MANITOBA-MINNESOTA TRANSMISSION PROJECT

Appendix A - Aboriginal Traditional Knowledge Studies

ATK Report

Roseau River Anishinabe First Nation

August 2015

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Date submitted: July 8, 2015

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FINAL REPORT SUBMISSION

1 Introduction

1.1 Background

Roseau River Anishinabe First Nation consists of (3) communities RR2 which is the main community located east of Hwy 75 on Hwy 201, RR2A which is the Rapids community located at northeast of Hwy 201 & 218, RRB which is a commercial community located northwest of the City of Winnipeg Hwy 1 & 6. Current population for total registered membership is 2548. (AANAD).

Table attached.

Roseau River Anishinabe First Nation signed an Agreement with Manitoba Hydro to participate in the study by hiring a Community Project Researcher to promote and share the Manitoba/Minnesota Transmission Lines proposal.

1.1.1 The Project (MMTP)

Manitoba Hydro is proposing construction of a 500-kilovolt (kc) alternating current (AC) transmission line from the Dorsey Converter Station to the international border between Manitoba and Minnesota. Known as the Manitoba-Minnesota Transmission Project, this line is needed to export surplus electricity and enhance the reliability of the province's electricity supply in emergency and drought situations.

The project also includes associated upgrades to stations at Dorsey, Riel and Glenboro. The anticipated in-service date for the project is 2020.

1.2 Scope of Work Overview

1.2.1 Goals and Objectives

Roseau River Anishinabe First Nation will undertake a Phase 1 Aboriginal Traditional Knowledge Study (ATK Study) in regard to the proposed Manitoba/Minnesota Transmission Line Project. The ATK Study will include the following elements:

- Hiring of a Community Project Researcher and Youth Capacity Worker
- Community Participation (Interview and Meeting costs including Honoraria)
- On site visits
- Implementation of activities as outlined in work plan and budget

1.2.2 Research Activities

The Youth Capacity Worker participated in hands on training workshops at the Human Resource Branch, on how to register sensitive traditional sites with the Province. More training was requested with Heritage Screening Resources, but not provided due to lack of communication

from HRB. The Community Project Researcher recorded (8) individual oral history interviews with community members for the past, present and future traditional use of lands for hunting, trapping and gathering of medicines. The ATKS Focus Group invited Jim Jones, Minnesota Council of Indian Affairs to share the mandate and procedures in dealing with licensing and permits on tribal territories in Minnesota.

1.3 Study Outputs/Deliverables

The Community Project Researcher completed ongoing meetings and workshops with the on and off reserve membership by sharing information on the Manitoba/Minnesota Transmission Line Proposal, Bi Pole 3 Environmental Protection Proposal. Selection of Elders and Youth to participate in Focus Group meetings were held ongoing from September 2014 to March 2015. (Schedule attached) Individual interviews were recorded for the oral history of traditional use of lands for hunting, trapping and gathering of medicines.

1.4 Limitations of the Report

This report does not include the botanical study. Manitoba Hydro did not require this task done, for Phase 1, Roseau River First Nation will plan a walk through for the Phase 2 of the Preferred Route(s) of the Manitoba/Minnesota Line proposal in June and August 2015. Swan Lake First Nation completed a botanical study and will be shared with the community for future consultations.

2 Historical Context – Roseau River Anishinabe First Nation

2.1 Culture and History

Roseau River Anishinabe First Nation is an Ojibway nation and a member of the Treaty One Territory signed in 1871. Oral history verifies that the people practiced and continues to practice the traditions of the Ojibway language and laws for Band Custom governments. The traditional hunting, trapping and gathering of medicines/berries areas covered a large area of southern Manitoba, as the people were known to be nomad and camp where the traditional sites were at the time of the seasons for hunting, trapping and gathering of medicines/berries.

2.2 Traditional Knowledge

Traditional knowledge is passed down from generation to generation through stories, dance, and teaching of the sacred lodge. There are two other societies, the Okijida Society and their role is to protect the land and treaty rights of the tribe. The Midewin Society and their role is to protect the medicines, water, land, the animals and the sacred teachings of the Lodge. Both the Okijida and Midewin societies still exist today and continue to share their work and visions for the tribe. The clan system is a form of government that was practiced in the 1800 to early 1900's to govern the Ojibway tribes. Presently, the governance used today is the Band Custom that was mandated in 1991 and forms a Council of (21) family representatives, an Elder's Council and a Youth Council, this structure is called the Custom Council and they have the authority to make decisions and or recommendations regarding the governance and traditional laws of the Band. The Custom Council is

legislative body and as the elected Chief and Council are mandated as the political body as stated in the Constitution and Election Act of Roseau River Anishinabe First Nation (1991).

3 Approach and Methodology

3.1 Geographic and Temporal Scope

Memory mapping was completed with the maps provided by Manitoba Hydro. The Focus Group identified areas as far to the east of the Ontario border, south to the Minnesota border and north to the Sandilands. These areas were marked as traditional, trapping and gathering medicines/berries as sensitive sites. Burial sites were also identified to be in the Mensino and Sundown area.

3.2 Interview and Mapping Approach

3.2.1 Focus Groups (if applicable)

Focus Group consisted of approximately (12-15) Elders, (3-6) Youth from the community and held meetings ongoing to review, discuss and share concerns regarding the proposed construction of the Manitoba/Minnesota Transmission Line Proposal. (Budget and schedule attached)

3.2.2 Interviews

The Community Project Researcher recorded (8) individual interviews on the oral history of the use of lands for hunting, trapping and gathering medicine and berries in and around the 100 mile radius of Roseau River Anishinabe First Nation RR2 & RR2A. (Transcripts attached)

3.2.3 Data Collection and Mapping

Manitoba Hydro provided maps of proposed alternate and preferred routes on an ongoing basis.

3.3 Study Procedures Overview (The Work plan)

Planning, Conducting Consultations	August 2014 to March 27, 2015
Hire Community Project Researcher • RR posts and hires local Community Project Researcher • Job Descriptions prepared for the Community Project Researcher • RR posts and hires student • Job Description prepared for each student	Completed, hired CPR August 20, 2014. Completed, hired youth, September 26, 2014
Memory Mapping/Cartography Memory Mapping: • Conduct Interviews • Conduct (1) day workshop on "how to conduct memory mapping" • Obtain Municipal Landownership Maps/Supplies • Complete Land Lease Atlases Cartography • Not applicable to RR	Completed – October to December
Community Kick-Off Meetings • Introduce the Manitoba-Minnesota Project to RR • Discussion about purpose of ATK project, engagement activities, process to be followed, timelines, and approaches under consideration. • Audience will include community members on/off reserve.	September 22, 2014 September 2014 to March 2015 November 13, 2014 – on reserve November 27, 2014 – off reserve January 21, 2015 – on reserve March 4, 2015 – off reserve
Community Focus Group Sessions	
Schedule focus group session/workshops and interviews with Elders and key community knowledge holders to exchange information/knowledge and discuss project.	
• Chief and Council	August 2014 to March 2015 ongoing
• Elders and Youth	December 2014 – Elder Interviews
• Hunters, Trappers, Traditionalists, Harvesters.	August 2014 – March 2015
• On and off reserve members	Focus Group members - ongoing
Elders Gathering	incomplete
Site Visits	Incomplete due to late start of project and access due to winter season.
Reporting	
• Financial monitoring of project salaries/travel/ honoraria/resources claims.	Kept hard copy of all invoices submitted for project from August 2014 to March 2015.

4 Document Review

(If applicable)

5 Study Results

5.1 Land Use and Occupancy Overview

Prior to the Treaties being signed in 1871, the Ojibway tribes and land base originated was as far beyond into the Minnesota and North Dakota borders. White Earth, Turtle Mountain, and Red Lake reservations were part of the Ojibway nation. In Manitoba the land base went as far as the Brokenhead, Sagkeen and Buffalo Point reservations are now located. Families would travel along the rivers to hunt, trap and gather medicines/berries all year round to survive and feed their families. Camps would be set up wherever the wild life would migrate or wherever the plants were plentiful at the time of seasons. Children were taught at a young age to hunt and gather. Celebration of traditional dance would happen at the camps when the hunting was good, originally the Powwow. Elders gathered the tribe to share stories of the sacred teachings by using tobacco and prayers when animals gave their life or how to properly pick the medicines so they can keep growing. Sweet grass, Sage, Seneca root, Cedar were some of the more important plants that helped cure the common ailments. Picking wild nuts and berries were commonly used for food and tea. Women gathered and work together as midwives when a woman was giving childbirth. Marriages were arranged at the discretion of the parents of the child. Burials took place wherever the people camped or traveled, and left alone for the remains to return back into the earth, some were marked and some were left unmarked. These burial sites locations were usually passed on verbally from one generation to the next.

When Treaty (1) was signed in 1871, people were forced to move into a parcel of land selected by the Government and were not allowed to live elsewhere. Anyone who did not abide by this law, were arrested or forced back to this parcel of land called the reserve. The customs and traditions of the Ojibway were still practiced but in secrecy. Until in the mid 1900's the hunting, trapping and gathering of medicines when the people were allowed to go into certain areas marked as Crown Land and only on seasons opened for hunting and trapping. And to this day a few still practice these traditions of hunting, trapping and gathering medicines/berries, they are the ones who have learned the ways that were passed down from generation to generation. Traditional Ceremonies are held four times a year, the spring, summer, fall and winter. The Sacred Lodge is still used for healing, strength and teachings.

The church is also a part of the Ojibway culture, as far back as the early 1900's when the priests and nuns came into the community. Some members still hold an Annual church service in a tent in the community, while others commute and attend church services outside the community. The language is Ojibway and is spoken fluently only by the older generation, very few of the younger generation speak the Ojibway language fluently. The language was almost lost completely when the Residential School era forced children from the community to attend catholic run schools that banished the language to be spoken at all. Many of the younger generation lost the language and could not teach the next generation. Only a few of the elders speak the language today, whereas, the language is presently being taught as part of the curriculum from Headstart to grades K- 8 at Ginew School.

5.2 Harvesting or Land Use Activities

5.2.1 Hunting

Hunting – today the wildlife game is scarce and hard to hunt, because of man-made destruction and natural disasters of harsh winters, floods, drought have an impact on the traditional lands. The clear cutting for farming, gas lines, oil pipelines, railways, highways and power lines/wind farms have destroyed most of the habitat for the wildlife which has diminished the population and species. Today there are still a handful of people who still hunt wild game such as moose, deer, fox and beavers for food, for the hides and for sport. Farming and Farmers have made it difficult for our people to hunt by closing access to hunting areas by digging out roads or putting up fences and/or threatening to charge them for trespassing.

5.2.2 Trapping

Trapping – this tradition has become scarce as well, because of the limited demand for furs in the immediate area, some people only trap for food like rabbit, wild turkey and muskrats. When the fur trade was in demand, many people would have their own trap lines, which ran right through the community as far as the rivers flowed to the east, north, west and south. Only a few still use and maintain these trap lines.

5.2.3 Fishing

Fishing – this was a way of life in the old days for the people, fish was a rich source of food and medicine, and the river was used as a way to travel from one destination to another. Today fishing is a tradition is still practiced by the young and older generation, but mainly as a sport, now the rivers are contaminated with all sorts of poisons like mercury, so whatever is caught is not eaten.

5.2.4 Plant Harvesting (medicines, berries, wood, etc.)

Plant Gathering – this tradition is alive and well, it is practiced with both the young and older generations, there are many areas in the community as well as far to the east to the Ontario border and as far north to the Sandilands that people go and pick plants, berries and nuts. Plants used for medicines, such as sweet grass, sage, Seneca, cedar, and wild berries such as plums, chook cherries, raspberries, blue berries, black berries and hazel nuts were plentiful right in our back yards, but due to clear cutting to make way for residential and commercial buildings the plants and berries slowly disappeared. Flooding also threatened the cycle of many plants and berries. Bark was also used for making baskets, tools, shelter and heat. Wild rice is harvested annually by the Manitoba/Ontario border.

5.3 Travel, Access Routes and Occupation Areas

People used the rivers as maps to get to one destination to another. Camps were usually set up along the rivers, trap lines were used to map areas across the prairies. When the Red River overflowed its banks, people would migrate to the higher grounds known as Roseau Rapids or near the towns of Ridgeville or Vita. In the west people would camp in the areas from Darlingford to Winkler.

5.4 Cultural and Heritage Areas

There is presently a cultural area located in South Rapids, which is used for local traditional ceremonies, children's camping and medicine gathering every summer. There is a heritage site located off Hwy 201 and Hwy 218, in the form of a rock which is believed to be a spirit of a female traveler who died there and turned into a rock. This site is referred to as the Warrior Rock and is visited and honored every year with a gathering and feast. The Crow Wing Trail goes by this site

and is identified as a heritage site. There is a traditional burial site located at the shoreline of a fresh water marsh, approximately 5 kms NE of Sundown, Manitoba. The site is marked with a large concrete cross (fenced in) dating back to September 1912 and is believed to be a burial site for a young female child who may have drowned in the nearby marsh.

5.5 Traditional Ecological Knowledge or Important Areas

(e.g. spawning areas, birthing areas, habitat, migration routes, etc.)

5.6 Changes Noticed

Hunters, trappers have noticed in the last ten years the spawning areas for the fish has declined dramatically. The birthing areas for deer, fox, and rabbits along the Red, Roseau and Rapids rivers have been disturbed and/or impacted by natural disasters and/or farming activities.

6 Sensitive Site Information

Some sensitive site areas have been marked by the Focus Group members, although it was directed at the Manitoba/Minnesota Proposed Line and the Bi Pole 3 projects. It has not been completed for the St. Vital Transmission Line Project which may go directly through the main community of RR2a. MMTPL route selection 209 will run through property east of Sundown, Manitoba, and was visited by (20) ATKS Focus Group members on June 18, 2015. This property is prime land for its natural growth of medicines, trees, and orchids that are used to medicines. There is 300 acres of this property and we are concerned that the hydro lines going through this area will cause significant damage and impact the natural growth of plants in this area. There is also a fresh water marsh lake located north 1.5 miles of this property.

7 Anticipated Project Effects

7.1 Concerns/Potential Impacts

The primary concerns from this study would be the protection of the traditional areas identified in the mapping. Other concerns/questions from this project including how long would the community of Roseau River Anishinabe First Nation benefit from revenue sharing of the construction of the power lines going through their territory? What type of hydro rebates, long term employment and/or long term compensation would be included in this project? How high is the potential for ecological damage to the plants, hunting, and fishing for the present and the future generations? How can we work together to ensure the protection and monitoring of the traditional areas are mapped and not over looked during construction of this project? How can we register these traditional areas and or property with the Province?

7.2 Suggested Mitigations

The suggested mitigations expressed during discussion with community members include resource and revenue sharing of the Manitoba/Minnesota Transmission Line, Bi Pole 3, St. Vital Proposed Transmission Lines. An Agreement between Manitoba Hydro and Roseau River Anishinabe First Nation that will honor the resource and revenue sharing of these projects as well as future projects.

8 Summary and Conclusion

8.1 Recommendations

It is recommended that more time and funding is provided to complete the sensitive traditional site study and identifications for Phase 2 of this project. The Focus Group has proven to be a valuable tool as a working group to develop future initiatives for the communities of Roseau River Anishinabe First Nation.

9 References

AANAD – Population Statistics 2015.

10 Appendices

Examples could include:

- Data Collection Manual – would include items such as:
  - Participant selection criteria,
  - Consent forms,
  - Using the questionnaire,
  - Interview questionnaire,
  - Interview procedures,
  - Guidelines for coding and marking data on maps, and Category codes used,
  - Interview Record Form,
  - Index for Base Maps Used
- Summary of focus group sessions and/or other gathering as part of the ATK Study

Report to Peguis First Nation and Manitoba Hydro

Peguis First Nation Land Use and Occupancy Interview Project

For the

Manitoba – Minnesota Transmission Project

Executive Summary

-Draft

Acknowledgements

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Introduction

Background

Peguis First Nation includes both Cree and Ojibway families and clans, and was the first signatory to the first numbered treaty in Canada in 1871. Treaty One allowed settlers to establish colonies on lands around the rivers of southern Manitoba, and set the guiding principles for a relationship of sharing and responsibility between the colonial government and the First Nations of southern Manitoba, including Peguis First Nation.

New transmission line development in the southern part of Manitoba has the potential to impact Peguis First Nation reserve lands, Treaty Land Entitlement (TLE) notification area, other reserve lands, and traditional territories. Any taking up of lands also has the potential to affect Peguis First Nation land acquisition.

The Manitoba Hydro, Environmental Impact Statement for the MB-MN Transmission Project (referred to MMTP in this report) will be informed about effects to land use and occupancy by the Peguis First Nation Land Use and Occupancy Interview Project for MMTP (referred to as 'the project' in this report). The project was established in September 2014 through agreement between Peguis First Nation, and the proponent, The Manitoba Hydro-Electric Board. Project activity began late October 2015 once the project team was in place.

Peguis First Nation will be using the information collected from this project for a variety of uses including licensing hearings, TLE selection, Crown consultations, traditional activity monitoring, community education, and negotiations with developers.

Manitoba Hydro will be using the information for regulatory processes for MMTP through the province of Manitoba and the National Energy Board (NEB). Both involve public hearings.

Goals and Objectives

The goal of the project is to conduct a Peguis First Nation land use and occupancy interview project for South Eastern Manitoba in order to provide information for the regulatory processes required for the Manitoba to Minnesota Transmission Line Project (MMTP).

Land use can be defined as the "activities involving the harvest of traditional resources; things like hunting, trapping, fishing, gathering of medicinal plants and berry picking, and travelling to engage in these activities" (Tobias, 2000, p. 3). Occupancy can be defined according to areas in which a "particular group regards as its own by virtue of continuing use, habitation, naming,

knowledge and control" (Usher, 1992, p. 10-11). In a later work, Living Proof, Tobias (2009) describes land use and occupancy research design as something that "can't be rolled off an assembly line".

The specific goals of the Peguis MMTP Interview project relate to collection of information about customary and contemporary land uses and occupancy collected from respondents who are community members of Peguis First Nation. The respondents, who gave informed consent, provided information on land use and occupancy in the project area (defined below) within their living memory. The research involved data collection about the location, time period, and the activity undertaken. Topics in the survey and interview questionnaire included, but were not limited to: harvesting of plants and animals, travel routes, cultural activities, historical and sacred sites, and occupation or habitation in a particular geographic area. The information was gathered through surveys and land use and occupancy interviews. The approach to the use of these tools and analyses are described below (Section #).

Scope of the Work

The study area roughly encompasses southeast Manitoba from Highway #15 going east of Winnipeg south to the US border. The width of the study area stretches from the Red River Valley to the Ontario border. (See attached map.)

Information collected include: community opinion questions and answers from workshops, survey results, interview results, map notations per respondent, audio recordings, interview record sheets, verification field work data and results of community review workshops. All collected data was scanned, backed up and put into a project data collection.

There were three introduction workshops for the community in Peguis, Selkirk and Winnipeg where surveys were conducted. A total of three hundred and thirty-four (334) surveys were completed. The community advisory working group had four meetings. A two-day training workshop was held for the team leader and interview staff. Ninety-seven (97) interviews were conducted based on responses to the survey and project criteria. A verification field trip specific to the MMTP selected corridor was conducted once interviews were complete and weather allowed. Three community review workshops about the draft results were held in Peguis, Selkirk and Winnipeg.

Limitations, Standards, and Conditions

This project studied land use and occupancy within the geographic and temporal scope as defined by Peguis First Nation, and described in [section #], below.

The project was bound by these definitions and did not include other forms of research on the significance of lands and waters, such as historical studies or Traditional Knowledge Studies. Such studies require an enhanced research scope and protocol in order to be conducted according to standards outlined by the Government of Canada (2015) and the Assembly of First Nations (2015). A Peguis First Nation traditional knowledge study would include but not be limited to:

- the cumulative knowledge collected by members of Peguis First Nation about wildlife (animal, plant, other) the environment they live in and the interactions between the two;
- the relationship between people, wildlife, the environment and belief system (spirituality) of the community;
- the practices and beliefs of Peguis First Nation members, learned and handed down over generations; and
- can be defined by a locations or locations, number of observations and interactions over a duration of time.

The "Research Involving the First Nations, Inuit and Métis Peoples of Canada" portion of the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans was used in the development of the research protocols, including (Adapted from: CIHR, 2010):

- To respect the culture, traditions and knowledge of Peguis First Nation;
- To conceptualize and conduct research with Peguis First Nation as a partnership;
- To consult members of the Peguis First Nation who have relevant expertise;
- To involve the Peguis First Nation in the design of the project;
- To examine how the research may be shaped to address the needs and concerns of Peguis First Nation;
- To make the best efforts to ensure that the emphasis of the research, and the ways chosen to conduct it, respect the many viewpoints of different segments of Peguis First Nation;
- To provide Peguis First Nation with information respecting the following:
    - Protection of Peguis' cultural estate and other property;
    - The availability of a preliminary report for comment;
    - The potential employment by the research firm of members of the community appropriate and without prejudice;
    - Researchers' willingness to cooperate with community institutions;
    - Researchers' willingness to deposit data, working papers and related materials in an agreed-upon repository.
- To acknowledge in the publication of the research results the various viewpoints of the community on the topics researched; and
- To afford the community an opportunity to react and respond to the research findings before the completion of the final report, in the final report, and in all relevant publications.

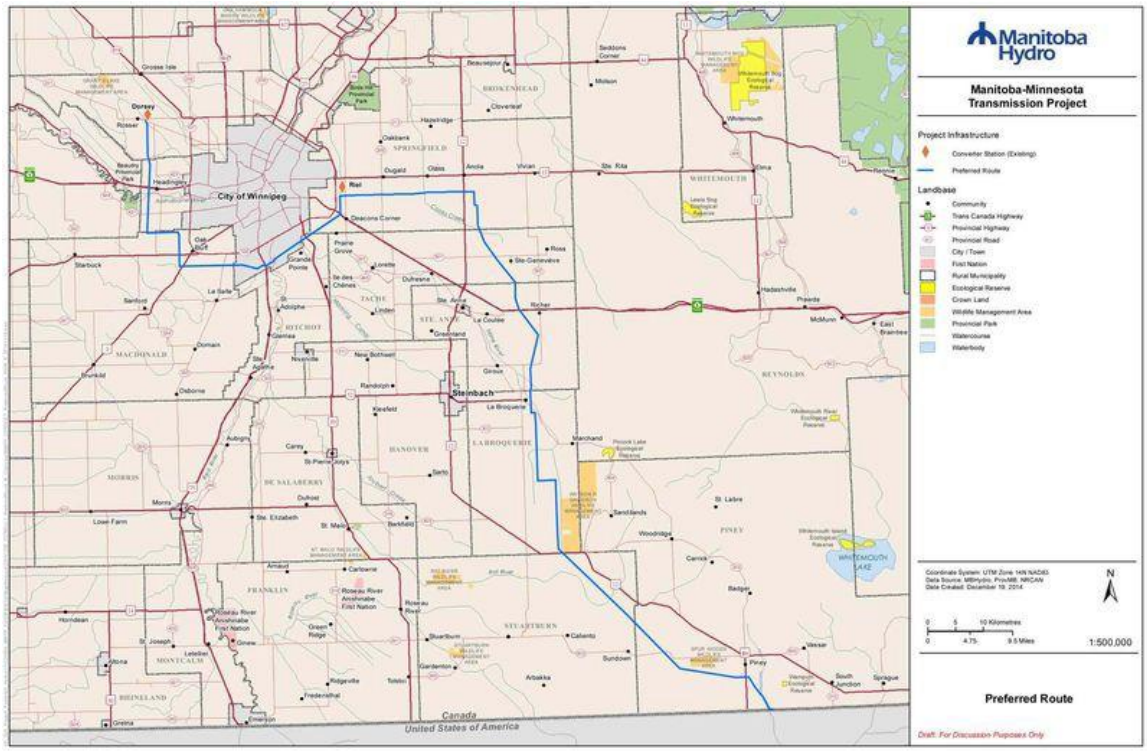
The information and knowledge gathered aims to inform the Manitoba Hydro Environmental Impact Statement for the MMTP. This information and knowledge may be used to inform Manitoba Hydro environmental protection planning for MMTP. The data gathered and report may also inform the planning process for the St. Vital Complex Transmission Project. The scope

of work for this project does not include the Glenboro station upgrade, which is contained in the Environment Act proposal for the MMTP project. Research products are the property of Peguis First Nation. Only parties to the project agreement have copyright and can use the information. Project staff and the advisory committee signed confidentiality and non-disclosure agreements (Appendix #).

Historical Use and Occupancy of Peguis First Nation in area occupied by proposed Manitoba/Minnesota Transmission Project Brief

Overview

This brief chronicles an archival and text-based research study of the historical use and occupancy of Peguis First Nation (formerly St. Peter's Indian Settlement) in the area to be occupied by the proposed Manitoba/Minnesota Transmission Project by Manitoba Hydro (fig. 1).



(fig. 1 credit: https://www.hydro.mb.ca/projects/mb_mn_transmission/index.shtml)

Textual Limitations and Scope of Textual Research

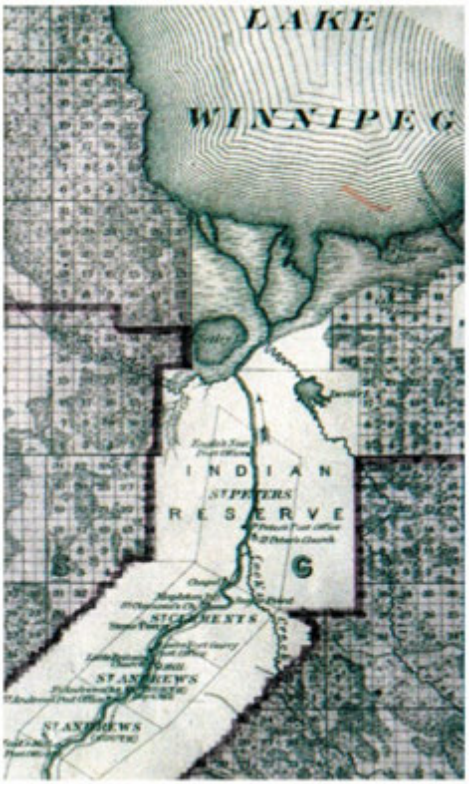
To date, there have only been a small handful of works devoted exclusively to the St. Peter's Indian Settlement and later Peguis First Nation, and many of these remain unpublished reports or theses. These include: Michael P. Czuboka's 1960 University of Manitoba MA thesis "St. Peter's: A Historical Study With Anthropological Observations on the Christian Aborigines of Red River (1811-1876)"; Angela D. Jeske's 1990 University of Alberta MA thesis "St. Peter's Indian Settlement: A House Indian Community at Red River, 1833-1856"; Carolyn Podruchny's 1992 University of Toronto MA thesis "Indians and Missionaries in Encounter: The Peguis Band and the Church Missionary Society at the Red River, 1820-1838"; Benita E. Cohen 1994 University of Manitoba MSc thesis "The Development of Health Services in Peguis First Nation"; George Van Der Goes Ladd's 1986 book *Shall We Gather at the River?* (Toronto: The

United Church of Canada); Donna Sutherland's 2003 book *Peguis: A Noble Friend* (St. Andrew's, Manitoba: Chief Peguis Heritage Park); Chief Albert Edward Thompson's 1973 book Chief Peguis and His Descendents (Winnipeg: Peguis Publishers Limited); Laura Peers' 1994 book *The Ojibwa of Western Canada, 1780 to 1870* (Winnipeg: University of Manitoba, 1994); Sarah Carter's article in Manitoba History No. 18 (Autumn 1989) "St. Peter's and the Interpretation of the Agriculture of Manitoba's Aboriginal People"; and Tyler, Wright & Daniel Limited 1979 and 1983 pamphlets "The Illegal Surrender of the St. Peter's Reserve" (Winnipeg: T.A.R.R. Centre of Manitoba). The bulk of this writing has focused on the life and times of Peguis himself, or otherwise primarily confined itself to a pre-twentieth-century periodization. Simply put, much more archival, historical, and cultural research must be done.

History of Peguis First Nation

Members of what would later become Peguis First Nation occupied a territory north of what is now Selkirk, MB for time immemorial. The community was primarily made up of collection of community members from the northern Norway House First Nation (who referred to the area in Cree as "The Landing Place"), northeastern communities like Brokenhead First Nation and Manigitogan First Nation, and the southern Roseau River First Nation. In the late 17th century an Anishinaabe leader from Bawaating (Sault Ste. Marie) named Peguis (also known as Be-gou-ais/ Be-gwa-is/ Pegeois/ Pegouisse/ Pegowis/ Pegqas/ Pigewis/ Pigwys/ Picöis) migrated to the area and established a collective and permanent community at the area now known as Netley Creek (approximately in 1792). In modern day terms, the area that became the St. Peter's "Indian settlement" was an area broadly construed from the area of Lockport and Lower Fort Garry in the south to Netley Creek and the southern edge of Lake Winnipeg.

According to the nineteenth-century Ojibway historian William Warren in his book *History of the Ojibway Nation*, a "great Ke-nis-te-no [Cree] town" at what is now called Netley Creek was completely wiped out in 1781-82, leading to this important tributary of the Red River being re-named *Ne-bo-se-be* (the Dead River). Chief Peguis and other Ojibway had been utilizing this territory for years beforehand though, trading with Cree and other communities in the area for centuries. According to Liz Bryan's 2005 book *The Buffalo People: Pre-Contact Archaeology on the Canadian Plains* (Surrey, BC: Heritage House Publishing) and D.W. Moodie & Barry Kaye's 1969 article in *Geographical Review 59* "The Northern Limit of Indian Agriculture in North America," the area had been a site of indigenous agriculture for at least 400 years *before* the arrival of the Selkirk settlers of 1812. Chief Peguis and his allies were already familiar with the cultivation of crops such as corn, potatoes, and pumpkins. Not only was it a territory close to key rivers and waterways for regional travel, but it was also rich in game, marshlands for waterfowl, close to major fishing sites (for the abundant whitefish and sturgeon), and had some of the best soil and agricultural potential. Upon establishing the community in the late 18th century, the borders of this community was recognized by other First Nations and was evident to early settlers (fig. 2).



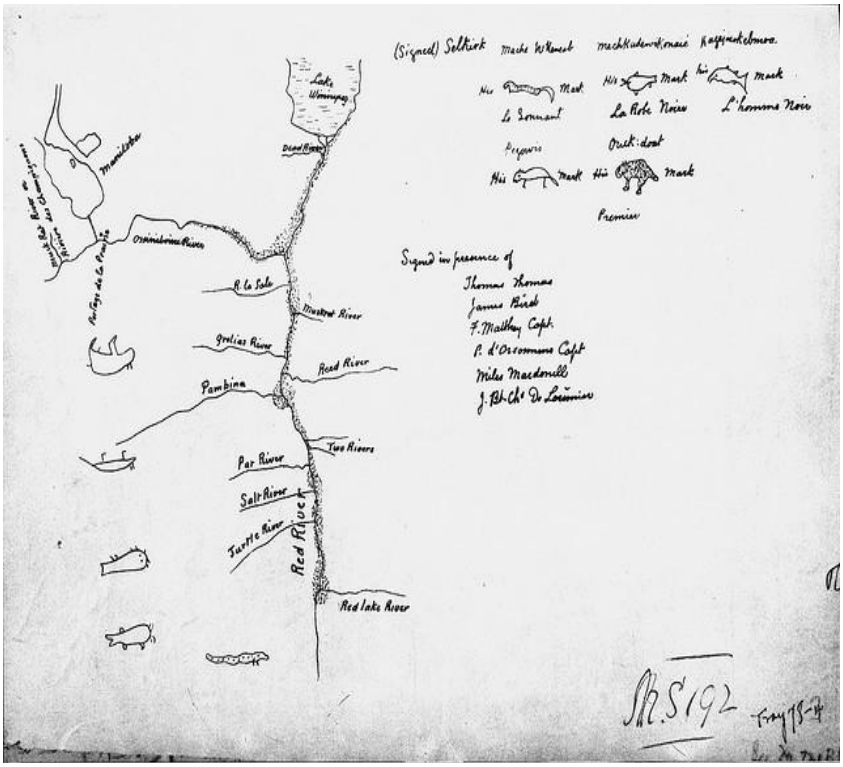
(fig. 2 credit: http://www.peguisfirstnation.ca)

In 1813 the Hudson's Bay Company (HBC) opened a post nearby, just north of the junction of Netley Creek and the Red River, and led by Lord Selkirk. This resulted in an increased demand for land for settlement and – during two poor farming years between 1816-18 – a need to solidify land claims in the area. Early on the members of the St. Peter's community made a choice: to ally with the HBC rather then resist their settlement. This led to some contention with First Nations in the area – and particularly the Métis led by Cuthbert Grant – but was done for political, social, and economical purposes. This resulted in a fairly positive representation of Chief Peguis in many of the historical record and him being called frequently a "noble friend." In other words, the members of Chief Peguis' community were often represented favourably.

Historical Use and Occupancy of the Proposed MMTP Area by Peguis First Nation

In 1817, five chiefs led by Chief Peguis signed with Lord Selkirk and his allies the "Selkirk Treaty" (fig. 3), which Selkirk understood as a land purchase "extending two miles on each side of the two rivers from Lake Winnipeg to Muskrat River above Portage des Prairies and up the Red River to the mouth of the river going to Red Lake" in exchange for an annuity of 100 lbs of tobacco. This agreement however meant far more then that.

Peguis and his allies signed using their doodemag, representing that Selkirk and his allies were not simply being permitted to settle on lands but had become family members, relatives amongst a network of humans, animals, water, and land along the Red River. As family members, they now carried responsibilities; to be a good relations along the Red River and participate in a series of reciprocal, mutually beneficial, and equal partnerships in a system of creating mino-bimaadiziwin, or the "good life." This area clearly crosses the proposed MMTP project planned route.



(fig. 3 credit: Alexander Morris. *The treaties of Canada with the Indians of Manitoba and the North-West Territories, including the negotiations on which they were based, and other information relating thereto*. Toronto : Belfords, Clarke, 1880.

Two important aspects of this treaty are raised by Laura Peers in her book *The Ojibwa of Western Canada* (Winnipeg: U of Manitoba P, 1994). The first is that the two parties almost certainly did not understand completely what the treaty fully meant from each perspective and the second is that Chief Peguis and his allies used this agreement to protect their access to the plains and the valuable buffalo herds that roamed there (92-94). This illustrates that, according to the people in Chief Peguis' community, there was an understanding that the historical use and occupancy in the southern Manitoba region was dependent on the movement of people during migrations of animals and seasons.

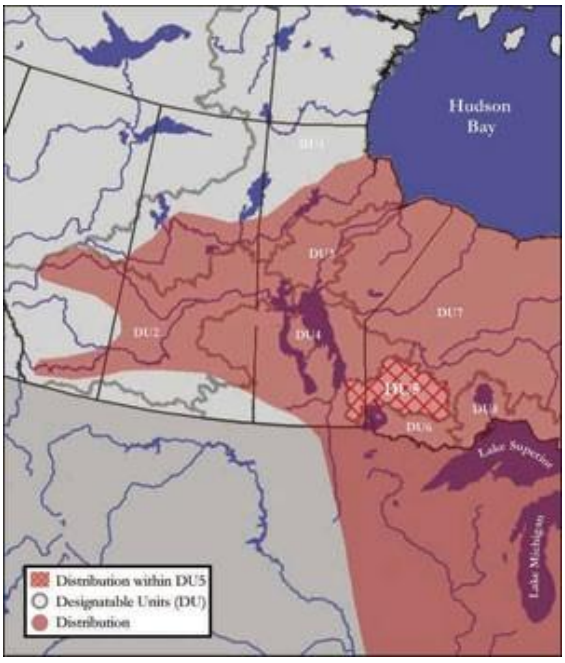
Peers lists the following seasonal harvests as central to life in the St. Peter's settlement:

- Sugar from Sugar Bush (160)
- Eggs (160)
- Wild rice (88)

And the following seasonal game as central to life at the St. Peter's settlement:

- Ducks (160)
- Sturgeon (160)
- Bison (160)
- Moose (82)
- Deer (82)

This illustrates how crucial the surrounding area around the original St. Peter's settlement was and how deeply access to food and resources were to life there. For instance, see the original map showing the availability of sturgeon in North America (fig. 4):



(fig. 4 credit: http://www.dfo-mpo.gc.ca/species-especes/species-especes/sturgeon5-esturgeon-eng.htm)

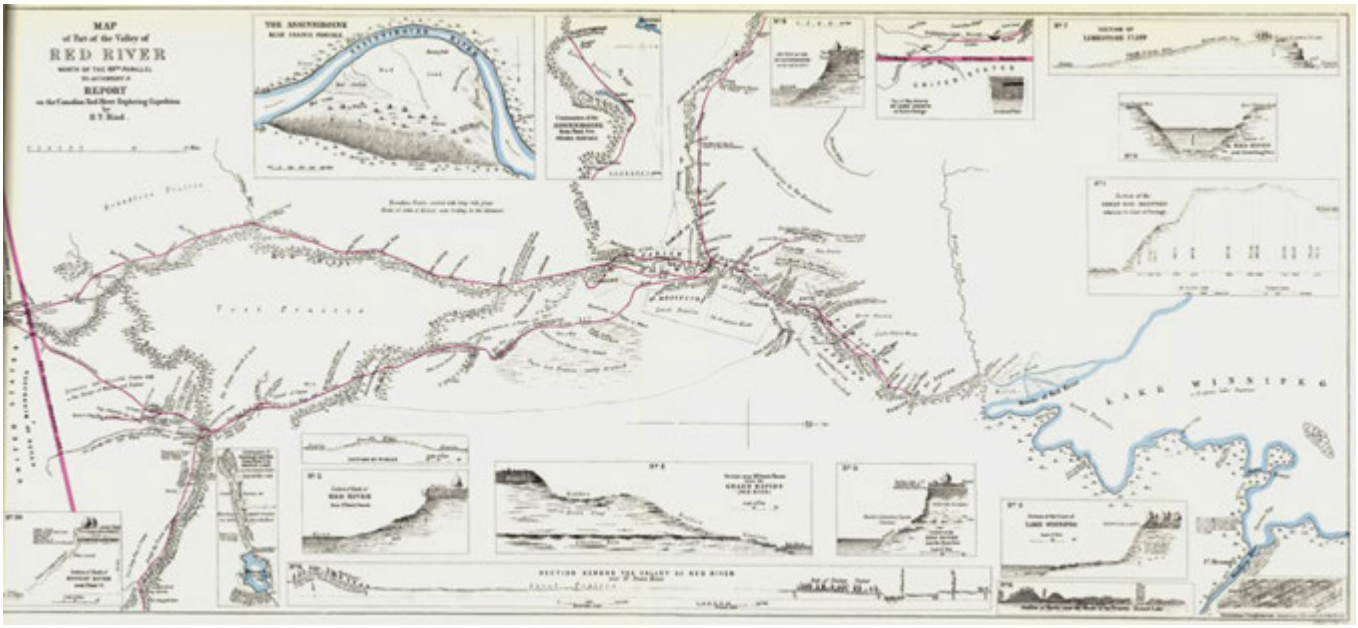
In other words, access to aquatic areas as far south as the Mississippi River was crucial to the cultural livelihood of Peguis, areas that clearly cross the proposed MMTP planned route.

Chief Peguis and his community have been critical political and economical players along the Red River and active contributors in the early history of Winnipeg and Manitoba – particularly in their role as agricultural pioneers, their pivotal assistance to the early Selkirk settlers, and their decision to ally themselves to the HBC and Britain. Had Peguis and the Saulteaux allied themselves with the Métis of Cuthbert Grant, or later Louis Riel, instead of the HBC and British colonial interests, the history of the region would have been fundamentally different.

Furthermore, Chief Peguis and his community played a central role in the treaties of 1817 and 1871, which were the earliest formal negotiations on the prairies between Europeans and native peoples over how to share the land (and critical to the formation of the proposed MMTP project). These treaties were, among other things, pre-requisites for the growth and stability of European settler-colonialism in the Canadian west. They were critical participants and contributors to the economic development of the "fur trade" and later as independent producers or wage-labourers in diverse industries such as freighting and steamboats, fishing and hunting, agriculture, stock-raising, berry and sugar harvesting, railways, and logging and lumber mills.

In addition, Peguis regularly travelled for diplomatic and political reasons across southern Manitoba and evidence of this exists throughout the historical record. One of the best resources is the life writings of John Tanner found in *A Narrative of the Captivity and Adventures of John Tanner* (originally G. & C. & H. Carvill, 1830).

Peguis was a frequent traveler to Ft. Pembina throughout his life. One such event was John Tanner's first encounter with Peguis in 1807 (150-155), where Peguis lost part of his nose in an altercation with the Sioux. For this journey, and subsequent ones, Peguis would have travelled one of three paths. One, he would have canoed down the Red River from the St. Peter's settlement (likely for diplomatic and political trips). Two, he would have travelled by foot (or later horse) on the southeastern trail (fig. 5). Three, he would have travelled the southwestern trail (fig. 5). All cross the proposed MMTP project line.



(fig. 5 credit: *Papers Relative to the Exploration of the Country Between Lake Superior and the Red Rivers Settlement*. London: George Edward Eyre and William Spottiswoode, 1859)

This brief report highlights some of the many ways the members of Peguis First Nation carry a historical use and occupancy of the proposed MMTP project area in multiple ways and at multiple sites. For further information please contact historian for this project, Dr. Niigaanwewidam Sinclair, Associate Professor, Department of Native Studies, University of Manitoba at (204) 474-9686 or niigaan.sinclair@umanitoba.ca.

Approach and Methodology

Geographic and Temporal Scope

Peguis First Nation is a signatory to the first numbered treaty between First Nations and the Canadian Government, Treaty One. The study area for the MMTP Interview project is inside the area designated as Treaty One.

Peguis traditional territory spreads across southern Manitoba and into parts of Ontario. The geographic focus of the project was identified by Peguis First Nation as starting with the southern section of the Peguis Traditional Land Entitlement (TLE) notification area all the way down the US border, then from the Red River Valley to the Ontario border to the (see Appendix A).

The temporal focus of the project is defined according to the 'living memory' of the project participants. 'Living memory' includes the memories reaching back to childhood of the times spent by a person out on the land and water, and can be focused on particular activities such as hunting, fishing, or gathering.

> *Whenever a "within living memory" use and occupancy study is undertaken, elders are the lynchpin sources of data* (Source: *Chief Kerry's Moose*, by Terry Tobias, 2000)

Those with more and longer experiences (i.e., elders) on the land and water increased the temporal scope of the research by adding data through their early memories. 'Living memory' does not include stories about interactions with the land and water that are passed down through generations, as would a more complete traditional land use and occupancy study.

The Work Plan – Implementation

The approved work plan for the interview project was developed between Peguis First Nation and Manitoba Hydro. Peguis First Nation (Peguis) implemented the approved work plan. The project team included three groups of people; Peguis First Nation staff, Peguis First Nation advisors, and specialists and technicians. The lead portfolio Councilor acted as liaison between all parties. A project manager and Peguis finance department oversaw the administration of the project.

The project manager oversaw implementation of the project work plan, along with the staff team leader. The Peguis team leader supervised staff hired to: conduct workshops, surveys and interviews along with logistics, reporting and cataloging of project files. The senior interviewer supported the team leader in these actions.

The Peguis advisory group reviewed draft work products, advised the team on activities and attended workshops.

Community workshops were announced via; radio, web sites, social media and posted announcements in Peguis and Selkirk. Advisory committee meetings were held in Winnipeg. Project status meetings were held in Peguis and Winnipeg. Community members were encouraged to contact Peguis staff for project information. Requests for community member

participation were communicated via: in person contact, workshops, radio, web site, social media and posted announcements in Winnipeg and Selkirk.

Specialists and technicians assisted with; communication work, training, GIS and mapping, research, advisory services related to land use and occupancy interviews, analysis of collected data, tracking documentation, meeting records, drafting and writing reports.

Survey, Interviews, and Mapping

Community Workshops and Surveys

A survey was developed based on the specific goals and objectives of the project, and the geographic scope of the project (Appendix B). The first page of the survey is an informed consent form explaining the project, the type of disclosure (full anonymity), and how the data will be used. The survey includes sections with questions about respondent background, awareness about MMTP, Peguis traditional land use and occupancy (broad questions), MMTP effects on Peguis First Nation land use, occupancy and aboriginal rights, and more specific sections about hunting, trapping, fishing, gathering and harvesting, MMTP and mitigation of environmental impacts. The survey concludes with the self-directed mapping exercise based on land use and occupancy questions focused on the study area.

The survey included questions about the MMTP, land use and occupancy, and an 11 x 17 map of the Peguis MMTP study area so that participants could respond more specifically according to the geographic scope for the project. The survey was used to assist in identifying potential respondents for the memory mapping interviews.

The surveys were provided and explained at community workshops in Peguis, Selkirk, and Winnipeg. The community workshops also included an introduction to the project. Project staff were on hand to assist Peguis community members with their questions about the project or the survey.

The majority of surveys were completed at workshops; however, some were completed at the participants' homes or at the Peguis project office. All surveys were self-directed. Participants were given surveys and assisted only when they had questions.

Community workshops were held in the following locations:

November 4, 2014: Selkirk Inn & Suites in Selkirk, Manitoba

November 6, 2014: The Indian & Métis Friendship Centre of Winnipeg in Winnipeg, Manitoba

November 7, 2014: Peguis Community Hall in Peguis First Nation

The project manager, Peguis team and advisors attended workshops. Each workshop followed the same agenda protocols, which included:

1. Upon arrival posters were hung on the walls and Manitoba Hydro materials were placed on the workshop materials table for ease of reference by participants
2. Greeting of the participants by the project staff
3. Sign in sheet for participants
4. Opening prayer and song in Peguis First Nation and Selkirk
5. Presentation from the project manager
6. Handing out and explanation of the surveys to the participants
7. Completed of the survey by participants
8. Participants were thanked for their participation and for attending the workshop, and were advised that they may be contacted for an individual interview following the assessment of the survey data
9. The participants age 18 and over were provided with a honorarium once the survey was signed and dated

Project team members addressed any concerns that arose during the workshops. It was explained that responses would remain confidential and anonymous, and that only the project team members would be aware of participants' identities. It was also explained that Manitoba Hydro would only be receiving the synthesized data for the proposed MMTP area.

Some participants wondered if lands in the study area had been purchased by Peguis First Nation. Such participants were informed that data obtained through the project could be used by the TLE office for land selection. A total of 334 surveys were completed.

The Land Use and Occupancy Interview Questionnaire Development

Research Parameters

The five basic defining characteristics of the interview *research design* have to do with:

1. why the research is undertaken;
2. who is to be interviewed (*study population*);
3. what time period data are to be collected for (*within living memory*);
4. what geographic area data are to be collected for (*study area*); which is in Southeast Manitoba, Highway 15 south to the USA border and the Red River Valley to the Ontario border, and
5. what questions the participants are to be asked (*interview guide*).

Peguis undertook this project to collect information to assist Peguis in decisions about the proposed MMTP including route selection, provide information that will be used to select the proposed route for MMTP, provide information that will be part of the draft EIS sent to the regulators, and to collect information that Peguis can use for future projects and regulatory decisions.

Peguis interviewed community members 18 years and older with first hand personal knowledge of land use and occupancy in the defined study area of southeast Manitoba.

Peguis community members were asked questions in order to gather information that will be useful now and for future projects. The questions were developed with the aim to reduce the response burden on the participant.

All participants were asked the same questions, in the same order using the same questionnaire using the same map. Answers to interview questions were recorded on audio recorder, written on record sheets and noted on the interview base map.

The interview staff used a checklist for each interview, to follow the same steps each time for each interview. Participants were asked to answer questions about activities they personally had undertaken in the study area. The aim was to identify as precisely as possible specific locations as point locations where the person being interviewed had participated in a land use activity or visited a site, etc.

Participants were encouraged to identify who, when, where and what activity was undertaken for each topic in the interview questionnaire.

Research Principles

Participants gave informed consent for both the survey and interview. Questions from participants were answered before interviews were conducted. Interviews were conducted with witnessed, written informed consent.

Participants were provided anonymity. Participant's names are not in the project reports or provided to Manitoba Hydro or regulators.

The same questions were used in interviews and asked in the same way using the same definitions.

Participants were asked to confirm the location of noted land use and occupancy data. As well verification work was undertaken for sensitive sites near the Manitoba Hydro preferred MMTP corridor.

Participants were selected based on: being community members, results of the screening criteria based on the survey, and being knowledgeable about southeast Manitoba. Resources available for the project limited the participant numbers to 100 members. Mapped data would represent better the knowledge of the community regarding the scope of this project if more members had been interviewed. Peguis First Nation is a large community with a large historical and current

traditional territory. Information gathered through the project represents a subset of the knowledge belonging to Peguis community members.

Peguis First Nation understands that historical and current land use and occupancy overlap across southern Manitoba among First Nation communities. Peguis understands that it shares Treaty lands with other users, owners, developments and communities.

An information sharing agreement has been reached with Manitoba Hydro for the use of the collected data. (*** As of 9 June 2015 this has not been finalized.)

The interview questionnaire does not include a harvest survey. Peguis did not collect information on the quantity of wild meat harvested or quantity of animals trapped.

Interviews

The advisory committee, team leader, specialists and technicians confirmed the interview methodology tools, forms, record sheets, and consent forms. The interview base map was created for the geographic scope of the project (described above). Test interviews were conducted with volunteers in order to confirm the interviews would provide the appropriate data. The interview methodology was based on two major works, on land use and occupancy interviews, by Terry Tobias, Chief Kerry's Moose (2000) and Living Proof (2009). The research followed a similar general methodology in terms of participant interaction with maps; however, categories for land use and occupancy and specific research protocols were designed to be suitable to the project.

Participants for the full land use and occupancy interviews were chosen according to the following criteria:

1. Completed survey (Appendix B)
2. Agreed to an interview in question #12 from survey.
3. Added information to the 11x17 self-directed survey map with survey.
    a. Added information near the proposed route for MMTP.
4. Responded with qualitative answers to questions 3.1, 3.15, 5.1, 5.2, 6.1, 6.2, 7.1, 7.2, 8.1, 8.2, 9.1, 9.2

People who added information to the self-directed survey map in southern MB near to the MMTP proposed route were priority interview participants.

Contractors were hired to conduct mapping interviews in Peguis, Selkirk and Winnipeg. Contract staff were trained through the MMTP Interviewer training workshop, held in Winnipeg in early December 2014. Training included detailed instruction on the interview schedule and materials, as well as live practice sessions with volunteers.

Interviewer Training Workshops

A two-day training workshop was held in Winnipeg in early December. The goals of the workshop were to train Peguis staff for land use and occupancy memory mapping interviews, the use of research materials, and research protocols. Staff were given the opportunity to ask questions, and participated in a practice session so they could test and practice their interviewing and data recording skills. Staff were provided with the interview materials (see Appendix), and a copy of Tobias' Chief Kerry's Moose as a reference guide to land use and occupancy studies.

Specialists and technicians were on hand and provided additional insights to the training being provided.

Volunteers participated in interview pre-tests. Feedback from interviewers and volunteers was gathered following the pre-tests and small modifications were made to the interview materials in order to make the process run more smoothly.

Peguis staff were also provided training on the use of audio recorders and provided an example interview consisting of; consent form, audio scripts, record sheets and map with examples land use and occupancy data.

Land Use and Occupancy Interviews

Survey respondents who met the above criteria were contacted for land use and occupancy interviews. Upon contact, project staff arranged the time, date and place for the interview. Interviews were held in different locations in Peguis, Selkirk, and Winnipeg. Interview locations needed to have a large table for the interview map and had to be relatively quiet for audio recording. Participants were contacted a day prior to the interview to confirm. Only the interview staff and the respondents were present for the interview.

Interviews took place from mid December 2014 through February 2015. Interviewers followed research protocols including informed consent (Appendix), data entries as points, lines and polygons on the interview map (Appendix), and written data entries on the interview record sheet (Appendix). Interviews were audio recorded and summarized on the Audio Summary Template (Appendix). The first batch of interviews were reviewed and critiqued by project technicians, and advice was provided to improve the record sheet and interview contents.

Project staff relied on a checklist, which outlined steps of the interview process from start to finish. Interviews with community members started with informed consent. Once consent was received staff assigned a PIN number to the participant and marked all data recording materials with the PIN. Staff then filled in the opening script, which included information about participant (for the purpose of data handling). Introductory script was then read into the audio recorded and the staff proceeded with the interview questions. Staff also used the data diamond (what, where, when, with who) to fill out the required information. Staff recorded data on both the map and the interview record sheet.

Data Collection and Handling

All community members gave informed consent to the terms of the study prior to becoming study participants. This included full anonymity. The only people with knowledge of the participants' identities were the project staff and advisors, who signed a non-disclosure agreement.

Data handling was a paper-based process, meaning that the participant filled in paper surveys and the project staff recorded all mapping interview data on paper, including on the large 3 foot x4 foot paper maps. All materials were scanned and digital files were stored on a server and in a cloud storage system (DropBox), and backed up to offsite locations.

GIS & Mapping

- Digital data, records, verification
- Basemap, digitizing, themes, creating draft maps, date exchange
- map coordinates, projection, scale, font, colour scheme
- data quality

Advisory Committee

Activity and Role of Advisors

The advisory committee members were available to the Project Manager and Project Team Leader to discuss the status of the project, and for questions to flow both ways in that discussion.

The advisors had access to the main sets of, interview tools, and documents used during the project.

Advisory committee members suggested who to approach to share their knowledge through surveys. Advisory committee members also attended and provided guidance to training and community workshops.

Members of the advisory committee reviewed language or products being prepared for the project, and for Peguis members.

- Surveys
- Announcement
- Presentations
- Interview methodology

- Maps
- Reports

The advisory committee members alerted the Project Manager or Project Team Leader to steps or language they saw as a preferred approach. The external experts were available to the advisory committee specific to their professional, technical, and traditional knowledge. Advisory committee members were invited to all project events, starting with the Launch Workshops in November 2014. The advisory committee members met in person and used conference calls. The Project Manager and the Team Leader were available to the advisors, to answer questions. All advisory committee members signed a non-disclosure agreement.

Study Results

Survey

Peguis community members attending workshops in Peguis, Selkirk, and Winnipeg completed a total of 334 surveys. Survey results can be read in the MMTP - Survey Summary (Appendix #). The following is a set of highlights from the survey summary.

1.2) Have you lived in the study area? 246 - YES / 80 - NO / 8 - No Comment

2.0) Have you heard about the Manitoba-Minnesota Transmission Project?

172 - YES / 156 - NO / 6 - No Comment

2.2) Have you attended Manitoba Hydro MMTP workshops or open houses?

111 - YES / 221 - NO / 2 - No Comment

2.3) What do you think Manitoba Hydro intends to do with the MMTP transmission line?

Responses:

126 - Export / sell power to the US

38 - Make profits for Manitoba Hydro

30 - Destroy lands, land practices, and heritage

16 - Improve the Hydro-electric system

7 - Employment for Peguis

4 - Do not want / is unnecessary

34 - Don't know / unsure

9 - Other

56 - No comment

2.4) Do you think Manitoba needs another transmission line to the US to sell export energy?

37 - YES / 162 - NO

Comments:

- Hopefully it will keep Canadian power cheaper.

- They should make it available to First Nation communities at a lower cost than they provide now. They should make available to First Nations in Manitoba.

2.5) Do you support Peguis First Nation participation in:

A. MMTP open houses? 292 - YES / 25 - NO / 17 - No Comment

B. MMTP workshops? 292 - YES / 20 - NO / 20 - No Comment

C. MMTP technical projects? 227 - YES / 36 - NO / 21 - No Comment

D. Manitoba Crown MMTP consultation with Peguis community?

271 - YES / 29 - NO / 34 - No Comment

E. Participation in the review of MMTP Environmental Impact Statement (EIS) filed by MB Hydro?

269 - YES / 29 - NO / 34 - No Comment

F. Participation in (CEC) regulatory hearings about whether to license MMTP?

265 - YES / 40 - NO / 29 - No Comment

G. Do you think the Manitoba Government should consult Peguis First Nation earlier in the regulatory process for Hydro projects?

278 - YES / 23 - NO / 33 - No Comment

Comments:

- Not enough information for people. Let us know what is going on.

- Manitoba Hydro needs to show more of what economic development will do to the next generation

- Manitoba Hydro had done enough damage and it's time to fix what's already been damaged.

- I would like to be more involved in my community. Peguis First Nation is doing everything they can to make things better.

3.1) What traditional activities have you, or do you practice in the project study area? (Participants could select multiple categories.

219 - Camping

162 - Ceremonial

150 - Cultural

157 - Fish

178 - Gather food

96 - Gather medicinal plants

32 - Guide

97 - Hunt big game

98 - Hunt small game

60 - Hunt waterfowl

57 - Logging and forestry

151 - Recreation

49 - Rice harvesting

74 - Trapping / snaring

104 - Visit a lodge

18 - Other

3.4) Are there areas in the project study area that are important to you?

236 - YES / 63 - NO / 35 - No Answer

3.5) Do you or have you obtained medicine from the project study area?

182 - YES / 146 - NO / 5 - No Answer

3.6) Do you or have you obtained medicine from others who collect from the project study area?

169 - YES / 145 - NO / 19 - No Answer

3.7) Do you know of sacred sites within the project study area?

178 - YES / 149 - NO / 6 - No Answer

3.8) Do you know of cultural or ceremonial sites within the project area?

197 - YES / 120 - NO / 16 - No Answer

3.9) Do you know of burial sites within the project study area?

148 - YES / 177 - NO / 9 - No Answer

3.10) Do you or did you have a regular or repeat place(s) you travel to in the project study area?

174 - YES / 146 - NO / 14 - No Answer

3.20) What seasons of the year do you/did you most frequently conduct traditional activities in the project study area? (Participants could select multiple categories.) 168 - Spring

250 - Summer

188 - Fall

82 - Early Winter

72 - Late Winter

18 - no comment

3.21) What months of the year do you/did you most frequently conduct traditional activities in the project study area? (Participants could select multiple categories.) 58 - January

52 - February

65 - March

97 - April

123 - May

176 - June

228 - July

204 - August

151 - September

93 - October

66 - November

57 - December

21 – No comment

4.1) Do you think building transmission corridors, lines, and access roads can affect the land?

287 - YES / 139 - NO / 8 - No Answer

4.2) Do you think the land, can be affected by transmission line and their corridors after construction?

288 - YES / 40 - NO / 6 - No Answer

4.3) Do you think the waterways are affected by building transmission corridors and lines?

280 - YES / 42 - NO / 12 - No Answer

4.4) Do you think the building of corridors and transmission lines affects wildlife?

270 - YES / 43 - NO / 20 - No Answer

4.6) Do you think there should be another transmission line from Manitoba to Minnesota?

65 - YES / 239 - NO / 30 - No Answer

4.7) Are you concerned about the building of the MMTP?

249 - YES / 74 - NO / 11 - No Answer

4.8) Do you agree with building the Manitoba – Minnesota Transmission Line Project?

137 - YES / 177 - NO / 13 - No Answer

4.9) Do you think building the MMTP transmission project and corridor will affect Peguis First Nation members' rights?

237 - YES / 70 - NO / 15 - No Answer

4.10) Which of your aboriginal or treaty rights could be affected?

Responses:

76 - All Treaty Rights

140 - Hunting, fishing, trapping, gathering

48 - Loss of land / land for TLE selection

25 - Aboriginal rights / land title rights / right to be consulted

12 - Don't know

3 - None

69 - No comment

4.11) What should Peguis First Nation do about the MMTP transmission line project?

Responses:

112 - Encourage MB Hydro not to build it / protest / blockade / fight it / pursue legal action

51 - Gather more information about the MMTP

46 - Keep Peguis' interests in mind / negotiate / get involved

18 - Support the MMTP / find benefits

15 - Don't know

62 - No comment

4.12) Do you think the MMTP Transmission Line and corridor could reduce your ability to exercise your aboriginal and Treaty rights?

242 - YES / 61 - NO / 16 - No Answer

4.13) Do you think the MMTP will affect Peguis Traditional Land Entitlement (TLE)?

245 - YES / 65 - NO / 6 - No Answer

5.1) Have you hunted in the project study area?

173 - YES / 141 - NO / 19 - No Answer

6.1) Did you trap when you were in the project study area?

96 - YES / 203 - NO / 35 - No Answer

7.1) Do you fish when you are in the project study area?

191 - YES / 108 - NO / 35 - No Answer

8.1) Do you gather or harvest plants when you are in the project study area?

175 - YES / 127 - NO / 26 - No Answer

Interview Results and Analysis

Project staff recorded land use and occupancy memories for community members who were participants in the project. Included in the information on land use and occupancy were locations of the land use and occupancy feature (recorded on the map), the category and details of the feature, the date or approximate time of year, and the people who accompanied (general description such as family, friends, children, grandparents, etc.) the participant. Audio summaries were created from the recordings of the interviews. They featured the time codes and further description for each feature.

Geographic location results from the land use and occupancy interviews were entered into a GIS system (see above), and those within the MMTP buffer were rendered into the Peguis First Nation MMTP Sensitive Sites Map (Appendix A).

Manitoba Hydro defines sensitive sites as, "Locations, features, areas, activities or facilities identified in the EIS to be ecologically, socially, economically or culturally important or sensitive to disturbance and require protection during construction and operation of a project." Peguis First Nation agrees with this definition and would add that spiritually significant sites should also be included within the definition. Peguis First Nation also asserts that the Traditional and Local Knowledge of its members is important for determining sensitive sites.

The following sensitive sites were determined within the 1.5 mile both sides of the MMTP corridor area for the proposed Manitoba to Minnesota transmission line.

There are X number of data points, line and ploygons collected and digitized for the maps attached to this report based on 97 interviews.

i. Cultural Activities: There are cultural sites identified in St. Norbert, Roaseau, Ste. Anne, Steinabch, near Woodridge, Shoal Lake and Buffalo Point. There are a few sites between Ste. Anne and Watson WMA near the MMTP proposed route. Version 2 of the sensitive site maps shows; has 5 sensitive sites relating to archaeology and culture including, one calving area, one pow wow site, one sweatlodge site, one sundance site.

ii. Fishing: There are fishing data points along the Seine River, Redi River, Rat River, Roseau River, Brokenhead River, Whitemouth River and on Whitemouth Lake. There are additional data points further east north of Shoal Lake First Nation reserve. One fishing site has been identified within 1.5 miles of the proposed MMTP line. However the proposed line will cross several rivers and creeks in southern Manitoba. Fishing occurred in summer and winter, and included mostly family members, but also on few occasions included friends.

iii. Gathering: There is a cluster of data points in and near Roseau River First Nation reserve lands, a scattering of sights along highway 59 and a larger grouping around Woodridge in the Sandilands area, West of Watson WMA. Several sensitive gathering sites are found along the MMTP buffer for the proposed transmission line. Plants are the primary items that are gathered in these sites, many of them medicinal or for cultural purposes. Plants include cedar, ginger, yarrow, sage, sweet grass, Seneca root, yarrow and weekay.

iv. Hunting: There is a cluster of hunting sites neat Ste. Anne Manitoba, another in the area of Woodridge and the path in between the two towns. There are also hunting sites further east. Several sensitive hunting sites are found along the MMTP buffer for the proposed transmission line. Deer hunting sites are the most common (5 sites). Deer hunting sites related to periods between the 1990s and the 2010s. Deer hunting in these areas is

described as being a practice usually including family and friends. A location was identified from interviews for both black bear hunting.

v. Hunting birds: There are a few sites north of Ste. Anne and a cluster east of Steinbach based on the interviews. Several sensitive bird hunting sites are found along the MMTP buffer for the proposed transmission line. Ducks and geese species were hunted, usually adjacent to rivers (e.g., Rat River, Seine River). Like deer hunting, bird hunting typically included the joining of family and friends.

vi. Important sites: There are a small number of biologically important areas identified in interview data. One important sensitive site is found just south of the US border. This is where an albino moose was sighted in 2011.

vii. Recreational: There are clusters of sites used for recreational purposes in St. Adolphe, Ste. Anne, Steinabch, Morris, Watson WMA and areas in between. A sight for snow shoeing and ATV use site was identified in the Watson WMA.

viii. Trapping: There is a cluster of trapping data points north of Ste. Anne some east of Steinbach and another cluster near Woodridge. There are additional strapping sites east along the Whitemouth River and near Whitemouth Lake. Sites were identified for snaring for bush chicken and rabbits near the proposed MMTP line.

ix. Travel and Occupancy: There are occupancy sites identified ranging from Winnipeg to Niverville, Ste. Anne, Steinbach, Woodridge down south to Piney area. There is a cluster near Roseau River First Nation, Morris and near Shoal Lake First Nation reserve. Camping sites, canoeing and residences were identified being near the proposed MMTP line.

- refer to map # and/as appendix # in each of the above sections

Density Analysis Map

Based on data collected from the land use and occupancy interview process we see areas of southeast Manitoba with higher concentrations of activity based on interviewing some (97) people from Peguis First Nation. These areas are Near Ste. Anne, Steinbach, Richer, La Broquerie, Sandilands, Woodridge, Roseau, Whitemouth Lake, Shoal Lake, Buffalo Point.

* Add explanation for analysis from Dr. Petr Cizek . See appendix #

Recommendations

Several recommendations can be made about the MMTP based on the project findings, according to the advice of experts, and according to the general context and past experiences encountered between Peguis First Nation and Manitoba Hydro.

Manitoba Hydro should include the requirements in existing, recent Environment Act licences for its transmission projects when finalizing the EIS for the MMTP. In particular the standards for a range of aspects for construction and operation of Hydro transmission systems already required by regulators need to be considered the base for the MMTP EIS.

The following recommendations relates to the construction phase of MMTP, if it is to proceed:

- development of EPPs should involve a series of community engagement meetings

-30-meter buffers should be maintained along rivers to help protect waterways from erosion

- equipment maintenance and refueling should be conducted at least 100 meters from waterways

- Peguis should be involved in the investigation of sensitive sites through an ongoing employment scheme

- monitors from Peguis should be present at construction sites

- there should be increased transparency and opportunities for Peguis to give input into project planning

- protocols should reduce uncertainty, enhance effectiveness and improve predictability of future environmental assessment

- cumulative impacts need to be assessed

- contractors and Manitoba Hydro employees should be trained on sensitive sites that could be uncovered during contraction (e.g., archaeological items), and what protocols are to be followed if such items are found

- if unknown cultural, heritage, or burial sites are discovered during construction the work should be ceased immediately until Peguis is notified and appropriate measures are taken to avoid these sensitive sites

- an MMTP website should be developed and should be easy to find, kept up-to-date, include a feedback function for all project information, and for the life of the project

- Manitoba Hydro should use whatever methods are necessary to minimize access to the 'right-of-way' and reduce 'line-of-sight' for predators along the 'right-of-way' - should include terrain features

- Environmentally sensitive sites, such as locations of berry picking, medicinal plant harvesting, or sites where rare plants are found should be set aside as non-herbicide zones;

- trees should be left in the project area if they do not pose a threat to the transmission structure

- shrubs and herbaceous vegetation should be maintained as much as possible in forested areas to prevent erosion

- environmental assessment should use traditional and local knowledge

- reclamation should be conducted at sites damaged by construction

Operation recommendations for the MMTP, if it is to proceed:

- follow an adaptive management approach

- annual investigations of environmentally sensitive sites should be conducted

- plant communities identified as important by Peguis should be monitored with Peguis involvement.

- all monitoring reports need to be shared, and kept public.

- trail cameras should be installed and functional for at least 5 years to monitor wildlife

- Crown land and lands owned by Manitoba Hydro should maintain a self-sustaining low-growing plant community should be planted and/or maintained along the 'right-of-way', consisting of bushes and shrubs

- environmentally sensitive sites, such as locations of berry picking, medicinal plant harvesting, or sites where rare plants are found should be non-herbicide zones;

- Manitoba Hydro should provide annual reports about the MMTP construction, and operation phase, that are publicly available

- Minimize the width of the corridor to the minimum safe width.

-monitoring

-mitigation

-EPP

-Licencing

Conclusions

Peguis First Nation will apply to be a participant in the Clean Environment Commission hearing process for MMTP.

Peguis First Nation will hold a community consultation for the MMTP, through the Manitoba Government.

Peguis First Nation will continue to build its traditional land use and occupancy information base in the Treaty One region where the MMTP would be build.

Peguis First Nation continues to indicate that no consultation, no notification, and no engagement has occurred between Peguis First Nation and Manitoba Hydro or the Manitoba government regarding the Riel Converter Station. This gap must now be dealt with as the Riel Converter Station is connected to the MMTP system.

Peguis First Nation continues to indicate that Dorsey Converter Station is in its traditional territory, and a series of upgrades and small projects, plus the current upgrades for MMTP have occurred, without engagement by Manitoba Hydro, or aboriginal consultations.

Ensure that Peguis First Nation has input into the environmental protection planning if the MMTP is licensed. To date Manitoba Hydro has failed to involved Peguis First Nation in the EPP for any of its projects which affect Peguis First Nation.

Both parties to this project and the agreement regarding the scope, activity and products will benefit from the information and data obtained.

Peguis on-going involvement

Next Steps

PFN is supplying report and will be sure that reg system knows it exists

share with community

future CEC hearings

future Crown consultation

future NEB Hearings

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List of Appendices Reorder appendices once fully drafted

Appendix # - Project description / work plan

Appendix # - Map of MMTP Interview Project Study Area

Appendix # - Community Survey & Consent Form

Appendix # - Interview Materials:

a) Interview consent sheet;

b) Introduction to interview;

c) Interview audio script;

d) Interview checklist;

e) Interview questions;

g) Interview record sheet; and

h) Audio summary template

i) Base map

Appendix # - Approved Terms of Reference for MMTP Interview Project Advisors

Appendix # - Survey results

Appendix # - Survey self-directed map exercise results

Appendix # - Thematic land use and occupancy maps

a) Some Big Game Hunting
b) Some Hunting Birds
c) Some Trapping
d) Some Fishing
e) Some Gathering
f) Some Areas of Importance
g) Some Travel and Occupancy
h) Some Cultural Activities and Sites
i) Some Recreational
j) Some Composite Data
k) Some Peguis MMTP Interview Data within 3 Miles of the proposed preferred route
l) Sensitive sites - table
m) Kernel Density

Appendix # - Kernel analysis letter from Dr. Petr Cizek

Appendix # - Project description

SAGKEENG
O-PIMATIZIIWIN 2

TRADITIONAL KNOWLEDGE STUDY

Manitoba-Minnesota Transmission Line Project

July, 2015

SCOPE OF REPORT

This report has been prepared according to the Agreement for the provision of information by the Sagkeeng First Nation to Manitoba Hydro with respect to the proposed Manitoba Minnesota Transmission Line Project.

As set out in the Agreement, Sagkeeng First Nation and Manitoba Hydro each have the right to publish and use this report in any regulatory process related to the proposed Manitoba Minnesota Transmission Line Project. This includes the right to distribute any of the information herein to their respective employees and consultants for their consideration, comment and use related to the environmental assessment and regulatory approval of the Project.

This report has been produced solely for the purposes indicated in the Agreement between Sagkeeng First Nation and Manitoba Hydro.

All recordings, documentation and notes captured during the work on *O-Pimatiziiwin 2* are and will remain the property of the Sagkeeng First Nation.

The contents of the study is not intended to be used by any party to the Agreement or any third party in fulfilling its consultation obligations pursuant to s.35 of the Constitution Act.

Furthermore, the report is also not intended for use by any party to the ongoing litigation concerning the Title Claims of Sagkeeng First Nation to certain lands as described in Manitoba Court of Queen's Bench Suit #C107-01-52308.

AKNOWLEDGEMENTS

Sincere appreciation and many thanks go out to the members of the Sagkeeng First Nation who agreed to share their knowledge, views, concerns and teachings with us.

A special thanks to the late Patrick O'Laney for developing the proposal that resulted in financial support from Manitoba Hydro to undertake this work related to the Manitoba-Minnesota Transmission Line Project.

Introduction

> *"It is hard, very hard, to know that the land that once was ours will never ever again be our hunting ground…. We understand that we must change – and we are changing – but remember: it once was our land, our life, and it is hard"* (Dave Courchene Sr. 1969)[1]

The Nation

Sagkeeng First Nation is located approximately 150 kilometres northeast of Winnipeg, Manitoba. The reserve lands straddle the Winnipeg River.

The lands and waterways have long been a part of the economic wellbeing and transportation system of the First Nation. The reserve is situated where the Winnipeg River empties into Lake Winnipeg.

Sagkeeng First Nation is a signatory to Treaty #1. At the time of first survey in 1874 the reserve lands consisted of approximately 21,674 acres.

[1] Great Speeches by Native Americans, Dover Publications 2000

The traditional territory of the First Nation include, Treaty 1 lands as well as lands north and west of the Winnipeg River. The traditional and ancestral lands of the Nation fall within four Treaty areas.[2]

Sagkeeng has a registered population of approximately 7,651[3] members of which, 3378 reside on reserve with the balance (4,273) residing off reserve throughout Canada. The median age of the membership is 21.6 years.

Relationships with other First Nations and neighboring communities are an important aspect of the governance and economic aspirations of the Nation.

Although Sagkeeng is a signatory to Treaty #1, the Nation is also a member of the prominently Ojibway "Grand Council of Treaty #3".

[2] "Treaty One of 1871" James Morrison, July 2013
[3] AANDC Registered Population as of June 2015

Worldview

> "*Our land is as sacred to us today as it was centuries ago*." (Wahbung: Our Tomorrows – 1977)[4]

First Nations connect to the physical environment differently from corporate or political interests do. For many, the motivator is the way of life not the generation of profit.

Members of Sagkeeng continue to have a fundamental attachment to the lands and the waterways. Given this, it is no surprise that there are sensitivities raised by proposed developments that have the potential to impacts the lands, waters and the numerous eco-systems that are part of the lands and waters.

A strongly held conviction among members is that the lands and waterways are the sustaining factors for all life. To members, the lands and waters are indivisible and anything that is done to either will have far reaching affects for all life.

Water is considered to be the essence of all life as reflected in this comment:

> *"It's very important because, you know, in First Nation communities, that's what everyone has to understand: water – we understand, in order for us to survive, we need water. To us, water is the sustenance of life, and it's a very important part of our practices and our traditional beliefs."* [5]

Consequently, as beneficiaries of the resources reaped from the lands and waterways, for Sagkeeng members, it is man's responsibility to take care of these lands and waterways.

While projects such as the Manitoba-Minnesota Transmission Line are planned and constructed on the basis of scientific studies and what, in the end, are deemed to be decisions made in the best interest of the public, members of Sagkeeng are not quite convinced that the result of western scientific study recognizes how wide reaching the impacts of developments are on all life.

Instead, what members of Sagkeeng see is the minimization of potential impacts to allow for industry, in this case Manitoba Hydro, to generate economic profit while disrespecting their worldview, their traditional teachings and their ability to exercise their Treaty and Aboriginal rights.

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[4] Wahbung – Our Tomorrows by the Indian Tribes of Manitoba, October 1971
[5] First Nation Involvement in Source Water Protection in Manitoba, Melanie Bert, April 2014

Hydro Development

Hydro development has long been a part of the lives of members of the Sagkeeng First Nation.

Sagkeeng was among the first of the First Nation communities in Manitoba to be impacted by Hydro development. The impacts of hydro development on traditional lands and waterways and on the cultural practices and traditions of the Sagkeeng First Nation have been witnessed and experienced by its members for over a hundred years yet members have seen little in the way of compensation for the impacts on their lands, waterways and lives in general.

There are six generating stations on the Winnipeg River in Manitoba providing electrical output for sale to customers in Manitoba and beyond.

The Winnipeg River watershed is regulated in both Ontario and the U.S. and Lake Winnipeg is regulated by Manitoba Hydro and used as a reservoir for power generation on the Nelson River.

Within the traditional territory and on the ancestral lands of the Sagkeeng First Nation a web of transmission lines, of differing voltages have become a permanent part of today's landscape. As one member commented:

> *"I remember my grandparents saying there would come a time when the sky would be covered with spider webs. I thought they were talking about the jet streams but it was hydro lines they talked about – hydro lines cover the landscape."*

Members of Sagkeeng are aware that other transmission line upgrades are being undertaken in the territory including the Lake Winnipeg East Side Improvement Transmission and Pointe du Bois Transmission upgrades.

The general consensus on the part of members is that their lands, waterways and way of life have borne and continue to bear the brunt of hydro developments that were undertaken with little or no discussion with them. In their perspective, little to no thought was given as to how development was impacting their way of life, their health and the exercise of their Treaty and Aboriginal rights.

It is only recently that Manitoba Hydro and other developers have begun to recognize the importance of gaining insight about the impacts and the changes that result from development of the lands and waterways – how the impacts and changes relate to the lives of First Nation members, their worldview and their ability to continue to practice cultural ceremonies and exercise their Treaty rights.

While members of the Nation recognize that Manitoba Hydro will continue with plans for further development and system upgrades, the lack of engagement and consideration of impacts from projects that were undertaken in the past colors the perception that there is a possibility for fair treatment of their concerns or that Manitoba Hydro might understand and appreciate the concerns expressed with regard to any proposed projects.

Sagkeeng members are highly suspicious of the motives of Manitoba Hydro when it comes to meetings and sharing of information. Questions about how the information is to be used are not uncommon.

In completing this report, members want it to be clear that, any sharing of knowledge and information and the expression of concerns related to the proposed transmission line are not to be considered "*Consultation*" nor should this report be used to satisfy consultation processes that may be triggered by the proposed construction of the Manitoba Minnesota Transmission Line.

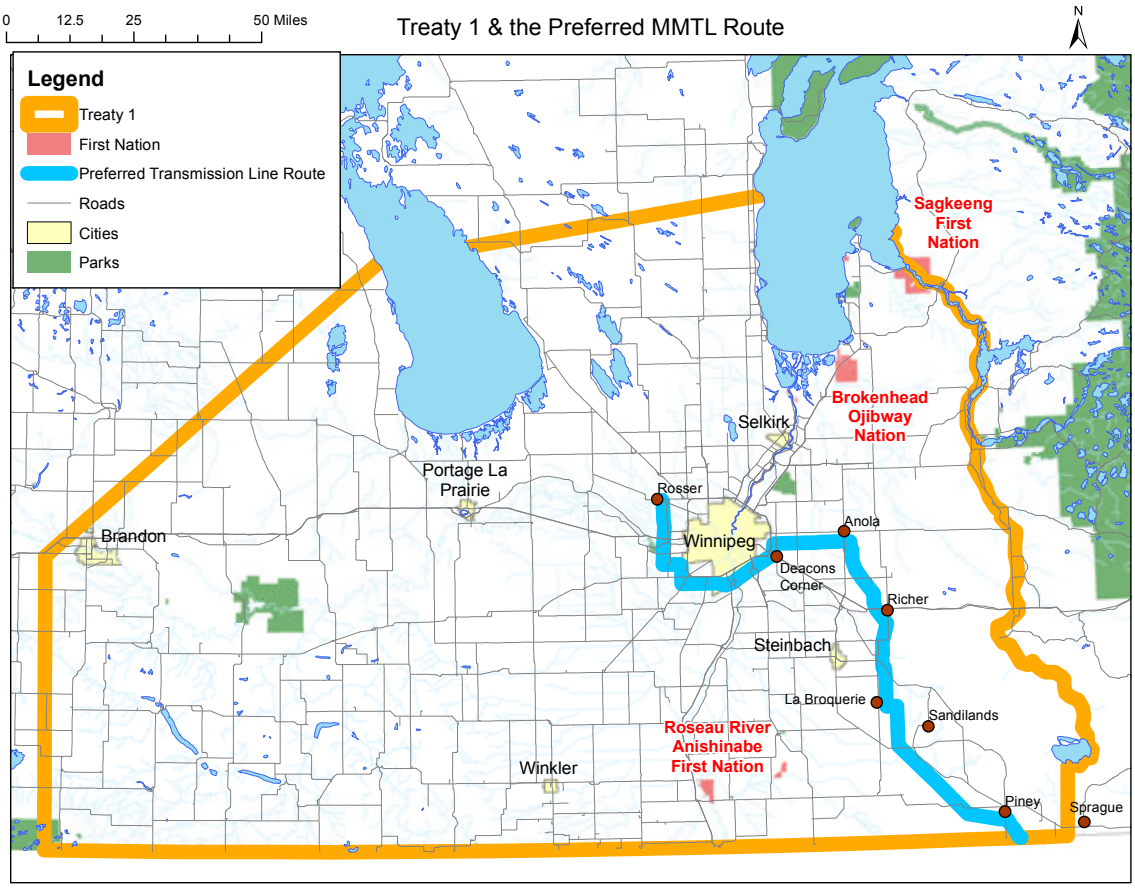
SAGKEENG O-PIMATIZIIWIN 2

In 2012 Sagkeeng completed a "traditional knowledge" study entitled *Sagkeeng O-Pimatiziiwin*. The study was in relation to the Pointe du Bois Spillway Replacement Project, a Manitoba Hydro project that was being undertaken in the Sagkeeng traditional territory.

Sagkeeng O-Pimatiziiwin 2 follows on that study. It captures comments, viewpoints and information from members as well as documenting concerns about the proposed route for the Manitoba Minnesota Transmission Line Project.

Also captured are concerns and comments about the impact of development overall on the exercise of Treaty and Aboriginal rights and traditional practices of individual members.

Sagkeeng members were not involved in Rounds 1 & 2 of the Hydro Engagement Process that resulted in the "preferred route" for the planned transmission line. Additionally, participation in Round 3 was limited, due in part, to unforeseen events and the timing of approvals for undertaking the work for this report.



Rounds 1 & 2 of the public engagement process resulted in the "preferred route" depicted in the above diagram.

The "preferred route" falls within the Treaty 1 territory, which, as previously stated, is a part of the Sagkeeng First Nation traditional territory.

In February 2015, Sagkeeng and Manitoba Hydro signed a funding agreement to enable Sagkeeng to undertake discussions with the members regarding the proposed Manitoba-Minnesota Transmission Line Project.

As was the case in the *Sagkeeng O-Pimatiziiwin* (November 2012) report on the Pointe du Bois Spillway Replacement Project, the work on this project (Manitoba-Minnesota Transmission Line) is based on a broad view of "traditional knowledge"[6]. While some stories are shared there was a high degree of distrust about the process so no detail was provided on the specific locations where traditional activities are undertaken.

O-Pimatiziiwin 2 attempts to convey the views of Sagkeeng members with regard to health and wellbeing, culture, respect for the lands, the increasing pressures on their ability to exercise Treaty and Aboriginal rights and views about mitigation measures.

The outputs captured through individual interviews and focus group sessions add to the materials collected previously by Sagkeeng and builds on the stories, knowledge, history and concerns of members of the Nation. The outputs, interviews, discussions and focus group recordings, are being housed in the Liaison Office in Sagkeeng.

[6] Sakeeng O-Pimatiziiwin – Pointe du Bois Spillway Replacement Project, November 2012

Community Process

The majority of the work undertaken by Sagkeeng for this report and in relation to the area that the proposed Manitoba Minnesota Transmission Line Project is to be constructed took place between the latter part of March and June 2015.

The work was conducted through the SFN Liaison Office.

A working group that included Doug Boyd, Dawn Bittle and Lee Sanderson of the Liaison Office were tasked with the project. Sandra Jackson of Bimaadin Giishig Inc. was engaged to provide assistance to the working group. Sandra is a member of the Sagkeeng First Nation.

As a means for initiating the project, Manitoba Hydro was invited to Sagkeeng to provide members with an overview presentation about the proposed Manitoba Minnesota Transmission Line Project.

The initial meeting, which was scheduled for February 7, 2015, had to be rescheduled due to unfavorable weather conditions. After rescheduling the meeting twice, the meeting took place on February 10, 2015. The meeting drew only a small number of members.

A meeting was held on May 5, 2015 where Manitoba Hydro provided a presentation to another small group of members in Sagkeeng. The presentation provided an overview of the proposed project, the "preferred route" and information on some of the technical studies that had been undertaken along the "preferred route".

The study involved individual interviews and focus group meetings designed to provide information about the project and to gather information on the nature of activities members practiced in the area where the proposed transmission line is to be constructed.

O-Pimatiziiwin 2 was drafted by Bimaadin Giishig Inc. based on information, knowledge and views shared by community members and input from the working group. The draft report was reviewed with members that participated in the three focus group sessions.

Approval for the submission of the final report was obtained through a meeting with the Chief and Council.

Activities

In preparing this report a number of activities were undertaken. The activities included a review of existing literature, community meetings, individual interviews and focus group meetings with members of the Nation.

A draft report was produced and reviewed with community members and Chief and Council prior to finalizing and submitting to Manitoba Hydro.

Background Literature Review

A review of existing studies and research involving the Sagkeeng First Nation was undertaken as part of the project. While a number of documents were considered, much of the information was only indirectly relevant to the area where the proposed transmission line will be constructed.

A number of the studies reviewed included interviews and comments from Sagkeeng elders and resource users regarding the impact of development on their lives and livelihoods. The studies and documents are footnoted throughout this report as reference is made to specific comments or concepts that support the views expressed by members during the course of work on this report.

O-Pimatiziiwin, dated November 2012 was an important part of the review given that issues and concerns raised in the report are still, from the community's perspective, unanswered and unresolved.

As was the case in *O-Pimatiziiwin*, the Hilderman Witty Crosby Hanna and Associates[7] study of 1993, was referenced as it provides information about the experiences of past effects and community concerns about hydro development on the Sagkeeng Frist Nation as well as the 2005 Northern Lights Heritage Services report – The Traditional Lands of Fort Alexander First Nation.

[7] Initial Evaluation of Environmental and Socio-cultural Impacts to Sagkeeng First Nation Caused by Manitoba Hydro Works and Operations (1993)

Individual Interviews

Interviews were conducted with 13 individual Sagkeeng members during the last week of March 2015.

A series of questions were used to guide the discussion. Maps were used in the interview process to allow members to identify areas that are used for various activities.

While the individuals interviewed were happy to talk and share their stories, the area that is proposed for the Manitoba Minnesota Transmission Line, was not widely used by the members interviewed and they had only little recollection of how the area was used in the recent past.

The most common activities that were talked about as having been practiced in the general area were berry picking and hunting. However, these activities have apparently seen a gradual decline over the years.

While the conversation with individuals varied the following were common themes that came through:

- As development takes place the ability to exercise Treaty and Aboriginal right is becoming more and more limited.
- Our way of life is slowly disappearing – this impacts our health and wellbeing.
- We need to find ways to protect what we have left of our culture.

Notes of the interviews were produced. These along with, copies of consent forms signed by the participants, maps and recordings are being held by the Liaison Office in Sagkeeng for future reference.

Focus Group Meetings

Three focus group meetings were conducted during the month of June 2015.

A series of questions were used to generate discussion about activities and uses of the lands around the proposed route for the Manitoba Minnesota Transmission Line. Maps showing the proposed route for the transmission line as well as the Treaty 1 boundaries and the traditional territory of Sagkeeng were used to aid the discussions.

As members were interested in being heard, the focus group sessions provided a forum for a wide range of issues and concerns to be expressed. The report attempts to do justice to some of the issues and concerns that were shared by members with respect to hydro development, disrespect for the culture and impacts on the exercise of Treaty and Aboriginal rights.

For each of the three focus groups fifteen members were identified and invited to participate. Members that were invited to participate were provided with background information about the proposed transmission line. Overall 52 members participated in the focus group sessions.

Audio recordings of each of the sessions were made. Participants were asked to sign consent forms to allow audio recording as well as to allow for the use of information for the purposes of this report.

Signed consent forms, and notes and audio recordings from the three sessions are being held by the Liaison Office in Sagkeeng for future reference. The notes and audio recordings will be made available to Sagkeeng members on request.

Post Focus Group Session

Members that participated in the focus group sessions requested that a combined group session be scheduled to assist in finalizing this report. Copies of the draft report were delivered to all participants prior to the review session.

The combined session was conducted on July 21, 2015. Only a few individuals attended the session. Those who attended were helpful in the review and finalization of the report.

Considerations

Although the members that were interviewed and those who participated in the focus groups were agreeable to sharing their stories, concerns and perspectives with the study group there are still many sensitivities about disclosing to "outsiders" how ceremonies and traditional practices are undertaken.

Furthermore, there is an expressed suspicion that what is shared with Hydro will be used against Sagkeeng as plans and regulatory processes for the project proceed. In fact, a number of members declined participation in an individual interview or in any one of the three focus group sessions, as they did not feel it was in the interest of the community to do so.

Members who use the lands for ceremony or for the harvesting of medicines have expressed a reluctance to identify, for Hydro, specific sites used for either activity within the area of the proposed transmission line. As well members prefer that plants harvested for medicines not be identified by name because they are concerned that identifying the plant species will result in harvesting by others and a depletion of yet another scarce resource used by First Nations. Consequently, mapping of ceremonial sites or traditional medicine harvesting locations are not being shared.

Views, comments and concerns about the exercise of Treaty rights are included in the report as members see the Manitoba Minnesota Transmission Line as yet another development that is limiting the ability of members to exercise those rights.

Consent forms were signed by members who took part in either the individual interviews or in one of the focus group sessions. These were to allow for audio recording and for the use of the information shared for purposes of this report. Even with the consent forms, it was agreed that individual names would not be used within the report. While statements made by some members appear in the report no names are attributed to any of the comments.

The Members Speak

Health and Wellbeing

> "*The Elders tell us the earth is sick, and when the earth is sick the people are also sick."* (Leanne Simpson 2001)[8]

With each new development undertaken, whether it's a road, a dam or transmission line, there is considerable concern expressed by members of Sagkeeng about how developments impact the health of, not only individuals but also on the earth as a whole.

It is somewhat difficult to express the concerns in a linear manner as culturally the members view matters through a different lens than society in general. When speaking about health there is discussion about the impacts that development has had on the earth which, in the view of Sagkeeng members, is related to the health of humans overall.

> *"Just as our the organs of our bodies act as filters, the moss and plant life act as a filter for the earth…development is slowly destroying these…the earth can't protect itself when these are gone."*

Development is encroaching on lands where harvesting of medicines has traditionally been undertaken. In regard to the proposed transmission line, members advise that clearing of the route and removing particular trees and other species of plants has a ripple effect. From their perspective, there is a natural interdependence among all things. Members find they have to seek other places for harvesting because when you remove one species in an area others also disappear. Harvesting medicines is an activity that members advise is getting increasingly difficult to do.

There are concerns about disclosing information about traditional medicines. A woman talked about her fight with breast cancer to highlight the risk of others appropriating traditional medicines and to demonstrate why there is a reluctance to share information about locations and plants used by traditional healers.

She refused to subject her body to chemotherapy and other western medicines. Instead, she opted for the use of traditional medicines to help in her fight. She has successfully recovered from breast cancer. While she was undergoing treatment she was constantly called and asked repeatedly for information about her healing and the traditional medicines she used. She found western science practitioners relentless in their attempts to gain knowledge about the traditional medicines.

[8] Aboriginal Peoples and Knowledge: Decolonizing our Processes (2001)

There were concerns raised about the electro magnetic fields (EMF) associated with transmission lines. In the view of many, the EMFs associated with transmission lines and equipment used on hydro lines are hazards to the health of the animals, plants and human life.

Members advise that wildlife will avoid the right of way where the transmission lines are located. The clearing of the land is one reason for this but the EMFs that result from the transmission lines also contributes to change in the path that wildlife follow. The animals know that these lines are harmful so they will go out of their way to avoid them.

Members who harvest medicines and other plants also avoid the transmission lines. They advise that they will not harvest plants under a transmission line because the plants are considered unhealthy because of the EMF created by the transmission lines and because chemicals are used to keep the right of way clear.

To reinforce the view that EMFs pose a danger, a member talked about the loss of her sister to cancer. Her sister was a collector of glass insulators and receptors used by Hydro. She kept them in her home. After two successful fights with cancer it took her life. Her sister had refused to get rid of her collection.

As was commonly expressed, all things on the land are related. When clearing for a right of way is undertaken the health of everything is affected, the transmission line itself with its EMF creates issues – the health and wellbeing of man is affected.

With every new hydro project, whether it is a new dam, redevelopment of an existing dam or the construction or upgrading of a transmission line, members question how it is possible to regain the health and wellbeing of the land and its people.

There is hope tinged with uncertainty that traditional teachings and values can help the lands heal.

> *"We need to put more value on traditional teachings…but how can we go back to traditional ways of healing when the plants that used to live in the forest are not there anymore. There is no value put on traditional healing. There is no value put on the loss of plants from the forest that are gone from all this development. What about people who want to feed their families by hunting for what they need? Even if there was room made in the economy for people like that to survive, the land to do it on is gone…"*[9]

[9] "The Economic, Social, Political and Cultural Dimention of Forest Dependence in Eastern Manitoba" Wayne F. Cowan and Richard C. Rounds (1995)

Culture and Traditional Teachings

> *"Culture means a way of life. It is the sum total of learned, integrated behavior pattern of an individual or a group...culture has to do with how we live from day to day, the quality of our daily lives." (Wahbung: Our Tomorrows 1971)*

There is a profound sense of loss expressed by some of the members regarding the fact that cultural practices and traditional ways of life have diminished or have been lost over the years. There are concerns about the legacy being left for future generations, not just with respect to the culture but also in regard to the state of the land and the environment as a whole.

Members talk about the fact that ceremonies were banned, by government, until just recently. There are members who remember stories about their ancestors travelling to the Sandilands to conduct ceremonies in secret. Sun dances were conducted over four consecutive Sundays. Others talk about the area as a significant travel route for family coming in from the States for ceremonies at Black Island.

One young man, who describes himself as an "old spirit" and who continues to carry traditional practices, shared his thoughts about development. He finds the approach to development disrespectful to the Anishinabe People - to the cultural practices and traditional teachings.

The sentiment he expressed appears to be commonly held and was shared by other members during the course of the various discussions.

> "*You know I wanted to say something in regards to Hydro...this whole approach is disrespectful to our people…us having to prove that we utilize this land...I mean who are they to tell us how to use our land?*
>
> *We been here way before, way before they we here. We utilized this land for hundreds of years…and here they come saying 'we're gonna do it here and we want you guys to know that, tell us how you use your land'. You know I find that at some point you need to include that this whole approach is disrespectful to our people.*
>
> *But I reflect back to the way that our teacher taught us…he was big on four teachings, the teachings of Creator, the Creator's law…one was faith, to have faith, not necessarily in Creator but to have faith in your walk of life that you choose.*

Second is sharing, we all share from the land…the trees...everything shares together. And then we have kindness….and when we look at kindness….Manitoba Hydro is not kind to the land to the animals to the life that they're taking away….yeah they're taking away some areas from us that we pick but that kindness for the land isn't there….and who's going to suffer? Oh-way-ojina…we're going to suffer that because they're doing it on our land.

And when you look at the weather and everything that's happening today that's an example of how we're all suffering.

I remember my teacher telling me this when I was a little child…about how the storms and everything is going to change and it's going to be really fast…and one of my teachers lived to be 114 but they couldn't really determine his age…but he talked about the Sandilands and that area and he had a map and when we went out to the mountains where he lived he rolled out this map and he was talking in the language and he says 'look this is where I come from' and he was pointing in that area in that southern area that's where he came from but his people moved down and then they scattered throughout Ontario and also to our area here…and when you look at that map he had certain sites marked off and there was Ojibway Syllabics…all the way to where they lived cause they moved down to the mountains a long time ago and he talked about this land of being one of the holiest lands in all of the world right up from Poplar river in that area right down to Minnesota right into Ontario and Saskatchewan…that area is one of the most sacred lands that we have and nobody's defending it. Hydro's gonna do it…whether we have anything to say about it or not, they're gonna fight to do it."

There are several places within the area that the proposed transmission line is to be constructed where he and his teacher still pick medicines. It is a tradition that will continue to be practiced but development is increasingly making it more difficult to find healthy plant life.

While there is a sense of loss for traditional ways there are members who express hope that cultural practices and traditional teachings can be, and are slowly being revived. There is an acknowledgment that members have a collective and individual responsibility to retain the cultural identity of the Nation. As one woman expressed it:

"It is our job to educate our children."

Another woman spoke about the fact that the beadwork on clothing and other traditional items such as the tikinaagan carried stories and teachings about nature and life. Very few people today understand or continue the practice of including teachings in things used every day.

Preserving the culture needs dedicated work individually and collectively. Members discuss how their neighbors, governments and resource developers need to be more aware and understanding about what is at the root of their culture. They advise that they do not want to impose their culture or world-view on others but they do want people to have an understanding of the culture and respect where they come from.

Members indicate that there is a need for more funding for programs that will assist in offering cultural based programs for the community. This will help the future generations to understand who they are and their relationship to the lands.

Stewardship

> "*For centuries, Indians lived in this country, mastered their environment, and learned to live with nature, without the necessity of dominating it. Indians were independent, interdependent, communal people who harvested the natural resources of the land to provide the necessities of food, clothing and shelter without abusing the privilege."* (Dave Courchene Sr. – 1973)[10]

In spite of development and modernization that has been experienced by all members of Sagkeeng there is still a fundamental belief that they have a responsibility for the lands. This is evident in the concerns that have been expressed about the legacy we are leaving the future generations.

As "keepers of the land" the Anishinabe should be responsible for ensuring that the lands can continue to provide for all its inhabitants. Unfortunately, members find themselves unable to do so because their view of the world has been ignored for so long.

One member expresses some frustration with what is considered a lack of respect for the way members view the lands.

> *"Just because we don't use the land doesn't mean we have no use for it – it's Treaty 1 territory and still a part of us."*

Traditionally, First Nations hunted, trapped, fished and harvested to feed, dress and shelter themselves. Settlement, development and modernization have resulted in a decline of this way of life. There are members who still want to hunt, trap and fish – activities that were guaranteed by the treaties – but development has encroached on lands used to exercise these rights. In addition, laws and conservation policy put in place by the government further inhibit the exercise of Treaty and Aboriginal rights.

Conservation is not a concept that was foreign to First Nations. In fact, members understood the growth cycles quite well and they knew when they could harvest medicines, rice or berries in ways that would ensure the continued availability of these resources.[11] Members also understand, as a way of life, that what you take from the lands should be given back.

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[10] "Problems and Possible Solutions" by Dave Courchene Sr. in Manitowapow: Aboriginal Writings from the Land of Water, Niigaanwewidam James Sinclair and Warren Cariou, Editors: 2011

[11] Indigenous Customary Law and the Environment, Phil Fontaine, 2006

One man talks about his grandfather who was a bush cutter. His grandfather had a team of men, cats and trains to do bush cutting work. As a young boy he would listen to the early morning discussions of the work crew as they had breakfast. They talked about re-planting areas that they were cutting so the trees could immediately begin to grow - replacing what was taken.

Regeneration of the forest was an important aspect of the harvesting process that provided work for members of Sagkeeng. Care and consideration were given to the future and the re-planting plan made sense in terms of conservation planning. It also allowed that the supply of wood nearby would be available for future harvesters. Reforestation in this way disappeared when the demand for wood increased to feed the paper mill in Pine Falls.

There are fears expressed that lands used for the transmission line will not be treated with kindness. One concern that was heard quite often related to the use of chemicals to keep vegetation under the transmission lines in check.

Members advise that chemicals pollute the lands, leach into the water system, get absorbed by plants and eaten by the birds and wildlife. The use of chemicals is not a contained action but one that has wide ranging impacts that no one can begin to measure.

Although western science is employed to examine the impact of development on the lands and all that the lands support Members see the process as flawed because, in their view, it considers each component as an independent study – not necessarily as part of the whole.

Questions are raised regarding the value of the environmental assessment process and the studies being done to support the Hydro position about the potential environmental impacts. There is some support for the view that the scope of studies normally undertaken are limited, from others involved in studying the land and its inhabitants.

> *"The standard practice followed in typical environmental impact assessments (EIAs) is to conduct an arbitrary survey for known plant SAR. These often are incomplete and inefficient, especially if large blocks of land are being assessed."*[12]

[12] Developing Predictive Models for Tallgrass Prairie Plant Species at Risk in Manitoba, Phase 2, Douglans R. Collicutt & John P. Morgan, February 2013

While there is an underlying suspicion of the motives of Manitoba Hydro in asking members to share traditional knowledge and provide information about traditional uses of the area where the proposed transmission line is to be routed there is also an understanding that traditional teachings and values need to be part of the environmental processes used for all development.

This has been expressed by other First Nations in discussions about environmental processes.

> *"I think that we have to also incorporate a lot of our traditional values in this, because within our traditional values, it's an educational process on the protection of the environment and the protection of water – it's the source of life, right? If people understand those through our traditional practices and beliefs, then they can incorporate that into their everyday living, you know."*[13]

Stewardship of the lands, in the minds of members, has to be practiced and viewed in a holistic manner. The processes for studying and considering how developments impact the land must be broader in scope. The processes cannot continue to break down life into individual components that apparently have no bearing on or relationship to other life.

[13] First Nation Involvement in Source Water Protection in Manitoba by Melanie Burt, April 2014

Treaty and Aboriginal Rights

> *"We were promised that there would be no encroachment on our lands – not only on our lands set aside, not only on our Sacred Lands, but no encroachment on all our traditional lands. Encroachment still occurs."*
> (Charles Nelson – 1998)[14]

Members are angry that the ability to exercise their Treaty rights is slowly, methodically being limited by development or by what they are told are measures to protect the declining wildlife populations.

Development of the Treaty 1 territory combined with restrictions on First Nation mobility because of the Indian Act prevented First Nations from using much of the lands in the part of the Province that is now being proposed for the transmission line.

Development continues to limit the areas that were historically available for hunting, trapping and fishing. The proposed transmission line is seen as another project that is encroaching on lands used by the Anishinabe people to exercise Treaty rights.

It is the expressed view of members that restrictions on the use of lands and resources by First Nations are resulting in the loss of First Nations' ability to exercise Treaty rights.

One member reminds the group that neighboring First Nations have agreed to shut down hunting. He suggests that in doing so Chiefs and Councils are agreeing to the erosion of Treaty rights. He talks about a study done by a man from Trinidad where it was stated that First Nations would slowly lose all their Treaty rights and that it would be Chief and Council who would use their own people to destroy those rights.

He contends that, in signing on to the Province's moose management area along the east side of Lake Winnipeg Chief and Councils of the First Nation communities are giving up our right to hunt for years to come. Think about the impact on future generations.

Members do not distinguish between Manitoba Hydro and the Province when they discuss the impact of development on Treaty rights. In their perspective, both Hydro and the Province have planning structures and policies and processes in place that do not take into account the impacts of their decisions on the exercise of Treaty rights.

[14] "Protection" Conflicting with Anishinabe Rights" by Charles Nelson in Manitowapow: Aboriginal Writings from the Land of Water, Niigaanwewidam James Sinclair and Warren Cariou, Editors: 2011

There are concerns about the manner in which the EIA process addresses impacts of developments on Treaty and Aboriginal rights. Members share the views expressed by other First Nations.

> *"Social and cultural indicators are not linked and applied in an EIA Application to the assessment of impacts to the exercise of a First Nation's right. For example, an Application will indicate potential changes to plants or animals and the Proponent will set out mitigation measures; however, consideration needs to be given to what that change means to the traditional resource user (the direct, indirect and cumulative impact to their livelihood, their ability to teach the next generation how to exercise the right, and the ability to have places to exercise the right that are not heavily impacted by development)."*[15]

Questions about who compensates for the loss Treaty rights go unanswered.

[15] "Appendix "B" Aboriginal & Treaty Rights and Traditional Resource Use Plans, CEAA, undated

Resources

> *"Canada is at a pivotal moment in terms of the evolving role of First Nations in the future of this country, and the significance of natural resource development to Canada's economy."*[16]

First Nations, through the Treaties, agreed to share the lands with the "newcomers". The leaders who signed the Treaties did not intend that all rights to the use of the land and resources would be given up. Yet, members see that this is what is happening. They also see that there is little in the way of benefits flowing to First Nations from the use of the land's resources.

Members discuss the profits generated by Hydro as it exploits the water and lands. There is discussion about the high cost of electricity for the homes in Sagkeeng. The general consensus is that the cost of power is too high. Members indicate they are not opposed to paying for service but they believe that Hydro should be working with the community to address the high bills that many are currently paying.

Resource sharing is discussed as something that the leadership needs to pursue particularly in light of the Treaty agreements.

Members always return to the point that the exploitation of the lands for profit will result in nothing for future generations. From their perspective more careful consideration must be given as to how society as a whole gives back to the land – how to show respect for the taking and using of resources. One member, states:

> *"It's not about the money, it's about the lands."*

The dichotomy of traditional resource use and resource harvesting for profit continues to be an issue for members as development and modernization of the world continues. Nonetheless, members want to have a say in how development of the resources is undertaken within their traditional and ancestral lands.

[16] A Report of the Working Group on Natural Resource Development, February 2015

From the Perspective of the Members

As with *O-Pimatiziiwin* (November 2012) this study is in response to the need for communication about the Manitoba Minnesota Transmission Line project. Members feel that more communication about Hydro projects would be useful.

While suspicion and distrust are still prevalent in the minds of members when it comes to the sharing of with Manitoba Hydro, the **9 Principles For Incorporating Traditional Knowledge in Development Projects** that were set out in *O-Pimatiziiwin* are restated here as they continue to reflect the expectation of the members.

1. SFN expects traditional knowledge to be involved in assessment and planning for all large development projects in its traditional lands. SFN will tailor its level of involvement to the scale, location, and potential impacts of each proposed development.

2. SFN expects to receive information on proposed projects early in, and throughout the project planning process. SFN expects to review project description, assessment, and study materials, as well as environmental protections plans, monitoring reports, and other project documents.

3. SFN expects to be engaged in a formal process of communication and information sharing, beyond broader public consultation processes. The process must provide an opportunity for SFN to consider the project, identify priorities and concerns, and determine the appropriate means of accessing and sharing traditional knowledge, where it is applicable.

4. SFN expects all developers to recognize and respect Sagkeeng's traditional knowledge of its territory, and, with Sagkeeng's consent, consider this knowledge in project assessment and planning.

5. Any research and documentation of traditional knowledge for the planning, assessment, or monitoring of a development must be designed, led, and carried out by Sagkeeng First Nation.

6. Any traditional knowledge research, field trips, or events, should support knowledge transmission through involvement of community youth.

7. Use of Sagkeeng traditional knowledge in any project documentation or reporting must be reviewed and approved by Sagkeeng First Nation.

8. Sagkeeng expects to discuss project monitoring and follow-up plans with developers, including potential roles for traditional knowledge and knowledge-holders in follow-up activities.

9. Sagkeeng First Nation retains the option not to share its traditional knowledge, where it is not comfortable, or otherwise chooses not to do so.

Additionally:

- Members want the opportunity to meet with and hear from other Treaty 1 First Nations with respect to the Manitoba Minnesota Transmission Line Project.
- With respect to monitoring, members would like to see a Monitoring Committee set up with representation from the Treaty 1First Nations.
- On the harvesting of medicines members asked whether lands could be designated as “protected areas” so development cannot further impact certain plants and First Nations can have the opportunity to nurture the plants.

Concluding Comments

> *"Today's governance approaches and tools to engage First Nations in natural resource development are too few and limited in scope. Often, they cast First Nations in the narrow role of respondent; that is, of responding to already defined projects as part of regulatory reviews or fixed processes for consultation and accommodation. Such approaches ignore the existing jurisprudence relating to Aboriginal rights and title which creates uncertainty, lack of trust, and unnecessary risks for all players."*[17]

The waters are an important natural resource that is exploited for profit by Manitoba Hydro. Sagkeeng members see themselves as more than just another stakeholder in resource development.

18

There is considerable opposition expressed by Sagkeeng members to the construction of the transmission line through Treaty 1 territory. Members asked whether other Treaty 1 First Nations have had the opportunity to review and comment on the "preferred route".

Members would like to have a meeting of the Treaty 1 First Nations to talk about the proposed transmission line and to share their concerns about the "preferred route" and its potential impacts.

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[17] A Report of the Working Group on Natural Resource Development, February 2015

[18] www.cdemcom

When asked what and how monitoring of the proposed transmission line, both during and after construction, should be undertaken, members suggested forming a "monitoring committee" that would include members of other Treaty 1 First Nations. Agreement among the First Nations would have to be secured and terms of reference developed.

Mitigation measures taken by developers such as Manitoba Hydro don't, in the view of members, properly address their concerns. While jobs might be welcome there are other considerations.

> *"There is often an assumption that "mitigation" means giving jobs to First Nation members or taking fairly minor steps such as re-planting vegetation that will be lost. There is no discussion of the social and cultural impacts to the First Nation of taking up yet more of their lands, or removing more places where they can practice their rights and teach the next generation. There is an assumption that there will always be "other places", animals, plants, waters and resources where this can be done…"*[19]

The members of Sagkeeng have lived with and experienced a lot of changes in, what is, a relatively short period of time. Development continues to occur throughout their ancestral and traditional lands. They continue to show themselves to be adaptable to change.

While change is inevitable, they are still very much tied to the lands and have a strong desire to strengthen and maintain their culture, their teachings and their traditions so the legacy for future generations is something they can take pride in.

The reluctance to share traditional knowledge is rooted in their past experiences and the treatment, by others, of their agreement to share the lands in the Treaty making process. As aptly expressed by others, members want Hydro and others to understand that:

> *"….Native knowledge and spiritual values are not simply "natural resources" (in this case, intellectual ones) for non-Natives to mine, manipulate or plunder. They are, and will always be, the precious life-sustaining property of First Peoples: sacred symbols encoding the hidden design of their respective universes; mirrors to their individual and collective identities; and ancient and irreplaceable maps suggesting possible paths to inner as well as ecological equilibrium with the wider, ever-changing world."*[20]

[19] "Appendix "B" Aboriginal & Treaty Rights and Traditional Resource Use Plans, CEAA, undated

[20] "Wisdom of Elders" Peter Knudston & David Suzuki: 1992

In spite of the reluctance to share their knowledge at this point in time, building understanding between Hydro and the First Nation has to be an ongoing exercise. Members want Hydro to **hear** and **understand** what they are saying – what their issues and concerns are – who they are as a Nation.

Aboriginal Traditional Knowledge Study
Community Report

Submitted By
Black River First Nation
Long Plain First Nation
Swan Lake First Nation

May 2015

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- Manitoba Archives Staff
- Kevin Handkamer

Cover Photo

The rare White Turtlehead Orchid (*Chelone Glabra*) was observed and documented by the botanical team during this study. This Orchid has not been seen in Manitoba for many years and is rated as S2, S3 by the Committee on the Status of Endangered Wildlife in Canada (COSEW IC) rating system.

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A. Introduction

Manitoba Hydro has asked for First Nation participation in determining a final preferred route for the Manitoba / Minnesota Transmission Line Project (MMTL).

This project is needed to support export sales to the United States and improve the reliability and security of electricity supply in emergency and drought situations.

The project involves the construction of a 500-kilovolt (kV) alternating current (AC) transmission line from Dorsey Station to the international border between Manitoba and Minnesota.

The project includes upgrades to associated stations at Dorsey, Riel, and Glenboro. The proposed route will:

- originate at the Dorsey Converter Station (located near Rosser, northwest of Winnipeg);
- travel south around Winnipeg and pass near the Riel Station (east of the city) along what is known as the Southern Loop corridor;
- continue south to the Manitoba-Minnesota border;
- connect to the Great Northern Transmission Line.

B. The Aboriginal Traditional Knowledge Study

The 3 First Nations (Black River, Swan Lake and Long Plain) made a joint application to Manitoba Hydro (MB) in order to undertake a Phase I Aboriginal Traditional Knowledge Study in regard to the proposed Manitoba / Minnesota Transmission Line Project.

The ATK Study included the following elements:

Initial Field Studies (botanical, memory mapping and cartography)

- Hiring of 3 Community Project Researchers and Youth Capacity Workers
- Community Participation (Interviews and Meeting Costs including Honoraria)
- On site visits

The 3 First Nations (FNs) represents a partnership that is based on trade, kinship, mobility, shared seasonal harvesting practices, shared socio-economic drivers and shared political and socio-economic organizations.

The Phase I Aboriginal Traditional Knowledge Study will be used to inform ongoing engagement, consultation, accommodation and monitoring of the proposed project that have the potential to affect potential, asserted and established First Nation's Aboriginal and Treaty Rights, interests and way of life.

Additional funding was received in late January to provide preliminary comment to refined alternative routes; feedback and reporting on proposed Round 2 and final preferred routing, and preliminary review of the EIS pertaining to each relevant community including this ATKS report.

The preliminary information will be used for the route decision making processes and the final ATKS report will be used to inform Manitoba Hydro's Environmental Impact Statement (EIS).

The 3 FNs have land, harvesting, cultural, spiritual and economic rights and interests throughout the proposed project site and shared traditional territory, which co-exist with the rights and interests of other First Nations in the proposed project area.

C. Anishinabe Worldview

ATK studies recognize and affirm that First Nations people have a deep connection to the land that sustained preceding generations and continue to sustain a current way of life. These connections support personal and collective histories and identities, and are frequently the foundation for spiritual practices.

First Nations people who have lived on the land have vivid and detailed memories and sensory perceptions, and this information constitutes the basis for traditional knowledge. This knowledge "is generally grounded in specific uses of particular ecosystems.

It is inseparable from landforms, environmental quality, survival of particular species, and subsistence activities. Knowledge is taught, learned, tested and expanded through traveling and using a specific territory. Modifying the landscape, biodiversity or human ecology jeopardizes knowledge" (Battiste and Youngblood Henderson 2000).

ATK studies broaden the information base considered in environmental assessments and provide understanding about the potential effects of a proposed development on First Nation lands, waters, resources and activities. The consideration of potential effects of a proposed project on traditional lands and activities is of cultural, environmental, and, ultimately, socio-economic relevance, because it pertains to the social and physical well-being of affected First Nation communities.

Traditional knowledge is passed on orally, from generation to generation, and current observations often have great depths in time. Information shared by First Nation participants is primarily qualitative and is based on sensory experience, oral traditions, and cultural norms and values.

Our Values are derived from the Seven Grandfather Teachings: Wisdom, Respect, Humility, Love, Honesty, and Bravery & Truth.

OUR SEVEN TEACHINGS

Teachings of the Seven Grandfathers, known simply as either the Seven Teachings or Seven Grandfathers, is a set of teachings on human conduct towards others and all things, taught amongst the Anishinabe peoples.

Wisdom: It is to be discovered on your journey through life... in a wild flower, in the face and words of an Elder. If you listen you will hear it in every sound, if you look you will see it in all things! Wisdom is given by the Creator to be used for the good of the people.

Respect: It must come from within. It is not to be demanded, it is to be earned and given freely from the goodness of your heart. All of creation should be treated with respect. You must give respect if you wish to be respected.

Humility: Is to know yourself as a sacred part of Creation. You are equal to others, but you are not better.

Love: Is a feeling that has no boundaries. Give it... Accept it... and feel its power. To know love is to know peace. Love must be unconditional. When people are weak they need love the most.

Honesty: Keep your life simple and speak the truth, choose honesty and kindness as your guides and happiness will follow you. Always be honest in word and action. Be honest first with yourself, and you will more easily be able to be honest with others.

Bravery: Let the Great Spirit bless us with the courage to keep the circle strong. Never give in. Never give up. Bravery is to face the foe with integrity. To do what is right even when the consequences are unpleasant.

Truth: Is to know all of these things. Speak the truth. Do not deceive yourself or others.

Our Anishinabe teachings are given and passed on to us through ceremony, our Elders, feasts and traditions.

D. The Project Area

The proposed project area is situated on the 3 FN's shared Traditional Lands and Ancestral Territories. The ATKS focused on the project area as identified by Manitoba Hydro maps of the Manitoba - Minnesota Transmission Project Alternative Routes.

Since the proposed route was changed in late October 2014, a full determination and evaluation of First Nation interests in the new area was not possible. This report does contain preliminary information relevant to the new route where indicated **and is not to be considered as final.**

The short timeframe and the late route change in which to make qualified determinations and evaluate fully any identified sites in this very large project area will remain preliminary.

Considerable effort was made to collect Heritage Resources Branch registered sites, to verify First Nation oral history, cross reference with Hudson Bay Cartographical maps, Crown lands as well as other Government documents.

The 3 FN's communities are not comfortable with the use of biased government or church documents or non-aboriginal oral history as a method of verification. The use of pre-treaty mapping documents has been used in the past and is acceptable, while Hudson Bay maps have less value because the focus of these maps is on transportation, however, there may be some value to using these maps as a component to verification.

It was extremely difficult to verify and authenticate our oral history with the printed colonial and redacted version of our collective history.

Heritage Resources Branch registered sites lacked appropriate documentation and follow up. This diminished the value of the information such that it has no value other than to locate activities by Anishinabe people sometime in the past. Due to the last minute change to the proposed route, impacts on First Nation interests cannot be fully determined, in the absence of on the ground information.

We therefore, must place a very high potential impact in Sections 314, 315 and 316 for the following two reasons; because the land is relatively undisturbed, and that Treaty Indians can exercise their Aboriginal and Treaty Rights without interference from anyone within these areas.

TRADITIONAL AND ANCESTRAL LANDS

First Nation members have hunted, fished, and resided in the area for many generations, including prior to the assertion of Crown sovereignty. The Traditional Lands and Ancestral Territories are shared with a number of neighbouring First Nation communities including Roseau River, Sagkeeng, Buffalo Point, and Brokenhead Ojibway First Nations amongst others.

The places discussed by Elders and Traditional Knowledge Holders in the context of this preliminary report do not constitute an exhaustive list of places used or known by the communities and any description of Traditional Territory provided in this report is not intended to be definitive.

E. Study Overview

A number of consultation meetings, interviews and discussion circles were held in each of the communities starting with project kick off meetings during the months of July and August 2014.

Community meetings and interviews were held with Elders, Youth, Chief and Council, Traditional Knowledge Holders, and the general band membership.

The ATKS community report that has been developed is based on information gathered from the Elders, band membership, Traditional Knowledge Holders, and leadership in the following ways:

- ✓ Through document reviews;
- ✓ Through round table and group discussions at various workshops and meetings;
- ✓ Discussion circles with land users, elders and youth; hunters, trappers, and,
- ✓ Individual interviews held with Chief and Council, and local community stakeholders (i.e. Elders, Youth and Traditional Knowledge Holders).

In total, the preliminary ATKS community report was informed through feedback from several individuals and groups from each of the 3 First Nation communities and included both on and off reserve members.

F. Summary of Activities

The following project activities were undertaken as a part of the work:

1. Literature Review and Archival Research

- The review of background literature included MB Hydro Project Documents, general historical and ethnographic literature, as well as relevant internet resources, public documents, and Province of Manitoba databases including:

    a) Records on the Dawson Trail
    b) Boundary Commission Reports and Archives
    c) Selkirk Treaty Materials
    d) Maps including pre-treaty maps, township, municipal, and early surveyor note books
    e) Township plans and records
    f) Manitoba Records
    g) Legislative Records
    h) Manitoba Archives

2. Initial Workplan Processes

- A series of meetings were held with Manitoba Hydro representatives in the spring and summer of 2014 to develop an ATKS work plan and budget.

- A series of meetings were subsequently held by the ATKS Management Team, Chief and Council, and the Community Project Researchers to identify key members of the community, knowledgeable of either, or both, current and community practices that might be affected by the proposed Project. In this ATKS community report, key participants are referred to as Traditional Knowledge Holders, Youth and Elders.

- Additional meetings were held to confirm an extension to the project and to secure project funding; due to the late MMTL route changes.

3. Memory Mapping/Elders Gatherings
   Community Meetings

- Memory Mapping sessions were conducted which included interviews, and a one (1 day) workshop on “how to conduct memory mapping”. Municipal Landownership Maps were used to facilitate the memory mapping process and Land Use Maps compiled by the Community Project Researchers.

- A Cartography Mapping Specialist was also hired to conduct the cartography mapping.

- An Archaeological Study entitled “Heritage Potential Report for the Manitoba Minnesota Transmission Line Project” (attached as Appendix A) was commissioned to identify

potential archeological sites and heritage potential. Sixty locations were found to contain heritage potential and require further investigation.

- Meetings were held with members who utilized areas on or near the proposed Project sites. Participants included Elders, Youth, and Traditional Knowledge Holders, land users, hunters, trappers, the Community Project Researchers and members at large. A route map and a summary document of the Project was used to introduce the participants to the proposed Project. An overview of the proposed Project was given by Manitoba Hydro representatives.

- An Elders and Youth Gathering was held in October, 2014 to provide an opportunity for Elders, Youth and Traditional Knowledge Holders from the 3 FN's to share information and cross reference oral histories, traditions, values, and customs, relevant to the proposed project site and areas. Interviews were also undertaken to solicit memories, oral histories, and activities on the 3 FN's ancestral lands and territories.

- A gathering of Elders, Youth and Traditional Knowledge Holders was held in Brokenhead in mid-February, 2015 (see summary attached as Appendix "B") to follow up on items that could not be covered during the October meeting. The purpose of the second gathering was to:

    - Review the November 2014 Preliminary ATKS Report
    - Cross reference Ojibway terminology to describe activities, values and interests on ancestral lands and territories (debahgiimowin)
    - Review and cross reference Anishinabe pronunciations on cultural, sacred, and historical sites
    - Obtain further direction to guide the ATK Study process

4. Interviews / Community Focus Group Sessions

- The interviews and focus group sessions created an opportunity for Traditional Knowledge Holders and Elders to share traditional land use information relevant to the proposed Project sites and to explore and clarify potential project effects on each of the 3 FN's shared traditional lands and activities. The interview process created an opportunity for Elders and community members to share concerns relevant to the Project as well as to explore and clarify related interests, concerns, and recommendations. During the course of these discussions, MB Hydro Project maps and Project documents were used to disseminate information.

- Verification from the 3 home communities was attempted; however verification activities could not be completed due to limited availability of pertinent cross reference research materials, neighbouring First Nations coordination, and time constraints.

5. Field Visits

- A field visit was undertaken in the summer of 2014 by the 3 FN's in order to create a better understanding of the final preferred route of the proposed Project. The site visit was conducted on August 27 and 28, 2014 and included Elders, Youth, Traditional Knowledge Holders, Community Project Researchers and Band Council representatives.

- A botanical study (see attached Appendix “C”) provided a further opportunity for the 3 FN’s to conduct a preliminary assessment of plant species that may be at risk in the project area. The group consisted of botanists, Elders, Youth, Traditional Knowledge Holders, Community Project Researchers and Band Council representatives.

- A follow up on site field visit was organized by Manitoba Hydro in early November 2014 to indicate the new route and the new Canada - USA crossing location.

6. Analysis and Reporting

- Information from the interviews, field visits, archeological and botanical study are referenced in this ATKS community report and attached as Appendices.

7. Community Meetings

- Community kick off meetings were held in each community in order to introduce the project to community members.

- Community Focus Group and Information Sharing Sessions were held in each community to exchange information, knowledge and discuss the project.

8. Report Finalization

- Additional information shared by participants at the community meetings was incorporated into the final ATKS report. The ATKS report was also submitted to the Chief and Councils for review and approval before submission to Manitoba Hydro in early 2015.

9. Report Submission and Response from Manitoba Hydro

- As a final step in the ATKS workplan the final report is to be submitted to Manitoba Hydro for review and response.

G. Discussion

Our 3 FN communities agreed to attempt to determine areas to be considered by Manitoba Hydro as areas of concern by our people. Manitoba Hydro is undertaking an engagement process to share project information, and gather feedback to assist in determining a preferred route. This phase of the work was not intended to fully determine the impacts on areas of concern for each of the 3 FN communities; the ATKS study at this stage will not determine the values that we as Anishinabe people place on the areas we may be able to identify.

We were not able to determine exact locations of sites considered important and what the impacts maybe. We attempted to define what Anishinabe “heritage, historic, cultural and sacred sites” are and the values we place on them. We attempted to locate areas of concern using the terms and definitions noted above.

Manitoba Hydro made a change to the route in sections 314, 315 and 316 as well as the actual crossing into the United States at the end of October. It is understood that we would not be able

to make any determinations in those new land areas. Without proper on the ground field work, there can only be a preliminary identification of interests at this time.

ATK STUDY LIMITATIONS

The following summarizes the methodological limitations associated with the literature review and archival research:

- Heritage Resources Branch registered sites identified First Nation presence and activities; however the recommended archeological follow up was never conducted by the Province of Manitoba. This diminishes the value of the information such that it has no value other than to locate the general activities by Anishinabe people sometime in the past.

- The only information that was stored at the Heritage Branch was identifying a First Nation presence; however the activities failed to produce further explanation as to use, purpose, and by whom.

- The government data base at the Heritage Branch, church documents and non-Aboriginal oral history documents cannot be relied upon to verify First Nation activities.

- Available research material lacked pertinent information and Crown Lands - Crown Records at the Hudson Bay Archives were incomplete, and lacked relevant information, for example, burial site locations were not verified and contained incomplete surveyor reports and notes.

- A request made to conduct a more thorough research study at the National Archives in Ottawa, was denied due to Manitoba Hydro funding policies.

As previously stated, the First Nation approach to overcoming the inherent limitations of the Canadian and Provincial data is to use an Aboriginal Traditional Knowledge approach.

FIRST NATION VALUES

In placing a value on potential impacts of a particular site, we attempted to categorize identified sites as heritage, historical, cultural and sacred sites. However, we were unable to identify the specific location of each site, and could not place a final value on each site. For the purposes of this ATK Study we used the following terminology:

Heritage site is described as an area of **past** land use by Anishinabe people for survival purposes such as camps, travel routes, gardens, events, and areas where people gathered for economic trade, but this is not a complete list of activities.

Historical sites are areas where Anishinabe people have specific activities related to who Anishinabe people are, as an example the following are considered historical sites: the site of the Dakota - Ojibwa peace treaty, the incident at Round Lake, or Eagles Nest, Round Plain and Grassy Lake are all regarded as Anishinabe historical sites.

Cultural sites are areas that are used for food gathering, medicine picking, trapping, hunting areas, fishing camps, and non- spiritual activities such as recreational events like competitions.

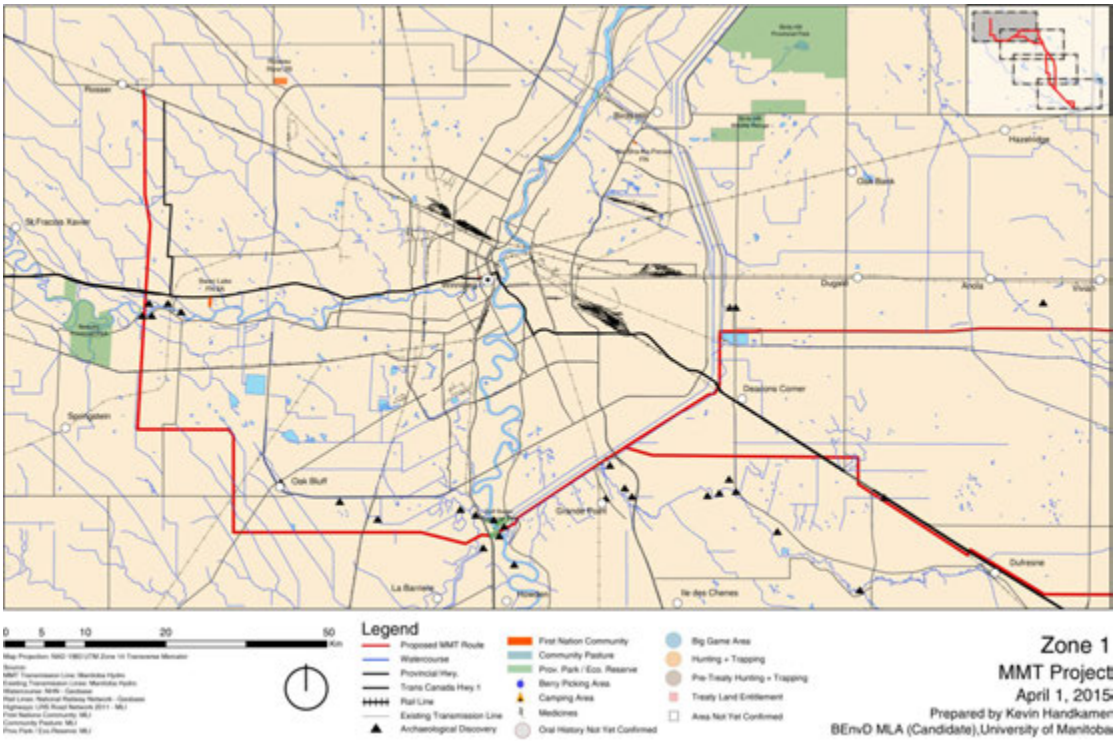
Sacred sites are areas where Anishinabe people held ceremonial events like sun dance grounds, Midewin areas, etc. Graves (cemetery style) are considered sacred sites as these areas would have been attached to lengthy stays by Indian people in certain locations, graves that are located in non- cemetery locations.

It should be noted that these definitions are not considered as final and they may not apply to the definitions used by other First Nations. The Elder, Youth and Traditional Knowledge Holder Gathering at Brokenhead provided further clarity amongst the 3 FN's regarding the use of foreign languages to describe indigenous plants and processes of nature.

The use of foreign languages introduces bias or inaccuracies since the native plants were originally unknown to Europeans. Attempts to separate the spirituality of our ancestors and the different activities of our people were also noted and discussed.

COMMENTARY BY ZONE

- **Zone 1**



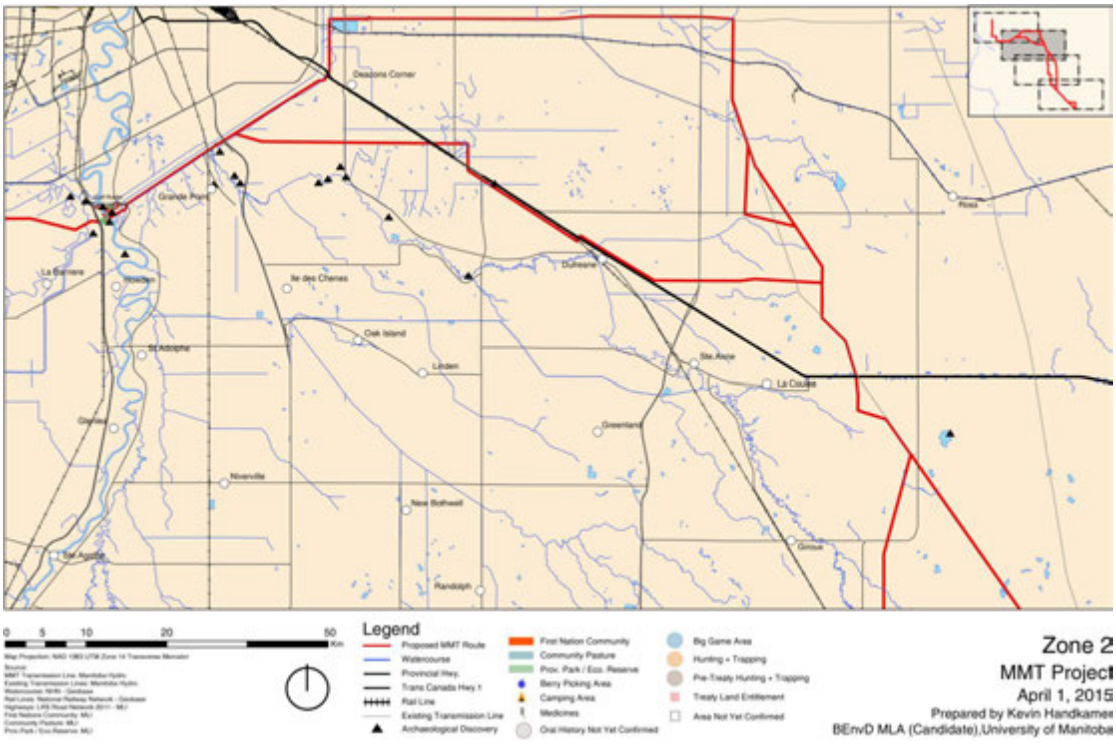
- This area is the route from the community of Rosser on a circular route on the south side of the city of Winnipeg. This area is mostly disturbed land, by settlement, agricultural, industrial and the Winnipeg Floodway. The Mb-Min line separates into 2 routes from Deacons Corner, a northerly route and more southerly route to the community of Dufresne.

- A preliminary look at the area revealed large areas of disturbed or developed areas; the land is mostly agricultural and would have little value to First Nations other than areas where waterways and Crown Lands are crossed. The value we place on this would be of legal concern specific to Treaty Land Entitlement.

- Pre-Treaty Archeological sites were also identified from archival research conducted at the Heritage Resource Branch. The Zone 1 site requires further research and investigation.

- A number of archeological sites were identified in Zone 1 that requires further study such as test pitting (see Appendix A – Heritage Potential Report for the Manitoba Minnesota Transmission Line).

➢ Zone 2



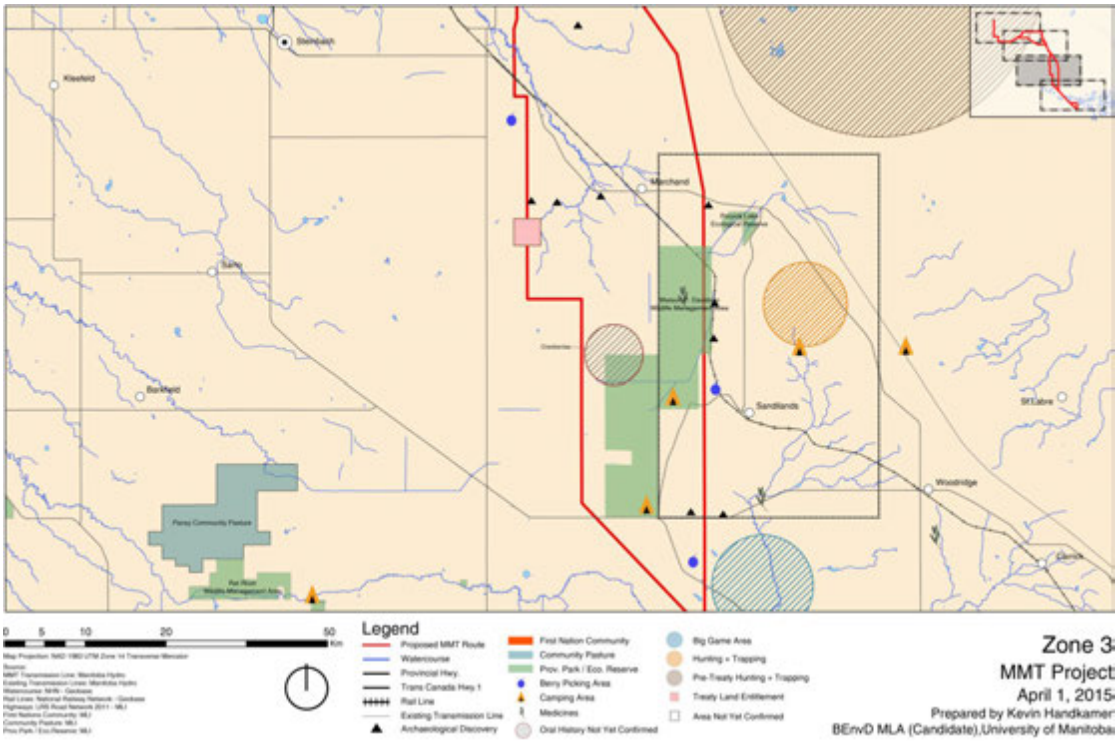
- This area overlaps Zone 1 from Dufresne to the area just north of the Sandilands Provincial Park/Forest. The land in this area is less disturbed but has large sections of Crown Land which may impact Treaty Land Entitlement interests and FN gathering and hunting rights, in addition there is potential for impacts on culturally

sensitive sites and sacred sites. Since the locations of specific sacred sites have not been identified at this stage, the impact could not be fully determined.

- Anishinabe people have the right to exercise their Aboriginal and Treaty Rights on Crown Lands, the use of chemicals would also be a concern for those that gather plants, berries and medicines.

- A number of archeological sites were identified in Zone 2 that require further study (see Appendix A – Heritage Potential Report for the Manitoba Minnesota Transmission Line).

➢ Zone 3



- Zone 3 covers the village of Marchand extending south of the Watson P. Davidson Wildlife Management area including the areas around Pocock Lake Ecological Reserve and Sandilands Provincial Park.

- The potential of impacting heritage, historical, cultural and sacred sites is deemed to be very high in Zone 3.

- Zone 3 has very little undisturbed lands left for First Nations people to exercise their gathering rights free from contamination.

- The Anishinabe people established and used trails where the Minnesota Ojibwa escaped from the United States Military. The Anishinabe people had established economic trade routes in the area, one of these routes is now known as the Dawson Trail. The area is one of the key areas during the fur trade era prior to Treaty and

after Treaty. This area is known to be the area where First Nations people escaped to from the outlawing of Tribal Traditional Practices as late as the 1930's.

- Information gathered as well as site visits by Elders from the 3 FN communities indicate that Indian people have and do exercise their rights in this area, in particular hunting, trapping, berry and medicine picking.

- An area in the Watson P. Davidson Wildlife Management area is identified as an area that the Elders wish to protect and that although some disturbance has occurred by logging they feel should be left as such. The route is on the east route between Sandilands Provincial Park and Watson P. Davidson Wildlife Management Area.

- Oral history indicates that there were large Indian gatherings held somewhere in this area but we were unable to identify the exact location of these gathering areas.

- Swan Lake First Nation conducted 3 different interviews in the early 1970's that spoke of this gathering area. A Long Plain Elder indicated that this was the area where Indians camped and hunted, an Elder from Black River also confirmed that their people traveled great distances to hunt, fish and gather, and that this was an area where their people traveled to.

- The proposed construction of the hydro line will cross Yellow Quill's Trade Routes to the United States, the travel routes in this area were used for migratory (escape) routes for Indian people running from the forced moves and persecution of entire tribes by the United States Government into the late 1870,s. Many Indian people died during these moves, the immediate relatives of the Ojibwa people of Manitoba were in Minnesota then, and still exist today. We would place a high historical/heritage value on the route.

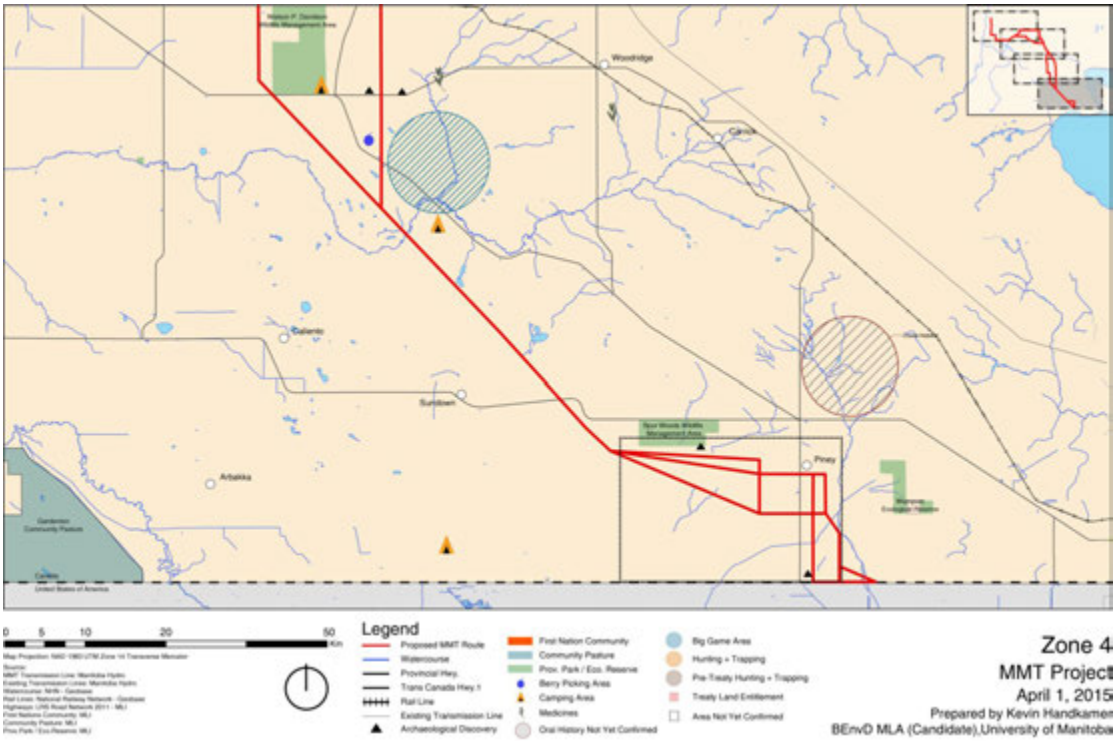
- The potential for interference with grave sites and/or Indian cemeteries is considered higher than "hit and miss". There is great concern with the potential interference of these graves, the line must not be allowed to disturb these sites, and we unfortunately have not been able to locate the grave sites.

- From our point of view, the most easterly route would not be supported by our communities, the already disturbed westerly route would be from what little information we have is considered as having the least impact.

- Pre-Treaty Archeological sites were also identified from archival research conducted at the Heritage Resource Branch and require further research and investigation.

- A number of archeological sites were identified in Zone 3 that require further study (see Appendix "A" – Heritage Potential Report for the Manitoba Minnesota Transmission Line).

➢ Zone 4



- We were not prepared for Manitoba Hydro's last minute route change in Zone 4. We were not able to comment on the change and because of the high value we place on undisturbed land or land with little disturbance we did not support the change at that time.

- There are potential undisturbed heritage cultural gathering areas in Zone 4. There are also archeological sites and pre-treaty settlements.

- The Spur Woods Wildlife Management area is also situated in Zone 4.

- An area of ecological concern is the crane habitat. This crane habitat area requires further research and investigation.

- The former Boundary Commission Trail is situated within Zone 4. This trail is of historical interest to our communities because it was one of the original trails that was used by our people for trade and was an established travel route. With the signing of Jay`s Treaty between Great Britain and the United States in 1794, an international boundary was created, and displaced many indigenous groups including the Metis in the US, and caused many to migrate into Manitoba (Pettipas, 1996). It was established by the Boundary Commission at Emerson in 1872, linking Fort Dufferin with the Pembina River, initially crossing the international boundary in a few locations, but eventually establishing a more permanent route entirely within Manitoba (Macdonald, 1990).

- **Commentary resulting from the Phase 1 Botanical Study.**

  - The Marchand area has the Weke patch, cedar bog, abandoned town, and the harvesting areas need protection. The proposed transmission line has since been rerouted and will now avoid this area.

  - Existing contamination can be cleaned up....to prevent more damage...suggestion was made to use western line on existing agricultural fields instead of prime forest.

  - Lonesand area is edge of Lake Agassiz due to the sand dunes now covered with boreal forest edge. The area is sensitive to contamination and is located near the southern edge of water aquifer. Existing damage is evident due to lumber harvesting, and the transplanting of red pine.

  - Harvesting of cultural foods is good with less contamination than most accessible areas. Asarum area is marsh bog with cedar/pine/boreal forest. Part of transition zone for tall grass prairie but contains species at risk. This area remains an area of concern.

  - Piney Area contains sensitive plants for cultural use but this is a moot point since Manitoba Hydro decided to move the line 7 kms east of the inventory area. Evidence of moose habitat was found as well. Black ash was also found in the area. This area is near rare American anemone last seen 60 yrs. ago....near area where turtlehead snapdragon is found.

- **Commentary Relating to Transmission Line Construction and Operation**

- Loss of Hunting and Trapping Rights

  - Hunting and trapping remains an important sustenance and cultural activity for our people. Community members are concerned that the Project will create new roads and access points that will render traditional hunting areas more easily accessible to sports hunters and animal predation.

- Loss of Birds, Wildlife, Reptiles and Amphibians

  - The health and abundance of wildlife is very important to our culture and sustenance. Community members raised the issue of declining wildlife populations in the area. They are concerned about accidental releases of contaminants and the consequent negative effects on wildlife and bird wire collisions.

- MB Hydro needs to identify what impact the Project will have on moose and other wildlife on the proposed Transmission Line route.

- Will there be a bird diverter on the route, and where will it be located? Will both sides of the line or up to 20 km of the line be monitored?

- How will MB Hydro mitigate sensitive reptile and amphibian (frogs, snakes, etc.) habitats and breeding areas?

- How will MB Hydro mitigate the crane nesting sites in the area?

- Loss of Vegetation

  - Vegetation as a resource for wildlife and for people was discussed often during the study. Concerns were raised regarding the effects of accidental releases of contaminates on vegetation within the Project area as well as the effects that access roads and the RoW will have on vegetation.

  - Concerns were expressed about the use of herbicides and pesticides by MB Hydro to control vegetation and maintain the RoW after construction.

  - The Elders and Traditional Knowledge Holders also expressed concerns about Project effects to bogs, and willows in low-lying, wet areas since these areas provide feed for wildlife as well as the loss of plants for domestic and medicinal use.

- Ecological Features and Areas

  - There will a marked degradation of the forest by the physical presence of the transmission line.

  - Contamination resulting from highway and road activity has been noted to have a negative effect upon the vegetation that wildlife relies upon.

  - The Elders and Traditional Knowledge Holders noted that peat moss, bogs that exist on the proposed line route act as natural filtering systems for the waterways, what is being proposed to replace this natural resource once it is destroyed?

- Loss of Plants and Plant Gathering

  - Elders and Traditional Knowledge Holders are concerned about Project impacts to berry patches and medicinal plants along the RoW. Many plants that have value will be permanently removed to make way for the Project.

  - Elders and Traditional Knowledge Holders noted that many different plants are used for traditional medicines. When traditional medicines are gathered it is necessary to ask permission by giving the gift of tobacco to give thanks for the gift being collected. Different protocols may be used for each species.

- Loss of Traditional Medicines

    - Elders and Traditional Knowledge Holders noted that the medicinal properties of plants come from the roots. One participant noted that if the roots are taken away by construction, the plants will not come back, or if they do it will take a long time for them to regrow.

- Loss of Traditional Plant Foods (other than Berries)

    - Besides berries, other plants are gathered by community members including, but not limited to: wild rice (species unidentified), and weke.

- Impacts to Cultural and Heritage Resources

    - Concerns were expressed about impacts on cultural and heritage resources including potential discovery of unknown cultural, heritage and burial sites within the proposed Project area.

Commentary Resulting from Elder and Traditional Knowledge Holder Interviews

Elders and Traditional Knowledge Holders from the three communities were interviewed and asked questions about their knowledge of traditional practises such as hunting, gathering medicines and berries, and also contributed stories of their own experiences growing up.

ELDER INTERVIEW EXCERPTS

Black River

"*We would not think in the sense of boundaries - MB & US borders along to Ontario, as there were people who would come from the Lake of the Woods area – Buffalo Point and Shoal Lake - hunters and wild rice harvesters. There was a gathering place where the Cree people came from the north to trade goods in the area (no name referenced)".*

"Our ancestors hunted buffalo in the southern part of Manitoba, along the rivers; we would find buffalo skulls and bones. Buffalo came from southern states and would migrate to this area. They were used for shelter, tools and food. Medicines such as sage, cedar and sweet grass would be harvested in the area. They would also trap and snare otter, mink, beaver, coyote, wolf, and rabbit for pelts. Hunters would hunt deer, elk, moose and even black bears in this area. Sweet grass, sage and cedar were also harvested in the area. Along the Roseau River area (not specifically identified), is where the gathering of the Three Fires Society would take place. Midewin practices would be held in that area as well". We still hunt in the area for game.

Long Plain

"(Biine anii say bong) the Sandilands area, quicksand in that area, dad would hunt in that area. It was sacred, not many people went in there. He did tell me there was lots of quicksand. He would stand there for a while; the sand would be up to his knees, he wouldn't go alone."

"We used to eat wild stuff mostly" "Koko used to have medicine for cancer. I have a list but I don't know where I put it"

"Even today, the farmers are spraying and it affects our gardens" "We picked sweet grass and sage, There is a lot of sweet grass there"

"We used to pick berries like saskatoons, chokecherries, wild grapes and cranberries. "My dad used to hunt those areas, in the southern areas".

"Not too many people trapping now. The hunting areas are getting smaller. You can't make a living off of it nowadays." "We would snare and trap fox, coyotes and racoons".

"We would take pails into the bush and pick, hazel nuts, chokecherries, saskatoons (those are getting harder to find)." "Prairie chickens, grouse, ducks, turkeys are in that area."

"An Elder from Roseau River recalled a lot of people from Black River going to the Piney, Whiteshell and Lake of the Woods areas to pick wild rice and berries in the area".

"I can remember going by canoe down the east side of Lake Winnipeg. I remember stories from my grandma about making portages on the way to go rice picking in the Whiteshell area and areas further south".

"Types of berries picked in this area were blueberry and picking of Seneca Root, medicine people from Black River picked in that area". "The older people can remember that the route was used for commerce and trade".

"I can remember stories of people from Black River trapping and hunting to the east of Black River and south to the Piney area - listed the animals being caught and hunted: beaver, lynx, fisher, foxes, wolves, coyotes, and deer".

Swan Lake

"My father talked about what his father told him about their families running away from the United States military. The army was cruel to all Indian people in the Minnesota territories, they were going to be moved somewhere west, they Ojibwa did not want to go to Sioux territory, they were our enemies at that time.

They did not have a treaty with them then, the Ojibwa made the treaty later. When the Ojibwa left Minnesota they traveled along the lakes, they hunted their food; they set up a camp north of the medicine line for protection. There were Cree's in the area, they were not as dangerous as the Sioux people, and Big Goose was the warrior and had a big army so they were pretty safe. They stayed in that area for many years before they moved to the Winnipeg area and Portage. He talked about a missionary; I found out later that his name was Garrick. The missionary told them about a large tribe of Ojibwa in the Portage area. My Grandfather was a spiritual person and Mishakeebinas' father was a medicine man that came with them, but he went back later. Some people stayed in the area, probable Roseau and some went to Selkirk area and most went to the prairie area."

Marie: Have you heard anything about the ceremonies?

Sam: All Ojibwa people had those ceremonies where ever they were.

Marie: Were they outlawed then?

Sam: No not at that time, that came in, in my fathers' time, they still had them anyway. You should check where they camped in that area by the lakes; they had sun dances there and other ceremonies. They must still have things lying around there. White people have the skills and machines that can probably locate where our relatives lived. Some day they will disturb them and whatever is there they will take and put them in a museum. They should not treat these things like that, they should be brought back here and we would put them in the bush to decay back to earth the way it should be.

Marie: There are archeology companies that do that how do you feel about those people digging where these items may be?

Sam: I don't like the idea but we need to it should be us to do these things, we don't need to show white people what we have, and these things belong to us. They don't need to know what we did, we need to know where our relatives were and that will tell us were our territories were. White people will always try to take our land and they will always try to say the only place we belong and have rights to is on the reserve.

APPENDIX "A"

HERITAGE POTENTIAL REPORT FOR THE MANITOBA-MINNESOTA TRANSMISSION LINE

Prepared for Black River, Swan Lake and Long Plain First Nations
March 2015 by White Spruce Archaeology
WSA Project #2015-MB-1

EXECUTIVE SUMMARY

Manitoba Hydro is building a 500-kilovolt transmission line from the Dorsey Station to the Minnesota border. The proposed power line is known as the Manitoba-Minnesota Transmission Project (MMTP) and has projected in-service date of 2020. Areas along the MMTP Preferred route dated December 2015 were studied to assess their heritage potential. The report was written for Swan Lake, Black River and Long Plain First Nations. The study area was broken down into 22 areas ranging from 8 to 12 kms in length. Environmental, Historical and Archaeological features were identified and mapped to highlight areas of heritage potential. Sixty locations along the MMTP have been identified with heritage potential and should be investigated. The Manitoba-Minnesota transmission line was examined for heritage potential. Sixty locations were found to contain potential and require further investigation.

1. Area 1 (3 locations)
2. Area 2 (2 locations)
3. Area 3 (4 locations)
4. Area 4 (5 locations)
5. Area 5 (3 locations)
6. Area 6 (5 locations)
7. Area 7 (none)
8. Area 8 (none)
9. Area 9 (3 locations)
10. Area 10 (4 locations)
11. Area 11 (5 locations)
12. Area 12 (3 locations)
13. Area 13 (3 locations)
14. Area 14 (3 locations)
15. Area 15 (3 locations)
16. Area 16 (2 locations)
17. Area 17 (2 locations)
18. Area 18 (3 locations)
19. Area 19 (3 locations)
20. Area 20 (2 locations)
21. Area 21 (none)
22. Area 22 (2 locations)

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Mr. Chris Whaley
Mr. Bryan Hall

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1.0 Project Description

Manitoba Hydro is currently undertaking the construction of a 500 kilovolt alternating current transmission line from the Dorsey Station to the border between Minnesota and Manitoba. This power line is known as the Manitoba-Minnesota Transmission Project (MMTP) (Map 1). This report is examining the MMTP Preferred Route December 2014. The MMTP will be composed of steel lattice towers of two designs. The first will be a self-supporting tower to be used in cultivated areas, and a guyed design for all other terrain. Towers will be between 40 to 60m in height, and spaced between 400 to 500m apart. A right of way (RoW) of 80m will be used for the self-supporting towers and a 100m RoW for the guyed towers. Once completed, the power line will export surplus electricity and add reliability during droughts or emergency situations in Manitoba. It is project that the in-service date for the power line will occur in 2020. The designation of heritage potential along the proposed MMTP, this report, is being undertaken for Swan Lake First Nation, Black River First Nation and Long Plain First Nation.

The MMTP will start at the Dorsey Converter Station northwest of Winnipeg, and travel south and then easterly just south of Winnipeg finally meandering south towards the border near Piney (Map 1). Once in the states, the power line will be connected to the Great Northern Transmission line, constructed by Minnesota Power.

In August of 2014, Mr. Bryan Hall (independent archaeologist) worked with community members from Swan Lake First Nation, Long Plain First Nation and Black River First Nation at the Manitoba and Hudson Bay Archives. He instructed the students on how to conduct historical research, how to use the search engines (database searches), what to look for as possible clues to more information about cultural heritage land use indicators, and how to review the microfilm/microfiche material.

The ten days at the archives saw each community member review historical documents, including: maps and journals, newspaper and publications review, and or any audio files available. In addition, they reviewed the townships as they were originally drafted for the Dominion Land Survey. With the exception of the historical maps there was very little information retrieved from this exercise in relation to the proposed Manitoba-Minnesota Transmission Line.

Later in August, Mr. Hall spent two days at the Heritage Resources Branch (HRB) with Christine and Alex from Swan Lake, Samantha Larouque from Roseau River, and Mike Black from Black River. Workers at HRB were gracious enough to plot registered archaeological sites in proximity of the proposed routes for the Manitoba Minnesota Transmission Line. With these maps in hand, they collectively reviewed the site report material (both online and in the site reports curated at the HRB).

The purpose of this report is to provide an assessment of the cultural heritage potential on the proposed MMTP Right of Way from the historic record, the archaeological site database, and environmental indicators.

NAD 83	Zone	X	Y	Column1
Area 1 start	14U	612411	5538499	14 U 612411 5538499
Area 2 start	14U	613070	5528998	14 U 613070 5528998
Area 3 start	14U	612647	5518800	14 U 612647 5518800
Area 4 start	14U	618475	5514300	14 U 618475 5514300
Area 5 start	14U	626590	5512192	14 U 626590 5512192
Area 6 start	14U	635594	5513193	14 U 635594 5513193
Area 7 start	14U	643648	5518867	14 U 643648 5518867
Area 8 start	14U	649586	5524822	14 U 649586 5524822
Area 9 start	14U	659498	5525093	14 U 659498 5525093
Area 10 start	14U	669579	5525531	14 U 669579 5525531
Area 11 start	14U	672884	5518079	14 U 672884 5518079
Area 12 start	14U	678487	5509925	14 U 678487 5509925
Area 13 start	14U	682262	5500981	14 U 682262 5500981
Area 14 start	14U	681904	5491528	14 U 681904 5491528
Area 15 start	14U	682844	5482185	14 U 682844 5482185
Area 16 start	14U	684352	5473411	14 U 684352 5473411
Area 17 start	14U	686708	5465495	14 U 686708 5465495
Area 18 start	14U	690674	5457457	14 U 690674 5457457
Area 19 start	14U	697760	5450635	14 U 697760 5450635
Area 20 start	14U	703995	5444394	14 U 703995 5444394
Area 21 start	14U	711818	5439002	14 U 711818 5439002
Area 22 start	15U	283195	5437350	15 U 283195 5437350
End		287101	5431876	15 U 287101 5431876

Table 1 Area segment coordinates

2.0 Methods

The Environmental, Historical and Archaeological Overviews not only help understand the cultural development of the study area, but it also allows for the designation of heritage areas along the MMTP. The MMTP was broken up into 22 sections. The distance of these sections was based on being able to accurately interpret the satellite information available. Each area ranges from 8 to 12 kms (Table 1). The areas on the heritage potential maps are located between the red dots.

To assist in the identification of locations with heritage potential, the Environmental, Historical and Archaeological data were mapped and 300m buffers were drawn

around these indicators. Satellite imagery was used to identify naturally occurring or altered streams through cultivated areas; unnatural streams were removed of potential. In Areas that are positive for heritage potential one of two types of recommendations were assigned. They are 1 test pit survey and 2 field survey techniques.

2.1 Test Pit Survey

Natural or uncultivated land will be examined with two transects 20m apart, down the proposed transmission line with a test pit being dug along the transects at 10m intervals.

2.2 Field Survey

Field survey consist of two transects, 20m apart along the MMTP. Visual inspection of exposed surfaces will be examined. If possible, test pits will be dug every 20m.

3.0 Review of the 1984 HRB Report on Hydro's Proposed South Loop Transmission Corridor

The MMTP follows an established power line and a relevant heritage potential report from 1984 was on file with the HRB. Following is a summary of the 1984 report written by Badertscher, P.M. 1984. ***Assessment of the Impact of Manitoba Hydro's Proposed South Loop Transmission Corridor on the Archaeological and Historical Resources of the Affected Areas. Historic Resources Branch, Winnipeg, MB***. Badertscher's report covers the Areas 1-7 identified in this report.

In 1982, Manitoba Hydro proposed construction of new lines between the Dorsey station in the rural municipality of Rosser and the Riel station south-east of Winnipeg via the South Loop Transmission Corridor. The lines would run south from the Dorsey station to the LaVerendrye station NW of Oak Bluff and then NW to the Riel station. After release of these plans, the Historic Resources Branch (HRB) expressed concerns regarding impact to archaeological resources, particularly where the new lines would cross the Assiniboine, LaSalle, and Seine Rivers.

In the summer of 1983, Patricia M. Badertscher and Barbara Eros carried out a short program of documentary research and archaeological survey on behalf of HRB to assess heritage resources in the vicinity of these river crossings and compile recommendations for monitoring of Manitoba Hydro activities.

The first phase of their archaeological survey was carried out at the point where the three new lines would cross the Assiniboine River, roughly 20 km west of its juncture with the Red River. In 1983, two Manitoba Hydro towers were already present on the north and south banks of the Assiniboine River. Laying of the new lines would require

construction of three additional towers on each bank on lots 38 and 39 to the north of the river, and lot 27 to the south (Map 2). Documentary research revealed that the 1870 census of the area attributed ownership of these lots to two Orkneymen, who farmed them alongside their Metis wives and children.

Badertscher and Eros estimated the approximate locations of proposed towers on either side of the river. The only subsurface activity associated with construction of these towers was to be excavation of four small holes for the tower footings, so no test pitting was carried out at these locations. Historic artifacts, including potsherds, metal, and bone were found at one tower location north of the river, one tower was to be located in a stand of mature woodland, and the third was to be located in immature, recently cleared woodland. South of the river, all three towers were to be placed in dense woodland where a good deal of modern debris was observed. Given the historic farming and homesteading known to have occurred on the three lots in question, as well as the density of both precontact and historic sites on nearby portions of the riverbank, Badertsher finds it likely that archaeological materials will be encountered during any subsurface construction in this area.

Construction of the new lines at the point where they cross the LaSalle River south of St. Norbert would involve construction of six new towers on two river lots, 74 and 75 (Map 3). Documentary research revealed that lot 75 contained three historic structures belonging to Antoine Courchenne located just west of an old cart trail that ran to the east of the Red River as of the 1870 census. Three of the six towers would be placed 200 ft. east of the LaSalle River, and three would be placed 600-900 ft. W. Boat survey of the banks to be affected by construction did not result in any finds of archaeological significance. This is not surprising as impact areas to the east of the river were located in a flood plain, while the banks to the W were densely wooded. Badertscher concluded that the construction of towers at the LaSalle crossing were unlikely to uncover any historic archaeological materials. However, because construction would result in the uprooting of a number of trees, and because impact to heritage materials was still possible, she recommends monitoring of Manitoba Hydro activities at the LaSalle Crossing.

Construction of the new Manitoba Hydro lines at the point where they cross the Seine River would require construction of six new towers on two river lots in St. Norbert: 171 and 172 (Map 4). The two towers supporting the northernmost line would be located in lot 171, which was already heavily impacted by construction of the Red River Floodway, making their construction of no archaeological concern. The four towers supporting the remaining two lines would be placed to the south in lot 172. Historic records did not record any buildings in the portions of lots 171 and 172 near the Seine. However, an old cart trail did follow the Seine River in this part of its course. Because of the meandering of the Seine, the two proposed lines within lot 172 would

cross the river three times each, resulting in 12 bank sites requiring inspection. Test pits excavated at the estimated sites of proposed towers were negative.

The tracks of the two proposed lines on lot 172 were traced on an aerial photograph, and their crossings of the Seine River plotted at 128.6m and 83.3m south of Prairie Grove Road. The river banks were inspected between these two points and at 89.6m south of Prairie Grove Road, precontact potsherds, fired clay, and charcoal were identified. This site was designated DkLg-20. Badertscher states that it is possible other materials are present in this area; however she does not believe that they will be disturbed by proposed Manitoba Hydro activities.

In closing, Badertscher makes several observations and recommendations. First, the uncertainty regarding the exact location of proposed towers made a full assessment of their potential impact difficult. She also noted that the minimal subsurface construction associated with these towers made any test-pitting at tower locations a somewhat redundant exercise. Given this, she recommended that in the future, emphasis should be placed on research prior to field inspections of proposed construction sites. This should take the form of location and inspection of known precontact archaeological sites, and pinpointing of historic sites using available documentary resources. She also recommended that all three river crossings (Seine River, La Salle River and Assiniboine River) be monitored by an archaeologist during construction of infrastructure for the new Manitoba Hydro lines.

4.0 Environmental overview and indicators of heritage potential

This section will review the environmental features that occur in the study area. Certain environmental features promote human habitation, identification and evaluation of these features can provide indicators of heritage potential.

• Water sources - primary water sources (lakes, rivers, streams, creeks), secondary water sources (intermittent streams and creeks, springs, marshes, swamps)
• Features indicating past water sources (e.g., glacial lake shorelines indicated by the presence of raised sand or gravel beach ridges, relic river or stream channels indicated by clear dip or swale in the topography, shorelines of drained lakes or marshes, cobble beaches) accessible or inaccessible shoreline (e.g., high bluffs, swamp or marsh fields by the edge of a lake, sandbars stretching into marsh elevated topography (e.g., eskers, drumlins, large knolls, plateau)
• Pockets of well-drained sandy soil, especially near areas of heavy soil or rocky ground
• Distinctive land formations that might have been special or spiritual places, such as waterfalls, rock outcrops, caverns, mounds, and promontories and their bases. There may be physical indicators of their use, such as burials, structures, offerings, rock

paintings or carvings (Ontario Ministry of Heritage Standards and Guidelines for Archaeologists).

4.1 Water Sources

There are 6 primary or secondary river systems which intersect the areas of the MMTP. For thousands of years, the river systems have been used as transportation routes and as sources of fresh water for consumption. They are one of the indicators of heritage potential. Each river system will be described individually below.

4.1.1 Assiniboine River

The Assiniboine River system originates eastern Saskatchewan and eventually flows into the Red River at the Forks in Winnipeg. It is a meandering river that has a main channel which is encompassed by flat shallow valleys and steep gradient valleys in different sections. The Qu'Appelle, Souris and Whitesand River are all tributaries which flow in the Assiniboine.

4.1.2 La Salle River

The start of the La Salle River occurs outside of Portage La Prairie and eventually meanders through mostly agricultural land into the Red River. The river is also represented on Historical maps as Rivière Sale, la Rivière Salle, Salle River, or Stinking River.

4.1.3 Red River

The Red River watershed includes parts of Manitoba, North Dakota, South Dakota, and Minnesota, and is part of the large Hudson Bay drainage system (Government of Manitoba, 1980). The Red river valley plain is almost level, and surface deposits consist mainly of clays and silts, with some bog and rock outcrops (Government of Manitoba, 1980). Within Manitoba, the course of the river runs from Emerson at the US border north though Winnipeg and empties into Lake Winnipeg north of Selkirk.

4.1.4 Seine River

The Seine River travels through south eastern Manitoba, specifically the communities of Marchand, La Broquerie, Ste. Anne and Lorette. It reaches the Red River Floodway where it is diverted under the floodway and eventually enters into the Red River.

4.1.5 Rat River

The Rat River begins near the town of Carrick and flows north to northwest where it drains into the Red River about 3 kms north of Ste Agathe (Government of Manitoba, 2014). The two main tributaries of the Rat River are

Joubert Creek and Sand River. The Marsh River begins approximately 15 kms southeast of Morris and flows north through the Red River Valley joining the Rat River near Ste Agathe (Government of Manitoba, 2014). The landscape of the western or lower portion of the river is generally flat river valley, while the eastern portion consists of forest, marshland, cropland, hay land and pasture (Government of Manitoba, 2014).

4.1.6 Pine Creek

Pine Creek is a tributary of the Roseau River, which originates in Manitoba south of Badger, and drains southwards into the Roseau River just east of Ross, Minnesota (Roseau River International Watershed, 2007). The eastern banks of Rat Creek represent the southeastern edge of Sandilands Provincial Forest, which extends to the international border, while to the west The Bedford hills are the dominant landscape feature (Roseau River International Watershed, 2007).

4.2 Beach Ridge

4.2.1 Campbell Beach

Saylor (1997) describes a section of the south east portion of the study area as the Campbell beach. The Campbell beach first developed around 10,000 years ago through the retreating waters of Lake Agassiz. The Campbell beach surrounds the Bedford Hill and the plateau around Whitemouth Lake.

5.0 Historical overview and indicators of heritage potential

5.1 First Nation

For a full 97% of Manitoba's human history, Aboriginals were the only people present (Pettipas, 2011). The southern portion of the province is believed to have been first populated towards the end of the last Ice Age, approximately 12,000 years ago. After this time, the ice sheets began a slow recession towards the north, creating glacial Lake Agassiz which covered almost the entirety of southern Manitoba. Regions of higher elevation in the southwest corner of the province such as the Manitoba Escarpment, including the Turtle Mountain region, formed the shoreline of the glacial lake. The earliest cultural materials found in Manitoba have occurred in these areas. Distinctly fluted spear points, identified with the Clovis Culture (10,000 – 9000 BC) are the earliest known artifacts so far recognized in Manitoba (Historic Resources, 1983). Due to the rarity of Clovis finds in the province, it has been suggested that the shorelines of Lake Agassiz may have had a relatively dry environment dominated by mixed boreal-type forest, which must have proven unattractive to the now extinct forms of fauna which the Clovis people hunted for food (Historic Resources, 1983). The southeastern portion of the province remained inundated by Lake Agassiz during this time.

The glacial lake levels began dropping approximately 9,300 years ago, and discoveries of leaf-shaped spear points known as Agate Basin (8,500 – 5000 BC) have been found in areas such as the Portage plains, the Red River valley and the Interlake (Pettipas, 1996). These Plano peoples are believed to have arrived from the great plains of the south and hunted extinct forms of Bison as their main subsistence strategy. By 8,000 to 5,000 years ago, a climatic period known as the Altithermal, or the Atlantic Climatic Episode introduced a much warmer and drier environment to southern Manitoba which produced grasslands suitable for herds of bison and cultures which utilized large side-notched Atlatl, or dart points (Buchner, 1980, after Reeves, 1973). Cultures such as Oxbow (3,300 – 1,000 BC), McKean (3,000 – 1,000 BC), and Pelican Lake (1,000 BC – 100 AD) identified by their distinctive forms of weapon tips, are represented throughout southern Manitoba (Carmichael, 1986, after Saylor, 1979). By approximately 400 BC to 700 AD, modern species of Bison were established and being hunted by peoples of the Besant (400 BC – 700 AD) and Avonlea (1 AD – 700 AD) cultures, the latter of which had adopted the bow and arrow & had developed sophisticated methods for large game hunting employing pounds or traps. The first occurrences of ceramics also appeared at this time, with each cultural group having distinct forms and decorative techniques. After 700 AD, Cultures inhabiting southern Manitoba employed very standardized small side-notched arrow tips known as Plains and Prairie side-notched, and lived a semi-nomadic hunter gatherer subsistence strategy. It is believed that these groups represented the ancestors of modern Algonquin-speaking Cree peoples and the Anishinabe or Ojibway (Pettipas, 1996). By approximately 1630 AD, these groups had adopted the horse as an important part of their culture, which had originated from wild populations introduced by Spanish Europeans to the south. It was also at this time that the first contact with the earliest European explorers and traders occurred.

5.2 Metis

The Metis in Manitoba are descendants of the offspring of local Indigenous women and French and Anglophone men who came to the area to work in the Fur Trade. As early as 1800, French Metis employed by the North West Company (NWC) began to settle near the juncture of the Red and Assiniboine Rivers, in the area now occupied by the city of Winnipeg. They were joined in 1812 by a group of Scottish crofters settled nearby on land granted to Lord Selkirk by the Hudson's Bay Company (HBC). A series of conflicts between the two groups ultimately culminated in what has come to be known as La Battaille de la Grenouillère or the Battle of Seven Oaks (Dick, 2007).

Following the absorption of the NWC into the HBC in 1821, French Metis formerly in the employ of the NWC began to settle in the area of the mission of St. François Xavier, roughly 30 km upstream on the Assiniboine River. Meanwhile, English-speakers formerly in the employ of the HBC were given lands on the Red River to the

north of the Assiniboine, in the future parishes of St. Paul's, St. Andrew's, and St. Clement's. Beginning in 1826, French Metis settlement also began in the parish of St. Boniface and extended upstream on the Red River, resulting in the parishes of St. Vital and St. Norbert (Flanagan, 1991:15). Agriculture in these settlements was impeded by short growing seasons, frequent flooding and grasshopper infestations, and lack of proper equipment to till the tough prairie soil. As a result, French Metis in the area continued to embrace a Plains economy based on bison hunting, pemmican manufacture, trade of meat, furs and hide, and manning cart trains and boat brigades (Flanagan, 1991; Shore, 2001). In 1849, Metis of the Red River Settlement successfully challenged and broke the HBC monopoly on trade activities in the area. This allowed these communities to thrive, and by the 1850s, fishing stations on Lake Manitoba became the settlements of Oak Point and St. Laurent, Metis from St. Boniface established the parish of Ste. Anne des Chênes roughly 50 km SE on the Dawson Road, and in the 1860s, settlement began in Lorette, roughly 20 km SE of St. Boniface (Flanagan, 1991:17-18).

In 1868, residents of the Red River Settlement (82% of whom were identified as Metis in an 1870 census) (Pelletier, 1977) received notification that their land would be annexed as a territory by the Dominion of Canada, leading to the Red River Resistance of 1869-1870 (Bumstead, 2007). Residents of the Red River Settlement, led by Louis Riel, prevented this annexation and successfully negotiated terms of the settlement's entry into confederation, leading to the Manitoba Act of 1870 (Shore, 2001). These terms included the ability for those within the Red River Settlement to apply for title to their lands from the Dominion of Canada, as well as the allotment of 1.4 million acres of land in the new province to the children of Metis heads of families residing in the settlement (Flanagan, 1991; Shore, 2001). However, the arrival of the Red River Expeditionary Force in 1870, ensuing violence against the Metis, an influx of new Canadian settlers from Ontario, inaction, mistakes and delays in assigning patents, and the ease with which claims under the grant could be sold led to an exodus of many Metis from Manitoba in the 1880s (Shore, 2001).

Marginalization of the Metis continued through the rest of the nineteenth and first half of the twentieth century during what has been termed "The Forgotten Years" (Sealy and Lussier, 1975; Shore, 2001). A Metis cultural resurgence began in the 1960s, alongside other Indigenous political movements. In Manitoba, this resulted in the formation of the Manitoba Metis Federation in 1967. In 1981, a statement of claim against land promised to the Metis in the Manitoba Act was filed by the Manitoba Metis Federation and the Native Council of Canada. In March 2013, the Supreme Court of Canada ruled that the Federal government failed to implement the land grant provision set out in the Manitoba Act in accordance with the honour of the Crown (Manitoba Metis Federation Inc. v. Canada [Attorney General], 2013). As of 2006, 71,805 Manitobans self-identified as Metis (Adams, Dahl, and Peach, 2013).

5.3 History

By the end of the 18th century, Ojibway peoples that had lived in the Lake Superior area migrated westwards, due to over hunting and European epidemics such as smallpox, in order to maintain a traditional standard of living (Pettipas, 1996). Upon their arrival to southern Manitoba, these peoples adopted the plains lifestyle centered upon the hunting of Bison, and allied themselves with their Cree and Assiniboine neighbors (Pettipas 1996). In the early 1790's a group known as the Ottawa from the Michilimackinac region to the east also established themselves in the Red River valley area with prospects of good beaver hunting (Pettipas, 1996). The Ottawa were the first known group to have cultivated domestic crops in Manitoba in over 400 years (Pettipas, 1996). At least 5 Indigenous languages are known to have been spoken in Manitoba, one of which was Nakota, a Siouan dialect spoken by the Assiniboins who originated from the Minnesota area and established themselves south of Lake Winnipeg during the 18th century (Pettipas 1996). The establishment of French trading posts in southern Manitoba in the late 18th century saw changes in trade between Aboriginal communities, and by the beginning of the 19th century, the initial French posts were being replaced by increasing numbers of Montreal based traders and the English, who built increasing numbers of posts throughout the province (Pettipas, 1996). The Cree, who had become middlemen between the various Indigenous peoples during the early fur trade period, refocused their attention to supplying Bison meat and pemmican to the posts of southern Manitoba (Pettipas, 1996). Serious outbreaks of smallpox within the Assiniboin at the end of the 18th and beginning of the 19th centuries caused a depopulation of the group and by the third quarter of the 19th century, the group had left Manitoba and moved west (Pettipas, 1996). The Metis, having their origins in both aboriginal and European forbears had established themselves on the northern plains as early as 1775, and the establishment of English communities throughout the 19th century also contributed to their growth as a distinct cultural group (Pettipas, 1996).

5.3.1 Municipally designated Historic Sites (Subsection of Historical/Archival indicators of heritage potential)

Under Part 3 of the Manitoba Heritage Resources Act, municipalities may designate heritage sites. Municipally designated heritage sites have similar protection as sites designated by the Minister. The Culture, Heritage, Tourism and Consumer Protection branch of the Provincial Government provided the municipally designated sites information (Table 2).

5.3.2 Historical Features/Trails

5.3.2.1 Dawson Trail

The Dawson Route or Dawson Trail was an all-Canadian route connecting Fort William (Thunder Bay, ON) to the Red River

Settlement and Fort Garry (Winnipeg, MB) via a series of corduroy roads and water crossings. The western end of this route runs in a NW angle from Lake of the Woods, ON to Ste. Anne, and then to Winnipeg, and is sometimes referred to as the Dawson Road. The Dawson Trail is named for Simon J. Dawson, who was commissioned by the Government of Canada to survey the route in 1858. Construction on the route began in 1868. Prior to its completion in 1871, the route was used in 1870 by the Red River Expeditionary Force sent to quell the Red River Resistance. The Dawson Trail fell largely into disuse as a major route by 1885 with the completion of the Canadian Pacific Railway.

5.3.2.2 Red Coat Trail

With the growing influx of European settlers to the prairies and interactions with established Indigenous and Metis populations, the Red Coat Trail was established slightly north of the present international boundary by the North West Mounted Police in 1873 and ran from present day Emerson westwards through Plum Coulee, Winkler, Morden, and Manitou, and slightly north of Pilot Mound and Killarney, eventually exiting the province in the southwest corner (Gaudry, 2004). The purpose of the trail was to allow the NWMP to patrol and bring order to the lawless communities to the west (Gaudry, 2004).

5.3.2.3 Boundary Commission Trail

With the signing of Jay`s Treaty between Great Britain and the United States in 1794, an international boundary was created, and displaced many indigenous groups including the Metis in the US, and caused many to migrate into Manitoba (Pettipas, 1996). The Boundary Commission Trail was established by the Boundary Commission at Emerson in 1872, linking Fort Dufferin with the Pembina River, initially crossing the international boundary in a few locations, but eventually establishing a more permanent route entirely within Manitoba (Macdonald, 1990).

6.0 Archaeological overview and indicators of heritage potential

The presence of Archaeological sites in the study area provides indicators of land use. However, the lack of sites does not necessarily mean that there is no potential, but rather that the area may have not been examined. Site information was gathered by Mr. Bryan Hall during the summer of 2014 while researchers from Swan Lake, Black River, and Long Plain First Nations gathered site information from Manitoba Tourism, Culture, Heritage, Sport and Consumer Protection. They used a 15km buffer

around the MMTP to gather the site information. The sites information they attained is described in Table 3.

Community	Locality	Name	City
Stuarbum	Sundown	Sts. Peter and Paul Ukrainian Orthodox church	Sundown
Piney	Carrick	Spurgarave School	
Hanover	Sarto	Willow Plain School	Sarto
Morris	Union Point	Union Point United Church	
La Broquerie	La broquerie	St. Joachim Roman Catholic Church	La Broquerie
Steinbach	Steinbach	Friesen House	Steinbach
Ste. Anne	Richer	Historic Eglise de L'Enfant-Jesus	
Ste. Anne	Ste. Anne	Piney Road Bridge	Ste. Anne
Ste. Anne	Ste Anne	Ste. Anne Roman Catholic Church	Ste. Anne des Chenes
Cartier	Dacotah	Qually Brothers Store	Dacotah
Cartier	St Francois Xavier	Grey Nuns Convent	St. Francois Xavier
Springfield	Oakbank	Speer House	
St. Francois Xavier	St. Fancois Xavier	Warkentin Blacksmith Shop	St. Francois Xavier
West St. Paul	West St. Paul	West St. Paul Municipal Hall	West St. Paul
Rockwood	Grosse Isle	Ridgeway House and Gunton Waiting Station	
Garson	Garson	St. Andrews United Church	
Brokenhead	Tyndall	Sts. Peter and Paul Ukrainian Orthodox church	
Brokenhead	Tyndall	Bell Tower of the Ukranian Catholic Church of St. Michael the Archangel	
Stonewall	Stonewall	Orange Clark House	Stonewall
Stonewall	Stonewall	Langtry Fox Farm Tower	Stonewall
Stonewall	Stonewall	Stonewall Town Hall	Stonewall
Stonewall	Stonewall	Rockwood Registry Office	
Woodlands	Warren	Balfour House	

Table 2 Municipally designated Heritage Sites

Borden No.	Site Name	Designation	Description/Artifacts	Assessment
DgKx-3	Venje Copper Point	Archaic	Copper point	NA
DgLa-1	Spur Woods Siding	Late to Recent Historic	Structural remains, rails, and ties	Visit when in area
DhLb-1	NA	Paleo, Early Archaic	over 200 flakes, lithic tools recovered	Warrants a re-investigation
DhLc-1	NA	Late Woodland	Prairie side-notched point, Selkirk side-notched point	Should be reinvestigated
DiLb-1	NA	NA	Campsite, little material recovered	NA
DiLb-2	NA	NA	Workshop, limited material collected	No further work recommended
DiLb-3	NA	NA	Isolated find	No future work recommended
DiLc-1	Blow Out Site	NA	Campsite on beach ridge	No further work; Monitor when possible
DiLc-2	Wrecked Car Site	Woodland	Laurel, Blackduck ceramics	Monitor whenever possible
DiLc-3	NA	NA	broken projectile point	Monitor the site and survey when in the area
DiLc-3	NA	NA	broken projectile point	Monitor the site and survey when in the area
DjLc-1	Sywchuk Site	Paleo, Archaic	Lanceolate and side-notched points, scatter of lithic debris and bone fragments	Revisit whenever possible- especially when not in crop
DjLc-2	Wery	Pre-contact	Biface, Lake of the Woods chert	NA
DkLe-1	NA	Archaic	Copper point	NA
DkLf-16	CYR - Seine River	Late Historic	Homestead, machine cut nails, 'Wheat' ceramics, Meakin ceramic trade mark	No further concerns
DkLf-2	NA	Archaic, Woodland	Campsite, Oxbow, McKean points, Side-notched points	Should be revisited
DkLf-5	NA	Historic	Structural site of H.B. Freighting Company	NA

DkLf-6	NA	Historic	Small homestead	NA
DkLf-7	NA	Woodland (Late) Blackduck	Blackduck ceramics, flakes, bones	Monitor when in area
DkLf-9	NA	Historic	Settlers Trail	Monitor when in vicinity
DkLg-16	Garden Site	Historic	Pierre Beauchamp Homestead, ceramics, metal, glass	Yearly monitoring of site
DkLg-17	St. Norbert Heritage Park	Historic	Copeland' China, machine-cut wire nails, Concrete foundation, cellar depression	Should do additional research
DkLg-2	NA	NA	Bone	NA
DkLg-20	Seine River	Late Woodland	Campsite	Should monitor when Hydro activities begin
DkLg-25	NA	Historic	Farmstead	Excavation not warranted
DkLg-26	NA	Pre-contact	Workshop	Monitor from time to time
DkLg-27	NA	Historic	Farmstead, photograph, copy of 'Love Story' magazine	NA
DkLg-28	NA	Historic	Old log cabin	Should be re-examined
DkLg-31	NA	NA	possible hammer stones and cores	NA
DkLg-31	NA	Pre-contact	Borrow Pit	NA
DkLg-40	NA	Historic	Brass bell	
DkLh-1	TC Portage 6	Pre-contact	NA	No further testing
DkLh-10	Rue Des Trappistes	Caribou Lake, Historic	Scatter of Historic and Post-contact artefacts	Field should be regularly collected to prevent further damage to the Historic ceramics that occur there
DkLh-2	NA	NA	Grooved Hammerstone	NA
DkLh-8	Pawlson Site	NA	Maul, Mano	NA

DlLe-2	NA	NA	Bison bone	NA
DlLf-10	The RS West Site	Pre-contact	Lithics, scraper	No mitigation required
DlLi-11	Sutherland Site	Historic	location of early Scots-English Metis settlement	Archaeologist on site when Hydro work is carried out
DlLf-11	The RS East Site	Pre-contact	Campsite	No mitigation required
DlLi-12	Brown Site	Historic	location of early Scots-English Metis Farmstead	Archaeologist on site if and when Hydro work is carried out
DlLi-20	James Tait Site	Late Historic	Farmstead, plain white RWE ceramics	Occasional monitoring
DlLi-21	Big Sky Recreational Development	Middle to Late Historic	building features, cut nails, ceramics, bottle glass	No further research needed
DlLi-22	Morrison Site	Middle Historic	HBC ceramics, flintlock rifle part	No further research required

Tables 3, 4, 5 Archaeological sites

7.0 Summary Assessment of Heritage Potential

7.1 Area 1

The start and end UTM NAD 83 coordinates for Area 1 are, 14 U 612411 5538499 to 14 U 613070 5528998 (Map 5).

Area 1	Environmental	Historical	Archaeological	Notes	Recommendations
A	Within 300m of water	None	None	Agricultural	None
B	Within 300m of water	None	None	Agricultural	None
C	Within 300m of water	None	None	Natural	Field Survey
D	Within 300m of water	None	None	Natural	Field Survey

E	Within 300m of water	None	None	Natural	Field Survey

Table 6 Area 1 heritage potential

7.2 Area 2

The start and end UTM NAD 83 coordinates for Area 2 are, 14 U 613070 5528998 to 14 U 612647 5518800 (Map 6).

Area 2	Environmental	Historical	Archaeological	Notes	Recommendations
A	Within 300m of water	None	None	Natural	Field Survey
B	Within 300m of water	None	DlLi-11, DlLi-12	Natural	Test Pit Survey
C	Within 300m of water	None	None	Agricultural	None

Table 7 Area 2 heritage potential

7.3 Area 3

The start and end UTM NAD 83 coordinates for Area 3 are, 14 U 612647 5518800 to 14 U 618475 5514300 (Map 7).

Area 3	Environmental	Historical	Archaeological	Notes	Recommendations
A	Within 300m of water	None	None	Agricultural	None
B	Within 300m of water	None	None	Natural	Field Survey
C	Within 300m of water	None	None	Natural	Field Survey
D	Within 300m of water	None	None	Natural	Field Survey
E	Within 300m of water	None	None	Natural	Field Survey

Table 8 Area 3 heritage potential

7.4 Area 4

The start and end UTM NAD 83 coordinates for Area 4 are, 14 U 618475 5514300 to 14 U 626590 5512192 (Map 8).

Area 4	Environmental	Historical	Archaeological	Notes	Recommendations

A	Within 300m of water	None	None	Natural	Field Survey
B	Within 300m of water	None	None	Natural	Field Survey
C	Within 300m of water	None	None	Natural	Field Survey
D	Within 300m of water	None	None	Natural	Field Survey
E	Within 300m of water	None	None	Natural	Field Survey

Table 9 Area 4 heritage potential

7.5 Area 5

The start and end UTM NAD 83 coordinates for Area 5 are, 14 U 626590 5512192 to 14 U 635594 5513193 (Map 9).

Area 5	Environmental	Historical	Archaeological	Notes	Recommendations
A	Within 300m of water	None	None	Agricultural	None
B	Within 300m of water	None	None	Agricultural	None
C	Within 300m of water	None	None	Natural	Field Survey
D	Within 300m of water	None	None	Natural	Field Survey
E	Within 300m of water	None	DkLg-31	Natural	Field Survey

Table 10 Area 5 heritage potential

7.6 Area 6

The start and end UTM NAD 83 coordinates for Area 6 are, 14 U 635594 5513193 to 14 U 643648 5518867 (Map 10).

Area 6	Environmental	Historical	Archaeological	Notes	Recommendations
A1	Within 300m of water	None	DkLg-31, DkLg-2	Natural	Field Survey
A2	Within 300m of water	None	None	Natural	Field Survey
A3	Within 300m of water	None	None	Agricultural	None
A4	Within 300m of water	None	None	Natural	Field Survey

A5	Within 300m of water	None	None	Natural	Test Pit Survey
A6	Within 300m of water	None	DkLg-20	Natural	Field Survey
A7	Within 300m of water	None	None	Agricultural	None

Table 11 Area 6 heritage potential

7.7 Area 7

The start and end UTM NAD 83 coordinates for Area 7 are, 14 U 643648 5518867 to 14 U 649586 5524822 (Map 11).

Area 7	Environmental	Historical	Archaeological	Notes	Recommendations
A	Within 300m of water	None	None	Agricultural	None
A1	Within 300m of water	None	None	Agricultural	None
A2	Within 300m of water	None	None	Agricultural	None

Table 12 Area 7 heritage potential

7.8 Area 8

The start and end UTM NAD 83 coordinates for Area 8 are, 14 U 649586 5524822 to 14 U 659498 5525093 (Map 12).

Area 8	Environmental	Historical	Archaeological	Notes	Recommendations
A	Within 300m of water	None	None	Agricultural	None

Table 13 Area 8 heritage potential

7.9 Area 9

The start and end UTM NAD 83 coordinates for Area 9 are, 14 U 659498 5525093 to 14 U 669579 5525531 (Map 13).

Area 9	Environmental	Historical	Archaeological	Notes	Recommendations
A	Within 300m of water	None	None	Agricultural	None
B	Within 300m of water	None	None	Natural	Field Survey
C	Within 300m of water	None	None	Natural	Field Survey

D	Within 300m of water	None	None	Natural	Field Survey

Table 14 Area 9 heritage potential

7.10 Area 10

The start and end UTM NAD 83 coordinates for Area 10 are, 14 U 669579 5525531 to 14 U 672884 5518079 (Map 14).

Area 10	Environmental	Historical	Archaeological	Notes	Recommendations
A	Within 300m of water	None	None	Natural	Test Pit Survey
B	Within 300m of water	None	None	Natural	Test Pit Survey
C	Within 300m of water	None	None	Natural	Test Pit Survey
D	Within 300m of water	None	None	Natural	Test Pit Survey

Table 15 Area 10 heritage potential

7.11 Area 11

The start and end UTM NAD 83 coordinates for Area 11 are, 14 U 672884 5518079 to 14 U 678487 5509925 (Map 15).

Area 11	Environmental	Historical	Archaeological	Notes	Recommendations
A	Relief	None	None	Natural	Test Pit Survey
B	Relief	None	None	Natural	Test Pit Survey
C	Relief	None	None	Natural	Test Pit Survey
D	Within 300m of water, relief	None	None	Natural	Test Pit Survey
E	Within 300m of water	None	None	Natural	Test Pit Survey

Table 16 Area 11 heritage potential

7.12 Area 12

The start and end UTM NAD 83 coordinates for Area 12 are, 14 U 678487 5509925 to 14 U 682262 5500981 (Map 16).

Area 12	Environmental	Historical	Archaeological	Notes	Recommendations
A	Relief	None	None	Natural	Test Pit Survey
B	Within 300m of water	None	None	Natural	Test Pit Survey

C	Relief	None	None	Natural	Test Pit Survey

Table 17 Area 12 heritage potential

7.13 Area 13

The start and end UTM NAD 83 coordinates for Area 13 are, 14 U 682262 5500981 to 14 U 681904 5491528 (Map 17)

Area 13	Environmental	Historical	Archaeological	Notes	Recommendations
A	Within 300m of water, relief	None	None	Natural	Test Pit Survey
B	Within 300m of water	None	None	Natural	Test Pit Survey
C	Relief	None	None	Natural	Test Pit Survey

Table 18 Area 13 heritage potential

7.14 Area 14

The start and end UTM NAD 83 coordinates for Area 14 are, 14 U 681904 5491528 to 14 U 682844 5482185 (Map 18)

Area 14	Environmental	Historical	Archaeological	Notes	Recommendations
A	Within 300m of water	None	None	Natural	Test Pit Survey
B	Within 300m of water, relief	None	None	Natural	Test Pit Survey
C	Relief	None	None	Natural	Test Pit Survey

Table 29 Area 14 heritage potential

7.15 Area 15

The start and end UTM NAD 83 coordinates for Area 15 are, 14 U 682844 5482185 to 14 U 684352 5473411 (Map 19)

Area 15	Environmental	Historical	Archaeological	Notes	Recommendations
A	Relief	None	None	Natural	Test Pit Survey
B	Within 300m of water	None	DiLc-3	Natural	Test Pit Survey
C	Relief	None	None	Natural	Test Pit Survey

Table 20 Area 15 heritage potential

7.16 Area 16

The start and end UTM NAD 83 coordinates for Area 16 are, 14 U 684352 5473411 to 14 U 686708 5465495 (Map 20)

Area 16	Environmental	Historical	Archaeological	Notes	Recommendations
A	Relief	None	None	Natural	Test Pit Survey
B	Relief	None	None	Natural	Test Pit Survey

Table 21 Area 16 heritage potential

7.17 Area 17

The start and end UTM NAD 83 coordinates for Area 17 are, 14 U 686708 5465495 to 14 U 690674 5457457 (Map 21)

Area 17	Environmental	Historical	Archaeological	Notes	Recommendations
A	Relief	None	None	Natural	Test Pit Survey
B	Relief	None	None	Natural	Test Pit Survey

Table 22 Area 17 heritage potential

7.18 Area 18

The start and end UTM NAD 83 coordinates for Area 18 are, 14 U 690674 5457457 to 14 U 697760 5450635 (Map 22)

Area 18	Environmental	Historical	Archaeological	Notes	Recommendations
A	Relief	None	None	Natural	Test Pit Survey
B	Within 300m of water	None	None	Natural	Test Pit Survey
C	Relief	None	None	Natural	Test Pit Survey

Table 23 Area 18 heritage potential

7.19 Area 19

The start and end UTM NAD 83 coordinates for Area 19 are, 14 U 697760 5450635 to 14 U 703995 5444394 (Map 23)

Area 19	Environmental	Historical	Archaeological	Notes	Recommendations
A	Within 300m of water	None	None	Natural	Test Pit Survey
B	Relief	None	None	Natural	Test Pit Survey
C	Within 300m of water	None	None	Natural	Test Pit Survey

Table 24 Area 19 heritage potential

7.20 Area 20

The start and end UTM NAD 83 coordinates for Area 20 are, 14 U 703995 5444394 to 14 U 711818 5439002 (Map 24).

Area 20	Environmental	Historical	Archaeological	Notes	Recommendations
A	Relief	None	None	Natural	Test Pit Survey
B	Relief	None	None	Natural	Test Pit Survey

Table 25 Area 20 heritage potential

7.21 Area 21

The start and end UTM NAD 83 coordinates for Area 21 are, 14 U 711818 5439002 to 15 U 283195 5437350 (Map 25).

Area 21	Environmental	Historical	Archaeological	Notes	Recommendations
None	None	None	None	None	None

Table 26 Area 21 heritage potential

7.22 Area 22

The start and end UTM NAD 83 coordinates for Area 22 are, 15 U 283195 5437350 to 15 U 287101 5431876 (Map 26)

Area 22	Environmental	Historical	Archaeological	Notes	Recommendations
A	Relief	None	None	Natural	Test Pit Survey
B	Relief	None	None	Natural	Test Pit Survey

Table 27 Area 22 heritage potential

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APPENDIX "B"

Summary of Elders, Youth and Traditional Knowledge Holders Gatherings

The initial gathering of Elders, Youth and Traditional Knowledge Holders was held in Portage la Prairie on October 7 and 8, 2014. The purpose of this gathering was to introduce the MMTL Project to the participants.

The participants were given a presentation by Manitoba Hydro and the ATKS management team on the MMTL Project; Aboriginal Traditional Knowledge Study; and the Botanical Study.

Samples, photos and specimens of plants located in the proposed transmission line area were presented and displayed for participants. The purpose was to commence the identification of the plants in the Ojibway language to confirm consistent nomenclature. This process was continued in the subsequent gathering.

On February 18 and 19, 2015, Elders from the Black River, Long Plain and Swan Lake First Nations gathered at South Beach Casino, Brokenhead First Nation to discuss the proposed MMTL Project and to discuss key concepts regarding Ancestral Land Use.

The meeting was conducted in the Ojibway language to the maximum extent possible and was chaired by Dave Scott of Swan Lake. Translation into English was provided for convenience; however, some concepts can only be fully appreciated and understood in the Anishinabe language.

Welcoming Remarks

Chief Frank Abraham, Black River First Nation, welcomed the Elders in our mother tongue. Continuing in the Ojibway language he stressed the importance of First Nation participation in projects that have the potential to impact land, given Canada and Manitoba's track record.

Chief Abraham emphasized the importance of using our language to describe the natural world and our interaction with the world. We cannot forget we possessed highly advanced technical knowledge that non-First Nation people are beginning to discover on their own. We need to use our own language and not import European language into our work, names, laws, etc., otherwise; it would be as if indigenous people did not have any of this technological understanding. Using foreign languages such as *Latin* to describe plants native to this continent lacks a robust meaning, as there is no physical or cultural connection to the North American plants in the first place.

Project Background

The Chair indicated that, the MMTL Project is in the earlier rounds of public engagement. At a later stage there will be public hearings and other steps that are required by regulators at the federal and or provincial levels. Elder's comments will help guide the ATKS Project Management Group and Manitoba Hydro on next steps.

Two opening points of discussion were raised by the Elders:

- Hydro Electricity is promoted as clean energy without a thorough understanding of the impact on First Nation ancestral land and the First Nation use of those lands from a physical, cultural and spiritual perspective.

- The sale of excess power to the USA for a profit does not provide any indirect or direct benefit to First Nations people that pay higher power costs than cities and small towns while access to land for First Nation land use and TLE selections continues to diminish.

Aboriginal Traditional Knowledge Study

Mike Black provided an overview of the Aboriginal Traditional Knowledge Study, to date (including methodology on Aboriginal Collection and Knowledge Systems.) Topics covered included:

- The need to protect our information.
- The need to describe and protect concepts in our language.
- The need to capture the integral and cultural value and to protect our heritage, culture, traditions, etc.
- Realizing our Elders know how to manage, use and protect lands in a way that does not negatively affect our values and culture.

This generated discussion and questions from participating Elders in the Anishinabe language that are summarized below.

- *The real costs of Hydro development to First Nation and non-First Nation people are not accurately captured by Manitoba Hydro in these types of projects. What should happen is that the costs of a project are identified and those costs are passed on to consumers as a cost, fee tariff or by other*

means. For example, environmental costs that are borne by First Nation and non-First Nation people are not included in the tariff payment system, when hydro makes a payment on the right of way, it seems to be a flat rate we need to have our costs identified as well and charged for that use.

- *We need to determine the value and cost of the loss of use of land for rights of way for this project.*

- *We need to know the cost to provide ongoing mitigation or protection within the rights of way not only in the way that Manitoba Hydro proposes but in the manner in which First Nation people should protect those interests.*

- *We need compensation if something happens to our traditional land use values. Where is this cost to us kept in mind?*

Chair reminded Elders we are in the first stage of discussions with Manitoba Hydro to make sure we identify our interests and we are hopeful there will be greater opportunity to examine remediation, mitigation and protection in the next rounds.

- *First Nations need to describe their interests based on our own values rather than leaving it to federal or provincial legislation. The current values and priorities reflected in provincial or federal laws are not equivalent to ours. We must remind Manitoba Hydro that First Nation understanding of land impacts benefit all Manitobans.*

- *Hydro is not clean energy. It damages land, plants and wildlife in ways that affect all people, especially First Nation people. One Elder stated that in looking at existing rights of way he has seen beaver houses affected by clear cutting the right of way.*

- *Focus seems to be simply upon what land is taken from a farmer. It should not be only about money to farmers but how the lands can be preserved. What are the farmers getting in return for their land loss? Is this information accessible under the federal or provincial access to information laws?*

- *Elders, years ago, saw that hydro would expand fast without enough thought about the impact on land. They feared it could destroy our water and our animals, plants and that one would see these hydro lines all over the land affecting animals and plants. Each First Nation has experienced the poor relationship with Manitoba Hydro exercising their blanket permit on our reserve lands. That poor approach is still there.*

- *Manitoba Hydro has not been a very considerate partner with First Nation people.*

- *We need to exercise our rights on Crown Lands and other lands in order to prevent abusive use of the lands for short term profit with little regard for real damage to land use.*

- *Partnerships can be established with non-First Nation people to examine the impact of Hydro development. To date, Hydro has pretty much worked in private.*

Elder Focus Group Sessions

The ATKS management group emphasized the need to speak in our language as much as possible and that confidentiality will be retained in any reporting.

Participants were divided into four mixed groups to discuss interests, values and principles regarding ancestral lands in relation to the MMTL Project, and for lands in general.

The ATKS management group pointed out that, when First Nation people borrowed English terms, it established internal inconsistencies in the use of those terms. For example a term like a “heritage site” has a very specific meaning to Manitoba and Hydro that is not the same when used by our leaders, managers and technicians.

Translation from Ojibway to English

We are seeking a more common understanding, in our language, of what we consider important - according to our own values and beliefs. What is a cultural, heritage, sacred or historical site to us, must be described and stated in our language rather than assuming English, Latin or legalistic terms are accurate and sufficient for First Nation people.

The Anishinabe translation of the 3 FNs community’s names is:

- *Long Plain First Nation, Gab-ana-nosh-Ka Dae-Aug*
- *Black River First Nation, Mukadaysibing*
- *Swan Lake First Nation, Gaubaskugemamaug*

What has a high Cultural Value?

- *Pow wow grounds*
- *Hunting grounds (beaver, deer) – high wildlife populated areas*
- *Sports (lacrosse)*
- *Wild rice picking*

- *Ceremonial grounds*
- *Areas where sweet grass, sage, medicines grow*

What is a Heritage Site?

- *Places where people gathered, camped, had ceremonies*
- *Eagles Nest*
- *Indian Gardens*
- *Fishing areas (there is a longstanding site and tradition in one area)*
- *Beaver hunting areas*
- *Round Plain*
- *Hunting camps*

What is a Sacred Site? (What is a sacred value?)

- *Burial grounds*
- *Sundance ground – extremely sacred*
- *Sweat lodges*
- *Pow wow grounds*
- *Where our plants grow – for medicinal purposes*
- *Shake tents area – extremely sacred*
- *Medawin sites*
- *Buffalo grounds crossings*
- *Eagles Nest*
- *Mother Earth*
- *Some areas remain cultural and sacred today since such things as cameras or other recording devices are not allowed.*

What is a Historical Site (of Historical Significance)?

- *Where Treaties were signed*
- *Old church buildings*
- *Eagles Nest (battle) historical*
- *Hunting sites*
- *Berry picking sites*
- *Homesteads*
- *1st Nation language descriptions of areas should be improved for example Yellowquill trail, USA kept much of the original locations in states such as Minnesota.*

After the group completed the first round, the groups rotated to the next question so each group had the opportunity to address each question, four rotations were required.

After all four groups had an opportunity to review each topic; the four groups assessed the values, interests and sites to eliminate duplication. Overlap could not be fully addressed due to time constraints.

Anishinabe language translations:

a) *Burial grounds – Ga na ini diag*
b) *Sundance – G nib a gwa shi moong*
c) *Pow wow grounds – Ga nee mee ding*
d) *Shake tent – Ghi sa kan*
e) *Medawin – Medawin*
f) *Buffalo crossing – Musko dac bi shi ke*
g) *Sweat lodge – Ma doot sun*
h) *Medicinal sites – mush ke kay ga si keeg (where medicine grows – harvest weekay)*
i) *Eagles Nest – Ginuw o zu san*

Some comments by participants were summarized and restated to confirm feedback received at the end of day 1. They are as follows:

- *We have the right to access Crown land.*

- *We have the right to gather on Crown lands and not be hindered in our ability to do what we do in gathering.*

- *The Province of Manitoba's track record is dead last when it comes to including and recognizing First Nation people in Canada and this is reflected in their Crown Corporation - Manitoba Hydro.*

- *Reasonable expectations or First Nation people are never respected and are rarely met in a significant way (i.e. when have we benefitted indirectly or directly from a project - there are no cost savings passed on to First Nations people who pay extremely high rates for basic power - in fact it is an impoverishing rate).*

- *Many First Nation people have lost their language. If you lose your language you lose your culture. We cannot stand idly by while projects occur without our participation to preserve our culture.*

- *We have ancestral land values interests and rights that we need to fully articulate so they are understandable by Europeans in the modern context.*

- *The creation of laws by our own people is the only way to protect our "Indianism".*

The recap of Day 1 generated further discussion by Elders.

- *One Elder stated he hopes this kind of dialogue continues in and out of collective gatherings whether the sites are located in the east, west, north or south. We are all emotionally connected to these sites no matter where they are.*

- *In talking about Bi-pole and other hydro transmission lines, the mandate needs to be expanded not only on Hydro but on what everyone is doing to Mother Earth such as water, air and other aspects of environment.*
    - *There are planes spraying pesticides. What are the results on plants, water, humans (breathing)?*
- *Other people with similar interests will join us and that will be helpful since our voice will be stronger - strength in numbers.*
    - *National Indigenous Council of Elders (NICE) will have a workshop or gathering called Indigenous Lands, June 18 to 20, 2015 at the Forks. People at this gathering should attend if possible.*
    - *There is a common theme here and we should be working together. Any group working nationally or internationally that had dealings with Hydro and or oil/gas companies, should have information that can be shared re: fish, forestry, mining.*
- *Elder suggested improving resourcing to include more youth.*
- *The relationship of First Nations is with the Crown and not with Manitoba Hydro.*
- *The Chiefs should be working with the Crown more directly and not with Manitoba Hydro.*

Participants were well aware of damage from prior Hydro projects and this gave rise to further discussion as summarized below.

- *Black River and other communities have been trying to work with Manitoba Hydro on cases forever along the Winnipeg River and to date Black River First Nation has received no compensation.*
    - *A video was played that showed a huge piece of land floating away due to Manitoba Hydro manipulating water levels contrary to nature.*
    - *Other reserves need to be at the table.*
    - *Compensation must be addressed.*
    - *Hydro needs to first straighten out damages from the past.*
- *Need to make the earth better. Elders know what will work. They have all the knowledge from their past Elders. They knew that someday we would have to pay for water. They told us ahead of time. Pay for hydro? For their own good we need to tell them what hurts us, especially resources that were there.*
- *They don't listen to us. What we have here in terms of timber and other natural resources benefits us in different ways and we also use it in a way that benefits and respects the spirits. Respect the land. Don't destroy it.*

Concerns Regarding the ATKS Process to Date

The ATKS Project management group identified some areas of concern regarding the ATKS process to-date.

- *MB Hydro did not inform the 3 First Nations of the change in the route due to interference with the USA Airport south or Piney until October 2014.*
- *Pressure to get reports to Hydro but the reality is that hydro is also very slow in processing progress payments.*
- *The process is cumbersome and slow.*
- *There is little or no value in researching the Heritage Research Branch, nothing there and the same thing exists with the Province. We have to build our own database.*

Manitoba Hydro Public Meeting Process

The ATKS Project management group referred to the Manitoba Hydro handouts that outlined the first three rounds of their public meeting process. The handouts summarized Manitoba Hydro findings in the first round including the Preliminary Aboriginal Traditional Study that includes the three community reports on the 4 zones regarding loss of hunting; trapping; road access resulting in higher traffic, harvesting of more animals; harvesting of more plants, etc.

APPENDIX "C"

Preliminary Botanical Report

Prepared by David Daniels and Associates for the Swan Lake,
Black River and Long Plain First Nations, May 8, 2015

EXECUTIVE SUMMARY

At the request of Swan Lake (SLFN), Black River (BRFN), and Long Plain (LPFN) First Nations, as part of the Aboriginal Traditional Knowledge Study (ATKS), a survey of medicinal and rare plant species was conducted to determine the potential impact of Manitoba Hydro's proposed Manitoba-Minnesota transmission line on important plants and plant communities in southeastern MB.

This included 11 points of access along the proposed transmission corridor. Sites were visited in early July and late August of 2014.

This area traverses a number of ecoregions (wetland, boreal forest, deciduous forest, cedar bog) which are significant areas for both rare species and the gathering of medicinal plants. More than 300 plant species were identified (See APPENDIX A), approximately 95% of which are known as medicinal plants to members of SLNF, BRFN, and LPFN.

Ten species are considered rare in Manitoba (ranked S1 – S3 by the Manitoba Conservation Data Centre). Two plant communities were determined to be highly vulnerable to the potential disturbance of the MMTL, including cedar bog and black ash forest.

INTRODUCTION

Members of SLNF, BRFN, and LPFN are interested and active in maintaining and securing traditionally used plants within the area designated under Treaty 1. A new proposed 500 kilovolt AC transmission line, MMTL, and associated station upgrades, proposed by Manitoba Hydro, would run through southeastern Manitoba.

The preferred route for MMTL runs from Winnipeg to the Manitoba-Minnesota border near Piney, at points that are of particular importance to the elders of SLNF, BRFN, and LPFN.

As a traditional community gathering ground, these areas are significant not only for archaeological reasons, but for the gathering of medicinal and other traditionally used plants.

The MMTL project would involve the clearing and maintenance of an 80-100 meter wide corridor along which 40-60 meter towers would be erected. In response to concern from SLNF, BRFN, and LPFN, a survey of medicinal and rare plant species

was conducted to determine the potential impact of this development on important plants and plant communities in and around this proposed corridor.

OBJECTIVES

The intent of this survey was to identify important plant communities as well as medicinal and rare plant species within the area outlined above.

The information provided by this study will help determine:

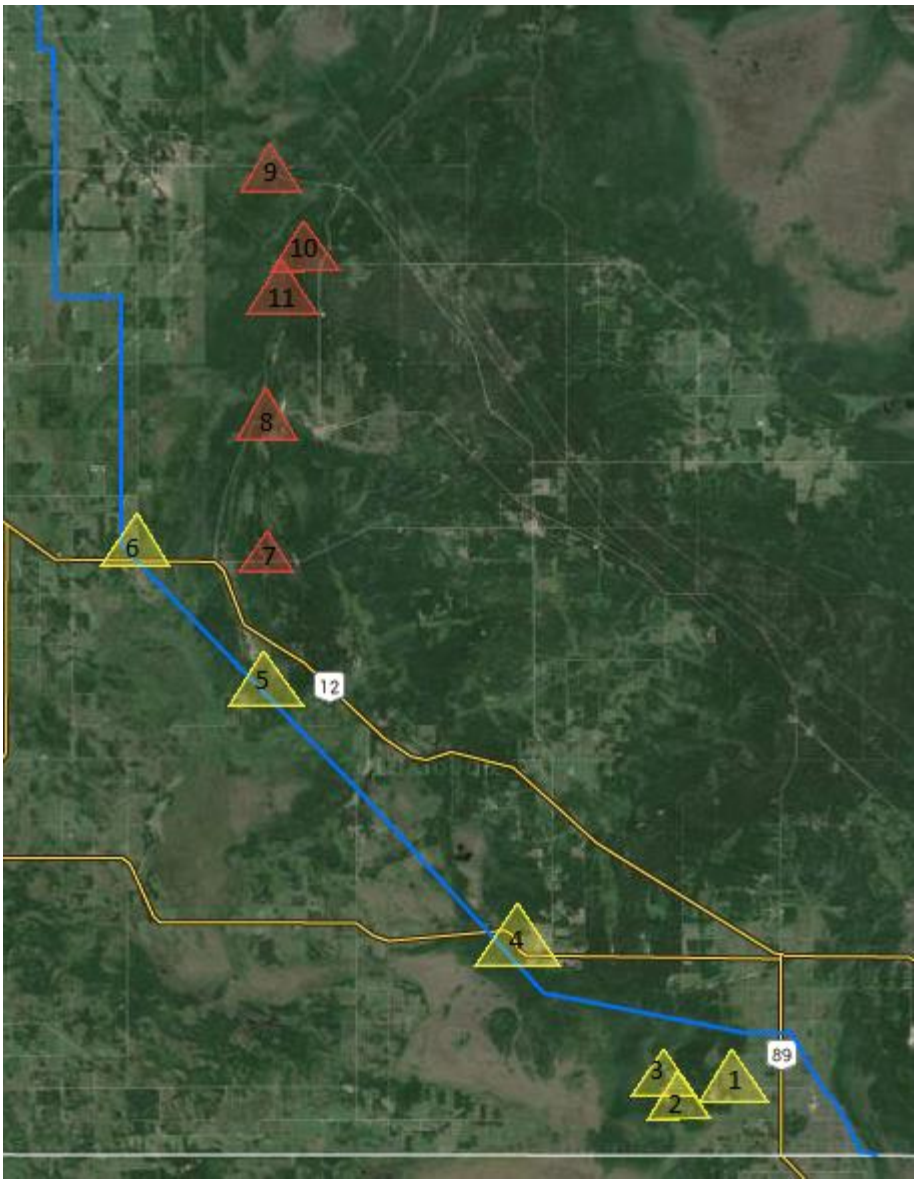
1) the importance of these lands to members of SLNF, BRFN, and LPFN for the purpose of preserving and gathering medicinal plant species,
2) the distribution and abundance of rare plant species in the area, and
3) the need to implement mitigation measures to protect traditional medicines and/or rare plant species and their habitats.

METHOD

The 11 sites along the proposed transmission corridor were surveyed based on accessibility as well as differences in plant communities (Figure 1). Walk-through surveys were conducted on July 2–10th, and again on August 23–27th, 2014. The sites covered approximately 50 feet on either side of the line and 50 feet along the line. A Garmin handheld GPS was used to follow the proposed route as depicted on aerial photographs provided by Manitoba Hydro. Species lists and habitat descriptions were recorded for each of the sites found along this route. (A compilation of these lists can be found in Appendix A, however the lists for each section are available on request). Plant specimens were collected at most sites, excluding rare plants, and are being housed at the University of Manitoba Vascular Plant Herbarium.

Photo documentation was also gathered for most species, labeled with their respective scientific name.

Figure 1. Map showing the 11 sites surveyed along the proposed MMTL.



RESULTS

More than 300 plant species were identified during this survey (see Appendix A). Approximately 95% of these are known as medicinal plants by members of SLNF, BRFN, and LPFN. (D. Daniels, pers. com.). Many of these species have additional uses for food and ceremonial purposes.

SPECIES OF CONSERVATION CONCERN

The Manitoba Conservation Data Centre assigns a rank of 1 (very rare) to 5 (demonstrably secure) to all species in Manitoba based on their range-wide (Global –

G) and province-wide (Subnational – S) status. These ranks reflect a species' relative endangerment and are based on the number of occurrences, date of collection, degree of habitat threat, geographic distribution patterns and population size and trends (Manitoba Conservation, 2015). The Manitoba Conservation Data Centre website provides the following definitions for each rank (Manitoba Conservation, 2015):

- 1 = Very rare throughout its range or in the province (5 or fewer occurrences, or very few remaining individuals). May be especially vulnerable to extirpation.
- 2 = Rare throughout its range or in the province (6 to 20 occurrences). May be vulnerable to extirpation.
- 3 = Uncommon throughout its range or in the province (21 to 100 occurrences).
- 4 = Widespread, abundant, and apparently secure throughout its range or in the province, with many occurrences, but the element is of long-term concern (> 100 occurrences).
- 5 = Demonstrably widespread, abundant, and secure throughout its range or in the province, and essentially impossible to eradicate under present conditions.
- U = Possibly in peril, but status uncertain; more information needed.

Ten species identified during this survey are considered rare in Manitoba.

SCIENTIFIC NAME	COMMON NAME
Agalinus tenuifolia	slender-leaved false foxglove (S2S3)
Asarum canadense	wild ginger (S3)
Botrychium multifidum	leathery grape-fern (S3)
Carex tetanica	rigid sedge (S3)
Ceanothus herbaceous	narrow leaved new jersey tea (S2S3)
Chelone glabra	white turtlehead (S2)
Circaea canadensis	Canada enchanter's nightshade (S2)
Fraxinus nigra	black ash (S2S3)
Oenothera perennis	sundrops (S1)
Osmorhiza claytonii	hairy sweet cicely (S2)

*Agalinis tenuifolia (*slender-leaved false foxglove) S2S3
Found in SE 1/6 of MB, prefers moist, calciferous soils, Manitoba Rare Plant (MB CDC, WIN Herbarium, White and Johnson 1980, data.canadensys.net 2015)

Carex tetanica (rigid sedge) S3
Found in southern 1/3 of MB, open grasslands in southeastern parklands (MB CDC, WIN Herbarium, FNA 2002a)

Ceanothus herbaceus (narrow-leaved New Jersey tea) S2S3
Found in south-eastern 1/6 of MB, from US border to Pine Falls, in semi-open woods on sandy or rocky ground, Manitoba Rare Plant (MB CDC, WIN Herbarium, White and Johnson 1980, Scoggan 1978, data.canadensys.net 2015)

Chelone glabra (white turtlehead) S2
Found in south-eastern 1/8 of MB, in low, wet, often shrubby habitats (MB CDC, WIN Herbarium, Scoggan 1957, data.canadensys.net 2015)

Circaea canadensis (Canada enchanter's nightshade)
Found in south-eastern/south-central 1/8 of MB, in rich or alluvial, moist woods (MB CDC, WIN Herbarium, Scoggan 1978, data.canadensys.net 2015)

Asarum canadense (wild ginger) S3
Found in south-central 1/9 of MB, in moist open woods and clearings within southeastern parklands and boreal forest (MB CDC, WIN Herbarium, Scoggan 1978, data.canadensys.net 2015)

Fraxinus nigra (black ash) S2S3
Found in south-eastern 1/4 of MB, in swampy woodlands, including the low banks of rivers and lakes; southeastern parklands and boreal forest (MB CDC, WIN Herbarium, GPFA 1986, Gleason and Cronquist 1991, J.L. Farrar 1995, data.canadensys.net 2015)

Oenothera perennis (sundrops) S1
Found in southern 1/6 of MB, in dry to moist open places; southeastern parklands and boreal forest (MB CDC, WIN Herbarium, Scoggan 1978, White and Johnson 1980, data.canadensys.net 2015)

Osmorhiza claytonii (hairy sweet cicely) S2
Found in south-eastern and south-central 1/6 of MB, in moist woods and clearings, or wooded hillsides ,Manitoba Rare Plant (MB CDC, WIN Herbarium, Scoggan 1978, White and Johnson 1980, GPFA 1986, Gleason and Cronquist 1991, data.canadensys.net 2015)

Botrychium multifidum (leathery grape-fern) S3
Found in southern half of MB, in dry to moist, grassy or sandy fields, and in open woods (MB CDC, WIN Herbarium, Scoggan 1978, FNA 1993)

SURVEY RESULTS BY SECTION

The following is a summary of the survey results for locations along the proposed MMTL. Sites 1-6 are included in this summary while sites 7-11 are no longer on the proposed line which has been altered since summer 2014. (For site locations see Figure 1).

SITE 1: July 3, August 22
Wet ditch adjacent to cultivated field and pasture.

- 3 rare species found: **white turtlehead, rigid sedge, slender-leaved false foxglove**

Traditional plants: yarrow, hemp dogbane, swamp milkweed, common milkweed, harebell, fireweed, red osier dogwood, wild strawberry, tamarack, bugleweed, self-heal, prairie rose, Canada goldenrod, marsh hedge-nettle, wild mint, Canada mayflower

SITE 2: July 3, August 22
Roadside meadow thicket surrounded by spruce/poplar woods, sandy soil.

- 2 rare species found: **leathery grape-fern, black ash**

Traditional plants : balsam fir, yarrow, speckled alder, saskatoon, common milkweed, paper birch, harebell, red osier dogwood, American hazelnut, beaked hazelnut, hawthorn, Canada fleabane, Bicknell's geranium, tamarack, wood lily, bugleweed,wild mint, balsam poplar, rattlesnake root, self-heal, Canada wild plum, bur oak, wild black currant, prairie rose, wild raspberry, dewberry, black snakeroot, blueberry, yellow avens, meadowsweet

SITE 3: July 3, August 24
Jack pine forest, with sandy soil, patches of meadow and bush

Traditional plants: Saskatoon, wild sarsaparilla, bearberry, paper birch, harebell, fireweed, red osier dogwood, American hazelnut, wild strawberry, wintergreen, Canada mayflower, Three-toothed Cinquefoil, rattlesnake root, sand sherry, chokecherry, prairie rose, wild raspberry, snowberry, blueberry

SITE 4: July 3, August 23
Jack pine stand, shaded bog dominated by cedar, organic soil, and fern dominated understory

- 3 rare species found: **slender-leaved false foxglove, hairy sweet cicely, wild ginger**

Traditional plants: eastern white cedar, yarrow, baneberry, giant hyssop, speckled alder,saskatoon, spreading dogbane, wild sarsaparilla, bearberry, wild ginger, paper birch, harebell, fireweed, goldenthread, bunchberry,red osier dogwood, wild strawberry, northern bedstraw, creeping juniper, common juniper, twinflower, bugleweed, wild mint, balsam poplar, shrubby cinquefoil, chokecherry, red raspberry, wild rose, arrowhead, snowberry, cattail, blueberry, downy arrowwood

SITE 5: July 4, August 25
Poplar/spruce mixed wood, sandy loam, disturbed site.

- 4 rare species found: **slender-leaved false foxglove, leathery grapefern, sundrops, and wild ginger**

Traditional plants: yarrow, baneberry, giant hyssop, speckled alder, saskatoon, spreading dogbane, wild sarsaparilla, columbine, wild ginger, paper birch, marsh marigold, harebell, fireweed, bunchberry, hawthorn, wild strawberry, wintergreen, alumroot, St. John's-wort, tamarack, Labrador tea, bugleweed, yellow evening primrose, tall cinquefoil, shrubby cinquefoil, rattlesnake root, pin cherry, chokecherry, wild rose, wild raspberry, dewberry, black snakeroot, smooth goldenrod, meadowsweet, snowberry, blueberry, highbush cranberry

SITE 6: July 7, August 25
Roadside ditch with pasture, cultivated field and a stand of poplar trees

- 2 rare species found: **slender–leaved false foxglove**

Traditional plants: speckled alder, saskatoon, spreading dogbane, bearberry, wild strawberry, alumroot, wood lily, yellow evening primrose, shrubby cinquefoil, self-heal, and northern gooseberry, wild rose, meadowsweet, red clover, downy arrowwood

RECOMMENDATIONS

1) The spring botanical survey must be completed to include spring flowering species in the survey.

2) Over the winter of 2014–2015, Manitoba Hydro determined that the MMTL would take the western alternate route. Sites 1–7, including the sensitive area around Sandilands, will not be impacted by this route.

3) The western route was altered to the east of Piney to avoid interference with the airport on the US side of the proposed route. This proposed change warrants additional review because it includes black ash forest, a rare ecosystem in Manitoba, as well as rare plant species. Of particular concern is the fact that logging rights have been allotted in this area by the Province of Manitoba and that Manitoba Hydro intends to clear additional black ash forest for this hydro line. The team needs to visit this area in order to locate rare plants and make recommendations to minimize damage to this rare forest ecosystem.

4) The time required for the botanical team to investigate the new route near the US border and the inclusion of spring flowering plants in the remaining sites will be about 6-7 days field work and an additional 3 days to finalize the report. Mitigation plans will be discussed with all parties.

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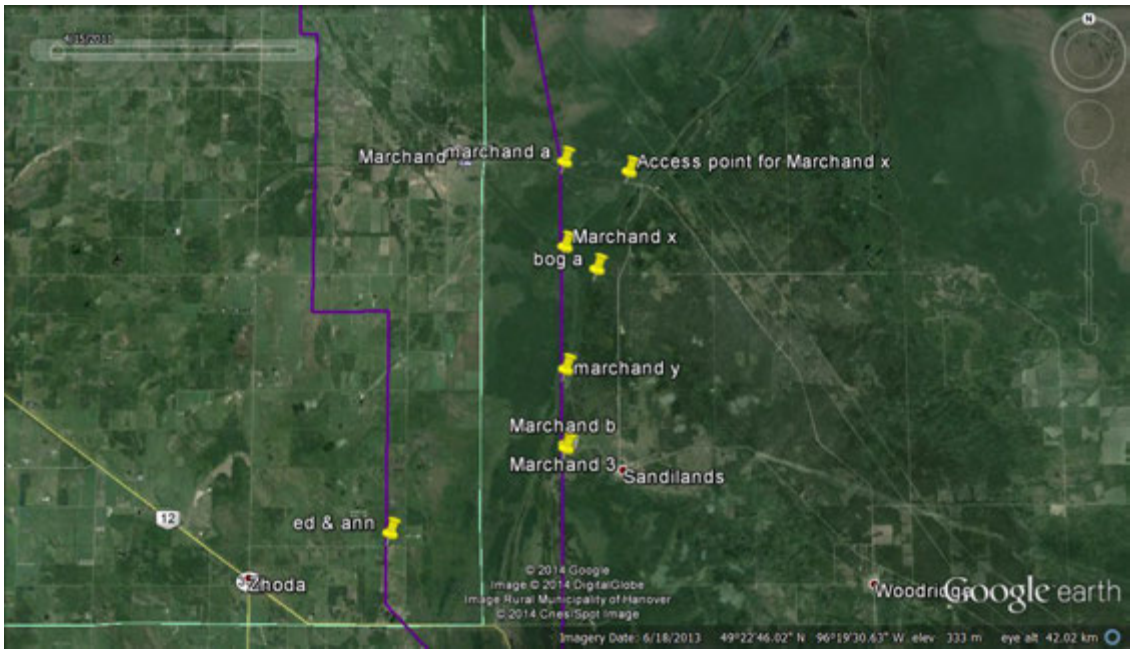
APPENDIX “D”

BOTANICAL SITE MAPS

Marchand Site Inventory

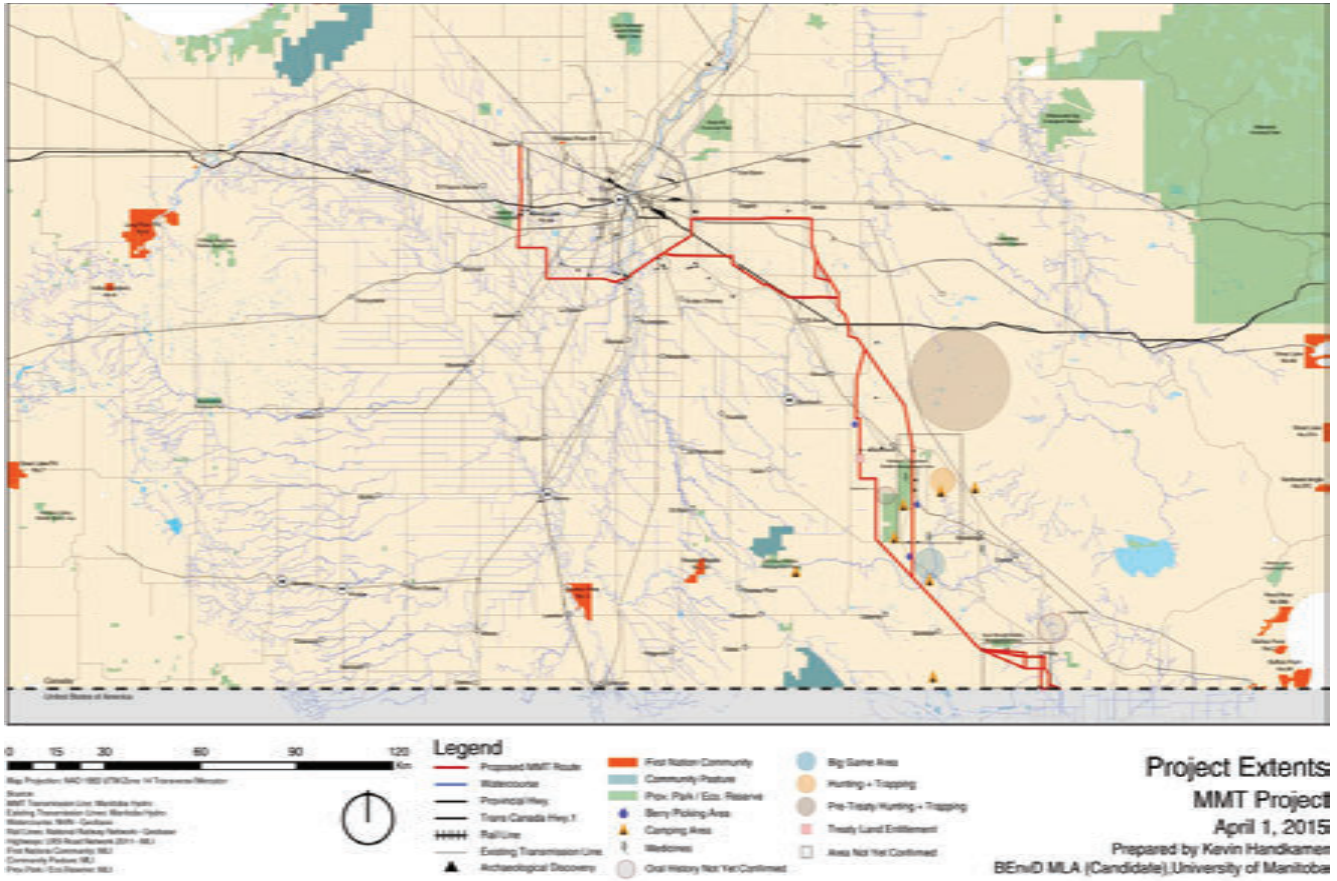


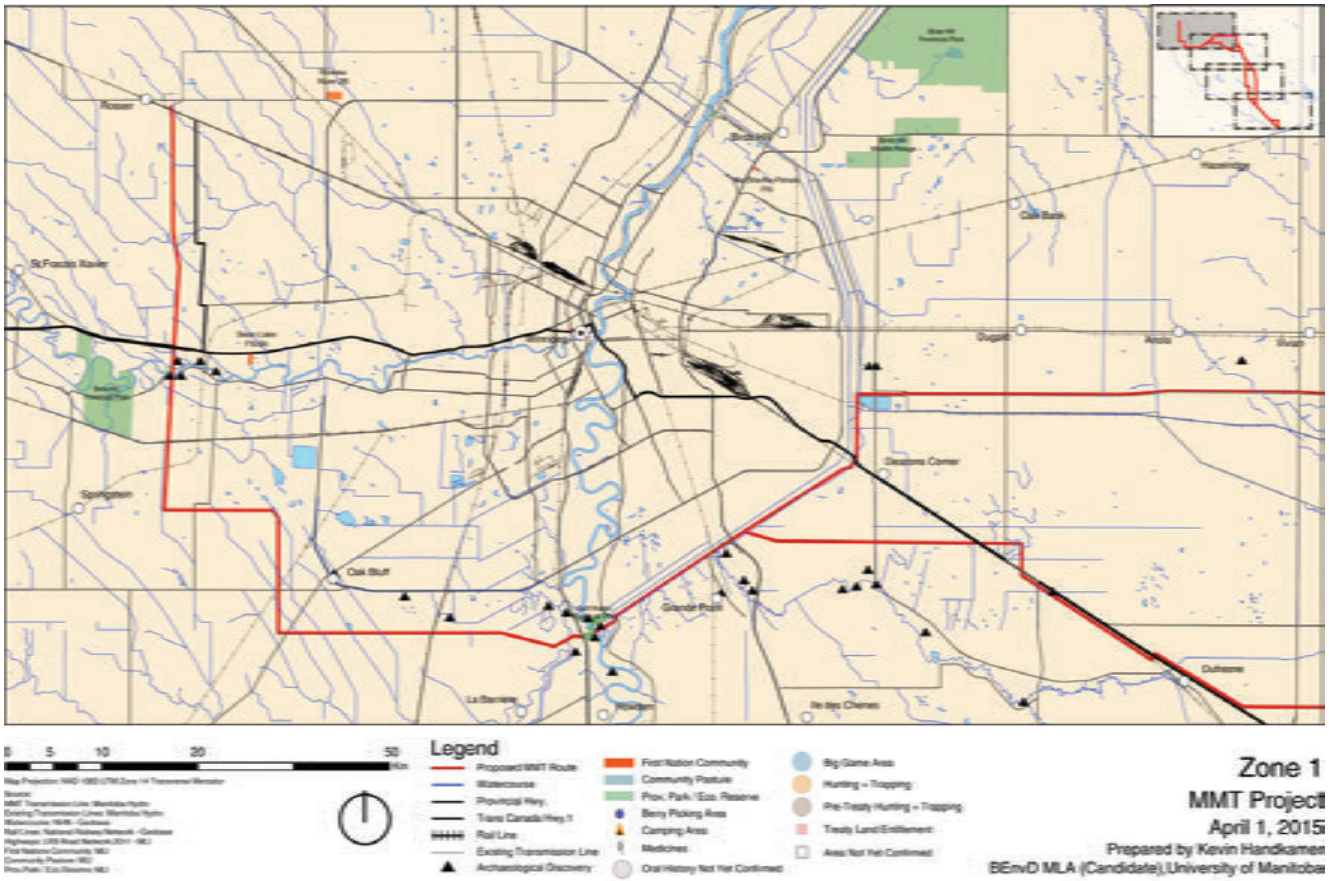
Lonesand Site Inventory

Asarum Site Inventory

Piney Site Inventory

APPENDIX “E”– Zone Maps

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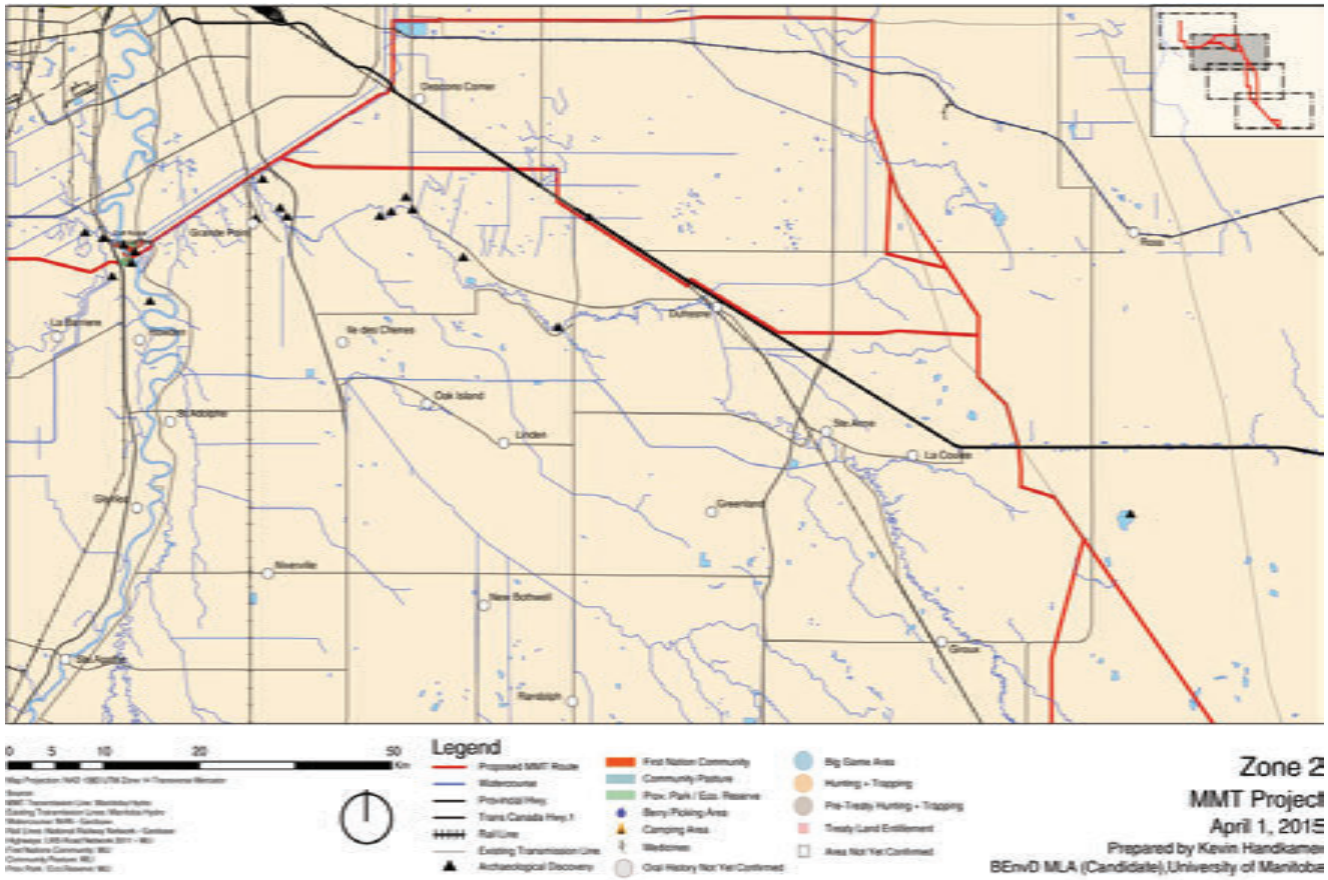
Zone 1
MMT Project
April 1, 2015
Prepared by Kevin Handkamer
BEnvD MLA (Candidate),University of Manitob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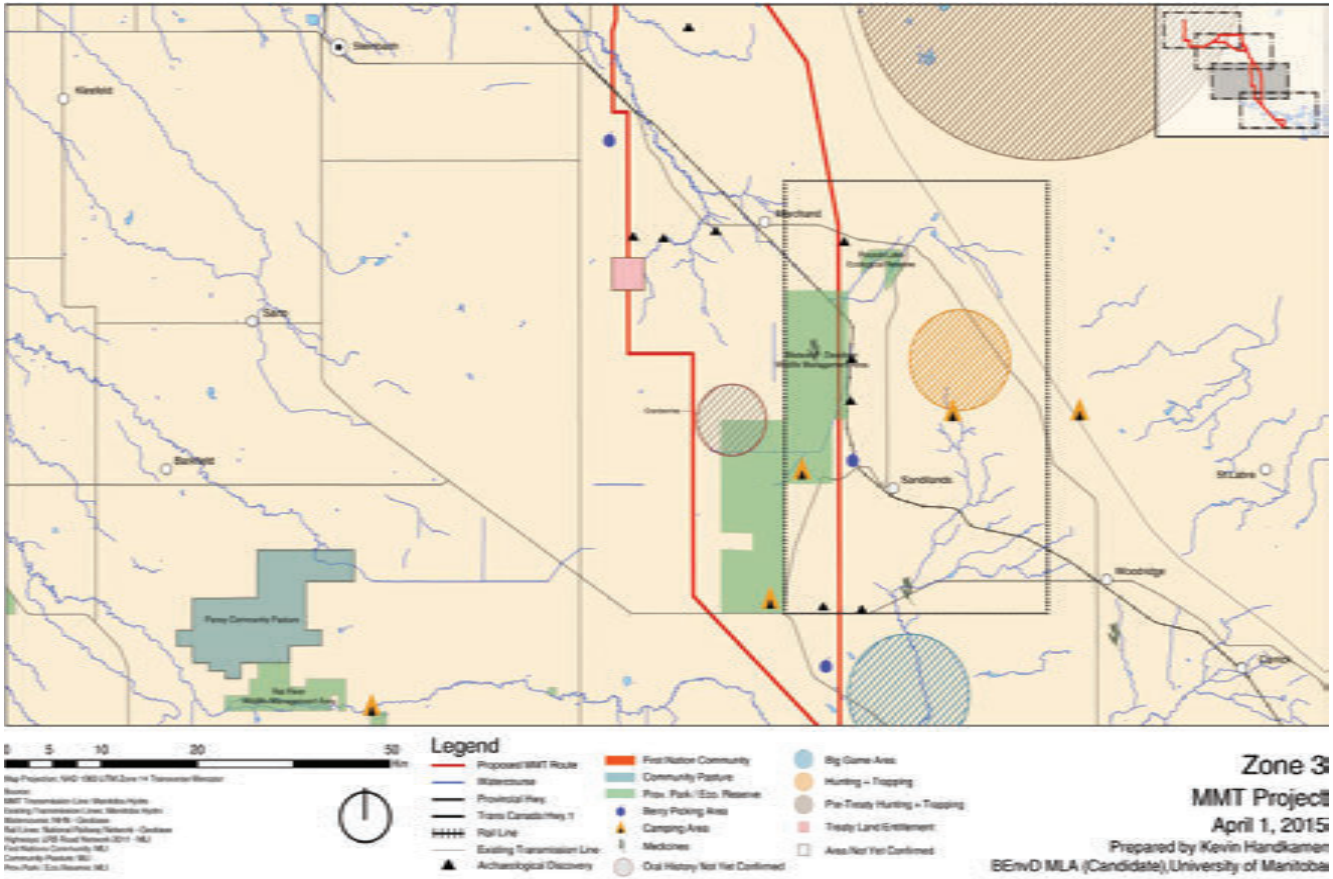
Zone 2
MMT Project
April 1, 2015
Prepared by Kevin Handkamer
BEnvD MLA (Candidate),University of Manitoba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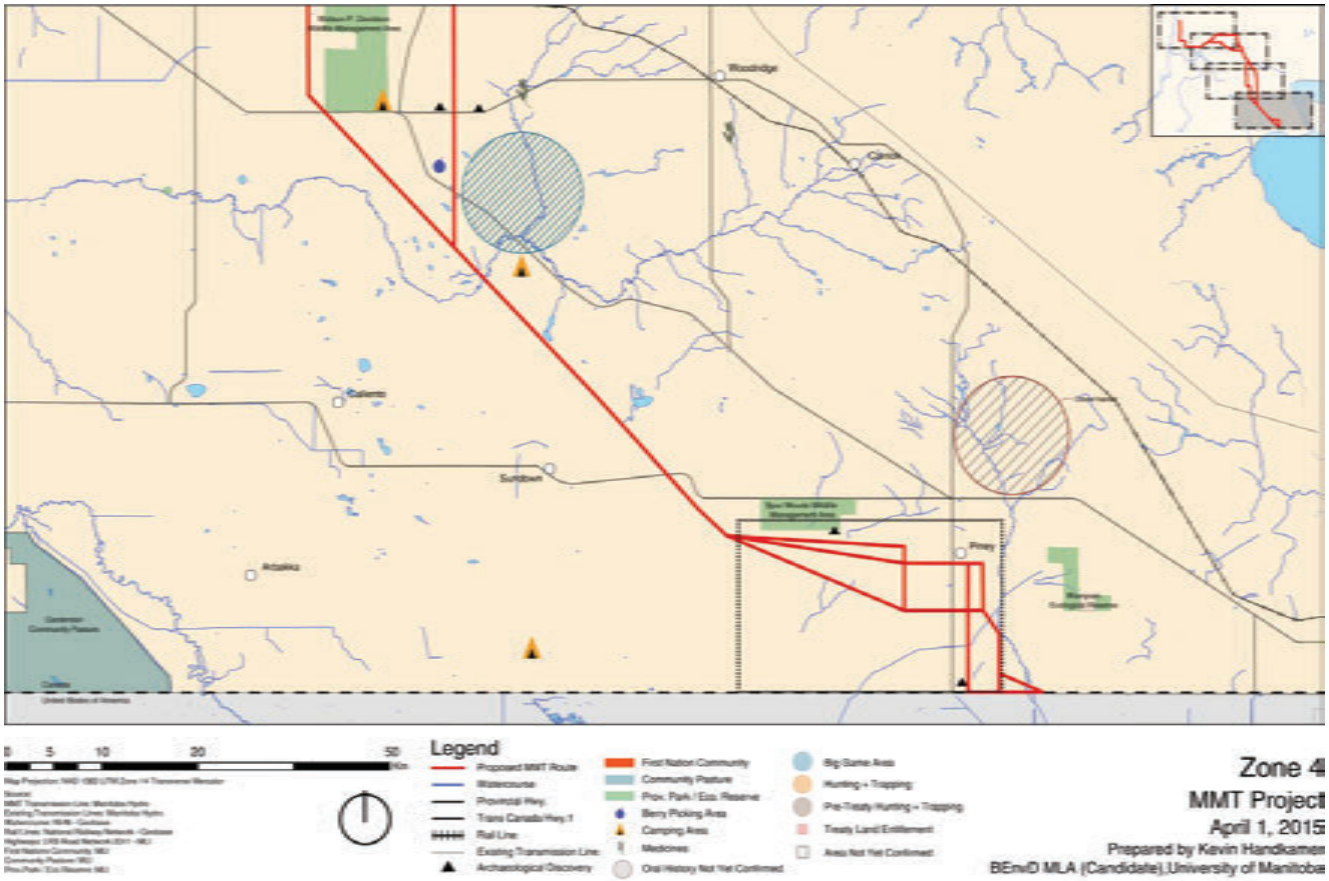
Zone 3
MMT Project
April 1, 2015
Prepared by Kevin Handkamer
BEnvD MLA (Candidate),University of Manitoba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Zone 4
MMT Project
April 1, 2015
Prepared by Kevin Handkamer
BEnvD MLA (Candidate),University of Manitoba