TRADITIONAL KNOWLEDGE AND LAND USE
EFFECTS ASSESSMENT
DUNVEGAN HYDRO PROJECT

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July 4, 2006
DUNCAN’S FIRST NATIONS PERSONNEL

Elders:

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Harry Lawrence
Stan Testawich
Louis Testawich (deceased)

Interviewer: Jim Foo

FMA PERSONNEL

Report Author: Danielle Yeager, M.A.

Senior Reviewer: Annette McCullough, MSW
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1 TRADITIONAL KNOWLEDGE AND LAND USE EFFECTS ASSESSMENT

1.1 INTRODUCTION

On June 18, 2006, FMA Heritage Resources Consultants Inc. (FMA) was contracted by Duncan’s First Nations to prepare a Report detailing the results of a study previously conducted by the community.

This Report has been prepared solely for the Glacier Power Dunvegan Hydro Project application; any other use of the information contained within requires the written consent of Duncan’s First Nations.

1.1.1 Terms of Reference

The Terms of Reference for this Report as listed on the Project website (http://www.dunveganhydropower.com) are to describe those aspects of the Project that may have implications for traditional use and provide the following:

- results of consultation with Aboriginal group(s) to determine the extent of Duncan’s First Nations current use of the Local Study Area;

- document any stakeholder concerns with respect to the development of the Project based on the historical significance of sites within the Local Study Area or its current use by traditional users;

- identify the existing and historical land uses including tourism, forestry, fishing, hunting, traditional plant harvesting, cultural use, and outdoor recreation with specific regard given to the Aboriginal peoples; and

- determine the impact of the Project on these uses and identify possible mitigation strategies.

1.1.2 Project Description

According to the Project website, “The Dunvegan Hydro Project is a 100-megawatt (MW) low-head, run-of-the-river hydroelectric generating facility. As a green, renewable power project, it has been designed with the minimization of environmental impacts as the priority. The project will not flood large areas of land or store water in a reservoir; instead it will raise the water level at the powerhouse by six metres (20 feet), allowing the natural water flow through the turbines in
the powerhouse to generate 600 gigawatt-hours (GWh) annually, all without changing or
disturbing the downstream water flow (http://www.dunveganhydropowerproject.com/).

1.1.3 Spatial Considerations

For the purpose of this study a Regional Study Area (RSA) and a Local Study Area (LSA) were
defined to provide the basis for assessing the effects of the Project on Duncan’s First Nations and
their traditional territory.

Regional Study Area

In consultation with community Elders, the traditional territory of Duncan’s First Nations was
identified and mapped to define the RSA (Figure 1).

Local Study Area

The LSA includes the Project’s physical footprint and areas of interest within the immediate zone
of influence of the proposed Project facilities and infrastructure as defined by Duncan’s First
Nations study participants.

For this study, the LSA (Figure 2) is the footprint as represented on the Project website on June
23, 2006 (http://www.dunveganhydropowerproject.com/).
Figure 2  Local Study Area

Dunvegan Hydro Project

PEACE RIVER

Hines Creek

North Access Road

To Fairview

Dunvegan Bridge

To Spirit River

Dunvegan Creek

Boat Launch

Powerhouse and Spillway

Fishways

Boat Lock

Safety Booms

South Access Road and Transmission Line

N
1.1.4 Temporal Parameters

This study considered Duncan’s First Nations’ past use, current use, and future use of traditional lands and resources. Future use pertains to the opportunities for descendants of Duncan’s First Nations to practice traditional ways of life and maintain traditional cultural and spiritual values. In this study, the temporal boundary against which incremental changes in time are being compared to is 1970. By Duncan’s First Nations Elders’ accounts, this date marks the beginning of major resource developments in northwestern Alberta.

1.1.5 Key Issues and Questions

Key traditional land use issues were identified utilizing the following sources of information:

- oral interviews with Elders; and
- review of public/historical documents

Based on these sources, issues and concerns related to local and regional traditional land use were identified. Those issues fall within three main categories:

- sites and areas of traditional social and spiritual significance;

- resource locations used in traditional hunting, trapping, fishing and gathering (particularly medicinal plants); and

- community and ecological health and well being, including physical health of all living things (plants, animals and humans), socio-economic considerations and spiritual and cultural values.
2 BASELINE INFORMATION

A review of historical and contemporary information related to Duncan’s First Nations occupancy and traditional land use within the LSA and RSA is summarized below.

2.1 PAST

“In 1891, the Beavers, original inhabitants of the country, had largely died out and the Catholic Mission of St. Charles was closed and transferred to St. Augustine’s in the Shaftesbury Settlement, between Dunvegan and the Forks...The Honourable David Laird, Chairman of Indian Treaty Commissioners, accompanied by interpreters Father A. Lacombe and John Boucher, met with Duncan Tastaoosts, Headman of Crees, and his band at Peace River Landing July 1st, 1899...In 1899 there were 46 band members, plus Headman Duncan; by 1900 this number had risen to 67. It is not known how many members there were when the dreadful Spanish influenza epidemic struck in 1918 – and no figures to show how many were spared...early survey maps show the area to have been surveyed in 1905, the band then held Reserve 151, 151A, 151B and the five small reserves of the Shaftesbury Settlement...Word was received from Ottawa in May 1928 that the reserve land joining Berwyn was to be offered for sale. Reserve 151A was now all that remained of the Band lands, and it is probable that at this time the band was very small” (Braffle, 1990: 18-20).

“Peace River Crossing in 1904 was inhabited only by Indians and half-breeds who grew a few vegetables and trapped fur in between seasons... The Hudson’s Bay Co. and Revillon Freres were the only stores and the North West Mounted Police were stationed there... Our mission at Shaftesbury was eighteen miles northwest of Peace River Crossing. For a long time there were only eleven Cree-speaking Indian children in our boarding school...The second year we were there, an epidemic of measles broke out on the reserve. As the nearest doctor was 100 miles away, three and a half days to get there and three days returning, there had been some deaths on the reserve...Duncan Testawich was the chief and some of his family had been educated in our school. He set a good example to his tribe for he was a Christian, a good farmer, and kindly interested in the families of his tribe” (http://www.calverley.ca/Archives2.html).

A search of Alberta archaeological, palaeontological, and historical sites inventories yielded the following results regarding Known Heritage Resources located within Duncan’s First Nations traditional territory (Table 1). There are 10 known heritage resources located within the RSA; there are no known heritage resources located immediately within the LSA.
### Known Heritage Resources

<table>
<thead>
<tr>
<th>MER</th>
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</tr>
<tr>
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<td>21</td>
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</tr>
<tr>
<td>5</td>
<td>21</td>
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<td>21</td>
<td>85</td>
<td>13</td>
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</tr>
<tr>
<td>5</td>
<td>20</td>
<td>87</td>
<td>10</td>
<td>HISTORICAL</td>
</tr>
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</table>

#### 2.2 PRESENT

Duncan's First Nations is an affiliate of the Western Cree Tribal Council, as are Horse Lake First Nation and Sturgeon Lake Cree Nation. Duncan's First Nations membership includes Cree, Beaver, and Metis individuals living on or off either of their two Reserves. William McKenzie Indian Reserve 151K is situated on 389 hectares of land located north of the town of McLennan, a considerable distance from the LSA. The main Reserve, 151A, is situated on 2038 hectares of land located in the town of Brownvale, approximately 40 kilometres west of the LSA (Figure 3).
Results of the most recent census of Duncan’s First Nations members are detailed below (Table 2), courtesy of Indian and Northern Affairs of Canada. The most recent demographics information available from Stats Canada (2001) demonstrates a median age of 27 for the population, with Elders constituting approximately 20% of Duncan’s First Nations membership (http://www.aboriginalcanada.gc.ca).

**Table 2  Population: June 2006**

<table>
<thead>
<tr>
<th>Residency</th>
<th># of People</th>
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<tbody>
<tr>
<td>Registered Males On Own Reserve</td>
<td>62</td>
</tr>
<tr>
<td>Registered Females On Own Reserve</td>
<td>62</td>
</tr>
<tr>
<td>Registered Males On Other Reserves</td>
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<td>Registered Females On Other Reserves</td>
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<td>Registered Females On No Band Crown Land</td>
<td>0</td>
</tr>
<tr>
<td>Registered Males Off Reserve</td>
<td>42</td>
</tr>
<tr>
<td>Registered Females Off Reserve</td>
<td>50</td>
</tr>
<tr>
<td><strong>Total Population as of June 2006</strong></td>
<td><strong>216</strong></td>
</tr>
</tbody>
</table>
3 STUDY APPROACH

Duncan’s First Nations study takes into account perceived effects of the proposed Dunvegan Hydro Project on traditional lands, as well as cumulative effects that would adversely affect the well being of the community.

3.1 CULTURAL CONTEXT

The Aboriginal concept of ‘the land’ is integral to the assessment process for it “encompasses their personal and cultural identities, their histories, and their religions…embedded within complex oral traditions” (Oakes et al., 1998).

The land is the matrix containing communities of plants, animals, and humans created by spiritual beings. Humans are integral parts of those communities, not set apart from or above them; Aboriginal ideology is holistic in scope.

The emerging future with its rapidly changing technologies and demand for resources is resulting in irreversible changes to people around the world. Nowhere is this change more evident than in Aboriginal cultures where contributing factors correlate with a loss of cultural, social, and spiritual ties to the land.

The assessment of effects of a proposed Project on Duncan’s First Nations is ultimately of socio-economic relevance as it pertains to the social and physical well being of not only the community, but the individual members of that community. Cultures, past and present, are dynamic works in progress; they are shaped from within and by outside influences. Irreversible changes are inevitable but ultimately each culture’s goal is to maintain its identity and well being by adapting to the forces of change rather than being subsumed (McCullough & McCullough, 2005).

3.2 NATURE OF THE DATA

Duncan’s First Nations Elders who have ‘lived on the land’ have memories and sensory perceptions which are vivid and detailed, relating to cultural conditioning which makes accurate perception and memory of environmental features and changes an essential condition for survival.

Aboriginal Traditional Knowledge (ATK) is passed on orally and current observations can often have a multi-generational time perspective. Information collected from Aboriginal respondents is primarily qualitative and is based on sensory data, oral traditions, and cultural norms and values (Berkes, 1999).
ATK “is generally grounded in specific uses of particular ecosystems. It is inseparable from landforms, environmental quality, survival of particular species, and subsistence activities. Knowledge is taught, learned, tested and expanded through traveling and using a specific territory. Modifying the landscape, biodiversity, or human ecology jeopardizes [Aboriginal Traditional] knowledge” (Battiste and Youngblood, 2000).

Two types of ATK were utilized for this study: Traditional Land Use (TLU) information and Traditional Environmental/Ecological Knowledge (TEK). TLU information focuses on locations/sites of cultural significance which may be subject to impact by a proposed development. TEK is the wisdom and understanding of the particular natural environment which has accumulated over countless generations and can serve to aid Western scientific disciplines in assessing direct and cumulative effects of a proposed development project.

Because Aboriginal Traditional Knowledge (ATK) is passed on orally, oral interviews are conducted with community Elders. The information collected is based on sensory data, oral traditions, and cultural norms and values (Berkes, 1999); thus, ATK exemplifies qualitative versus quantitative data.

3.3 METHODOLOGY

Duncan’s First Nations’ study consisted of oral interviews intended to elicit responses to one key question: What effects will the proposed Dunvegan Hydro Project have on Duncan’s First Nations traditional lands and community well being?

Answers given by community Elders focused on occupancy and traditional land use, including:

- hunting and trapping areas;
- animal species utilized;
- sacred/medicinal plant use and gathering areas;
- cabins, trails, and graves;
- environmental concerns specific to the proposed Dunvegan Hydro Project; and
- concerns regarding the cumulative effects of past and existing industrial development projects located within Duncan’s First Nations traditional territory.
3.4 EFFECTS ASSESSMENT

The study undertaken by Duncan’s First Nations assesses both primary and secondary effects of the Dunvegan Hydro Project during its construction and operation phases, as well as the cumulative effects of past and existing industrial projects located within their traditional territory.

3.4.1 Primary Effects

Construction Phase

The potential effects to traditional land use during the construction phase are directly related to the footprint. Typically, this would include impacts to traditional use sites/locales.

Operation Phase

At the operations phase, potential primary effects considered relate to the environment, primarily the health and well being of natural resources, and the health and well being of the people residing within the RSA.

3.4.2 Secondary Effects

Secondary effects include perceived changes in land use which arise from changing social and economic conditions related to both the construction and operation of a proposed Project. These effects can include demographic shifts, land use restrictions, increased outsider access, changes to the local and regional economy.

3.4.3 Cumulative Effects

Cumulative effects include the perceived interactions of the proposed Project in combination with past and existing industrial projects and activities over a period of time within a specific geographical region. Given the scope of past, existing, and proposed industrial developments on traditional lands, study participants wonder how the well being of Duncan’s First Nations community members could not be adversely affected.

3.4.4 Mitigation

Irreversible changes to cultural traditions necessitated by changing economic and environmental circumstances over time (cumulative effects) may require long-term mitigation strategies to assist in the development of alternate livelihoods (economic systems) congruent with the values and world view of the Aboriginal community.
The mitigation of cumulative effects can serve to preserve the cultural identity, heritage, and well being and cohesion of the community. The process for determining appropriate mitigation measures requires the participation of the community, government, and industries operating within Duncan’s First Nations traditional territory.

Mitigation measures may include site avoidance, buffering, further studies, compensatory action, or monitoring programs. Monitoring programs are necessary to evaluate the effectiveness of the various proposed mitigation strategies. Aboriginal peoples’ participation in monitoring programs provides a degree of reassurance to the community that their issues and concerns will continue to be addressed via ongoing, long-term consultation with the Project proponent.
4 RESULTS OF THE STUDY

The role of FMA personnel was to document Duncan’s First Nations study participants’ input in the form of a written Report to be submitted to the Project proponent. This Report was prepared based on the following information provided by Duncan’s First Nations on June 23, 2006: photocopies of public/historical research documents and hand-written notes of oral interviews conducted on March 8, 2006.

Questions associated with the interpretation of hand-written notes were answered as needed via telephone and in person with Jim Foo from June 23-July 4, 2006.

Questions relevant to mapping were addressed via telephone with Tom Green on June 26, 2006, and in person with Stan Testawich on June 29 and 30, 2006. In accordance with the wishes of Duncan’s First Nations Elders, maps of all traditional use sites/locales mentioned in the Oral Interviews Summary (Appendix) are not included in this Report.

4.1 LOCAL STUDY AREA ISSUES & CONCERNS

With regard to the LSA, Duncan’s First Nations Elders voiced concern about potential impact or destruction of Duncan’s First Nations traditional use sites which include: Aboriginal cabins, sacred/spiritual sites, graves, natural resources/locales, or wildlife habitat features such as bear dens, moose licks, and game trails.

One traditional use site/locale is located within the boundaries of the LSA; a medicinal/sacred plants area located at the confluence of Hines and Dunvegan Creeks at the Peace River (Figure 4). Study participants attest that this site is visited regularly by Duncan’s First Nations members and therefore, requests additional consultation with the Project proponent to discuss possible mitigative strategies.

Additionally, a number of water-related concerns are evident in the Oral Interviews Summary (Appendix), namely, the likelihood of:

- changes to patterns of contemporary and traditional land use and occupancy; and

- changes to the local economy resulting from detriment to wildlife habitat and populations.

Duncan’s First Nations requests additional consultation to allay these concerns prior to the Project moving forward.
Figure 4  Traditional Use Site/Locale Within LSA

LEGEND

= MEDICINAL/SACRED PLANTS AREA
4.2 REGIONAL STUDY AREA ISSUES & CONCERNS

Industrial developments located on traditional lands have far reaching social and cultural implications for Aboriginal communities. With the effects of existing developments already precluding the traditional use of natural resources/locales, the concerns expressed by study participants will only be exacerbated by the effects of proposed developments.

According to information provided in the Oral Interviews Summary (Appendix), Duncan’s First Nations Elders’ input regarding cumulative effects within the RSA is as follows (Table 3):

<table>
<thead>
<tr>
<th><strong>Table 3</strong> Cumulative Effects Concerns and Recommendations</th>
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<tbody>
<tr>
<td><strong>Issue/Concern</strong></td>
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<tr>
<td>--------------------------------------------------------</td>
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</table>
| The preservation of areas of cultural, social, and spiritual significance to Duncan’s First Nations. | • Enable Duncan’s First Nations to ground-truth and map significant sites.  
• Facilitate Duncan’s First Nations’ efforts to document oral history and traditional knowledge associated with sites to illustrate cultural, social, or spiritual significance.  
• Minimize access to significant sites by non-Aboriginal users. |
| The preservation of natural resources used by Duncan’s First Nations to maintain traditional lifestyles. | • Prevent decreases in the abundance and diversity of traditionally used plants and animals.  
• Prevent harm to the health and well being of traditionally used plants and animals. |
| The preservation of natural resource locales used by Duncan’s First Nations to maintain traditional lifestyles. | • Ensure Duncan’s First Nations’ accessibility to traditional hunting and gathering of natural resources and locales.  
• Discourage use of traditional hunting and gathering of natural resources and locales by non-Aboriginal users. |
| Ongoing support of Duncan’s First Nations’ efforts to preserve and perpetuate their cultural identity and values. | • Collaborate with Duncan’s First Nations in developing ways of preserving oral history and traditional practices.  
• Collaborate with Duncan’s First Nations in developing opportunities for intergenerational cultural transmission. |
| Availability of economic development and/or capacity-building opportunities to improve Duncan’s First Nations’ socio-economic condition. | • Work collaboratively with Duncan’s First Nations to ensure availability of meaningful employment opportunities to offset subsistence losses.  
• Work collaboratively with Duncan’s First Nations in the development and use of local businesses and personnel.  
• Work collaboratively with Duncan’s First Nations in developing post-secondary educational and employment training opportunities. |
4.3 SUMMARY

Duncan’s First Nations wishes to express a low level of overall concern with the proposed Dunveagn Hydro Project. There is one traditional use site/locale located within the LSA and several important issues have been raised concerning cumulative effects within the RSA.

Duncan’s First Nations would like to thank Glacier Power for consulting them early in the development process. The Elders hope that their concerns will be given serious consideration as the Project moves forward, and that the dialogue between the community and the Project proponent be ongoing. Lastly, should there be any changes to the Project footprint, Duncan’s First Nations expects to be consulted.
REFERENCES CITED


Dunvegan Hydro Project Website: [www.dunveganhydroproject.com](http://www.dunveganhydroproject.com)

Government of Canada’s Aboriginal Portal Website: [www.aboriginalcanada.gc.ca](http://www.aboriginalcanada.gc.ca)


South Peace Historical Society Website: [ww.calverley.ca/Archives2.html](http://ww.calverley.ca/Archives2.html)
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<td>PLACE NAMES</td>
<td>“AIRPLANE CREEK”; “BONEYARD FIELD”; “IKEY’S HILL”; “OLD WIVES LAKE”</td>
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<td>HUNTING AREAS</td>
<td>CARDINAL LAKE (84C4) = MUSKRATS; FORT ST. JOHN (94A2) TO DAWSON CREEK (93P16) = DEAVERS; MARIE-REINE &amp; NAMPA (84C3) = UNGULATES; BENJAMIN CREEK (84C2) &amp; STRONG CREEK (84C3) = UNGULATES</td>
<td>1940S-1950S</td>
<td>ORAL</td>
<td>INTERVIEW: MARCH 8, 2006</td>
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<td>TRAPLINES</td>
<td>SWEENEY &amp; MACLEAN CREEKS (84D12) TO “AIRPLANE CREEK” (?)</td>
<td>~1894-1928</td>
<td>ORAL</td>
<td>GRANDPA</td>
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<td>TRAILS</td>
<td>DUNVEGAN/FORT ST. JOHN TRAIL FROM DUNCAN’S RESERVE (84C4) TO EUREKA RIVER (84D15) TO WORSLEY (84D11) TO CONFLUENCE OF SWEENEY &amp; MCLEAN CREEKS (84D12) TO BOUNDARY LAKE (94A8) TO FORT ST. JOHN; FROM OLD WIVES LAKE TO DUNVEGAN FLATS — MAIN GATHERING PLACE BY WAY OF MAPLES PARK TO HINES CREEK (83M15), CROSS BANKS &amp; GO W.</td>
<td></td>
<td>ORAL</td>
<td>INTERVIEW: JUNE 26, 2006</td>
</tr>
<tr>
<td>CABINS</td>
<td>~20 MILES N.E. OF CLEAR HILLS RESERVE (84D10) = 5 CABINS BELONGING TO CHIEF PIERRE LEAU’S PEOPLES BEFORE THEY MOVED TO CLEAR HILLS RESERVE (84D10)</td>
<td>1920S</td>
<td>ORAL</td>
<td>GRANDMA = BURIED (~1910 1915) NEAR CABIN ON GRANDPA FRANCIS LEGG’S TRAPLINE</td>
</tr>
</tbody>
</table>
GRAVES
A) CLEAR HILLS RESERVE (84D10) = MASS GRAVES SITE (~23 PEOPLE); 1800S-1900S
B) NEAR EUREKA RIVER (84D5) = CEMETERY (~12 PEOPLE); C) 7 MILES W. OF WORSLEY (84D11) = UNMARKED GRAVES (~6-9 PEOPLE); D) 1 MILE N. & 1 MILE W. OF WORSLEY = (1918?) SMALL POX EPIDEMIC VICTIMS BURIED ON “IKEY’S HILL” (~5 RELATIVES);
E) N. SIDE OF PEACE RIVER, W. OF BRIDGE NEAR DUNVEGAN HISTORICAL PARK (83M15) & ROAD TO MAPLES CAMPGROUND;
PICNIC AREA= “BONE YARD FIELD” (~20 PEOPLE)
F) ACROSS PEACE RIVER FROM “BONE YARD FIELD”, W. OF UNNAMED CREEK = UNMARKED GRAVES (~2 UNIDENTIFIED PERSONS + UNCLE PATRICK LEGG)

GENEAOLOGY
ORAL INTERVIEW: MARCH 8, 2006
TESTAWICH: CARDINAL:
GREEN:
SINCLAIR:
EVANS; LEGG:
LEAU; KNOTT;
FERGUSON;
LAWRENCE
HISTORY
CLEAR HILLS RESERVE (84D10) = CHIEF PIERRE LEAU’S PEOPLES’ CURRENT RESIDENCE; HAY LAKE RESERVE (84M2) = DUNVEGAN BEAVER BAND’S GATHERING
PLACE (BERRY PICKING) +
POST-WAR (1940S) VETS WHO LOST THEIR STATUS BY ENLISTING “SQUATTED” THERE;
PADDLE PRAIRIE (84F14) = GATHERING PLACE (HAND GAMES) + 10 SIBLINGS DIED THERE DURING (1918?) SMALLPOX EPIDEMIC

MEDICINAL PLANT(S)
HINES CREEK (83M15); HARMON VALLEY (84C2); N. OF DIXONVILLE (84C12); OLD WIVES LAKE (84C4); CLEAR HILLS (84D11)

ORAL INTERVIEW: MARCH 8, 2006
DUNVEGAN BEAVER BAND = 300+ MEMBERS WERE DISPERSED WHEN RESERVE LAND WAS SOLD & THEY WERE TRANSFERRED TO OR ABSORBED BY OTHER BANDS, I.E. DUNCAN’S FIRST NATION

ORAL INTERVIEW: JUNE 26, 2006
YARROW; LABRADOR TEA; RED WILLOW INNER BARK; SASKATOON BERRIES; CHOKE CHERRIES; LOW/HIGH BUSH CRANBERRIES & BLUEBERRIES; HUCKLEBERRIES; GOOSE BERRIES; SWEETGRASS; DIAMOND WILLOW FUNGUS
WATER

NO: DIRECT IMPACT TO AQUIFER SERVICING DUNCAN'S RESERVE (84C4); THE FLATS ALONG PEACE RIVER WILL BE FLOODED, RESULTING IN SLUMPING & EROSION WHICH WILL CAUSE IRREPARABLE DAMAGE TO THE LANDSCAPE: RIVER BANKS & SHORELINES/BEACHES WILL BE GONE, I.E. MANY ISLANDS RECREATION AREA (84D6): BEAVER POPULATION WILL RELOCATE OR BE DECIMATED, EITHER SCENARIO = HUGE ADVERSE ECONOMIC IMPACT TO TRAPPERS; NO CONCERNS RE: FISH OR WATERFOWL; AREA'S ACCOMMODATIONS & INFRASTRUCTURE ALREADY AT MAX CARRYING CAPACITY, THE CONSTRUCTION OF NEW ACCOMMODATIONS & INFRASTRUCTURE = ECONOMIC DEVELOPMENT & CAPACITY BUILDING OPPORTUNITIES FOR DUNCAN'S FIRST NATION, BUT AT WHAT COST?

ORAL
INTERVIEW
JUNE 26, 2006