

APPENDIX A

**Fox Lake Cree Nation Keewatinoow Converter Station & Bipole III Traditional
Knowledge Interim Report (*final report pending*)**



Keewatinoow Converter Station & BiPole III
Traditional Knowledge Interim Report

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Cree Glossary

Places in Fox Lake Peoples Traditional Territory¹

Locale

Askiko Powistik	Kettle Rapids
Kischi Machidou Powstik	Long Spruce Rapids
Machidou Powistkosis	Little Limestone Rapids
Machidou Sipi	Limestone River
Askiko Sipi	Kettle River
Askiko Sakahikan	Kettle Lake
Askiko Sakahikanis	Little Kettle Lake
Makeso Sakahikan	Fox Lake
Makeso Sipi	Fox River
Kischi Sipi	Nelson River
Wabuttnow Sipi	Butnau Lake
Niskimine Sakahikan	Sky Pilot Lake
Niskimine Sipisis	Sky Pilot Creek
Kyasko Sakahikan	Gull Lake
Kyasko Powistik	Gull Rapids
Moosokotao Sakahikan	Stephens Reservoir
Picohawkan Sakahikan	Angling Lake
Picohawkan Sipi	Angling River
Opachiewanahk	Conawapa
Kisaymichkan	Weir River
Kasosawaphikak Powistikosis	A particular spot on Kettle River because of the many flat rock on the rapids

Birds

Niska	Goose
Sisip	Duck
Sisipak	Ducks
Mikisew	Eagle

Fish

Anjawpeowak	Jack fish
Atihkwamekwak	White fish
Masamegos	Trout

¹ Information derived from the Sturgeon Traditional Knowledge Report (2008), Keeyask Traditional Knowledge Report (2010), and preliminary Traditional Knowledge Study of the Keewatinoow Converter Station & BiPole III (2011)

Minayike
Nameo
Namepinak

Mariah / Burbot
Sturgeon
Pickerel

Mammals

Atik
Askimao utikosisak/
Puskwaw utikuk
Mistkoskaw utikuk
Namowin utikok
Moosa
Nikihk
Mahikan/Múhékan
Sikkosowak
Amisk
Amiskok
Wachask
Wacaskok
Wapos
Ochák
Wápistán

Caribou
Barren land Caribou
Barren land Caribou
Woodland Caribou
Penn Island Caribou
Moose
Otter
Wolf
Weasel
Beaver
Beavers
Muskrat
Muskrats
Rabbit
Fisher
Marten

Plants

Anoskanuk
Niskeminah
Odahihminah
Osapominkh
Oskisihkominah
Ostikonihminah
Wekas
Wesahkeminah

Raspberries
Blueberries
Strawberries
Gooseberries
Logan berries
Cloud berries
Wild ginger
Cranberries

Spirituality/Values

Pimatisowin

To live a good balanced life. The good life. To be knowledgeable of medicines, spirituality, geography, climate, and ecology.

Other

Nipe
Aski
Inninewak
Makeso Sakahikan Inninewak
Muskego Inninewak
Wechatowin
Wechawakana

Water
Land
People
Fox Lake People
Swampy Cree people
“Togetherness”
His/her spouse

Abstract

Fox Lake Cree Nation is an area nestled in northeast Manitoba. The Kischi Sipi flows through Fox Lake people's time-honoured territory. The proposed Keewatinooow Northern Converter Station/BiPole III project is contentious for many Fox Lake people because it will have many harmful effects on the land, waters, animals, and people of the territory. This interim report is a tool to communicate the things Fox Lake Elders and resource users know to be true about the short and long-term consequences of converter station and transmission line projects.

First Words – Where we are situated

Fox Lake people's traditional territory is situated in the northeast region of Manitoba. The territory includes a region that is embraced by rivers, lakes, and muskeg. The Kischi Sipi (Great River), also known as the Nelson River is the main river that flows through the territory and is a time-honoured river highway. Fox Lake people's history is rooted in stories, landmarks and relationships among land, people and animals and through the Inninu Language. More specifically, their relationship to the land and waters is reflected in the telling of stories, legends, and myths about the local environment; the naming and remembering of places and landmarks; the use and navigation of the local landscape and waterways; and the received knowledge they hold about the plants, animals, and seasonal cycles within the territory. Fox Lake people describe these things using very sophisticated Cree, however, providing an English translation that is equivalent in sophistication and detail is laborious and time consuming, and beyond the scope of this interim report. For this and other reasons, we acknowledge that this interim report is limited because it cannot represent the full breadth of knowledge held by Fox Lake members about the project "footprint" area.

Historically, a family would often travel alone or with other families when hunting, fishing or trapping. Their diet often included a wide range of foods including berries, roots, large game such as moose and caribou, rabbit, beaver, trout, and sturgeon, waterfowl and other small game. Fox Lake people continue to intensively hunt, fish, gather, and travel in the traditional territory, and most Fox Lake people rely on a variety of wild meats, fish, and plants as a regular part of their food intake.

Four of Manitoba's largest hydroelectric generating stations are situated within Fox Lake's traditional territory, which is unlike any other indigenous community in Canada. The first of these, Kelsey, was built on the Kischi Sipi in 1960. Following Kelsey were the Kettle (1971), Longspruce (1977), Jenpeg (1977) and Limestone (1990) Generating Stations. In order to transport electricity to southern Manitoba and elsewhere, two converter stations, Henday and Radisson, and two sets of transmission lines, BiPole I and II, were also constructed. The proposed BiPole III and Keewatinooow Converter Station will add an additional physical footprint to the territory in the form of permanent and semi-permanent infrastructure including:

1. Converter Station
2. Electrode site

3. Worker camp
4. Sewage “lagoon”
5. Series of transmission lines
6. Access roads
7. Deposit sites (burrow deposits and quarry stockpiles)
8. Excavation sites (rock quarries and wells)

The planned BiPole III project is a new high voltage, direct current (HVDC) transmission project. The proposed line would begin south of the present day Conawapa Camp (north of Bird) at the Keewatinoow Converter Station. The project includes the HVDC transmission line, energy conversion facilities, and system connections.



Figure 1 – Photo of Henday Converter Station. This is what the Keewatinoow Converter Station is expected to look like upon completion. Photo Credit: Brian Kotak



Figure 2 – Keewatinooow Converter Station Site. Preliminary construction has begun at the potential site. Photo Credit: Wendy Ross

Hydroelectric power generation continues to cause much disparity and affliction in the lives of Fox Lake people. The cultural and human impacts such as alienation from the land, water and other important resources are known to greatly affect people's emotional, psychological, and physical wellbeing. Like other converter station impacts, Fox Lake people anticipate that moose, caribou, migratory birds, and fur-bearer populations will decline once construction on the project begins. The Keeyask Traditional Knowledge Study (2010) documents the long-term population declines of many species and the all out disappearance of other species as the result of fifty years of dam-building in the territory.

Informed by past converter station and electric generation projects, Fox Lake expects that once construction on the KCS commences the land and waters will become even more littered and scarred by, among other things, excavated rock deposits, transmission lines and access ways. Fox Lake people continue to endure the physical and biological transformation of their land and waters as a result of hydro-developments.



Figure 3 – View looking towards the Kischi Sipi from the proposed Keewatinooow Converter Station. The picture also shows the Conawapa Road, Limestone Generating Station, and additional cut lines. From once an unflawed territory, the land is scared from hydroelectric development. Photo Credit: Brian Kotak



Figure 4 – Aerial view of Limestone Generating Station. Photo Credit: Brian Kotak

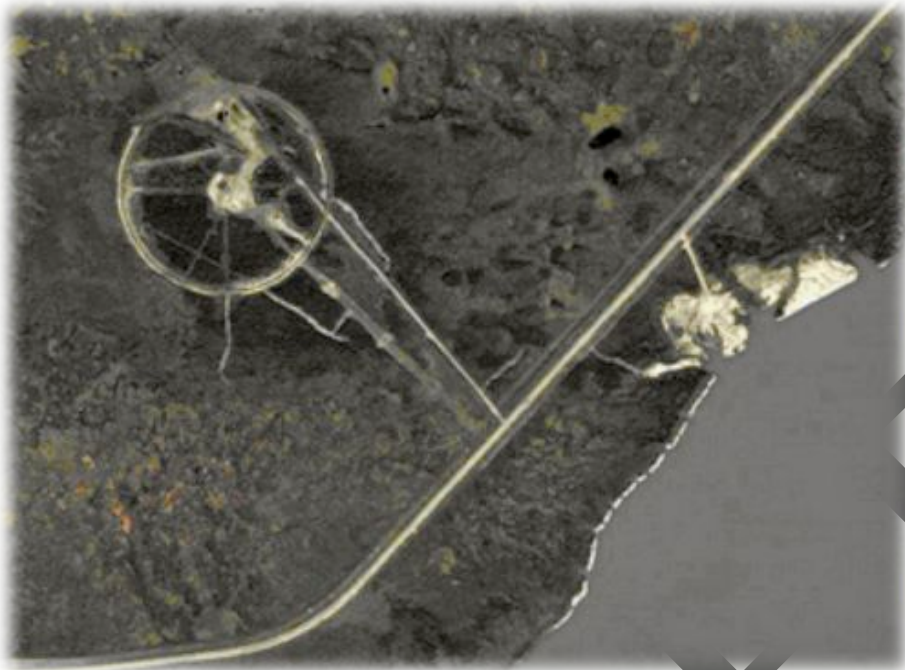


Figure 5 – Aerial view of the ground electrode at Henday. It is expected that the Keewatinoow Converter Station will resemble Henday. Photo Credit: Manitoba Hydro

This interim report documents the commonly held view of Elders and knowledge holders that all aspects of nature are important and interconnected. This includes the people, animals, plants, land and water. When one element is altered or destroyed this affects all other elements in the system. Similarly, the environmental and human impacts of one hydroelectric generation project are confounded and magnified each time a new project is built within Fox Lake's territory. The work Fox Lake Cree Nation is undertaking to document its peoples' historic and current land use, values and stories about the natural world, and perspectives on past and future hydroelectric development is both for the benefit of current and future generations. Our endeavors are ambitious. The methods used to document Cree knowledge in a manner consistent with an indigenous decolonizing research paradigm will allow Fox Lake to control the use of its Elders and Knowledge Holders' information, and will ensure that it will not be appropriated or reduced to 'folklore' or a 'relic of the past'. Fox Lake people's knowledge is alive and it must be protected like any individual would protect his/her loved ones.

Methodology

The BiPole III & Keewatinoow Converter Station Traditional Knowledge Project uses a number of research methods – map biography interviews, group interviews, and ground truthing – to document Fox Lake members' expert knowledge and experience about the land. The combination of these methods greatly increases the validity of our research findings.

Data Collection Activities:

Map Biography Interviews		
Detail	Purpose	Work to date
Each knowledge holder is presented with an aerial-photo map of the BiPole III & Keewatinoow Converter Station (KCS) study area and asked specific questions about their current and past resource use. The selected map is covered with Mylar or plastic overlay, upon which each knowledge holder documents his/her land use information according to a colour-coded theme.	To document key land use and habitat information about the footprint area as well as the impacts of the BiPole III & KCS on an individual's land and water based activities.	Twenty-seven map biography interviews completed as of May 10, 2011

Community Mapping Sessions		
Detail	Purpose	Work to date
<p>Maps of various scales are covered with Mylar or plastic overlay upon which collective resource use areas are recorded according to colour-coded theme.</p> <p>A gathering of our Elders and resource users share collective land use information. These events allow people to tell stories and collaborate, brainstorm, and strategize about a variety of key issues.</p>	To document key land use and habitat information about the footprint area, as well as the impacts of the BiPole III & KCS on the community's land and water based activities.	<p>Four Completed as of December 20, 2010</p> <p>Caribou – October 2010 Moose – October 2010 Women's – December 2010 Overall Area – January 2011 Fish Spawning – June 2011</p>

General Observation & Community Participation		
Detail	Purpose	Work to date
Community members, Elders and resource users share additional information with TK Facilitators, which, in turn is shared with the lead researcher and other members of the environment team.		ongoing

Ground-Truthing / Fieldwork	
Detail	Purpose
Using previously collected data to verify locations of activity. Elders and resource users guide the study team to key resource and ecological areas.	To document community land use activities, record “baseline” (i.e., pre-development) information, and monitor environment changes over time.
Work to date	
<p>October 2010 – External Heritage Advisor Kevin Brownlee, Robert Beardy and Randy Naismith visit gravesites</p> <p>October 2010 - Wendy Ross, Jessie Anderson, Mary Beardy, and Robert Beardy – Truck ride to Conawapa Camp. Robert provided the team with information on where he prefers to hunt geese.</p> <p>December 2010 – External Advisor Dr. Brian Kotak, Robert Beardy and Frank Beardy tour the proposed KCS via helicopter.</p> <p>November 2010 – Traditional Knowledge Facilitator Jessie Anderson and community member Janice Anderson documented the caribou migration through photographs.</p> <p>March 2011 – Researcher Wendy Ross, Robert Beardy, Frank Beardy and Randy Naismith Jr. document location of caribou migration, trap line and other resource use.</p>	
Additional Ground-truthing activities to be planned June – July 2011	
<ol style="list-style-type: none"> 1) Creeks and Streams off Kischi Sipi 2) Limestone River 	

Verification		
Detail	Comments	Work to date
To share our work with the interviewees and people who participated in fieldwork/ground-truthing. To ensure due-diligence to our local experts that we are being transparent in our research.	To be completed near the final stages of report writing.	August 2011

Table 1: Research Process

Keeping in mind that there have been detrimental effects caused by four hydroelectric developments along the Kischi Sipi throughout the past fifty years, the research objectives are to:

- determine “baseline” (pre-dam) environmental and land use information in relation to the footprint area,
- gain a better understanding the human and environmental consequences of past (converter station) projects,
- identify specific human and environmental impacts of the KCS/BiPole III project, and,
- document Elders and Resource Users experiences on the land for the purpose of informing younger and future generations of Fox Lake members.

In addition, this research will help communicate to a larger audience, both within the Fox Lake community and Manitoba Hydro, that Cree people’s livelihoods and knowledge are not relics of the past; Deborah McGregor (2009) reminds us that:

The word ‘traditional’ implies that knowledge is static and confined to information acquired in the past. In reality, this form of knowledge is continually evolving and expanding to incorporate new information as part of adapting and responding to current challenges (p.69).

First Nations people spend a great deal of time accommodating “western” environmental discourse, which can result in the masking and diminishing of their own values and perspectives. For example, when corporations like Manitoba Hydro define and use Cree knowledge they often reinterpreted it to “fit” their own research agenda, and thus it becomes subsumed into a western paradigm. It is therefore important that Fox Lake be given the opportunity to define for itself what Cree knowledge is, as well as how it is depicted and used by outsiders.

It is the view of many Fox Lake Elders and Resource Users that Manitoba Hydro and their scientists’ conduct research in a paternalistic fashion, and that environmental assessments privilege technical studies over Cree knowledge. Indeed, they are skeptical of Manitoba Hydro’s research findings precisely because members have been excluded from the development and implementation of field studies conducted within Fox Lake’s territory. Past experiences with hydroelectric development predispose many members

to a high level of mistrust and skepticism of the Corporation. This stems from, for example, the invasion of hydro development in the north, the influx of transient workers to their territory, and, until very recently, the lack of meaningful discussion about incorporating Cree knowledge into the KCS/BiPole III Environmental Impact Statement. Manitoba Hydro's activities are often viewed as 'western-centric', which deters the engagement of Cree people and their knowledge and discourse. Environmental assessment and other processes tend, more often than not, to compartmentalize and distill Cree knowledge into data, and treat indigenous livelihoods and values as merely 'traditional', suggesting that Cree people and their concepts and worldviews are unable to change or evolve. Michael Lawrenchuk (2010) explains that Fox Lake people's knowledge is alive. He stated: "The Fox Lake view that everything is alive is in direct relation with this harmony. The Elders call it pimatisowin – the good life (personal communication, December 2010).

In order to foster a reciprocal relationship, new research paradigms are needed. Manitoba Hydro and their scientists must begin to look at Cree Knowledge as something that is relevant to modern environmental assessment and "science" in general. Manitoba Hydro and Fox Lake will need to explore how collaborative research processes can be developed so that the community can become fully engaged in the designing and implementation of field studies in Fox Lake's territory. This type of research paradigm will ensure reciprocity in the sense that both parties can thrive and benefit from collectively generated knowledge.

Participatory action research (PAR) is one methodology that allows the community to empower change. Deb Rutman, Carol Hubberstey, April Barlow and Erinn Brown (2005) state:

Participatory action research brings together several elements of research – inquiry, learning, critical analysis, community building, and social change.

Participatory action research can be defined as "a way of asking questions about important issues in the life of a group or community (p.155)".

Within this methodology we can ask questions such as, what mitigation efforts should be made to enhance or protect caribou migration routes? The use of this methodological framework in the Keeyask Traditional Knowledge Study allowed Elders, knowledge holders and resource users to be more fully engaged in identifying and addressing key issues related to the Keeyask Generation Project. It is our view that this methodology allowed the research team to take into account and document Fox Lake people's perspectives in a manner that facilitated positive change. The Keeyask Traditional Knowledge Project demonstrated that ground-truthing was an essential component for verifying map data, generating new information, and locating precise geographical locations. Ground-truthing is required for all future research and is critical for designing successful mitigation and monitoring. Fox Lake will demand that its resource users accompany Manitoba Hydro consultants while conducting studies in its territory, and that Cree knowledge is properly referenced so that it is not appropriated and misused. This process will allow for a reciprocal and informed exchange of knowledge between field technicians and Fox Lake resource users, which is sure to enrich the design of the study and confidence of the findings. Fostering a more

respectful relationship is vitally important for any chance of mutual understanding. It takes commitment, understanding and patience.

Personnel

Position	Individual	Biography
Traditional Knowledge Facilitator	Mary Beardy	Roots stem from Shamattawa, lived in Churchill. RMB Chair
Cree Language Specialist	Jessie Anderson	Jessie lives in Bird with her partner Robert. Former Councillor. Parents lived at Fox Lake.
Administrative Assistant	Shauna Saunders	Active volunteer in the Bird Community. Lives in Bird with partner.
Researcher	Wendy Ross	Wendy's roots stem from Pimicikamak and Kinosao Sipi. Currently living in Winnipeg with her partner. Recently graduated from the University of Manitoba and obtained a M.A in Native Studies.

Table 2: Personnel

The Traditional Knowledge Facilitators are on the front line, and are the “gatekeepers” of the research and interview materials. In addition to keeping in regular contact with Elders and resource users to verify, communicate, and obtain additional information, they carry out much of the participant recruitment, map biography interviews, and transcribing. For this TK project additional money was budgeted to hire an administrative assistant to assist in the transcription process, the scheduling of interviews, the cataloguing of maps, and the performance of regular office duties. The Cree Language Specialist focuses her attention on the review and production of Cree documents and interview materials.

Interview Guide & Key Questions

Cree Language Specialist, Traditional Knowledge Facilitator, and Lead Researcher Jessie Anderson, Mary Beardy, and Wendy Ross respectively, developed an updated interview guide for the KCS/BiPole TK Study. A draft of the interview guide was provided to Fox Lake’s Environment team and to its aquatics, terrestrial, and heritage advisors for review and comments. The interview guide describes the interview methodology and is listed in Appendix One. The Traditional Knowledge Facilitators, Cree Language Specialist and Researcher are currently in the process of developing additional

questions and continuing the interview process in June and July 2011. Most importantly, the team will conduct summer ground-truthing throughout the project footprint area.

Recruitment

Fox Lake's research team has carried out two recruitment strategies. Our Traditional Knowledge team has compiled an extensive list of Land Users and Elders and has approached them to participate. So far, Elders and Knowledge Holders are quite eager to participate and assist the community with their expertise. As of May 10, 2011, 27 people have participated in this research.

Map Biography Interviews

Each Elder and Knowledge Holder is presented with an aerial photomap of the BiPole III and Converter Station study area and asked specific questions about their current and past resource use. The selected map was covered with a Mylar overlay and a colour-coded legend guided the identification of each activity area, for example areas used for hunting, trapping, fishing, and similar each had a designated colour. Participants documented their activities directly onto maps with permanent markers. We acknowledge people's time and contribution to the research project and we provide an honorarium for participating in the map biography interviews.

Community Mapping Sessions

Selected maps are covered with a Mylar overlay and a colour-coded legend guided the identification of topic areas, for example areas used for hunting, trapping, fishing, and similar activities. Participants wrote directly on maps with permanent marker.

Fox Lake members are invited to participate in a series of community mapping sessions. So far, Fox Lake has completed mapping sessions specifically related to: caribou, moose and women's activities. Participants typically review aerial photomaps of the BiPole III and Keewatinoow Converter Station study area and share stories and key information, which are recorded by Traditional Knowledge Facilitator Mary Beardy and Cree Language Specialist Jessie Anderson. The mapping sessions provide opportunities to socialize and learn from one another as well as connect with younger generations. So far eight people have participated in three mapping sessions. Fox Lake will host at least two additional mapping sessions in the next two months.

Ground-Truthing/Fieldwork

Reflecting back on the Keeyask Traditional Knowledge Report, we asserted that ground-truthing is a very important component of our Traditional Knowledge Studies. It is an excellent method to record our traditional knowledge. An opportunity to gain an understanding of the Converter Station study area arose this past fall. It became evident that the potential site of the Converter Station may contain several burial sites. This provided our Elders an opportunity to ask both Manitoba Hydro's principle

archaeologist and Fox Lake’s External Advisor Kevin Brownlee questions about the findings.

During the Caribou migration at the end of November 2010, our Cree Language Specialist photo documented the migration within the vicinity using a digital camera. Also, in December 2010, two of our experienced resource users, Robert Beardy and Frank Beardy, and Fox Lake Cree Nations Terrestrial Advisor Dr. Brian Kotak completed helicopter work of the BiPole III and Keewatinoow Converter Station study area. Additional ground-truthing will be planned in the New Year.

Transcription Process

Upon completion of a map biography interview, the Traditional knowledge Facilitators transcribes the tape. Some interviews were conducted in Cree and required greater effort to transcribe. The program team required the services of additional community Cree translators. Many Elders speak an older dialect of Cree and in order to extract the message being shared, collaboration with other Cree speakers, or reference to a dictionary was required. It is the responsibility of the Cree Language Specialist to complete the transcription of Cree interviews.

Verification

Upon completion of the final BiPole III Traditional Knowledge Report (August 2011), our team will be verifying our report with the projects contributors. It is essential that our team verify the work with our knowledge holders.

Results

Medicine and Berry Picking

Gathering herbs and plants for medicinal use is an essential time-honoured activity for many Fox Lake people. As a result of past hydroelectric developments near and around Gillam and Bird, Fox Lake people are forced to travel further from their homes to harvest good quality plants and berries. Christine Massan (2010) reported that such good quality berries and medicines, that is, those that are free from pollution, are typically only be found in non-human impacted areas away from roads or railway lines (personal communication, December 2, 2010). Noah Massan (2010) shared that many people pick tealeaves (Labrador Tea) near and around the Bird area, and that an important medicine known as seneca root grows around creeks such as Swift Creek; which is in the immediate vicinity of the proposed Kewatinoow Converter Station. Jack Massan (2010) also indicated that medicinal plants grow everywhere in the footprint area, and stated: “you just have to know where to go” (personal communication, December 2, 2010).

Berry and Medicinal Plants

Type of Plant or Berry	Location	Information
------------------------	----------	-------------

Cedar – Vines	Limestone River	
Pitchers Plant	In marshy areas. Located plants off Conawapa Road.	Plant that consumes mosquitoes and other insects. “Used to help people who are ill feel better” Chest Infections Women’s ailments
Sage	Limestone River	* Medicine workshop in August 2010 confirms sage and sweet grass in the area Ceremonial Use as insect replant
Sweet Grass	Limestone River	* Medicine workshop in August 2010 confirms sage and sweet grass in the area Ceremonial Can be boiled to make tea Christine Massan (2010) smells sweetgrass at the junction
Labrador Tea	In the bush off Conawapa Road, Limestone River	Boiled to make tea. Used to cleanse blood
Strawberries	In the bush off Conawapa Road, Limestone River	
Saskatoons	In the bush off Conawapa Road, Limestone River, McMillan Creek,	
Blueberries	In the bush off Conawapa Road, Limestone River, McMillan Creek	
Raspberries	In the bush off Conawapa Road, Limestone River, McMillan Creek	
Cloudberry	Limestone	
Cranberries	Around Bird, Sundance, Off Conawapa Road, Limestone River, McMillan Creek,	Bladder infections

	Sundance Creek	
Gooseberries	Limestone River, McMillan Creek	
Moss Berries		

Table 3: Medicinal Plant information as of May 16, 2011

Christine Massan (2010) picks berries along the Limestone River with her husband Jack, who has a trapline in the area. She often harvests raspberries, cloudberries, strawberries, Saskatoon berries, blueberries and cranberries. According to Mrs. Massan, “cranberries are good for all sorts of things such as bladder infections, sweet and sour meat, juice...” (personal communication, December 2, 2010). Christine and Jack often travel together and note the locations of medicinal plants for their future use. Marie Colomb (2011) travels by boat along the Limestone River for the specific purpose of harvesting berries and other medicinal plants.

Caribou

Prior to dam-building, Fox Lake members report that the area was replete with caribou especially during the fall, winter and spring migrations. For example, in 2004, the now late Dorothy Wavey recalled that the people avoided drying their clothes outside for fear that these items would be stampeded and lost as a result of the thousands of caribou migrating through the Bird area. Jack Massan (2010) informed the research team that there was once an abundance of caribou near Bird (near the old radar base) and that this was a mating spot for caribou (personal communication, December 2010).

Today, the proposed the proposed Keewatinoow Converter Station/BiPole III footprint area conflicts with a well-known migration route for Pen Island and barren ground caribou, and a habitat for woodland caribou. Johnny Beardy, Robert Beardy, Abraham Beardy and Jim Lockhart (2010) all reported that woodland caribou are found in the vicinity and throughout the year.

Fox Lake members hunt all three varieties of caribou – woodland, barren ground, and Pen Island – mostly in the late fall and winter. Pen Island caribou migrate from the northeast, around the Fort Severn area, and then travel south towards the Shamattawa First Nation. Fox Lake hunters often receive information from their relatives and friends at Shamattawa about the status of the migrating herd. From Shamattawa, caribou are known to travel through the Angling Lake and Angling River area and cross the Kischipi at lower Limestone and Flathead Rapids. Pen Island caribou also follow the Limestone River and sometimes mix with the barren ground variety whose northern range includes Churchill, Manitoba. During the fall migration barren ground caribou congregate near Conawapa Rapids and Bird until freeze-up when they too cross the Kischipi and continue their journey in a southwesterly direction towards Ilford and Oxford House (Massan, May 2011). Frank Beardy (2010) informed the research team that barren ground caribou travel as far north as Charlebois.

Recently, caribou movements have shifted, especially after the construction of the Conawapa road.

Jim Lockhart (2010), a younger resource user, informed the research team that he hunted caribou within the Keewatinoow study in the fall of 2009 and 2010 (personal communication, October 2010).

Caribou are known to calve from late May to the second week of June. Their calving areas also include such Kischi Sipi tributaries as Swift Creek, Beaver Creek, Goose Creek and Moondance Creek as well as Spider and Deer Islands on the Kischi Sipi. These areas all have an abundance of vegetation that serves as food and shelter for caribou. Robert Beardy, Howard Beardy, Abraham Beardy, Jim Lockhart, and Marie Colomb (2010) confirm that caribou also cross the Kischi Sipi at Horseshoe Bay and near, what is now a boat launch associated with Manitoba Hydro’s Conawapa Camp.

Caribou Herd Information

Cree Herd Name	Description	English Name
Mistikoskaw utik	Caribou of a wooded area Have wooly hoofs	Woodland
Puskwaw utikosisak Askimao utikoisak	Small caribou of a barren land or Small caribou of an Inuit Land	Barren Land
Namowin atikok Wapanohk atik	Caribou from the northeast Brown fur near throat	Pen Island

Table 4 Information derived from Women’s Mapping Session held on December 1, 2010, Johnny Beardy (2009 and 2010) from Keeyask Traditional Knowledge Report (p.49)

According to hunters, Pen Island caribou migrate north through the footprint area from Shamattawa. In October 2010, Robert Beardy informed us that these caribou were spotted traveling north towards the Conawapa and the Keewatinoow study area. Upon their arrival at the Kitchi Sipi, they circled around south-east portion of the River until frozen over (personal communication, October 2010). Robert Beardy also states: “Pen Island Caribou here swim all over the place. They swim to any island and then they come north and they turn back. They start from Angling Lake and come all the way this way to Goose Creek they cross here (near Conawapa) (personal communication, November 2010). Robert Beardy also informed the research team that caribou migrate along the ‘old CN bed’ near the Conawapa Road. Recently, he witnessed two packs of wolves (one with nine wolves) following the herd (personal communication, November 2010).

The barren ground herd migrates from the northwest near the Lac Brochet area. Hunters indicate that both herds mix together in the late fall and early winter. According to Noah Massan (2010), caribou also migrate through Owl and Weir Rivers (personal communication, November 30, 2010). Jack Massan (2010) informed the research team of atypical Pen Island caribou behavior like remaining year round near his cabin (located near the Limestone River) as well near the Conawapa Rapids (personal communication, December 2010).

In our discussions about caribou, Frank Beardy (2010) explained the differences between herds. Among other things, herds can be differentiated through their overall size, colour, and hoof shape and size. For example, woodland caribou are smaller in size than barren ground caribou and tend to be grey in color. Barren ground caribou have hooves that are round while those of woodland caribou are oval and pointed. The meat from barren ground is also sweeter in taste than that of woodland caribou (personal communication).

Many of our Elders and knowledge holders assert that Manitoba Hydro and their consultants dismiss the knowledge and expertise of elders and resource users especially about the existence of woodland caribou in the local environment. Robert Beardy, Frank Beardy and Jack Massan (2010), have all stated that these technicians refuse to refer to these animals as woodland caribou despite Cree knowledge asserting the contrary. Rather, Manitoba Hydro refers to woodland caribou as the “summer resident” variety.

Photos of Caribou Migration



Figure 6 – Caribou Migration near Bird, MB. Photo credit – Jessie Anderson



Figure 7 Caribou in the bush near Bird Reserve. Photo credit – Jessie Anderson



Figure 8 Caribou tracks near Bird Reserve, MB. Photo Credit: Jessie Anderson



Figure 9 - Flight path for Keewatinoo Converter Station TK ground-truthing on December 7, 2010. Dr. Brian Kotak, Frank Beardy and Robert Beardy participated. GPS waypoints 286-288 & 290 represent locations where caribou were observed. GPS waypoint 291 is a location of many caribou tracks (although no animals were observed). Map created by Dr. Brian Kotak



Figure 10 – Caribou migration route. Picture taken at Conawapa Road south of Goose Creek. This is also an important area for moose and other small animals. Photo Credit: Wendy Ross



Figure 11 - Caribou observed along the north bank of the Kischi Sipi at waypoint 286 (see figure 4), east of Deer Island on the Kischi Sipi. Photo Credit: Dr. Brian Kotak

Fishing

Fishing remains to be an important cultural activity for many Fox Lake members. Fish provides people with important nutrients and is a physical activity, which often involves family participation. Today, many resource users take their family members including children and grandchildren out onto the rivers, and knowledge is exchanged through hands-on learning and guidance. For example, Janice and Stewart Anderson have learned their skills from their parents, Jessie and Robert Anderson. When conversing with Janice Anderson, (2011) she explained that she enjoys learning about the land and teaches her children what she has learned. Janice fondly refers to the Limestone River as peaceful, and as a place where she and her family frequent for fishing especially using a rod and reel (personal communication, January 2011). According to Stanley Beardy (2011), brook trout were replete in Bird Creek. Nancy Beardy (2011) also remembers fishing trout at the Old CN Bridge near Bird (personal communication). Robert Beardy, Marie Colomb, Jack Massan indicate that Brook Trout that spawn in the little creeks off the Kischi Sipi, such as Goose, Swift and Tiny Cree (personal communication, October 2010).

As time progressed, however, jackfish, who prefer the warmer water, have also appeared in the Creek. According to Stanley, beaver dams have decreased the flow of water, causing it to stagnate, and as a consequence trout can no easily longer travel upstream. Stanley also indicated that trout spawned at the “old cowboy’s bridge”. He stated: “there were always trout in that pool of water. I remember the late Jim Lockhart Sr. used to live there, and there is a spot just a bit downstream. There is a little pond and there are a lot trout. It’s like a fishing hole” (personal communication January 2011).

Fishers and trappers also report that they use jackfish procured from the Limestone Quarry as bait in their traps because its quality is poor having originated from a hydro-affected area. Frank Bready (2007) states: It is hard to fish now because the water is low. It is so different now. The Kischi Sipi is not good for fishing. The polluted water is seeping into the creeks (personal communication). Many Elders and resource users have described the taste of fish now as ‘bitter’ and the texture as ‘soggy’.

Fishing Table

Type of Fish	Locations	Comments
Brook Trout	Limestone River, Goose Creek, Swift Creek, CN Creek	Ground-truthing – June 2011
Pickereel	Limestone River	Ground-truthing – June 2011
Suckers	Limestone River	Ground-truthing – June 2011
Whitefish	Limestone River	Ground-truthing – June 2011
Jackfish	Limestone River, Bird Creek	Ground-truthing – June 2011

Table 5 Information is derived from Jack Massan (2010), Robert Beardy (2010), Stanley Beardy (2011), Jim Lockhart (2011), Marie Colomb (2011), Nora Wavey (2011)

Waterfowl – Geese

Geese arrive in the territory in mid-spring when the territory is still covered with ice and snow. Fox Lake people build hunting “blinds” near known landing areas, for example, near the ponds and marshy areas in the vicinity of the Conawapa Rapids. The Keyask Traditional Knowledge Study (2009) documented that goose hunting remains an important cultural activity. The goose hunt is a three to five day community gathering held at the Limestone Quarry. At this gathering youth, Elders and hunters come together and knowledge is transferred among the generations. There are nightly feasts of goose soup, and people often prepare additional Cree foods such as caribou casseroles and moose stews. Children from the Gillam and Bird Schools revel in the anticipation and experience of being out on the land with Elders and senior hunters, as this is a culturally important social activity. The start of goose camp typically begins with the erection of a canvas tent located as close to the blinds as possible to allow for early morning hunting activities. Many people participate in the process of hunting, preparation, and cooking of geese. Nora Wavey (2011) remembers that in the past, the people smoked their goose meat. She stated: “people would debone the goose and place the meat onto racks (personal communication).

Noah Massan (2010) and other resource users assert that when Manitoba Hydro builds this Converter Station geese will be forced to fly higher and the people forced to travel further to hunt (personal communication, November 30, 2010). Informed by previous converter station projects, Robert Beardy (2010) asserts that the disturbances created by the construction of the KCS will hinder geese from utilizing the area (personal communication, October 2010). It is important to reiterate the importance of the annual spring goose hunt to the people of Fox Lake.

Photos of Geese Hunting Spots



Figure 12 – Goose Hunting Pond adjacent to Conawapa Rd. Also, this is an important area for moose and caribou hunting. Photo Credit: Dr. Brian Kotak



Figure 13 – Pond adjacent to Conawapa Road. Fox Lake Resource Users indicate that this pond is an excellent place to goose hunt. Also, this is an important area for moose and caribou hunting. Photo Credit: Dr. Brian Kotak

Moose

The annual fall (September – freeze up) moose hunt is a community wide event. Fox Lake' group mapping session held in October, 2010 indicated that there hunters travel up the Limestone River to hunt moose. Marie Colomb (2011), Robert Beardy (2010) Abraham Beardy (2010), Jack Massan (2010) stated that people hunt near McMillan Creek (off Limestone River). They also indicated that they hunt moose at Goose Creek (personal communication, October 2010). This past fall, Jimmy Lockhart informed us that he killed moose not too far away from the boat launch at Conawapa camp (which is a few kilometers away from the proposed converter station). This is where he gutted and prepared the meat for his immediate family and other relatives (personal communication, January 2011). Other hunting areas include: Sky Pilot Creek, Angling River, Angling Lake, Conawapa Rapids, Jackfish Island, and Spider Island. Moose are also known to feed at Beaver Creek, Tiny Creek, Goose Creek and at Creeks 15 and 16.

Small Animals

Fox Lake people enjoy eating smaller game such as beaver, muskrat, and rabbit. Marie Colomb (2011) and her partner Frank Beardy often travel down the Conawapa Road to Goose and Tiny Creeks to snare rabbits, hunt spruce grouse (“chickens”) and trap beaver (personal communication, February 2011). Janice Anderson (2011) delegates her sons to snare rabbits as they do not have to travel very far into the bush

at Bird. Sometimes Janice accompanies her husband on the Limestone River when hunting beaver (personal communication, February 2011). Robert Beardy (2010) is worried that the beaver will drown in the little creeks off the Kischi Sipi (personal communication, November 2010). Many young people snare rabbit around Bird north of the Limestone River. Christine Massan (2010) states that there was an abundance of small game, such as rabbit and chickens, "People were able to leave their homes and go into the bush and get what they needed (personal communication)." Birds that are sought are ptarmigans, spruce grouse, stick chickens; all of which are hunted in the bush off the Conawapa Road. Fur bearing animals include: marten, beaver, muskrat, fox, wolf and lynx.



Figure 14 – Marten trap located on Trapline #5. Photo credit: Wendy Ross



Figure 15 – Robert Beardy, Frank Beardy (Trapline #5 Holder) and Wendy Ross March 28, 2011. Photo Credit: Wendy Ross



Figure 16 – Frank Beardy and Randy Naismith Jr. at Franks cabin March 28, 2011. Photo Credit: Wendy Ross

Heritage

Two heritage sites have been identified at the location of the proposed converter station. At site one there is a high probability that a burial and several burials are situated at this site. Fox Lake External Heritage Advisor, Kevin Brownlee identified pre-contact artifacts that include stone flakes and a micro-blade. Drilling has impacted the other site and Kevin Brownlee believes that the site is very significant and is located on a large gravel ridge. There is some potential rock features and older cut stumps. Firstly, Kevin Brownlee recommends that further investigation should happen in the next field season and secondly, steps should be taken not to further damage the sites. When travelling up the Limestone River, Marie Colomb (2011) saw old campsites on the Limestone River.



Figure 17 - Snow fence to protect potential burials at Keewatinooow Converter Station site. Photo Credit: Wendy Ross

Concerns

Our Resource Users are concerned about the disturbances caused by construction. Many people have seen the decline of animal populations such as caribou and moose since the start of hydro development in the region. People have suggested that there should be stricter enforcement of the current moose and goose hunting protocols that Fox Lake Cree Nation has implemented. Also, trapping will be affected by construction. For example, excessive noise from construction will scare away the fur bearing animals and will result in meager to no income.

Another concern addressed by Noah Massan (2011) is the influx of workers into the territory. Based on past experience, many construction workers would procure fish and send them down south to family members to sell. He remembers one worker bragging about how much his wife made on the poached trout obtained at the Kettle River (personal communication). There will be increased access into Fox Lake people's traditional territory from the construction of additional roads, access ways, and from the transmission lines. Fox Lake is concerned about the over-harvesting of animals and fish when construction of Keeyask, Keewatinoow Converter Station, Generation Outlet Transmission lines, and eventually Conawapa within its traditional territory begins. The present and future economic implications of additional hydro development in Fox Lake people's traditional territory will result in an inability to procure and consume high quality Cree foods, which is essential to health, and there will be an increased reliance on store-bought foods.

One concern addressed by Jack Massan (2010) is the reasoning Manitoba Hydro undertakes in the selection of species to study, for example, the lack of scientific study on Burbut. Burbut is an important Cree food and is often given to Elders as a sign of respect. Jim Lockhart (2011) says it is a known delicacy and it is delicious when fried in butter (personal communication). Jack Massan is also concerned about the lack of studies on rabbit and chickens (personal communication, December 2011). This can be mitigated if Manitoba Hydro changes their research practices and allows for community collaboration in the determination of what species to study. It is important to note that when talking to Elders and resource users, when asked what species are important to them, they often say 'everything is important'. Without community collaboration in determining the research agenda, Fox Lake's perspective is that the research process is flawed.

Robert Beardy asserts that construction of the Keewatinoow Converter Station will not only affect plants and animals, it will affect the fish in the creeks as they are known to spawn up the small creeks. Many Fox Lake people extensively use the Limestone River. The Limestone River flows through Bird and provides people with abundance of high-quality Cree food such as fish. Like many Fox Lake Elders and resource users, Frank Beardy, Nancy Beardy, Jessie Anderson, Marie Colomb, Elizabeth Beardy and Robert Beardy (2010 & 2011) indicate that they prefer not to consume fish from the Kischi Sipi (personal communication).

As stated, spring Goose hunting is a very important cultural event. The spring Goose hunt provides an opportunity for important social ties to be renewed each year. The gathering allows Fox Lake youth an opportunity to learn from their Elders and resource users about proper respect for animals and the land. Youth are taught how to hunt and prepare geese. The event is essential for providing land-based education for the youth who are not raised on the land in the same way their parents and grandparents were.

It became evident this past summer that the preferred site for the Keewatinoow Converter Station may disturb our ancient ancestors' final resting places. Fox Lake Cree Nation is in discussion to develop heritage policy protocols that future developers will need to comply with.

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Appendix 1: Interview Guide

Interview Guide/Questions

Bipole III-Converter Station Project – Keewatinoow Site Station

Explanation: Why we are doing these interviews.
Why we are collecting information/data.
Where the Keewatinoow Converter Station is being built.
Which area the Bipole III will be running through and what it will affect.
Whose trap lines it will affect.

Introductory Questions

How long have you lived in this area/Bird?
Do you know this area well?
What parts of this area are you most familiar with?
How do you travel to the areas?
Where on the map are your best travel routes?
What other travel routes do you know of in this area?
Do you have a trap line and where is it located?
Can you show me where it is located?
Do you know where the old campsites are located?
Whereabouts are some of the old campsites that you remember using, or you remember your family using?
Are there cabins at these campsites?
What kinds of buildings were located there?
Which campsites do you use a tent?
When were tents used?
Can you show me which campsites had tents?

Fishing

Where do you fish?
What kind of fish do you catch?
Is the fish suitable to eat from this area?
What does the fish taste like?
How does the taste differ from other areas that you have fished at?
What changes have you noticed over the years regarding the taste and texture of fish?
Do you harvest wood and what areas? Where are the best locations to gather wood?
What are the Cree names for those areas?

Plants

Do you gather and use medicinal plants? What, if any, medicinal or other purpose plants do you gather and use?

Where do you gather them?

What are some of the things you look for when gathering certain kinds of plants?

Are there certain seasons for gathering certain plants or parts of plants?

What is the significance of this?

On your travels in these areas, do you notice any berries or herbs? What kind?

When was the last time you gathered plants in this area?

How often do you gather plants? How important is this area for plant gathering? Do you intend to use this area in the future?

Hunting – Small Game

What kinds of small game do you hunt for food?

When do you undertake these activities?

Do you harvest small game year round (e.i.) – rabbits chickens- spruce hens, ruffed grouse-ptarmigan and sharp-tail) –beaver muskrats?

What parts of the small game do you not use? Why?

Trapping

Where do you traps in the area?

What types of animals?

What do you trap?

What do you do with the fur/skin?

Have developments (roads, transmission lines, dams) affected your ability to trap?

How have these developments affected your trapping success?

Caribou

Do you hunt caribou and where do you go to hunt?

When and where are the caribou migrating routes?

What changes do you notice to their annual migration routes?

Where are the caribou crossings?

Do caribou cross the Kischi Sipi in the area downstream of Limestone? Where?

At what time of the year?

How has the presence of dams on the river has affected the ability of caribou to cross the river?

Where are calving areas found?

What is so special about these areas?

Are there any calving areas you are aware of?

How important do you think these areas are as critical habitat for caribou?

Do you see caribou along the Conawapa road? If so, where have you seen them?

What type of caribou are they (e.g., Churchill, woodland, etc)?

What are the physical differences between the Qaminurjuak and Woodlands and Pen Island caribou?

Are there different types of caribou in the area?

Are they there all year, or do they show up at a particular time of the year?
Do you know of any caribou migration routes in the area?
Can you draw these on a map?
How many Caribou do you see together at one time?

Moose

Do you hunt moose? Have you hunted moose in the past?
Can you identify on the map where you hunt or have hunted moose in the area?
What changes have you seen to the moose population over the years?
What do you think has caused these changes?
What role do wolves play in the moose populations?
Do you ever see wolves when you are hunting moose?
What kinds of physical changes have you noticed in the hides and flesh of moose?
How have the dams on the Kischi Sipi affected your ability to hunt moose?

Grave Sites

Are you aware of any gravesites within the Bipole III and the converter station sites?
If there are gravesites what do you think Manitoba Hydro should do to protect these sites?

Other

The Keewatinoow Converter Station is being built at the Conawapa site. How will it affect your activities such as trapping, hunting and recreation specific to this region?
How about other areas?

What kinds of maps have you seen during the community consultations regarding the location of the Bipole III Transmission line?

How do you believe it will affect your trap line? How do you believe it will affect the land? Other activities?

What kinds of rivers, creeks and ponds in this area? How do you think the transmission line will affect them?

How do you think the transmission line will affect the vegetation, the animals/birds, the hunting, the fishing, and the hunting?

Appendix 2: Maps

Fox Lake Cree Nation
Traditional Knowledge
1:375,000

This map combines all the data collected from three Traditional Knowledge Studies conducted by Fox Lake Cree Nation. These studies include:

- 1) Sturgeon Traditional Knowledge Study (2008)
- 2) Keeyask Traditional Knowledge Study (2010)
- 3) Keewatinoow & BiPole III Traditional Knowledge Study (as of May 26, 2011)

The map clearly illustrates the extensive use of the land and water by Fox Lake people. Based on past experiences with other converter stations and hydroelectric projects, the proposed Keewatinoow Converter Station will obliterate many if not all traditional Cree activities in the region.

Fox Lake Cree Nation
Traditional Berry Picking Knowledge
1:375,000

This map combines all the data collected from the BiPole III & Keewatinoow Converter Station Traditional Knowledge Study (as of May 26, 2011). This map illustrates the areas people use to pick berries. Types of berries include: strawberries, cranberries, blueberries, raspberries, loganberries, saskatoon's, cloudberry and gooseberries. The main cluster of activities surrounds the Kischi Sipi and tributaries, such as Limestone River, Swift Creek, and Goose Creek. Many of people interviewed in the Keeyask Traditional Knowledge Study and the Keewatinoow Converter Station Traditional Knowledge Study remember a time when you can travel not to far away from your house to collect berries.

Fox Lake Cree Nation
Traditional Fishing Knowledge
1:375,000

Fishing is an important cultural activity for many Fox Lake members. This map depicts the overall fishing routes and locations in the Keewatinoow Converter Station Study Area (as of May 26, 2011). Fishing is practiced all throughout the Kischi Sipi including McMillan Creek, Goose Creek, Tiny Creek, and Swift Creek, which are off the main river. Fox Lake Elders feel Fish species include: brook trout, pickerel, suckers, whitefish, burbot, and jackfish. Many Fox Lake fishers indicate fish spawning in the Limestone River, Goose Creek and Tiny Creek.

Fox Lake Cree Nation
Traditional Hunting Knowledge
1:375,000

Hunting is a very important Cree activity. Many Fox Lake people enjoy eating caribou, moose, goose, duck, rabbit, beaver, muskrat, spruce hens etc. This map illustrates the vast area people utilize for hunting. The main clusters of activity include the Keeyask area, the Limestone River and the area where the potential Keewatinoow Converter Station will be situated. Many of Fox Lake hunters travel by boat to their favored locations and in the winter hunters will travel by snow machine. Many people hunt caribou along the Kischi Sipi and caribou are known to migrate through area where the potential Keewatinoow Converter Station will be situated.

Fox Lake Cree Nation
Traditional Medicinal Picking Knowledge
1:375,000

This map illustrates the areas where people pick their medicine. Main locations include the creeks, shorelines and surrounding area where the potential Keewatinoow Converter Station is to be located. Medicinal plants include but not limited to: Pitchers Plant, Sweetgrass, Sage and Labrador Tea.

Fox Lake Cree Nation
Camping, Cabins, Burial Sites, Timber Harvesting, Youth Training
1:375,000

This map shows campsites, cabins, burial sites, timber harvesting locations and areas of youth training. It demonstrates where people traveled and rested (campsites and cabins). The map also depicts where people were taught the essential skills when out on the land. This map clearly shows the use of the Kischi Sipi and Limestone River.

Fox Lake Cree Nation
Traditional Trapping Knowledge
1:375,000

The proposed Keewatinoow Converter Station will be situated on the trapline of one of Fox Lake's resource users. There are several traplines in the general area that will be affected by the Keewatinoow Converter Station and BiPole III. Trappers enjoy the bounty of fox, lynx, marten, beaver, muskrat and rabbit. Trapping locations include: Angling Lake region, Limestone River, vicinity south of Gillam, and the area where the Keewatinoow Converter Station is to be located.