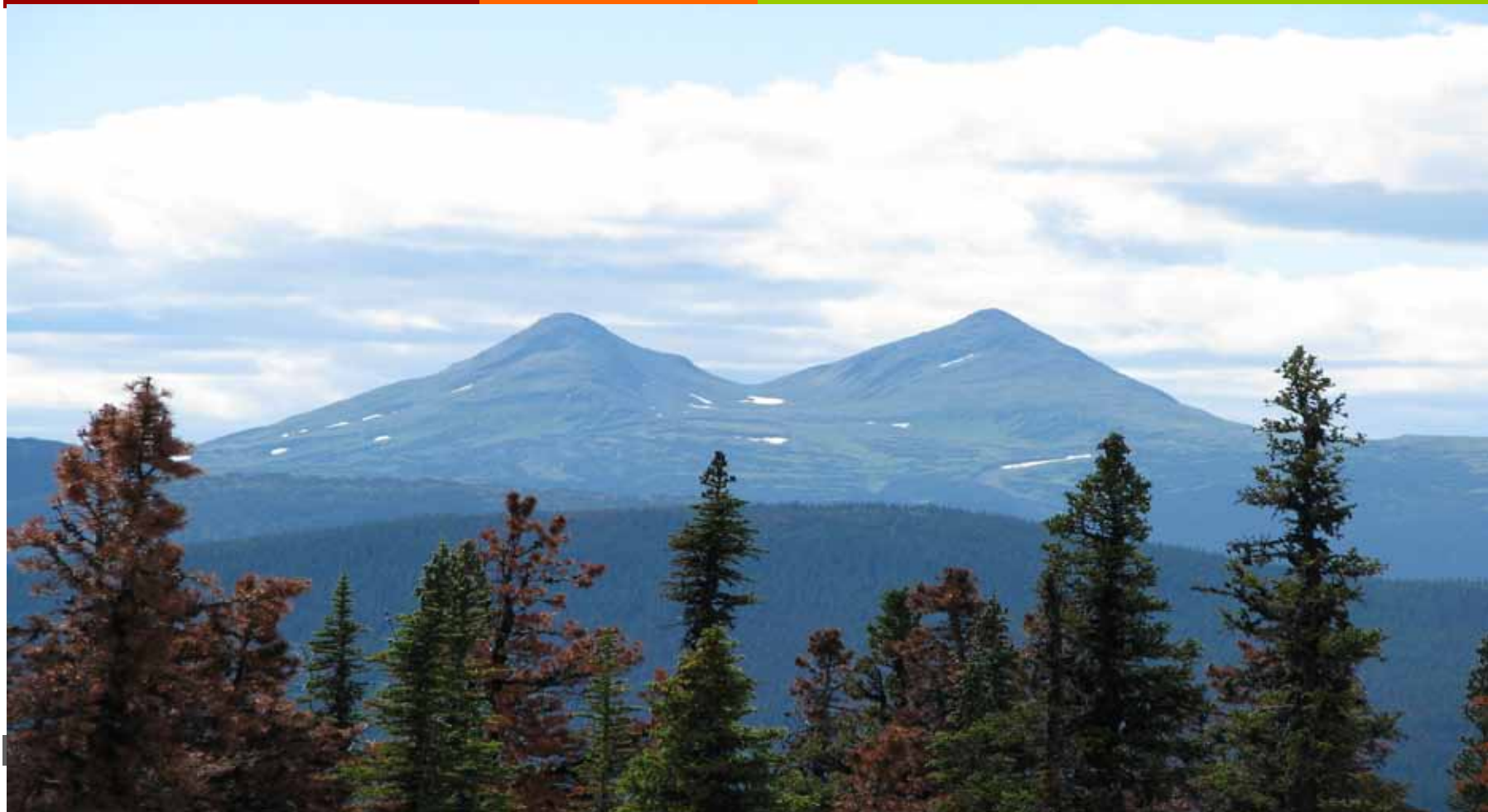




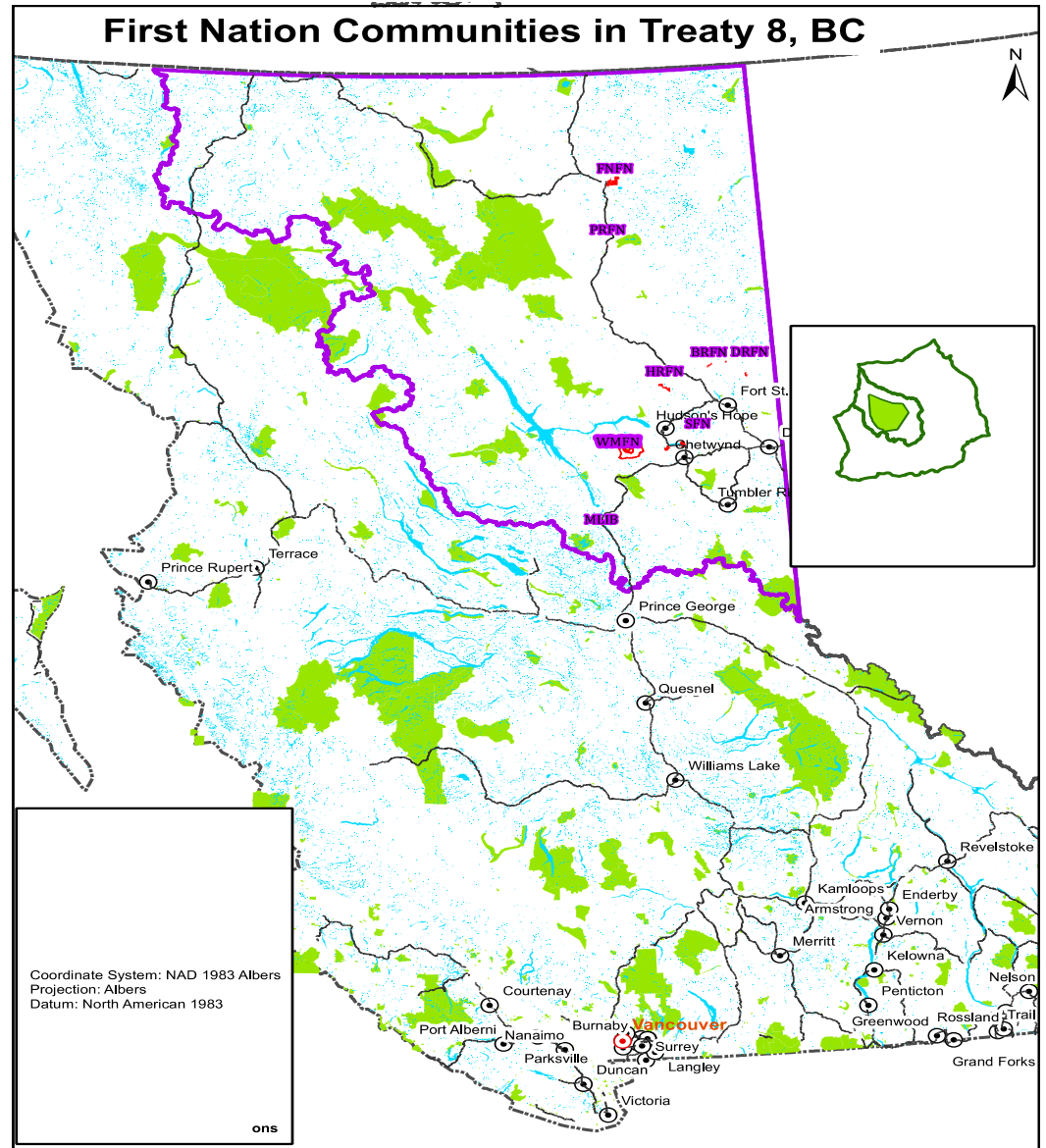
Twin Sister Mountains: A Shared Cultural Landscape

Presentation by Karen Aird (Saulteau) and Diane Abel (Dunne-za – West Moberly FN)



Location

- Northern BC
- Between the towns of Chetwynd and Hudson's Hope.
- South of the larger urban centre of Fort St. John and north of Prince George.
- Off Highway 29 and the Johnson Creek Forestry Road.



West Moberly (Dunne-za) and Saulteau (Saulteau/Cree) First Nations



- ì Below the TSM rest the two FNs of WMFN and SFN.
- ì SFN is on the eastern shores of Moberly Lake BC with 840 members of Saulteau, Cree, Dunne-za and Mohawk/Iroquois descent.
- ì On the western end is West Moberly First Nations which has approximately 237 people of primarily Dunne-za, with some Cree/Saulteau members.

Historical Overview:



ì Dunne-za

- Historically known as Beaver people, Athabaskan language group.
- Semi nomadic, living in small family groups and convening at known camping locations during seasonal rounds activities.
- In Northern BC, Archaeological finds dating to 11000 years ago, combined with oral and documented histories, have shown that the Dunne-za had wide-ranging and continuous seasonal round activities.
- The far-reaching migration routes and kinship linkages of the Dunne-za is further evidenced by the Dunne-za's common relations of the Navajo in central US and those in Tsuu T'ina (Sarcee), near Calgary.

Treaty no. 8

Historically, the Dunne-za were trading and warring with the Cree as early as the 1600s.

As a result of pre-contact wars, the Cree and Dunne-za established a Peace Treaty on the Peace River (Unchaga) in the 1700s.

By 1798, the first trading post, Rocky Mt. House, was established on the Peace River about 40 miles from Hudson's Hope, BC.

Due escalating conflicts and a need to secure potential oil and mineral resources, Canada began treaty negotiations with First Nations in the region in the late 1800s.

By 1899, Treaty #8 had been finalized and, for the First Nation signatories, it was understood that the Treaty would be upheld for ".... as long as the sun shines, the grass grows and the rivers flow"

T8 covers northern BC and Alberta, parts of Sask. and NWTs (840000 sq. km).

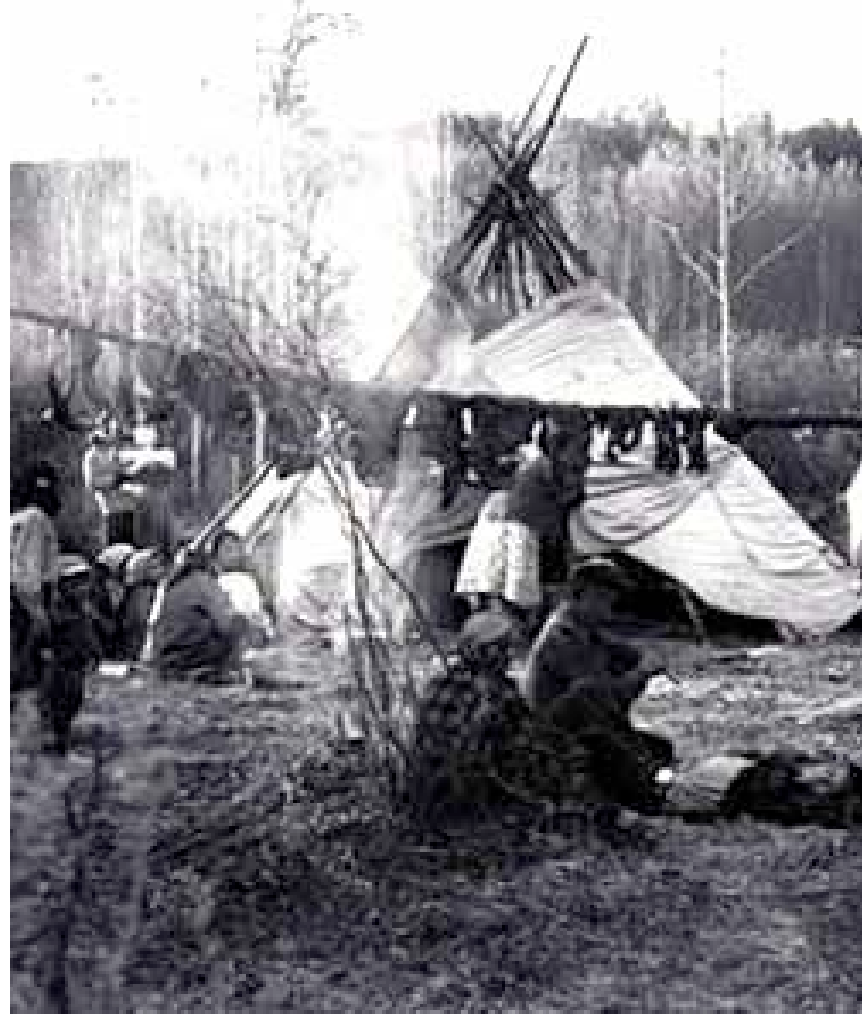
Historic records from this time also represent the first documented evidence of the Saulteau residing near TSM, on the eastern shores of Moberly Lake.

SAULTEAU

Migrated to BC between 1870 and 1900.

- Originally Annishnabbe, leaving Manitoulin Island in northern Ontario after War of 1812/13.
- Lead by a medicine man and leader named "Old Crow Bones".
- He had a vision of two sacred snow-tipped mountains, sitting side-by-side, that would provide abundant food, shelter and other resources and a place of refuge for his people during dangerous times.

Historical Overview



Saulteau Migration



- ì Elder Alex Janvier (Cold Lake Alberta) stated that at some point in the journey Old Crow Bones died and there was a disagreement over the location of the two sacred Mt. peaks.
- ì At Elphinstone, Manitoba, three brothers (or groups) separated and began independent journeys.
- ì Saulteau elder Ken Cameron went on to say that one brother and his group went southwest into the Rocky Mts., near Jasper House Alberta, another brother and his group went to Rocky Boy Montana, and the last group travelled through northern Sask., into Cold Lake Alberta – finally settling at Twin Sisters Mts.

TSMs are Significant for Many Reasons. Such as “A Place of Healing and Sanctuary”

Prior to the Saulteau settling near Moberly Lake and TSM, the Dunne-za had already considered the mountains sacred.

Edward Cryman, West Moberly First Nations (Dunne-za)

- “The Two Mountains that Sit Together is a church to our Native People and a Place for Spiritual healing... I feel that if you have problems, you can go there.... To me, (it) is a place of refuge and safety, a place for freedom A place of solitude.”

And John Dokkie senior, West Moberly First Nations (Dunne-za), said:

- “My late Grandfather said that it is the only place animals would remain and that is where the Indian people must seek sanctuary.”



Significance: "A Dreamer Place"

- ī Dunne-za dreamers and their dreamtime stories are handed down through the ages and are an integral part of the Dunne-za's perspectives.
- ī In areas that were considered highly significant to Dunne-za Dreamers, they erected tall crosses or medicine poles.
- ī Crosses placed at dreaming sites represent a symbolic bridge between visions of the *Nááche* (Dreamers) with the Dunne-za people, their land and past and future events.
- ī Currently, there are at least four pre-historic sites with crosses stationed in the Treaty 8 territory of B.C., with one being located at the Twin Sisters Mountains.



Significance: A “Collective Heritage”

When the Saulteau prophet and Dunne-za dreamers first came together, it was said that they already knew each other.

During that first meeting, they made an agreement for the Saulteau to live on the east side of Moberly Lake and the Dunne-za (or West Moberly FN) would live on the West end of Moberly Lake.

Former Saulteau Chief Stewart Cameron described the **collective heritage** of the Dunne-za and Saulteau, by stating:

- i *“The Saulteau prophet dreamer told him about his dream and the Dunne-za told him about his dream about the Twin Sisters ‘cause the Dunne-za had the same thing about the Twin Sisters back then where they said it was a sanctuary, a place where we would all go in hard times, when the cleansing or whatever they call it nowadays would happen. All our people would go there. So because of that, they ... created a bond. And, you know, my granny told me that and even the late chief here ... John Doki Sr., ...he was a Dunne-za and he told me about it also...that they made a pact....they made a promise they would protect those sacred areas [Twin Sister Mountains]. And they did a joint ceremony so they agreed that since you came from the east and we’re from the west, we’ll probably (protect) the west side of the mountains, you protect the east side of the mountains, you know, but together we’ll protect the whole area.*”

Lastly, They are Significant due to their Connection to a “Prophecy”

- i The Saulteau prophets and Dunne-za dreamers described a time when the universe would suffer an incredible loss in essential resources and people would return to the TSM for food and security.
- i The prophets/dreamers declared that the mountains could offer collective and individual healing.
- i WMFN/SFN Elders at a recent community meeting shared that the Mountains had originally fallen within the jurisdiction of the Dunne-za, but other First Nations had access to them, and both SFN and WMFN must fulfill their historic oral agreement to protect the Mts.



Some of the other Cultural Resources at TSM

- ï Such as: grease trails, archaeological sites, burial sites, ceremonial areas, camping and village sites, gathering and hunting places, places of spirits and caretakers (e.g., the Little people), transformer or spirit rocks, medicine bundle sites and significant paleontological finds.
- ï Documented oral histories have identified several unrecorded pictographs and petroglyphs in the vicinity of the Mountains.
- ï Elder Molly Desjarlais described Carbon Lake (*Ohchachuskachan Sagaigun*) which is located at the base of the Mts. as a main meeting and camping site for the Dunne-za.
- ï This lake was also the site of a historic battle between the Dogribs and the Dunne-za people, with numerous cultural remnants of this conflict.

Dinosaur footprint
near MTs base



Now, We are Going to Talk About TSM Today's Context

- ì A historical prophecy predicted by a well-known elder in the region indicated that there would be future conflicts over the Mountains
- ì In 1992, AMOCO (now British Petroleum, BP) after much controversy was granted permission by the Province to build roads and drill wells within our sacred area.
- ì In the end, AMOCO's efforts were unsuccessful, the Elders did predicted that AMOCO would deal with much more serious devastation and conflict in the future.
- ì Coincidentally, in 2010, BP was responsible for the largest oil spill in petroleum history, in the Gulf of Mexico.

Finding the Balance in Resource Development



- ì Northeast BC is the fastest growing region outside of the Lower Mainland with respect to jobs, population increase, economic growth and major projects.
- ì Past regional reliance on the declining forestry and agriculture industries has been replaced with dependence on coal developments and energy projects.
- ì There are several large scale developments proposed in the Peace region, which include pipelines and coal mines, but the Site C Dam project is the largest by far and would flood this beautiful valley you see in this slide.
- ì The Land owners in this valley would lose prime agricultural land and generations of family homesteads.
- ì FN's will lose at least 300 known archaeological sites, as well as burial sites and traditional hunting areas.



- ì Community members, both young and old, FN's and non-FN's are concerned about the impacts if this project is approved.
- ì There are already 2 dams on the Peace River and if this project goes ahead it will be the third.
- ì The Peace River is currently no. 3 on the Endangered Rivers List.
- ì The **WAC Bennett Dam** – the first dam, flooded 1,773 sq km of land and continues to increase due to sloughing that occurs.

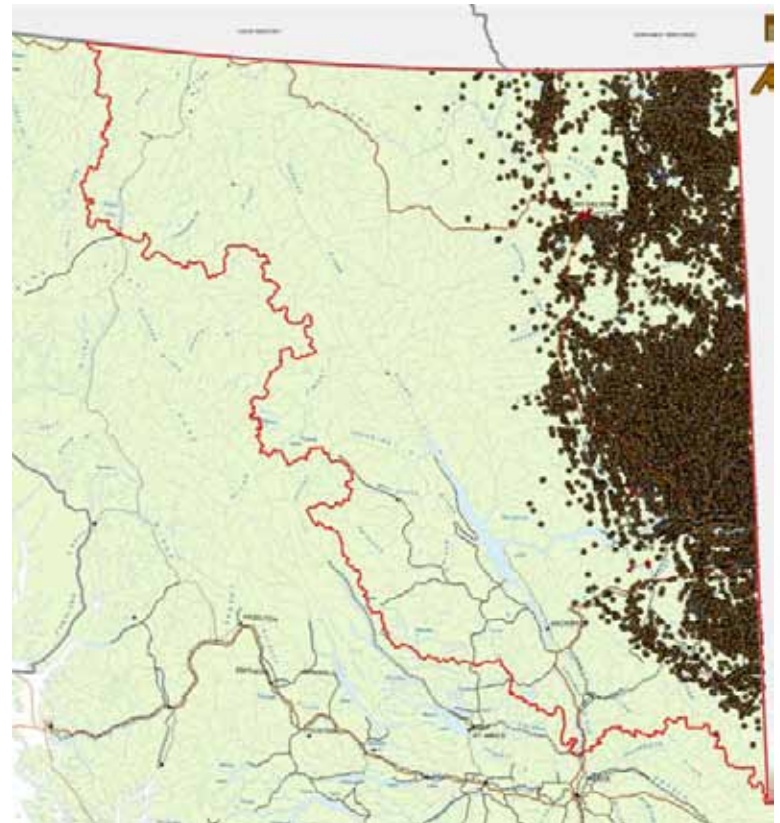
Impacts from Development

While NEBC is experiencing a boom in economic activity, the long-term benefits are questionable.

Mining, oil, and gas developments may bring employment to the area, but many of the companies rely heavily on transient workers to fill the jobs and there is a perception that this has been at the expense of local workers and small companies.

Much of BC's revenues come from NEBC, and a large portion of this revenue leaves with the companies and transient workers that are quite often out of Province.

Oil & Gas Wells since 1942 in T8 Territory



A Snap Shot of Development

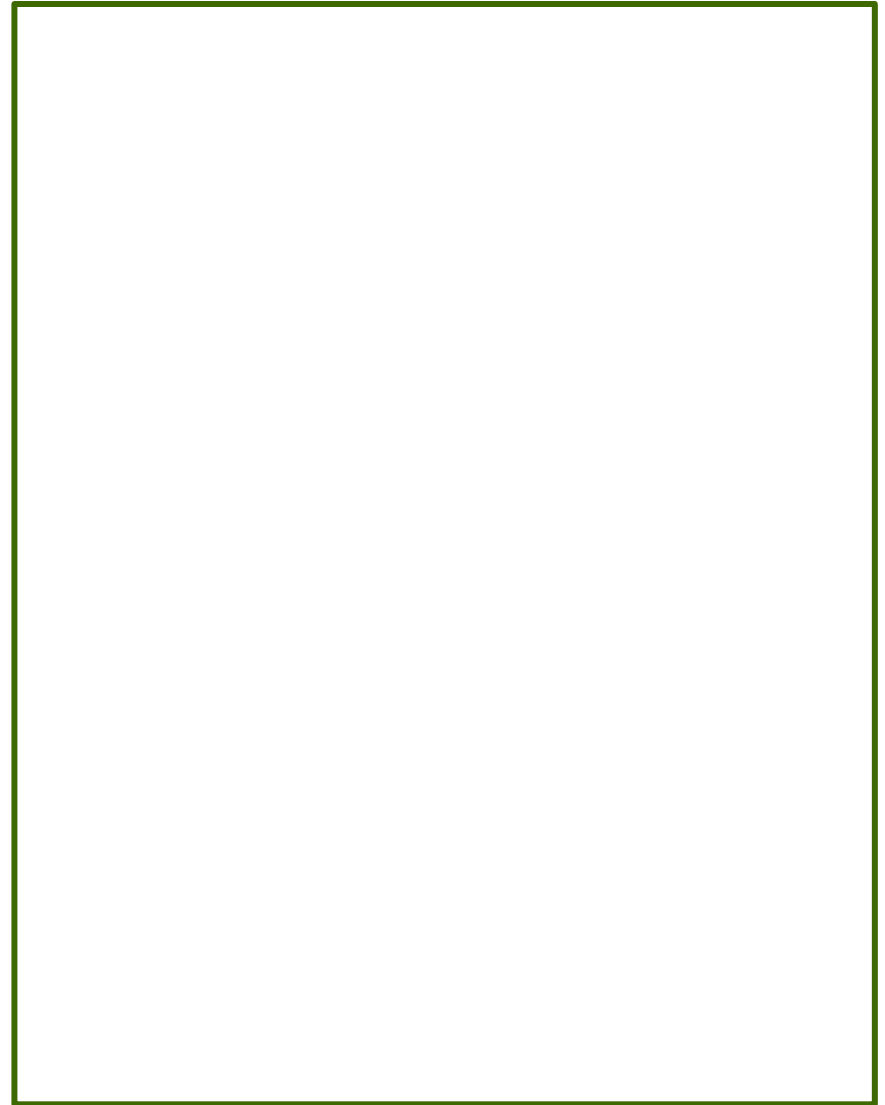
- 4 **Coal mines** in operation and 14 **other mining** proposals in various stages
- 8,650,000 cubic meters of **wood** leaves our forests each year = 173,000 truckloads of wood
- 23,000 **oil & gas** wells drilled since 1942 and approx. 11,000 facilities associated with those wells
- There has been extensive clearing of done for these sites, and other associated developments
- Some of the linear impacts to the Peace Region resulting from O&G extraction includes approx.
 - 29,000 km of **pipelines**
 - 45,000km of **roads**
 - 117,000km of **seismic lines**
- Contaminated soil & water is also major concern
 - Approx. 1400 **known contaminated sites** in NEBC
- We currently are under pressure with the big push for Liquefied Natural Gas development which will mean an increase of impacts on the land.
- Thousands of additional wells are forecasted to meet the proposed LNG export needs
 - And 3 proposed major LNG pipelines to pipe this product to market.


The Challenge: How do we save our Cultural Landscapes with all this activity?

In 2004, BC granted protection of the TSMs', also called the Klin Se Za Protected Area, and described the protected zone as that **"of profound spiritual significance and traditional use value to the First Nations people of northeastern B.C (Ministry of Forests, 1999: 4)."**

Traditionally our Nations have worked to protect these mountains and the help from local, provincial and federal governments have been slow in coming.

Our interest is to collaboratively conserve the TSMs in their entirety.





The Future: Moving Forward

- ì In an attempt to maintain the traditional role of Stewards of the Land several of the Nations have entered into Collaborative Management Agreements with the Province.
- ì Our goal is to play an active role in managing development in areas such as Forestry, Oil & Gas, Crown Lands, Wildlife, Parks, Heritage Conservation and Land Use Planning
- ì Our next steps include developing the required governance tools to manage the TSM as a Tribal Park.
- ì And using these tools to include the management of our watersheds and other landscapes within the territory.
- ì We are interested in planning for community development and business opportunities that promotes sustainable livelihoods while protecting these precious landscapes.

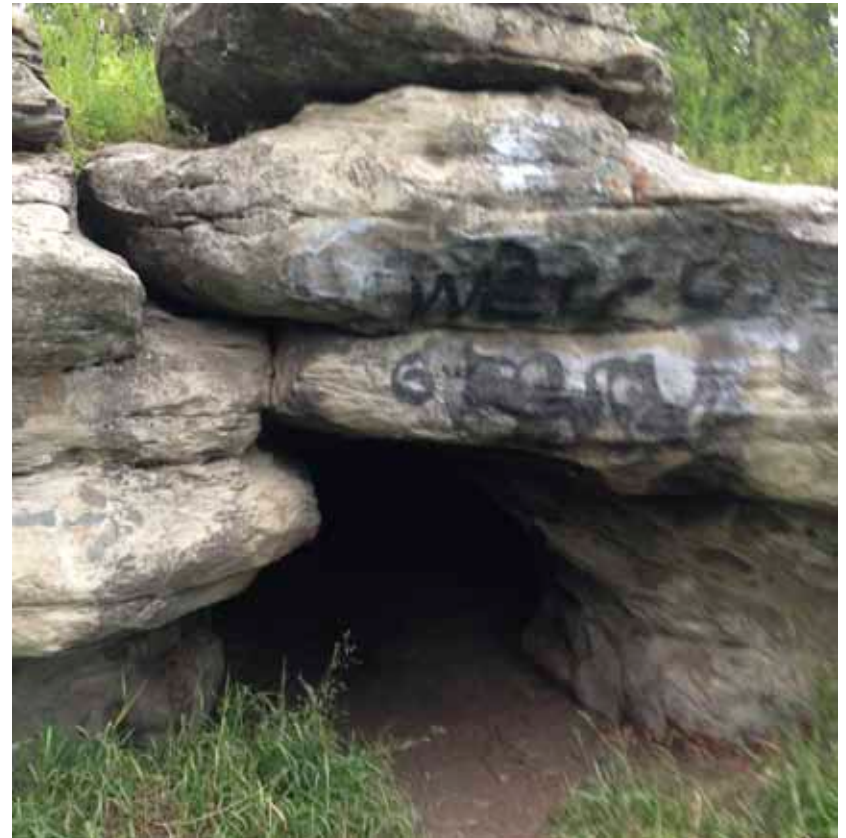


- ì Both Saulteau and West Moberly recognize *Klin Se Za* as a unique cultural landscape that requires protection as a Tribal Park.
- ì We are interested in developing planning tools that would prevent further adverse impacts to the area and infringement of aboriginal and treaty rights.
- ì We believe it is advantageous for the province, as well as the Crown, to collaborate with us in this process
- ì It would demonstrate a significant step forward in reconciliation of First Nation's claims, interests and ambitions for past infringements and broken treaty promises.

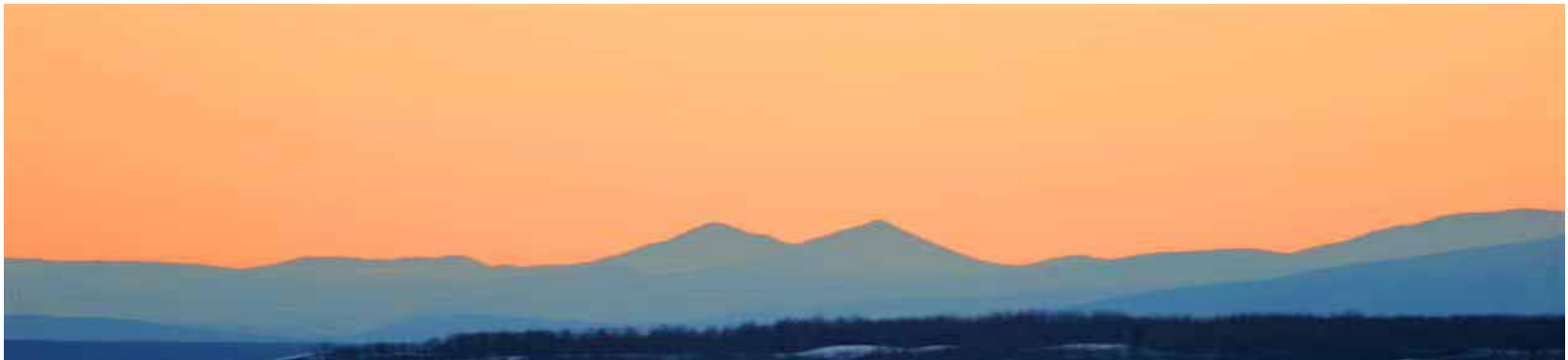
Steps to Protect Cultural Landscapes

We've started this work by:

- ī Purchasing significant sites such as the Charlie Lake Cave Site, one of the oldest recorded cultural sites in western Canada, dating to nearly 10500 years.
- ī We've taken legal action, to protect our declining caribou herds and migration patterns (West Moberly vs The Crown)
- ī We are developing cultural based land use plans & developing policies around our customary laws and traditions.
- ī Creating other Tribal Parks, such as K'ih tsaá'dze Tribal Park located in Doig Rivers immediate territory, north of Fort St John.
- ī Playing a greater role in the management of the land and resources through our Collaborative Management Agreements with the Province of BC
- ī Soliciting UN support for recognition and acknowledgement to create better environmental management processes.



- For thousands of years, the TSMs have witnessed and played a vital role in the lives and unique histories in first the Dunne-za then later the Sauteau people.
- Together we have used our traditional laws and conservation knowledge to protect these mountains and other areas critical to our seasonal rounds.
- We regard these Mountains and the surrounding landscape as sacred, and part of our collective heritage.
- The loss of these Mts would be devastating to our people and to all Canadians as they are an important part of Canada's history that needs recognition and protection.



Thank You



**Times change but principals do not.
Times change but lands do not. Times change but our culture and our language remain the same. And that's what you have to keep intact. It's not what you wear - it's what's in your heart"**

Oren Lyons, ONONDAGA



B lessings to you All