



Taseko Prosperity Gold-Copper Project

Appendix 7-2-B



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Taseko Mines Limited
Suite 300 – 905 West Pender Street
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Attention: Roderick Bell-Irving
Manager, Environmental Assessment

Dear Rod,

Re: Literature Review – Traditional Use

I reviewed two documents to identify natural resources important in traditional Tsilhqot'in economies as cited by witnesses for the First Nation. References to spiritual and/or mythologically important places were also summarized. The two documents used in this review were "William vs HMTQ *et al.* Argument of the Plaintiff" and "William vs HMTQ *et al.* Argument of the Plaintiff – Overview of Plaintiff Witnesses". All evidence cited on behalf of the Plaintiff requiring traditional resource use was accepted as presented. Resource maps prepared on behalf of the Tsilhqot'in were also examined.

An effort was made to rank the importance of specific resources by noting the frequency with which they were mentioned by witnesses and also by noting comments witnesses made regarding the importance of a particular species. Attention was paid to the season of specific resource use as well as the geographic setting where specific resources were exploited.

These specific resources are summarized by specific team discipline (e.g., fisheries, wildlife). Some general comments regarding overall land use have been prepared and serve as a general introduction to each study discipline summary since resources are not independent from each other. A separate section summarizes mythological information and place name data.

As an overall preface to the summary, the lawyers for the Plaintiff in William vs HMTQ *et al.* argue that the Brittany Triangle is "the economic and spiritual homeland of the Tsilhqot'in National Government". Presumably, surrounding areas are more marginal and less intensively used.

I trust these summaries will be of some use to the various discipline leads.

Yours truly,

I. R. WILSON CONSULTANTS LTD.

A handwritten signature in black ink, appearing to read 'Ian R. Wilson', with a large, sweeping flourish at the end.

Ian R. Wilson MA RPCA
Chief Archaeologist

IRW/pr

08-2065-LET-REP-01

Mythological Places

In the Argument of the Plaintiff, lawyers note that legends are used for “moral direction, instruction about traditional practices and technology” and are often tied to specific landmarks. Origin legends associated with specific places in the Brittany Triangle were identified and several geographic features of mythical significance were also noted (pp. 272-277 of Argument of Plaintiff). None of these are within the specific study area but the list cited in this case are likely not exhaustive for the whole territory.

It was noted that the mountains, most of which are named by the Tsilhqot’in, have “cultural significance”. Though not defined, this could relate to mountains serving as geographic guide posts, as well as illustrating their importance in harvesting of roots. In terms of named places, many of which refer to camps, fishing places, and geographical features, over 500 have been recorded in Tsilhqot’in territory.

Though not identified as a place of mythological significance, Fish Lake has the traditional Tsilhqot’in name of “Teztaun or Teztan”. The meaning of this was not transcribed but it was identified as a spring fishery. One of the witnesses, Dr. Brealey, depicted this area as a hunting ground. It was also testified that “winter food and fur animals were all here”. Fish Lake is within the claim area’s eastern trapline in the north. This area consists of low elevation lands below the mountain of Nabas and around the lakes of Teztaun (Fish Lake), Jididzay and Y:anah Biny (Biny is the Tsilhqot’in word for lake). Fish Lake is also identified (in Appendix 2 of the overview of Witness Testimony) as Teztaun, identified as an important fishing and hunting camp in the 20th century. It is also the burial place for “an old Tsili lady”.

Three maps in the Plaintiff documents provide some information of relevance to traditional use in the broad Fish Lake area. Although there are no legendary places identified in the region, Fish Lake is known as Teztaun (Teztan) Biny. A number of trails, routes and wagon roads are present within a 5 km radius of the lake. These may be of indigenous origin but not all have been confirmed to be aboriginal. Transportation networks confirmed to be aboriginal in origin lie primarily to the west of the lake and suggest considerable activity likely associated with resource procurement and trade.

Fishing, hunting/trapping and gathering appear to be the main uses of the area around Fish Lake both before and after 1846. The majority of these activities occur in early to late summer. Before 1846, activities focus on hunting/trapping and gathering. After 1846, gathering is replaced by animal grazing. The area has been used for fishing “in living memory”. In the fall, there is a moderate amount of hunting and gathering from 1846 to living memory. Winter activities include animal grazing (only in living memory) and hunting and trapping from before 1846 to living memory.

There are 18 specific places or uses within 5 km of the lake as identified in three project maps. Some of the locations overlay others and are rendered unreadable in their present form. Two gathering places (plants), one grazing area and two hunting/trapping areas are described only as being within 5 km of the lake. A grazing area and a cabin are known within 2 km of the lake. Several places are on or within 5 km of the lake. These include a cabin, a “camp”, “housing” and “other”. Physical remains are associated with each of these places. An area of hunting/trapping is also on or within 5 km of the lake. Six places or uses are described as being on the lake. These include three fishing grounds, a pit house, a cultural depression and “an area of cultural significance”. Of course, the archaeological record can be used to complement the information provided on these maps.

Fisheries

The Tsilhqot'in followed a pattern of resource exploitation tied to specific locations at different seasons of the year targeting specific seasonally available resources. Group size would expand or contract according to season. Group size ranges from family, to "bands" to "encampments" in order of increasing size of the group. Bands or "semi-bands" are large numbers of primarily the same band who would gather at specific sites on lakes. Encampments are "mixed bands" or families from one or several bands who gathered at salmon fishing sites and specific resource locales in the mountains.

The generalized activities by season are as follows. This summary was provided in evidence by John Dewhirst who based his work on Lane's doctoral dissertation. More specific details are presented by season.

Nov – Feb	"encampment"	lake occupation; dried foods, ice fishing some hunting
Feb – March	family	disperse to hunt, lake fish, gather roots and new plants
April – May	"encampment"	fish in spawning streams, muskrat and otter trapping, some plant foods, traps for migrating game
May – June	"encampment"	intensified hunting, women fishing
July – Sept	"bands"	move to mountains, marmots, roots, caribou; move to fishing sites on salmon rivers
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In various places in the two volumes, the year is divided into five seasons in terms of dominant activities. "Winter" is defined as December to March, "spring" is April and May (defined by inference), "early summer" spans the time from June to mid-July, "late summer" spans the period between late July to late September and "fall" is late September to November.

A number of references are made to fish without specific notation to season. Doug Hudson notes that salmon were a "principle" (sic) source of food. Hudson suggests that salmon were traded to the coast to the west and to the Fraser River to the east. In terms of importance, Mathis Wackernagel suggests that mammal meat and fish provided about half the food calories for the Tsilhqot'in while half were derived from wild potatoes, berries and other plant foods. In the discussion of place names, places where salmon were taken predominates in terms of frequency of citation.

Spring

Spring was a time for fishing in spawning streams. Specifically, rainbow trout and steelhead were targeted in these spawning streams. A little later in the spring (May?), trout, whitefish and suckers were taken.

Early Summer

Dinwoodie suggests spawning salmon were taken in the summer, but does not specify the season more closely though Brealey identifies late summer as the season for salmon. It does not appear that early summer was important for fish, though it was noted that women fished in May/June while men primarily hunted.

Late Summer

Many witnesses identified late summer as the time for salmon fishing. In fact, Tsilhqot'in months were named for different spawning salmon at this time of year. July was named for the chinook, August for sockeye and September for pink. Salmon fishing focused on major rivers, particularly the Chilco. The Taseko River was of somewhat lesser importance. It is of some interest that several ethnographers cited by the plaintiff suggest that the Tsilhqot'in obtained the "bulk of their [salmon] supply from the Bella Coola and Canyon Shuswap".

Fall

In early fall, lake fishing for kokanee was undertaken.

Winter

Some fishing was done on the lakes for whitefish, trout and suckers. Trout included dolly varden, rainbow trout and kokanee. Dried fish appears to have been more important than fresh at this time with the most important dried species being spring salmon, sockeye and kokanee. Ice fishing was undertaken on both minor and major lakes.

Wildlife

The Tsilhqot'in followed a pattern of resource exploitation tied to specific locations at different seasons of the year targeting specific seasonally available resources. Group size would expand or contract according to season. Group size ranges from family, to "bands" to "encampments" in order of increasing size of the group. Bands or "semi-bands" are large numbers of primarily the same band who would gather at specific sites on lakes. Encampments are "mixed bands" or families from one or several bands who gathered at salmon fishing sites and specific resource locales in the mountains.

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A wide variety of wildlife were hunted for food and for tool manufacture, clothing and other uses. Most commonly cited as a targeted species is deer. Trapping was also undertaken, formerly for food and in historic times as a source of revenue for skins and pelts. It is likely that some species were only targeted in historic times but this was not stated in any witness testimony. Wild horses were apparently targeted as game, but no specific season of their hunting was noted. Mathis Wackernagel suggests that mammal meat and fish comprised half the calories in the Tsilhqot'in diet.

Uses of wildlife, other than as food, were numerous and included blankets made from rabbit, snowshoe hare and groundhog (marmot). Blankets were also made from bear skin and woven lynx skin. Mattresses were made from marmot, rabbit, beaver, wolf, bear, deer, mountain goat, mountain sheep and lynx. Marmot, marten and deer were used to make gloves and deer, mountain sheep, mountain goat, marmot and marten were made into moccasins. Doug Hudson also notes that woven goat's hair blankets, rabbit skins and marmot skins were used as trade items.

A large number of wildlife species are listed in alphabetical order referencing First Nation and expert testimony not presented in the summary. With the exception of moose which was only available in the area at the beginning of the 20th century, all species are said to have been used "ancestrally" and "continuously". In alphabetical order and with no identification of intensity of use, these species include beavers, black and grizzly bears, bobcats, caribou, cougar, coyote,

deer, ducks, elk, fishers, foxes, geese, grouse, horses, lynx, marmots, marten, minks, mountain goats, mountain (bighorn) sheep, muskrats, otters, porcupine, ptarmigan, rabbits, squirrels, swans, weasels (ermine?), wild chickens, wolverines and wolves. Use of most of these species was confirmed by anthropological work conducted by Father Morice in the late nineteenth century.

Spring

Spring is a time when deer, ducks and geese were hunted. Moose were also taken in the spring though they are a relatively recent arrival. Both beavers and muskrats were trapped and apparently also hunted. Prairie chicken were snared. It was also noted in the summary of place names that “wild chickens” were captured using rock piles.

Early Summer

Early summer was a season focused on root collection in the mountains. However, deer, marmot, mountain goat, mountain sheep and bear were also hunted at the same time, also in the mountains. Moose are also mentioned, again associated with higher elevations.

Late Summer

During this season men would move from the mountains to lower elevations to hunt deer, moose, mountain sheep, mountain goat and elk. Moose was found primarily in the western part of the Brittany Triangle. Wild chicken were also taken in late summer.

The principal game at this time were deer, mountain goat, mountain sheep and marmot.

Fall

People returned to the mountains to hunt marmot and large game. Among the large game targeted at this time of year were deer, mountain sheep, mountain goats and bear. Moose were taken in historic times. Cougar are also cited as a targeted species as are squirrel. Squirrel were likely trapped as were lynx, marten and coyote. Other references to fall hunting include beaver and groundhog (presumably marmot). “Rabbits” were apparently taken, as were ducks and geese.

Winter

As cited in witness testimony, Robert Lane identified the most important animals in winter hunting as deer, black bear, beaver, muskrat and rabbit. During the winter occupation, squirrel, rabbit, lynx, muskrat, beaver, bear and deer were procured. Besides the fur bearers mentioned here, wolverine and weasels are also identified as species targeted in winter.

Traplines were used in winter and focused on various furbearers as well as cougar and otter. Meats that were dried for winter consumption include deer, mountain goat, marmot and bear.

Vegetation

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Nancy Turner notes 58 unique plant names have been recorded from Tsilhqot'in sources. Dinwoodie suggested that the entire resource use schedule was centered around root harvesting, particularly the avalanche lily (*Erythrium grandiflorum*) and the spring beauty (*Claytonia lanceolsa*) in the spring. Turner suggests that “bear tooth” and mountain potato root were managed by controlled burning, suggesting their high importance. Beside roots and berries, a number of other plants were important at different times of year for a variety of uses. Mathis Wackernagel notes that mammal meat and fish comprise about half of the Tsilhqot'in food calories while plant foods such as wild potato, berries and others make up the other half.

A number of plants were noted as being used, but a specific time of year was not cited. It was noted that pine was used as a windbreak. Various tree species were used as firewood. Lodgepole pine, Douglas-fir and spruce were used for various construction including pit house frames, weirs, bridges, drying racks and skin drying frames. These trees and their roots were also used in the manufacture of fish nets and fish spear handles. Nets were also made using silverberry or false dogbane bush. Spruce and birch were used to make canoes and containers. Spruce roots were used for sewing and for fastening poles in pit houses. Softened willow was also used for this latter purpose. Willow brush and/or swamp grass was used as a cover for pit houses. Pine gum was used to seal containers. Spruce was also used in the manufacture of snowshoes. Bows were made from juniper wood and arrow shafts were made from Saskatoon.

Spring

In the spring, pine, willow and spruce root were harvested to manufacture fish traps. Pine baskets were also used for fishing. Wild onion was harvested at this time. Also in the spring, pine cambium, balsam root and sunflower were gathered.

Early Summer

At this time, mountain potato (spring beauty) and bear tooth (avalanche lily) were harvested in the mountains. Bear tooth is also known as glacier lily. In descending order of importance at this time of year were mountain potato, bear tooth, balsam root, sunflower, tiger lily, wild onion and silverweed cinquefoil. Also mentioned as being harvested in the early summer are “mountain carrots”, berries, pine nuts and Indian hellebore (for medicine).

Late Summer

In late July, berry harvesting around the various lakes in the region was important. Berries collected included soapberry, saskatoon, blueberry, strawberry, raspberry, huckleberry and chokecherry. Both saskatoons and soapberries (soopolallie) were preserved. Willow was harvested for baskets at this time of year. Two types of wild rice were harvested and wild celery was collected from swampy areas. Wild rhubarb was found along creeks near the mountains. In historic times, hay was harvested in meadows. Late summer was a time for collecting medicinal plants, though no specific plants other than Indian hellebore are mentioned in witness summaries.

Fall

The white bark pine nut was collected near the beginning of October. Saskatoons continued to be collected along with chokecherry. Tiger lily and silverweed were collected in meadows and valleys and Indian tea (kinnickinnick?) was gathered. Fall mushroom picking was also mentioned.

Winter

No plants appear to have been targeted in winter, though firewood was undoubtedly gathered. Dried foods include soapberries, mountain potato, bear tooth and silverweed. Materials collected were used in house pit construction.