CMD 25-H12.REF6 – CNSC Staff Submission

Reference Package 6 for CMD 25-H12 CNSC Staff Submission on NexGen Energy Ltd. Licence Application to Prepare Site and Construct the Rook I Project

Classification	Unclassified
Type of CMD	References
CMD Number	CMD 25-H12.REF6
Original CMD	CMD 25-H12
Public hearing date	09-12 February 2026
SharePoint Links	CMD 25-H12.REF6.pdf
Summary	This document contains documents referenced in CMD 25-H12 to be placed on the Record for the proceeding.
Actions required	There are no actions requested of the Commission. This CMD is in support of the actions and recommendations set out in CNSC staff CMD 25-H12.

CMD 25-H12.REF6 – Soumission par le personnel de la CCSN

Références liées 6 au CMD 25-H12 Soumission par le personnel de la CCSN la demande de permis de préparation de l'emplacement et de construction du projet de Rook I présentée par NexGen Energy Ltd.

Classification	Non-classifié
Type de CMD	Références
Numéro de CMD	CMD 25-H12.REF6
CMD Original	CMD 25-H12
Date de l'audience	09 au 12 février 2026
Liens SharePoint	CMD 25-H12.REF6.pdf
Résumé	Ce CMD supplémentaire comprend des documents mentionnés dans le CMD 25-H12 à inclure au dossier.
Mesures requises	Aucune mesure n'est requise de la Commission. Le présent CMD appuie les mesures et les recommandations énoncées dans le CMD 25-H12 du personnel de la CCSN.

CMD 25-H12.REF6

Reference Package 1 for CMD 25-H12 CNSC Staff Submission on NexGen Energy Ltd. Licence Application to Prepare Site and Construct the Rook I Project Signed by:

X Levine, Adam

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DN: C=CA, O=GC, OU=CNSC-CCSN, CN ="Levine, Adam"
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Adam Levine on behalf of Julia Cropley
Acting Director General, Strategic Policy and Planning Directorate

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1 Excerpts from the Expert Statement of Keeley Winnitoy[1]

[1] Excerpts have been selected to avoid publication of information by the CNSC, some of which may be personal or sensitive, that is not relied upon by CNSC staff in their CMD to the Commission.

Court File No. T-2177-25

FEDERAL COURT

BETWEEN:

WILLOW LAKE MÉTIS NATION
as represented by
THE WILOW LAKE MÉTIS ASSOCIATION

Applicant

and

HIS MAJESTY THE KING IN RIGHT OF CANADA (THE MINISTER OF CROWN-INDIGENOUS RELATIONS and THE MINISTER OF NATURAL RESOURCES), NEXGEN ENERGY LTD., and PALADIN ENERGY CANADA LTD.

Respondents

EXPERT STATEMENT OF KEELY WINNITOY

This is the Expert Statement of Keely Winnitoy of Winlaw, British Columbia.

1. I have been named as an expert witness by the Applicant, Willow Lake Métis Nation ("WLMN").

2. I conducted research of both primary and secondary sources to assist the credible assertion of WLMN as a historic and contemporary Metis community, and I co-authored the Credible Assertion Report (the "Report") attached at Schedule 1, along with Kim Bastow. I authored the Land Use Overview, July 2020, attached as Schedule 2.

   a. The issues that are addressed in the Report are set out in Schedule 1;

   b. Description of my qualifications as an expert on the issues addressed in the Report are set out in Schedule 2;

   c. Facts and Assumptions on which the opinions in the Report are based are set out in Schedule 1 and 2;

d. The summary of the opinions expressed in the Report are that WLMN is part of a regional rights bearing Métis community in and around the Athabasca basin of what is now northeast Alberta and northwest Saskatchewan. My opinion is based upon an analysis of the *Powley* test.

e. My opinion is also based upon a review of a historical report authored by Patricia McCormack, Ph.D. for WLMN, see Schedule 3. She passed away in 2024. My review is also based upon the genealogical research conducted by Laura Hanowski.

f. The historical records relied upon in the Report are set out in the following schedules:

- Schedule 3 – The Willow Lake Métis: A Distinctive Métis Community, Patricia A. McCormack, Ph.D.
- Schedule 4 – Historical Interviews
- Schedule 5 – Matsui and Ray Report on Historical Métis Communities in the Fort McMurray Environs, summary of fur trade post journals.
- Schedule 6 – Diary pages dated June 1849
- Schedule 7 – Article “Métis Economics”, Sharing and Exchange in Northwest Saskatchewan, Liam J. Haggarty
- Schedule 8 – Report “A Historical Profile of the Northeast Alberta Area’s Mixed European-Indian or Mixed European-Inuit Ancestry Community” prepared by Stantec Consulting Ltd.
- Schedule 9 – 1899 RCMP Census of Indians of Fort McMurray of Athabasca
- Schedule 10 – Report “Royal Northwest Mounted Police” 1910
- Schedule 11 – Family Group Sheet – Roderick Tastawitch or Chee Chum & Marie Ogakie
- Schedule 12 – Saskatchewan Church Records 1846 – 1957
- Schedule 13 – Hudson’s Bay Company Trade Post Journal pages dated April 4/91
- Schedule 14 – 1906 Census of the Northwest Provinces, AB
- Schedule 15 – Diary pages July 11/90
- Schedule 16 – Marriage Certificate – Quintal and Milton
- Schedule 17 – Scrip Records – Angele Cardinal
- Schedule 18 - Marriage Certificate MacKenzie and Tchitcham
- Schedule 19 – 1921 Census of Canada, Alberta, Edmonton East E-5 Sub-District 61 – Fort McMurray
- Schedule 20 – Application for Homestead – D.S. McKenzie
- Schedule 21 – Certificate of Baptism – Suzanne Janvier
- Schedule 22 – Scrip Record – Louis Lavallee
- Schedule 23 – WLMN Historical Community Map
- Schedule 24 – WLMN Family Chart
- Schedule 25 – WLMN Contemporary Community Map
- Schedule 26 – WLMN Citizenship List
- Schedule 27 – WLMN Historic and Contemporary Trapline Map

- Schedule 28 – 1957 Trapline Map
- Schedule 29 – WLMN Land Use Map

3. The land use mapping was limited to the WLMN land use on the Alberta side of their traditional territory. We have not conducted contemporary land use mapping in Saskatchewan.

4. The reasons for each opinion expressed are based upon my research as found in the Report.

October 2, 2025

KEELY WINNITOY
6214 McKean Road
Winlaw, BC V2G 2J0
P. (250) 372-9212

Willow Lake Métis Nation

Land Use Overview

July 2020

Prepared for Willow Lake Métis Nation

Prepared by Certes Applied and Natural Sciences (Keely Winnitoy, MA)

Statement of Qualifications

Keely Winnitoy has a Master of Arts in cultural anthropology. Since 2006 she has conducted research and planning efforts with Indigenous communities related to culture, land use, rights and the environment. Ms. Winnitoy and her colleagues at Certes have been working with Willow Lake Métis Nation (WLMN) since early 2017. During that time, the consulting team from Certes has worked together with Willow Lake staff, leadership, and members to undertake training, develop an in-house database, conduct mapping and project-specific interviews, site visits, impact assessments, a fellowship study regarding Métis women's ecological knowledge, and planning efforts related to land use and climate change. Keely is a member of the Canadian Anthropological Society and the Society for Applied Anthropology, and has acted as a traditional land use expert witness. Her CV is included in Appendix A.

Keely Winnitoy has acted as the research lead for work conducted by Certes for WLMN, and George Jennings, Principal at Certes, has supported the research with Willow Lake based on his expertise in Graphic Information Systems and information management.

Report Limitations and Restrictions on Use

The information contained in this report does not represent the entirety of WLMN's past or present land use information and should not be taken as a comprehensive or definitive cultural or historical account of WLMN. Nor should it be considered a comprehensive report on WLMN land use, management, occupation, or rights.

The definition of Métis communities, history, identity and rights in academic literature, "grey" literature, Canadian case law and legislation are constantly evolving. It is challenging to present such a complex topic when the framework, foundations and even the language of the dialogue are changing so rapidly. As such, the terminology and concepts used in this report, from "Métis" to "land use" to "harvesting," reflect the current state of scholarship and should not be interpreted as limiting due to any omissions that may arise because of the time frame in which this was written.

This report and the WLMN knowledge represented herein are the exclusive property of Willow Lake Métis Nation. This report has been written for submission to the Government of Alberta for review in WLMN's credible assertion process. Any other use, in whole or in part, requires the written consent of WLMN.

Willow Lake Métis' participation in and contribution to this process is without prejudice to WLMN's constitutionally protected rights. WLMN fully reserves all its rights and remedies for any breach by the Crown. Nothing in this report should be construed to define or limit the rights of WLMN, or any other Métis or First Nations, and this report is not to be used in litigation or by parties adverse in interest.

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Introduction

Willow Lake Métis Nation (WLMN) commissioned Certes Applied and Natural Sciences Ltd. (Certes) to prepare this overview report regarding WLMN land use and culture, based on data collected by WLMN and Certes between 2017 and 2020. Historical and current land use are described in this report, based solely on interview data. The historical information is based on stories told to WLMN community members by their family and friends; the current use information reflects land use from members' lifetime of the member, which has been documented through mapping and qualitative interviews. The land uses described in this report focus primarily on harvesting (fishing, hunting, trapping, berry picking, and plant collection) and occupancy (cabins, campsites, trails and other important cultural sites); information about WLMN stewardship of the land has also been included. It was beyond the scope of this report to describe in detail the various practices that connect and stem from land use, including livelihood, health and well-being, identity, spirituality, and many other aspects of culture but it is critical to note how interconnected these practices and values are to land use.

Methods Statement

Certes has been working with WLMN since 2017, before which time limited information about WLMN land use had been documented. Since starting work together, Certes and WLMN have recorded information about present and past land use, community history, traditional ecological knowledge, environmental changes, and impacts of industrial development on WLMN environment, land use, culture, and rights. This report is based on information held in a growing WLMN database, compiled through research conducted by Certes and WLMN including literature reviews, qualitative interviews, structured mapping interviews, group interviews, workshops, surveys, harvest camps, and ground truthing of land use and environmental observations. All information has been recorded with participants' written informed consent. Genealogical research conducted by Laura Hanowski for WLMN has also informed the work conducted by Certes and WLMN.

Information and conclusions presented in the report are based on WLMN information and the professional judgment of the report author. This report was reviewed by WLMN leadership and legal counsel following preparation by Certes and prior to submission to the Government of Alberta.

WLMN Land Use

WLMN are a Métis community whose members now mostly reside in the community of Anzac, Alberta. WLMN is connected through kinship, economic, and political ties to surrounding First Nations and Métis communities, particularly in the Fort McMurray and Lac La Biche areas. WLMN connections to family, community and history are embedded and passed on within the context of the boreal forest landscape that stretches from Anzac south to Lac La Biche, north to Fort Chipewyan, west to the Athabasca River and east into Saskatchewan. WLMN ties to the land have to do with history and ancestors, stories and memories, and also with acts of harvesting and being on the land. Every act of harvesting, whether picking berries or medicines or trapping beaver, connects people to the fabric of the land in a reciprocal relationship, confirming identity, place, and roles that include providing for family and raising children. Stories told to WLMN members by their parents and grandparents, like those about *Wesakecha*[1], link the

[1] A trickster character in Cree stories; a friend and teacher to humankind whose adventures are often humorous. Alternate spellings include *Wisakedjak* and *Wesakechak* (Native Languages 2020).

environment, human behaviour, and morals. Acts of harvesting, preparing food and medicine reach back to ancestors and extend forward to descendants in an ongoing cycle of caring, interacting with the environment, and fulfilling obligations to look after each other and the earth. Understanding these connections leads to an understanding that harvesting means more than simply 'using' the land; it is integral to livelihood, identity, culture, and the self-sufficiency still highly valued by many WLMN members.

Present-day WLMN members talk about how they were taught harvesting skills by parents and grandparents who were highly experienced in hunting, trapping, fishing and plant gathering. Distinctive cultural traditions linking WLMN to the land include not only harvesting animals and plants, but also processing resources for food, clothing and income; spending time on the land with family; and teaching children about the land and how to live on it. Many current members were taught these cultural practices (and continue to teach them) on traplines that have been in their families for several generations and are also carried on through events such as the harvest camps held by the community several times each year. WLMN members describe how the traditional practices that used to characterize the community, such as sharing food and labour, caring for Elders, and gathering to feast, dance and tell stories, continue to connect them as a Métis community. It is evident from historical records and interviews conducted with WLMN members that subsistence land use and associated cultural practices have always underpinned and influenced the lifeways and culture of WLMN and provided a means of livelihood in combination with participation in the wage economy and these patterns continue today. Many members of the community are active harvesters who provide moose meat, berries and fish for their families and other community members and supplement their wage earnings with commercial trapping. All of these activities provide an ongoing connection to the land.

Policy Context

To understand WLMN land use, it is critical to understand the legal context surrounding Métis harvesting rights in Alberta. According to WLMN members, Métis individuals harvested freely in northern Alberta throughout the first half of the 20th century (as did most inhabitants of the region). In the second half of the century, government regulation of fish, wildlife and traplines began to impinge on Métis harvesting, and lack of clarification of Métis harvesting rights left many people feeling like they had to poach to feed their families in the same way their ancestors had. Métis harvesting rights began to be clarified through the courts, culminating in supreme court in *R. v. Powley*, 2003 (Powley), which recognized constitutionally protected Métis hunting rights and set out a test to determine who the rights apply to.

In Alberta, harvesting of animals and fish is governed by provincial laws that restrict where, how, and when Métis can hunt, trap and fish. In the last two decades, the Government of Alberta (GoA) has issued two policies regarding Métis harvesting. The first, issued in 2007 and updated in 2010, limited harvesting rights to Métis individuals in the province who met the test defined in Powley case and can prove that: 1) they self-identify as Métis; 2) that they have an ancestral connection to an historic Métis community in Alberta; 3) that they belong to a contemporary Métis community in Alberta; and 4) that they are a resident of Alberta. The communities recognized by the GoA in the first policy as historic and contemporary Métis communities included Lac La Biche, Fort McKay, and Conklin, but notably did not include Fort McMurray and Anzac (GoA 2010). While this policy was in place, some members of WLMN were able obtain harvesting rights based on their ancestral connections to Lac La Biche, but the government's 160 km harvesting boundary on Lac La Biche did not reach as far as Anzac or many WLMN

member's traplines. This meant that individuals either had to travel towards Lac La Biche to hunt, obtain a recreational hunting licence, or continue to risk charges.

A new GoA harvesting policy came into effect in September 2019. Under this policy, individuals wanting to exercise Métis harvesting rights must demonstrate both a historical and contemporary connection to one of four regional harvesting areas that cover the province from approximately Red Deer north. The relevant harvesting area for most WLMN members, *Harvesting Area B*, covers the northeastern region of the province including Fort Chipewyan, Fort McMurray, Anzac, Cold Lake, Lac La Biche, and extends from the Saskatchewan boundary as far west as Slave Lake. As with the previous policy, individuals have to provide evidence that they meet the *Powley* test and demonstrate that : 1) that they self-identify as Métis; 2) an ancestral connection to the Métis harvesting area they are applying for, and 3) a contemporary connection to the same harvesting area (GoA 2019).

Government regulation of Métis harvesting has impacted patterns of WLMN land use, and must be considered in combination with other historical realities (such as the "60s Scoop") that influenced individual's and family's outward cultural identification and harvesting practices.

Historical Land Use

The majority of land use research conducted by WLMN has been for regulatory purposes and has therefore focused on current land use (i.e. within interviewees' lifetimes). A limited amount of information has been recorded during interviews about historical land use, based on members' recollections from their own early childhoods and stories from their parents and grandparents. The information presented in this section is taken from a series of interviews on community and life histories conducted with eight individuals in 2018[2]. There are very few Elders in the Willow Lake community over the age of 70, and the oldest individual interviewed about the community history was born in 1947. Assuming each generation is approximately 25 years, the reach of this oral history information shared by interviewee's Elders may extend to around 1900.

WLMN's collective oral history tells of family lines that originated at and in the vicinity of Willow Lake combined with migration of families into the area, and of a way of life that consisted primarily of subsistence harvesting and trapping in the early 20th century and continuation of these activities in combination with wage labour through the balance of that century.

Occupancy

Willow Lake families have origins in the vicinity of Willow Lake, Cheecham, and Fort McMurray as far back as memory and oral history extend. This history is deeply intertwined with that of Fort McMurray #468 First Nation (see Reddekopp 1995). Present-day Willow Lake members recall stories from their parents and grandparents about people living all around Willow Lake, and along Surmont Creek between the lake and Stony Mountain. Mary McKenzie[3] noted the longevity of some of her father's ancestors in

[2] Following the citation format developed for WLMN interview data by Certes, all of the interview references in this section would be have the format "2018HistInv". To allow for greater readability, these repetitive citations have not been included throughout the Historical Land Use section. Any other references are included in text.

[3] Mary McKenzie's parents were Robert (Bob) McKenzie and Eva Tremblay. Oral history indicates that her paternal grandmother, Angelique (know as Mekopuc) may be a descendent of the Cree family who was raised by the Testawich/Cheecham family along with her sister Maryanne after their mother died when they were young. Angelique and her sister, Maryanne, were possibly the daughters of Paul or Alexis Cree (see Reddekopp 1995).

the area: “I think my family on my dad’s side; they were here for over two hundred years, at least. On Bob McKenzie’s side […] As far as I know, they’ve always been here.”

MaryRose Lavallee shared stories that her mother, Cecelia Quintal, used to tell about the Willow Lake area from before MaryRose’s lifetime:

> […] She said people used to live up and down that creek [Surmont Creek] right up to Stony Mountain. There was a lot of people living there, she said. And they had like farms, like cows, chickens, and things like that […] And it wasn’t only the Crees that lived there. There was also Chipewyan people. I guess you call them Dene now.

Mary McKenzie’s mother shared similar stories about people living between Willow Lake and Stony Mountain:

> […] from what my mom would say, would say things; there was all kinds of people living around, all the way up Stony Mountain Road, all the way by the Petro Canada there. Go up that road, Stony Mountain, up to Makwa Lake, there was people living all along that road […] And that’s a wagon road too.

The flu epidemic of 1918 took many people from the families at Willow Lake. MaryRose Lavallee remembers her ancestors speaking about the large number of people that died due to that flu: “Because my uncle said there was a lot of Chipewyan people living there and at the time there was a flu. That flu we were talking about. There was about 19 people, he said, all Chipewyan families, died.” Emiline Cheecham, in an interview conducted for Fort McMurray #468 First Nation, also recalled the early families at Willow Lake and the impact of the flu epidemic (Fort McMurray #468 First Nation 2006: 44-45):

> Prior to the railroad coming, people lived all along the mountains, from Conklin to Fort McMurray […] The first settlers were the Cheechams, the Hainaults, and the Miltons […] They settled where lakes were, (following sound of loons because the loons settle where the lakes are), going by river. But in 1918 we lost at least 20 families around Willow Lake because of the flu. The descendants of these earlier native people are still settled on the Gregoire Lake (was Willow Lake) Reserve today.

Many members described the families that were in the Willow Lake community during the early part of their lifetimes and from the stories told by their parents. These families included Whitford, Woodward, Cardinal, Powder, Donovan, McKenzie, Kreutzer, Gregoire, Hainault, and Cheecham. In the era of the 1940s to 60s, some of the families of current members had homes at Willow Lake and some had homes in Waterways. MaryRose Lavallee recalls from her childhood that people used to “live all over the place … [on] an old country road” between Anzac and the reserve. Eileen McKenzie recalls how her grandfather Pete Whitford lived on the side of the lake now closer to Anzac, and that the Donovans and Cheecham families lived around the lake in other locations. Mary McKenzie’s parents, Robert McKenzie and Eva Tremblay, also talked about people living all around Willow Lake:

> Yeah, there was people living around the lake. All around the lake, all the way around to where the cabins are, Gregoire Estates. And all the way behind the Sand Hills […] I think they all had land; they all had land with title, because most of them were trappers and they lived on the land. And so they each got, I think it was 5 acres or 10 acres or something. All around the lake, people lived all around the lake.

Some people came from Waterways to visit family at Willow Lake and fish or pick berries. Others made the opposite journey, travelling from Willow Lake/Anzac to Waterways/Fort McMurray to see aunties and grandparents, picking berries at what is now Beacon Hill and other sites in the area. Mary McKenzie recalls connections between family at Willow Lake and in Fort McMurray and visiting between the two places. Her grandmother had sisters at Willow Lake and in Fort McMurray and they would visit back and forth: "So there was about four grannies that lived here in Anzac, and I think there was one or two in Fort McMurray. So we'd go there and visit […] When we'd go to McMurray, it would take three days to go to McMurray if you used a horse and wagon […] so you'd have to camp."

Thomas Bourque shared how he was told that people were at Willow Lake before the railroad was built and long before the army base was built at Stony Mountain in 1952, and also describes the connection of Willow Lake to Cheechum and to La Loche, Saskatchewan:

> […] the people were here before the railroad […] People were here. Christina Crossing, people used to drive horses from La Loche and drive them to Cheecham. They used to have freight from the train at Cheecham, and they would go – I don't know if you know where Cheecham Crossing is, so it's the other side –it's south of Cheecham Lake in between Janvier and […] And Cheecham, like and there's a road; they build a winter road. That's where the La Loche road is now, it goes across.

In addition to the families that were known to be present at Willow Lake as far back as WLMN oral history extends, other families and individuals migrated into the area. In the 1920s, ancestors of some current Willow Lake families were moving into the area to trap and to work on the rail line. Kyle Whitford recalls stories told to him by his grandfather, Lawrence Whitford, who came into the area with Kyle's great-grandfather, Pete Whitford, in the 1920s: "Because the way my grandpa came up here, from what I was told … Pete was up here trapping when my grandpa was 8 years old [in approximately 1928]; […] He followed Pete up here trapping, and then he just ended up staying here."

MaryRose Lavallee explained how her father came into the area from Lac La Biche, and how her parents lived at Waterways when she was a child and used to visit with her mom's family at Willow Lake:

> […] my dad] was raised in Lac La Biche. He played the fiddle; we did the dance, the Red River jig, that was our entertainment all winter long […] fiddling and my mum did the beadwork, and all winter she'd make stuff. Summertime, she'd make the moose hides. And, so we had lots to do, like, go outside and that. And then people from here [Anzac] they'd come to Waterways and visit and in the summertime they'd stay out in the tents around our place. Because a lot of them my mum was related to. And my dad always considered himself a Metis, and the rest were '*les sauvages'* he used to call them.

MaryRose's family would stay with her mom's brother, James Donovan, when they came to Anzac (his home was located where Camp Yogi now is on Willow Lake), and her dad would help James set nets for jumbo whitefish in the lake.

Others like the Bourque family came from the Lac La Biche area following work on the rail line. Thomas Bourque, the eldest child of Alfred Gordon Bourque and Clara Boostrom, recalls how his family moved

between stops on the railway[4] (such as Kinosis and Behan) in the 1950s, eventually settling in Anzac in the 1960s. Despite many moves, Tommy remembers his father and grandfather always hunting and trapping to provide for their families:

> […] that was my dad being a section foreman; they moved around a lot. They kept bumping us […] so 1952 is when I was 6 months old. And my dad was a section man at that time; he was not the foreman. He was a worker. And he used to trap from the – well we trapped all the way. And in this conversation, like my dad lived off the land. He would go hunting in the evenings, or trapping. And his dad was stationed at Behan, 168, so he used to go with his dad out in the woods and trap. He also had a trapline at Mile 163, which is out by Clyde Lake which is a little bit south […] so we grew up in the bush. Now all these stations along the way, they were just little whistle stops. You know, like six people here, a dozen people here. There was nothing, right? Everybody lived off the land out there. Well, just about everybody, yeah.

Many people spoke about "The Farm" when asked about where WLMN families lived. The Farm was a homestead location where the McKenzie and Whitford families had land from about the 1920s and where many community gatherings were held from the 1940s through to the 1970s. In an interview conducted in 1977[5], Robert McKenzie described how his father, Donald McKenzie, had a trading post at the location prior to obtaining his homestead, and also ran a store at Cheecham (McKenzie 1977: 1). Robert's brother, Fred, filed on a homestead at The Farm and others who also filed for homesteads included Pete Whitford's dad (Phillip Whitford), Jeremy Cantell, and Bill Gregoire (McKenzie 1977: 5-6).

Kyle Whitford was raised by his grandparents, Eva McKenzie[6] and Lawrence Whitford. He recounted stories told to him by his grandmother about coming to Anzac and living at The Farm:

> Stories I remember with my granny was how she came up on the train, and there was times that they stayed along the tracks. And then she lived where The Farm is now, that big open area at Surmont Creek area. They had a farm there with Grandpa Bobby [Robert McKenzie], I think it was. And sometimes they would take off to go trapping or something like that, and she would have to stay there by herself […] And later on, after she met my grandpa [Lawrence Whitford] she kind of had to do the same thing here. Like, down by the lake - they used to live down by lake where the day-use area is there - and yeah, because my grandpa used to take off – leave in the fall and come back Christmas times. Sell his furs. And in that time my granny would have to chop wood, haul wood, take care of the kids…

Halfway Camp is another important place noted by interviewees for use in their childhoods. This site is located partway between Willow Lake and Stony Mountain, on Stony Mountain Road, and people would meet here to camp, harvest in the area, and use it as a launching point for trips up Stony Mountain.

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[4] The Alberta and Great Waterways railway between Lac La Biche and Waterways was critically important for Métis families who established permanent residence and formed communities at stops along the line such as Behan, Philomena, Chard, Quigly, Kinosis and Anzac.

[5] This interview with Robert (Bob) McKenzie was conducted by Roland Woodward in 1977 as part of a research project conducted by James Parker for the Alberta Oil Sands Environmental Research Program (AOSERP) regarding the History of the Athabasca Oil Sands Region. The report stemming from the research was published in two volumes in 1980 (Parker 1980).

[6] Eva McKenzie (nee Tremblay) came to Willow Lake from Lac La Biche in the 1930s. She was married to Robert (Bob) McKenzie and later formed a common-law union with Lawrence Whitford. Eva and Lawrence raised the children from both marriages, and also raised many of their grandchildren and great-grandchildren.

Halfway Camp also has an important spring which was used by Willow Lake people as a water source for many years.

Traplines

Trapping and traplines figure prominently in the history of WLMN families. Some trappers and their families lived on their traplines for extended periods, and sometimes only the trapline holders would be gone on the lines for portions of the year, primarily during winter. Frequently, women and children stayed closer to homes and schools during these times of the year. Families would gather on the lines during some school holidays and men would often come home at Christmas. During the summer, many men took on additional work—in transportation in the early part of the 20th century and later in oil and gas. Many Willow Lake traplines have been in family lines for several generations. Jason McKenzie and Kyle Whitford's current trapline belonged to their great-grandfather Pete Whitford. Tommy Bourque's line, which he now works with his two sons, Chad and Justin, belonged to his father Fred Bourque. Feather Bourque-Jenner is pursuing titleship for the line that was her father's (Darrin Bourque), and her grandfather's brother's (Gabriel Bourque) before that.

Eileen McKenzie's father, Lawrence Whitford, was out on his trapline when she was born in February 1960. Her family lived in Anzac at the time but her mother[7] went to stay with her family in Lac La Biche for the birth. During her childhood in the 1960s and 70s, Eileen's family lived off the land: "We always lived off the land and—you know—my dad trapped and that was just our way of life, and it was like so normal to me, that I didn't know any other way. Right?" Eileen recalls from her early childhood that her dad "used to be trapping all the time. Coming home, smelling like that old trapper." Her dad and his father Pete Whitford fished in the lake, and also hunted for deer and moose, grouse, and rabbit. Her family spent holidays on their trapline located between Highway 63 at the Athabasca River, in the vicinity of the Horse and Hangingstone rivers.

Eileen's son Kyle was raised by his grandparents, Lawrence and Eva, and remembers Lawrence's seasonal trapping work in the 1980s:

> […] my grandpa, the way he used to do it, he would leave in the fall; he'd get a moose and that, and then have meat at home. And then take off after. He'd kind of get the moose and then he would go, probably till about Christmas and that. And come back […] And Christmas time then he'd spend Christmas, New Years with us and then he would take off again. Until the spring, but in between then, we would go out and visit him on Easter break when we were out of school. We used to go spend ten days there and go visit him, and then come back. […] so we'd spend Easter and then he'd come back after spring break-up and same thing. Sell his furs, and stuff like that.

MaryRose Lavallee also recalls spending time on the trapline with her parents, in the 1950s or 60s:

> Oh, we were on the trapline quite a bit. My mom used to pull us out of school, every springtime to go beaver hunting, you know. My parents went beaver hunting, so we were out on the trapline for two weeks at a time […] I remember we went out in the bush quite a bit in the wintertime too. Probably because my dad used to take us on out snow picnics. On a toboggan and snow dogs. That was beautiful.

[7] Eileen's mother is Eva Marie Yvonne Tremblay, who was married to Robert (Bob) McKenzie and later to Lawrence Whitford. Because Lawrence was not present at Eileen's birth, she was given her mother's married surname.

Thomas Bourque remembers how his father and grandfather worked their traplines between Lac La Biche and Anzac as they moved around the rail line, and also recounts obtaining his own trapline in 1972 as an important moment in his personal history:

> Kinosis, like I said, my dad used to walk to all these lakes; Rat Lake, Long Lake […] trapping rats in the springtime and the fall, while he was working. It's incredible the distance he used to walk […]
>
> So when we were at Behan, or Mile 168 if you want to call it on the railroad, my grandfather [Oliver Bourque] had a trapline. Not Behan Lake, but it's – they call it something else now – we used to know it as Big Lake. And that was the name of it, and I used to go with my grandfather, hunting rats. Checking his traps, snares, going across the lake with the dog team […]
>
> So yeah, I spent time with them, duck hunting. You know, go out moose hunting and stay in camp. I don't go out with them, because they're out there all night, calling moose and cold and whatnot. But then later on, yes. Kinosis. Yeah, in 1972 I bought my own trapline, right? How many years ago is that now? […] Forty-some odd years I had my very own trapline. […] Now I have my dad's.

MaryRose describes how her parents lived when she was growing up: "The way of life. My dad was a trapper in the winter, and he worked for NT, Northern Transportation, all summer. My mom did her moose hides all summer and all winter, she'd sew, bead, make all kinds of stuff. Sell them for food, to support her children; help support her children." Her parents started spending more time on their trapline at Salt Creek when MaryRose left to start her own family, and they were forced to move there permanently when their home in Waterways was burnt in 1969. Her father lived on their trapline at Salt Creek until he passed away. MaryRose's grandmother, Adelaide Milton, also lived on a trapline—hers was located at Prairie Creek. She lived there on her own and MaryRose used to visit and stay with her when she was growing up: "She always lived in the bush […] Like, she'd come to town and pitch up a tent by our place [at Waterways]. It wouldn't be long, just maybe a week. And then she'd back in the bush."

Harvesting and Livelihood

In an interview conducted in 1977, Roland Woodward asked Robert [Bob] McKenzie how people lived in the Willow Lake area when Bob was younger[8]. Bob's explanation highlights the long community history of reliance on the land to meet subsistence needs: "Trapping and hunting. They would go to McMurray, walk in the summer and in the winter use a dog team. All they would buy is flour, that's all they needed, flour and tea, something like that" (1977: 6).

Families relied on subsistence harvesting as their primary source of food and as a connection to the land and their identity. Kyle Whitford explained how his grandfather, Lawrence Whitford, exercised his hunting rights:

> […] like he was full – like he had his treaty or whatever, right? It wasn't up until not long ago that Grandpa started buying moose licences because he had to. … Because prior to that, the way they hunted and trapped was for – I wouldn't say there was no rules then – but they hunted to feed the family. And if you saw a chicken in August they'd shoot it because it's food, right? … Because back then there was – you know – living on very minimal income,

[8] Robert McKenzie, son of Donald McKenzie and Angelique Cris/Testawich, was born in approximately 1910.

> trapping income I guess. And so they hunted. They had rights, you know what I mean? They did, they had the rights to feed their family. Right? That was the law back then, I guess.

Willow Lake members spoke of the different species that they trapped, hunting and gathered from the land during their childhoods. Tommy Bourque explained the different species that he trapped and snared, having learned from his dad:

> I trapped beavers, I hunt muskrats. There isn't an animal I don't think that I haven't caught out in the woods […] I've snared wolves, otter. I can catch otter easy; I know how to catch them pretty good. Fisher, marten, all that. Lynx. You know? Done that, did it with my dad, right?

At two different points in her interview, Mary McKenzie noted the species that were harvested by and sustained her family when she was growing up:

> Fish, deer, moose; we ate most of the animals that Dad killed on the trapline. We ate beaver, muskrat; we didn't eat squirrels because there was nothing there to eat. Rabbits, chickens; we were all taught to catch, to hunt and fish and stuff like that. We were given a pole with a piece of wire, rabbit wire on it, on a stick and you can catch a fish. You could catch a rabbit, and you could catch a chicken with that. […] So that's how we were taught to fish or to catch food […]
>
> See, a long time we always had fish, we always had meat, my mom always canned the meat in the jars and stuff like that. So we always had meat. We always had deer, moose, beaver, fish, rabbits and chickens. So that's six different kinds of meat that we had all the time […] And we used to go and pick wild onions, wild turnips, wild carrots, wild potatoes, and celery; we used to pick all of those vegetables wild. You can still find some wild spinach…

Mary McKenzie provided a description from her childhood memories of harvesting in the Willow Lake area, in locations she continues to use in the present:

> Mary McKenzie: Like we did things like – see, caribou don't come over the Stony Mountains; they don't come this way. But when they do, it's a big feast and it's a big party, and it's a big celebration because you don't get caribou too often, right? Over this way. You're lucky if you get one every 20 years […] And so you'd have a big feast, and everybody'd get a big chunk of meat, food, [..] everybody would go. They did everything together; they went fishing together, they went hunting together, and they'd all come back together. Like sometimes the whole family would go hunting. Pack up a tent and go hunting, come back three, four, five days – a week sometime.
>
> Interviewer: Did people travel quite long distances? […] do you have any idea where people travelled to? Or how far they went? […]
>
> Mary McKenzie: Up north, and the Stony Mountain hills. They'd go on up in there.
>
> Interviewer: All through the Stony Mountain area?
>
> Mary McKenzie: Yeah, there's an old road up there, they call it the Old Wagon Road. Or the Old Indian Trail. It goes all across Stony Mountain, it would come out by Lac La Biche. […] Even before Amoco Road was there, they used to go up there and go hunting and fishing and camping and picking berries up there. You know, that's where I go to get my fiddleheads.

Interviewer: On that same trail?

Mary McKenzie: Yeah.

Mary also described how people used to travel up towards the Richardson's sand dunes to pick clams, and said that it is still possible to find clams in the same lake. She spoke about large jackfish that used to be caught at Willow Lake; big enough that two fish could feed the community.

WLMN members have shared traditional teachings about harvesting that they learned from their parents and grandparents and these almost universally include not wasting any harvested resources and only taking what was needed; treating the environment with respect and care; and sharing food and labour with family and fellow community members. These values that informed WLMN harvesting in previous generations continue to guide the community today.

Current Land Use

WLMN members were asked in interviews in 2019 what it means to them to harvest, be on the land, and rely on traditional foods and medicines. The resounding response was that it is a way of life and an integral part of personal and cultural identity. Land use patterns that were practiced by Willow Lake ancestors throughout the 20th century are continued by their descendants in the present. Many WLMN members are active land users who harvest animals and plants on the lands used by their parents, grandparents, aunts, uncles and other relations. Current harvesting activities recorded by WLMN include fishing, hunting, trapping, berry picking, collecting medicinal plants and food plants. These activities connect members to a cultural landscape in which trails link campsites and cabins to berry patches, favoured hunting grounds—and also connect people to stories, knowledge, and memories that are anchored to the landscape. The acts of consuming traditional foods and using traditional medicines are still very important to WLMN people, and represents an end point in a complex process that requires extensive knowledge regarding the landscape, environment, species, harvesting, processing, and preparing plants and animals.

Like other Indigenous peoples, WLMN have this detailed knowledge and use it on a regular basis to provide food for their families but also to sustain their culture and identity. Despite a history of movement and dispossession, being able to connect with the land to provide for oneself and one's family continues to be vital to WLMN identity. Many WLMN members move between two worlds and provide for themselves and their families through wage employment and grocery stores but still see harvesting and self-sufficiency as keys to their Métis identity.

Land Use Sites

In mapping interviews conducted between 2017 and 2019, WLMN members recorded their land use sites from their own lifetimes, largely from youth through adulthood. The information recorded through these mapping interviews has been augmented by spatial data collected on the land with members—while harvesting and at regularly-held culture camps. WLMN land use sites that have been recorded to date include:

- harvesting sites such as hunting, fishing, plant or berry gathering, trapping, and water collection sites;
- transportation sites such as trails and water travel routes;
- habitation sites such as cabins and campsites; and

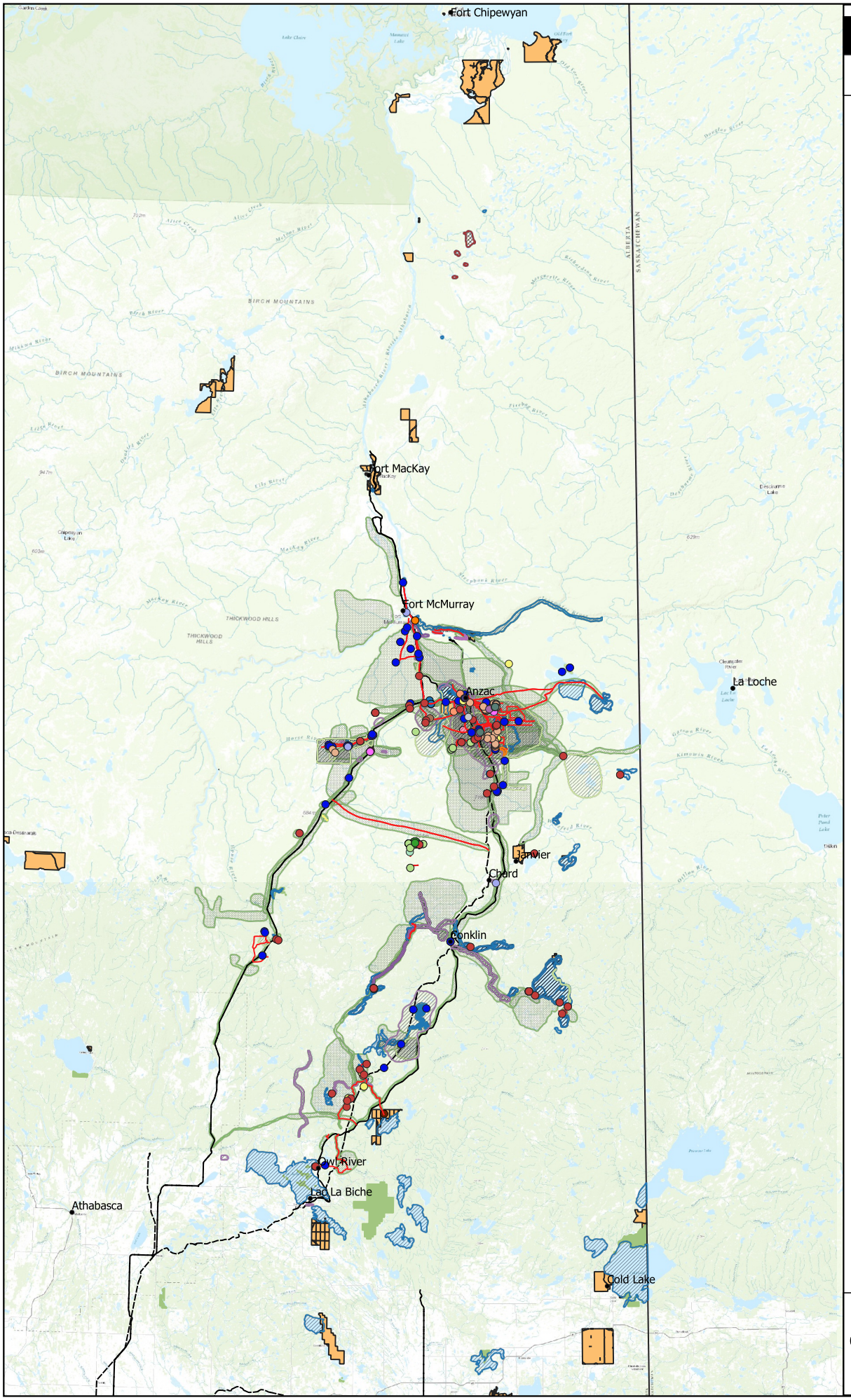
- cultural or spiritual sites including place names and burials.

This spatial data recorded by WLMN shows patterns of land use for the community. WLMN land use occurs throughout the year, with a peak in use in the fall (September to November). In the past, land use sites were reached by walking, using wagons, horses, the railway, dog packs and sleds, and by boat and vehicle. More recently (1980s on), WLMN members have reached land use areas using trucks, ATVs, snowmobiles, and boats, as well as by walking. Current WLMN land use patterns are connected to major access routes such as Highways 63 and 881, as well as the Old Conklin/Lac La Biche Road that runs west from Conklin along the Christina River and then south along May River toward Owl River, Heart Lake and Lac La Biche.

When asked how they learned about land use sites, WLMN members describe that family members or community members taught them about most sites, with a handful of sites discovered simply through exploring the land. The prevalence of knowledge transmission about land use sites between family and community members speaks to WLMN's history in the region and the community's long-term familiarity with the areas where they continue to use the land. It also demonstrates the importance of intergenerational knowledge transfer regarding land use locations and practices, which has implications for future land use.

Geographically, WLMN land use sites that have been recorded to date extend from Lac La Biche in the south; to where the Athabasca River enters Wood Buffalo National Park in the north; to Highway 63 and the Athabasca River in the west; and east to Primrose Lake and Lac La Loche (Figure 1[9]). Concentrations of WLMN land use sites exist in the vicinity of Anzac and Willow Lake, around the Horse and Hangingstone rivers, around Conklin and Winefred Lake, near May River, between Wiau and Heart Lakes, and along the Clearwater River. The presence of family traplines going back three or more generations throughout this broad area demonstrates the importance of these lands to the community.

[9] Note that this figure only shows recorded WLMN land use in Alberta, relevant to the purposes of this submission.



Willow Lake Metis Nation

Habitation

- House, Cabin
- Campsite/Temporary
- Campsite/Temporary
- Gathering Place or Village Site
- Gathering Place or Village Site
- Other

Transportation

- Trail
- Trail
- Water Travel Corridor

Subsistence

- Hunting
- Hunting
- Trapping
- Trapping
- Trapping
- Fishing
- Fishing
- Berries
- Berries
- Food Plants
- Food Plants
- Medicinal Plants
- Medicinal Plants
- Water
- Eggs
- Firewood

Cultural/Spiritual

- Teaching Place
- Burial Site
- Ceremonial Places
- Traditional Stories
- Boundary Marker
- Place Name
- Place Name

Wildlife/Ecological

- Habitat Large Animal
- Habitat Fur Bearer

Basemap

- City, Town or Village
- Roads
- Railway
- Provincial Boundary
- Parks and Wildland Parks
- Indian Reserves

0 25 50 km

A total of 905 WLMN land use sites have been recorded through WLMN land use research to date. The distribution of these sites among the site categories used in the study is summarized in Table 1.

Table 1: Count of Land Use Sites by Site Type

Site Description	Site Code	Count
Cultural/Spiritual - Burial	CSBU	6
Cultural/Spiritual - Ceremonial Place	CSCP	1
Cultural/Spiritual - Placename	CSPN	8
Cultural/Spiritual - Traditional Stories	CSTS	1
Groundtruth Cultural/Spiritual – Boundary Marker	GTCSBM	1
Groundtruth Cultural/Spiritual - Placename	GTCSPN	6
Groundtruth Cultural/Spiritual - Teaching Place	GTCSTP	3
Groundtruth - Habitation Other	GTHAO	2
Groundtruth - Habitation - House/Cabin	GTHAX	9
Groundtruth - Habitation Campsite/Temporary	GTHAXT	49
Groundtruth - Other Industry	GTOTIN	2
Groundtruth - Subsistence Berries	GTSBB	10
Groundtruth - Subsistence Food Plants	GTSBFP	4
Groundtruth – Subsistence Garden	GTSBG	1
Groundtruth - Subsistence Hunting	GTSBH	20
Groundtruth - Subsistence Medicinal Plants	GTSBMP	5
Groundtruth – Subsistence – Other	GTSBO	1
Groundtruth - Subsistence Trapping	GTSBTR	68
Groundtruth - Trail	GTTAT	15
Groundtruth – Habitat Fur Bearer	GTWEHFB	1
Groundtruth - Habitat Large Animal	GTWEHLA	4
Groundtruth - Wildlife/Ecological Other	GTWEO	1
Habitation - Gathering Place	HAGP	6
Habitation - House/Cabin	HAX	81
Habitation - Campsite/Temporary	HAXT	45
Subsistence - Berries	SBB	73
Subsistence - Eggs	SBEG	7
Subsistence - Fishing	SBF	153
Subsistence - Food Plants	SBFP	3
Subsistence - Firewood	SBFT	2
Subsistence - Hunting	SBH	156
Subsistence - Medicinal Plants	SBMP	14
Subsistence - Trapping	SBTR	42
Subsistence - Water	SBWA	3
Transportation – Other	TAO	1
Transportation - Trail	TAT	97
Transportation - Water Travel Corridor	TAWT	3
Wildlife/Ecological - Habitat Fur Bearer	WEHFB	1
	Totals	**905**

Hunting is the most prevalent harvesting activity that has been recorded by WLMN and many community members continue to hunt in areas between Anzac and Lac La Biche, and well beyond. Preferred species include moose, chicken/grouse, deer, and ducks[10]. WLMN members describe hunting and the consumption of wild meat as a key aspect of their way of life. Most of the members interviewed, both male and female, have hunted, and many were taught hunting skills from a young age. WLMN hunting sites are used year-round for some species, but there is a marked increase in hunting activity during September, October and November, the months to which many members are limited by government regulations and the restrictions associated with tags and the public hunting season. Members report that hunting has changed and become more challenging in the last few decades as industrial development throughout WLMN's lands has impacted hunting places, reduced hunting success and certainty, and compromised the experience of hunting.

Fishing is the next most common type of land use recorded by WLMN; harvested species include jackfish (pike), pickerel (walleye), perch, and Arctic grayling. WLMN fishing sites are used throughout the year, with a seasonal increase in activity from May through to October. Members catch fish using nets in both summer and winter, and with rod and reel. Even more so than with hunting, WLMN members have witnessed significant changes in fish species and fishing practices during their lifetimes. Some members recall the commercial fisheries that operated throughout northeastern Alberta in the early and middle part of the 20th century, and most are acutely aware of the changes in fish populations and quality over the last few decades. They describe how species such as Arctic Grayling were found in abundance as recently as 15 years ago and are now reduced to the point where catching them is prohibited. Members also described that the health and quality of most species of fish is not as good as it once was, and relayed concerns about government guidelines regarding limiting consumption of pickerel due to mercury levels in the fish.

Berries are harvested by nearly all members of the community, young and old. The most harvested species are blueberries and low bush cranberries, followed by raspberries, high bush cranberries, strawberries, and saskatoons. Berries are harvested from June through November, with some species such as strawberries and raspberries ripening earlier and others such as cranberries coming later. WLMN members have noticed reduced numbers of berries in the area and attribute these declines to drier conditions. Medicinal and food plants harvested by WLMN include strawberry plants, rosehips, fireweed, yarrow, mint, dandelion, muskeg tea, Northern Valerian, bluebells, kinnikinnick (or bearberry), rat root, and fiddleheads. Medicinal plants are harvested from May through September, with a peak in July and August, and one of the identified food plants, fiddleheads, are primarily picked in May. Berry picking and medicinal and food plant gathering continue to be important activities for WLMN. Many members talk about going berry picking or to get fiddleheads with family or other community members and a blueberry harvesting day held in 2019 was cherished by many community members. Berries and other food plants provide sustenance for community members, and traditional medicines provide a connection to knowledge and traditions handed down through generations of ancestors living on the land without the aid of "western" doctors and medicines.

Trapping is still an important activity for many WLMN members. Species trapped by WLMN include mink, beaver, lynx, muskrat, weasel (or ermine), fisher, marten, fox, rabbit/hare, and wolf. All of the current trapline holders in the community are men but women described helping family members with trapping

[10] A complete list of species harvested by WLMN is included in Appendix B.

and several interviewees also described traplines held by female family and community members. Trapping sites are used seasonally, based on government regulation of trapping activities, with the majority of trapping commencing in October, peaking in December, January and February, and then extending through to May. While WLMN members engage in trapping for economic gain, trapping also creates continuity in knowledge and traditional practices and supports sustained familiarity with the landscape as members spend time on traplines maintaining trails, setting and checking traps, and searching for wildlife sign.

Traplines were and continue to be pivotal in WLMN's history, land use and ongoing exercise of rights. As noted in the historical land use section, several of the traplines currently held by members have been in their families for more than two generations, demonstrating the historical, cultural and economic importance of these land bases to WLMN. The ongoing importance of traplines to the community means that trapline cabins are essential land use sites that serve as harvesting hubs (for hunting, trapping, berry picking or fishing), and also as gathering and teaching places for nuclear and extended families. Most of the active harvesters in the community have access to a trapline cabin. Other occupancy sites include both opportunistic campsites used by necessity on hunting trips, or well-known campsites at locations such as Winefred Lake, that are returned to time and again. At Culture Camps held in 2017 and 2018, the community set up group campsites and erected a combination of traditional Métis trappers' tents, modern wall or outfitter tents and nylon tents.

Documented WLMN travel routes include trapper's line trails used to set and check traps, canoe routes used for trapping or to reach cabins, quad or snowmobile trails used to reach land use sites and areas. Some of the trails familiar to many community members include the old "Amoco Trail" that used to lead southwest from Anzac, through what is now the Nexen Long Lake site, to well-used harvesting areas and traplines, or the "Chicken Trail" that leads from south of Kinosis Lake west to the Stony Mountain area. While many WLMN members have well-established trail networks in smaller areas on family traplines, many also travel widely throughout the region to harvest. It is close to 300 km between Fort McMurray and Lac La Biche, a distance commonly traversed by WLMN members on harvesting trips that include travel on highways 63 and 881. Routes like the Old Conklin/Lac La Biche Road or the road to La Loche are familiar and provide well known places for travel, harvesting and camping. WLMN's extensive land use throughout the area between Fort McMurray and Lac La Biche indicates that there are likely many more travel routes used by WLMN members than have been recorded to date.

Stewardship practices described by WLMN members reflect their values; values that are underpinned by a very deep respect for the earth and other people. These guiding values result in practices of living with the land and harvesting carefully to ensure future abundance; not pushing the land aside to make space for people; harvesting in season; not taking more than what is needed; not wasting any of what is harvested; and working hard to take care of the earth and family and community in relationships of mutual care and reciprocity. Many members explained how these values were either modeled or explained by people in the community who mentored harvesting practices, and children continue to be taught these values today.

Culture Camps

WLMN holds culture camps several times each year as a way for members and their families to be together on the land and harvest, tell stories, share memories, and teach younger generations traditional skills. Out of all the initiatives undertaken by the Nation leadership since 2017, many members have

noted how these camps have had enormous value to the community. In August 2018, WLMN held a camp on the west side of Winefred Lake. This camp was attended by members and their families, and included three generations in some families. Activities at this particular camp included net fishing for pickerel/walleye, northern pike/jackfish and whitefish; picking blueberries and cranberries; harvesting medicines, teas and mushrooms; and hunting for chicken or grouse. Knowledge about harvesting and processing traditional resources (such as how to cut and smoke fish) was shared between WLMN community members, and traditional foods were prepared and enjoyed with friends and family.

Plate 1 Harvested berries, medicine and tea

Plate 2 Smoking Fish

Plate 3 Trapper Tent

Conclusion

The land use information collected by WLMN and Certes since 2017 shows historical and current land use in the area that extends between Fort Chipewyan, Fort McMurray, the Athabasca River, Lac La Biche and east into Saskatchewan. Although the methods have changed over the years from wagons and dog sleds to trucks, quads and skidoos, the practices and importance of harvesting have remained vital to community not only for subsistence, but for an ongoing connection to the land. Traplines became a vital connection to the land for many Métis families in the latter half of 20th century and remain critically important to many WLMN families as places to be on the land and to pass on knowledge to future generations. WLMN's culture camps are also important and cherished by many members of the community. Many WLMN members continue to actively use the land to exercise their rights to support themselves and their families and sustain their distinctive Métis culture, traditions, and identity.

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Appendix B: Species Harvested by WLMN

PLANTS Common Name	Cree/Michif Name	Uses/Comments
Bearberry		Medicine
Balsam fir		Bark is used for ailments
Bluebells		Medicine
Blueberry	*ye-neem-nuk*	Eaten raw or in jams, syrups, pies, muffins. Also dried
Cattail		Stems can be eaten or the brown head mixed with lard to treat eczema, stalks used for mats and baskets
Chaga		A fungus harvested from birch trees, made into tea for various ailments
Chicken Berry		
Chicory		Colds, chest congestion, headaches
Chokecherry		
Cranberry (Highbush)		Syrup and jam
Cranberry (Lowbush)	*we-she-geem-nuk*	Jelly and sauce
Dandelion		Wine
Eye berries		
Fiddleheads		Cooked and eaten
Fireweed		Balm or salve for cuts, sores, rash or burns
Gooseberry		Food
Grandfather's beard		Boil, becomes like mushrooms for soups, stews or fry
Hazelnut		No longer found
Huckleberry		Food
Kinnikinnick		Tobacco extender
Mint	*laboom*	Tea and jelly
Muskeg (Labrador) tea	*muskeg-kee-wak-wee*	Tea
Northern Valerian		Medicinal uses
Pineapple weed/wild chamomile		Deters insects and makes soothing tea
Pin Cherries		No longer found
Plantain		Can be boiled or roasted to eat, or used in a poultice for bee stings, sores or burns.
Raspberry		Eaten raw, jams, pies, etc.
Ratroot	*watchusk*	Consumed as medicine for colds, sore throat
Rosehips		Colds, chest congestion, headaches
Saskatoon		Eaten raw, in jams and pies, canned
Spruce gum		Medicine for cuts and bruises
Strawberries		Eaten raw
Strawberry bight		Eat like strawberry or dye for porcupine quills
Sweetgrass		Smudge

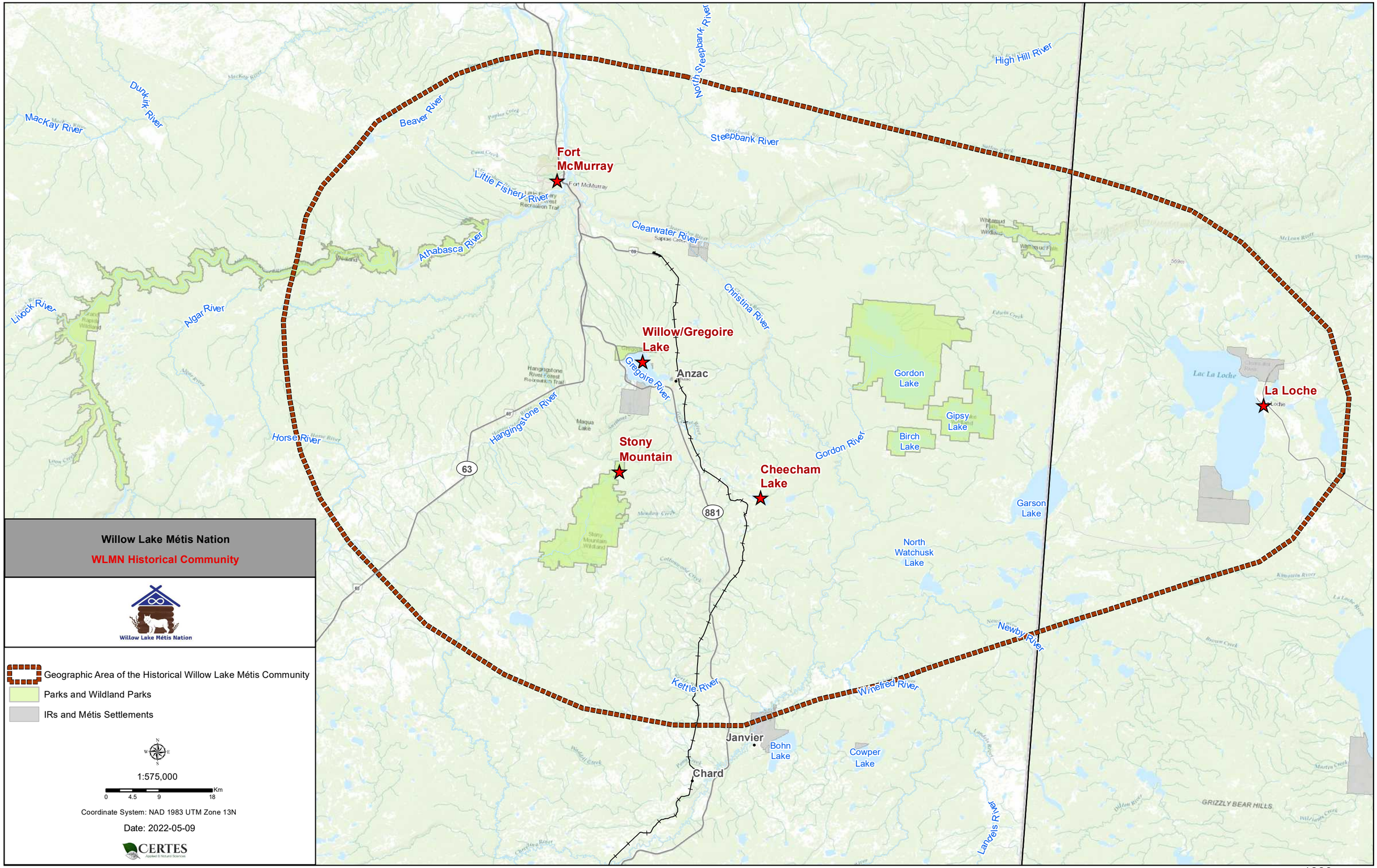
PLANTS Common Name	Cree/Michif Name	Uses/Comments
Tobacco		Offerings
Wild chives		
Wild lettuce		No longer found
Wild onions		
Wild potatoes		No longer found
Wild turnip		No longer found
Willow, red		Bark chewed for headaches and other pain
Yarrow		Bee stings, tea for female aches, colds, chest congestion, headaches
*English name unknown	*Up-stew-was-gus*	Plant with little white flowers, leaves are used for babies or adults stomach ache or fever

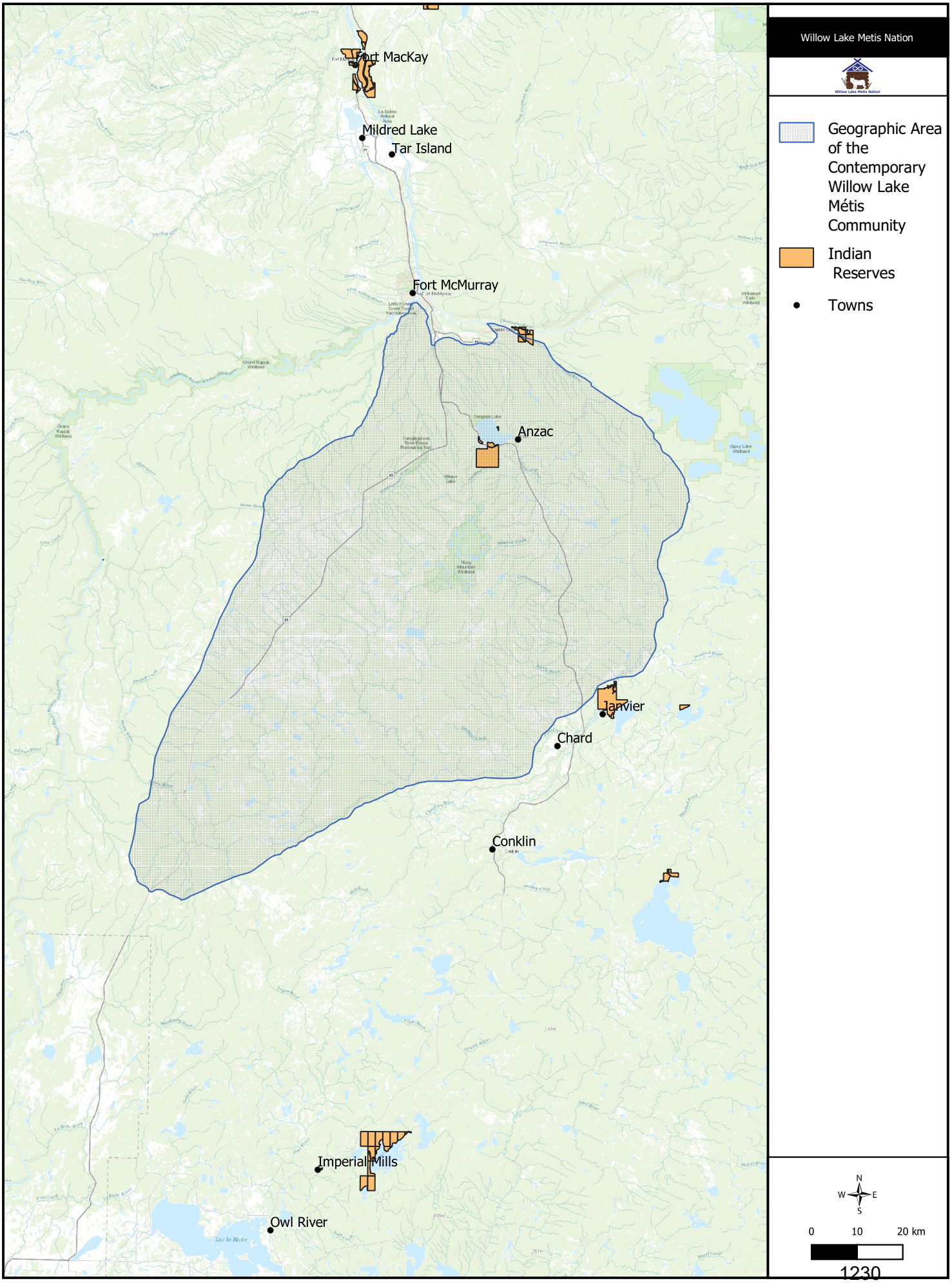
FISH Common Name	Cree/Michif Name	Uses/Comments
Arctic Grayling		Preferred stream/river species. Now restricted due to very low populations. Like a freshwater salmon.
Burbot (Mariah)		
Cisco (Tulibee)		Rare
Clams (Freshwater)		No longer found
Jackfish (Pike)		
Lake Trout		
Lake Whitefish		
Perch		
Pickerel (Walleye)		
Rainbow Trout		
Shrimp (freshwater)		No longer found
Sucker		

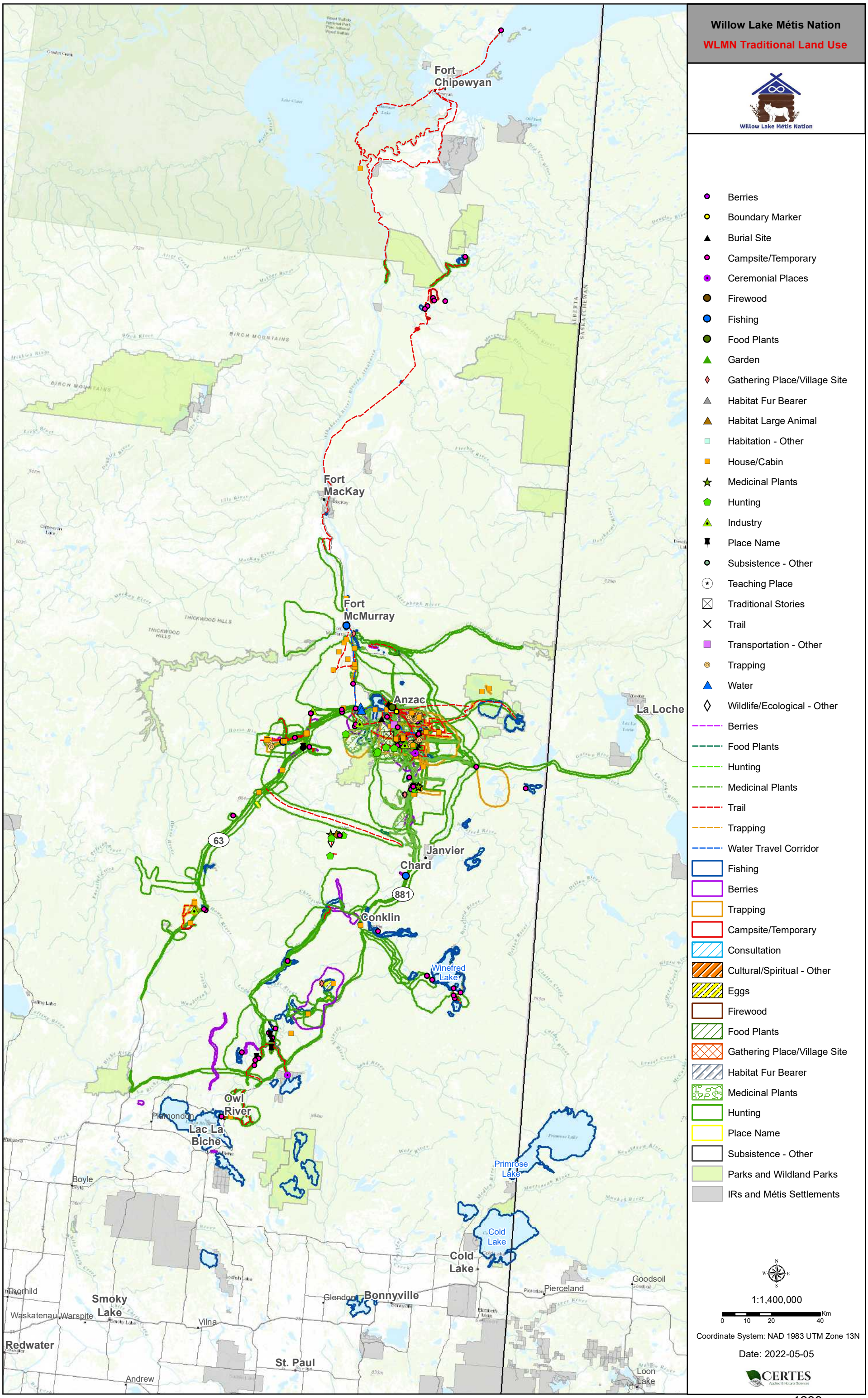
ANIMALS Common Name	Cree/Michif Name	Uses/Comments
Beaver		Hunted and trapped for meat and fur. Beaver tails are also eaten.
Bear - Black	*muskwah*	Hunted and trapped. Few people eat anymore.
Bear - Grizzly		
Caribou		Hunted in the past but very little now due to threatened status.
Coyote		Hunted and trapped
Deer - mule		More of these than in the past
Deer – whitetail		
Fisher		Trapped – few around now
Fox - red		Trapped.
Fox - silver		Trapped.
Lynx		Hunted and trapped

ANIMALS		
Common Name	**Cree/Michif Name**	**Uses/Comments**
Marten		Trapped – new to area since 1980s.
Mink		Trapped.
Moose		Preferred species for hunting.
Muskrat		Trapped.
Otter		Trapped
Porcupine		No longer found. Used to be eaten, stuffed.
Rabbit/Hare		Hunted and trapped.
Skunks		No longer found
Squirrel		Hunted and trapped. Eaten in the past.
Weasel		Trapped
Wolf		Hunted and trapped.
Wolverine		Trapped.

BIRDS		
Common Name	**Cree/Michif Name**	**Uses/Comments**
Duck - general		
Duck - eggs		Harvest more common in the past.
Duck - black		
Duck - bluebill		
Duck – canvas back		
Duck – chuckeik/three-toed		
Duck - mallard		
Duck – mud hen		
Duck – pin tail		
Duck - wood		
Goose - general		
Goose - Canada		
Grouse/chicken		
Grouse - Ruffed		
Grouse - Spruce		
Prairie chicken		No longer found
Ptarmigan		Rare


Fort McMurray
Anzac
Willow/Gregoire Lake
Stony Mountain
Cheecham Lake
La Loche
Janvier
Chard
MacKay River
Dunkirk River
Beaver River
North Steepbank River
Steepbank River
High Hill River
Little Fishery River
Athabasca River
Clearwater River
Christina River
Livock River
Algar River
Gregoire River
Hangingstone River
Horse River
Gordon River
Newby River
Winefred River
Kettle River
Landels River
Gordon Lake
Gipsy Lake
Birch Lake
Garson Lake
North Watchusk Lake
Bohn Lake
Cowper Lake
Lac La Loche
GRIZZLY BEAR HILLS
63
881
Willow Lake Métis Nation
WLMN Historical Community
Willow Lake Métis Nation
Geographic Area of the Historical Willow Lake Métis Community
Parks and Wildland Parks
IRs and Métis Settlements
1:575,000
0 4.5 9 18 Km
Coordinate System: NAD 1983 UTM Zone 13N
Date: 2022-05-09
CERTES


Willow Lake Metis Nation
Geographic Area of the Contemporary Willow Lake Métis Community
Indian Reserves
Towns
Fort MacKay
Mildred Lake
Tar Island
Fort McMurray
Anzac
Janvier
Chard
Conklin
Imperial Mills
Owl River
N
W
E
S
0
10
20 km



Willow Lake Métis Nation

WLMN Traditional Land Use

Willow Lake Métis Nation

- Berries
- Boundary Marker
- Burial Site
- Campsite/Temporary
- Ceremonial Places
- Firewood
- Fishing
- Food Plants
- Garden
- Gathering Place/Village Site
- Habitat Fur Bearer
- Habitat Large Animal
- Habitation - Other
- House/Cabin
- Medicinal Plants
- Hunting
- Industry
- Place Name
- Subsistence - Other
- Teaching Place
- Traditional Stories
- Trail
- Transportation - Other
- Trapping
- Water
- Wildlife/Ecological - Other
- Berries
- Food Plants
- Hunting
- Medicinal Plants
- Trail
- Trapping
- Water Travel Corridor
- Fishing
- Berries
- Trapping
- Campsite/Temporary
- Consultation
- Cultural/Spiritual - Other
- Eggs
- Firewood
- Food Plants
- Gathering Place/Village Site
- Habitat Fur Bearer
- Medicinal Plants
- Hunting
- Place Name
- Subsistence - Other
- Parks and Wildland Parks
- IRs and Métis Settlements

1:1,400,000

0 10 20 40 Km

Coordinate System: NAD 1983 UTM Zone 13N

Date: 2022-05-05

CERTES