Court’s understanding of Aboriginal rights but has been considered problematic by many people. In *Living Proof*, a recent UOM methods textbook, Terry Tobias explains,

*The governments’ choice of the word “traditional” when naming their programs was unfortunate, because it inadvertently supports stereotypes... Governments often approach negotiations and litigations with Aboriginal parties from the perspective of traditionalism, which means “the upholding or maintenance of tradition, especially so*



*as to resist change.” ... [Whereas] “Tradition” is the “transmission of customs or beliefs from generation to generation.” The word does not imply cultures are static. Adaptive change is inherent in every tradition. Still, people often mistakenly confuse traditionalism and tradition, to the detriment of Aboriginal peoples. (Tobias 2009: 33)*

### **3.3. Scale & Scope of TLUS**

TLU study research methods may be customized to fit the objectives of a particular research process, community or project. They can be categorized as either “Regional” or “Project-specific” and “Overview-level” (Planning-level) or “Operational-level”. A Regional TLUS is often conducted at a wider scale than a Project-specific TLUS, with the study area for the Regional TLUS encompassing an entire traditional territory, geographic region, or geographic extent of a governmental jurisdiction. In contrast, a Project-specific TLUS usually has a study area that encompasses a more limited geographic area, such as an area potentially affected by development, a tenure area, or a confined area of importance to a community (such as a village site).

The objective of an Operational-level Project-specific TLUS is detailed documentation of traditional use sites and values within the study area, field verification or ground-truthing most significant sites, and the development of site-specific mitigation measures.

The objective for this TLUS was to follow the methodology for an Operational-level study. Twelve office/home-based interviews were completed with 12 community members. It was noted during the research that a number of Wahpeton Elders who possessed knowledge of the LSA had passed away within the last few decades, or are living off-reserve and not available for interviews. A one-day site visit with two Community members and two WDN researchers was also completed to ground-truth sites and record additional sites. Ground-truthing activities were not completed for the majority of sites recorded in interviewees as schedule and road closures limited access to many areas. Data review meetings were conducted with the majority of interviewees to review transcriptions and mapped sites. A validation workshop (see section 3.6) was held with interviewees, additional Elders, and the broader community to confirm interview information was recorded accurately.

### **3.4. Training & Capacity Building**

A one-week training course in TLU research methods was completed July 25-29, 2011. Wahpeton Community members Candice Waditaka and Miranda Buffalo were trained to be TLU researchers by TLU consultants Towagh Behr and Josh Hazelbower. Course material topics included interview methods, mapping techniques, note taking, and data entry. Terry Tobias’ UOM methods book *Living Proof* (2009) was used as the course textbook. During the training course, Towagh Behr conducted two TLU interviews; these



were followed by group discussion and analysis. The Wahpeton Researchers received on-the-job training by assisting Towagh Behr in the first six TLU interviews. The Wahpeton Researchers planned, coordinated, and conducted the remaining six TLU interviews on their own. Ongoing support and quality assurance was provided remotely by the TLU consultants on an almost daily basis for the duration of the research process.

### 3.5. TLUS Interview Methods

Knowledgeable Elders and active land users were consulted to determine which Community members have the most detailed knowledge and experience of the LSA. The WDN researchers coordinated, planned, and carried out the TLU interviews, with support from Integral Ecology Group. Ten days of interviews were planned with WDN Elders or knowledge-holders between August 8 and 29, 2011. Interviews two to five hours in length were conducted indoors with 1:50,000 scale maps. Community members were interviewed individually. Mapping was carried out on transparencies underlain by project-specific basemaps created by CloverPoint Cartographics using information provided by Shore Gold. Mapping was conducted on 1:50,000 scale projections with base data of satellite photos and CanVec data. Audio files (in mp3 format) were recorded and digital photographs were taken during each interview, with the participants' permission. Interviews followed a semi-formal format, following a standardized list of TLU interview questions and mapping conventions.

Themes covered during the TLUS interviews included past (from start of living memory to 10 years prior to the present), present (within the preceding 10 years), and future (planned future use) 'TLU values' in six broad categories. In this context, a 'value' refers to a specific place, resource, or interest reported by the Community, and considered important to the on-going practice of Community interests and use, including Aboriginal and Treaty rights, in the region. A site-specific value is one that is associated with a unique location mapped through interviews or other means. A non-site-specific value is one that was not or could not be described spatially through mapping. The seven traditional land use values categories are defined as:

#### 3.5.1. Cultural/Spiritual Values

- Past, Present and Prospective Cultural/Spiritual Values (gathering places, burial places, ceremonial areas, story places, teaching areas, etc.).

#### 3.5.2. Habitation Values

- Past, Present and Prospective Habitation Values (cabins, camps, village sites, etc.).



### 3.5.3. Subsistence Values

- Past, Present and Prospective Subsistence values (*e.g.*, procurement of moose, elk, other game, fur bearers, fish, birds and eggs, berries, food plants, medicinal and sacred plants, water sources, and locations where specific tasks related to processing these resources took place).

### 3.5.4. Trapping/Commercial Values

- Past, Present and Prospective Trapping and Commercial Values (trapping, guiding/outfitting, tourism, timber, etc.).

### 3.5.5. Transportation Values

- Past, Present and Prospective Transportation Values (trails, water transport corridors, historical migration routes, etc.).

### 3.5.6. Indigenous Landscape Values

- Place names and Indigenous Landscape Values (place names, boundary markers, orientation points, mnemonic values, etc.).

### 3.5.7. Information Sharing and Informed Consent

The WDN researchers, prior to collection of the information, reviewed the specific methods for mapping, documentation, and intellectual property rights regarding the information gathered in the study. The Integral Ecology Group signed an Information Sharing Protocol with the WDN regarding the appropriate treatment of cultural information resulting from this research and indicated that all traditional knowledge and interview recordings will remain the property of the WDN. A Mutual Cooperation Agreement was signed between the WDN and Shore Gold Inc. in which they agreed to cooperate “not only to gather traditional land use information but also on efforts to seek employment and business opportunities for Wahpeton and its members”. The Proponent provided funding for WDN to conduct the TLUS and hire a consultant to assist in this research. The Proponent also agreed that all information gathered in the TLUS “will be and remain the property of Wahpeton and will form part of the traditional knowledge and permanent records of Wahpeton”. Participation of interview respondents in the TLUS was contingent upon a documented indication of informed consent.





### 3.6. Data Management and Verification

Transparent overlays were used during the interviews to map TLU values as points, wherever possible and appropriate, and as polygons where necessary. Lines were used to indicate trails and transportation corridors. Hand-written field notes and audio recordings were kept. The mapping interview protocol was designed to maintain data integrity so that data could be traced to an individual. All recorded land-use information was confirmed with interview participants during the interview process. Each mapped location or value was associated with a letter code (or codes), followed by a site sequence number and a TLU identification code indicating the source participant.

Upon the completion of each interview, information that was recorded on the transparencies and the hand-written interview notes were transferred into a digital format. The spatial data from the transparencies were digitized using a three-step methodology: transparency to image, image rectification, and on-screen digitizing. A digitizing tablet was used to georeference the transparencies and to digitize the features by hand, using ESRI ArcGIS Desktop 10 geographic information system (GIS) software. Metadata recorded in the margin of each transparency and interview-specific feature codes were recorded into GIS layer attribute tables. Interview notes were also typed into Microsoft Excel spreadsheets and organized according to site-specific and non-site specific TLU codes. These spreadsheets were then uploaded into an online Community Information System (CIS) built by Affinity Bridge. The CIS is a confidential web-based system for data management, mapping, and archiving traditional land use information. A confidential series of data entry forms allow Community Researchers to enter traditional land use data and for TLU consultants to remotely provide quality control and ongoing feedback on data management. The interactive maps created in the CIS from each TLU interview were used during the post-interview visits with respondents for their review of spatial data. The CIS website will be maintained as an archive of the TLU information gathered during the TLU study.

The TLUS research team conducted ground-truthing of site-specific traditional use values during a one-day trip by truck and on foot. Additional TLU site verification occurred during the TLU Community Data Verification Workshop (described in Section 4.4

In keeping with Wahpeton Dakota research principals, as provided WDN's current chief Dr. Leo Omani, each interview respondent was visited by the WDN researchers after the interview data had been assembled into a presentable format. During each of these post-interview visits, the WDN researchers gave tobacco to the respondent, and presented the respondent with their interview data. Each respondent was asked to review and verify that interview data, and to notify the WDN researchers of any changes





to the interview data that should be made. The WDN researchers took note of any requested changes, and implemented these changes in the interview data.

### **3.7. Local Study Area**

The Local Study Area (LSA) as depicted above in Figure 2 is comprised of the contiguous areas of forest within which Shore Gold is proposing to construct and operate the Project. This area largely consists of the Fort à la Corne forest, a Saskatchewan provincial forest bounded on the west, north and east by farmland, and on the south by the Saskatchewan River, excepting small portions of forest to the south of the Saskatchewan River, which are also enclosed by farmland (see Figure 1). There are small parcels of forested Crown land adjacent to the Fort à la Corne forest that were also included in the LSA as these areas are considered by Wahpeton people to be part of the same forest for traditional use purposes. Further, as Wahpeton people are intermarried and have close friendships with people from James Smith Cree, their Indian Reserve north of the Saskatchewan River is also considered part of the same area commonly used for traditional purposes and has been included in the LSA.



#### 4. TLU RESULTS

##### **4.1. Community Interview Results: Summary of Site-Specific TLU Values**

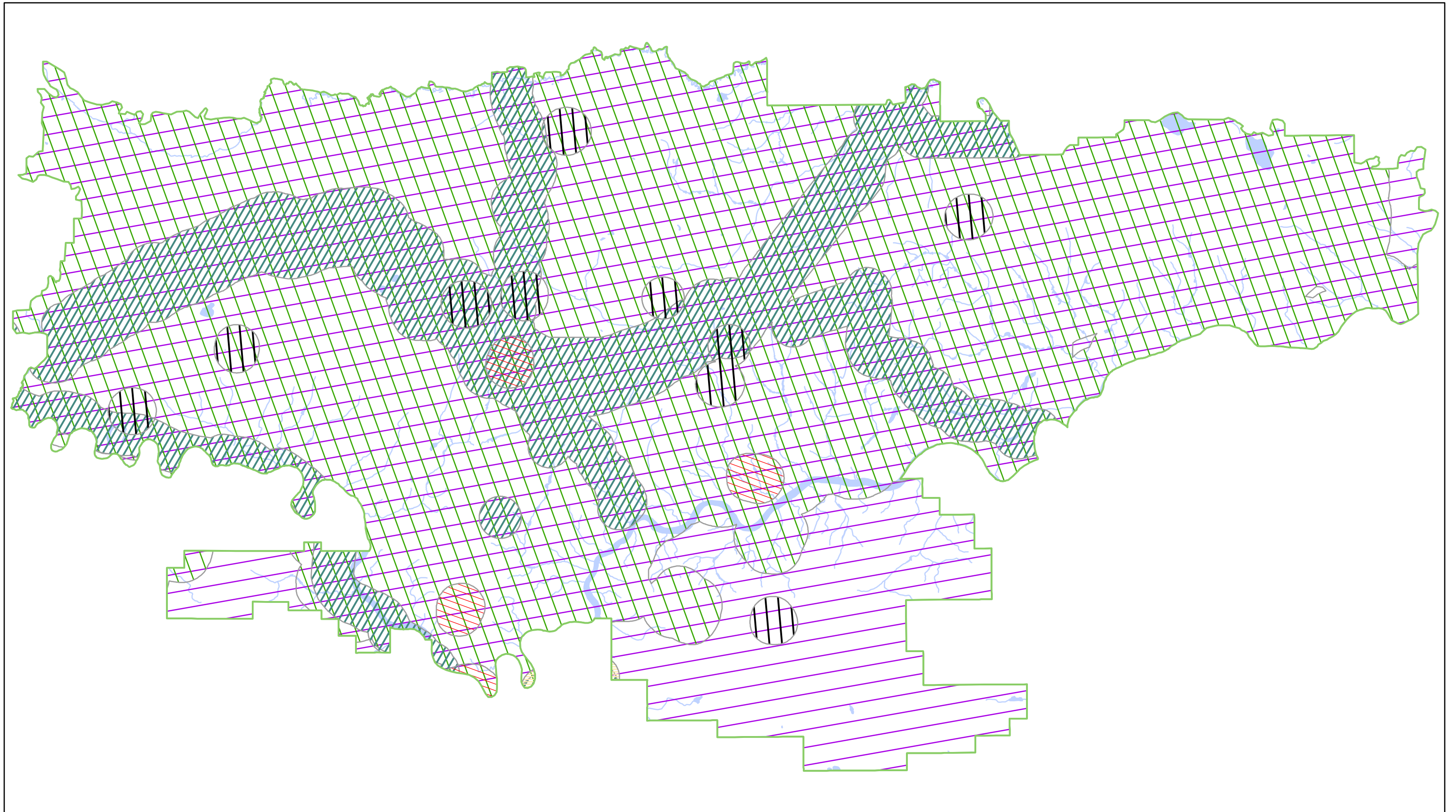
The objective for the TLU interviews was to identify past, present, and prospective traditional use values in the LSA as well as broader non-site specific values and oral history that may apply more broadly to the region. After consultation with the WDN Chief and knowledgeable Community members, interview participants were chosen based on who was considered to hold the greatest depth of knowledge and experience of being on the land in the LSA.

The TLU interviews were planned and coordinated by the Wahpeton Dakota Nation. The interview team consisted Community researchers Candice Waditaka and Miranda Buffalo, with assistance from TLU consultants Towagh Behr (Integral Ecology Group Ltd.) and Josh Hazelbower (independent consultant). 10 days of interviews were planned and conducted with 12 Wahpeton Dakota Nation Elders or knowledge-holders between 27 July and 29 August, 2011. It was noted during the research that a number of Wahpeton Dakota Nation Elders with undocumented knowledge of the LSA had passed away within the last couple of decades. Interviews of between 2 and 5 hours in length were conducted indoors with 1:50 000 scale maps and produced TLU sites and values that could be easily recalled and mapped in this setting. In total, there were 66<sup>2</sup> site-specific traditional land use values mapped during the TLUS interviews and ground-truthing field visits.

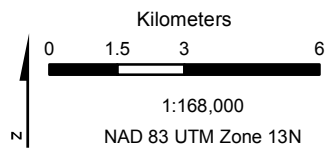
---

<sup>2</sup> This number includes one (1) commercial value gathered in a TLU interview that is not otherwise described in this section of the report.





Integral Ecology Group



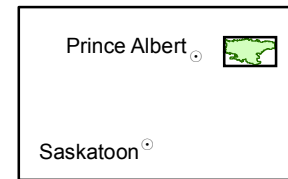
**Figure 5: Traditional Land Use Values in the Local Study Area**

**Legend**

- Local Study Area
- Lakes
- Streams

**Buffered TLU Values by Category**

- Cultural/Spiritual Values
- Trapping/Commercial Values
- Habitation Values
- Transportation Values
- Subsistence Values
- Indigenous Landscape Values



Date: 09 Dec 2011  
 Data Sources:  
 Government of Canada,  
 Government of Saskatchewan,  
 ESRI

Prepared By:  
 CloverPoint Cartographics  
 152 Dallas Rd, Victoria, BC, V8V 1A3  
 250-384-3537 / 1-888-457-2724  
<http://www.cloverpoint.com>  
 Prepared For:  
 Integral Ecology Group Ltd.  
 Victoria, BC  
<http://integralecologygroup.com/>

## 4.2. Summary of Site-Specific TLU Values

### 4.2.1. Site-Specific Cultural/Spiritual Values

Interview respondents were asked to indicate areas of cultural or spiritual value including burial sites, ceremonial areas, and gathering places that occur within the LSA. As Cultural/Spiritual Values are often considered to be unique sites of critical importance for spiritual or cultural reasons, interviewers attempted to establish an accurate record of the location, the reason for the area's importance, the Community members or ancestors who consider the area important, and the timeframe for stories, activities, and burials of use. Through the 12 TLU interviews and ground-truthing fieldwork, there were three (3) site-specific Cultural/Spiritual Values described within the LSA. These Cultural/Spiritual Values have been represented in red crosshatch in Figure 5 and are buffered to protect this particularly sensitive information. All three of these Cultural/Spiritual values are of spiritual significance to Wahpeton People. One of these spiritual sites would be directly impacted by the development of the Project. This has caused great concern and is a matter that should be part of confidential discussions between WDN and the Proponent to discuss avoidance of this site or potential mitigation measures.

### 4.2.2. Site-Specific Habitation Values

Interview respondents were asked to indicate Habitation Values (locations of cabins, camps, etc.) in the LSA. Habitation Values were mapped as points when possible and as small polygons when the precise location could not be identified in the interview setting. In all cases, the interviewers attempted to establish an accurate record of the location, the type of habitation, the time period of use, year of construction, and the Community members who built or used the habitation. Through the 12 TLU interviews, there were ten (10) Habitation Values associated with past and present habitation activities described in the LSA. Some respondents knew of additional Habitation Values that they were unable to map in the interview setting. In the day spent ground-truthing by truck and on foot there were two (2) habitation sites from interview data that were ground-truthed and recorded with site assessment forms, photographs, and GPS coordinates. Road closures and flooding limited the ability of the research team to ground-truth additional Habitation Values. Site-specific Habitation Values associated with the LSA Area included cabins, campsites, and camping areas. These habitation sites are buffered with randomized centre points and represented with a black crosshatch pattern.

### 4.2.3. Site-Specific Subsistence Values

Interview respondents were asked to indicate subsistence (hunting, fishing, plant gathering, berry gathering, medicinal plant collecting, etc.) activities that they have conducted in the LSA. Subsistence sites were mapped as points when identifying an



individual kill site or small gathering area and as polygons when identifying larger areas utilized for a particular subsistence activity. In all cases, the interviewers attempted to establish an accurate record of the location, the type of subsistence activity, the species being harvested, the Community members involved, and the timeframe for the activity being recorded. Through the 12 TLU interviews, there were thirty-eight (38) subsistence sites and polygons associated with past, present, and planned future subsistence activities described in the LSA. Most of the subsistence areas mapped as polygons represent decades of an individual or group subsistence activity carried out in a resource rich area. Site-specific Subsistence Values associated with the LSA included hunting (elk, moose, bear, deer, ducks), fishing, harvesting wood, picking berries (saskatoon berry, cranberry, raspberry, blueberry), and gathering medicinal plants. The Subsistence Values represented in Figure 3 have been buffered and represented with a green crosshatch pattern.

#### 4.2.4. Site-Specific Transportation Values

Interview participants were asked to indicate values associated with transportation (trails, waterways, etc.) in the LSA. A total of eight (8) Transportation Values were recorded, many of which were trails connected to important subsistence and other TU values. Of these TU values, seven (7) of these were recorded in TLU interviews, and one (1) additional site was recorded during ground-truthing. The total length of all trails recorded during this study is approximately 137km.

#### 4.2.5. Site-Specific Indigenous Landscape Values

Indigenous Landscape Values refer to local place names or knowledge about geographic or spatial features. Interview participants identified three (3) Indigenous Landscape Values associated with the LSA, all of which were Dakota place names that have been in use since time immemorial. These Dakota place names support the Dakota oral history of their pre-European contact occupation of a traditional territory that includes the LSA.





### 4.3. Summary of Non-Site-Specific TUS Values

Non-site specific traditional use values are those values associated with traditional activities that were reported in relation to the Project, but were not associated with easily demarcated locations, or that interview participants were not able to map within the interview setting.

Interview and workshop participants expressed the crucial significance of having access to an intact and healthy environment to maintain TLU values (as defined in Section 3.5) and the interconnected Community values of self-reliance and determination, cultural traditions, and Community cohesion. While some TLU sites were mapped during interviews, many other areas of importance for traditional activities were not mapped due to limitations of interview time, the challenges of recalling precise spatial details of numerous activities stretching back over lifetimes, and the preference to identify areas on the land rather than on a map. As well, much information related to TLU values is not specific to a particular location – rather it is applicable to a broader area. For example, Community members shared that to support Subsistence Values, Project effects must be minimized to the extent that they allow for the Fort à la Corne Forest to sustain a population of game animals viable for hunting.

#### 4.3.1. Non-site-specific Traditional Use Values

Interview participants emphasized the importance of subsistence activities for economic, cultural, social and spiritual reasons. The LSA was noted as being particularly valued for elk and deer hunting, though other hunting and plant gathering activities also take place in the area and community members expressed concern that all of these activities would be negatively impacted by the Project. Community members also expressed concerns about industrial impacts on water, for example,

*as far as contamination... ..you're going to either use that water that south Saskatchewan River, that Saskatchewan River, and I'm sure... ..liquids that go out to the river has to go through that river, so you are going to contaminate some of that river water. (Respondent #12 2011)*

#### 4.3.2. Non-site-specific Wildlife/Ecological Values

Interview participants indicated that the LSA is highly valued wildlife habitat. This area was noted to be of particular importance as it is one of the few remaining unfarmed areas near the village of Wahpeton. With the extirpation of wild bison herds from Wahpeton territory, elk and deer are now of particular cultural and economic importance, but many other plant and animal species are harvested in the LSA as well, including important medicinal and ceremonial plants. Community members expressed



concern that the proposed mine would negatively impact the abundance of large game in the area. In the words of one community member,

*[a] lot of the traditional hunting area would be affected because of the, what's the best way to say it, ripple effect. When there are people that stay in a certain area many of the animals disappear because they don't like being near humans, particularly the elk. They're very jumpy. Any kind of activity like that would chase them out of the area or they'd probably get shot at, run over. The moose are also pretty jumpy when people are around. They would probably leave the area also. (Respondent #4 2011)*

#### 4.3.3. Non-site-specific Transportation Values

Non-site-specific Indigenous Transportation Values reported for the area consisted of a land-based trail network. Interview respondents expressed concern regarding roadblocks within the trail network resulting from Project activity. Current roadblocks and decommissioning of roads have made accessing portions of the Fort à la Corne Forest difficult. Respondents were concerned that the development of the Project would result in additional road closures and new restrictions on road and trail access. Without access to the forest areas in the LSA WDN members will not be able to utilize the area for traditional practices. One community member expressed frustration that “[j]ust the main road is open; pretty much all the other roads are barricaded. There are barely any roads to go through.”

#### 4.3.4. Non-site-specific Indigenous Landscape Values

Non-site-specific Indigenous Landscape Values reported throughout the area include the systemic importance and interconnected nature of traditional land use, and concerns that additional industrial development in the region will have negative effects on indigenous knowledge, use of indigenous place names, and opportunities to practice future traditional land uses. Community members expressed concern regarding effects from the proposed mine to the land as a whole, and the impact that this would have on their cultural and spiritual relationship to the land. In the words of one Community member,

*I think [the land has] always been important, because of our spirituality. Our parents taught us that we are connected to the earth, that its our responsibility to take care of the earth, that the earth - we call it the “Maka” - is not owned. ...Spiritually, with our ceremonies, its always land. It's always land and animals. It's birds. All of our prayers are that way. All of our prayers have to do with the land, animals, birds, and every living creature. That's instilled in us as Dakota people. (Respondent #5 2011)*



#### 4.4. TLU Community Workshop Results

On November 8, 2011, a TLU Community workshop was held from 5:00pm to 9:00pm in the community centre at Wahpeton to review the information recorded during the TLUS interviews and discuss project impacts and possible mitigation measures.

The community members interviewed in August 2011, as well as all other members of the WDN, were invited to attend. Workshop announcements were sent to all respondents and followed up with a phone call to confirm attendance. About 50 Community members attended the workshop including Chief Leo Omani. The goals of the workshop were to:

- 1) Review maps that contained site-specific traditional use data;
- 2) Discuss potential impacts on traditional sites and TLU opportunities from the Project; and,
- 3) Identify mitigation measures to reduce the impacts of the Project on TLU opportunities.

The workshop was planned by Wahpeton researchers Candice Waditaka and Miranda Buffalo, and facilitated by Towagh Behr with assistance from Josh Hazelbower. Workshop facilitators took hand-written notes and photographs, as well as made audio recordings. The workshop began with opening statements by Chief Omani and an overview of the TLU project by Towagh Behr. A short documentary video made during the course of the TLU study that explained the purpose of the research was shown to the 50 community members in attendance. The first half of the workshop focused on reviewing details of the Project proposed by Shore Gold and reviewing the Community concerns with Project as recorded during TLU interviews. Workshop participants had the opportunity to review and verify a large format confidential map showing detailed un-buffered traditional land use locations. A smaller map of buffered sites (similar to Figure 3) was distributed to participants and general agreement was received to include this map in the TLUS report. During the second half of the workshop, Community participants discussed their perceptions of Project-related impacts to traditional use sites and traditional land use opportunities, as well as ways to reduce those impacts where possible.

An active discussion took place concerning the Project, the effects of industrial development on traditional land use, the environment, impacts to Aboriginal rights and cultural knowledge transmission. Community member comments and suggestions covered a wide-range of topics and in some instances provided direction on ways to reduce the impacts of Project development.





#### 4.5. Summary of Community Concerns with Development

The following is a list of concerns that WDN Community members have regarding the Project. This list was compiled from the TLU interviews and presented at the TLU Data Verification and Mitigations Workshop. Workshop participants reviewed and affirmed that the concerns listed are commonly held in the community. Through workshop dialogue, additional concerns were expressed, about which there was general consensus. The following list is not intended to be comprehensive. Where there is no recommendation provided, this indicates that no specific recommendations were shared during the interviews or the workshop, however community members desire that all of their concerns be addressed.

- Destruction of forest considered disrespectful:
  1. **Recommendation:** utmost care to create as little environmental disturbance as possible.
  2. **Recommendation:** implementation of mine reclamation practices that will restore impacted land to a state that will support equivalent ecosystem productivity and traditionally used species populations as pre-development conditions.
  3. **Recommendation:** the participation of WDN members on environmental monitoring activities throughout the construction, operation and reclamation of the Project.
- Potential negative effects to human health:
  - Concern: contaminants from proposed mine will have negative effects on human health.
- Loss of hunting area, especially large game:
  - Concern: cultural connection to land fostered through hunting will be diminished.
  - Concern: game animals as food source will be harder to come by.
  - 4. **Recommendation:** set aside hunting preserve of equal size and game productivity as affected forest area.
- Contamination of the Saskatchewan River:
  - Concern: fish will no longer be safe to eat.



- Concern: the health of the river will decline and its ability to continue to be a cultural and spiritual site will be damaged.
- Aboriginal people’s livelihoods will be negatively impacted:
  - Concern: local Aboriginal people’s livelihoods will be negatively impacted by environmental destruction from proposed mine.
  - 5. **Recommendation:** employ Aboriginal people to be 60 percent of workforce in proposed mine. The Aboriginal people to be employed at the proposed mine should include Members of WDN.
  - 6. **Recommendation:** provide preferred contracting opportunities to WDN-owned companies.
  - 7. **Recommendation:** negotiate a satisfactory impact benefit agreement with WDN.
- Loss of wildlife and plant habitat:
  - Concern: wildlife will be ‘driven out’ of the forest.
  - Concern: important ceremonial plants will become hard to find.
- Lack of access to forest due to blocked roads
  - Concern: parts of Fort à la Corne forest will no longer be accessible for land use activities, including productive hunting areas and berry patches.



## 5. PROJECT EFFECTS ASSESSMENT

### 5.1. Effects Assessment Methods

This assessment of potential Project effects on the Aboriginal title and rights, and other interests of the Wahpeton Dakota Nation is based on an evaluation of the potential effects as identified through Community interviews, field verification, and Community-based assessment workshops. The following sections provide the assessment methodology and an assessment of potential Project effects.

The assessment of effects on *site-specific traditional land use values* is based on the evaluation of site importance within the context of TEK and WDN history and socioeconomic context. Project effects are considered according to the potential effects and unplanned events resulting from Project development. Project effects could occur from the construction, operation and reclamation of the proposed Project. Unplanned events could include inadvertent, accidental, or secondary disturbances, and may include natural or human caused disasters, operational accidents and spills, and vehicular impacts.

The assessment of Project effects on *non-site-specific traditional land use values* draws upon Community member concerns of Project-development impacts on non-spatial features (*e.g.*, the lost opportunity to transmit cultural knowledge within the LSA). It is also informed by the Community understanding of the landscape that has already experienced pressures from the large scale development of natural forest and grasslands into farmland, commercial forestry, and the associated effects these developments have had on Community land use values and cultural heritage.

The assessment of impact significance broadly follows the methodology used for environmental impact assessments. The four primary attributes used to describe impact significance on traditional land use values are listed and defined below:

- **Direction** – indicates whether an effect is considered positive (a benefit), negative or neutral. Some effects may have both positive and negative dimensions;
- **Geographic Extent** – the geographic area within which an environmental effect of a defined magnitude occurs (site-specific, local, regional);
- **Duration** – refers to the length of time over which an impact occurs. In this case, short refers to the construction phase of the Project (under 5 years), medium refers to the full period of construction, operation and closure (6-20 years), and long refers to the period beyond 20 years. It is noted that many traditional use impacts are long-term or permanent, as an effect is likely to permanently change



the use and cultural knowledge of the area if effects are continue for longer than one generation (20 years); and,

- **Magnitude** – refers to the degree of change that an effect has the potential to produce. Magnitude may be low, medium or high, and is qualitatively assigned based on the value of the affected use and the availability of alternate use locations.

5.2. Standards or Thresholds for Determining Significance

Significance ratings for residual effects on the Aboriginal title and rights, and other interests of the WDN are as follows:

- **Significant** - Effects are clearly distinguishable, likely to result in strong concern in the Community, and substantial changes in the overall use of lands or resources.
- **Moderate** - Effects are not clearly distinguishable, are unlikely to result in strong concern, or will not result in substantial changes in the overall use of lands or resources.
- **Minor** - Low-level Project-related effects are distinguishable.
- **Unknown** – There is inadequate data available to conduct an assessment of Project-related effects.

Table 3 presents an overview of the criteria used in the assessment process.

**Table 3: Criteria for the Assessment of Traditional Use Baseline Conditions**

Attributes	Definition
Direction	
Positive	Effect is positive (a benefit)
Neutral	Effect is neutral
Negative	Effect is negative
Magnitude	
High	Major change from local baseline conditions
Medium	Moderate change from local baseline conditions
Low	Minor change from local baseline conditions
Geographic Extent	
Regional	Project effects extend beyond the Local Study Area and are measurable and perceived by stakeholders within the Regional Study Area
Local	In the Local Study Area



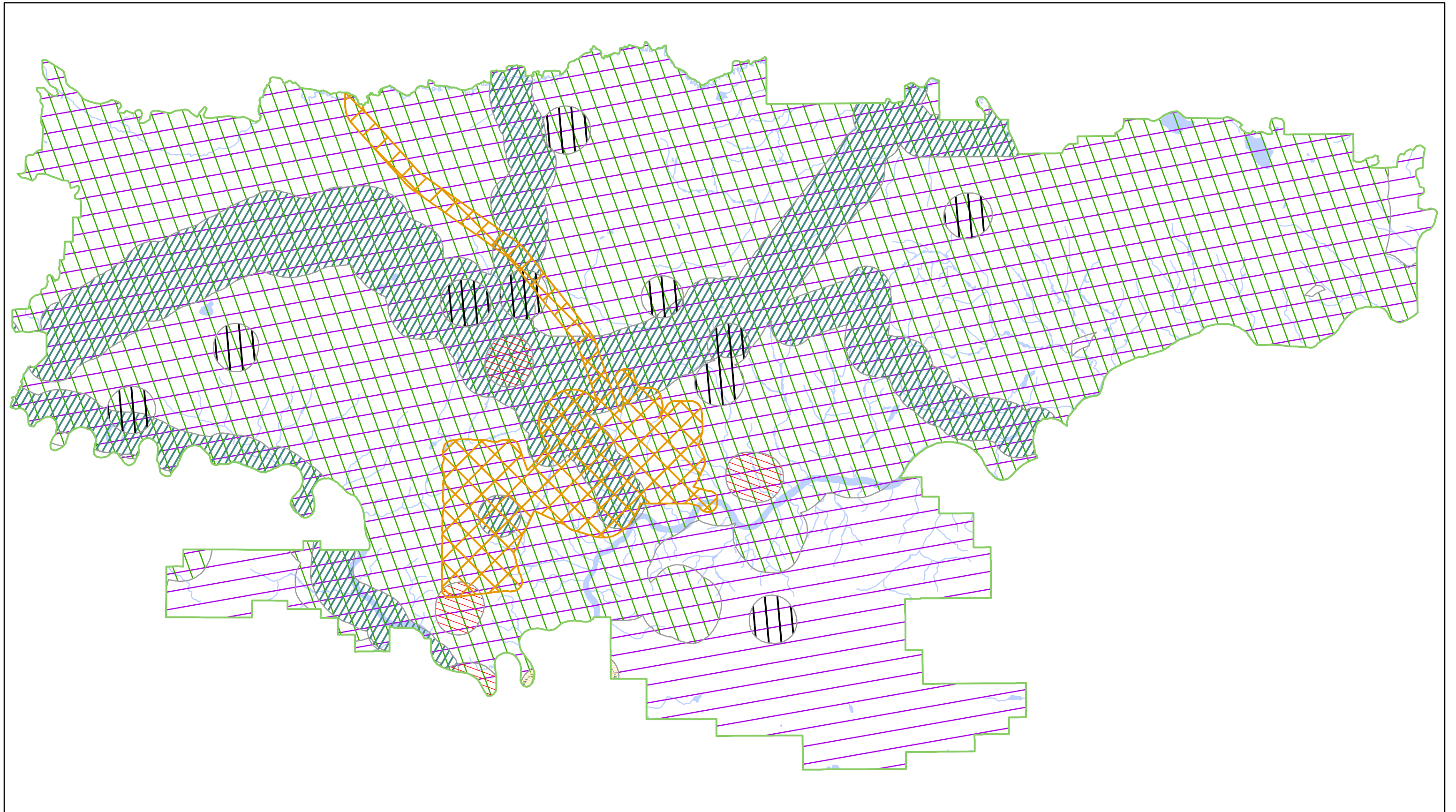
Attributes	Definition
Duration	
Long-term/Permanent	Effect continues throughout the life of the Project (>20 years) or longer; for cultural knowledge and practices any duration longer than a generation (20 years) can be considered permanent
Medium-term	Effect continue for less than a generation (<20 years)
Short-term	Effect continues during construction only (<5 years)
Direction	
Positive	Effect is considered to be beneficial
Negative	Effect is considered to be adverse
Neutral	Effect is neither beneficial nor adverse
Effects Rating	
Significant	Effects are clearly distinguishable, likely to result in strong concern in the Community, and substantial changes in the overall use of lands or resources.
Moderate	Effects are not clearly distinguishable, are unlikely to result in strong concern, or will not result in substantial changes in the overall use of lands or resources.
Minor	Low-level effects are distinguishable
Unknown	Lack of information to enable rating of adverse effect; requires further study

### 5.2.1. TLU Assessment Results and Proposed Mitigations

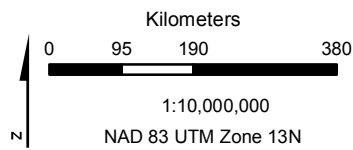
The Project is located approximately 63 kilometres from Wahpeton Reserve 94A, and is one of the nearest and best areas for the practice of TLU activities in a region that has been largely developed for farming and other commercial purposes. The LSA is highly regarded in Wahpeton as the closest productive hunting area to their community. The Project footprint within the LSA is estimated as 4210 hectares in size. To assess the direct impacts of the project on Wahpeton TLU Values a buffer has been added to the project footprint to account for an area around the Project that will be off limits for hunting and likely be avoided by community members for other traditional land use practices. This 400 metre buffer is in keeping with the Government of Saskatchewan road corridor game preserves prohibition of all hunting within 400 metres of roads in provincial forests (Environment Saskatchewan 2007b). With a 400 metre buffer added to the Project footprint, the buffered area is 9052 hectares within the LSA. Figure 6 depicts the direct interaction of the buffered Project footprint with the Wahpeton TLU Values recorded in this study. Map Figure 6 shows that 100% of the buffered Project footprint interacts directly with Wahpeton TLU values. The direct interaction of the Project with TLU Values is estimated to be an area of 9052 hectares.






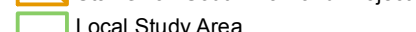
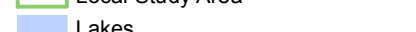



Integral Ecology Group


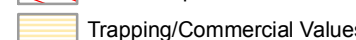
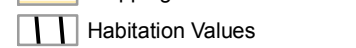


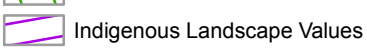


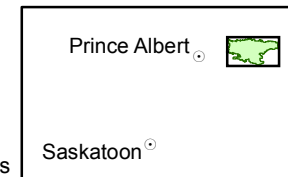
**Figure 6: Direct Interaction of the Project with Wahpeton TLU Values**

**Legend**

-  Star-Orion South Diamond Project
-  Local Study Area
-  Lakes
-  Streams

**Buffered TLU Values by Category**

-  Cultural/Spiritual Values
-  Trapping/Commercial Values
-  Habitation Values
-  Transportation Values
-  Subsistence Values
-  Indigenous Landscape Values



Date: 09 Dec 2011  
 Data Sources:  
 Government of Canada,  
 Government of Saskatchewan,  
 ESRI

Prepared By:  
 CloverPoint Cartographics  
 152 Dallas Rd, Victoria, BC, V8V 1A3  
 250-384-3537 / 1-888-457-2724  
<http://www.cloverpoint.com>  
 Prepared For:  
 Integral Ecology Group Ltd.  
 Victoria, BC  
<http://integralecologygroup.com/>

### 5.3. Project Effects and Mitigations

If built, the Project will affect both site-specific and non-site-specific traditional use values held by WDN community members in the LSA. The potential Project effects (listed in section 5.4) are drawn from discussions with TLU respondents, researchers and WDN workshop participants.

### 5.4. Project Effects on Traditional Use Values

WDN Elders and expert land users currently hold important site-specific values in the LSA, particularly surrounding highly valued spiritual, hunting, habitation and plant/berry gathering activities. The proposed Project will directly affect WDN traditional use values and interests in the LSA. The effects on this area of high concern in the community as the LSA is the closest productive hunting area to Wahpeton. Concerns regarding the Project's effects on traditional use values include the following:

- Direct project-related effects on one spiritual site.
- Loss of access to and use of a number of habitation sites including camping areas.
- Direct loss of land, habitat alteration, noise and reduced access for numerous subsistence values (including hunting areas, medicinal plant gathering areas, and berry picking areas among others).
- Negative effects on large game that are highly values by Wahpeton.
- Disruption and blocked access to traditional transportation routes.
- As a result of Project effects on subsistence activities there will be a resulting negative effect on the economic, cultural, social and spiritual wellbeing of the Community.
- Due to the systemic importance and interconnected nature of traditional land use, the development of the Project in a region that is already heavily impacted by forestry and the development of farm land will have negative effects on indigenous knowledge, use of indigenous place names, and opportunities to practice future traditional land uses.
- Destruction of forest considered disrespectful.
- Potential negative effects to human health:
  - contaminants from proposed mine will have negative effects on human health.





- Loss of hunting area, especially for large game:
  - cultural connection to land fostered through hunting will be diminished.
  - game animals as food source will be harder to come by.
- Contamination of the Saskatchewan River:
  - fish will no longer be safe to eat.
  - health of river as a cultural and spiritual site will be damaged.
- Aboriginal people’s livelihoods will be negatively impacted.
- Loss of wildlife and plant habitat:
  - wildlife will be ‘driven out’ of the forest.
  - important ceremonial plants will become hard to find.
- Lack of access to forest due to blocked roads:
  - parts of Fort à la Corne forest will no longer be accessible for land use activities, including productive hunting areas and berry patches.

### **5.5. Impact Mitigation Measures**

The WDN has developed the following mitigation measures to reduce or offset potential adverse impacts of the Project on traditional land use values, rights and interests. It calls on the Proponent to undertake the following actions:

- utmost care to create as little environmental disturbance as possible;
- implementation of mine reclamation practices that will restore impacted land to a state that will support equivalent ecosystem productivity and traditionally used species populations as pre-development conditions;
- set aside hunting preserve of equal size and game productivity as affected forest area;
- the participation of WDN members on environmental monitoring activities throughout the construction, operation and reclamation of the Project;
- employ Aboriginal people to be 60 percent of workforce in proposed mine (including members of WDN);
- provide preferred contracting opportunities to WDN owned companies; and,



- negotiate a satisfactory impact benefit agreement with WDN.

## 5.6. Residual Effects Assessment

Residual Project-related effects are concluded from consideration of Project effects on Aboriginal title and rights, and/or other interests of the Wahpeton Dakota Nation. The degree to which the Project effects may be ameliorated or reduced is taken into consideration in determining residual Project effects. The assessment of residual effects is considered according to the four primary attributes for traditional use impact significance assessment as described below:

- *Direction* – all identified Project-related effects on WDN title, rights, and interests are considered to be negative.
- *Geographic Extent* – the geographic area within which Project-related effects on WDN title, rights, and interests vary according to the effect. Noise and effects on water (and potentially regional wildlife populations) may extend beyond the LSA but the majority of project effects will be experienced within the LSA and are understood to be local.
- *Duration* – The majority of Project effects will continue during construction, operation and the early stages of reclamation. With a timespan of over 20 years, Project effects are considered long-term/permanent.
- *Magnitude* – refers to the degree of change that an effect has the potential to produce. The magnitude of residual project effects will be high within the LSA.

The determination of the significance of Project-related residual effects has been conducted according to the criteria detailed in Section 4.6.1. These criteria state that residual Project effects are considered *significant* if they meet three criteria: (1) are clearly distinguishable; (2) result in substantial changes in the overall use of lands or resources; and, (3) likely to result in strong concern in the community. At this time, available evidence suggests that, on average the residual Project-related effects identified in this study are negative, local, long-term, and high. Significance of these effects is considered according to these criteria as follows:

1. Without the successful completion of all seven mitigation measures by the Proponent and Crown, Project effects on Aboriginal title and rights, and other interests of the Wahpeton Dakota Nation *will* continue to be clearly distinguishable;
2. Project-related changes to WDN overall use of lands or resources is considered “substantial” for the community;



3. The degree to which the WDN community is concerned about the residual effects of the Project will relate to the successful implementation of mitigation measures, WDN monitoring, and the provision of a satisfactory impact benefit agreement.

Without the successful implementation of mitigation measures, WDN monitoring, and the provision of a satisfactory impact benefit agreement, the residual Project-related effects on the Aboriginal title and rights, and other interests of the WDN will be significant.

This determination of significance will require re-examination when the Proponent commits to mitigation measures, monitoring and an impact benefit agreement.

### 5.7. Conclusion

WDN members expressed concern that the Project has and will continue to negatively impact access to areas of the Fort à la Corne Forest – an area considered important to maintain TLU values. In particular, community members shared that the Project would negatively impact animal habitat, particularly large game and birds, as well as the habitat of plants used for both subsistence and spiritual uses. WDN concerns with the Project have been summarized in Section 4.5.

**At this time, available evidence suggests that, without the successful implementation of mitigation measures, WDN monitoring, and the provision of a satisfactory impact benefit agreement, the residual Project-related effects on the Aboriginal title and rights, and other interests of the WDN will be significant.** This determination of significance will require re-examination when the Proponent commits to mitigation measures, monitoring and an impact benefit agreement.



## 6. CLOSING

This traditional land use (TLU) report was prepared by the Wahpeton Dakota Nation with assistance from the Integral Ecology Group. The results and recommendations in this report are intended for use by Shore Gold and their consultants for their Environmental Impact Assessment that is intended to form part of Shore Gold's application to the Saskatchewan Ministry of the Environment. Research results contained herein are specific to the Star Orion-South Diamond Project and are not intended to be used by any other parties or for any other purposes. This report is not suitable or intended to be used in assessment of any other projects or in the assessment of any other existing or future developments in Wahpeton Dakota Nation Traditional Territory. Any use, reliance, or decisions made by third parties on the basis of this report are not condoned by the report authors and are the sole responsibility of such third parties. This report was written without prejudice to issues of Aboriginal title and rights, and/or other interests of the Wahpeton Dakota Nation. This report does not derogate from or take away from any other rights or claims of the Wahpeton Dakota Nation, and is without prejudice to their positions respecting other matters, such as the ongoing efforts of Wahpeton Dakota Nation to come to terms with the Crown pertaining to the Numbered Treaties, and/or a new Modern Treaty Agreement.

### Original Signed

---

Towagh Behr, MA  
Anthropologist, Principal  
Integral Ecology Group Ltd.



## 7. REFERENCES CITED

- Aboriginal Affairs and Northern Development. 2011. *First Nation Profiles - Wahpeton Dakota Nation 2011* [cited November 23 2011]. Available from [http://pse5-esd5.ainc-inac.gc.ca/FNP/Main/Search/FNRegPopulation.aspx?BAND\\_NUMBER=358&lang=eng](http://pse5-esd5.ainc-inac.gc.ca/FNP/Main/Search/FNRegPopulation.aspx?BAND_NUMBER=358&lang=eng).
- Acton, D.F., G. A. Padbury & C. T. Stushnoff. 1998. *The Ecoregions of Saskatchewan*. University of Regina, SK: Saskatchewan Environment and Resource Management and Canadian Plains Research Center.
- Anderson, G. 1986. *Little Crow, Spokesman for the Sioux*. St. Paul, Minnesota: Minnesota Historical Society Press.
- Anderson, G. 1997. *Kinsmen of Another Kind: Dakota - White Relations in the Upper Mississippi, 1650 - 1862*. St. Paul, MN: Minnesota Historical Society Press.
- Buffalo, Samuel. 1977. Indian History Film Project. Vol. 2(4). In *Saskatchewan Archives, Indian History Film Project*. Saskatchewan Archives Board, Regina.
- DeMallie, Raymond J. 2001. *Sioux Until 1850*. In *Handbook of North American Indians: Vol. 13: Plains*, edited by DeMallie and Sturtevant: Smithsonian Institution.
- Eastman, C. A. 1902. *Indian Boyhood*. New York: McClure, Phillips & Co. Reprinted in 1991 © Lincoln and London: University of Nebraska Press.
- Elias, P.D. 1988. *The Dakota of the Canadian Northwest: Lessons for Survival*. Winnipeg, MB: University of Manitoba Press.
- Environment Saskatchewan. *Hunting - Special Land Provisions 2007b*. Available from <http://www.environment.gov.sk.ca/Default.aspx?DN=94c3a966-1946-4699-bacc-c1cfdd4cdc95>.
- Friends of St. Victor Petroglyphs Coop. Ltd. (2003). *Images Carved in Stone*. Video-CD produced, filmed, and edited by Wes Bloom of Paradise Pictures © Friends of St. Victor Petroglyphs, Box 1716, Assiniboia, Saskatchewan, Canada.
- Goodvoice, Robert. 1977a. Indian History Film Project. Vol. 2(10). In *Saskatchewan Archives, Indian History Film Project*. Saskatchewan Archives Board, Regina.
- Goodvoice, Robert. 1977b. Indian History Film Project. Vol. 8(10). In *Saskatchewan Archives, Indian History Film Project*. Saskatchewan Archives Board, Regina.





December 2011 Wahpeton TLUS – Shore Gold Star-Orion South Diamond Project

Goodvoice, Robert. 1977c. Indian History Film Project. Vol. 1(10). In *Saskatchewan Archives, Indian History Film Project*. Saskatchewan Archives Board, Regina.

Henry, Alexander & Thompson, David. 1897. *New Light on the Early History of the Greater Northwest*. 3 vols. Vol. 2. New York: Harper.

Holmes, J., & Associates, Inc. 2000. *Dakota/Lakota joint Treaty Adhesion Project Phase One: Treaties and 20<sup>th</sup> Century Treaty Adhesions*. Unpublished Manuscript, Research Document submitted to Indian and Northern Affairs Canada, Department of Justice Canada, the Dakota / Lakota Chiefs of Saskatchewan, the Federation of Saskatchewan Indian Nations and the Office of the Treaty Commissioner, Saskatoon, Saskatchewan, Canada.

Isaac, T. 2004. *Aboriginal Law: Commentary, Case and Materials* (3rd ed.). Saskatoon, Saskatchewan, Canada: Purich Publishing Limited.

Jones, T. E. H. 1981. *The Aboriginal Rock Paintings of the Churchill River*. Regina, Saskatchewan, Canada: Saskatchewan Department of Cultural and Youth, Anthropological Series, Saskatchewan Museum of Natural History, No. 4. Updated with new material 2006 © Saskatchewan Archaeological Society, Saskatoon, and Royal Saskatchewan Museum, Regina, Saskatchewan.

Lavolette, G. (1991). *The Dakota Sioux In Canada*. Winnipeg, Manitoba: DLM Publications.

Markey, N. 1996. Data “Gathering Dust”: An Analysis of Traditional Use Studies conducted within Aboriginal Communities in British Columbia, Simon Fraser University, Burnaby, BC.

Morris, A. 1880. *The Treaties of Canada with the Indians of Manitoba and the North-West Territories Including the Negotiations on which They Were Based, and Other Information Relating Thereto*. Toronto, ON: Belfords, Clark & Co.

Morrison, J. 2001. *Dakota/Lakota Joint Treaty Adhesion Project, Phase Two: Historical Land Use and Occupancy and Dakota/Lakota-Crown Relations*. Prince Albert: Saskatchewan Indian Federated College, Northern Campus, University of Regina.

Omani, Leo J. 2009. It is true: The Dakota *Oyate* in Canada since Time Immemorial. In *2nd Annual Dakota Iapi Omniciye*. Brandon, Manitoba, Canada.

Omani, Leo J. 2010. *Perspectives of Saskatchewan Dakota/Lakota Elders on the Treaty Process within Canada*, Interdisciplinary Studies, University of Saskatchewan, Saskatoon.



December 2011 Wahpeton TLUS – Shore Gold Star-Orion South Diamond Project

Palmer, J. D. 2008. *The Dakota Peoples: A History of the Dakota, Lakota and Nakota through 1863*. North Carolina, USA: McFarland & Company Inc.

Papandrea, R. J. 2007. *They Never Surrendered: The Lakota Sioux Band That Stayed In Canada*. North Charleston, South Carolina: BookSurge Publishing.

Parks, D. R. & DeMallie, R.J. 1992. Sioux, Assiniboine and Stony dialects: A Classification. *Anthropological Linguistics* 34.

Penner, Lynden. 2011. *Missouri Coteau*. The University of Regina n.d. [cited November 22 2011].

Pettipas, L. 1996. *Aboriginal Migrations: A History of Movements in Southern Manitoba*. Winnipeg: Manitoba Museum of Man and Nature.

Prince Albert Grand Council (PAGC). 2008a *Wahpeton Timeline*. eCulture Saskatchewan [cited November 22 2011].

Prince Albert Grand Council (PAGC). 2008b. *Wahpeton Dakota Nation - Community Profile* [cited November 22 2011]. Available from <http://www.pagc.sk.ca/pagc.asp?ID=12>.

Prince Albert Grand Council (PAGC). 2008c. *James Smith*. eCulture Saskatchewan [cited November 22 2011]. Available from <http://eculture.pagc.sk.ca/eculture.php?pid=James-Smith&tp=slnk&language=&ver=>.

Radisson, Pierre Esprit. 1961. *The explorations of Pierre Esprit Radisson: from the original manuscript in the Bodleian Library and the British Museum*. Edited by A. T. Adams. Minneapolis, MN: Ross & Haines, Inc.

Ray, A. J. 1998. *Indians in the Fur Trade: With A New Introduction*. Toronto, Ontario: University of Toronto Press.

Respondent #4. 2011. TLU Study Mapping Interview for the Shore Gold Star-Orion South Project. Wahpeton Dakota Nation & Integral Ecology Group.

Respondent #5. 2011. TLU Study Mapping Interview for the Shore Gold Star-Orion South Project. Wahpeton Dakota Nation & Integral Ecology Group.

Respondent #12. 2011. TLU Study Mapping Interview for the Shore Gold Star-Orion South Project. Wahpeton Dakota Nation & Integral Ecology Group.



December 2011 Wahpeton TLUS – Shore Gold Star-Orion South Diamond Project

Ross, A. C. 1989. *MITAKUYE OYASIN, "We are all related," America before Columbus, based on the oral history of 33 tribes*. Denver, Colorado: Wiconi Waste Publishing.

Saskatchewan Environment and Resource Management. 1999. Fort à la Corne Integrated Forest Land Use Plan Background Information.

Saskatchewan Environment and Resource Management. 2005. Fort à la Corne Integrated Land Use Plan. Draft Version 6 (2).

Shore Gold. 2010. Environmental Impact Assessment: Star-Orion South Diamond Project.

Statistics Canada. 2011. *2006 Census. Statistics Canada Catalogue no. 92-594-XWE. Ottawa. Released January 15, 2008. 2007 [cited November 22 2011]. Available from <http://www12.statcan.ca/census-recensement/2006/dp-pd/prof/92-594/index.cfm?Lang=E>.*

Stonechild, D. J. 2003. *Dakota Sioux Treaty Adhesion Claim Submission*. Unpublished Manuscript, Legal Research Document, submitted by Stonechild & Racine Aboriginal Law Firm, Saskatoon, Saskatchewan, Canada: to Indian and Northern Affairs Canada, Department of Justice Canada, the Dakota / Lakota Chiefs of Saskatchewan, the Federation of Saskatchewan Indian Nations and the Office of the Treaty Commissioner, Saskatoon, Saskatchewan, Canada.

Thompson, Christian. 2011. *James Smith Cree Nation*. The University of Regina n.d. [cited November 22 2011]. Available from [http://esask.uregina.ca/entry/james\\_smith\\_cree\\_nation.html](http://esask.uregina.ca/entry/james_smith_cree_nation.html).

Thomson, R., & Thomson, E. 2000. The Wood Mountain Sioux. In T. Poirier (Ed.), *Wood Mountain Uplands: From the Big Muddy to the Frenchman River*. Moose Jaw, Saskatchewan, Canada: Grand Valley Press, Moose Jaw, Saskatchewan © Wood Mountain Historical Society, Wood Mountain, Saskatchewan.

Tobias, Terry. 2009. *Living Proof: the essential data-collection guide for indigenous use-and-occupancy map surveys*. Vancouver, BC: Ecotrust Canada and Union of BC Indian Chiefs.

Utley, R. M. 1993. *The Lance and the Shield: The Life and Times of Sitting Bull*. New York: Henry Holt and Company, Inc.

Western Heritage Services, Inc. 2006. Heritage Resources Impact Assessment of Shore Gold Inc., Star Kimberlite Project Surface Exploration Program.



December 2011 Wahpeton TLUS – Shore Gold Star-Orion South Diamond Project

Western Heritage Services, Inc. 2007. The Fort à la Corne Forest Area: a Survey of the Historical Documents. Saskatoon, SK.

Wilson, W. A. 2005. *Remember This! Dakota Decolonization and the Eli Taylor Narratives*. Lincoln and London: University of Nebraska Press.



## Appendix I – TUS Site Interview Guide







---

**Wahpeton Dakota Nation Traditional Land Use Study  
for Shore Gold’s Proposed Star-Orion South Diamond Project  
Interview Guide**

---

**Interview Introduction**

*(read after turning your recorder on at the start of every interview)*

Today is \_\_\_\_\_, 2011.

My name is \_\_\_\_\_ and my co-researcher is \_\_\_\_\_. We’re here at the \_\_\_\_\_ building interviewing \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ for the Wahpeton Dakota Nation TUS of the proposed Star-Orion Diamond Mine Project. Everyone has read and signed the release forms and we have assigned the TUS ID #s \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_. We are going to be mapping on map sheets at a scale of 1:\_\_\_\_,000. The project area covers \_\_\_\_\_ [verbal description of project area] \_\_\_\_\_.

Thank you for coming here to talk today. The maps that we are going to make are to help identify Wahpeton Dakota Nation values and interests in and around the proposed Star-Orion South Diamond Project as shown on these maps.

In this interview we are going to try to map all of the most important ways that you, your families, and your community use this area both today and in the past. We are going to ask about places where people hunt and fish for food, about where people gather berries and plants, camp, and use trails. There may be stories about the places, or people are buried there. They might be sacred, or maybe people just like to go there to get away. We will also be asking if you know about things in the area from direct experience, or if it is through stories or hearing from others. We would like to hear about all of the interests in the area that you know of.

It can take about 4 or 5 hours to get through all of the questions, so we will take breaks and try to make things interesting. We are going to start with questions about you and then move to talking about hunting, fishing and all of the other themes.

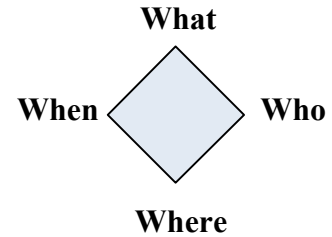
**1.0 BIOGRAPHICAL QUESTIONS**

- 1.1 What are the full names of those being interviewed?
- 1.2 Where were they born and on what date? How old are they?
- 1.3 What families did your mother and father come from?
- 1.4 Where were they from originally?
- 1.5 How often have you visited the PROJECT area?



## 2.0 HABITATION SITES (PLACES WHERE YOU LIVE)

In this section we are interested in knowing about any places around the Project area that you have camped or stayed overnight. First we want to mark down specific areas in or near the PROJECT area where you've actually camped or stayed in cabins. We'll ask you about where your family or other community members have lived after.



2.1 Are there any places around the Project area where you have spent the night in a cabin or camp?

Was it a house, cabin, or tent?

When did you live/stay there and for how long?

What year was it built?

Who built it?

What did you do there?

X – Habitation Site

2.2 Do you know of other places where your parents or other family members, or community members have camped or stayed in the area (including old cabins and old camp sites)?

What kind of camp was it (cabins, tents, tepees)?

When did people first stay there?

Who built it?

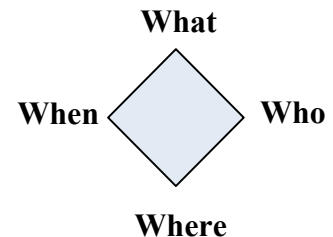
Who stayed there?

When did they live there?

What did they do there?

## 3.0 CULTURAL/SPIRITUAL SITES, TRAILS AND PLACE NAMES

In this section we are interested in knowing about places that are special because of cultural or spiritual reasons.





3.1 In the area around the proposed Project, do you know of any Gathering (meeting) Places or Village Sites where First Nations people would get together?

Why would they get together?

Who would gather there, and at what time of year?

When was the last time people went there?

GP – Gathering Place

X – Habitation Site

3.2 Do you know of any Burial sites where members of your family or other people are buried?

When were the people buried there?

Who were they?

BU – Burial

3.3 Are there any places that you or others have gone to for Ceremonies like sweats, sun dances, healings, feasts, marriages, coming of age ceremonies or any other special spiritual or religious events that may have taken place?

When was the place used?

CP – Ceremonial Place

3.4 In the area around the Project, have you heard of places that are important for spiritual reasons? For example, places where it is not safe to go, or where you have to do special things or be quiet because of things that are around.

What lives there?

How should people act if they go there?

SP – Spiritual Place

3.5 Have you heard of other places from Traditional Stories, legends, or that are associated with local history that are close to the proposed Project?

What is the story?

TS – Traditional Stories

3.6 Are there any other places in the area that are special because of Place Names, use as Boundary Markers as Orientation Points, as Teaching Places, etc?

PN – Place Name

BM – Boundary Marker

OP – Orientation Point

TP – Teaching Place



3.7 Are there any old roads, wagon roads, pack trail or foot trails, or water transportation corridors into or through the area?

When were these last used?

Do people access the area now? If so, how?

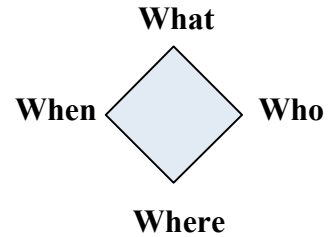
T – Trail

WT – Water Transportation Corridor



**4.0 HUNTING/FISHING**

First we want to mark down the areas close to the Project area, or near by, that you've hunted and killed Animals (big and small game) for food or for your family's or your community's own use. After that, we will ask you about other places in the area that you've heard of our people using, either a long time ago, or more recently.



**Hunting:**

4.1 Are there areas in or near the Project area where you have hunted big or small animals, for food or other uses? What types of animals? Was this in the past 15 years or longer ago?

Do other people in your family or community also kill animals there?

H – Hunting

Animals commonly hunted in the project area may include:

Moose	Deer	Caribou	Black bear	Plains buffalo/bison	Woodland buffalo/bison
-------	------	---------	------------	----------------------	------------------------

**Small Game and Birds**

4.2 Are there areas in or near the Project area where you have hunted small game or birds, for food or other use?

H – Hunting

Small game and birds commonly hunted in the project area may include:

Beaver	Wolf	Rabbit	Porcupine	Muskrat	Eagles	Ptarmigan
Grouse	Chickens	Ducks	Geese	Swans	Loons	Owls

4.3 Have you gathered wild Eggs in or around the Project area? What type? Others?

EG – Eggs

**Fishing**

4.4 Are there areas in or near the project area where you have fished? What kinds of fish did you catch?

F – Fishing



Fish commonly caught in the project area may include:

Lake Trout	Steelhead	Jackfish/ pike	Whitefish
Ling Cod	Grayling	Pickereel	Perch

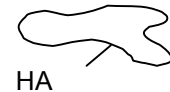
4.5 Are there any places in or near the Project area where members of your community had fish weirs, fish traps, fishing platforms or other structures for fishing?

FW – FishWeirs or Nets

**Commercial and Non-Kill Uses**

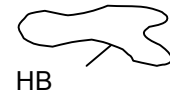
4.6 Are there other places around the Project area where you've hunted for big animals, but didn't have any luck?

HA – Habitat Animal



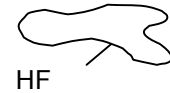
4.7 Are there other places around the Project area where you've hunted for birds but didn't have any luck?

HB – Habitat Bird



4.8 Are there other places around the Project area where you've gone fishing, but didn't have any luck?

HF – Habitat Fish



4.9 Have you picked mushrooms, guided, or done other activities for money in or around the Project area?

\$M – Commercial Mushroom (fungus) Gathering

\$Other – Commercial Other

\$H – Commercial Hunting/Guiding

**5.0 TRAPPING**

**Fur Animals:**

5.1 Have you or your relatives ever trapped in the proposed Project area?  
What did you trap for?

\$T – Trapping





\$Other – Other

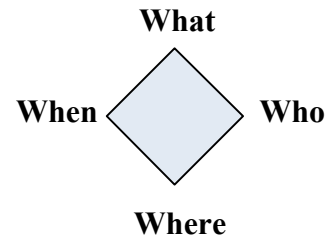
Animals commonly trapped in the project area may include:

Marten	Wolf	Beaver	Weasel	Fox	Mink	Others???
Fisher	Otter	Muskrat	Lynx	Wolverine	Squirrel	

- 5.2 Do you know of other places where your parents or other family members, or community members have Trapped?  
Who trapped there?  
What did they trap for?

**6.0 RESOURCE GATHERING AND PROCESSING SITES**

In this section we are interested in knowing about places that people have used for gathering plants, medicines, water, smoking/drying and collecting minerals (salt, paints, flint). We want to mark down specific areas around PROJECT area that you've used.



- 6.1 Are there any places where you have gone to collect Berries?  
Do you know of other places where people go?  
What kind of berries were collected?  
What time of year do you get them?

B – Berries

Berries commonly collected in the project area may include:

Mooseberries	Low bush cranberries	Blueberries
Raspberries	Gooseberry	Saskatoon berries
Pin cherries	Choke cherries	Hazelnuts
Wild strawberries	Rose hips	

- 6.2 Are there any places where you have gone to collect Food Plants (mint, wild onions, etc.)?  
How about other people?  
What kinds of plants are collected?

FP – Food Plants

Plants commonly collected in the project area may include:



Muskeg Moss	Cow parsnip	Pitcher Plant/Frog pants	Fungus
Mint	Tiger lily	Labrador tea/Trapper tea	Rat root
Wild sarsaparilla			

6.3 Are there any places around the Project area where you have gone to collect ceremonial or Medicinal Plants?

Do you know of places where other people go?

MP – Medicinal Plants

6.4 Are there any places where you have collected materials from trees?  
What kind of tree? What was the purpose? Do you know of places where other people go? Are these deciduous trees or evergreen trees?

DW – Deciduous Wood  
(e.g., aspen)

EW – Evergreen Wood  
(e.g. spruce)

Tree materials commonly collected in the project area may include:

Willow	Alder	Poplar/Aspen
Tree (pitch/gum/sap)	Birch (bark)	White Spruce (cambium, gum)
Tamarack	White Spruce (including gum)	Jack pine
Water plants (cat tails)	Willow (including rotting willow)	

6.5 Are there places in or around the Project area that have been used for preserving food or preparing hides? Smoking or drying fish? Drying meat? Drying berries? Scraping or Preparing Hides?

Have these sites been used in the past 15 years or longer ago?

Do you know of other places where people go?

Are there any drying racks or other structures at this site?

DF – Drying Fish

DM – Drying Meat

DB – Drying Berries or Plants

Food/hide preserving activities commonly practiced in the project area may include:

smoking fish	drying fish	drying berries or plants
--------------	-------------	--------------------------



preparing hide	drying meat	
----------------	-------------	--

**Other Sites:**

6.6 Are there any places that you have used for Horse Range or fields for livestock?

HR

HR – Horse Range

Do you know of other places where people go?  
How do you keep the range open?

6.7 Where are the best places that you have gone to get Water, including special springs?

Do you know of other places where people go?

WA – Water

6.8 Are there any places that you have used for collecting Minerals, like special rocks for making tools, paint, or other uses?

Do you know of other places where people go?

M – Minerals

6.9 Do you know of any Mineral Licks used by Moose and other animals?

ML – Mineral Licks



**7.0 FUTURE, PROSPECTIVE AND OTHER USE**

7.1 Are there any special places or resources that you know of in the PROJECT AREA (special habitat, etc.) that you think will be important for your community in the future? What are they, and why is this area special?

Trapping= ProspTR, Moose Fishing=ProspF, etc.

7.2 Are there any other special places that you have gone to or that you know about in the PROJECT area that you would like to have marked down?

**Interview Conclusion**

(read after every recorded session)

Today is \_\_\_\_\_, 2011.

My name is \_\_\_\_\_ and I'm here in the \_\_\_\_\_ building with \_\_\_\_\_. We have just finished interviewing \_\_\_\_\_ today for the Wahpeton Dakota TUS of the proposed Star-Orion South Diamond Project. We've given him/her TUS ID #\_\_. We've use \_\_\_\_\_ and \_\_\_\_\_ maps at 1:\_0,000 scale and #\_\_\_\_ transparencies. There are a total of \_\_\_\_\_ tracks on the digital recorder. Notes are recorded in \_\_\_\_\_ note book(s).



**SITE CODE TABLE**

<b>B</b>	Berries	<b>ML</b>	Mineral Licks
<b>BM</b>	Boundary marker	<b>MP</b>	Medicinal Plants
<b>BU</b>	Burial sites	<b>NSS</b>	Non site-specific
<b>CP</b>	Ceremonial places	<b>OC</b>	Other concern
<b>DB</b>	Drying berries or plants	<b>OP</b>	Orientation points
<b>DF</b>	Drying fish	<b>Other</b>	Other
<b>DM</b>	Drying meat	<b>PN</b>	Place Name
<b>DW</b>	Deciduous wood (e.g., spruce)	<b>SP</b>	Spiritual Place
<b>EG</b>	Eggs	<b>T</b>	Trail
<b>EW</b>	Evergreen wood (e.g., aspen)	<b>TP</b>	Teaching places
<b>F</b>	Fishing	<b>TS</b>	Traditional stories
<b>FP</b>	Food plants	<b>WA</b>	Water
<b>GP</b>	Gathering Place or Village Site	<b>WT</b>	Water transportation corridor
<b>H</b>	Hunting	<b>X</b>	Habitation site – places where you live (cabin, house, campsite, etc.)
<b>HA</b>	Habitat animal	<b>\$H</b>	Commercial hunting/guiding
<b>HB</b>	Habitat bird	<b>\$M</b>	Commercial mushroom gathering
<b>HF</b>	Habitat fish	<b>\$Other</b>	Commercial other
<b>HR</b>	Horse range	<b>\$T</b>	Trapping
<b>MI</b>	Minerals		

## Appendix II – Site Assessment Form





# Wahpeton Dakota Nation TRADITIONAL USE SITE ASSESSMENT FORM

\*Date of Visit:

2011/\_\_\_\_/\_\_\_\_  
yyyy / mm / dd

Project Name: \_\_\_\_\_

First Visit  Update  Map # \_\_\_\_\_  
1:50,000

## INTERVIEW TLU SITE (prior to site visit)

Interview Site ID: \_\_\_\_\_ (e.g. BU3-12)

Site Name(s) in English: \_\_\_\_\_

Respondent(s): \_\_\_\_\_

## SITE LOCATION AND DESCRIPTION

Purpose of site visit:  Recording  Monitoring

\*Temporary Field ID: \_\_\_\_\_

\*Field Location Identified By: \_\_\_\_\_

Recorded By: \_\_\_\_\_

Site Visit Team:

Person Name	Person Role(s)	Affiliation

### Field Coordinates (Nad \_\_ )

\*Latitude: \_\_\_\_° \_\_\_\_' \_\_\_\_" N Longitude: \_\_\_\_° \_\_\_\_' \_\_\_\_" W Number of Satellites: \_\_\_\_

\*UTM Zone: \_\_\_\_ Easting: \_\_\_\_ Northing: \_\_\_\_ Error: \_\_\_\_

GPS model: \_\_\_\_\_

### \*Site Description

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

-Who used the place?  
 -What did they do there?  
 -When did they last use it?  
 -How did they get there?

Source: \_\_\_\_\_

### \*Photos (Photos, Audio, Video, Notes, Maps)

Number/File	Time	Direction (e.g. facing north)	Description

**SITE CONTEXT**

Environmental Description (landforms, vegetation, drainage, animal sign)

---



---

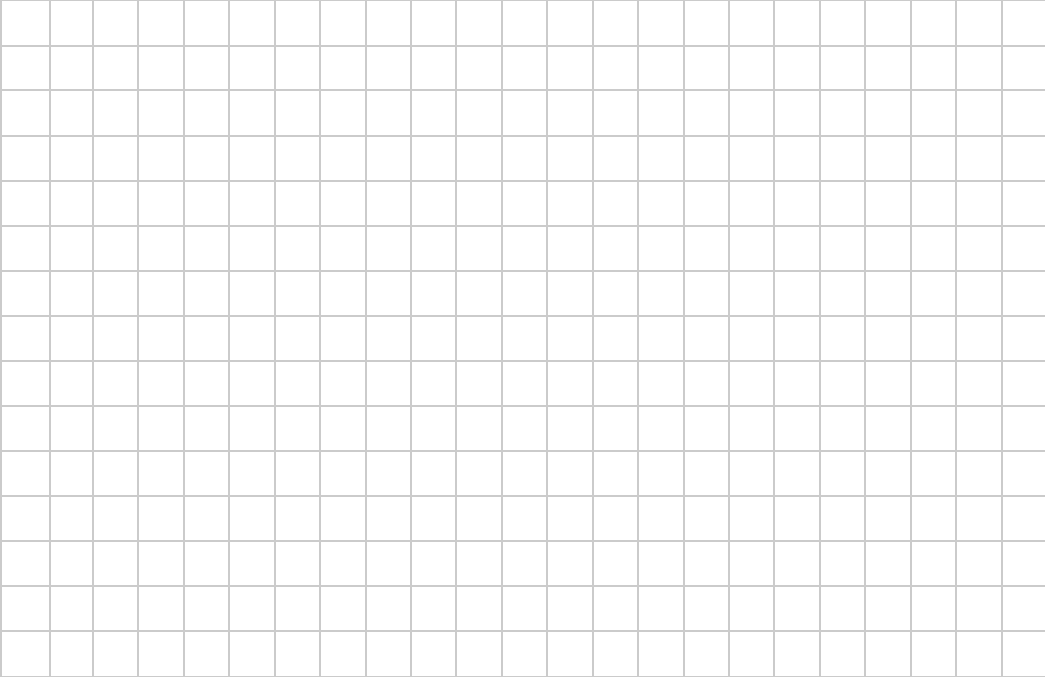
Other Associated Sites:

---



---

**SITE MAP** (with bar scale in metres, north arrow, legend and boundaries)

	<p style="text-align: center;"><b>LEGEND</b></p>										
<p><b>SITE DIMENSIONS</b></p> <table style="width: 100%; border: none;"> <tr> <td style="width: 15%;">Length</td> <td style="width: 10%;">(m)</td> <td style="width: 25%;">Direction</td> <td style="width: 15%;">Error</td> <td style="width: 35%;">Defining Central Feature:</td> </tr> <tr> <td>Width</td> <td>(m)</td> <td>Direction</td> <td>Error</td> <td>Defining Boundary Features:</td> </tr> </table>		Length	(m)	Direction	Error	Defining Central Feature:	Width	(m)	Direction	Error	Defining Boundary Features:
Length	(m)	Direction	Error	Defining Central Feature:							
Width	(m)	Direction	Error	Defining Boundary Features:							

**OTHER DOCUMENTS (Audio, Video, Notes, Maps)**

Type	Recorded By	Description	Title or File Names	Date Recorded

**SITE CONDITION**

Disturbance History:

Site Influence	Disturbance Details	Condition Remarks and % Disturbed

Recorder's Recommendations and Comments:

---



---

## Appendix III – Consent Form



Integral Ecology Group

Wahpeton Dakota Nation



**Wahpeton Dakota Nation**  
**Traditional Land Use Study for the Shore Gold Orion-South Diamond Project**

Declaration of Informed Consent and Permission to use Information

I (name) \_\_\_\_\_, give permission for \_\_\_\_\_  
to conduct interviews with me for the Wahpeton Dakota Nation Shore Gold Orion-South Diamond Project  
Traditional Use Study. The purpose of this study is to help document what land and water resources are  
used, how they are used, and identify any cultural and other sites and areas important to Wahpeton  
Dakota Nation throughout their Traditional Territory.

By signing below, I indicate my understanding that:

- (a) I give my consent to have my words and responses regarding my land use knowledge recorded on maps, in notes, and using audio or video recording equipment.
- (b) I am free to choose not to respond to any questions that may be asked without penalty.
- (c) I am free to end the interview at any time that I wish without penalty.
- (d) The Community will maintain intellectual property rights over information collected through my participation in this interview.
- (e) The Community may use the information collected to prepare traditional land use studies, associated maps and reports to preserve Wahpeton Dakota Nation's cultural heritage and history. These reports may be shared with government or industry or others for the purpose of documenting, preserving and protecting Wahpeton Dakota Nation's interests and rights. Your information may also be used for education and research purposes and to assess the impacts of industrial development. The Wahpeton Dakota Nation will make all reasonable efforts to consult me, or my descendents after my death, before using my information for any purposes not indicated above.

Signature of participant

Witness

\_\_\_\_\_

\_\_\_\_\_

PIN #: \_\_\_\_\_

Date Signed: \_\_\_\_\_, 2011

## Appendix IV – Draft Information Sharing Protocol



Integral Ecology Group

Wahpeton Dakota Nation





June 13, 2011

Proposal No. PRO-WDNTUS-11

Leo Omani,  
Chief  
Wahpeton Dakota Nation  
P.O. Box 128,  
Prince Albert, Saskatchewan  
S6V 5R4

#### **DRAFT INFORMATION SHARING PROTOCOL**

Dear Mr. Omani:

The Integral Ecology Group respects the importance and sensitivity of community knowledge. The Integral Ecology Group Ltd. (Integral Ecology) has been contracted by the Wahpeton Dakota Nation (WDN) to assist in the completion of a project specific Traditional Use Study (TUS) and Interests Assessment related to Shore Gold's Orion South Diamond Project. Integral Ecology looks forward to assisting the WDN in developing this TUS. This protocol outlines our understandings regarding appropriate treatment of cultural information resulting from this work.

Integral Ecology understands the following:

- All interview information will be collected based on individual consent forms that will indicate the purpose of the interviews and follow established ethical practices in social sciences research.
- The information developed through each group mapping interview will remain the property of the WDN with specified use extending to the Integral Ecology for only the duration of the project.
- Confidential information will not be published within the TUS final report.
- Interview information will be considered confidential if an interviewee clearly states during an interview that information which they have provided is confidential or if recognized representatives of the WDN indicates in writing that particular interview information is to be considered confidential.
- Original project materials including Mylar base maps and audio/video recordings produced during the interview process will be retained by the WDN upon project completion.





Integral Ecology Group

INTEGRAL ECOLOGY GROUP LTD.  
PO Box 23012 Cook St. RPO  
Victoria, BC Canada V8V 4Z8  
[www.integralecologygroup.com](http://www.integralecologygroup.com)

---

We hope this document provides clarity regarding the treatment of information resulting from our work together. If you have any questions, please contact Towagh Behr, at 250-388-9747.

Yours truly,

Towagh Behr,  
Anthropologist, Principal  
Integral Ecology Group