SITE C CLEAN ENERGY PROJECT

VOLUME 3 APPENDIX F

CURRENT USE OF LANDS AND RESOURCES FOR TRADITIONAL PURPOSES SUMMARY

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Volume 3 Appendix F – Current Use of Lands and Resources for Traditional Purposes Summary – presents a summary of the current use of lands and resources for traditional purposes for the 29 Aboriginal groups identified in Volume 1 Section 9 Information Distribution and Consultation, Table 9.1. It consists of information made available to BC Hydro in consultation activities between November 1, 2007 and ~~November 30, 2012~~ ~~May 31~~July 8, 2013, but does not include information contained in Traditional Land Use Studies (TLUS) or First Nations Community Baseline Reports. For those Aboriginal groups with which BC Hydro entered into agreement for a TLUS or other submissions from related to traditional land use and where those reports have been approved to be included in the EIS, they are included in Volume 5 Appendix A, Part 5. First Nations Community Baseline Reports for the Treaty 8 First Nations (Doig River, Halfway River, Prophet River, and West Moberly First Nations) and Duncan's First Nation are included in Volume 3 Appendix B.

This Appendix will be updated with new or additional information prior to submission of the EIS to the Joint Review Panel.

BC Hydro sent a letter to each of the 29 Aboriginal groups on September 21, 2012 advising that the EIS Guidelines had been finalized by the CEA Agency and the BCEAO, and requesting any additional information such as traditional territory maps, traditional knowledge, and concerns regarding potential adverse effects on the various components of the environment, as well as current information on land and resources for hunting, fishing, trapping, and other uses.

A follow-up letter was sent on October 25, 2012 to the 29 Aboriginal groups advising that BC Hydro remained interested in receiving information from them to support the preparation of the EIS.

In developing the summary for the 29 Aboriginal groups below, BC Hydro endeavoured to present the information conveyed by the Aboriginal groups in relation to their current use of lands and resources for traditional purposes as it was made available, but BC Hydro has not attempted to validate or groundtruth the information received from the Aboriginal groups.

Athabasca Chipewyan First Nation (ACFN)

On June 10, 2008, at a meeting with ACFN to discuss the Project, ACFN representatives stated that the Project would have significant impacts to the livelihood of its members living in the Peace-Athabasca Delta area.

On September 13, 2011, at a meeting with ACFN Elders' Committee, several participants spoke of their experience with the development of the W.A.C. Bennett Dam, and raised concerns with respect to the potential impact of Site C on the Peace-Athabasca Delta.

On December 13, 2012, at a meeting with ACFN, DTFN, and MCFN, ACFN Industry Relations Corporation Director advised that the Peace-Athabasca-Delta was drying out and that the Project would have an increased drying effect. DTFN Lands Manager indicated that the First Nations would only have a small piece of land to exercise their rights if the Project were to be approved and explained that although the Project would have a small incremental effect, the additional 5% may actually be a 50% incremental effect to what was left.

On December 27, 2012, ACFN (Legal Counsel) sent a letter to BC Hydro, advising that ACFN and MCFN could not access some of its resources in their traditional territories because of low water levels. The letter indicated that "any incremental effects on Peace River water levels, geomorphology, and ice flow regimes have the potential to further adversely impact the ability of ACFN and MCFN members to exercise their rights." The letter explained that "if only 10% of a given area is still usable for the exercise of rights, an additional impact on 5% of the area would

constitute an impact to 50% of the usable area." The letter indicated that ACFN and MCFN use areas of their traditional territories in and around the Peace Point area for the exercise of their Treaty and Aboriginal rights. The letter also advised that ACFN and MCFN used areas of the Peace-Athabasca-Delta and beyond.

Beaver First Nation (BFN)

On April 6, 2009, at a meeting with BFN's Chief and Council, the Chief advised that "trappers trap along the Peace River".

On June 9, 2011, at a meeting with BFN Chief, two Councillors and the Band Manager, the Chief advised that BFN members exercise their rights, including hunting for moose and deer, as well as fishing.

On May 30, 2012, at a meeting with BFN Chief, two Councillors and Band Manager, BFN indicated that community members used ice bridges at the Little Red and La Crete Crossing. BFN advised that ice jams used to occur at Vermilion Chutes and that the Peace River is naturally very muddy in the area used by BFN members. Beaver people stopped drinking water from the river about five years ago.

Blueberry River First Nations (BRFN)

On October 8, 2008, on a boat tour of the proposed reservoir area with BRFN to identify wildlife and archaeological points of interest, a BRFN member discussed traditional values and referenced "Attachie Man" (presumably a burial site). Another member shared that the Peace River was used for hunting, and that members depend on the land to eat. The river is also a meeting place and her grandparents met on the river. At Lynx Creek, the same BRFN member told a story of her family fishing at the creek when she was young.

On January 19, 2011, at a meeting with BRFN to discuss the Fisher Study Program, a member advised that its traplines were generally on the periphery of the immediate study area and that some family members trap on family registered traplines within the study area.

On February 23, 2011, at a community meeting attended by BC Hydro, a community member stated that a lot of BRFN members hunted moose.

On February 23, 2011, at a meeting with Chief and Council, a Councillor stated that the Pink Mountain cabins were used just the previous summer as a place to teach their children about the traditional way of life and how to hunt.

On April 27, 2012, at meeting with BRFN Chief, Council and negotiator, BRFN advised that Dancing Grounds was a sacred site and that Red Creek was a common place for members who live in the city to meet. BRFN also emphasized the importance of protecting the land around Pink Mountain and in the Muskwa-Kechika Management Area.

On May 11, 2011, at a meeting with BRFN, a Councillor explained that BRFN members used to go out into the bush all summer to provide for their families in the winter.

On May 23, 2012, on a helicopter site visit with BRFN Lands Manager and a Councillor to various locations for proposed climate stations, BRFN spoke about hunting and fishing throughout the site visit and mentioned that they used horses for travel in the country. BRFN noted that it owns a guiding company that uses the northern part of the Halfway River watershed. BRFN observed that there were too many buffalos in the region and that moose was considered to be more of a delicacy. The helicopter landed at Beryl Prairie, Dowling Creek, Townsend, and Crying Girl Prairie, and hovered over the Muskwa-Kechika Management Area.

On July 12, 2012, at a meeting with the BRFN negotiator, he indicated that Pink Mountain was a place of spiritual significance. He advised that BRFN and other regional First Nations use Pink Mountain for a variety of purposes, including unity gatherings.

On July 19, 2012, during a boat trip on the Peace River with BRFN, the Chief advised that he does not generally exercise his treaty right to fish on the Peace River and explained that he and his members generally fish on rivers closer to their community. However, he stated that some BRFN members are familiar with the Peace River, and likely have opportunities to fish there.

On August 14, 2012, at a meeting with BRFN at Pink Mountain, one Councillor noted that BRFN had purchased the lodge and property at Pink Mountain because the land was unspoiled and untouched by industry. Another Councillor noted that he has a family trapline in the area and indicated that BRFN had purchased horses to facilitate hunting in the area by its members. He emphasized that members survive off the land and animals and use plants gathered at Pink Mountain to make medicines.

On October 2, 2012, at a community presentation by BC Hydro on wildlife and fisheries study results, the following comments were provided by community members:

- Traditional places to pick roots and fish were no longer accessible due to fences placed by farmers
- Some traditional places to hunt were no longer accessible. One member described hunting muskrats up the Halfway and Moberly Rivers when he was growing up, which he could not do anymore
- BRFN members fish mostly for bull trout, walleye, suckers and Arctic grayling
- BRFN members fish the Halfway, Peace, Doig, Beatton, and upper Beatton Rivers, where traplines are located

On February 22, 2013, at a meeting with BRFN, a BRFN Councillor advised that the use of Pink Mountain was an important place for BRFN and other Treaty 8 First Nations to fish, camp and hunt. BRFN indicated that there was a strong desire on behalf of BRFN to conserve the natural environment of Pink Mountain for traditional activities.

Dene Tha' First Nation (DTFN)

On September 17, 2009, at a joint technical meeting with DTFN and Little Red River Cree, a representative from DTFN indicated that DTFN was most interested in the impacts on DTFN treaty rights to fish and in ways to mitigate the effects.

On December 11, 2009, in a report submitted to BC Hydro on DTFN's Stage 2 consultation activities, DTFN indicated that the proposed Project was located within the southern portion of DTFN's traditional territory, and that DTFN had used their territory historically for the purposes of hunting, trapping, fishing, and gathering, and continued to do so currently. The report listed jackfish, whitefish, pickerel, suckers, ling cod, and walleye as "cultural keystone species of fish".

On March 6, 2012, at a meeting with the DTFN Lands Manager, Consultation Officer and legal advisors, DTFN provided BC Hydro with a map of its traditional territory in relation to the Project activity zone. DTFN advised that the territorial boundary in British Columbia was based on historical reports arising from a federal government initiative to establish a hunting preserve for DTFN, which dates to the 1930s. BC Hydro asked DTFN to provide the historical documentation that supported the traditional territory boundary. DTFN agreed to send BC Hydro historical information regarding the proposed hunting reserve. DTFN advised that it had 2,500 members

and therefore it was difficult to compile a comprehensive understanding of their land use by looking only at studies done for other projects. DTFN advised that conclusions around use in the Project area could not be drawn from existing studies, and DTFN's practice was to ask for a TLUS when projects are proposed in the traditional territory. DTFN advised that a recent study done for TransCanada Pipeline disclosed use in the Project area, but that DTFN had not completed a specific study of members' use in the Project area. DTFN advised that it could provide BC Hydro with its TLUS for the TransCanada Pipeline project. DTFN advised that its members were using the area for transportation, hunting, and fishing, and explained that men and women use the lands differently. DTFN indicated that its members were frequently in the Fort St. John area, and had opportunities to use the land in the Project area. DTFN also advised that some members have relatives among the Doig River First Nation, Fort Nelson First Nation, and the Liard First Nation. DTFN advised that the Peace River is an important river for its members.

On March 7, 2012, DTFN sent BC Hydro shape files for DTFN's traditional territory map. The email outlined DTFN's perspective on the southern boundary of DTFN's territory in relation to the Project activity zone:

> "…my understanding of the peace treaty signed between the Dene and Cree (the same that gives the Peace River its name), was that the Dene were in control of the north shore and the Cree controlled the south shore, the river itself was a major transportation corridor that was shared by both Nations where both peoples could travel unimpeded or unhindered by the other… For greater certainty, historically and technically speaking, the boundary of the DTFN on the Peace River, in the vicinity of proposed Site C Dam, is the south shore of the Peace River, in fact, flooding of the River would actually expand the traditional territory southwards to the exact extent that the shoreline would recede."

On December 13, 2012, at a meeting with DTFN, ACFN and MCFN, ACFN Industry Relations Corporation Director advised that the Peace-Athabasca-Delta was drying out and that the Project would have an increased drying effect. DTFN Lands Manager indicated that the First Nations would only have a small piece of land to exercise their rights if the Project were to be approved and explained that although the Project would have a small incremental effect, the additional 5% may actually be a 50% incremental effect to what was left.

Deninu K'ue First Nation (DKFN)

On February 17, 2009, at a meeting in Fort Resolution with DKFN Councillors, elders, staff and community members, a staff member advised that DKFN members use the Slave River and Great Slave Lake as a fridge, and that fish, moose, and berries come from the area.

On January 25, 2011, at a meeting with DKFN Sub-Chief, three Councillors, the Environmental Manager and 12 Elders, one Councillor noted that the water levels in the Great Slave River and the Great Slave Lake have dropped significantly this past summer. He noted that the fluctuations in the water levels impacted fishers and hunters, and particularly those that used the lake. Another Councillor indicated his greatest concern is related to the water levels, noting that the changes impact the people who go out onto the land to fish and hunt. He advised that members have cabins on the river. A member of the Elders' committee advised that he had been fishing on Slave Lake since the 1950s, and that he observed the water going down 5–6 feet this year. He advised that when the water drops, it draws the water from little lakes and creeks. When this occurs, birds that pass through the area have no food or water.

On November 1, 2012, DKFN's legal counsel sent a letter to BC Hydro in response to BC Hydro's letters of September 21, 2012 and October 25, 2012. The letter enclosed a map of DKFN's traditional territory. The map showed that the southwestern boundary of DKFN traditional territory was the Peace River at its most northern point, and that the territorial boundary line, after intersecting with the Peace River, followed the course of the Peace River downstream (eastward) to its confluence with the Slave River. The letter advised that the northern banks of the Peace River and the entirety of the Slave River Watershed were of central concern to DKFN, as the areas were used for hunting, trapping, fishing, gathering, and cultural practices. The letter attached a proposal for DKFN to produce reports on DKFN's use and occupation of the Slave River Watershed, and advised that the proposed reports would allow DKFN to respond to BC Hydro's information requests.

The proposal included the following brief description of DKFN's past and current use of the Slave River watershed:

> "The DKFN are Chipewyan people who have used and occupied the region around and between Lake Athabasca and Great Slave Lake since time immemorial. We hunted, fished, trapped, traded, and gathered all the way to the Peace and back. A large percentage of our membership continues to hunt, trap, and fish in the region. We have the largest number of resident active trappers in Canada – 69 in all, a large number of who trap in the Slave River Watershed. There are no tenured traplines in the NWT. Where a person traps is based upon who your kin are and the area that your ancestors used."

On May 9, 2013, at a meeting with DKFN, a DKFN elder advised that DKFN community members had difficulties in their hunting and trapping practices as a result of a decrease in water levels in the Slave River. DKFN Legal Counsel indicated that its report entitled: "DKFN Ethno-history Report: Site C Dam and Traditional Land Use" focused on the current use of the Slave River watershed.

Duncan's First Nation (DFN)

On November 18, 2008, at a meeting with DFN, an elder indicated that DFN members hunt and fish.

On August 13, 2009, at a meeting with DFN, DFN reported the use of fish camps and that there was a lot of trapping activities by the membership.

On February 3, 2011, at a meeting with DFN Chief, Councillor, Lands Director and Acting Director, DFN Chief advised that members did not hunt near the community because it was all privately owned land. He indicated that hunting occurred around Chinchaga. DFN's Acting Director stated that members could no longer hunt along the shores of the Peace River because of agricultural development and private property, and that the banks were now very muddy.

On April 24, 2012, at a meeting with DFN Chief and advisors, DFN advised that it had members with traplines in British Columbia and that they were pushing for recognition by the government. DFN reported that in the past, farmers had moved west and the government expropriated the First Nations from their land and gave them away as farmland. DFN informed BC Hydro that the conversion of land to farmland greatly impacted their way of life, particularly as they mainly lived off fish and game.

On May 22, 2012, at a meeting with DFN's Chief, Councillor, Lands Director, legal counsel and advisor, DFN's advisor indicated that TLUS mapping demonstrated heavy use of the Peace

River by DFN's membership. DFN's advisor also indicated that community members reported a lot of fishing in the tributaries around the reserve, and into the Fort St. John area along the Peace River. He reported that DFN's community members primarily fished for jackfish, walleye, white fish, trout, ling cod, and goldeye. DFN's advisor informed BC Hydro that, though there was some ice fishing in the winter, the fishing season was primarily from July to October, and fishing was not as prominent as it once was due to stressors such as sedimentation. In the same meeting, DFN's Land Manager advised that the fluctuation of water levels impacts fishing quality and the ability of elders to fish, and expressed concern that members were noticing changes in the backwater areas, such as absence of wildlife. DFN's Advisor informed BC Hydro that a slight variation in the river could affect how fish respond and when they decide to feed. The Lands Manager reported that DFN's elders were noticing impacts on their rights to fish, and attributed this impact to the cumulative impacts of industry in the area.

On December 11, 2012, at a meeting with DFN's Chief, Councillor and Advisors, BC Hydro indicated that it was interested in obtaining information on DFN's current land and resource use. DFN noted that BC Hydro could find information on types of fish that DFN caught/consumed in its TLUS. DFN also advised that its members could only catch fish "where the milky waters mixed (where the milky water of the channels mixed with the Peace River)".

Fort Chipewyan Métis Association (FCMA)

On June 10, 2008, at a meeting with FCMA President, Manager and members, FCMA identified the location of FCMA members' traplines in the Peace-Athabasca Delta. BC Hydro participated in a boat tour of the Peace-Athabasca Delta and the FCMA President pointed out his trapping grounds. He also noted that elders used to do birch tapping.

On September 12, 2011, at a meeting with FCMA President and Board Members, FCMA noted that the community could no longer get to the traplines that were in the Lake Claire area. The President advised that Lake Athabasca had dropped 12 feet, that trapping and hunting activities had been impacted, and that today, the geese that used to stop in the area now bypass it. FCMA indicated that community members use two ice bridges – one on the Peace River near the 1,200 km mark on a map shown by the FCMA and one near Lake Mamawi.

On October 28, 2012, FCMA sent a letter to BC Hydro in response to BC Hydro's letters of September 21, 2012 and October 25, 2012. The letter enclosed a map indicating FCMA's "deemed traditional territory" that the Alberta government developed through its Métis Harvesting Policy (June 2010). In the absence of any traditional land use or occupancy studies, Alberta created a notional territory around the Fort Chipewyan Métis of 160 km. The letter advised that FCMA did not consider the map to be a true representation of the extent of their territory as Métis people. The letter noted that FCMA members hold over 20 registered trapping areas in Wood Buffalo National Park, and are very active users. The letter noted that Alberta's Métis Harvesting Policy acknowledged FCMA as both a historic and contemporary rights bearing community.

On November 20, 2012, at a meeting with FCMA, FCMA advised that in 2011, some land was set aside by the province at Big Point, just off Lake Athabasca, and that there were some gravesites in the area. The FMCA President advised that in the 1960s, there were between 250,000–300,000 muskrats in Delta and that last year a count was done and five muskrat houses were found. FCMA advised that people that used the land are being put on welfare.

On November 22, 2012, the FCMA provided BC Hydro with the following materials:

- Métis Harvesting in Alberta document from Alberta government, dated July 2007; updated June 2010

- Map of FCMA traditional territory, dated June 14, 2012, titled Fort Chipewyan Métis Use and Occupancy Study
- Maps illustrating land set aside for FCMA at Big Point, by the Alberta government in 2011
- Map illustrating burial sites at Big Point cemetery #1, including a list of names

On February 13, 2013, at a meeting with FCMA, an elder advised that he "hunted in the fall for moose", a community member shared that he had "trapped all his life at Lake Mamawi", another community member shared that when he was a boy, there used to be "open season" on muskrats in March at Willow Lake, and another community member advised that the most important thing to him is being on the land.

On February 18, 2013, FCMA sent an email with an attached letter dated February 16, 2013 to BC Hydro advising that FCMA members hunt, trap and fish "up and down" water systems in Alberta, including the Peace River. The letter indicated that the water systems were the FCMA's "highways"; that they "consume the water", "use the water" and "harvest what is contained in the waters". The letter advised that "water issues are FCMA number one concern".

Fort Nelson First Nation (FNFN)

On January 31, 2012, at a meeting with FNFN representatives, FNFN advised that certain fish species, including goldeye, are of cultural importance to band members.

On August 17, 2012, FNFN provided BC Hydro with a report entitled: ~~"Who We Are"~~ "Rationale to BC Hydro to enter into a Stage 3 Consultation Agreement". The report provided background information on FNFN's use of land, as well as outlining concerns about the Project and explaining FNFN's reasons for involvement in the Project. Regarding FNFN's use of land, the reports states that:

> "FNFN has historically, and continues now and into the future to hold and practice their treaty and Aboriginal rights over their core traditional territory as well as those of the larger Treaty 8 territory. For countless generations, the land has sustained our families and villages. The land is part of who we are, how we think and where we are from. FNFN culture, history, and identity as families and as a community are tied to the land, the waters, and the animals…
>
> In recent years, the ability of FNFN members to practice our mode of life and livelihood has become endangered, in large part by the cumulative and residual pressures of current and past oil and gas and other industrial developments concentrated within FNFN core traditional territory and extending throughout much of Treaty 8 lands. Despite these challenges, FNFN remains a strong and re-emerging Dené/Cree Nation, whose traditions and customs and practices have revolved around large game, fur-bearers, and fresh-water fish since time immemorial. Most FNFN families still practice traditional lifestyles – hunting, trapping, harvesting, and fishing – making at least some part of our living off the land and harvesting in all seasons and across a wide cultural landscape."

The report states that FNFN relies heavily on moose, caribou, elk, beaver, rabbit, fish, and other animals for sustenance, and that community members use lakes, creeks, and rivers as the main transportation to access hunting, trapping, and fishing locations within the Treaty 8 territory. The

report notes that with a loss of key ungulate winter ranges in the Peace River valley, hunting pressure could be displaced towards the FNFN territory, hindering their rights for traditional harvest. The report suggests that loss of key winter ranges would likely result in reduced ungulate populations, forcing the non-resident hunters to go elsewhere, potentially north.

Horse Lake First Nation (HLFN)

On April 14, 2009, at a meeting with HLFN, community members expressed interest in the impacts of the Project on fish located on the east side of the Peace River. Community members expressed concern regarding impacts to wildlife, specifically to moose, and informed BC Hydro that moose calve on the islands in order to protect their young from wolves.

On March 10, 2010, at a meeting with HLFN Councillor, Director of Industry Relations and Business Advisor, HLFN indicated that its members were nomadic and that a TLUS would show that many of their members used the Treaty 8 areas, including the Halfway River, in British Columbia.

On April 14, 2010, at a meeting with HLFN's Director of Industry Relations and a community member, the member provided a story of how she and her family once fished with simple snare wires in Kelly Lake. A wide variety of fish could readily be caught. She noted that they can no longer do that, due to industrial development.

Kelly Lake Métis Settlement Society (KLMSS)

On April 12, 2012, at a meeting with KLMSS President and advisor, the President confirmed that the people of KLMSS have hunted on mapped family traplines dating to the 1850s, and he believed that the Project would impact KLMSS hunting grounds. He advised that KLMSS currently hunt without a licence and "without discrimination" by the provincial government. He indicated that hunting is conducted at the edge of the Peace River and north of Fort St. John around the Blueberry First Nation community.

On May 15, 2012, at a meeting with KLMSS President and advisor, the President advised that KLMSS members are knowledgeable regarding traditional plant use and harvesting of plants for traditional medicines, and that they often receive questions from Treaty 8 Tribal Association members regarding the availability of medicinal plants. He advised that small streams and tributaries are important areas for gathering medicinal plants. He indicated that KLMSS members participate in hunting as well as gathering medicinal plants with members of Saulteau and Blueberry River First Nations. He further advised that KLMSS members hunt along the Smoky River and in the vicinity of Grande Prairie, and eat caribou from a herd around Tumbler Ridge. He indicated that when moose are scarce, members will also eat elk and deer. He advised that KLMSS members are involved in fishing and gathering activities in the Parsnip River area.

On August 10, 2012, at a community meeting attended by KLMSS President, advisor, three elders, and eight community members, KLMSS provided an overview of its Aboriginal Traditional Knowledge Assessment (ATK Assessment) for the Project.

- KLMSS advised that the area identified in Map 1 was popular in the 1980s, but is not widely used today
- BC Hydro noted that Map 1 included Lac Ste. Anne and Hinton, and asked if KLMSS members actively used those areas. KLMSS advised that KLMSS family members still lived

there and used the area. As such, these areas were considered part of the KLMSS community.

- BC Hydro asked if KLMSS considered their traditional territory exclusive or shared with other Aboriginal groups. KLMSS advised that the traditional territory was shared and when KLMSS members went hunting, they would contact relatives at Blueberry River and Doig River First Nations.
- KLMSS noted that trappers had been affected by the change in water levels starting with the installation of Williston Reservoir. The trappers have observed depleting water levels in creeks.
- KLMSS advised that it focused its activities within the community trapline area, but would consider moving if overcrowding occurred due to industry developments. KLMSS would consider moving to Belcourt Lake for refuge should its current settlement be destroyed or inhabitable. KLMSS was currently hunting and exercising rights at Belcourt Lake.
- Regarding Map 2, BC Hydro observed that there did not appear to be a considerable level of community activity near the Project area. KLMSS advised it was challenging to hunt in the area since KLMSS members would need to ask the farmers for permission. KLMSS stated that the area gets used, but not like it did 60 years ago.
- BC Hydro inquired about the KLMSS Trapping Heartland as displayed on page 21 of the ATK Assessment. KLMSS advised that six burial sites could be found at Callashison Flats, and advised that Rhubarb Flats was just outside of Tumbler Ridge.

Kwadacha First Nation (KFN)

On September 13, 2012, at a meeting with KFN, KFN's negotiator identified that KFN's primary concerns relate to wildlife and regional impacts associated with hunting and access, as harvesters from outside KFN's territory come into their area, given pressure on hunting from the Project and from other projects in the Peace Region.

On October 29, 2012, KFN sent a letter to BC Hydro in response to BC Hydro's letters of September 21, 2012 and October 25, 2012. KFN explained that its traditional territory was not formally established separately from that of the Kaska Nation, which included other First Nations further north. KFN advised that Schedule 8 of the KFN-BC Hydro Final Agreement included a map (demarcated area A) that represented the southern portion of the Kaska territory and the area of primary KFN use and interest. KFN indicated that it would need to confirm with the Chief whether the map could be used to indicate traditional territory for EIS purposes. KFN indicated that it would provide additional information to BC Hydro when able to do so.

On January 2, 2013, Kwadacha sent an email with a letter attached, dated December 21, 2012. The letter advised that Kwadacha's "principal concern is with potential indirect, longer-term, and combined or cumulative impacts on large ungulate populations, moose, elk, and caribou in particular, in the larger region north and west of the Project. Adverse impacts on those populations may in turn affect the ability and success of future wildlife harvesting and tourism activities in Kwadacha territory and adjacent lands traditionally used by Kwadacha members."

On March 13, 2013, at a meeting with Kwadacha, Kwadacha Chief informed BC Hydro that it had a nomadic history and there "is a crossing in that area" (presumably the Project area) that Kwadacha used heavily.

Little Red River Cree Nation (LRRCN)

On October 22, 2008, at a meeting with LRRCN, LRRCN advisor referred to the drying out the Wabasca River wetlands near Vermilion Chutes, an area shared by LRRCN, Beaver, and Tall Cree. He suggested that BC Hydro support mitigation measures in the form of the removal of willow growth and the restoration of the area to meadow. At the same meeting, LRRCN Chief asked about compensation for the loss of use of the ice bridge at Tompkins Landing that LRRCN members rely on.

On April 24, 2009, at a meeting with LRRCN, LRRCN indicated that it was interested in all areas of the Project, but especially in the hydrology of the river.

On August 13, 2009, at a meeting with community members, they identified their main concern to be how the river will change with Site C:

> "There is an ice bridge (at Tompkins Landing) that we use, as well as other First Nations in the area. Our communities are dependent on the ice bridge in the winter. In the past two years, the ice bridge was delayed significantly and we had to look for an alternative route. This affects the price of groceries. The ice bridge is usually ready to be used around December 20. At the end of the day, any minute change will be very significant for us."

At the same community meeting, LRRCN members advised that after studying traditional herbs, even a 10 cm change in water levels would affect the micronutrients. They note that the composition of the soils near the river is very different now. Elders indicated that they had to adjust their hunting patterns as a result of the W.A.C. Bennett Dam.

On June 10, 2011, at a meeting with LRRCN Chief and Council and advisors, a LRRCN advisor reiterated LRRCN's main concern to be whether the dam would exacerbate the current water regime by diminishing water levels and impacting the animals, particularly moose, in the area. LRRCN people were noted to live off the land and drink the water from the Peace River. LRRCN requested that the Crown restore the wetland habitat and the way of life of the LRRCN people. The advisor noted that LRRCN is a First Nation that makes extensive use of the Peace River, including Wood Buffalo National Park, and participates in the Peace Athabasca monitoring process.

McLeod Lake Indian Band (MLIB)

On August 19, 2009, at a meeting with representatives of MLIB, MLIB expressed interest with respect to studies on mountain and inland caribou, and Arctic grayling.

On August 26, 2009, MLIB wrote BC Hydro providing a list of animal and fish species considered of high importance by MLIB: caribou, grizzly bear, wolverine, moose, elk, groundhogs or marmot, grouse, deer, black bear, fisher, grayling, and bull trout.

On September 9, 2009, MLIB wrote BC Hydro providing a list of traditional plants of interest to be reviewed at an upcoming community open house: huckleberries, blueberries, raspberries, strawberries, Saskatoon berries, devil's club, lodgepole pine, wild rhubarb, stinging nettle, fireweed, cow parsnip and Labrador tea.

On September 15, 2009, at a community meeting in MLIB, questions were raised by participants with respect to the potential effects of the Project on fish and wildlife, and hunting.

On November 15, 2010, at a community meeting at MLIB, elders and other members of the MLIB shared their experiences with respect to the development of the Williston Reservoir and the impacts the project had on their hunting, fishing, and trapline areas, in particular near Finlay

Forks. Participants also identified impacts to the social relationships between their community and other First Nations that were separated by the development of the reservoir.

On February 2, 2012, at a community meeting in MLIB, community members expressed concerns that the Project may impact their hunting and fishing areas, and raised concerns with respect to the impacts to traplines, fish, wildlife, and heritage sites from the development of the Williston Reservoir. BC Hydro reiterated its interest in carrying out a Traditional Land Use Study for the Project in order to inform the environmental assessment.

On April 3, 2012, at a meeting with MLIB Chief and Council, legal counsel, and TLUS consultant, one Councillor spoke of hunting near Taylor, B.C. on an annual basis, and that she had to move around frequently given the non-Aboriginal hunters in the area.

On January 3, 2013, MLIB sent a letter to BC Hydro, and noted that McLeod Lake's view was that the Project would have effects over a much broader area than was indicated by BC Hydro's concept of the Project Area. In particular, the letter asserted that the Project would affect the water levels in the Williston Reservoir by changing the operating regime of the reservoir in order to maximize the utility of the Project, which it described as a major infringement of McLeod Lake interests. The letter also asserted that the effects of the Project would extend beyond the Project area and include effects on migratory wildlife, and cumulative effects generally in a territory overburdened already with development. Specific comments on the Traditions' Report included the following: a concern that caribou was not included in the list of species hunted by McLeod Lake in the LAA/RAA; an observation that McLeod Lake used the land opportunistically and that "the loss of any opportunity in an environment where success depends on adaptability is serious"; a concern that BC Hydro had focused on assessing impacts on the exercise of rights, rather than understanding the nature of the rights themselves; and a concern that the description of the potential adverse effects of the Project on McLeod Lake was not complete. The letter contained a table listing potential adverse effects of the Project on McLeod Lake.

On April 20, 2013, at a meeting with MLIB, MLIB Councillor reported that MLIB family members used the Westpine area to gather material for stone tools.

Métis Nation of Alberta Region 6 (MNAR)

On October 2, 2012, at a meeting with MNAR President, Vice President and Scientific Regulatory Advisor, MNAR indicated that its members utilized the ice bridge at Shaftesbury.

On November 30, 2012, at a meeting with MNAR President, Vice President, five Directors, and others, MNAR advised that its members reiterated using ice bridges such as Shaftesbury for access to lands, held traplines on the tributaries to the Peace River, and engaged in fishing in the Peace River. MNAR described ungulates (moose) as an important traditional and current food source, and emphasized the importance of water and the Peace River historically for transportation.

Métis Nation of British Columbia (MNBC)

On July 5, 2012, at a meeting with MNBC President, Director of Industry Engagement, Consultation Coordinator, and community members in Fort St. John, a MNBC community member, discussed his traditional use and knowledge of the Peace region. The community member indicated that he was an experienced trapper, hunter, and guide, with family in the Peace region going back to 1932. He advised that he traps on the Monias side of the river and has a cabin there (Monias is a lake located on the south bank of the Peace River, south of the Bear Flat area), and he also traps north of Hudson's Hope. He stopped trapping beaver in the Peace River because their fur is orange and red and therefore not marketable. "They lose their

dark hair because they are in and out of the water half the time." Beavers that build dens off the main stem of the Peace River have darker fur and are more valuable for trapping. He advised that he is generally not concerned about wildlife numbers, and suggested that the Project would not affect the wildlife in the region. He advised that marten and fisher are healthy in population right now, and the reservoir would not affect them: "They have legs and can move off the banks." He indicated that a reservoir would create a healthier biodiversity of animals than a river environment. The member noted that elk were transplanted into the area along the Pine River, south of Monias, and they grew in large numbers, crossed the highways and went to the Montney area, Cecil Lake, and Mile 95. He advised that a second transplant happened in the late 1970s in the Halfway area, and elk hunting is now good. He recalled that he used to count 150 moose in one valley in the 1980s. He said that moose numbers are now down because of a winter kill eight years ago caused by ticks when "wildlife died by the thousands", particularly moose and deer. The deer population eventually rebounded, but the moose population did not and is only just starting to come back now. The member expressed frustration that Métis people have to follow Ministry of Environment rules and as a result have to take a First Nations person out hunting with them.

Mikisew Cree First Nation (MCFN)

On September 11, 2011, at a meeting with MCFN to discuss the Project, MCFN Chief spoke about historical impacts believe to be caused by the W.A.C. Bennett Dam to hunters and trappers using the Peace-Athabasca Delta.

On December 13, 2012, at a meeting with MCFN, ACFN and DTFN, ACFN Director of the ACFN Industry Relations Corporation advised that the Peace-Athabasca-Delta was drying out and that the Project would have increased drying effect. DTFN Lands Manager indicated that the First Nations would only have a small piece of land to exercise their rights if the Project were to be approved and explained that although the Project would have a small incremental effect, the additional 5% may actually be a 50% incremental effect to what was left.

On December 27, 2012, MCFN (Legal Counsel) sent a letter to BC Hydro, advising that ACFN and MCFN could not access some of its resources in their traditional territories because of low water levels. The letter indicated that "any incremental effects on Peace River water levels, geomorphology, and ice flow regimes have the potential to further adversely impact the ability of ACFN and MCFN members to exercise their rights." The letter explained that "if only 10% of a given area is still usable for the exercise of rights, an additional impact on 5% of the area would constitute an impact to 50% of the usable area." The letter indicated that ACFN and MCFN use areas of their traditional territories in and around the Peace Point area for the exercise of their Treaty and Aboriginal rights. The letter also advised that ACFN and MCFN used areas of the Peace-Athabasca-Delta and beyond.

Northwest Territories Métis Nation (NWTMN)

On November 28, 2012, at a meeting with NWTMN, NWTMN advised that high winter flows damaged ice bridges that the community used to cross the Slave and Peace rivers. NWTMN informed BC Hydro that their members exercise Aboriginal rights in the South Slave Lake Region. At the same meeting, community members talked about fishing in Great Slave Lake and the Slave River, and expressed a strong interest in trapping and gathering as part of the continuing way of life. One member told BC Hydro that he built a winter road to access his trapline on the east side of the Peace River, but it suffered damage due to irregular flows in the Peace River.

Paddle Prairie Métis Settlement Society (PPMS)

On October 21, 2008, at a meeting with PPMS Vice Chair and two Councillors, PPMS expressed the view that the Project would hardly have any effect on the Paddle Prairie Métis. PPMS reported that few, if any, community members fish or swim in or rely on the Peace River anymore. PPM expressed interest in the ice bridges at Shaftesbury and Carcajou.

Salt River First Nation (SRFN)

On January 26, 2011, at a meeting with SRFN's Chief and Council and Chief Executive Officer, a Councillor noted that the Slave River lowlands are starting to dry out. He indicated that the Foxlands area, where SRFN has a reserve, used to have good hunting, but there

are no birds now. He advised that if impacts happen there, BC Hydro would need to compensate SRFN, as those are reserve lands. Another councillor indicated that she is concerned about wildlife, as SRFN members continue to live off the land.

Saulteau First Nations (SFN)

On September 21, 2011, at a meeting with SFN Chief and Council, BC Hydro provided an overview of road infrastructure and identified four impacted areas (Lynx Creek, Farrell Creek, Halfway River, Bear Flat). SFN advised of an old gathering place at Halfway, but the exact location was unclear. SFN expressed concern that the current plan for the transmission lines would run through the Peace Moberly Tract. SFN advised that the Peace Moberly Tract is an area of critical importance to community members and acts like a filter for the air, water, people, and wildlife.

On March 20, 2012, at a meeting with SFN Chief, Councillor and negotiator, the parties discussed the results from some of BC Hydro's wildlife studies. SFN Chief advised that many of its members are still actively hunting on the ground and that elders insist on eating moose, as they are not fond of eating pig or beef.

SFN indicated that five of the 11 registered traplines in the study area belonged to SFN members. The following information is generated from interviews conducted by BC Hydro with SFN trappers between March and April of 2012:

- SFN trapper #1 advised that her family targets all species of fur-bearers in the Project area, including beaver, otter, marten, fisher, rabbits, lynx, wolverine (only in one year), coyote, wolf, squirrels, weasels, and mink, as well as geese and ducks. She indicated that the family trapline is used for two to three months every year, including one month for the spring hunt and two months for trapping. She identified several cabins and camp areas within the Project area that are used annually. Trails within the Project area are used annually for trapping, the spring hunt, the fall hunt, and berry picking.
- SFN trapper #2 advised that he uses the trapline every year, including three-quarters of a month in spring and in the fall/winter period. He targets the following species in the project area: marten, fisher, wolf, beaver, muskrat, and bears. This trapper identified six cabins, stick houses, and numerous camping sites in the Project area, but noted that they were not used very often.
- SFN trapper #3 confirmed that the full range of species is trapped in the project area, with wolf and marten as the main targets. She noted that trapping is not done on the river, but this would change if beaver prices increase. This trapper identified one old homestead cabin on the Peace River and another cabin near Boudreau Lake in disrepair, which are currently not in use. She advised that the trapline is used annually, including full time for wolf and coyote, and 4.5 months for beaver and muskrat.
- SFN trapper #4 advised that he traps in the vicinity of the Moberly River, the Pine River, the transmission right-of-way, and Jackfish Lake Road. He targets marten, fisher, lynx, mink, squirrels, beaver, muskrat, and wolf. He identified a cabin near a bridge over the Moberly River that is used for traditional healing.
- SFN trapper #5 advised that the trapping area is used by himself, his family and other elders. He traps along the river and the transmission line right-of-way, and targets marten, fisher, mink, lynx, wolf, wolverine, and beaver. The trapline is also used for hunting and medicinal plant gathering, and as a teaching area to pass on knowledge to

family members. He noted that thousands of ceremonial flags have been placed in the traditional territory, and these are culturally important and used for traditional practices.

On September 11, 2012, at a meeting with SFN Lands Manager, Lands staff, trapline owner and community members, SFN advised of an area near Cache Creek where SFN members collected a special type of stone. SFN also advised that its elders collected/harvested bark from trees.

On October 17, 2012, at a meeting with SFN Councillor, Lands Manager and Lands staff to discuss the fish and wildlife study findings, SFN indicated that whitefish and walleye were species of interest to SFN, and burbot/ling cod and lake trout were important in Moberly Lake. SFN advised that Carbon Inlet was important to SFN. SFN indicated that access to key fishing sites was a concern and cautioned that certain mitigation measures, such as fish restocking, hadn't worked in Moberly Lake, where lake trout were lost. SFN advised of a spiritual area near W.A.C. Bennett Dam that was currently gated by BC Hydro and could not be accessed.

On November 22, 2012, at a meeting with SFN Lands Manager, SFN advised that during bull trout runs, SFN members camp at the Halfway River, catch a substantial amount of fish, and eat them throughout the year.

On May 23, 2013, at a meeting with SFN, SFN Chief advised that SFN community members did a lot of fishing and SFN's Legal Counsel expressed the importance of the Boucher Lake area to SFN community members.

Smith's Landing First Nation (SLFN)

On August 28, 2012, at a meeting with SLFN, the Chief noted that his community was concerned about fish and wildlife, and the impact of water levels**.**

Sturgeon Lake Cree Nation (SLCN)

No information has been provided to BC Hydro by this Aboriginal group with respect to its current use of lands and resources. If information is made available to BC Hydro, it will be incorporated into this Appendix prior to the submission of the EIS to the Joint Review Panel.

Tallcree First Nation (TFN)

On April 7, 2009, at a meeting with TFN, TFN indicated that there was concern that Site C will affect some of the local creeks in the area that TCFN depends on for drinking water.

On March 29, 2010, at a meeting with TFN, TFN elders reiterated their concern about the water quality and water flow in the Peace River and its tributaries. In particular, they noted that the river is used for transportation and is critical to their way of life.

In a written statement submitted to BC Hydro at the meeting:

> "Tallcree First Nation Council and Elders have come to the offices of BC Hydro to meet with representatives of the company and gather information regarding the proposed Site C Dam. The dam has been slated to be on the Peace River, downstream from where the Moberly River joins the Peace. The Peace River flows through the heart of Tallcree First Nation traditional territory, and its watershed contains such rivers as the Wabasca, the Mikkwa and the Birch – rivers which are a vital part of both Tallcree history and present-day cultural and socioeconomic activities… For years we have witnessed the diminished flows of the Peace, the Wabasca, other waterways within

> our hunting zones, traditional sites. We have seen irrevocable impacts to our trappers' way of life, to our hunting and fishing sites."

Tsay Keh Dene (TKD)

No information has been provided to BC Hydro by this Aboriginal group with respect to its current use of lands and resources. If information is made available to BC Hydro, it will be incorporated into this Appendix prior to the submission of the EIS to the Joint Review Panel.

Treaty 8 Tribal Association (T8TA), comprising Doig River First Nation, Halfway River First Nation, Prophet River First Nation, and West Moberly First Nations (T8FNs)

On June 16–17, 2009, at a technical meeting with T8TA, T8TA advised that there were rare plants in the riparian zones that have cultural value.

On September 2, 2010, in a letter to the Archaeology Branch regarding an Archaeological Impact Assessment for Site C, T8TA described an area along Highway 97 near Callazon Creek beside the Pine River as being "of extreme importance" to the T8FNs due to its location within and beside the range used by the Burnt Pine caribou herd. The letter expressed concern that anthropogenic activities within the area could negatively impact caribou and caribou habitat.

On March 11, 2011, T8TA (on behalf of the T8FNs) sent a letter to the Province regarding BC Hydro's application for a 10-year Licence of Occupation to conduct geotechnical and engineering investigations over 637 ha in several locations on the south and north banks of the Peace River. T8TA advised that several areas within the "north bank proposed polygons" were culturally and historically important as seasonal gathering, grazing, and camping areas, and that there were spiritual sites and gravesites in the vicinity (for example, Chief Attachie was buried at Attachie). T8TA advised that elders and community members had participated in field visits within those areas, but that the visits had been limited due to poor weather conditions. The locations of spiritual, food, or rare medicinal plants could not be precisely identified due to snow cover. However, some important and rare medicinal plants were found near creek edges and waterways.

On November 8, 2011, at a meeting with the T8TA Tribal Chief, Director of Administration, Coordinator, Claims Researcher, consultants, community members and Elders from the T8FNs (West Moberly, Halfway River, Doig River, Prophet River), the elders gave a presentation on the TLUS, which included commentary on the history of Treaty 8, historical and present use by T8FNs of the project area, and the significance of the project area to their culture. A West Moberly member advised that the study area was historically and presently used by the T8FNs for hunting, trapping, and gathering. He advised that each of the First Nation groups/bands used the land differently. For example, in the Cecil Lake area, West Moberly used the land to gather berries, whereas Doig River used it to hunt. He indicated that Boucher Lake was prime habitat for wildlife and identified it as an important hunting and trapping area for the T8FNs. He noted that areas around Bear Flat, Attachie, Farrell Creek, and Lynx Creek were used for gatherings and camping for the T8FNs, and that trails along the Peace River were important to the T8FNs. The elders advised that rare medicinal plants could be found in the vicinity of the proposed dam site, including a plant used to cure lung ailments. BC Hydro expressed a desire to go out on the land with community members exercising their rights, in order to gain a deeper understanding of their traditional uses. BC Hydro suggested this happen the following spring. T8TA indicated that

a protocol would need to be established before BC Hydro approached community members.

On April 25, 2012, at a workshop on the T8TA Community Assessment "What Matters Most" in Fort St. John, attended by T8TA lead researcher, archivist, two researchers, a consultant and representatives of Prophet River, West Moberly, and Halfway River, a West Moberly member inquired about the location of the road realignment relative to a sweat lodge located by Bear Flat, and asked for a 1 km buffer between this spiritual/sacred area and the proposed realignment. BC Hydro advised that it would be looking at the sacred sites identified in the TLUS, and assessing them against the Project activity zones.

On August 21, 2012, at a meeting with T8TA Coordinator, Advisor, Project Assistant, and consultant to discuss Treaty 8 rights and provide a fisheries presentation, T8TA advised that T8FN customs are grounded in the species native to the region, such as lake trout, mountain whitefish, Arctic grayling, bull trout, and walleye. T8TA explained that the Dane-Zaa relied on the identified species of fish.

On October 11, 2012, at a meeting with T8TA Tribal Chief, Coordinator, Advisor, Project Assistant, and consultant, T8TA advised that gathering sites have existed throughout the period of occupation of the valley, and explained that as culture evolves, so do the uses of the sites. BC Hydro inquired about identifying T8FN burial sites. T8TA advised that people were often buried in trees, and emphasized the importance of the oral history associated with the sites, despite there not being physical evidence of burial grounds. T8TA explained that when sites are no longer accessible, the place that would evoke a name or memory is lost (loss of history). With respect to spirituality, T8TA advised that an aspect of First Nations' culture and spirituality is the ability to find comfort in or on land with cultural meaning. T8TA indicated that the T8FNs had identified the Peace Moberly Tract as a parcel of land capable of sustaining traditional use practices.

On October 31, 2012, T8TA sent a letter to BC Hydro in response to BC Hydro's letters of September 21, 2012, and October 25, 2012, inviting the T8FNs to provide further information to BC Hydro for inclusion in the EIS. Regarding BC Hydro's request for information about fish species of conservation or ceremonial concern, the letter identified bull trout (dolly varden), jackfish, lake trout, suckers, and (mountain) whitefish as species harvested by T8FNs within the Local Assessment Area. Regarding BC Hydro's request for information concerning "Aboriginal employment or use of tenured traplines", the letter described the history of trapping in the Peace River valley as being complex, sensitive, and subject to ongoing discussions between the Crown and the T8FNs, and advised that the T8FNs were not prepared to provide information about their trapping activities in response to a letter from a provincial Crown proponent. With respect to guide outfitting operations, the letter indicated that "such operations are limited to non-existent in the Peace River valley due to the constant threat of construction of the Site C dam and unwillingness on the part of the B.C. government to promote the region for tourism". The letter directed BC Hydro to the T8FNs' TLUS and the Community Assessment for further information about traditional knowledge, current use of lands and resources, and asserted or established Aboriginal and treaty rights, etc.

On November 8, 2012, at a meeting with T8TA Tribal Chief, consultant, legal advisors, Coordinator and West Moberly First Nation Chief and three Councillors, the following information was offered by the T8TA:

- Hunting: A West Moberly councillor advised that key hunting areas are Farrell Creek, the Peace, and the Del Rio area. He advised that these areas are now heavily impacted and West Moberly cannot hunt in those areas anymore. The Chief of West Moberly indicated that the best moose habitat had been lost in Farrell Creek, and that the Peace Moberly Tract is the other best area. He indicated that there are no buffalo around the West Moberly community, and that West Moberly was in a planning process to stop the extinction of caribou, as there are 425 left in the South Peace. A West Moberly councillor advised that the Peace Moberly Tract is the "motherland" of the ungulates that come to West Moberly and SFN, and that the loss of other areas leaves West Moberly with a tiny place that cannot sustain everyone. He advised that the transmission line right-of-way that runs through the Peace Moberly Tract is a hunting highway for wolves.
- Medicinal plants: BC Hydro asked why there could not be a discussion of mitigation options or medicinal plants. T8TA's advisor indicated that for medicinal plants, the specifics of location allow users to know that plant is clean in a spiritual sense; therefore, moving the plant or finding it somewhere else doesn't work for the user because it is the plant *in situ* that holds significance. The relationship gets destroyed if the plant is removed. A West Moberly Councillor advised that some people "smudge" before they go searching for plants. Part of the medicine is in the spiritual connection, such as how you go about picking the plant and the location.
- Area of Interest Map: T8TA tabled a map and confirmed that it was the map found in Appendix D of the TLUS. T8TA stated that the map represented the water system that people understood to be connected to the impacts of the Project. It was the regional study area and the relevant land base for discussions with land users, but not the traditional territory. T8TA added that BC Hydro had not asked T8TA to develop a map of traditional territory, and T8TA didn't see the need to develop one, given that the T8FNs had established rights in the Project area. BC Hydro noted that the regulators had asked for a map of the traditional territory and if T8TA was providing the Area of Interest Map, then BC Hydro would characterize it as described by T8TA and explain what it represented. T8TA agreed to provide written clarification to BC Hydro regarding the Area of Interest Map (dated December 15, 2010).

On November 16, 2012, T8TA sent BC Hydro a report titled "Site C Project: Initial Impact Pathways Identification Report", submitted as the Stage 3 Report of the T8FNs' Community Assessment, including a table setting out potential impact pathways (Appendix B). Appendix B included the following information regarding current use:

Harvesting – generally

- The amount of recorded land use and occupancy within the immediate Peace River valley in recent years has been affected by cumulative alienation effects, including uptake of lands for farming and other private holdings, increased oil and gas development, increased forestry, reduced faith in certain food sources (e.g., fish contaminated by methylmercury in Dinosaur and Williston reservoirs), and increased traffic and roads
- There is continued use of the Peace River valley by several Dane-Zaa families as their 'grocery store', especially for game, but also fish and food plants; people continue to eat rabbits and porcupine; people hunt, camp, and fish

- Respect for farmers has reduced harvesting on the north side of the Peace River valley
- Agricultural activities in the Peace River valley have reduced the potential of First Nations to carry out traditional activities, including hunting, fishing, and gathering
- The areas between Halfway River reserve and Peace River at Farrell Creek Road are extensively harvested, but there is alienation due to forestry, roads, farming, and increasing gas development
- "People used to camp the entire summer, but now this is less frequent"
- Most occupancy in recent years has been overnight or weekend camping, whereas, historically, there were longer-term seasonal camps throughout the area by different Dane-Zaa groups
- No good places to camp, as good sites taken up by non-Aboriginal hunters – "we don't get out as much as a result"
- "Less hunting over the past 10 years"; "Only the odd person is hunting"; "The old way-of-life provides no income"
- People are working in mines and oil and gas away from the community, and the result is less time for harvesting
- "We are living the city life"
- Creation of the welfare system discouraged people from practicing their rights to hunt, trap, and fish
- Halfway River is strongly encouraging people to get back on the land – camping, hunting, and fishing

Fishing

- Important fish habitat and T8FNs fishing values are associated with the Peace River and nearby tributaries such as Halfway and Moberly rivers
- There are many different fish species and spawning runs in the Peace River and local tributaries, of which the most important is in the Halfway River; trout (lake, Dolly Varden and rainbow), whitefish, and jackfish are most plentiful, but other species present as well; northern pike also come up the Moberly River
- The Peace River remains an important water route between Hudson’s Hope and Taylor, with a lot of boat traffic – many Dane-Zaa fish up and down this stretch of the Peace River
- There is already a loss of river-based fishing on the Peace River for local First Nations due to non-native fishing, purchase of lands by BC Hydro, and lack of access
- Methylmercury levels are thought to be elevated in some species, including bull trout; for this reason, many T8FNs people are not harvesting fish in the Williston and Dinosaur reservoirs or not consuming fish caught in reservoirs
- “To this day, there is not much First Nations harvesting activity on the Williston Reservoir"

- "In the 70s and 80s, there used to be more fish. There used to be a lot of fish in the Charlie Lake (Fish Lake), Fish Creek, and Beatton River. There were lots of fish, and now they are gone."
- “Elders used to fish by the Peace River; we would take a little hook, potato, and bannock. Now, today, we would starve if we go down there and do not bring a piece of beef.”
- Halfway River members have to go into the mountains in order to fish as a result of activities closer to the reserve
- West Moberly has already experienced reduced numbers of fishing areas due to the restrictions in Moberly Lake to protect the native species, lake trout, which is almost extirpated

Hunting/Trapping

- The T8FNs have to travel further to hunt
- Harvesting opportunities are reduced as a result of fewer and sicker animals
- Priority species for West Moberly are caribou, moose, elk, and deer, in that order; one species is not a direct replacement for another; West Moberly members now hunt elk, but this is not a preferred species
- Halfway River members hunt and fish frequently along the Halfway River
- “In Halfway it's different, it's mostly about hunting. We hunt lots and skin lots of moose. We hunt back on the river.”
- Industry workers are hunting and taking up hunting areas normally exclusively used by First Nation members
- The entire north side of the Peace River is plentiful with game, especially during the winter
- Moose numbers are decreasing as a result of development; the Peace Moberly Tract is one of the last remaining areas for moose; the area between Groundbirch, Farrell Creek, Peace River, and the Halfway River valley is “of very great importance for the moose population”
- Animals are being pushed down into the valley by industrial impacts in places like Farrell Creek and Del Rio
- Wildlife is increasingly being found with lumps, white stuff inside, spots, and mushy tissue; concern that wild meat is more contaminated from certain areas, particularly those affected by oil and gas where animals may be drinking water from contaminated sumps
- Bison introduced by provincial government are now wandering on the roads, and have had a significant effect on moose
- Rabbits, beavers, and muskrats continue to be hunted, and their populations fluctuate but nothing out of the ordinary
- There used to be a lot more rabbits and porcupine than there are today

- Animals like fisher, marten, and rabbit are not tracked as frequently anymore
- First Nation members continue trapping, and some own provincial traplines
- Construction of trapline cabins by HRFN considered a positive action for supporting member activities on the land
- Treaty 8 First Nation members reported trapping in the reservoir inundation zone

Gathering activities (plants, berries, etc.)

- Gathering of berries and medicines continues to be an important part of the culture
- There are rare medicinal plants located on the south-facing banks of the Peace River
- Berry picking sites have diminished over the years, due to development
- Berry patches have been sprayed by herbicides in many areas, but the reasons for this spraying are unclear and opposed by T8FNs
- There are some medicinal and food plants that grow preferentially or solely in the Peace River valley (e.g., wild onion) and other medicinal plants whose names people did not want to share
- Prickly pear cactus is a rare plant in the Peace River valley
- Concern about the classification of certain plant species as "waste wood", namely diamond willow, and birch, which have strong cultural connections for the T8FNs

Other traditional activities

- Food preservation remains an important part of traditional activities
- Some people continue to sew moccasins, but need to make their own hides
- "Some still do moose hides"; "Moose hide tanning is disappearing”
- Women elders are teaching younger women how to tan hides

Gathering places

- Peace River valley recognized for having several important gathering places that contribute to cultural continuity and social cohesion among the T8FNs
- Key gathering places include Hudson's Hope, Lynx Creek, Bear Flat
- Hudson's Hope, Halfway River (Attachie), Old Fort, and Taylor are recognized as historical gathering places; Fort St. John (near current Walmart) was also a gathering place
- Many places along the Peace River are still used as locations for teaching traditional activities, for cultural sustenance
- Bear Flat gathering and Paddle for the Peace are important events for West Moberly
- West Moberly continue with culture camps every August, where youth and adults learn about hunting, carving moose, skinning moose, making hides, and making dry meat

- Doig River holds an annual rodeo, Doig Days, and summer camps; Prophet River continues with annual cultural celebrations; Halfway River holds an annual powwow
- There are winter indoor camps teaching youth hunting skills, and cultural awareness activities
- In general, people do not get together as often anymore due to other demands on their lives

Water/groundwater

- Water in general is sacred and the Peace River is the largest water body in the region
- The waters of the Peace River are vital to Dane-Zaa cultural and physical survival
- People use groundwater springs in the immediate Peace River valley area (e.g., near Bear Flat)
- Access to spring water is an important part of exercising rights
- T8FNs now unwilling to "dip a cup" virtually anywhere in their territory, unlike the old days; need to carry water everywhere now, which increases costs and efforts of harvesting
- There is loss of faith in the quality of water in the Peace River valley and its tributaries
- Charlie Lake is suspected to be contaminated and is not harvested frequently for subsistence any longer

Culture/spirituality

- The Peace River is recognized as a revered area where the dreamers went, and had dreams and made predictions about the future
- The Peace River valley is an essential place for Dane-Zaa to practice their culture
- The Peace River valley is considered one of the better places to be buried

Heritage/burial sites

- Cultural heritage resource sites have been recorded within the reservoir and along the upland areas
- There are sacred sites in the river near Hudson’s Hope, including "singing rock" and sites on the islands in the Peace River, of which West Moberly members have particular and extensive knowledge
- Gravesites are located near Attachie and Bear Flat

Memories/stories/history

- Members from all four First Nations, including the more distantly located Prophet River, have memories, both personal and communal (historical) of travelling and travel patterns on the Peace River
- People want their children to be able to catch their first fish at Halfway River like they did, or to harvest their first moose north of Cameron Lake, like they did

- Doig River previously used the Old Fort area south of Fort St. John, but not any longer due to alienation
- The history of the fur trade in the Peace River valley is important
- Moberly and Halfway (Hudson's Hope Band) would gather on both sides of the Peace River for fur trading at Hudson's Hope
- The Peace River is the historic boundary between the Beaver and the Cree where conflicts, peaceful meetings for trade, and celebrations took place, where the last buffalo jumps occurred, where there were large camps at gathering places, and where seasonal crossings of the Peace occurred – these historical events are still important today
- Attachie is an important historical place

Woodland Cree First Nation (WCFN)

~~No information has been provided to BC Hydro by this Aboriginal group with respect to its current use of lands and resources. If information is made available to BC Hydro, it will be incorporated into this Appendix prior to the submission of the EIS to the Joint Review Panel.~~

On March 7, 2013, at a meeting with WCFN, WCFN advised BC Hydro of the following:

- WCFN had started drawing fresh water from the Peace River for consumption and that it drew water approximately five miles from the Town of Peace River. BC Hydro requested that WCFN provide more information on where it drew water from the Peace River.
- WCFN indicated that its community was approximately 70 km (by road) and approximately 50 to 60 km (as the “crow flies”) from the Peace River.
- WCFN advised that ice was important and that there wasn’t “enough of it”.
- WCFN advised that suckers could be found in Cadott Lake and that chubbies, suckers and Jackfish could be found in the Peace River.
- WCFN indicated that the water quality in the Peace River near its reserves varied by season (sometimes muddy and sometimes clear).
- WCFN advised that it had 3 reserves and that 800 of its 3,000 members lived on reserve.
- WCFN advised that some of its members were buried near the Peace River.
- WCFN advised that their members hunted and fished near the Peace River.
- WCFN advised that its members exercised their treaty rights and were also registered trapline holders.
- WCFN advised that they had campsites on the Peace River.
- WCFN advised that their reserves were approximately 5 miles/30 km from the Peace River.