

APPENDIX I

Tataskweyak Cree Nation Report on Bipole III Right-of-Way and Expected Impacts



Tataskweyak Cree Nation

Report on Bipole III Right-of-Way and Expected Impacts

March 2011



Executive Summary

Manitoba Hydro and Tataskweyak Cree Nation agreed in a contribution agreement signed on December 8th, 2010 on a joint process which would result in Tataskweyak commenting on the right-of-way for Bipole III and on the expected impacts on us arising from its construction and operation within the Split Lake Resource Management Area. This report is the result of that process.

Tataskweyak Cree Nation has a unique interest in the Bipole III Transmission Project because of the proposed route for the transmission line and the location of the associated converter station and electrode site and also because of the relationship between the Bipole III Project and the proposed Keeyask generating station.

In the report we provide a description of our holistic Cree worldview upon which we based our assessment. We describe the Overview of Water and Land Process which we used to communicate with Members and to gather their views on the right-of-way and of the likely impacts of Bipole III.

Based on our consultations, our Members have concerns about the project, due to its expected impacts on our traditional territories and on our way of life. Bipole III is clearly needed by Hydro, but without certainty about Keeyask proceeding, there may be insufficient benefits to Tataskweyak to offset the obvious impacts.

From the outset of Tataskweyak's discussions with Hydro on transmission projects, Tataskweyak has made it clear that its support is dependent on successfully reaching agreement on benefits that such projects could provide. We would welcome an opportunity to begin those discussions.

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1.0

Introduction and Overview



1.1 Introduction

Manitoba Hydro (Hydro) has proposed that Bipole III, a high-voltage direct current transmission line, including a new converter station and electrode site, be constructed to provide additional transmission reliability and capacity to its integrated system. Tataskweyak Cree Nation (Tataskweyak) has a unique interest in Bipole III because of the proposed route for the transmission line, and the location of the associated converter station and electrode site. Approximately 215 km of the transmission line would traverse the Split Lake Resource Management Area (SLRMA), 11 of our Members' Registered Trap Lines will be intersected, and over 400 steel towers will be erected. No other community, municipality or First Nation will be affected by Bipole III to this extent. In addition to this, the converter station and electrode site would be built near the proposed Conawapa generating station. Those facilities and another section of the transmission line would be located within our Resource Area.

Figure 1 shows the SLRMA and the Tataskweyak Cree Nation Resource Area. The extent of the Resource Area is based on interviews with Elders and is shown as it is understood in 2011.



TATASKWEYAK CREE NATION



Figure 1: Tataskweyak Cree Nation Traditional Territories

Through Hydro's Site Selection Environmental Assessment process, two rounds of consultations with affected communities, First Nations, and organizations were conducted, prior to any participation by Tataskweyak in the process. In the first round of consultations, a study area was identified and, in a later round, Hydro presented route alternatives.

In September 2009, Tataskweyak and Hydro entered into discussions regarding participation in Hydro transmission-related processes. Subsequently, Tataskweyak and Hydro agreed on a work plan with the primary purpose of:

"...ensuring meaningful consultation and participation in processes to address Tataskweyak's and Hydro's shared and respective rights and interests that would be affected by the development of the Bipole III Transmission Project (Bipole III), within the traditional territory."

Based on that work plan, Tataskweyak produced a constraints map and descriptive report in June 2010, the *TCN Bipole III Preferred Route Selection Report*, which provided the results of Bipole III consultations regarding the three-mile wide corridors for each of the three alternate routes.

Subsequently, Tataskweyak and Hydro agreed on a follow up work plan focusing on the selection of the 66-metre right-of-way within the SLRMA for the Preliminary Preferred Route (PPR), as announced by Hydro in July, 2010, and on the expected impacts of the construction and operation of Bipole III within the SLRMA. This report presents the results of the follow up work plan.

1.2 Overview

Our report addresses the following objectives:

- Determining the location of the right-of-way within the PPR corridor for Bipole III through the SLRMA;
- Consideration of two amendments to the PPR as proposed by Hydro at a meeting in December 2010; and
- Articulating our Members' views on the expected impacts from the construction and operation of Bipole III within the SLRMA.

Section 2.0 describes how Tataskweyak's assessment of the expected impacts from Bipole III is founded in our holistic Cree worldview and core beliefs, which recognize the interconnectedness of all things, living and non-living, in our homeland ecosystem. We describe how our worldview and core beliefs can be described as vital relationships with Mother Earth which developed over countless centuries. To provide further understanding of our worldview, we have included a description of the Mother Earth Ecosystem Model – a model created by Tataskweyak to reflect that the central theme of both the Tataskweyak view of our environment and the scientific concept of ecosystems is that all things are

interrelated. Finally, we have included Tataskweyak's Vision Statement and Land Use Objectives which are consistent with the other elements of our worldview and provide another perspective on our goals for development within our traditional territory.

Our worldview is the underlying framework for the assessment we have conducted of the impacts of Bipole III. As with our assessment of the Keeyask Project, Tataskweyak utilized the OWL process to ensure that consultations were inclusive and culturally appropriate. The OWL process reflects our cultural structures and values.

The OWL process, including the specific methods we used to communicate with Members, is discussed in Section 3.0. This includes descriptions of the roles of Bipole III Staff Members and the Key Communicator, the interview selection process, the creation and use of two questionnaires and the creation of a Bipole III Fly-Over DVD for distribution in the Community.

Section 4.0 provides the various results of our consultation process, including general comments, discussion and analysis of the mapped results and the right-of-way, and identification and analysis of Members issues relating to the expected impacts from Bipole III.

Our conclusions regarding the right-of-way, the proposed amendments to the PPR and the expected impacts from the construction and operation of Bipole III are presented in Section 5.0.

"We need to communicate how Bipole III will impact us."

– Member

"The whole area being proposed is a major Tataskweyak hunting, trapping, and gathering area."

– Resource User

"It's not just our culture that's affected. Hydro is everywhere in our lives. It has affected how we think about the future."

– Elder



2.0

Our Basis of Impact Assessment – The Cree Worldview



When determining and evaluating the impacts of any new development proposed in our traditional territories, our perspective is holistic. We recognize and consider the interconnections among all facets of our homeland ecosystem, including all of our relationships with Mother Earth. We do not understand effects to be individual or separate from each other.

Our experience indicates that a western science-based assessment, restricted to the quantification of losses, does not adequately represent our experience with development projects which have had a profound impact on our way of life.

In this section of our report, we describe our worldview and its influence on the process we use to assess impacts. Later, we show how our worldview provides the context for understanding the expected impacts our Members identified during this Process.

2.1 Our Worldview and Core Beliefs

Every culture is defined by its worldview. It is the lens through which someone sees and interprets the world. It is a set of fundamental beliefs that are so internalized as to go largely unnoticed and unquestioned – so much a part of everyday life as to be virtually invisible.

We undertook to articulate our worldview following the signing of the 1992 *Northern Flood Agreement*

Implementation Agreement (the 1992 Agreement), which recognized the Split Lake Resource Area, and established a large portion of it as the SLRMA. Tataskweyak believed that in order for outside parties to truly understand the effects of hydroelectric development on our way of life, they must understand how we perceive our environment.

The Cree worldview reflects our core beliefs that have arisen through countless generations of living in harmony and balance as part of Mother Earth's family. As a starting point for understanding, some examples of our core beliefs follow.

- We see the earth as the Mother that bears all things as her children.
- All things are related.
- We are part of the natural world.
- There is no separation between living and nonliving parts of the natural world.
- Animals and plants are Members of one's family.
- Spiritual, physical and emotional relationships with land and water are the essence of our culture.
- The land is validation of our past.
- Land, culture and spirituality cannot be separated.
- We have a responsibility as caregivers for Mother Earth.
- We have a responsibility to share with others but do not do so out of responsibility, but out of our spiritual connection to the Creator, instilled by the teachings of our ancestors.
- Personal and community history are part of the land.
- All things, including inanimate things, have a spirit.
- All things are at the same time spiritual and physical.
- Our relationships with Mother Earth are based on respect.
- Our spiritual, emotional and physical needs can only be met when we live in harmony with Mother Earth.

These core beliefs can be expressed in terms of relationships that are integral to our distinctive cultural identity. They allow us to live in harmony and balance as a way to ensure that Mother Earth continues to provide for our physical, cultural and spiritual needs.

2.2 Relationships as the Basis of Our Existence and Our Culture

As a people, we are inseparable from our relationships with Mother Earth – relationships that have developed over thousands of years. They are the foundation of our worldview and are integral to our survival. Our relationships with Mother Earth are the basis of our language, history and spirituality – cumulatively, our culture.

We were sustained as a people in our homeland ecosystem for countless generations because we maintained sustainable relationships with Mother Earth. We did not simply use the bounty of Mother Earth; Mother Earth provided for us, and in return, we practiced stewardship and showed respect.

The customs, practices and traditions that are integral to our distinctive cultural identity, and that are reflected in our social organizations, are rooted in our relationships with Mother Earth. Some of these relationships are described in the following section.

2.2.1 Spiritual Relationships with Mother Earth

All beings, including inanimate ones such as rocks and trees, have spirits that give them life and maintaining proper relationships with the spirits of all other beings is an essential part of our way of living.

2.2.2 Historical Relationships with the Land

We are part of the land, connected through generations of ancestors who walked the same paths and saw the same sky. When trees are cleared for power lines, our peoples' histories are altered in profound ways.

2.2.2 Life Sustaining Relationships with Mother Earth

The life sustaining relationships developed with Mother Earth over the millennia are the basis of our Cree culture.

2.2.4 Caregiver Relationships and the Duty of Respect

We have a responsibility to care for the land, and in return, the land provides for us.

2.2.5 Hunting, Fishing, Gathering and Trapping Relationships

Hunting, fishing, gathering and trapping were always integral to our lives because these activities were life-sustaining relationships, yet their value as cultural activities does not depend upon the number of animals taken or berries gathered, but the affirmation they provide to the activity.

2.2.6 Educational Relationships

Our traditional way of passing knowledge from generation to generation was through



words and stories that drew heavily upon Mother Earth for lessons - we not only learned about Mother Earth, but we learned from her.

2.2.7 Physical Relationships: Travel, Camping, Meetings and Burials

We have physical relationships with the land and water that we travel on, with the land where we camp and hold ceremonies, and where our Ancestors buried their dead because of the spiritual and respectful way that we look upon the land that provides for our needs.

2.2.8 Emotional Relationships

Emotional relationships play a very important part in our culture, especially in our individual and collective decision making processes, because our attitudes towards physical objects or activities are determined by their history and current use.

2.2.9 Social Relationships within the Community

Perhaps the most fundamental attribute of social relationships amongst our people is the imperative of sharing because traditionally, one did not acquire possessions beyond personal requirements except for the purpose of sharing with others.

2.2.10 Socio-Political Relationships with Other First Nations

Relationships between Tataskweyak and other First Nations are conducted as extensions of our internal social and political structures and values and traditionally these relationships were conducted without the involvement of outsiders, but this is only partly the case today.

2.2.11 Socio-Political Relationships with Outsiders

Despite the imposition of administrative and bureaucratic structures on our traditional consultation and consensus relationships, such as the requirement of a Chief and Council, all matters having implications for our communities or individuals within them are discussed in General Membership meetings, and decisions are made with the concurrence of our Members.

2.2.12 Knowledge of Ecological Relationships among Non-Human Beings

Our culture, built around hunting, fishing and gathering, possesses knowledge accumulated over generations about how the non-human beings of Mother Earth interrelate with each other. The knowledge we possess about this is one aspect of Aboriginal Traditional Knowledge and any loss of such knowledge will have a negative effect on our ability to perpetuate our identity and culture.

2.3 The Mother Earth Ecosystem Model

We developed the Mother Earth Ecosystem Model, shown in Figure 2, to help express our worldview. The model combines aspects of how we view our surrounding environment along with ecosystem concepts. Mother Earth is shown at the centre because the model expresses our relationship with our environment. The sun is included because we recognize its energy as the sustaining force for life. The remaining characteristics in the model help us understand the interrelatedness of all things.

The model recognizes the importance of regional climate, geological materials and available plants and animals as factors in determining the limits of structure and function for an ecosystem, and hence in determining how productive an ecosystem can be in supporting living things. The circles in the Mother Earth Ecosystem Model represent all the key components of our environment. These include core ecological processes, the structure and functions of our ecosystem, the things we derive from the ecosystem, and the vital importance of harmony and balance in our relationships with the environment.

The Mother Earth Ecosystem Model includes reference to core ecological processes which are fundamental aspects of any ecosystem. The orange circle depicts the people and other structural elements that make up our ecosystem. Structural elements are familiar things such as rocks, plants, animals, air, water and land.

Finally, the green circle represents a state of harmony and balance which must be maintained if we are to be able to live sustainably within our homeland ecosystem.

The central theme of both the Tataskweyak view of our environment and the scientific concept of ecosystems is that all things are interrelated. The Mother Earth Ecosystem Model represents our worldview by demonstrating the interrelatedness of all things and the ecological processes that link them. It illustrates the harmony and balance that are possible in a sustainably developed ecosystem.

"All the families that lived in and around there have stories (about the area) that will be affected."

– Member

"Traditional pursuits, living off the land, and being in tune with nature provides us with good mental and physical health."

– Resource User





TATASKWEYAK CREE NATION

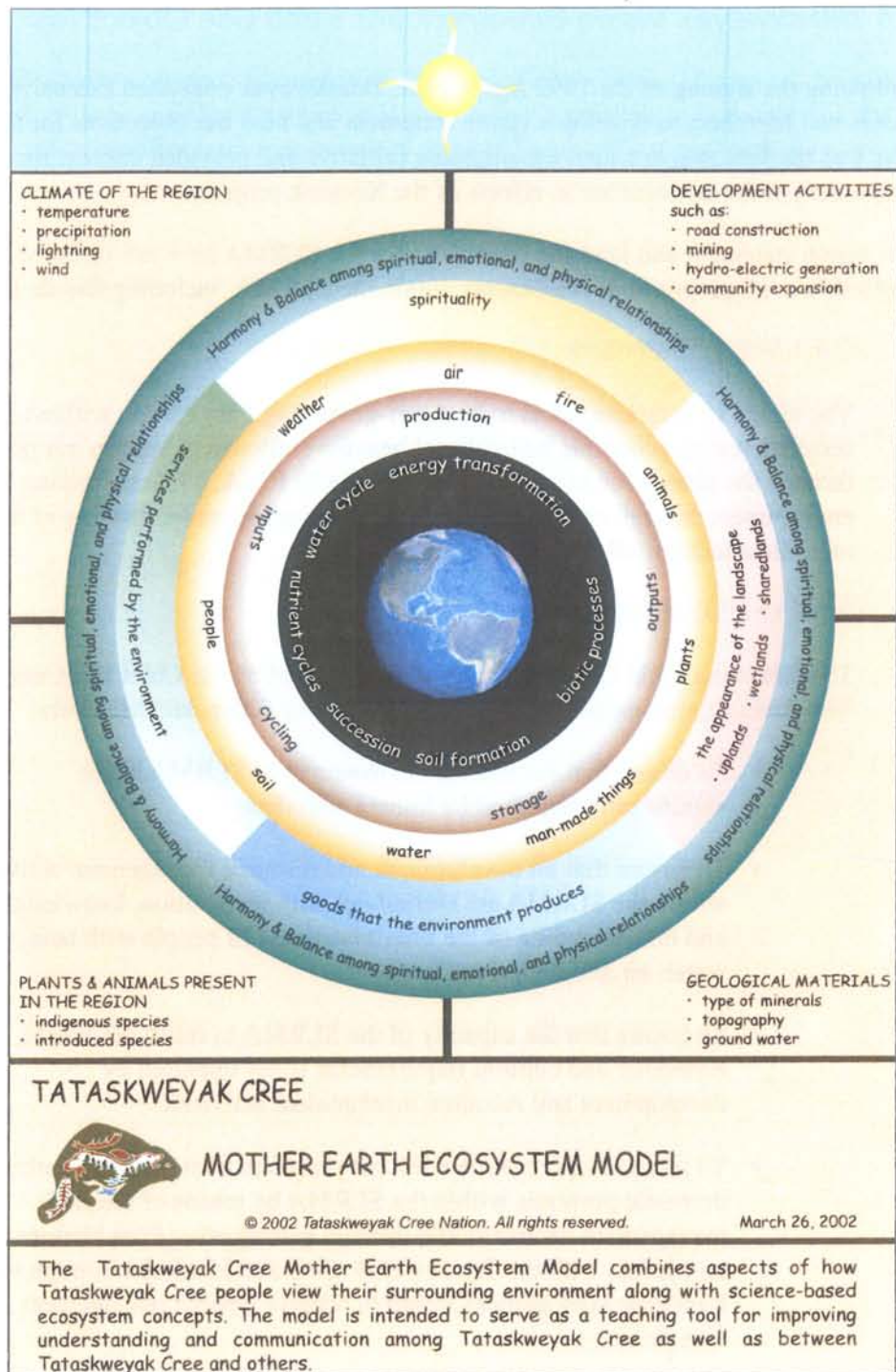


Figure 2: The Mother Earth Ecosystem Model

2.4 Tataskweyak Vision Statement and Land Use Objectives

Following the signing of the 1992 Agreement, Tataskweyak consulted extensively with Elders and Members to develop a vision statement and land use objectives for the SLRMA. This was the first step in a land use planning initiative and provided context for our overall assessment of the environmental effects of the Keeyask project.

Our vision statement and land use objectives for the SLRMA have not changed, and are still applicable to all proposed developments within the SLRMA, including Bipole III.

2.4.1 Vision Statement

The vision of Tataskweyak is to be a self-governing First Nation within Canada, securing social, economic and cultural benefits sufficient to sustain our people through the shared use of resources within the SLRMA, while sustaining the natural environment through careful management based on an understanding of the interrelatedness of all things.

2.4.2 Land Use Objectives

The following Land Use Objectives were approved by the Chief and Council of Tataskweyak after extensive consultation with our Elders and Members.

- To ensure that the natural environment of SLRMA is not significantly impaired by human activities.
- To ensure that all development and resource management activities within the SLRMA are carried out with recognition, knowledge and understanding of the interrelatedness of people with land, water, air and all living things.
- To ensure that the capacity of the SLRMA to fulfill our social, economic and cultural requirements is not impaired by development and resource management activities.
- To increase opportunities for our people to hunt, fish and gather for domestic purposes within the SLRMA by means of internal management decisions and through getting other First Nations to co-operate with the Tataskweyak Cree and Manitoba through the Resource Management Board to achieve desired management outcomes.
- To ensure that opportunities be available for our people to experience traditional ways of living based on hunting, trapping, fishing and gathering within the SLRMA.

- To ensure that development and resource management activities in the SLRMA do not interfere with Tataskweyak Cree grave sites without our approval.
- To ensure that development and resource management activities in the SLRMA do not interfere with Tataskweyak Cree sacred sites without our approval.
- To ensure that development and resource management activities in the SLRMA do not interfere with Tataskweyak Cree traditional sites without our approval.
- To ensure that resource development within the SLRMA strengthens our social, economic and cultural life and reinforces our self-reliance.
- To protect our interests in the resource use and development potential within the SLRMA.
- To ensure that the natural environment in the SLRMA is not altered in a manner that offends our spiritual values and beliefs.
- To ensure that the resources of the SLRMA are shared in a manner that respects the position of Tataskweyak Cree as the people who have occupied the area and derived our economic and cultural well-being from it since time immemorial and who strive to continue to do so.

2.5 Summary

Tataskweyak has developed the descriptions contained in this section to help others understand how we see the world. We have developed a process, the Overview of Water and Land (OWL) process, as our way of ensuring that our Community's perspectives on development can be properly understood and communicated. We describe this process and the details of the consultation and analysis we have undertaken to comment on the Bipole III project in the following section.

"We must plan for the EIS with Community Members. Be sure to involve everyone in the process. Plan for remediation, mitigation, clean-up and environmental monitoring and make sure there is compensation for the Community and those who will be affected."

– Member



3.0

Methods – The Overview of Water and Land Process



In this section, we describe the OWL Process used to gather information from Members about the PPR, the anticipated impacts of constructing and operating Bipole III within our traditional territories, and the implications of those impacts.



The OWL Process is founded in our Cree worldview, values and beliefs as articulated in Section 2.0 of this report. The OWL Process reflects our traditional decision making structures by being inclusive and representative. It allows us to apply our holistic perspective to gain an understanding of how a proposed development is likely to impact on our homeland ecosystem.



The process involved open-ended discussions and interviews designed to encourage Members to provide as much information as possible in a relaxed, conversational atmosphere. A priority was placed on obtaining the opinions of those Members most affected by the construction of Bipole III – resources users – supplemented by valuable knowledge and opinions from Elders, youth and other Members.

Interviews were conducted by Tataskweyak Bipole III Staff Members (Staff) using a guidebook to assist with the interview process. A first round of interviews was conducted using the PPR as provided by Hydro. A second round of interviews was conducted focusing on two proposed modifications to the PPR, provided by Hydro on December 15th, 2010.

Members' comments were translated into English and transcribed. The written responses were analyzed and a list of "identified issues" was developed. This list was then edited to reduce

duplication while ensuring that all the comments were captured.

Following this, the identified issues were examined through the lens of our Cree worldview, with a focus on the relationships that are at its foundation. Where possible and appropriate, the issues were associated with the relationships that are vital to our Cree identity.

3.1 Bipole III Staff Members and Key Communicator

At the start of this phase of Tataskweyak's work on Bipole III, four Tataskweyak Members were hired as Staff to support the communication process and to conduct interviews with Members. Additionally, a Member was hired for the role of Key Communicator to provide support and leadership to the Staff. All Staff and the Key Communicator were fluent in Cree in anticipation of the interviews being conducted in our language.

At orientation sessions held in Winnipeg, Staff and the Key Communicator were briefed on all relevant topics related to Bipole III, in anticipation of questions that were likely to arise during the interviews. Binders containing Bipole III reports, brochures, posters, and presentations were provided to supplement the training session and provide resource materials for ongoing reference.

During the orientation session, Staff and the Key Communicator assisted with the development of the first questionnaire and discussed its use with Members. It was emphasized that Staff should not disclose their own views about the project and should welcome all feedback, whether positive or negative. Weekly and overall goals were established regarding the number of interviews and the target participants.

Staff were responsible for contacting Members and arranging a time and location for the interview. They conducted the interviews, using tape recorders when appropriate. Staff transcribed the comments during the interview and then reviewed and added to the written comments at the conclusion of the interview.

Staff and the Key Communicator met regularly throughout the process to monitor the progress of the interviews. Checks were done to see that the necessary number of interviews were completed within the available time and to ensure that there was an appropriate representation of Elders, resource users, youth and other Members in the interview group. Checks were done to see that opinions were gathered from persons who had detailed information about all segments of the PPR. Finally, careful checks were done to see that the interviews were accurately transcribed both in terms of text and map references.

The Key Communicator was continually updated by the Staff as to interview results, potential questions and concerns. As questions arose from Members, the Key Communicator assisted with the dissemination of information to the Staff about Bipole III. In this way, the process was helpful in informing Members about Bipole III.

Beyond the regularly scheduled meetings and interviews, many informal meetings and

discussions occurred between Members and Staff, including the Key Communicator. These informal meetings increased the amount of information provided to and received from Members regarding Bipole III.

3.2 The Interview Selection Process

At the onset of the interview process, a goal was set for 60 Members to be interviewed. It was also determined that opinions should be gathered from as many perspectives as possible in order to accurately represent the opinions of our Members. To facilitate this, interviewees were asked to identify themselves in one of the following four categories:

- Resource User – including Registered Trap Line holders, helpers and non-commercial resource users;
- Elder;
- Youth; or
- Other Member.

3.3 Development of the First Questionnaire

The first questionnaire was developed with the participation of the Bipole III Staff and Key Communicator, Elders, resource users, representatives of Chief and Council, and other Members.

Research was conducted to identify interview techniques which had been effectively used by other First Nations (as well as our own) relating to hydroelectric development across North America. This review included studying materials from Nunavut, British Columbia, Alberta and Alaska.

Following this research, two questionnaire formats were developed for consideration. The first was a small question set with open-ended questions. The second was a larger question set with detailed questions. After review, it was decided to implement the first format which, it was felt, would more likely result in a free-flowing conversation about the subject. This draft questionnaire was reviewed to ensure that the questions were clearly worded, as short as possible, and could be easily translated into Cree.

This draft was discussed with a group of Elders, Councilors, Bipole III Staff and the Key Communicator. Participants at this meeting broke into small groups and took turns using the questionnaire to interview each other. Following this, they provided feedback. Based on this experience, a new draft was developed and finalized.

3.4 The First Questionnaire

The questions posed in the interviews were the following:

1. What do you think about the new proposed Bipole III transmission line?
Have you heard other people speak about it? If so, what do they say?
2. Can you describe the area that will be cleared by the new proposed Bipole III transmission line?
3. Do you have any stories or have you heard stories about the area that would be affected by the new proposed Bipole III transmission line?
4. Can you tell me about how people use the area?
5. How do you think the new Bipole III transmission line will affect the current activities in the RMA?
6. Some Members have said, if Bipole III is going to be built, build it close to PR280. What do you think about this?
7. Do you think enough information has been given to Tataskweyak Members on the new transmission line Bipole III project?
8. Do you have anything else you want to share about the new proposed Bipole III transmission line?

In addition to these questions, maps were included to allow Members to illustrate their responses and to point out areas of interest such as cabins, trails and hunting areas.

When analyzing the maps, it became apparent that conflicting information could arise from multiple interviews concerning the same geographic area. For example, two (or more) interviews may have provided information about a single cabin. To address this problem, Staff consulted with trappers, the Fur Council, a Member who is a commercial pilot, and other resource users familiar with the area under consideration to locate the cabins as accurately as possible. Three review meetings took place in Winnipeg, while several informal one-on-one review sessions also helped to validate the locations.

These verification meetings were a good source of additional information. They also helped us to identify where more information was needed and how it would be collected.

While planning for the interviews, it was recognized that in addition to obtaining information, the interviews would be a valuable opportunity to provide information to Members about Bipole III. Consequently, material was developed for use by the Staff during the interview process as questions arose.

This completed guidebook is included as Appendix A and contains the following sections:

- Description of Bipole III;
- Consent form;
- Interview Questions;
- Map describing the proposed three alternative routing corridors with sub-routes;
- Map describing the PPR, highlighting areas of Tataskweyak's proposed route adjustments;
- Eight National Topographic System (NTS) maps (1:250,000); and
- Supplementary briefing materials.

3.5 The Second Questionnaire

On December 15th, 2010, a meeting was held in Winnipeg between Tataskweyak and Hydro at which Hydro proposed two route changes to the PPR. These potential route changes were suggested in Tataskweyak's Bipole III Phase 1 report which highlighted Tataskweyak's preference to have the transmission line located as closely as reasonably possible to PR 280. The proposed changes are shown in Figure 3 and Figure 4 as follows:

"The area that Bipole III goes through culturally defines our Community."

– Member



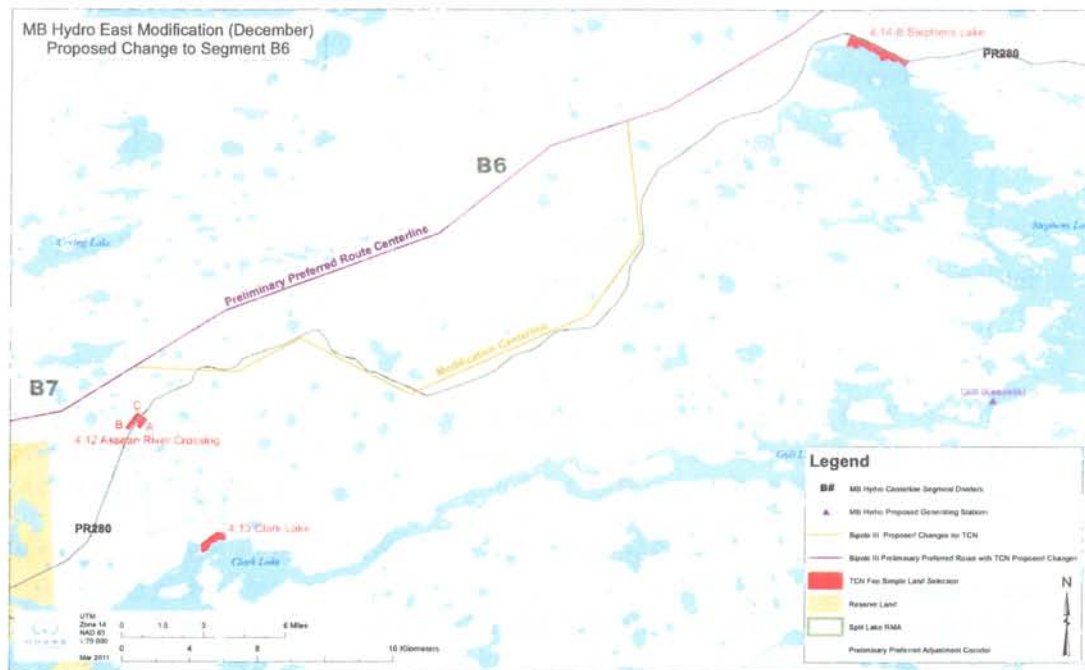


Figure 3: Proposed Change to Hydro Segment B6

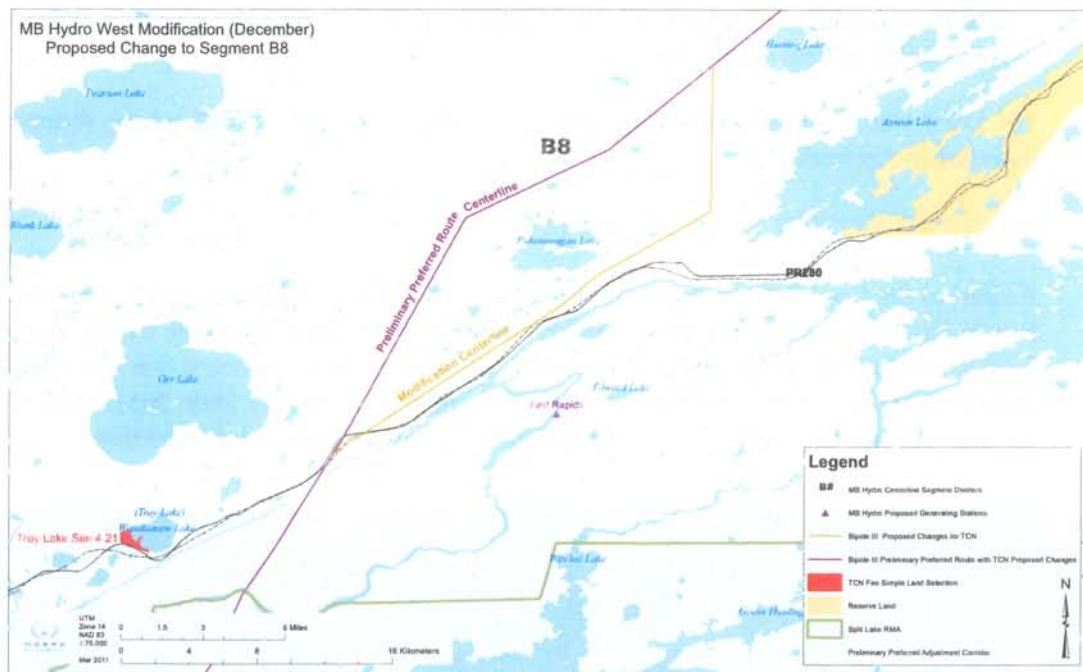


Figure 4: Proposed Change to Hydro Segment B8

As a result of the PPR modifications presented at this meeting, additional interviews were arranged, focusing on resource users who are known to have first-hand knowledge of the areas. An interview brochure was prepared with the following question:

- What do you think about the two recent changes to the proposed Bipole III transmission line?

The results from the second round of interviews are illustrated in Section 4.3., and the interview guide is attached as Appendix B.

3.6 Review of Hydro's Filmed Fly-Over

In October 2010, Hydro provided Tataskweyak with video in digital format of a July 2010 helicopter fly-over of the PPR. Using this video, a DVD was developed to help inform Tataskweyak Members about the Bipole III project and the PPR through the SLRMA.

The Tataskweyak Cree Nation Bipole III Fly-Over DVD includes a map of the transmission line's route through the SLRMA, sub-divided into 15 sections and printed on the disc sleeve accompanying the DVD. The corresponding DVD menu, which matches the map, allows Members to select and view certain sections of the route, or to view the entire DVD, with each section playing consecutively.

The DVD provides the fly-over location of the helicopter at any given time during the filming by compiling an additional video which digitally linked the helicopter's location to a Tataskweyak map. This video was then overlaid as a small picture-in-picture within the fly-over video to help orient the viewer.

The DVD was reviewed at meetings and distributed to the Staff and Members. A copy is included as Appendix D.

3.7 Keewatinoow Converter Station and Electrode Site

As part of the Contribution Agreement covering this phase of Tataskweyak's work on Bipole III, Tataskweyak and Hydro had agreed that Hydro would provide a presentation to Tataskweyak on the purpose, function and location of the Keewatinoow converter station and electrode site. This meeting was held in Winnipeg on January 28th, 2011. Poor weather conditions meant that several Staff Members were unable to attend the meeting.

"The teachings of the past are critical. We need to use them. We need to look at the project from every angle and don't miss anything. Take the time to do good work."

– Youth



4.0

Results and Discussion

In the following section, results obtained from two rounds of interviews with Tataskweyak Members are provided in the following four categories: General Comments, Mapped Results, Comments on the Bipole III Right-of-Way, and Impacts of Bipole III.

4.1 General Comments

A total of 112 people took part in the interview process. Ninety-two Members participated in the first questionnaire, while an additional twenty participated in the second questionnaire.

Members were asked to identify themselves as resource users, Elders, youth, or other Members. Of the 92 interviews completed during the first round of interviews, 41 were with resource users. In the second round of interviews, 19 of the 20 interview participants were resource users. Taken together, over half (54%) of all Members interviewed were resource users. Similarly, youth made up one-fifth (20%) of Members interviewed. Ten Elders were interviewed (8%). Twenty interviews (18%) were with other Members. This is illustrated in Figure 5.





Tataskweyak Interview Process Distribution

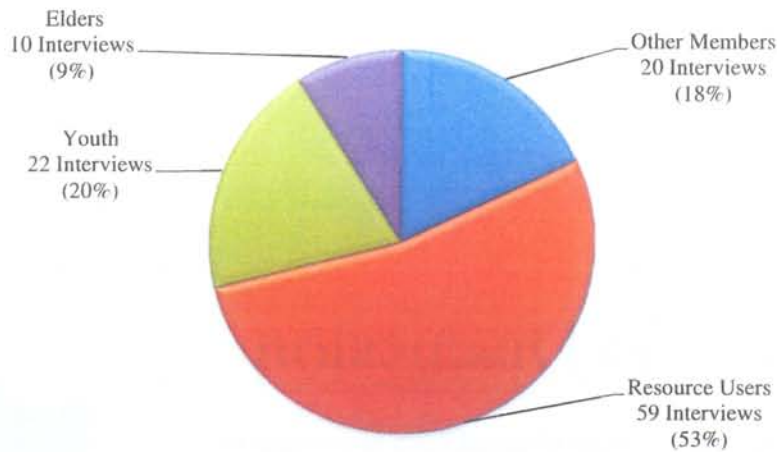


Figure 5: Distribution of Members Interviewed

Interviews were conducted with Members who had direct knowledge of all intersecting Registered Trap Lines. Figure 7, located at the end of this section illustrates the number of resource users interviewed along the PPR.

Most Members preferred to have the interview conducted in Cree. Fortunately, the Staff and Key Communicator were fluent in both English and Cree and were able to accommodate this request.

The first questionnaire provided Members with an opportunity to voice their concerns regarding the amount of information being provided to them. In response to Question 7, 92% of the Members said they had not received enough information about Bipole III.

Generally, most Members expressed opposition to Bipole III. As is shown in Figure 6, all but one Member voiced concerns about Bipole III. A total of 88 of the 112 interviews contained either entirely or mostly negative comments.

"Much more planning has to go into protecting the area from further encroachment of outsiders."

– Youth

"Why should we support Bipole III? It's another development that Hydro needs and we don't even know for sure that Keeyask will be built. We need to stand up for our children and our grandchildren."

–Elder



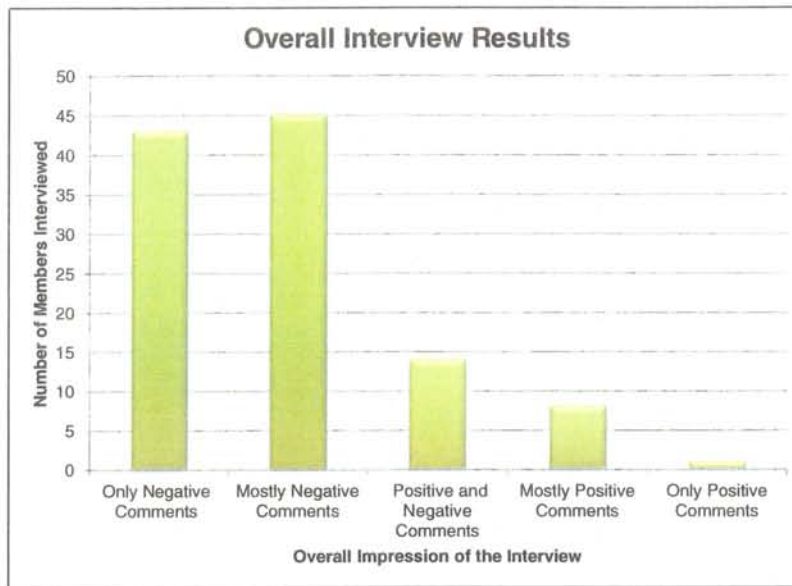


Figure 6: Overall Interview Results

There was also a great deal of consistency between responses, regardless of whether it was a resource user, Elder, youth, or other Member being interviewed. With one exception, all Members voiced concerns for the natural resources throughout the SLRMA, specifically highlighting impacts on trapping, hunting, wildlife and trails.

There were some differences in the responses by each group. For example:

- Resource Users were most likely to voice strong concerns for the wildlife impacts;
- Elders often expressed anger and frustration with the continual hydroelectric development within the SLRMA – development that has yet to produce tangible benefits; and
- Youth were more likely to voice expectations for training and job opportunities.

Some correlations were evident in the responses. For example:

- Members who were most concerned with impacts on trapping were also concerned with the expected loss of wildlife habitat, loss of livelihood, debris in the streams, and pollution and construction noises; and
- Members who were most concerned with impacts on hunting were also concerned with impacts on cultural and gathering sites, loss of the traditional lifestyle, and various impacts on wildlife.

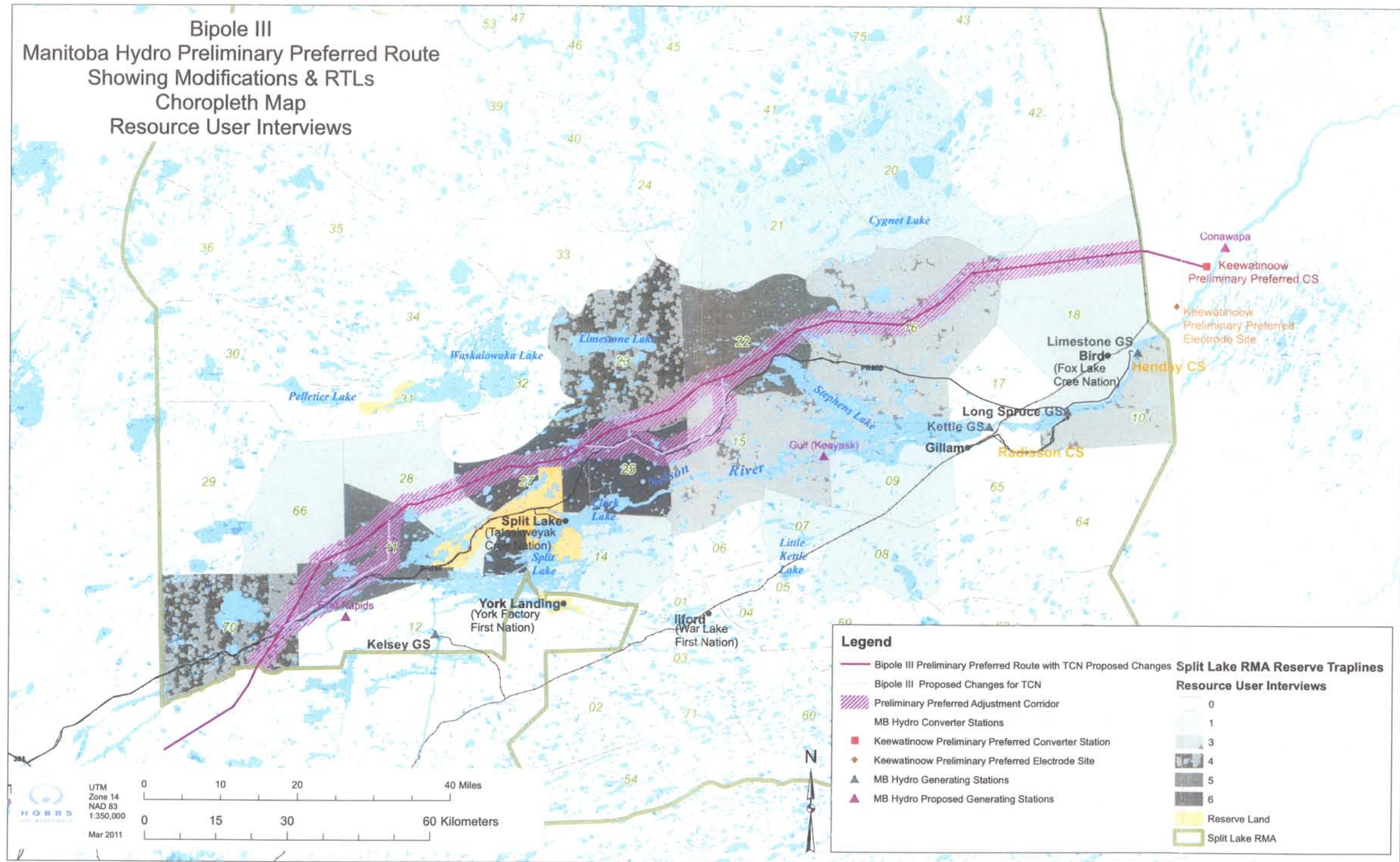


Figure 7: Resource Users Interviewed



4.2 Mapped Results

The land use data collected from the Tataskweyak Members for this report is considered Aboriginal Traditional Knowledge (ATK). The nature of ATK is that it represents the general knowledge TCN members have of the traditional territory with respect to certain land use activities. During the interview process members were asked to use the National Topographic System maps provided to illustrate where they engage in hunting, fishing, trapping or other traditional activities and the location of any existing cabins and trails. Members were asked to concentrate on locations they feel would be affected by the implementation of the Bipole III PPR. In most instances, a broad area was identified. These wide-ranging areas show that the Member either inherently knows that this area is for example, ideal for hunting, or that they routinely hunt in this area. It is important when interpreting these ATK maps to recognize that the designated land use areas do not represent a concise and whole representation of land use activities for Tataskweyak Members with respect to hunting, trapping and fishing. Rather, that it provides a visual for the general understanding that Tataskweyak Members have in their traditional territory with respect to land use activities.

The information from these maps was transferred in digital format to a set of maps which corresponded to the topographical maps included with the first questionnaire. Summary maps depicting cabins, trails, and traditional hunting, trapping and fishing areas are included as Figures 8 through 12. Figure 8 through 12 have been consolidated to one map, presented in appendix C. Maps at 1:75K resolution are available upon request.

The maps illustrate a high level of current activity in the area to be affected by the construction of Bipole III. Tataskweyak Members reported engaging in traditional activities throughout the 3-mile wide corridor for the PPR.

The detailed information provided in these maps confirms the results reported in Tataskweyak's Bipole III Preferred Route Selection Report. In that report, a constraints map was presented as a compilation of traditional land and resource use within the study area for Bipole III.

"There will be disruption of wildlife, especially migration routes, spawning areas, streams and lakes, wildlife harvesting areas, fishing and trapping, trappers' cabins, trails, hunting sites and sacred burial sites."

– Member

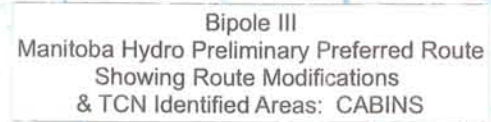
"I think it will most likely affect migration routes of animals, and this in-turn will affect the traditional activities of our people."

– Member





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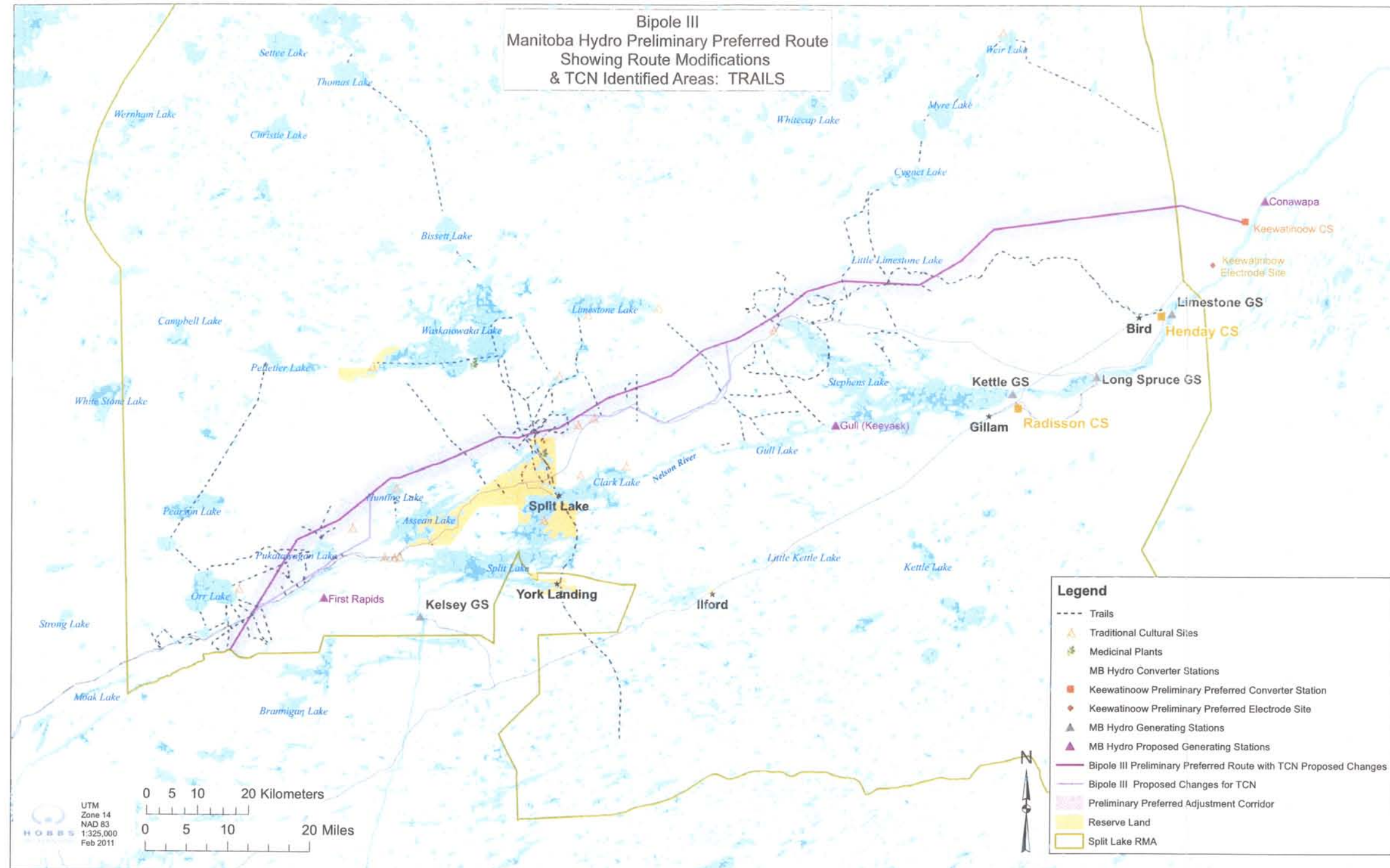


Figure 9: : Mapped results relating to trails as identified from Member Feedback

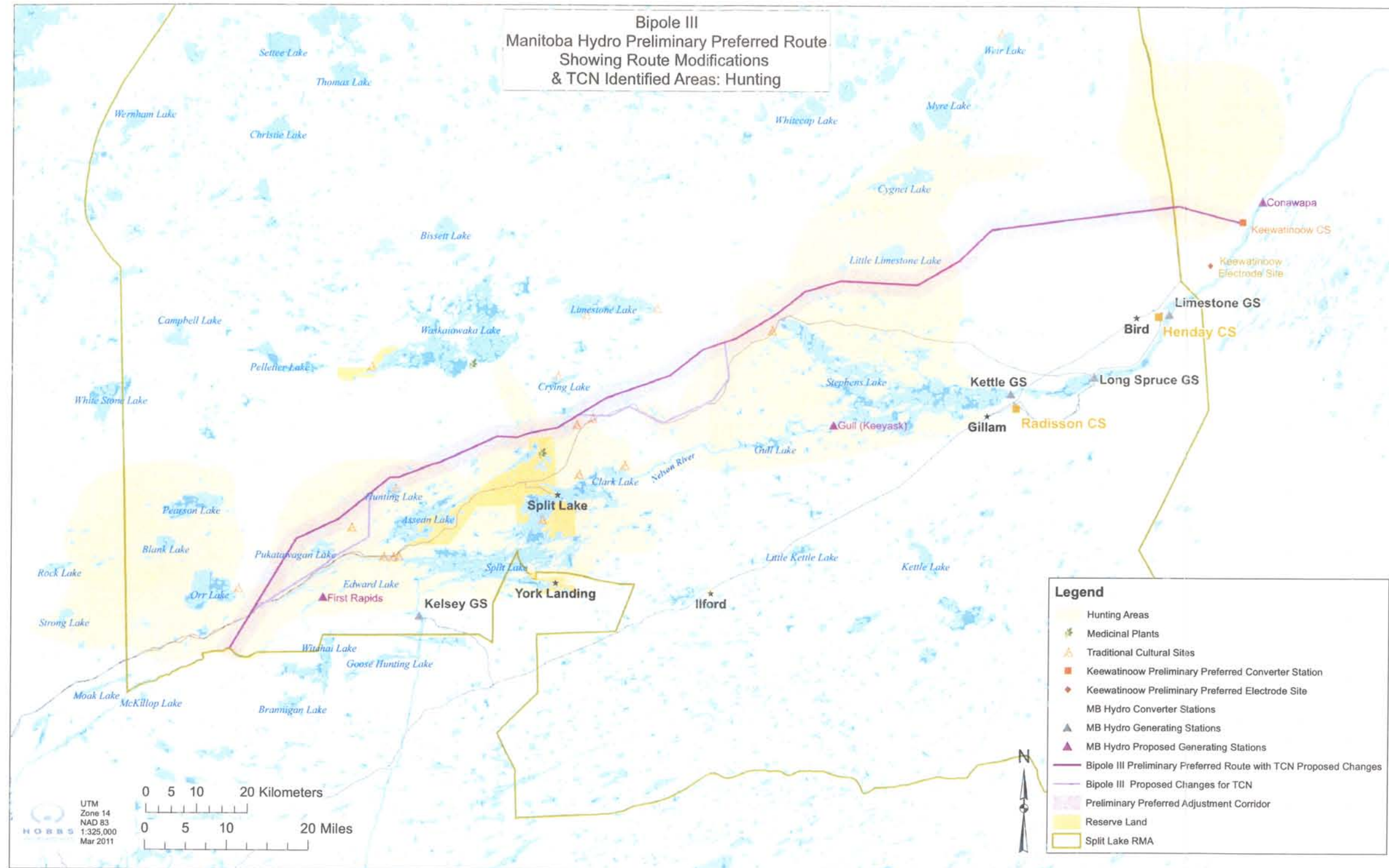


Figure 10: Mapped Results Relating to Hunting Areas Identified from Member Feedback

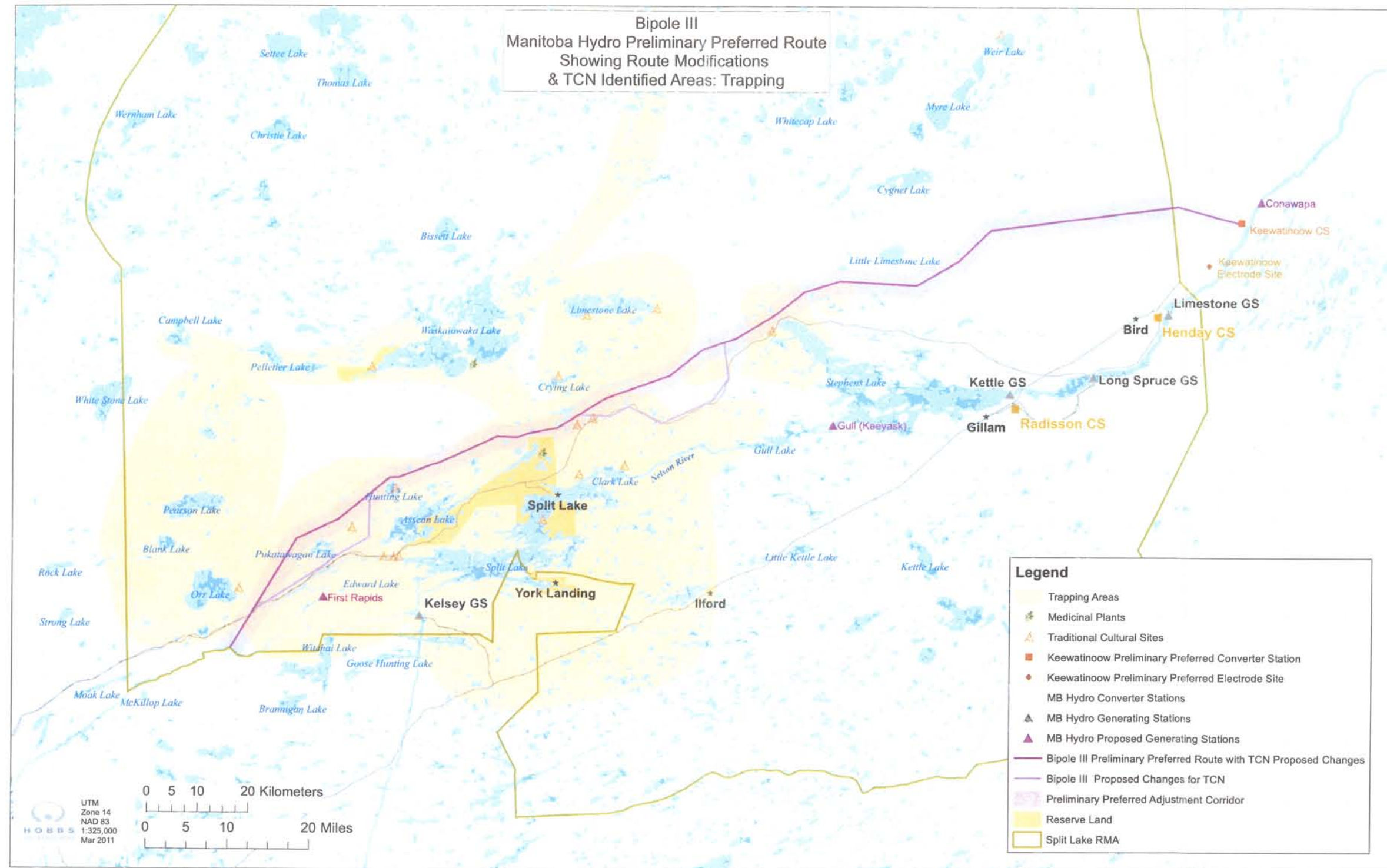


Figure 11: Mapped Results Relating to Trapping Areas Identified from Member Feedback

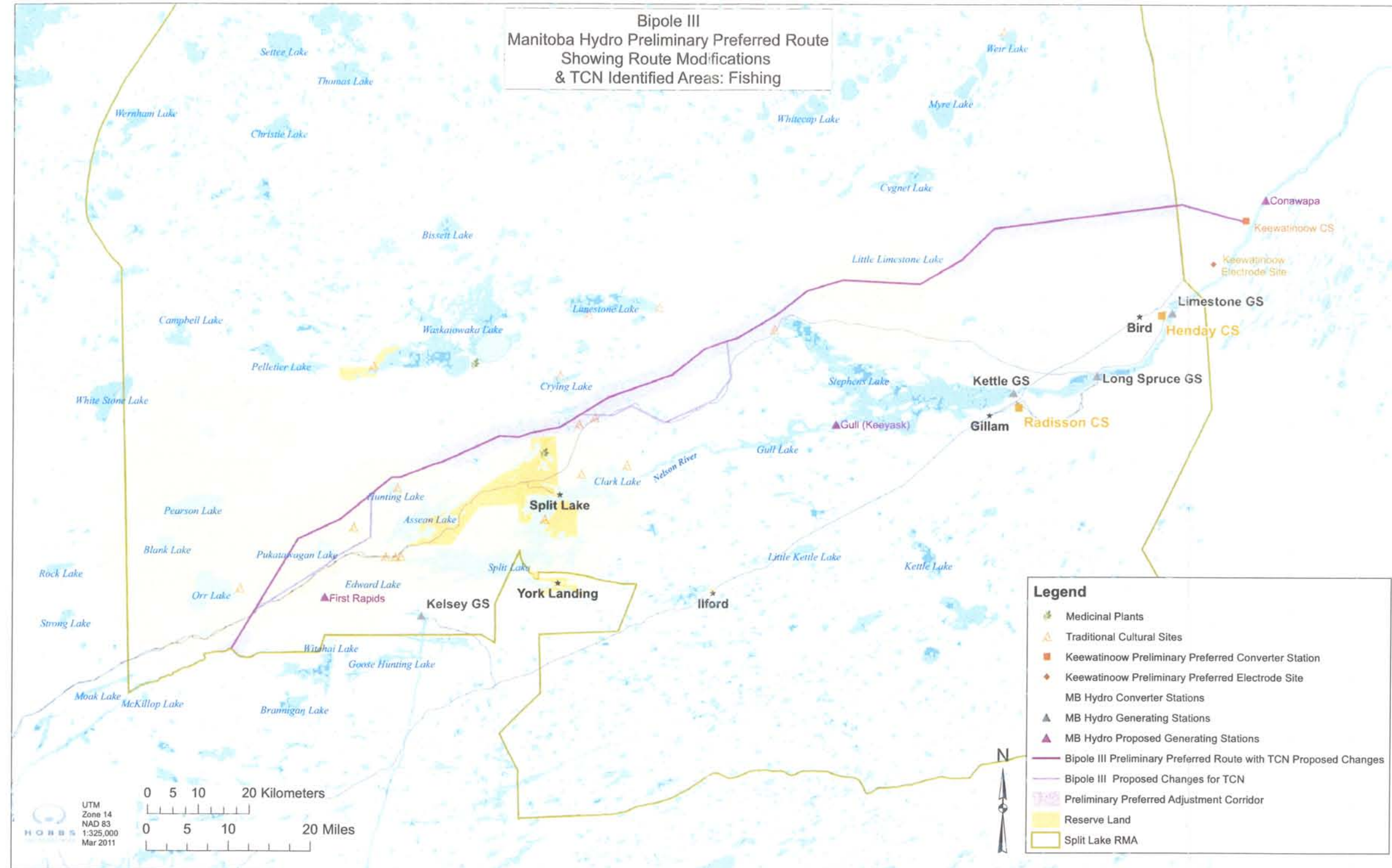


Figure 12: Mapped Results Relating to Fishing Areas Identified from Member Feedback

4.3 Right-Of-Way

Derived from the first round of interviews, the following table summarizes Members' responses regarding the location of the right-of-way.

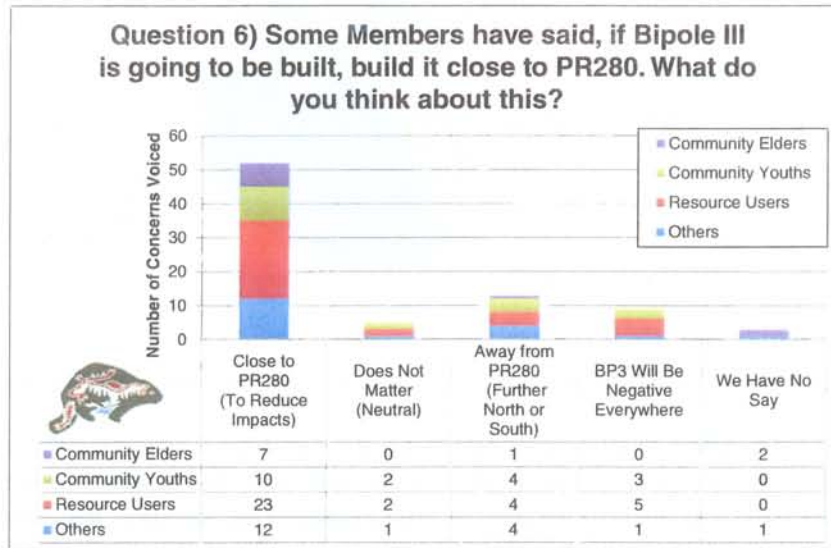


Figure 13: Members' Responses Regarding Right-of-Way Location

As the table illustrates, a clear preference is stated to locate the transmission line as close as possible to PR 280. This preference needs to be understood in the context of the overall opposition to Bipole III as expressed by Members. As noted in section 4.1, most Members had a negative view of Bipole III being constructed and operated within the SLRMA. So, while situating the transmission line closer to PR 280 is preferred, it is seen as reducing the negative effects that will result from the line, not eliminating them.

In the second questionnaire, which focused on the two route adjustments presented by Hydro in the mid-December meeting (Figures 3 and 4 above), Members were asked for their view of the route adjustments. Figure 12 provides a summary of the results.

"From previous experience with other power lines in the Kelsey dam area most animals avoid these areas, even ducks and geese. You can hear the power lines humming or vibrating. Wildlife can hear this noise better than people. I think that this is why wildlife avoid these areas. Where there are power lines, there is no wildlife around."

– Member



Second Questionnaire Results

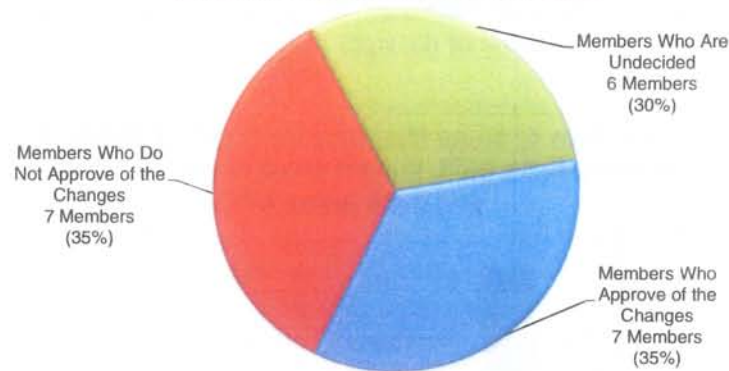


Figure 14: Tabulated Results Collected from the Second Questionnaire Distributed in mid-December

Similar to the comment relating to Figure 11, it is clear from analyzing the transcripts using the second questionnaire that most of those interviewees do not want to see Bipole III traversing their trap lines. In the case of both proposed adjustments, the 20 Members interviewed, most of whom are resource users, were split on the value of making the adjustments.

From the second round of interviews, no clear preference was stated from making the route adjustments.

4.4 Impacts of Bipole III

Feedback concerning expected impacts from the construction and operation of Bipole III was derived from Members' responses to questions 1, 2, 4, 5 and 8. Typically, Members provided more detail in their responses to questions 1 and 2.

4.4.1 Identified Issues

Following an analysis of the responses, the most common issues identified by Members are as follows:

- The construction of Bipole III is akin to emotional pain;
- Traditional hunting and trapping grounds used for subsistence over countless generations will be altered or destroyed;
- Our trapping trails will be permanently altered, forcing us to change how and where we trap;
- Our camping sites and cabins will never be the same and, as a



result, we will have to find new ones;

- Areas containing medicinal plants and berries will be lost due to clearing of the right-of-way;
- Opportunities to live a traditional lifestyle will be diminished;
- Our fishing areas will be negatively affected;
- Our emotional well-being will be harmed as a result of the construction and operation of Bipole III because it is disrespectful to the land and we are failing to care for it properly;
- The SLRMA will be permanently altered which will result in Members losing their connection to the land;
- Our trapping will be adversely affected by Wildlife leaving our traditional areas because we will have to travel further away to trap, which will be more costly (i.e. Gas, time, food).
- It will become more difficult to teach our traditional way of life to future generations because of the changes to the land;
- There will be increased instances of outsiders hunting in our traditional territories;
- Traditionally used creeks and streams will be affected by the presence of transmission lines;
- Our traditional gathering sites will now have visible transmission lines;
- The transmission lines will disturb cultural, sacred and burial sites;
- Wildlife birthing and spawning sites will be permanently altered;
- Wildlife migration routes will be changed;
- The quality of the water we drink from the creeks will be affected as a result of construction;
- Construction and heavy equipment operations will scatter debris and cause pollution;
- We will not enjoy life in the same way, such as the time spent relaxing and enjoying the wilderness surrounding our RTLs;
- Noise from construction will scare animals away from the

construction area;

- The construction of the transmission line will result in increased highway activity, making travel by car more dangerous; and
- Dog team trails will be negatively affected.

4.4.2 Analysis of Issues

Having developed a list of issues anticipated to arise from the construction and operation of Bipole III and considering the identified issues relative to our worldview, we conclude that the impacts of Bipole III are likely to be interferences with the exercise of the customs, practices and traditions which define our cultural identity.

For example, Members voiced concerns about traditional hunting, trapping and fishing areas being negatively affected or destroyed. The concerns were restated as identified issues (traditional hunting and trapping grounds used for subsistence over countless generations will be altered or destroyed.)

This concern was expressed in different ways, many of which are presented in the following statements:

- My family has hunted and trapped in the area for several generations;
- Pollution, debris and noise will ruin the animals' natural habitat and drive them away;
- The project will negatively affect the way we travel hunting routes during our traditional hunts;
- Devastation to the land – animals will leave when construction begins; and
- The machines, people and pollution associated with construction and operation will drive animals away, ultimately damaging our wilderness.

In the paragraphs that follow, we describe these possible interferences which we expect will arise from the construction and operation of the Bipole III project.

- **Interference with the Right to Hunt and Trap for Food** - The Aboriginal right to hunt and trap for food has been integral to our people from before first contact with Europeans through to the present time. This right was specifically included in Treaty 5. These rights were given constitutional protection through the Natural Resources Transfer Agreement (the Constitution Act,



1930) and further recognized and affirmed in s.35 (1) of the Constitution Act, 1982. The right to hunt and trap for food is a right that is only meaningful if there is a land base on which to exercise it, as affirmed by the Supreme Court of Canada. Thus, not only do we have the right to hunt and trap for food, but we have a right to be sustained through those activities from the lands in our homeland ecosystem which we have traditionally relied on for centuries.

- **Loss of Historical Connection to the Land that will be Affected**

- We have close relationships with the landscapes of the SLRMA, which have been developed over generations and that are deeper and more meaningful than the necessity of being familiar with the landscape for the purpose of survival. The landscape provides direct connection to past events and ancestors, much as books and maps do for societies with a written record. This is an integral feature of our distinctive culture. When the land is lost, so is much of the history of the people who have lived on that land for thousands of years.

- **Loss of Traditional Food Previously Harvested in the Area of Impact**

- Although everyone requires food, certain kinds of food are characteristic of distinctive cultures, and can be integral to those cultures. We have traditionally eaten food such as moose, caribou, beaver, ruffed grouse, wild raspberries and many more elements of Mother Earth. This relationship is an integral part of our culture.

- **Disrespect and Lack of Care for Mother Earth**

- We live in a world where all things are both related and interrelated and can exist in a state of harmony and balance if proper care is given and respect is shown for Mother Earth and all her beings. In return for respecting and caring for Mother Earth, she will provide all that is required for our well-being. The converse is that if proper care and respect is not shown there will be serious consequences for us. This relationship is an integral part of our culture.

- **Disruption of Spiritual Relationships with the Land**

- We believe that there is no separation between living and non-living beings and all, including inanimate ones, have spirits that give them life. Maintaining proper relationships between people and the spirits of all other beings is a vital part of our distinct cultural identity.



- **Disruption of Emotional Relationships with the Land** - Sites that will be lost due to the construction of Bipole III are worthy of respect and reverence. The customary use of these sites is an integral part of our culture.
- **Reduced Opportunities for Traditional Learning** - Our youth were traditionally taught respect for Mother Earth and learned values to live by through lessons demonstrated on the land. Such teaching and learning practices are integral components of our distinctive culture. Most of this learning took place on the lands and waters that sustained us both physically and culturally for centuries, some of which will be lost because of the Bipole III Project.
- **Reduced Opportunities to Experience Traditional Living** - The practices, customs and traditions that mark our culture as being distinctive are all based upon our relationships with the land as they existed prior to the coming of Europeans and as they continued to exist by and large up until the first hydroelectric development. Although these opportunities were concentrated on the river systems that have been permanently altered by hydroelectric development, they can be found throughout our traditional territories.
- **Reduced Opportunities for Sharing** - Perhaps the most fundamental attribute of our traditional social relationships is sharing. For us, sharing is not merely a survival strategy, but a moral imperative; we share what we have with others in need because one day we may be in need. In our view, sharing is not like charity. Rather, it is giving as the natural action of an individual under circumstances that require sharing. It is also a way of showing respect for animals and hence ensuring that they will make themselves available when needed by people.

"Our Elders describe traditional pursuits like hunting, trapping, fishing, and gathering, all of which will change from Bipole III."

– Member

"The Bipole III project will affect and change our connections and relationships with our environment forever."

– Other



5.0

Conclusions

We are confident that the consultation process we have completed provides an accurate reflection of our Members' views on Bipole III. At the beginning of the process, we set a target of 60 interviews, recognizing that this was an optimistic goal. In the end, 112 interviews were successfully completed in two rounds. A deadline had to be set for completion of each round of interviews or many more could have been completed. We were able to draw upon an appropriate sample of Members, weighted towards inclusion of resource users, but also including Elders, youth and other Members. Finally, the responses indicate a high degree of consistency in the views of Members.

We are confident in the conclusions we have reached because of the credibility of the consultation process itself – our OWL Process. It is a process that is very familiar to Members, having been used successfully to articulate community views in the past. It is also inherently appropriate for Members, based as it is on our holistic worldview and reflecting our understanding of the interrelatedness of all things in our homeland ecosystem.

Our Members strongly expressed their opposition to Bipole III being built through the SLRMA. Members are aware that Bipole III was anticipated during the initial Keeyask negotiations, but understood that it was to be located down the east side of Lake Winnipeg. The provincial government's decision to use a west side route created the need for the new bipole transmission line to traverse the SLRMA.

Members see it as a project that Hydro is proposing to address internal needs for greater system capacity and reliability and that it is required by Hydro, regardless of whether or not Keeyask is built. Furthermore, with no assurance that Keeyask is actually going to



be the next generating station built, Members are uncertain as to why they should support the project at this time.

The few Members who spoke in favour of the project linked their support to the successful negotiation of an agreement concerning employment, business opportunities and compensation.

Regarding the right-of-way, respondents indicated a strong preference for locating it as close as reasonably possible to PR 280, to avoid further intrusion into largely untouched areas. It is important to note that, through the lens of the Cree worldview, this preference does not suggest that the impacts will disappear, but that this is a reasonable suggestion to reduce the overall impacts.

Regarding the proposed route adjustments, it is not clear from the two rounds of interviews whether the adjustments are preferred. While in the first round of interviews the proximity to PR 280 is clearly preferred, those interviews were concluded by the time Hydro presented the two possible adjustments. In the second round of interviews which focused on resource harvesters, no clear preference was stated regarding the adjustment.

Concerning impacts, all but one Member interviewed identified concerns. This is a subject with which Tataskweyak Members are deeply familiar. Hydro has already built 35 major projects within our traditional territory, the combined footprint of which covers a total of 124,000 acres of land and which affects numerous lakes and streams and includes 13 high voltage power lines, 4 generating stations, several flooded reservoirs, 2 converter stations, roads, rail spurs, 2 airports and other facilities.

Many of the identified impacts associated with Bipole III have been experienced by Tataskweyak Members during the construction and operation of previous projects. The cumulative effect of these projects has had an immeasurable effect on our traditional lifestyle, pervading our social, economic, spiritual and cultural customs and practices.

From our OWL Process, we see Bipole III as having profound effects, not just because of the loss of natural habitat, although that loss will be large, with Bipole III traversing some 215 km in a 66-metre swath through the SLRMA. Using this measure, no other community will be affected to nearly the extent we will be. That said, the most profound effects will be those that impact our culture. Bipole III will interfere with the pursuit of our traditional practices and cause damage to the vital relationships that are at the heart of our Cree identity.

Our assessment also produced a number of reasonable conclusions which will form the basis of Tataskweyak's continued contribution to and support of Bipole III. If Bipole III is to proceed, our support will be conditional on:

- Conducting negotiations with Hydro and reaching agreement regarding compensation for the impacts on the collective rights and interests of Tataskweyak arising from the construction and operation of Bipole III within Tataskweyak's traditional territories.



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- Conducting negotiations with Hydro and reaching agreement regarding business, training and employment opportunities associated with the construction, operation and maintenance of Bipole III.
- Participating in and contributing to the Bipole III EIS.
- Conducting a consultation process regarding the Keewatinoow converter station and electrode site.



TATASKWEYAK CREE NATION



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Appendix A

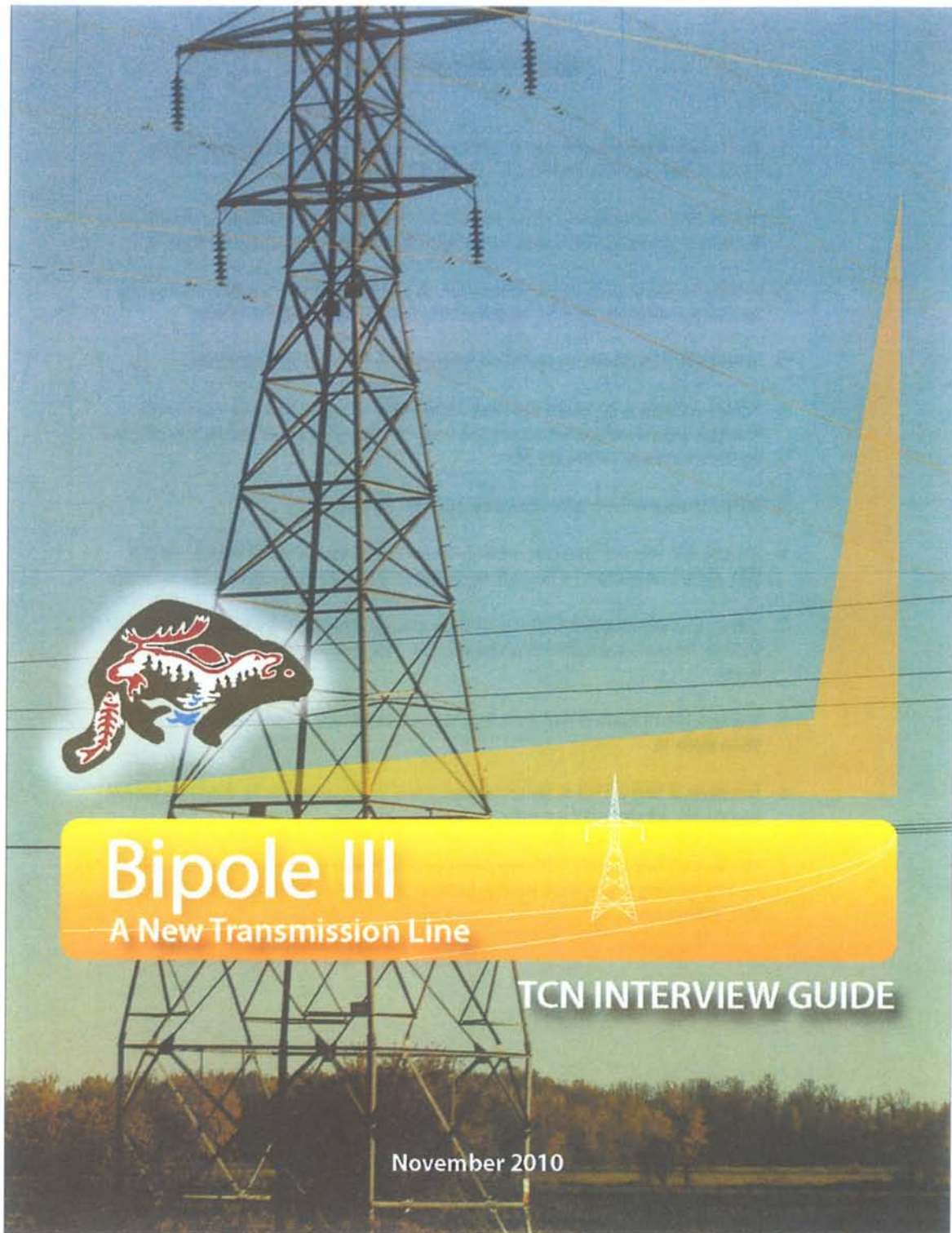
First Questionnaire



TATASKWEYAK CREE NATION



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AN OVERVIEW OF BIPOLE III

- The Keeyask Project requires that an additional transmission line be constructed to bring electricity from northern Manitoba to southern Manitoba - Bipole III.
- TCN Members were informed of this requirement during Keeyask consultations, and a decision by Members through a referendum to proceed with Keeyask, meant a need for Bipole III.
- In 2004, in order to avoid a confrontation with US environmentalists, Gary Doer and the NDP decided on a west-side route for Bipole III which meant going through the SLRMA.
- Total length of Bipole III is approximately 1,400 km with 220 km across the SLRMA.
- TCN are currently in the middle of a process with Hydro to address concerns, consult with Members and negotiate compensation and mitigation arrangements, protecting TCN rights and interests, and implementing the JKDA.
- Hydro initially proposed three alternative routes for Bipole III.
- Working with TCN, and taking into account concerns about the location of the line raised by TCN, Hydro finalized their Preferred Route in August, the closest of the three routes to PR280.
- TCN are now assessing Hydro's Preferred Route through meetings with interested groups (Fur Council), Members and Elders interviews and some field investigations along the Preferred Route.
- TCN have hired 4 Bipole III Staff and a Key Communicator to provide information to members about Bipole III.
- TCN Bipole III Staff will talk to Members about where the line should go (or should not go) and how the line will affect us if it is built.
- This work will help prepare TCN's negotiating position related to compensation and potential benefits including employment, training, business opportunities so that negotiations can begin with Hydro in 2011.

BIPOLE III INTERVIEW – CONSENT FORM

1. **TCN interest in Bipole III:** The construction of Keeyask leads to the need for Bipole III to transmit generated electricity south to Winnipeg. Bipole III will also provide improved transmission capabilities and reliability.
2. **Purpose of this interview:** To get information from Members which describes how we think Bipole III will affect us.
3. **How the information will be used:** This interview will help TCN to produce a report which will highlight particularly sensitive areas affecting the right-of-way.
4. **Disclosure of information:** If required, personal information is restricted to the name of a member participating, and the fact that he or she is a TCN member. All interview data collected will only be presented in summary form.

Confirmation: By signing below, the interview candidate confirms his/her understanding of the above information and provides consent for inclusion of information from the interview into TCN's Bipole III Right-of-Way and OWL Impact Assessment Report.

Date: _____

Interview Candidate Name: _____

Interview Candidate Signature: _____

BIPOLE III INTERVIEW QUESTIONS

Participant Name:	
Description: (Trapper, Elder, Youth, etc.)	
Date of Interview:	
Interviewer Name:	

1) What do you think about the new proposed Bipole III transmission line? Have you heard other people speak about it? If so, what do they say?

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This image shows a full page of blank, lined paper. It features approximately 28 horizontal grey lines spaced evenly apart, typical of standard notebook paper. The lines extend across the entire width of the page, leaving small margins at the top and bottom. There are no vertical lines, text, or other markings present.

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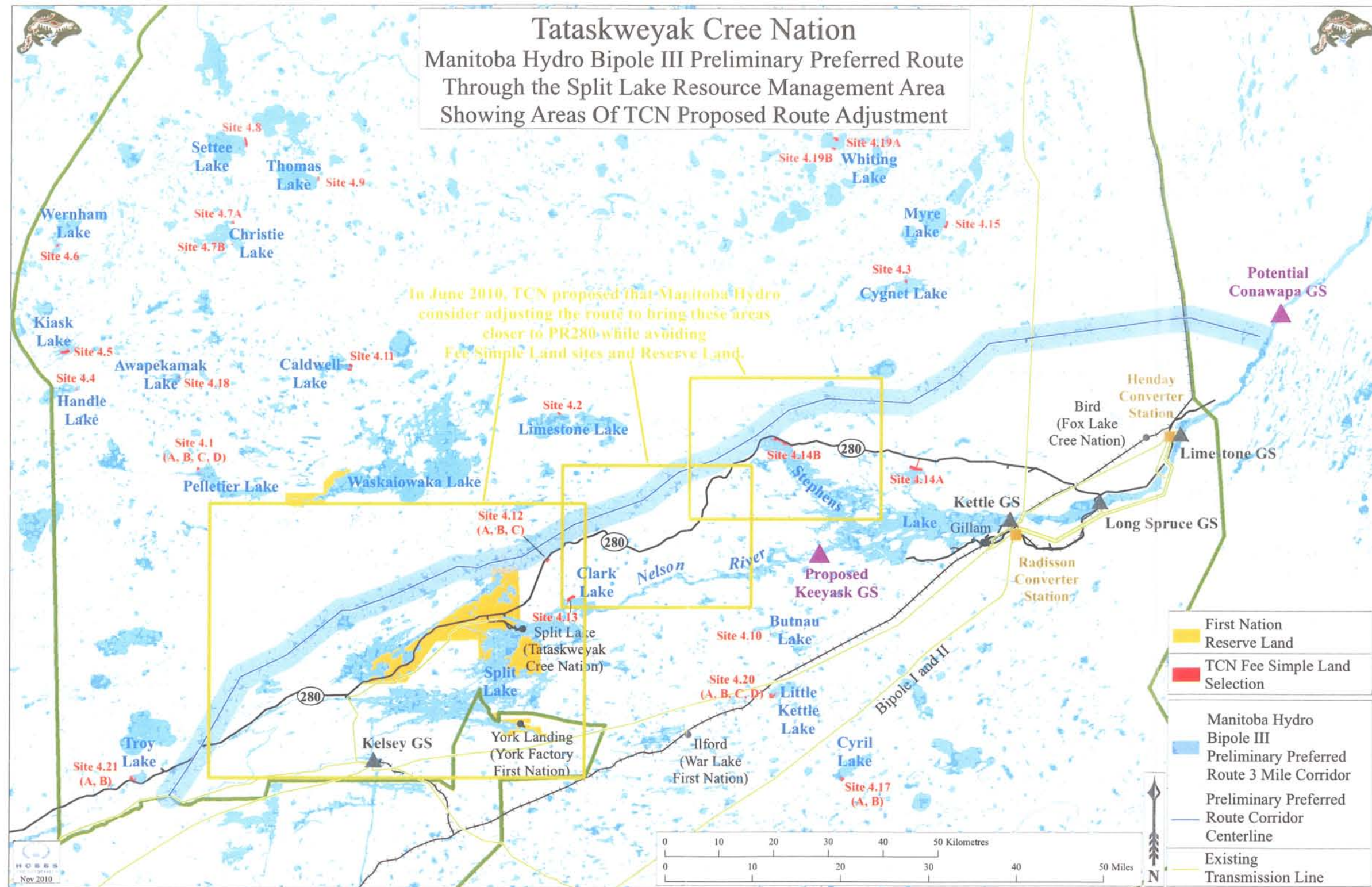
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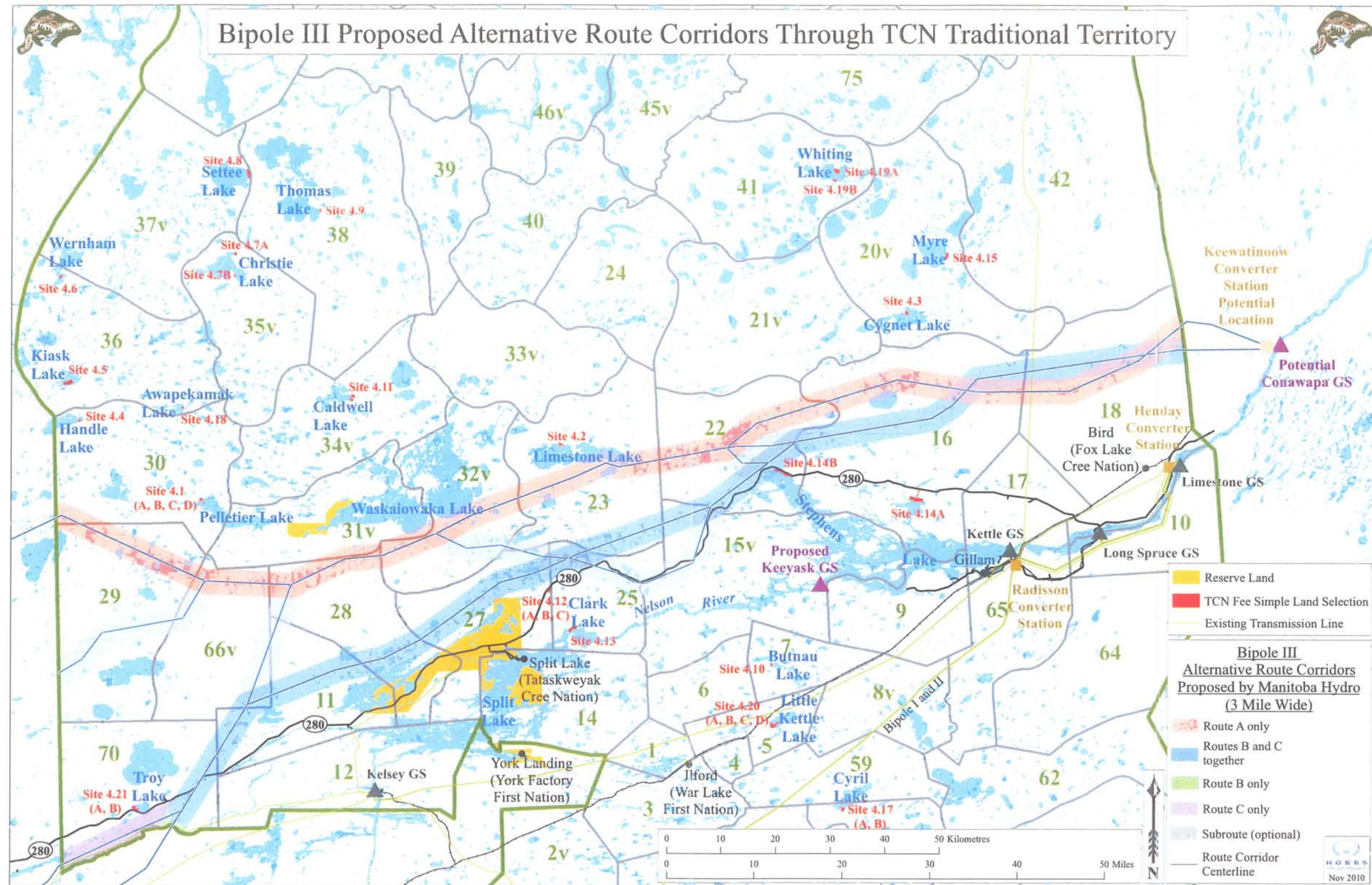
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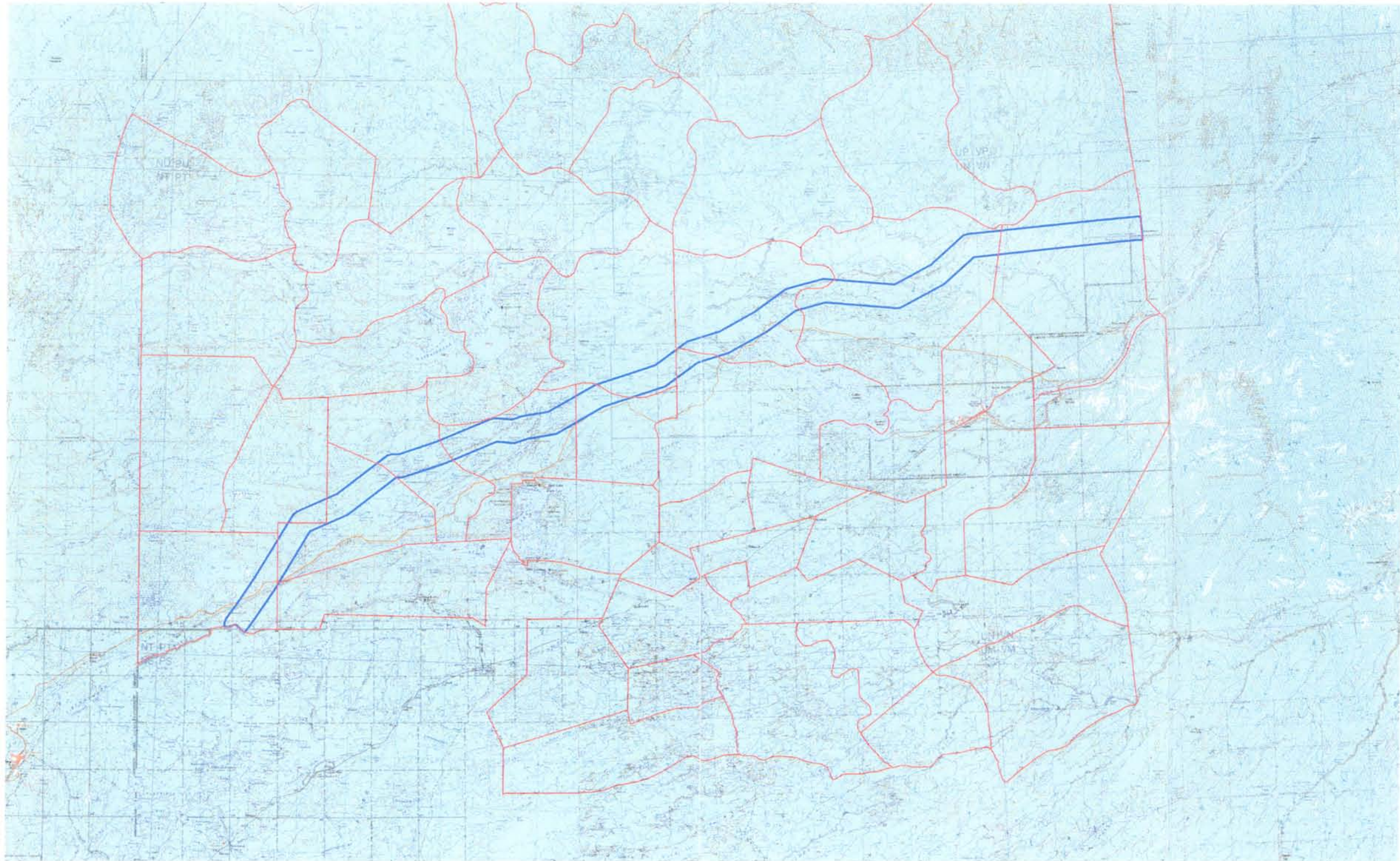
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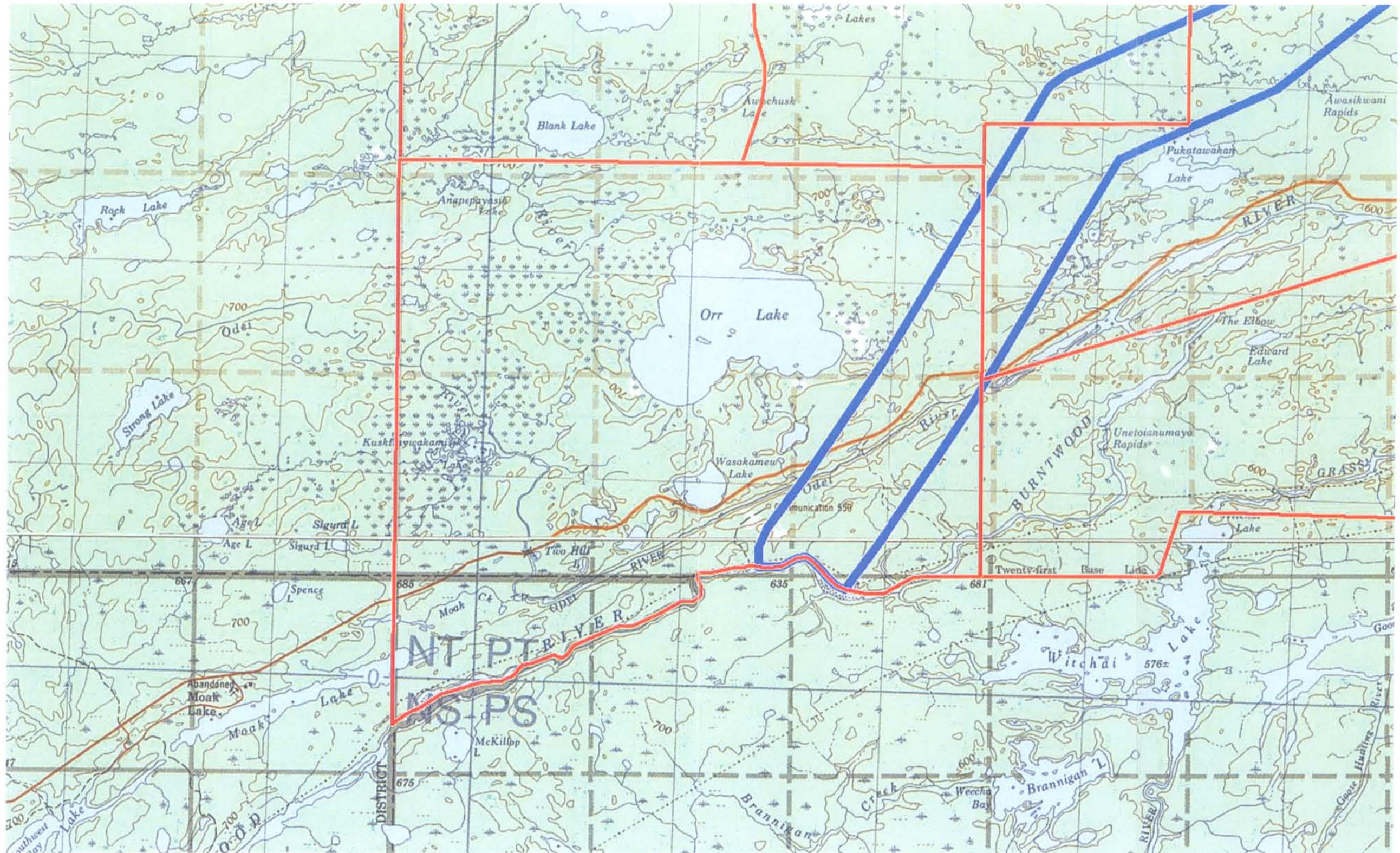










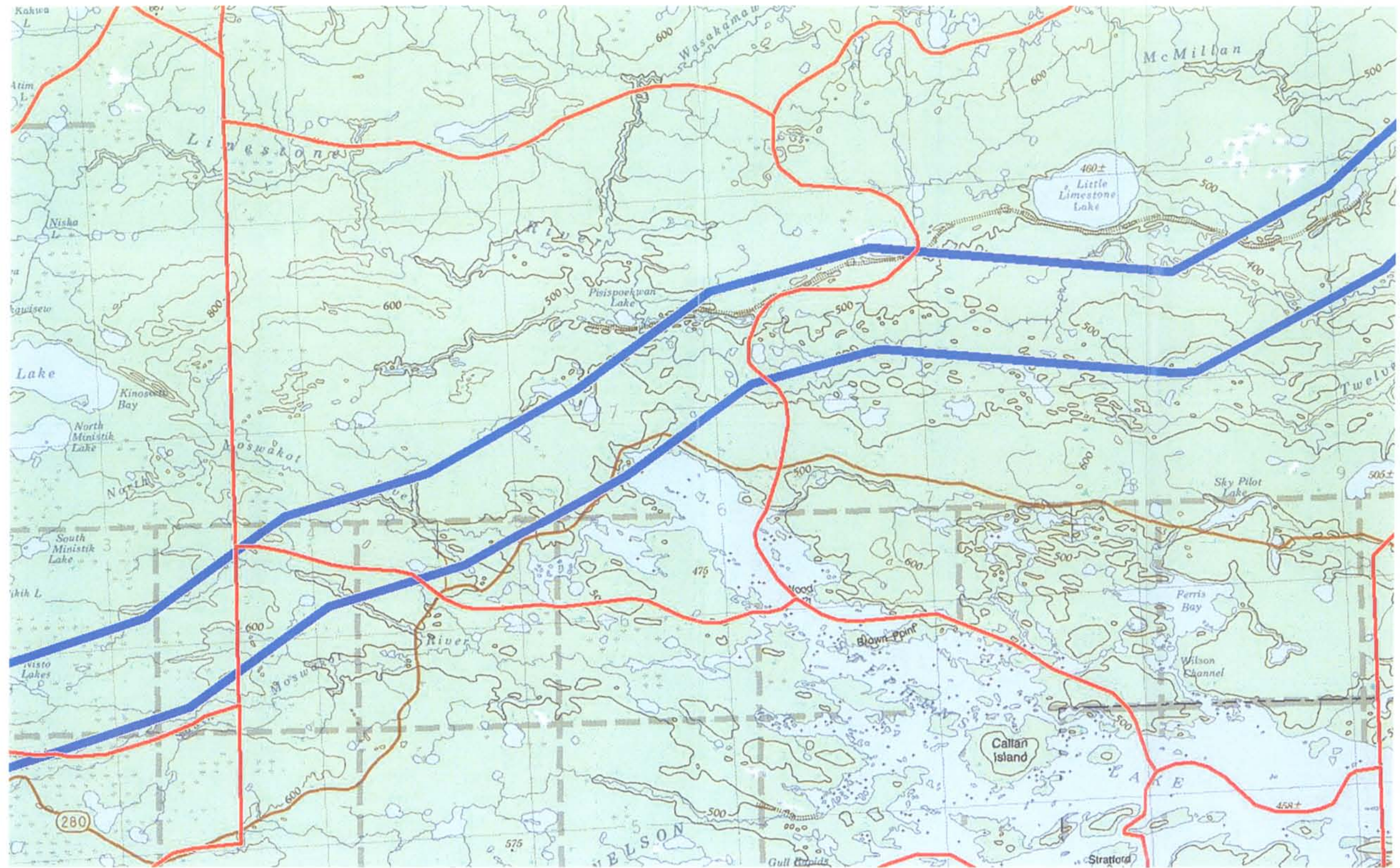




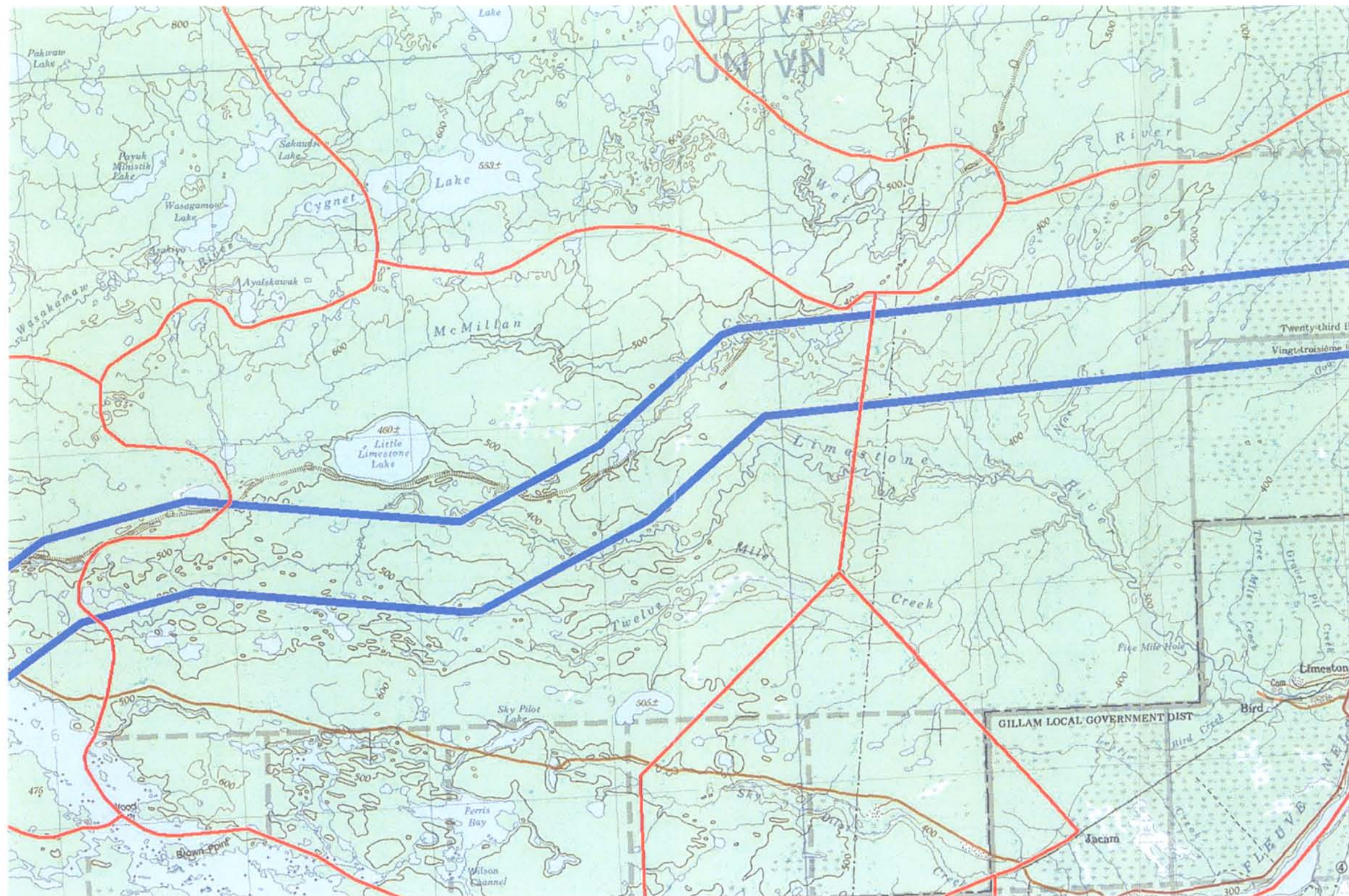




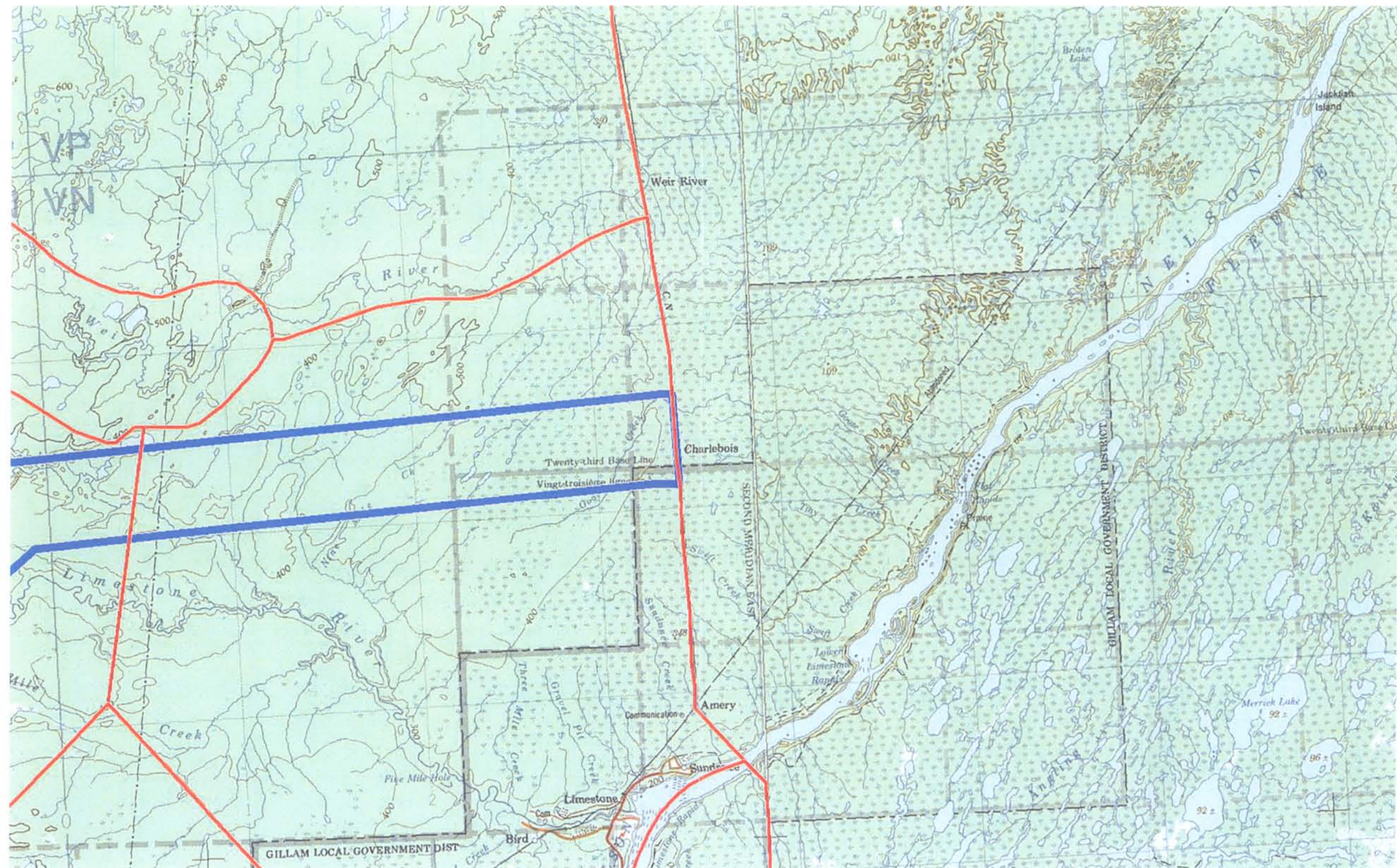














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Appendix B

Second Questionnaire



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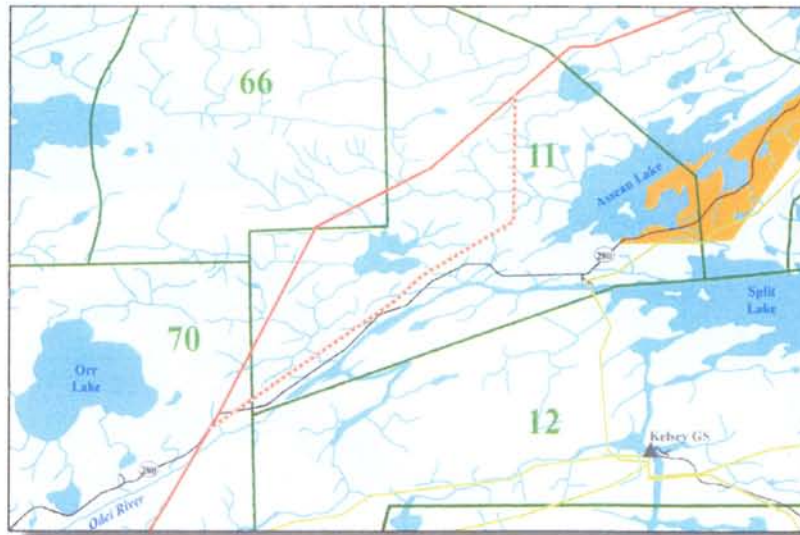
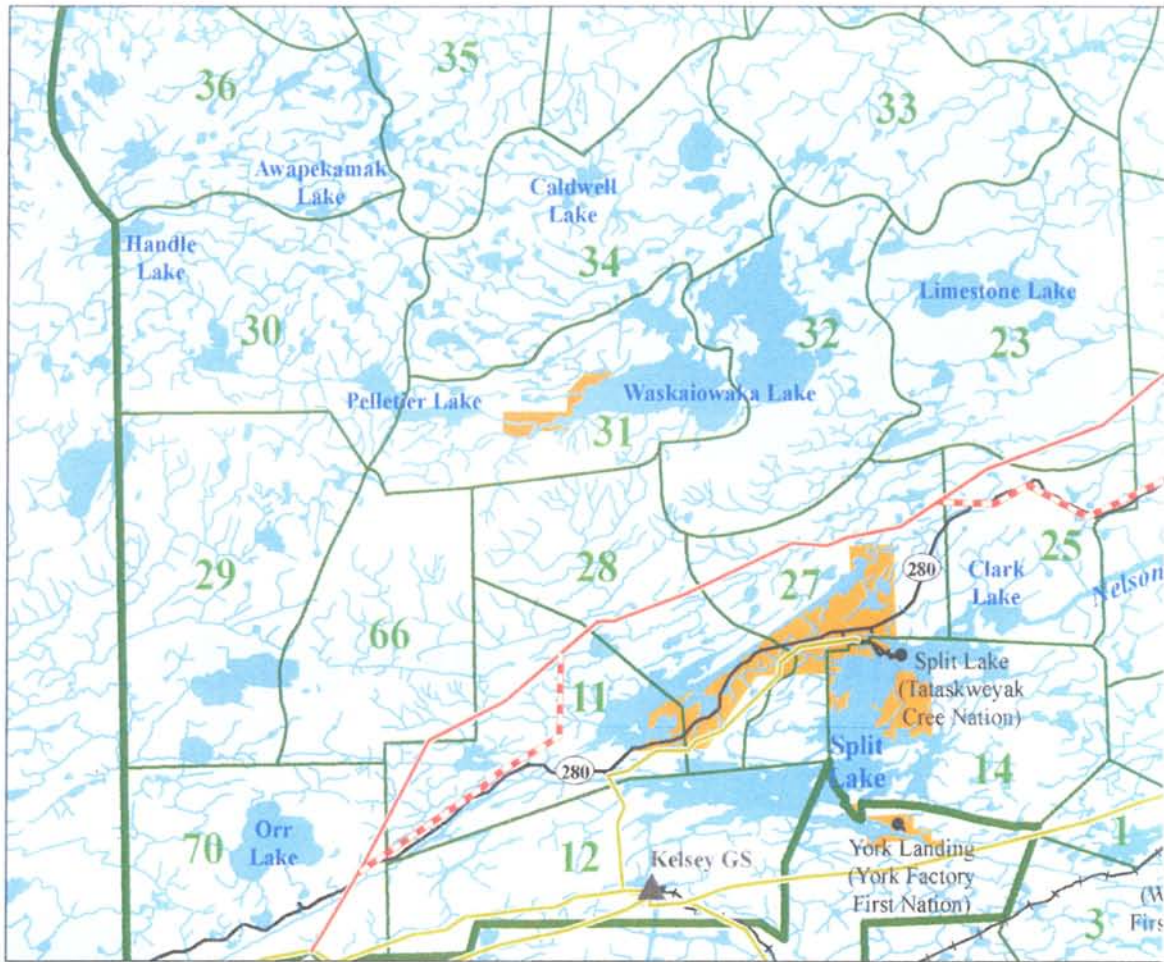
Bipole III Interviews

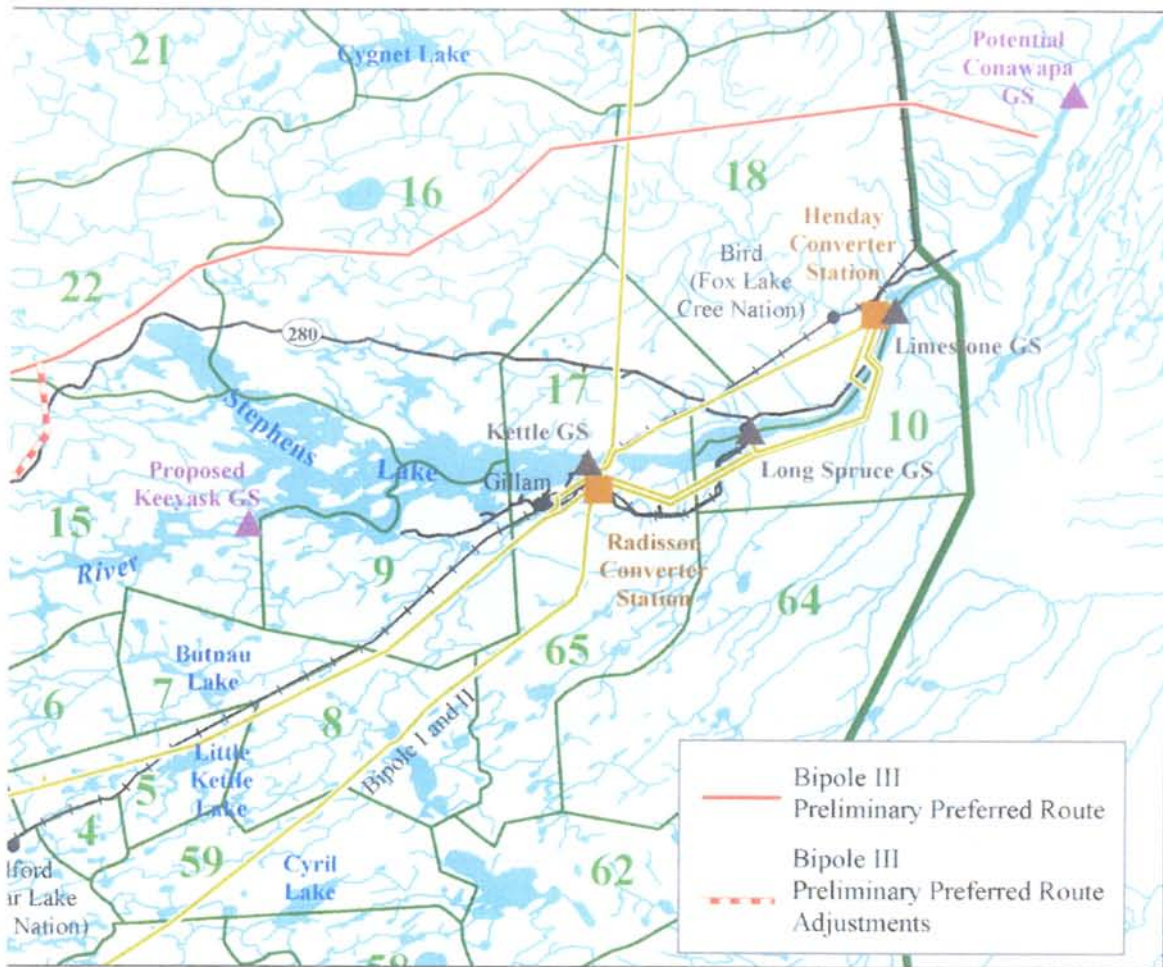
Tataskweyak Cree Nation

December 2010

Interview Guide Update

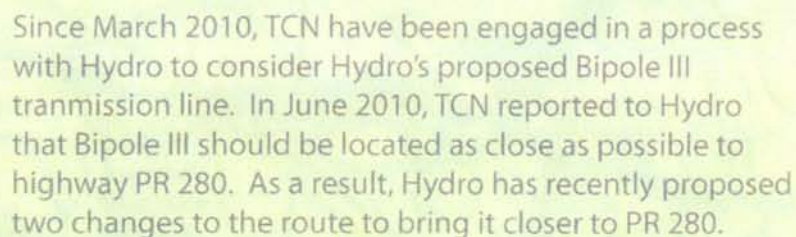






Description:
(Trapper, Elder, Youth, etc.)

Interviewer Name:



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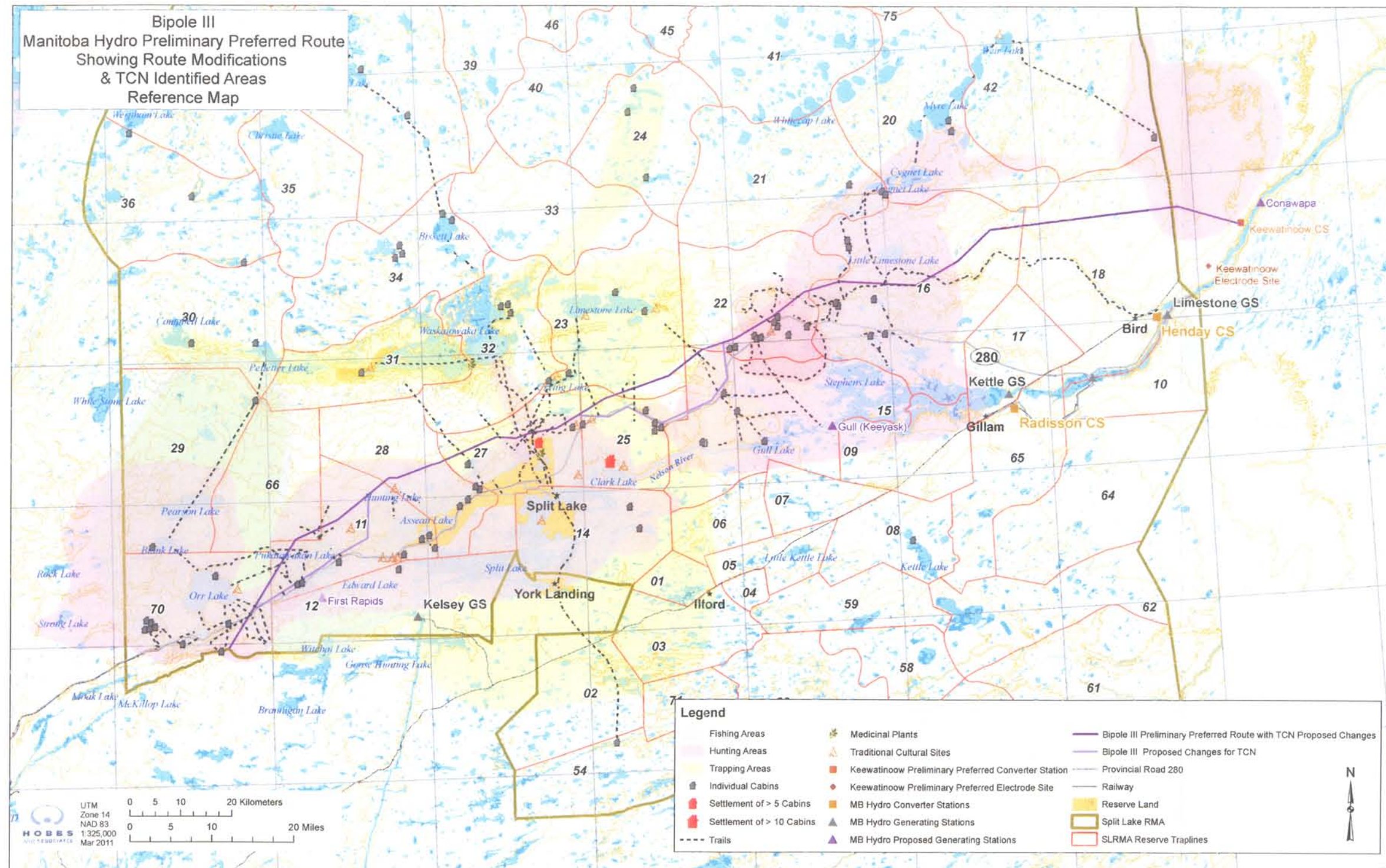
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Appendix C

Consolidation Map



TATASKWEYAK CREE NATION





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Appendix D

Tataskweyak Cree Nation Bipole III
Fly-Over DVD



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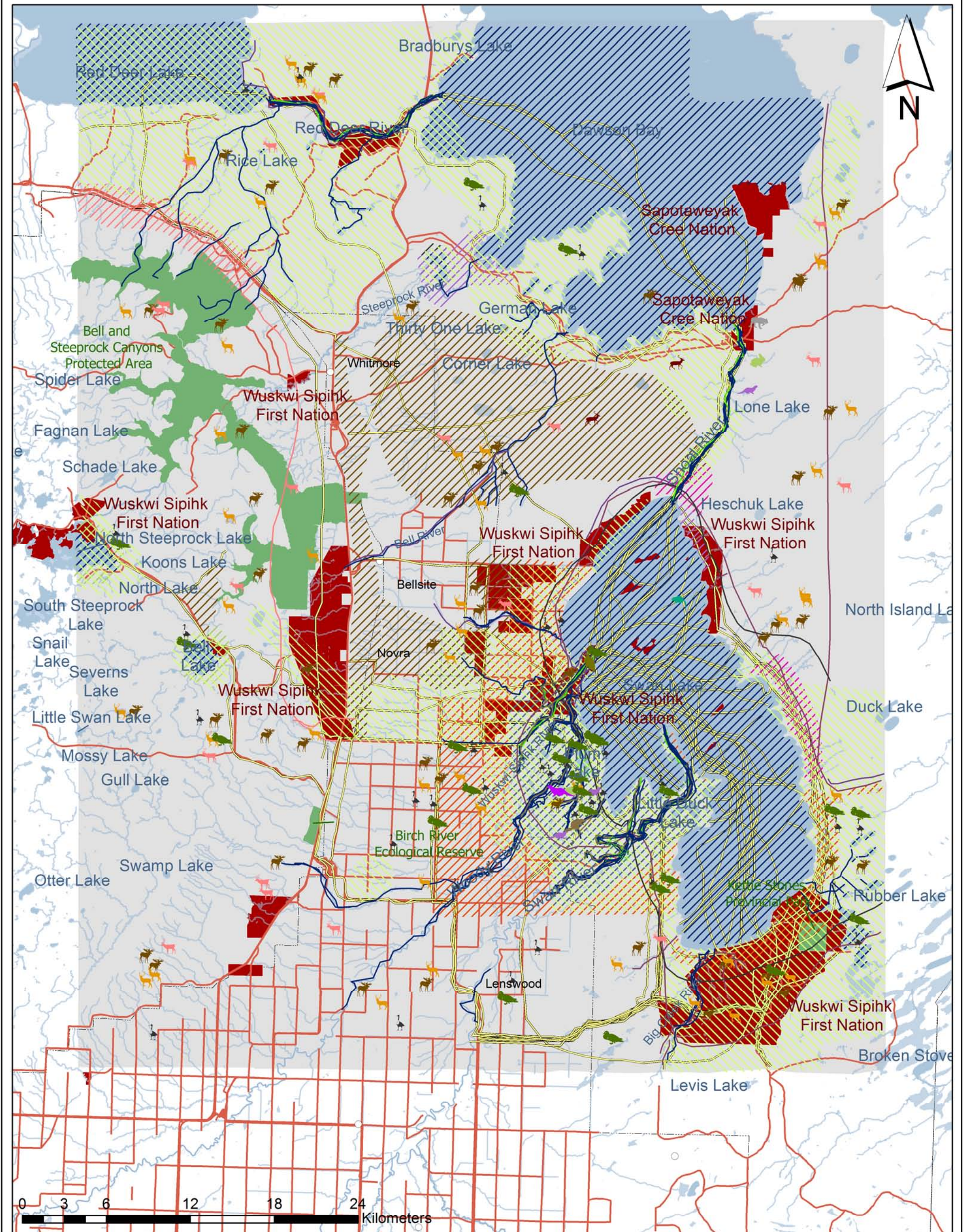


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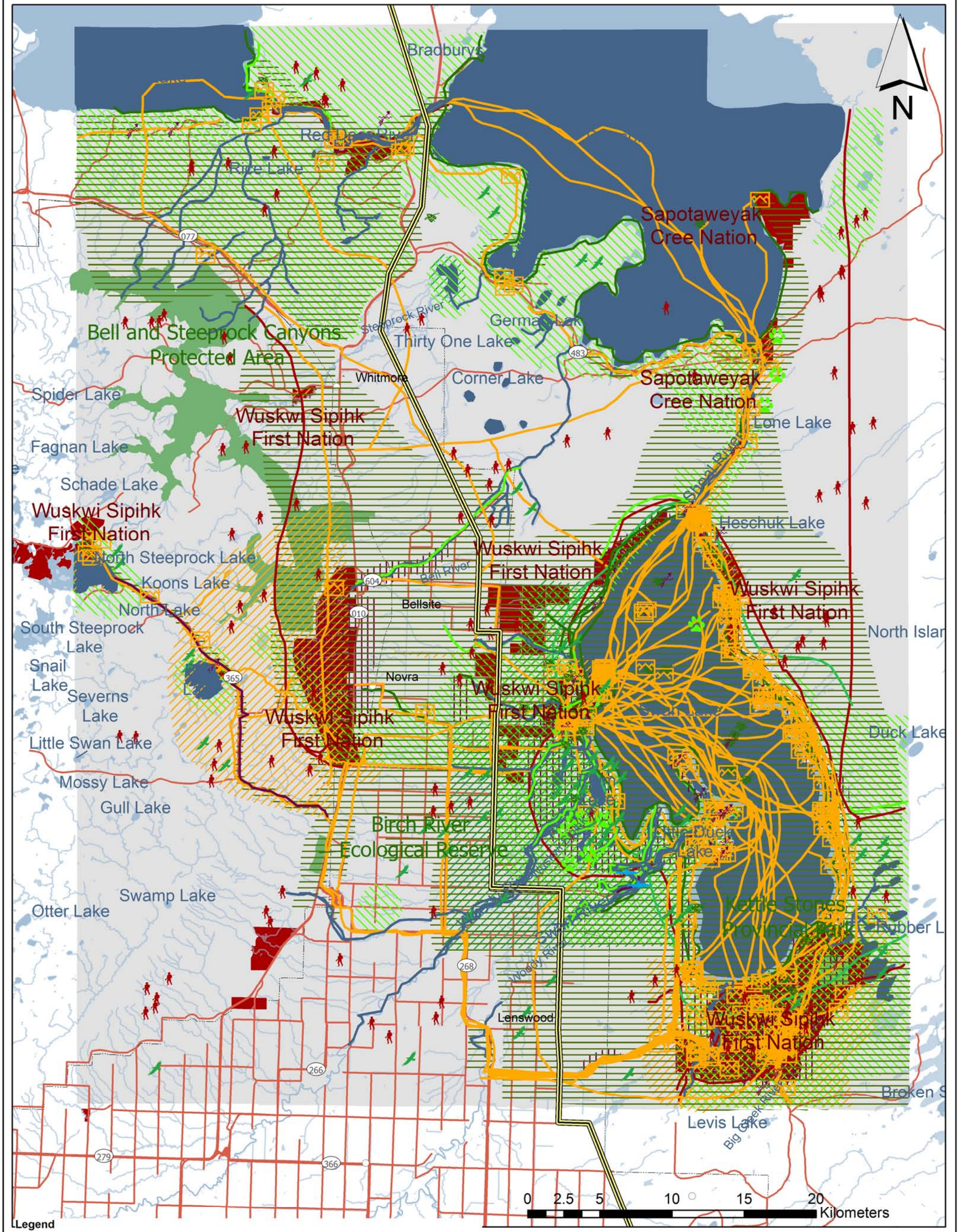
TATASKWEYAK CREE NATION

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- | | | | |
|---------------|----------|------------------|-----------------------|
| Spawning Area | Beaver | Goose, Duck | General Hunting |
| Chicken | Lynx | Elk | Goose |
| Duck | Marten | Beaver | Water Fowl |
| Goose | Mink | General Trapping | Rabbit |
| Caribou | Muskrat | General Hunting | Muskrat |
| Deer | Otter | General Fishing | General Trapping |
| Elk | Rabbit | Elk | Moose |
| Moose | Spawning | Fishing | Hunting Birds Species |
| | | Coyote | Spawning |

Wuskwi Sipihk First Nation Bi-pole III Project Some Harvesting



Wuskwi Sipiik First Nation Bi-pole III Project Composite Map

- Legend**
- | | | | |
|-----------------------------|------------------------|-------------------------|--------------------|
| Bi-Pole III Preferred Route | Archeology and Culture | Gathering | Protected Area |
| Fishing | Fishing | Hunting Birds | Roads |
| Gathering | Gathering | Occupancy and Travel | First Nation Lands |
| Hunting | Hunting | Trapping | Rivers |
| Hunting Birds | Occupancy and Travel | Fishing | Water |
| Occupancy and Travel | Trapping | Swan Lake proposed road | Trappines |
| Trapping | Archeology and Culture | Hunting | |

Scale: 1:220,000
Datum: NAD 83 Projection: UTM Zone 14 N
Map Sources: Natural Resources Canada (Geogratis); Manitoba Lands Initiative; ESRI
Data Sources: Data for preferred Bi-pole III corridor provided by Manitoba Hydro.;
Land use and occupancy data provided by Wuskwi Sipiik First Nation based on interviews with community members.;
First Nation lands data from the Manitoba Lands Initiative.
TLE selections from Manitoba Conservation.



Map for Illustrative Purposes Only
Whelan Enns Associates Inc.
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