

APPENDIX D

Long Plain First Nation Traditional Knowledge Report



The following Long Plain First Nation Traditional Knowledge Report was funded by the Manitoba Hydro Bipole III Project. Manitoba Hydro Bipole III Project engaged Long Plain First Nation in providing a report historical information and traditional land use in their traditional territory and how the vicinity of the proposed hydro towers may potentially impact the future Long Plain community and members. The traditional knowledge was gathered and recorded through a process of community interviews. Traditional Knowledge team conducted over 125 interviews with the Elders, the middle aged and the young band members of the community. The research and draft final report was completed on March 31st, 2011.

This document was prepared for:

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This Traditional Knowledge Report will only be used for information purposes by Manitoba Hydro and the Long Plain First Nation in consideration of the Bipole III Project.

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Dated: March 31, 2011

ACKNOWLEDGEMENTS

The Long Plain Traditional Knowledge Project acknowledges the Long Plain First Nation band members who participated in this project by providing oral historical, traditional and land use information about the Long Plain Traditional Territory. These participants included from the youth members of the Band to the Elders of the community. The project acknowledges all members of the community for their support and cooperation in providing additional information and contributions in the making of this report.

The report acknowledges the Traditional Knowledge Project Team, Tony Daniels Project Coordinator, Assistant Project Coordinator Gwen Lafreniere, Olivia Smith Technician and Researcher, Melanie YellowQuill, Project Interviewer, Adam Daniels, Technical Assistant and Interviewer. The team members were involved in meetings with Manitoba Hydro representatives, coordinating meetings and interviews with band members on and off reserve, recording and transcribing traditional knowledge interviews, preparing and editing the final draft report.

The report also acknowledges Manitoba Hydro Bipole III representatives Carl Johnston, Northern Community Coordinator, and Lindsay Thompson, Transmission Planning & Design, Licensing & Environmental Assessment Department for their advisory, support and guidance in carrying this project. The Manitoba Hydro representatives were involved in the initial contact, meetings, supplying Manitoba Hydro history, Bipole III information newsletters and maps for community distribution and finalizing the traditional knowledge proposal for funding.

Special acknowledgements to Long Plain First Nation Band Council for their support, Gwen Lafreniere in developing and submitting the Traditional Knowledge Proposal to Manitoba Hydro on behalf of Long Plain First Nation and the hard work of the Long Plain Youth Technical and Interview Team, Olivia Smith, Adam Daniels and Melanie Yellowquill.

Pictures, maps and some limited information clarification in this project have come from many sources, thank you:

- Traditional Land Use Study, Long Plain First Nation
- Manitoba Provincial Archives, Winnipeg, Manitoba
- Elders booklet from Grace Daniels, Long Plain First Nation
- Staff pictures
- Manitoba Hydro, Winnipeg, Manitoba

The Traditional Knowledge Project staff would like to sincerely thank all those Long Plain band members who were kind enough and tolerant enough to be interviewed, expressing their concern for future generations and of Mother Earth.

A thank you is also extended to Manitoba Hydro. Without their generous financing and continued support, this traditional knowledge could not have been possible.

A. EXECUTIVE SUMMARY

On November 4th 2010, Manitoba Hydro Bipole III Project and Long Plain First Nation signed a contribution agreement to discuss in a constructive, meaningful and respectful, with respect to the Bipole III Project, the way Long Plain First Nation members have used their Traditional Territory in the area of project facilities development and economic opportunities for the First Nation. Secondly, the production of a report, including maps, stating the conclusions reached on the foregoing subjects and identifying the methodologies, including the use of key persons and community interviews.

Tony Daniels, Land Manager was assigned and given the tasks of assembling a traditional knowledge working team from Long Plain and coordinating the Traditional Knowledge Project (TKP) operations. The TKP Team staff were hired; Gwen Lafreniere as the Assistant Project Coordinator, Olivia Smith Head of Technical and Researching, Adam Daniels, Technical Assistant and Interviewer and Melanie Yellowquill, Project Interviewer (seconded from The Long Plain Employment and Training Program). A temporary office was set up at the former Tribal Government Office.

Results from those interviewed confirmed the large number of burial sites, ceremonial and historical sites and sun dance areas that existed in the community and identified the need for the preservation of these Traditional Territories. Traditional herbs and plants, wild fruits and berries and other significant plants were identified by the members as important resources, both for food and for medicinal purposes, for the community.

It is important to keep in mind that this report is not an exhaustive or detailed report of the Bands traditional knowledge. The timing and funding parameters limited the amount of information provided. The work began in November, 2010 and the report was completed on March 31, 2011. A draft was submitted to Manitoba Hydro on March 31, 2011 and an electronic copy was sent on April 1, 2011 for Manitoba Hydro comments which will be included in the final report to be published.

The proposed transmission line may run through and along our lands on the western boundary. Some Long Plain members will be recording its concerns on the proposed hydro transmission line. A list of band member concerns and recommendations that the interviewees felt should be addressed are included in this report. As NOT everyone on and off reserve were interviewed, this report does not assume that this is everyone's train of thought. The winter weather and the time constraint limited the number of interviews to 125 and due to the huge amount of snow in certain areas of the reserve, some pictures identifying different traditional areas could not be taken.

B. BACKGROUND

The Bipole III Transmission Project involves the construction of a new 500 kV high-voltage direct current (HVdc) transmission line to link the northern power generating complex on the Lower Nelson River with the delivery system in southern Manitoba. The project is required to improve system reliability, decrease dependency on one southern converter facility and provide additional transmission capacity for delivery of existing and proposed hydroelectric generation to southern markets. (Lindsay Thompson)

The line will originate at a new northern converter station site located near the proposed Conawapa Station site east of Gillam in northern Manitoba, and will terminate at a new converter station at the Riel Site east of Winnipeg in the Rural Municipality of Springfield. The transmission line will be built on steel towers on an approximately 66 meter wide right-of-way. ((Lindsay Thompson)

As part of the project, collector transmission lines (230 kV) will be required from Henday Station and Long Spruce generating station for the new northern converter station. A 500 kV AC transmission line will also be required to link Dorsey and Riel Stations along an existing right-of-way in southern Manitoba. A ground electrode facility will also be needed for the operation of each of the new converter stations. (Lindsay Thompson)

The Interlake transmission corridor (Bipole I and II) carries 75% of Manitoba's generating capacity in a single corridor while Dorsey Station is the only converter station in southern Manitoba. This over dependence on these facilities leaves Manitobans vulnerable to outages from severe weather, fire or sabotage events. (Lindsay Thompson)

Representatives from Manitoba Hydro met with Long Plain First Nation Chief and Council on September 13, 2010. Manitoba Hydro would be pleased to share information at upcoming meetings with members of Long Plain First Nation regarding the Bipole III project. The meetings that occurred between Manitoba Hydro and Long Plain First Nation are not consultation. The provincial government will be conducting their own consultation process in the future. (Lindsay Thompson)

Manitoba Hydro recognizes the value of Aboriginal Traditional Knowledge and that we must respectfully consider this knowledge in the Site Selection and Environmental Assessment process. We are seeking input and perspective into project planning of the proposed transmission line. All Aboriginal Traditional Knowledge related information gathered by the community for this project will be reviewed by the community to see whether it should be shared with Manitoba Hydro. If any information is deemed by the community to be too

sensitive or inappropriate to share with Manitoba Hydro that information will not be shared.
(Lindsay Thompson)

(Lindsay Thompson from the Manitoba Hydro Bipole III project provided the background information to the Long Plain Traditional Knowledge Project electronically and retyped, as it is accurate and very important information it be included in this report.)

C. METHODOLOGY

The methodology was to interview different age groups which included the youth groups; the under 29 age group, and the 30-54 age group to elder groups; and considered elders which are the age 55 and over. Every home in the community received a copy of a newsletter that had been prepared by the TKP staff. The newsletter was hand delivered, outlining the objective of the Traditional Knowledge Project. This newsletter contained a contact telephone number that could be called to arrange for an interview should the band members want to share traditional knowledge information and/or they wanted to provide an opinion on the proposed Manitoba Hydro Bipole III path.

Interviews were arranged in groups that would come to the former Tribal Government Office board room and be interviewed with a limited specific group of questions. Every band member interviewed was asked the same set of questions. A consent form was signed by all interviewees allowing their information to be utilized in a final report. All interviews were recorded for future reference and every one interviewed received a set honorarium. Some interviews were conducted in homes and in health facilities. An advertisement was placed in the Winnipeg Sun and ran on the NCI radio station informing off reserve Long Plain members of dates and locations the interview team would be travelling to Winnipeg and Brandon to try and interview as many off reserve members as possible.

Interviews were conducted until the first week in February, this being the cutoff date. The staff started the task of transcribing from the voice recorder and collating information into a format that could be printed and delivered to the LPFN and to Manitoba Hydro.

Should specific historical or specific traditional areas be identified by First Nation Elders and general membership, Manitoba Hydro must ensure that all digging and construction by pass these areas. A proposal was developed with this purpose in mind and submitted to Manitoba Hydro for approval. Upon receiving approval, the Chief and Council signed a Contribution Agreement and this became the Traditional Knowledge Project.

D. COMMUNITY NARRATIVE

Long Plain Reserve is located 15 kilometers directly south of the intersection of Trans Canada Highway and Yellowhead Route 16 as shown on the map below. It's a twenty minute drive from the City of Portage la Prairie and one hour drive from Winnipeg, Manitoba. The Reserve borders the north bank of the Assiniboine River and intermittently south of the river.

The Long Plain First Nation is accessible by Provincial Highway 305 north from the Trans Canada Highway.

The total population of the First Nation, as of March, 2010 (from the Tribal Registry in the Long Plain First Nation Annual Report) is 3,806. This includes on and off reserve populations. The First Nation's governing body consists of an elected Chief and four Councilors. The LPFN membership speaks Ojibway and English. The LPFN is currently involved in Loss of Use claims against the Federal Government and may or may not purchase additional lands that could be affected by the Bipole III Project. This is a consideration that must be kept in mind when looking at the possible long term impacts of the proposed hydro transmission line.

E. WATER COURSES - ASSINIBOINE RIVER

The Assiniboine River is the main source of water for Long Plain and surrounding area. Over the years there has been a noticeable change in the water.

- Water levels have fluctuated throughout the years, erosion of river banks have broken away land.
- Mini-islands aren't intact as they were years ago.
- River used to be clear and drinkable.
- Past time favorite used to be swimming and fishing. Today most people won't even eat fish from there or even consider swimming in it.
- Water used to be hauled for household use. Even during the winter, horses would be used to haul chunks of ice with a sleigh and it would be melted for use.
- Water level used to be much higher than what it is today.



West bank of Assiniboine River along Long Plain East boundary

Our water is not the same. It has been polluted with many toxins from farmer's use of chemicals, from industrial plants like Maple Leaf Foods and from just plain carelessness of people not taking care of our water systems.

- Every household had fresh water wells.
- Wells gradually became contaminated by nitrates, sulfates (wells).
- Natural springs used to be found along the valley near the river.
- Major flood in the 1950's contaminated wells.



Along the Assiniboine River before the old hood bridge

Sloughs/creeks that run through the reserve lands that are semi-permanent have been identified by the interviewees in the following areas:

- The Woods family area, in Section 28-10-8 WPM
- Rivers housing units area, Sections 15-10-8 and 16-10-8 WPM
- The late Tony Myran homestead, Southwest quarter of Section 16-10-8 WPM
- The late Ben Meeches homestead, Southeast quarter of Section 21-10-8 WPM
- Near Vivian Longclaws residence, Southwest quarter of Section 25-10-8 WPM
- Near Richard Myran's residence, Southwest quarter of Section 26-10-8 WPM
- Near Wallace Meeches residence, Southwest quarter of 26-10-8 WPM
- Near Donald Daniels residence, Northwest quarter Section 10-10-8 WPM
- North of the late Jerry Longclaws homestead, Northwest quarter Section of 29-10-8 WPM



Winter Photo of Short Bear Creek

Short Bear Creek was named after the last hereditary chief of the Long Plain First Nation. The creek is a natural drainage system that drains spring water runoff from the community and drains southeast into the Assiniboine River running through Section 10-10-8 WPM. This natural water flow supports wildlife, waterfowl, amphibians, insects and other living organisms.

F. AGRICULTURAL, SOIL AND LAND BASE

The current land base of the reserve is approximately 12,000 acres. Through the Band's Treaty Land Entitlement settlement, the Band's Trust company is in the process of purchasing an additional 22,000 acres of land. To date, over 4,000 acres of land has been purchased by the Trust company. These new lands are in the process of becoming reserve status.

The land in our area is most suited for agricultural development. Over 6,000 acres of the reserve land is leased to area farmers who grow a variety of crops such as canola, beans, sunflowers, corn and wheat. Local community ranchers also lease lands for growing alfalfa hay and for pasture land for their livestock. The remaining lands in the community is used for economic development, housing, educational, recreational and cultural purposes. Although the Band has not yet developed a land use policy, the Band ensures that the land is maintained properly and that good farming practices are implemented. Land is also set aside or reserved for wildlife habitat and reforestation of new trees ensuring that the prairie ecozone in the community is preserved.

Historically our lands were in a natural state and after the reserve creation in 1876, the land was brushed and cleared for our people to farm. According to the interviewees, too much tree clearing has taken place and most of our land has been changed into agricultural land.

Some of the band farmers identified by the interviewees in Long Plain were:

Billy Myran	Wallace Peters	Frank Merrick Sr.
Louie Myran Sr.	Tony Myran	Joe Myran
Ben Meeches	Andrew Myran	Pete Myran
Archie Myran	Bill Stoney	Tom Myran (Long Tom)
John Daniels	George Daniels	Frank Merrick Jr.
Gordon Myran	Herbie Peters	



Internet source: An Ojibway farmer

The local farmers grew oats, barley, wheat, and raised cattle and horses. It was stated that during the signing of the treaties, Long Plain members were given an ox along with bushels of wheat to start their farms. This had to be shared amongst the family members.

Eventually, equipment became privately owned by Long Plain members. Tractors and combines were purchased. Many years later, in the 1960's, the band was not realizing any gainful revenue from the private farmers and so began the practice of leasing the land to outside farmers. This was when farming by the band members in Long Plain ended.

The members used to grow gardens and this was a source of food for survival. Today there are not many people who have gardens. The quality of the soil has changed over the years and as the rich top soil blew away, sandy clay based soil was left, a hard soil not great for growing vegetables.

The quality of the vegetables has changed. Years ago vegetables were stored in a homemade or root cellar and would keep for the whole winter whereas now, this is not possible as the vegetables spoil very quickly. Today, only certain vegetables grow due to the spring water runoff that transports chemicals from farm land to individual garden areas.



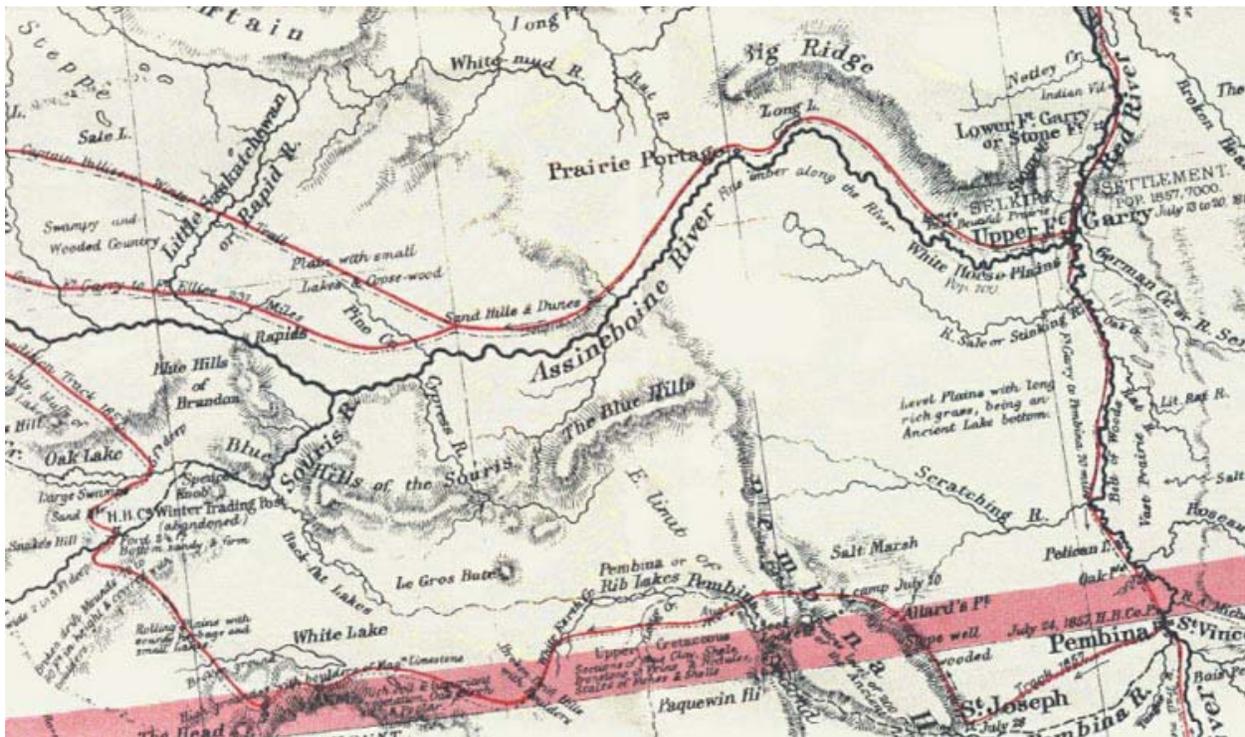
Aerial Photo of Long Plain Reserve

G. HISTORICAL SITES

1. Yellowquill Trail

The historic Yellowquill Trail takes its name from Chief Yellowquill who was the Chief over a band of Saulteux Indians living near Portage la Prairie, Manitoba during the late 1800's.

He is known for signing a treaty for land allotment with the Canadian Government in 1875 and for being the Chief over two Indian bands, Swan Lake and Long Plain. Chief Yellowquill and his people travelled along the Assiniboine River, being the main route of transportation, and the trail that ran parallel to it. Band members recall walking along this trail to head into Portage la Prairie. Berries and other plants were picked along this trail.



Internet source- The old Yellowquill Trail

2. Round Plain

In 1876, Round Plain was significant as it witnessed the signing of the adhesion of the 1871 Treaty. It was also a historic gathering and traditional site for Long Plain Band members and their visitors. Our people and their visitors would rest and camp here; food that these people brought with them or were hunted in the area was prepared and they would all share in a feast. This important staging site is located along the top of the North bank of the Assiniboine River. Now it belongs to an area farmer; however, arrowheads and other signs of First Nation occupancy have been found in the area.



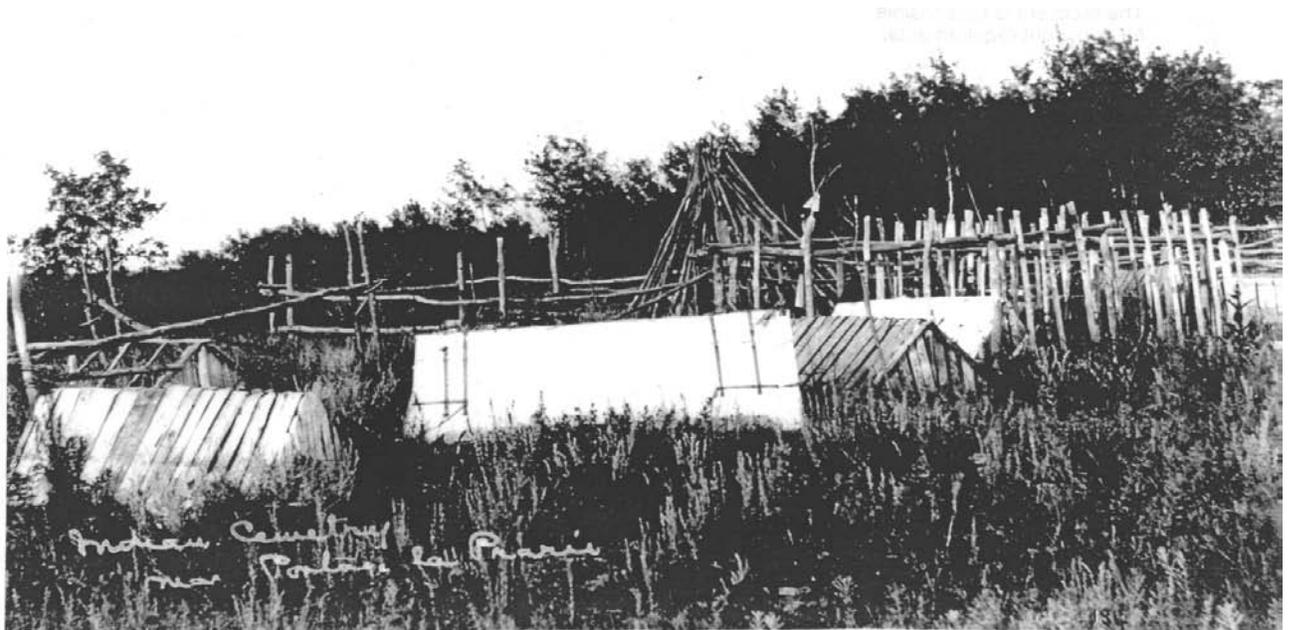
Round Plain- then



Round Plain- now

3. Unmarked Burial Sites

- School yard, Southwest half of Section 22-10-8 WPM
- Vicinity of sewage treatment plant, Northeast quarter of Section 22-10-8 WPM
- Along Oak Ridge Road, Northeast quarter of Section 10-10-8 WPM
- Behind Long Plain Trust building, Northeast quarter of Section 15-10-8 WPM
- South side of powwow grounds, Northeast quarter of Section 15-10-8 WPM
- Around the River's units, Northwest quarter of Section 15-10-8 WPM
- Along Yellow Quill Trail, Northeast quarter of Section 22-10-8 WPM
- Former landfill site, Southwest quarter of Section 10-10-8 WPM
- Northwest corner of the reserve by the arena, Section 15-10-8 WPM



Manitoba Provincial Archives

4. Arrowheads Found

- Around the Fairholme Hutterite Colony
- Pow wow grounds, Southwest quarter of 22-10-8 WPM
- Near Laverne Daniels residence, North half of section 22-10-8WPM
- The small field, on the Southeast quarter of section 10-10-8 WPM
- In the Perswains residence area, the south half of section 28-10-8 WPM
- Around the crossing gas bar, Northwest quarter of section 26-10-8 WPM



Arrowhead



A known area where arrowheads have been found in the past

5. Sundance Ground Sites Identified

- Southside of Yellowquill Trail, Northwest quarter of Section 15-10-8 WPM
- Daniels area- behind Lydia Daniels, on Northwest quarter of Section 10-10-8 WPM
- Behind the band office, Southwest quarter of Section 22-10-8 WPM
- The late Herbie Peters homestead, Northwest quarter of Section 9-10-8 WPM
- The late Russell Bill Daniels, on Northeast quarter of Section 4-10-8 WPM



Identified sundance lodge on Long Plain Reserve

Today Long Plain people continue to hold sweat lodges at locations where it is convenient for them. Other traditional ceremonies were held in the past in Long Plain Reserve such as shake tents, give-away dances, round dances and traditional powwow gatherings.



Internet source- picture of traditional sweatlodge

H. PLANTS, SHRUBS AND FRUIT TREES

Wild berries, nuts and vegetables used to be plentiful in the traditional area and grow all over the reserve but they are now gone and do not grow in the community.

“We use to step outside the door and be able to pick fruit and berries in the summer” Elder



Red Willows found on Long Plain Reserve



Wild Plums



Saskatoons

Berries found that were once plentiful on the reserve

- Raspberries, strawberries, grapes, plums, rhubarb, crab-apples, saskatoons, chokecherries, cranberries, pin cherries, gooseberries, nana berries and sand cherries.
- Wild vegetables and nuts once found on the reserve such as wild turnips, onions, potatoes, hazel nuts, peanuts, filberts (pointed nuts) and carrots.



Hazel nut



Wild onion

Due to the development in and around the reserve lands, many wild flowers, herbs, shrubs and trees have become scarce in these areas. Some of the natural lands has been cleared and converted into more productive agricultural lands; more housing and roads are being built as the reserve develops and becomes larger. *“Years ago the ground was never bothered when they built houses. No foundations were used.” Elder quote*

The sprays and pesticides that are being put on the crop land to enhance the quality of the crops grown year to year have killed the plants, causing them to develop different diseases.



Internet source – of modern day spraying on agricultural areas



Tiger lily

1. Wild flowers and plants

Wild flowers like the crocus are seldom seen. Some of the roots, which our people used, were not picked properly. There is a certain way for these roots to be picked so that the plant is not harmed and rejuvenates for the next year.

Long ago the only bush clearing that was done was where the powwow ground location would be.

Wild flowers and shrubs- tiger lilies, lady slippers, fiddle heads (ferns), wild rose bushes, crocus, and cedar.



Fiddlehead



Crocus



Maple tree

Tapping maple trees was a past time favorite in the spring. The older ladies used to make candy out of the maple syrup and used it for treats for the youth who did work for them. Maple tapping is no longer practiced like it was back then.

Trees found growing on the reserve were maple, white poplar, black poplar, birch, pine, cottonwood, silver leaf, red willow (red willow bark is dried to make k'nick k'nick for smoking).

An Elder mentioned, that he noticed *"our trees are not as strong standing today as they were back when he was young."*



Tree along the north side of Assiniboine River

2. Medicinal herbs and uses



Internet source - Sweetgrass

The Long Plain community members have used these medicinal herbs for smudging, blessing and purifying. One of the most commonly used herbs is sweetgrass. Some of the Elders have indicated the areas where the sweetgrass was found. These areas are along the old Yellowquill Trail, near the powwow grounds and the river flats.

- seneca root - used for ear aches/infections
- wee-kaa root- used for coughs, upset stomach
- sweet clover – used for sores, just add to soup, etc
- little red cherries – tooth ache
- bark – boil for use in coughing
- skunk grease – use like Vicks for colds

“Medicines are now harder to find near the home land and are scarce.” Elder quote
Sage was found growing wild in all natural areas of the Long Plain reserve. Due to the development in and around the community, a limited supply exists today and only grows naturally in undisturbed areas.



Sage



An area where sweetgrass and sage use to abundantly grow

I. HUNTING

Seasons determined the hunting, trapping and most harvesting practices. Years ago, hunting was carried out on foot. Then, as animals like the horse were introduced to the reserve members, hunting became easier; they were able to drag their kill, the larger game, to their current living quarters. Another popular method of hunting that was mentioned was to flush deer out of the bush and have one hunter wait for the deer to come out in an identified area, where reserve hunters would be waiting.

Traditionally, animals hunted were moose, deer, elk, bear, wolf and fox. Fur bearing animals like beaver, mink, ermine, muskrat and rabbit were trapped where both the meat and the hide was used.



Elk



Whitetail Deer

Birds like the snipe, pigeon, prairie chicken, partridge, goose and duck were mentioned by the band interviewees as being hunted. Waterfowl eggs were also harvested. The people took only what they needed, never any more, and shared what they had as survival depended on cooperation.



Grouse



Mallard drake

Hunting was the way of life back then and provided a main source of food. The hunt was always shared amongst family members. They could hunt right on the reserve, the band members never had to go too far. Hunting was as close as their back yard.

Today many of the hunters sell the meat they kill therefore over hunting them. They now have to travel a distance to hunt, usually to the west as hunting areas identified by the interviewees were the Lavenham area, Rossendale and Carberry Hills areas.



Rabbit

J. TRAPPING

Beaver, muskrat, mink, rabbits and fox were all trapped in the spring along the river on the reserve. The trappers usually travelled by horse and buggy and by sleigh in the winter time. Before the horse came along, they would travel by dogs and sleds, checking snares that they had set the previous day.

There was always an abundance of wildlife around. Many of the trappers on the reserve either snared or trapped them, until legislation was passed to ban the leg hold traps. Next on the agenda was the new gun law. The people on the reserve depended greatly on trapping for their livelihood. They would skin the animals, stretch the fur for sale and many people prepared the meat for food. The rabbit fur was used for socks. There was never any waste. It was the original supply and demand. There are all kinds of laws and licenses required now to hunt and fish. It used to be done freely.



Muskrat



Beaver pelt

K. FISHING

The many streams, the river, and nearby lakes were home to many species of fish. Where fishing was productive, campsites would be set up.

Pickerel, catfish, gold eye, mariya, suckers, burbot, jackfish, northern pike, sturgeon used to be plentiful and were caught by means of a fishing pole. Some of the people would use a fish net (dip netting) and/or make a fish trap out of sticks. Fish would be harvested for future use.

The interviewees stated that today, they would not eat the fish caught from the river. The water is too polluted. Environmental changes resulted in deteriorating water quality resulting in the disappearance of fish and have impacted on a traditional food source.



Jackfish



Internet source - Drying fish



Cecil Peters- water pump

L. LIFE IN COMMUNITY IN THE PAST

In the 1940's – 60's, it was rare for our people on the reserve to have a disease such as cancer and diabetes. Today many of our people are afflicted with these diseases and many are losing limbs and even dying of these illnesses.

However, long ago our people were affected by tuberculosis, chicken pox, measles, polio were other illnesses.

Berries (fruit), vegetables and nuts are difficult to find. Members have to travel outside the community if they want to harvest fruits and vegetables for the winter months.

Food is no longer natural. Today everything is processed, sprayed or injected with preservatives to that the food will either ripen faster or be preserved for a longer period of time. The quality of our wild meats is different due to animals eating from contaminated or sprayed sites.

Our water is polluted from outsiders dumping in the river, run offs from the fields and the change of the environment over the past years. Our natural water sources have been destroyed and now we have to drink water that has chemicals added to it like chlorine. Many drink bottled water and use it to mix formula for feed and for drinking for new babies.

In the past our people were very active. They hauled their own water, their own fire wood, as the wood was needed to heat the homes and for the stoves utilized for cooking. People on the

reserve hunted, fished, and trapped in order to survive. People walked everywhere as there were no automobiles. Reserve members had to travel to make a living for their families and worked very hard.

M. COMMUNITY TODAY

Today everything is accessible, lights, heat, water, vehicles, grocery stores, etc. With the dependability on available amenities, people became inactive. Alcohol and drugs came into our lives and effects entire families. Kids are inactive because of technology; computers, video games, cellular phones, etc.

The infrastructure on the reserve, such as roads, buildings, homes, developed as years went on. The land changed from bush to farm land with not many members gardening. Years ago a garden was needed as a main source of food for survival. The exchange of money took over where long ago people would help each other. Every time you ask someone to help, you have to pay in order to get them to help.

Not many of the Long Plain First Nation traditions and or medicines have been carried down by the Elders to the younger generations. There are not many of our people who know of the medicines that our people used for healing years ago. The majority of our Elders who knew the culture have now passed on. Tobacco was always used first before picking any berries, plants and medicines. Not all band members are aware of these traditions.

Long ago our people were given rations for each family and expected to survive on what other bureaucrats felt was all that was needed. A lot of the people would trade amongst each other. Today there are programs like social assistance and child benefits like child tax for the band members.

Residential schools had a major impact on our people of today. Our language, our traditions and our teachings have either been stolen or lost. Total generations of people have been affected.



Log cabin at Cecil Peters residence



Short Bear monument- burial site



Aerial view of Long Plain arena and pow wow grounds



Construction area of LP Lagoon Project

N. COMMUNITY CONCERNS (those interviewed only)

Listed below are the community concerns as identified by the Long Plain First Nation/Manitoba Hydro Bipole III Traditional Knowledge interview process. These concerns and expressed opinions on how the proposed hydro transmission line may impact their future were brought forward by the 125 community members interviewed.

- Community members are concerned about the electro magnetic force or radiation that is produced from the proposed power lines (EMF).
- Short and long term effects on our community members health, on wildlife our land due to the construction and permanent operation of the power lines.
- The ability to sustain our traditional lifestyles hunting, trapping, fishing and harvesting natural food sources.
- Long term effects on people who live near these lines (Cancer cluster in Winnipeg, MB), not only now but for our future generations to come.
- Is there or will there be a study done on the effects of possible causes of cancer from living near these lines?
- Was there ever a study done on Bi-pole I and Bi-pole II (effects on the environment).
- This project will definitely affect our land claims and future land claims in terms of market value, agriculture, traditional areas of importance to Long Plain First Nation.
- Due to the construction of the Bipole III Project the wildlife will be forced from these areas and the trees will be destroyed. How large a “foot print” is going to be left behind when they are finished this process.
- Why does the potential path run along a lot of First Nations communities, all the way down the path?
- How does this affect our TLE process?
- Seriously look at traditional healing.

O. RECOMMENDATIONS

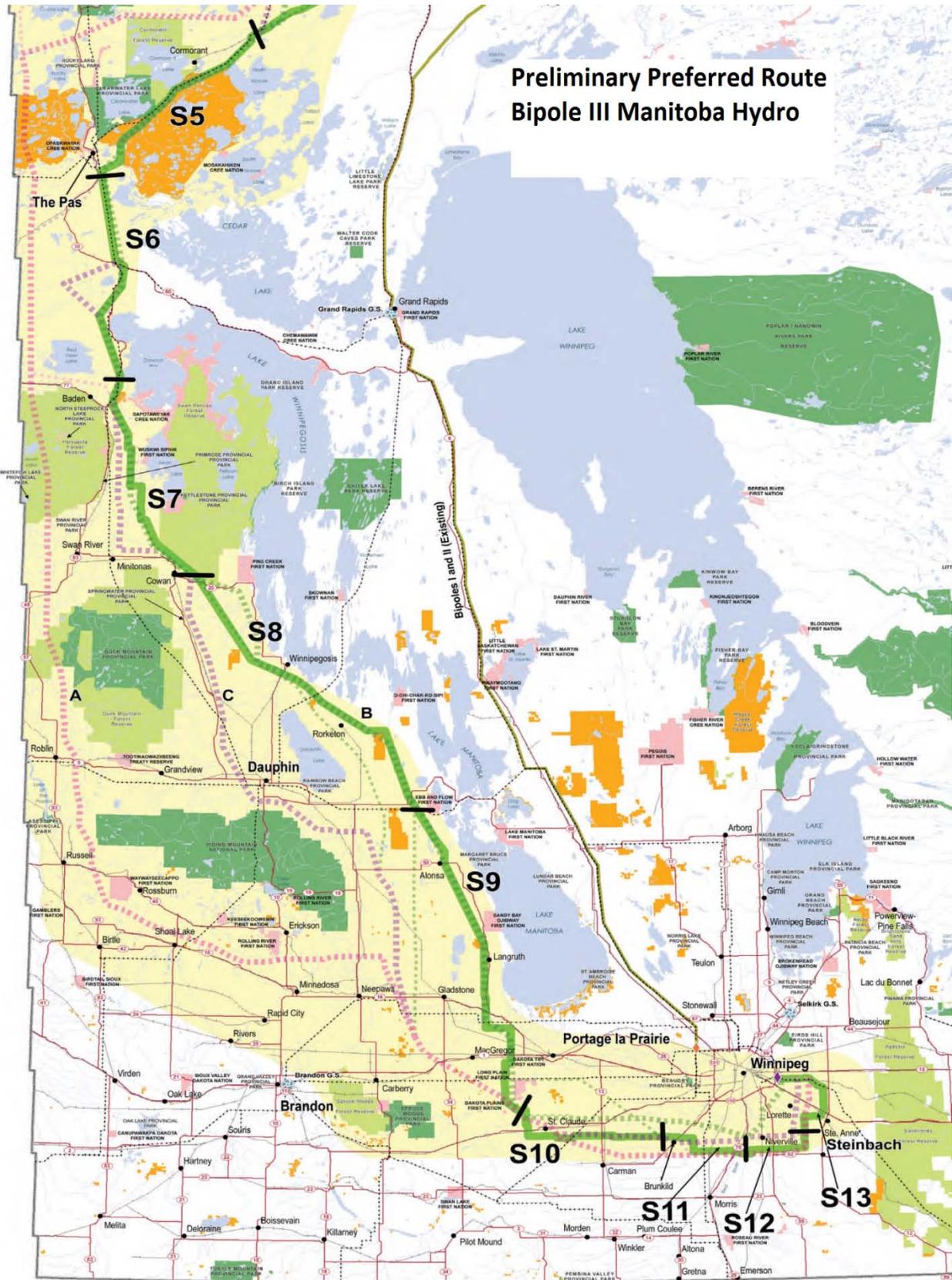
After serious consideration, listed below are the recommendations that the band members interviewed felt needed to be brought forward for consideration and for negotiation regarding the proposed Manitoba Hydro Bipole III Project.

- Meaningful consultation and permission with FIRST NATIONS people before starting any project (Federal) that may impact their future.

- Ensure employment and training opportunities for our people are met throughout this project. Training which our people could carry on for future careers.
- More scholarships for First Nations people to further career goals.
- Future government projects must share, in the revenues and royalties with the First Nations, from the land and resource development in the province.
- Lower hydro rates for our people.
- Revenues should be paid by Manitoba Hydro for the use of our lands.
- Subsidies for constructing energy efficient homes eg. Better insulation for our homes to lower rates which lowers hydro use or save energy.
- Provide funding to the First Nations in developing Wilderness Youth Camps that incorporate traditional ties to the land.
- Funding to revitalize and protect Aboriginal language (this in turn preserves Traditional Knowledge).
- Traditional Knowledge component of on the land school activities.
- Fund new programs to develop Elders and Youth workshops that can teach youth basic survival skills (build shelters, set snares, traps). Could be integrated into school curriculum with Traditional Knowledge as a competency (walk in both worlds).

Quote from Chief Seattle says that, *“we have borrowed the land from our children”* 1780. It is now our job as the Long Plain First Nation membership to protect it.

Preliminary Preferred Route Bipole III Manitoba Hydro



Appendix B

Traditional Knowledge Project

Long Plain First Nation and Manitoba Hydro

Facilitator: _____

Name of Interviewee: _____

Age: 55 and over _____

18 – 55 _____

Youth 15-18 _____

Honorarium: Yes _____ No _____ Treaty Number: _____

Questions:

1) Waterbodies

2) Fishing

3) Trapping

4) Hunting

5) Amphibians/reptiles

6) Land forms

7) Soils

8) Forestry/timber

9) Plants/shrubs

10) Heritage Resources

11) Life in the Community

12) General Concerns

BIPOLE III Transmission Project: A Major Reliability Improvement Initiative

CONSENT TO INTERVIEW FORM

Name of the Interviewee _____
Name of the Interviewer _____
Date of the Interview _____
Place of Interview _____

I, _____, consent to be interviewed by _____. I understand that the purpose of this project is to assist Manitoba Hydro in the Environmental Assessment process for the Bipole III Transmission Project by providing my knowledge of lands and resources within my experience.

I also understand that I do not have to divulge any information that I consider to be sensitive or sacred; I can also end the interview at any time.

Manitoba Hydro and the interviewer will not use the recordings, the translations or transcriptions for any other purpose other than that stated above unless with the consent of the interviewee.

I wish to remain anonymous *
I wish to have a copy of the recorded interview

*If anonymity is preferred, the interviewee's name will not appear on any documents or recording labels *other* than the recording list which will be a restricted document.

I agree to the use of the information
I have provided according to the
conditions stated above.

I agree to use information
according to the terms
outlined above.

Signature of Interviewee

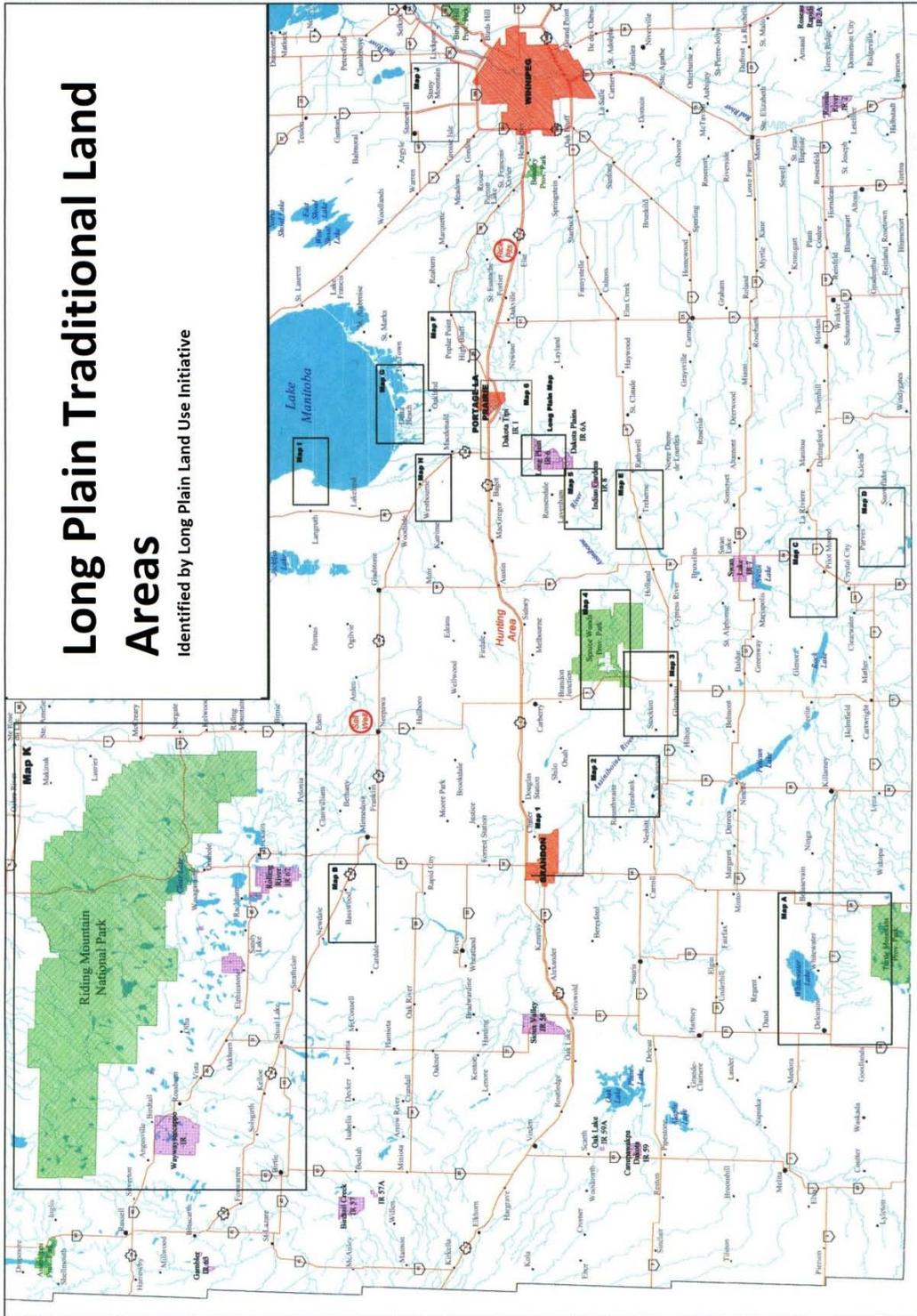
Signature of Interviewer

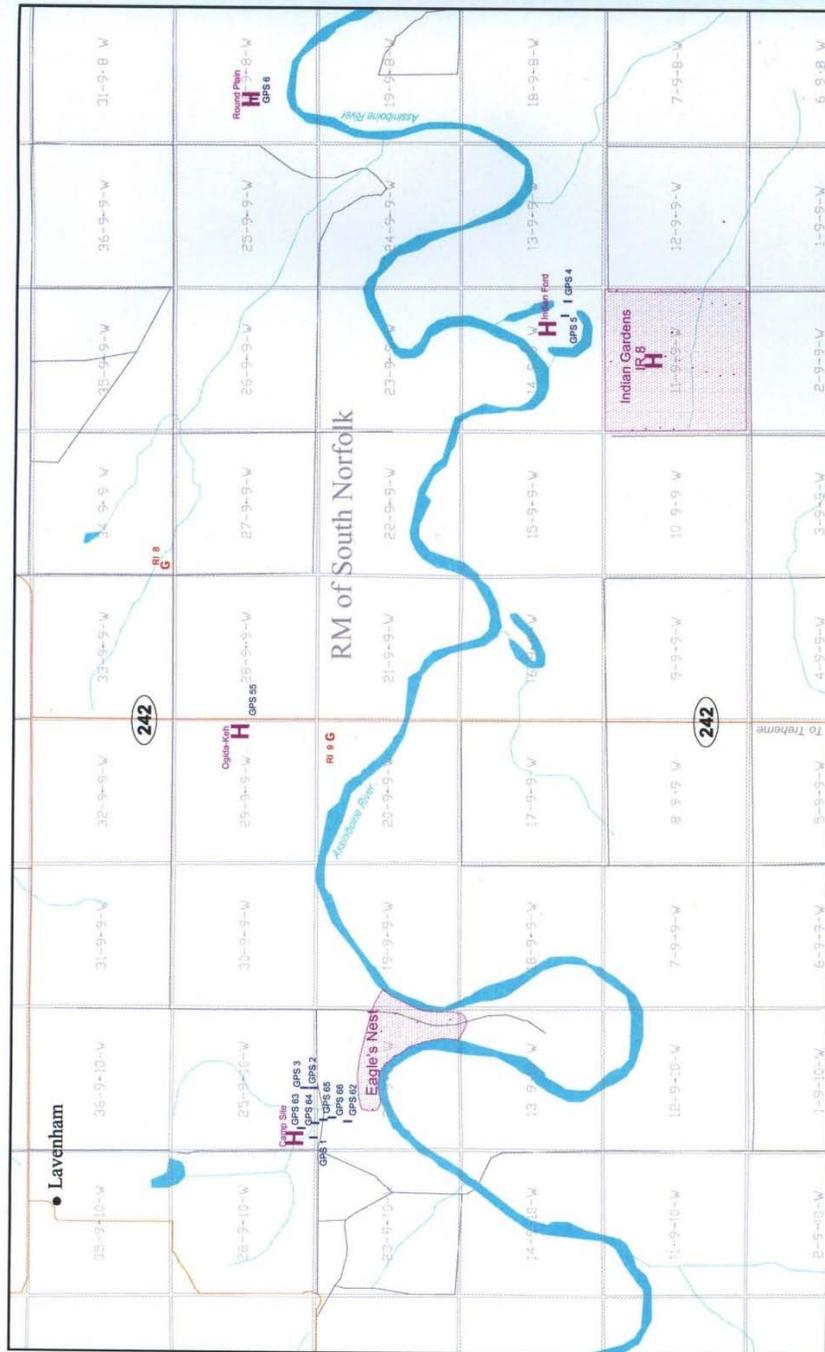
Date

Date

Long Plain Traditional Land Areas

Identified by Long Plain Land Use Initiative





N

Long Plain Traditional Land Use Initiative

2 1.5 1 .5 0 1 2 3 4 5 Kilometres

<ul style="list-style-type: none"> GPS 1 GPS 2 GPS 3 GPS 4 GPS 5 GPS 6 GPS 55 GPS 62 GPS 63 GPS 64 GPS 65 GPS 66 	<ul style="list-style-type: none"> Old camp site outside Philip's site for Eagle's Nest Spring at Philip's site for Eagle's Nest Trail Trail intersection at Philip's site for Eagle's Nest Indian ford camp site Indian ford Edge of Round Plain Homeland Monument Point along top of ridge at campsite near Philip's Eagle's Nest (Pis 62 - 66)
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Long Plain Traditional Land Use Initiative Buffalo Chase Area

