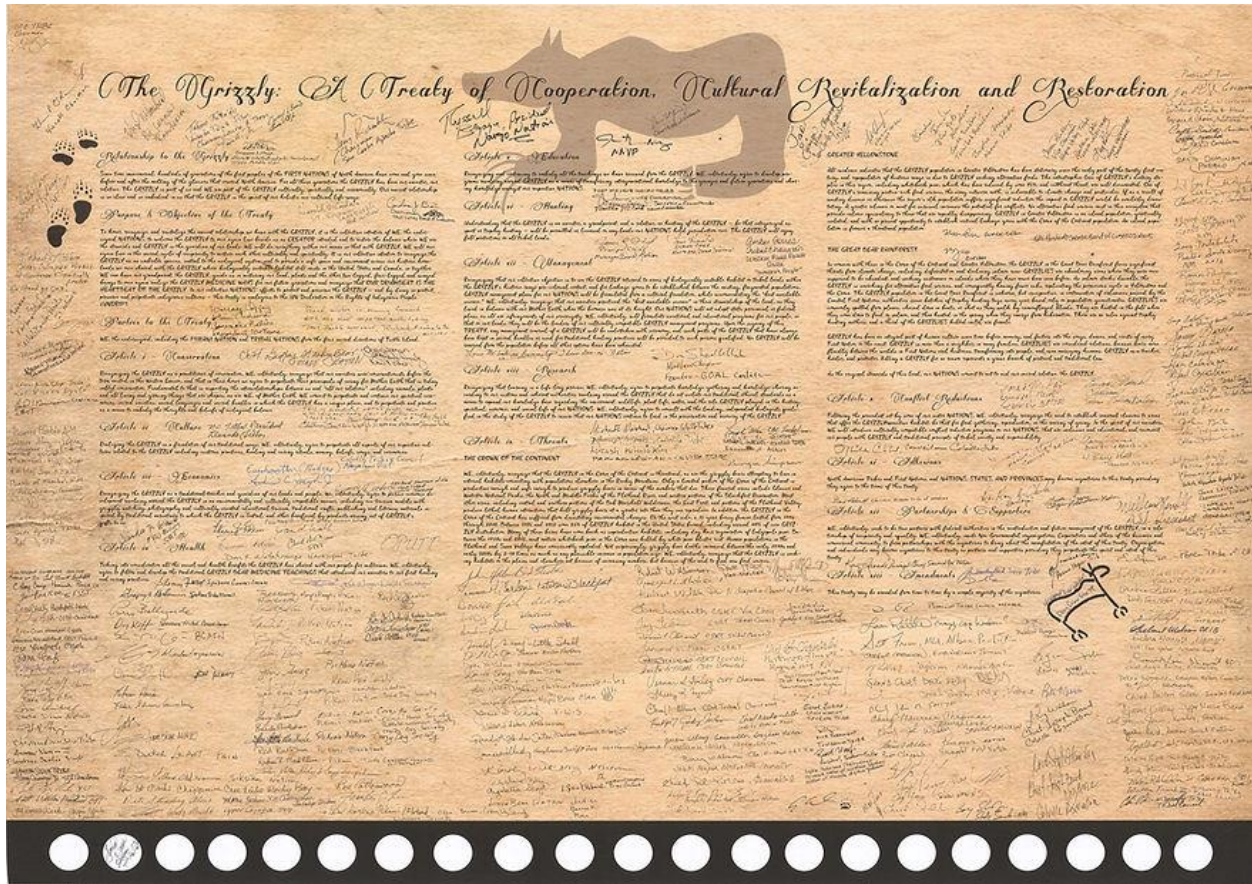


THE GRIZZLY: A TREATY OF COOPERATION, CULTURAL REVITALIZATION AND RESTORATION RELATIONSHIP TO THE GRIZZLY



Since time immemorial, hundreds of generations of the first peoples of the FIRST NATIONS of North America have come and gone since before and after the melting of the glaciers that covered North America. For all those generations the GRIZZLY has been our ancestor, our relative. The GRIZZLY is part of us and WE are part of the GRIZZLY culturally, spiritually and ceremonially. Our ancient relationship is so close and so embodied in us that the GRIZZLY is the spirit of our holistic eco-cultural life-ways.

“The Piikani Nation’s relationship with the United States is enshrined by treaty. The Piikani Nation, the Blood Tribe, and the Blackfoot Nation have held a government-to-government relationship with the United States since entering into the 1855 Lane Bull Treaty, of which all are signatories. The DOI,

DOJ and DOA concluded their Dakota Access statement by saying, 'It is now incumbent on all of us to develop a path forward that serves the broadest public interest.' We believe that same sentiment must now be applied to the delisting of the Yellowstone grizzly bear. We remain the stewards of the land, and our ancestors and spiritual practices will forever be the conscience of the land. Water is the lifeblood of our Mother Earth, and the grizzly bear is the guardian of both." - From - Piikani Nation Chief and Council Declaration, September 12, 2016

PURPOSE AND OBJECTIVE OF THE TREATY

To honor, recognize, and revitalize the ancient relationship we have with the GRIZZLY, it is the collective intention of WE, the undersigned NATIONS, to welcome the GRIZZLY to once again live beside us as CREATOR intended and to restore the balance where WE are the stewards and GRIZZLY is the guardian of our lands. WE will do everything within our means so that with GRIZZLY, WE will once again live in the sacred cycle of reciprocity to nurture each other culturally and spiritually. It is our collective intention to recognize the GRIZZLY as an umbrella species, central to the ecological system; and to provide a safe space and environment across our historic homelands we once shared with the GRIZZLY where biologically suitable habitat still exists in the United States and Canada, so together WE can have our grandparent, the GRIZZLY, guide us in nurturing our land, plants and the other two-legged, four-legged and winged beings to once again realize the GRIZZLY MEDICINE WAYS for our future generations and recognize that OUR DRUMBEAT IS THE HEARTBEAT OF THE GRIZZLY. In our collective NATIONS' efforts to protect and preserve the GRIZZLY – and by doing so protect, preserve and perpetuate indigenous cultures – this treaty is analogous to the UN Declaration on the Rights of Indigenous People (UNDRIP).

PARTIES TO THE TREATY

WE, the undersigned, including the PIIKANI NATION and TRIBAL NATIONS from the four sacred directions of TURTLE ISLAND.

ARTICLE 1 – CONSERVATION

Recognizing the GRIZZLY as a practitioner of conservation, WE, collectively, recognize that our ancestors were conservationists before the term existed in the Western lexicon, and that in their honor we agree to perpetuate their principals of caring for Mother Earth that is today called conservation. Fundamental to that is respecting the interrelationships between us and “all our relations” including animals, plants and all living and growing things that are shapes, as are WE, of Mother Earth. WE commit to perpetuate and continue our spiritual ceremonies, sacred societies, sacred languages and sacred bundles in which the GRIZZLY has a unique place, and to perpetuate and practice as a means to embody the thoughts and beliefs of ecological balance.

ARTICLE II – CULTURE

Realizing the GRIZZLY is a foundation of our traditional ways, WE, collectively, agree to perpetuate all aspects of our respective cultures related to the GRIZZLY including customs, practices, healing and curing rituals, naming, beliefs, songs, and ceremonies.

ARTICLE III – ECONOMICS

Recognizing the GRIZZLY as a traditional teacher and guardian of our lands and people, We, collectively, agree to pursue economic development revolving around the GRIZZLY in an environmentally and culturally compatible manner, including eco-tourism models with grizzly watching, photography and culturally oriented educational tourism, traditional crafts, publishing and literacy materials inspired by traditional narratives to which the GRIZZLY is central, and other beneficial by-products arising out of GRIZZLY’s gifts to us.

ARTICLE IV – HEALTH

Taking into consideration all the social and health benefits the GRIZZLY has shared with our people for millennia, WE, collectively, agree to follow and develop the traditional GRIZZLY BEAR MEDICINE TEACHINGS that introduced our ancestors to our first healing and curing practices.

ARTICLE V – EDUCATION

Recognizing and continuing to embody all the teachings we have received from the GRIZZLY, WE, collectively, agree to develop programs revolving around GRIZZLY as a

means of transferring intergenerational knowledge to the younger and future generations and sharing knowledge amongst our respective NATIONS.

ARTICLE VI – HUNTING

Understanding that the GRIZZLY is an ancestor, a grandparent, and a relative, no hunting of the GRIZZLY – be that categorized as sport or trophy hunting – will be permitted or licensed on any lands our NATIONS hold jurisdiction over. The GRIZZLY will enjoy full protections on all tribal lands.

ARTICLE VII – MANAGEMENT

Recognizing that our collective objective is to see the GRIZZLY returned to areas of biologically suitable habitat on tribal lands within the GRIZZLY's historic range pre-colonial contact, and for linkage zones to be established between the existing, fragmented populations, GRIZZLY management plans for our NATIONS will be formulated from a cultural foundation, while accommodating the "best available science." WE, collectively, recognize that our ancestors practiced the "best available science" in their stewardship of the land, as they lived in balance with our Mother Earth when the biomass was at its height. Our NATIONS will not adopt state, provincial or federal plans, as all are infringements of our sovereignty. WE, collectively, will formulate vocational and educational programs for our people, so that on our lands, they will be the leaders of our culturally compatible GRIZZLY management programs. Upon the signing of this TREATY, any management removal of a GRIZZLY will be undertaken with ceremony, and such parts of the GRIZZLY that have always been kept in sacred bundles or used for traditional healing practices will be provided to such persons qualified. No GRIZZLY will be removed from the population before all other options have been exhausted.

ARTICLE VIII – RESEARCH

Recognizing that learning is a life-long process, WE, collectively, agree to perpetuate knowledge-gathering and knowledge-sharing according to our customs and inherent authorities revolving around the GRIZZLY that do not violate our traditional ethical standards as a means to expand our knowledge base regarding the environment, wildlife, plant life, water, and the role GRIZZLY played in the history, spiritual, economic, and social life of our NATIONS. WE, collectively, agree to consult with the leading, independent

biologists qualified in the study of the GRIZZLY to ensure that our NATIONS continue to lead in the preservation and recovery of the GRIZZLY.

ARTICLE IX –THREATS

THE CROWN OF THE CONTINENT

WE, collectively, recognize that the GRIZZLY in the Crown of the Continent is threatened, as are the grizzly bears attempting to live in arterial habitats connecting with populations elsewhere in the Rocky Mountains. Only a limited portion of the Crown of the Continent is productive enough and safe enough to produce grizzly bears in excess of the numbers that die. These favored areas include Glacier and Waterton National Parks, the North and Middle Forks of the Flathead River, and western portions of the Blackfoot Reservation. Most other areas, including central and southern portions of the Bob Marshall Wilderness, the East Front, and portions of the Flathead Valley, produce lethal human interactions that kill grizzly bears at a greater rate than they can reproduce. In addition, the GRIZZLY in the Crown of the Continent has suffered from devastating environmental changes. On the west side, a 15-year berry famine lasted from 1996 through 2010. Between 1985 and 2012 some 25% of GRIZZLY habitat in the United States burned, including around 40% of core GRIZZLY distribution. Many of these burns have come back as unproductive habitats, including dog hair regeneration of lodgepole pine. Between the 1970s and 2012, most mature whitebark pine in the Crown was killed by white pine blister rust. Human populations in the Flathead and Swan Valleys have concurrently exploded. Not surprisingly, grizzly bear deaths increased between the early 1990s and early 2010s by 2-10 times as much as any plausible increase in population size. WE, collectively, recognize that the GRIZZLY is seeking habitats on the plains and elsewhere not because of increasing numbers, but because of the need to find new food sources.

GREATER YELLOWSTONE

All evidence indicates that the GRIZZLY population in Greater Yellowstone has been stationary since the early part of the twenty-first century, and repopulation of historic range is due to GRIZZLY seeking alternative foods. The catastrophic loss of GRIZZLY's dietary staples in this region, including whitebark pine, which has been reduced by some 85%, and cutthroat trout, are well documented. One of GRIZZLY's remaining protein-rich food sources, the army cutworm moth, is vulnerable to climate change and pesticides. If

as a result of wasting disease or otherwise the region's elk population suffers significant reduction the impact on GRIZZLY would be similarly devastating. A greater reliance on meat for survival increases the potential for conflicts. No alternative food sources exist in this ecosystem that provide caloric equivalency to those that are rapidly disappearing. GRIZZLY in Greater Yellowstone is an island population, genetically isolated, and with no present opportunity to establish critical linkage zones with the Crown of the Continent population. An island population is forever a threatened population.

THE GREAT BEAR RAINFOREST

In common with those in the Crown of the Continent and Greater Yellowstone, the GRIZZLY in the Great Bear Rainforest faces significant threats from climate change, including deforestation and declining salmon runs. GRIZZLIES are abandoning areas where they were once supposed to be abundant, and seeking sustenance on islands where they have never been seen before. As salmon stocks dwindle, the GRIZZLY is searching for alternative food sources, and consequently having fewer cubs, replicating the pernicious cycle in Yellowstone and the Crown. The GRIZZLY population in the Great Bear Rainforest is unknown, but irrespective, in contravention of ordinances passed by the Coastal First Nations, authorities issue batches of trophy hunting tags every year based only on population guesstimates. GRIZZLIES are commonly spotted from planes, chased down in boats, or shot as they walk by camouflaged blinds. They are hunted in the fall when they come down to feed on salmon, and then hunted in the spring when they emerge from hibernation. There are no rules against trophy hunting mothers, and a third of the GRIZZLIES killed in BC are female.

GRIZZLY has been an integral part of human culture since time before memory, and factors into the songs, dances, and crests of every First Nation on the coast. GRIZZLY is more than a neighbor; in many families, GRIZZLIES are considered relatives, because bears move fluidly between the worlds in First Nations oral histories, transforming into people, and even marrying humans. GRIZZLY is a teacher, healer, and protector. Killing a GRIZZLY for no reason represents a grave breach of protocol and traditional law.

As the original stewards of this land, our NATIONS commit to act to aid our sacred relative, the GRIZZLY.

ARTICLE X – CONFLICT REDUCTIONS

Following the precedent set by some of our sister NATIONS, WE, collectively, recognize the need to establish seasonal closures to areas that offer the GRIZZLY sensitive habitat, be that for food gathering, reproduction, or the rearing of young. In the spirit of our ancestors, WE will introduce culturally compatible conflict reduction programs on our NATIONS, that are inclusive and educational, and reconnect our people with GRIZZLY and traditional precepts of tribal society and responsibility.

ARTICLE XI – ADHESIONS

North American Tribes and First Nations, and NATIONS, STATES, AND PROVINCES may become signatories to this treaty providing they agree to the terms of this treaty.

ARTICLE XII – PARTNERSHIPS AND SUPPORTERS

WE, collectively, seek to be true partners with federal authorities in the reintroduction and future management of the GRIZZLY, in a relationship of reciprocity and equality. WE, collectively, invite Non-Governmental Organizations, Corporations and others of the business and commercial community, to form partnerships with the signatories to bring about the manifestation of the intent of this treaty. Organizations and individuals may become signatories to this treaty as partners and supporters providing, they perpetuate the spirit and intent of this treaty.

ARTICLE XIII – AMENDMENTS

This treaty may be amended from time-to-time by a simple majority of the signatories.

CONTACT

Treaty Administrators - Canada

Email: chiefgrier@piikaninationtreaty.com

Email: eac@piikanination.com

Treaty Administrators - US

Email: chiefgrier@piikaninationtreaty.com

unitedindiantribes@gmail.com

Piikani Nation Administration

PO Box 70, Brocket, AB T0K 0H0

Phone: (403) 965-3940

Fax: (403) 965-2214

WHAT ARE THE TRIBES ASKING FOR?

In testimony to the Senate Committee on Indian Affairs, Chairman AJ Not Afraid summarized what Tribal Nations are asking for. Chairman Not Afraid's testimony is in quotes:

"This treaty speaks to the consequences of this action [grizzly delisting] if it proceeds as it has to date, and the issues that Tribal Nations stand upon, which remain at the heart of the federal-Indian trust responsibility: Tribal sovereignty, treaty rights, consultation mandates, spiritual and religious freedoms, and sacred site protections – each of which is on the verge of suffering irreparable harm if this process continues as it is presently constituted."

Consultation. "Formal, government-to-government consultation must be undertaken with ALL impacted tribes, and that Acts, Executive Orders, and Secretarial Orders pertinent to this issue must be honored – which they have not been – a conclusion supported by the UN Special Rapporteur on the Rights of Indigenous Peoples."

Science. "We have serious concerns about the science being presented, and worry that ultimately this process will result in ostensibly zoo populations in two national parks, Yellowstone and Glacier." Tribal Nations must be furnished with the raw data the federal government is basing its conclusions upon, and claiming is "the best available science." Secretarial Orders stipulate that tribes are entitled to receive this raw data – the US Fish & Wildlife Service must provide it, so tribes can engage independent experts for a truly objective scientific review. We have serious concerns about the science being presented,

and worry that ultimately this process will result in ostensibly zoo populations in two national parks, Yellowstone and Glacier.

Institute a Moratorium. “Several nations, the Navajo, Osage, Oglala Sioux, and Piikani Blackfoot among them, have formally requested that a moratorium be instituted so that all of the impacted Tribal Nations can be consulted, and so that we can contribute our ideas, our plans, and our alternatives. Those alternatives will provide for cultural, economic and environmental revitalization to tribal communities, and enable economic diversification.”

Reintroduction Not Trophy Killing. “There are Tribal Nations with biologically suitable habitat in the grizzly’s historic range who propose having this sacred being reintroduced to their sovereign lands. Instead of trophy hunting them, transplant the hunting quota from Greater Yellowstone and from the Crown of the Continent, to these tribal lands. This reintroduction can provide for economic and vocational opportunity where it is most desperately needed – on our reservations - where unemployment can run from 70 to 90%. This alternative provides for educational, training, and vocational opportunities in preparing tribal members in the fields of science and biology to undertake our own management programs. Crucially, this initiative will also provide for eco-tourism opportunities; from training and employing guides, to reservation infrastructure potential through the hospitality industry, which will allow for outside, business investment to be attracted. Each aspect will foster cultural revitalization and immersion, as all of these initiatives can be undertaken in a cultural context, which aids in the perpetuation of culture.”

TREATY SIGNERS

Navajo Nation

Ute Tribe

Standing Rock Sioux Tribe

Crow Tribe

Pueblo of Zuni

Pueblo of Taos

Isleta Pueblo

Zia Pueblo

Pueblo of Pojoaque

Santo Domingo Pueblo

Picuris Pueblo

Nambe Pueblo

Ohkay Owingeh Pueblo

Tohono O'odham Nation

San Carlos Apache Tribe

White Mountain Apache Tribe

Tonto Apache Tribe

Yavapai-Apache Nation

Kaibab-Paiute Tribe

Havasupai Tribe

Hualupai Nation

Pascua-Yaqui Tribe

Blackfoot Confederacy

Confederated Salish and Kootenai Tribes

Northern Cheyenne Tribe

Fort Belknap Tribes

Rocky Boy Chippewa-Cree

Little Shell Band of Chippewa

Northern Arapaho Tribe

Shoshone-Bannock Tribes

Eastern Shoshone

Northwest Band of Shoshone Nation

Oglala Sioux Tribe

Rosebud Sioux Tribe

Crow Creek Sioux Tribe

Lower Brule Sioux Tribe

Yankton Sioux Tribe

Flandreau Santee Sioux Tribe

Sisseton-Wahpeton Oyate

Cheyenne River Sioux Tribe

Ponca Tribe of Nebraska

Ho-Chunk (Winnebago) Tribe

Santee Sioux Nation

Muscogee (Creek) Nation

Seminole Nation

Hopi Tribe

Hopi Bear Clan

Tewa Bear Clan

Tulalip Tribes

Nisqually Indian Tribe

Puyallup Tribe

Chief Joseph Band of Nez Perce

Confederated Tribes of the Colville Reservation

Spokane Tribe

Kootenai Tribe of Idaho

Coeur d'Alene Tribe

Comanche

Pawnee Nation

Osage Nation

Kaw Tribe

Tonkawa Tribe

Ponca Tribe of Oklahoma

Sac & Fox Nation

Kickapoo Tribe

Citizen Potawatomi Nation

Quechan (Yuma) Nation

Fort Mojave Tribe

Chemehuevi Tribe

Soboba Band of Luiseño Indians (Serrano)

Hoopa Valley Tribe

Karuk Tribe Yurok Tribe

Bear River Band Rancheria

Wiyot Tribe

Tolowa Dee-ni' Nation

Trinidad Rancheria

Big Lagoon Rancheria

Walker River Paiute Tribe

Yerington Paiute Tribe

Goshute Tribe (Skull Valley)

Te-moak Tribe of Western Shoshone

Battle Mountain Band of Shoshone

Elko Band of Shoshone

Absentee Shawnee Tribe

Assembly of First Nations

Songhees First Nation

St'at'imc First Nation
Skidegate First Nation
Neskonlith First Nation
Shushwap First Nation
Coldwater First Nation
Malahat First Nation
Cowichan First Nation
Sumas First Nation
Upper Nicola First Nation Lillooet Tribal Council
Lower Nicola First Nation
Tseshant First Nation
Ktunaxa First Nation
Nuuchahnulth First Nation
Nisga'a First Nation
Tla-o-qui-aht First Nation
Secwemc First Nation
Chawathil First Nation
Katzie First Nation
Skawahlook First Nation
Snuneymuxw First Nation
Huu-ay-aht First Nation
Snaw-Naw-As (Nanoose) First Nation
Nuchatlaht First Nation
Okanagan Indian Band
Namgis First Nation
Aitchelitz First Nation

Tseshaht First Nation

Metis (Treaty 8)

Tsawwassen First Nation

Kik asut'inux Hax a'mis First Nation

Sto:lo First Nation

Tlowitsis First Nation

Simpcw First Nation

Kwakiutl First Nation

Shackan First Nation

Lake Babine First Nation

Tk'emlú s First Nation

Shíshálh First Nation

Omaha Tribe

Brokenhead Ojibway First Nation

M'Chigeeng First Nation

Mississauga First Nation

Mattagami First Nation

Kawacatoose First Nation

Saddle Lake Cree Nation

Ochapowace Nation

Shuswap Band First Nation

Beaver Lake Cree Nation

Slate Falls First Nation

Temagami First Nation

Vuntut Gwitchin First Nation

Cayoose Creek (Sekw'el'was) First Nation

Pheasant Rump Nakota First Nation
Splatsin Secwepemc First Nation
North Caribou (Weagamow Lake) First Nation
Mathias Colomb Cree Nation
Gwawaenuk First Nation
Gitanyow First Nation
James Smith/Peter Chapman Cree Nation
Heiltsuk Nation
Pictou Landing First Nation
Lac Simon First Nation
Wapekeka First Nation
Mohawk Council of Kanesatake First Nation
O'Chiese First Nation
Alexis Nakota Sioux Nation
Sagamok Anishnawbek First Nation
Northwest Angle 33 First Nation
Xaxli'p First Nation
Liidlíi Kue (Dene) First Nation
Shakopee Mdewakanton Dakota

PIIKANI TREATY WEBSITE INTRODUCTION

Since September 23, 2016, some 170 Tribal Nations have signed this document of inter-tribal solidarity, only the third of its kind in 150-years. In terms of representation, with leaders from the Assembly of First Nations (AFN) and National Congress of American Indians (NCAI), it translates to over 700 Tribal Nations.

“We now face unprecedented times, the likes of which we have not encountered in our lifetimes, but that our ancestors confronted and left us with the examples to follow. This

treaty between our nations is not just about the preservation of this sacred being, the grizzly bear, or the protection of one river, this is a struggle for the very spirit of the land – a struggle for the soul of all we have ever been - or will ever become. Within this struggle to protect the grizzly, and thus the land the grizzly, in turn, protects with the water, we find many of our struggles: the struggle to defend our sovereignty; the struggle to defend our treaty rights; the struggle to preserve and enforce consultation mandates; the struggle to defend and strengthen our spiritual and religious freedoms. In summary, the ongoing struggle to make the government uphold its trust responsibility to Tribal Nations. Should we lose this collective fight, we may lose any part of those fundamental issues at any time, for if the government can ignore us all, then the precedent will be set - a precedent that will threaten all that our people have fought through and endured to retain since Contact.” - CHIEF STANLEY GRIER

QUOTES

“Let’s work on a draft of the key issues summarized in this treaty and let’s see if we can’t start advocating around that, and start educating by using social media and our friends in Congress.” - SENATOR BERNIE SANDERS

“Proceeding with this premature, piecemeal and politically driven approach would violate the ESA and grievously undermine tribal rights.” - CONGRESSMAN RAÚL M. GRIJALVA