"SEE WHAT THE LAND GAVE US":

WAYWAYSEECAPPO FIRST NATION TRADITIONAL KNOWLEDGE STUDY

For the Birtle Transmission Line

First Draft
December 2017

Prepared for:

Waywayseecappo First Nation

Manitoba Hydro

Prepared by:

HTFC PLANNING & DESIGN

Acknowledgements

The stories shared through the Waywayseecappo Traditional Knowledge Study were made possible through a contribution agreement with Manitoba Hydro and the generous participation of Waywayseecappo First Nation's community elders, community researchers, and band members. Special thank you to the support provided by Chief and Council and the project manager, David Meeches—who saw the value of documenting community stories and endorsed the project.

The study team is appreciative of the warm welcome and hospitality that was demonstrated throughout. Miigwetch.

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1 Introduction

Purpose

This Waywayseecappo Traditional Knowelgge Study was carried out in the fall of 2017. The project focused on documenting stories from elders about the community's history, land use, and values with respect to its traditional lands. This report is intended for Waywayseecappo members who are interested in their history, as told by community elders. It is also meant to inform planning and construction of Manitoba Hydro's Birtle Transmission Project.

This traditional knowledge project has been funded through a contribution agreement with Manitoba Hydro, as part of its environmental assessment of the Birtle Transmission Project, which would construct a new transmission line from a site near Birtle, Manitoba, to the Saskatchewan Border. The preferred route for the transmission line would pass through Waywayseecappo's traditional lands.

Early in 2017, Manitoba Hydro hosted a workshop in Waywayseecappo First Nation (WFN) to review the project's proposed route, construction goals and timeline, and to document sites of cultural, spiritual, historical, and environmental concern to WFN members. This traditional knowledge study builds on the earlier workshop, to provide a better understanding of the values within WFN's traditional lands. These include historical and contemporary land uses, sacred sites, and environmentally sensitive sites.

WFN leaders also envisioned the study as supporting other goals beyond the transmission project:

- Sharing the stories of community elders – in their language and local dialect;
- Acknowledging the changes that have taken place on the land and in the community; and
- Documenting community values and creating resources that may support future land selection and land management processes

The stories presented in this report incorporate quotes from 7 elders interviewed through the traditional knowledge study, along with personal and archival photos, excerpts from community interviews conducted in 1982, and maps illustrating the places discussed during the traditional knowledge studies.

We hope that it proves a valuable resource for future WFN members, and for any outside interests working in WFN's traditional lands.

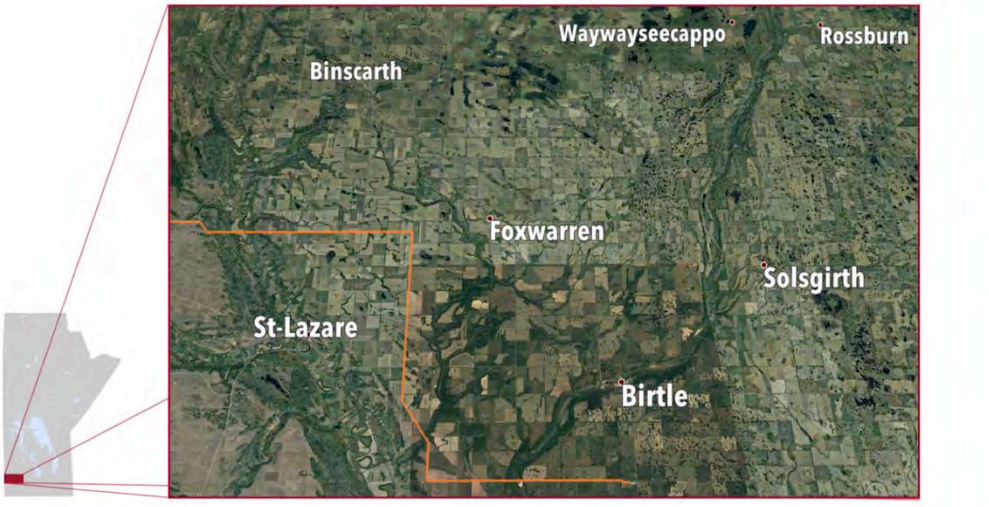


Figure 1: Location of the Proposed Transmission Line

Approach

Approaching the Project

In September 2017, the WFN Council met with project manager David Meeches and researchers from HTFC Planning & Design to discuss the First Nation's goals for the traditional knowledge study. This initial meeting helped to define the research problem, to organize a timeline, and brainstorm the study's approach. The Waywayseecappo representatives offered several key points of direction:

- The study should aim to support WFN's involvement in the transmission project, as well as on-going land management and land-claims work;
- Interviews should be carried out in the Indigenous language wherever possible;
- Interviews should be video recorded to document elders speaking in their local dialect;
- Experienced local researchers should lead interviews to ensure that knowledge-holders are comfortable, and can speak in their own language; and
- A final report would be developed and shared with Manitoba Hydro, but all research materials would remain the property of Waywayseecappo First Nation.

The Council identified two potential researchers for the project, both of whom brought considerable knowledge of community history, language, and could identify the appropriate knowledge holders to involve in the study.

Working with Council, HTFC Planning & Design then developed a job description (see appendices) for the Community Researchers and a corresponding communications reporting structure. Once the researchers were hired, a meeting was arranged with them to review their roles and to invite their input into the study process (e.g. input on base maps, interview questions, and approach to identifying and inviting elder participation).

Positive outcomes:

- Council-led project
- Engaged Community Researchers
- Made-in-Waywayseecappo approach to elder recruitment and participation

Hearing the stories

To create a comfortable place for people to share their stories, the Community and HTFC Researchers set up a space within Waywayseecappo's community complex. This became the casual headquarters and backdrop for participation, where community elders dropped in to share their stories.

In total, 7 interviews were held with community knowledge holders. These were semi-structured interviews, where broad questions were asked, and elders were encouraged to share whatever stories and experiences they felt were most relevant to the study. With their permission, the interviews with elders were video and audio recorded.

To start the interview process, the Community Researchers first interviewed one another. This helped to introduce them to the study process, to build confidence in their roles, and to also share their stories. These interviews provided a baseline of knowledge about the area and the community's history, which made further interviews easier to contextualize. It was also a training opportunity that helped the Community Researchers to build their skills in interviewing, notetaking, and mapping for future traditional knowledge mapping after the Waywayseecappo Traditional Knowledge Study.

Figure 2: The Interview Team

When the interviews began, the Community Researchers assumed the roles of interviewer and mapper, with the HTFC staff member as the official note-keeper. Jim Cote, the Community Researcher responsible for facilitating the interview questions, provided elders with an opportunity to speak in their Indigenous language. As a respected elder, Cote's participation allowed for candid and honest dialogue. Roger Mentuck, the Community Researcher responsible for mapping, supported elders in locating places of interest while translating their feedback (e.g. stories, comments, routes) for the HTFC staff member, Jason Syvixay, to record digitally. See appendices for information related to mapping techniques used.

Several of the interviewees were also kind enough to share photographs with the research team. These were photographed and saved to be included in this report.

Positive Outcomes:

- Engaging community elders
- Documented video and audio interviews
- Interviews in the Indigenous language
- Community capacity building

Telling the Story

Information gathered from the interviews was entered into a GIS database as a digital shapefile for safe keeping and future use by Waywayseecappo. Interview notes and stories were typed to allow for organizaiton and analysis. See the appendices for information related to GIS database techniques used.

The traditional knowledge study report was developed by organizing quotes and stories from the elders around themes that were common to the interviews. Photographs from study participants were also included as they related to the elders' stories. To build the context for the elders' stories, HTFC Planning

and Design carried out a high-level search for historical photographs and information relevant to the changing land uses in Waywayseecappo territory over time. The team came across transcripts from a series of interviews with Waywayseecappo elders from 1982, and was able to add the words of those who spoke over 30 years ago to the newly documented stories.

To develop report maps, researchers reviewed all of the mapping data, and cross referenced with interview content to display the most pertinent points into maps for the report.

Positive Outcomes:

- Cultural history recorded on maps
- Information digitally stored for future use
- Interview outcomes combined with historical photos, research, and transcripts
- Final report detailing cultural history and feedback for both Waywayseecappo First Nation Band members and Manitoba Hydro

2 The Storytellers

Jim Cote

Born on October 10, 1941, Jim grew up during the horse and wagon days in Waywayseecappo, and has lived on reserve ever since. He remembers, lovingly, the cultural significance of the land in providing sustenance and shelter – whether it was hunted wildlife, wood for housing, or even medicines.

He is the son of James Cote and Margaret Bird and his stepfather, Hugh MacKay. Jim grew up understanding and valuing the community's connection to the land. He attended the Birtle and Brandon Residential Schools from 1947-1957. He would later marry Lena McKay in 1967. Jim provided for his family as a farm labourer. Cote was a former Band Councillor for 16 years and currently serves as an advisor on the Truth and Reconciliation Commission of Manitoba Council of Elders.

Why the Traditional Knowledge Study is important to Jim: "To protect our land and to have it put to use for our young people." As a Community Researcher for the Waywayseecappo Traditional Knowledge Study, Jim played a key role in liaising with elders in the community, in the interview process, and in upholding his own motto, "Laughter is the best medicine" or "bapick".

Roger Mentuck

Roger Mentuck is the son of Ethel Brandon Mentuck and Darcy Mentuck. He was born in Kamsack, Saskatchewan on September 9, 1954 and raised in Waywayseecappo. Roger recalled how he and his siblings – Gary, Pat, and Rita Mentuck – learned about hunting and gathering through his grandparents, George Ross and Henrietta Mentuck.

For as long as he can remember, Roger had a lively and vibrant upbringing. His grandfather, George, was a regular master of ceremonies at sundances throughout the reserve and in places like Fort Ellice – which enriched Roger's understanding of his culture and traditions. Roger worked for Canadian National Railway for 15 years – working throughout Manitoba into Ontario and Saskatchewan.

Why the Traditional Knowledge Study is important to Roger: "It is an honour to be asked to be one of the participants in this traditional knowledge study." Roger noted how the study could help preserve the lessons he learned from his parents and grandparents, so that they can be passed on to future generations. As a Community Researcher for the Waywayseecappo Traditional Knowledge Study, Roger supported interviews with mapping and translation.

Jim Seaton

At 69 years old, Jim's recollection of the way things were in Waywayseecappo remains largely intact. In his younger years, Jim travelled everywhere with his parents, to hunt and gather all sorts of animals, from beavers to trapping lynx for their fur to trade to nearby towns – the memories are vivid.

He is the son of Jean and Bert Seaton. He has a twin brother, Raymond Seaton. Other siblings include Grace Eaton Harper and Kathy Hocken.

Jim left home to work for farmers in Rossburn and Silverton – pitching bales, making pastures, composting. "It was hard work," he remembers. He would travel to these places mostly by wagon and by horse.

Why the Traditional Knowledge Study is important to Jim: "As far as I'm concerned, if the hydro goes through the reserve, it's going to kill all of the medicines we use. You can't pick medicines from underneath the hydro line."

Alfred Cooke

The son of Joe and Dorna Cooke, Alfred has lived in Waywayseecappo all of his life.

In the 1940s, Alfred played all types of sports like baseball, and remembers camping in places like St. Lazare and Fort Ellice - both very close to Manitoba Hydro's proposed Birtle Transmission Line. At age 9 and 10 during the 1950s, Alfred helped with cultivating the gardens at home. In his early adulthood, he would go on to work in Emergency Medical Services (EMS).

Why the Traditional Knowledge Study is important to Alfred: For Alfred, the study will help preserve memories of Waywayseecappo people for future generations: "It's about memories."

Gary Ironstand

Gary is the son of Lucy Lynxleg Ironstand and Henry John Ironstand.

Gary's grandfather is Alex Piiwaupikokagaubow and his grandmother, D. Gambler. He grew up with siblings, Brenna, Deanna, Gary Jr., and Daniel John Ironstand. His late wife was Mary Jane Clearsky, cousin to Chief Murray Clearsky. Ironstand, in Ojibwe, is "Piiwaupikokagaubow."

Gary currently lives in Tootinaowaziibeeng First Nation, located in the Valley River area. This area has historical significance, as Gary's great grandfather travelled through Gambler and Waywayseecappo, to Valley River, through what was called the "Ironstand Trail." His grandfather was given permission to pass through Waywayseecappo from Chief Waywayseecappo.

Why the Traditional Knowledge Study is important to Gary: "Our culture, Anishnabe people living off the land and water. We can see what the land gave us." This culture and way of life, as Gary noted, has been lost overtime. He sees the report as a way to preserve the knowledge.

Lillian Clearsky

Born in 1940, Lillian Clearsky grew up in Waywayseecappo with a very large family including her parents, Victoria Cloud and Alex Clearsky, grandfather Sandy Cloud and grandmother Justine Pelletier, sisters, Edna Brandon, Alice Rose, Margaret Clearsky, Noreen Clearsky, Lena Clearsky, Grace Mentuck, and brother Raymond Clearsky.

Lillian recalls a time, during the horse and wagon era, when Waywayseecappo was fully able to grow and hunt their own food. The 1950s, she says, was the start of a more difficult time to grow food.

Lillian continues to participate in pow wow dances.

Why the Traditional Knowledge Study is important to Lilian: "It is a way to create hope in the community, especially for young people – and to provide them with knowledge about the ways in which things used to be done."

Harvey Cooke

Born on March 9, 1943, Harvey Cooke is the son of Joe and Dorna Cooke. Harvey was born in Russell and raised in Waywayseecappo with four siblings: Alfred, Joan, Linda and Cecile Cooke.

He recalls a time when horses were used to plough farms, when the steel tire tractor was introduced, and how that changed a way of life. Growing up on reserve, Harvey was no stranger to the experience of hunting, fishing, trapping, and gathering – living off of what was on the land.

Now, Harvey works as a construction labourer on a variety of projects in the surrounding municipalities.

Why the Traditional Knowledge Study is important to Harvey: His deceased son, Allen Mecas, is one of the reasons why he took part in the study. Allen, on a recent trip to Riding Mountain National Park, discovered a suvery marker that may have been related to a traditional community area. Before he could show Harvey where it was, Allen took his own life. Harvey sees the value in asking people to share their stories, to keep the knowledge in the community.


Swan River
Thunder Mt
Livingstone
Fort Pelly
Sand River
Duck Mountain
Point R
Canada
Pine Cr
Water hen L (764)
Pelican L
Gun P
Elm P
Shake P
Meadow Portage
Pacific
Railway
Fork R
Drifting R
Dauphin L.
Valley R.
Turtle R.
Ebb & Flow L
Manitoba Ho
Fairford Mission
Steep R
Leech L.
Assiniboine River
Big Cut Arm Creek
Spy Hill
Qu'appelle R.
Fort Ellice
Riding Mountain
Riding Mt Ho
Sixth Base Line
Fifth Base Line
Fourth Base Line
Saskatchewan
Beautiful Plain
Big Grass Swamp
Settlement
English & Welsh Reserve
Palestine
Golden Stream
Land ceded in Second Treaty with the Chippewas
Assiniboine River
British Canadian Reserve
Sioux Indians Temporary Reserve
Rapids
Cart Trail
Pipe Stone or Snake Creek
Oak L.
Souris R
Cypress R
Swan L
Moose Mtn Creek

Life on the Lizard Point Reserve

In 1874, Chief Waywayseecappo signed the Treaty 4 adhesion at Fort Ellice. As part of this Treaty, the Government of Canada agreed to set aside reserves of one square mile or 640 acres for each family of five. At the time of the survey, a population of 359 people was assessed, amounting to a total of 71.67 square miles of land. A reserve of this size was agreed to and surveyed out in the area northeast of Fort Ellice, a short journey south of Riding Mountain.

This Reserve, IR 62, or "Lizard Point," as it was called, became home for members of Waywayseecappo First Nation. The land was a good provider of food and medicine. Activities like hunting, trapping and snaring, fishing, berry picking, harvesting medicinal plants, wood cutting, and gardening were part of daily family life, with every member pitching in and working together.

This section describes the community's deep connection to the land on the Reserve in greater detail.

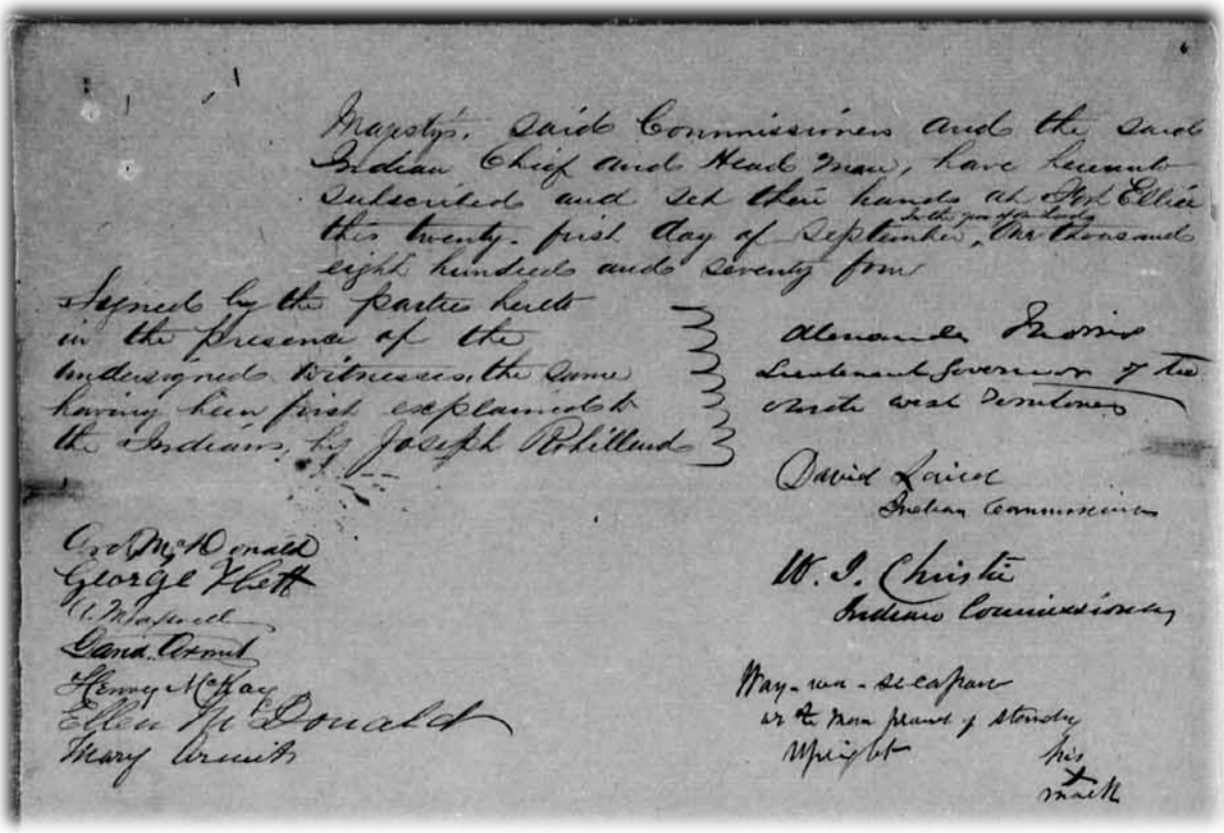


Figure 3: Treaty 4 Adhesion last page, with Chief Waywayseecappo's mark bottom right.

Following Page: Survey of Lizard Point Reserve, 1877, (CLSR 2949)

INDIAN RESERVE TREATY N° 4

WA WAS A CAPPO'S BAND

LIZARD POINT N° 62

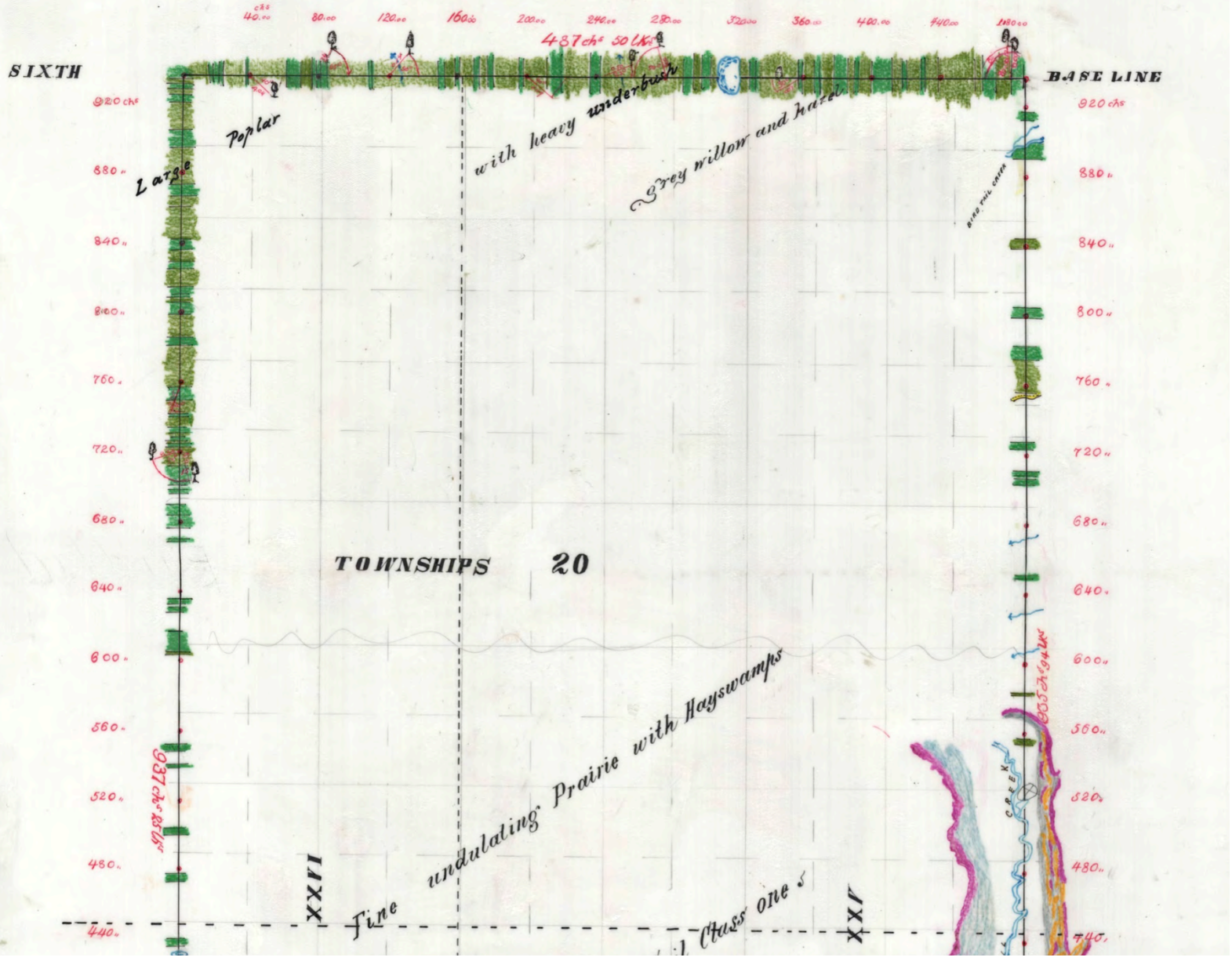
ON BIRD TAIL CREEK

Scale: forty chains to one inch

Surveyed during July 1877 by

Ossouo
September 1877.

William Ingram
Dom. Land Surveyor



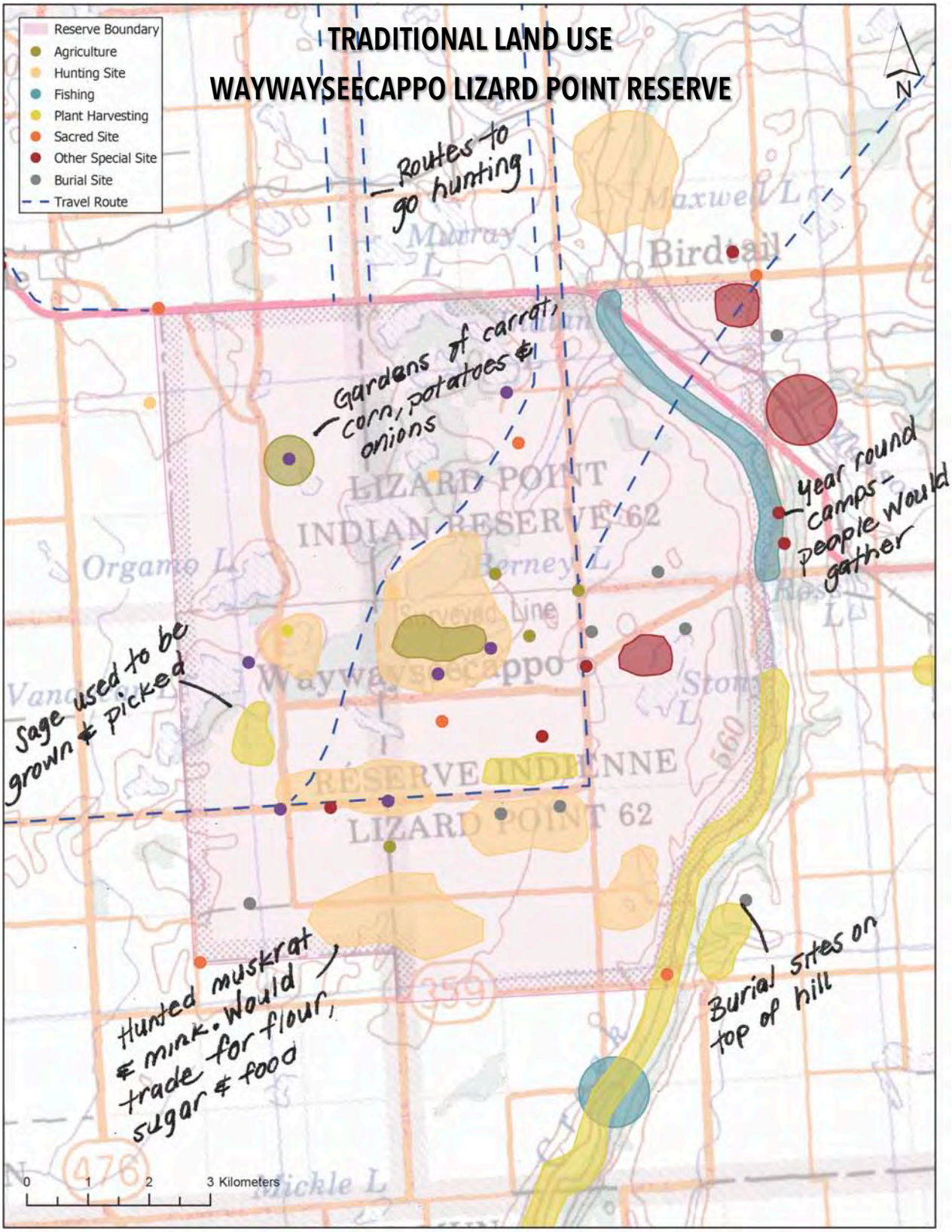


Figure 4: Waywayseecappo traditional land use described by elders in and around the Lizard Point reserve

Hunting on the Reserve

The Reserve was once filled with a thick forest, which overshadowed rivers and wetland areas. This was ideal land for hunting. There was a seasonal round of hunting, starting with goose and duck hunting in the spring, deer hunting in summer, and elk, moose, and prairie chicken in the fall.

People were taught to hunt from a young age–elders described how they often started hunting as children by setting up snares for rabbits.

Figure 5: Hunting was a way of life on Waywayseecappo Reserve; guns are part of this group photograph in 1912 (AM Indians_107_1912_N12155)

Back then there were no farms here. It was bush. We travelled by the rivers and lakes. The moon and stars were their guide. Living off what the land gave us: hunting, trapping, snaring. Just like us, animals will come for water. So that's where we'd hunt – along the lakes and rivers.

Gary Ironstand

That time, you could hunt on the reserve anywhere. There were enough resources right here – you didn't have to go anywhere else. You can go right in your back yard.

Harvey Cooke

I want to tell you a story. We lived about a half mile back in that old mud house. My dad and I used to come to this area, up to the trees . . . Prairie chickens, they band together—there's ten, fifteen in a bunch of them. They move around. They call them "dance halls" where the prairie chicken would dance. This [place] was [one of those] dance halls. Prairie chickens would dance and we'd set snares and catch them. And that was good food. The poor birds wouldn't be dancing very long. They'd be in the pot.

Jim Cote

The adults or parents of each individual knew there was kind of a season. Deer would be a certain time of the year because the fawns would not be born yet – so you wouldn't bother them during that period of time. And then geese and ducks would be back from the south, and they'd be corn fed from the south and they'd be good and fresh. The people themselves knew about nature's balancing system. You knew when to hunt and what to hunt.

Harvey Cooke

When I was a little guy, I had snares for rabbits. I used to have to check my snares in the morning. If I caught a rabbit or a partridge I'd bring it to the house. Then I'd go and feed the horses. By the time I finished feeding the horses, I'd come in and have the meal. You didn't have breakfast, dinner, or supper – there was no schedules – it was just a routine everyday.

Harvey Cooke

As for us, we went hunting all over for rabbits and muskrats . . . whatever came out, whatever we could get ahold of . . . If the rabbit was in the spruce trees, that's what you'd taste: spruce . . . Where I was living back there, there was nothing but bush.

Jim Seaton

I learned a lot of hunting skills from my parents. Even my mom used to be a hunter for rabbits. And I learned a lot from her and my step father-in-law and also through hunting with my friends. We lived day to day and at that time we had lots of sustenance in regards to wildlife. We lived on wildlife and bought the basic necessities from the store in town in Rossburn. And we lived an abundant life, I think.

Jim Cote

Wood Cutting for Heating and Housing

Elders recall the necessary yet demanding work of cutting wood. Almost daily, families would saw wood by hand and place it in piles – keeping a few for their own use during the winter, as well as looking for buyers in towns like Angusville or Rossburn or even the Birtle Residential School.

Their relatively modest and small homes lacked hydro and were made out of the wood they harvested locally and heated with the cordwood they cut.

Figure 6: Horses transporting firewood, late 1940s. Left to Right: Daniel Clearsky, Alex Clearsky (Photo: Lillian Clearsky)

That's how they used to haul wood. For the woodstoves for the houses. They just piled up and then they sawed the wood by hand.

Lillian Clearsky

Back when I was a young boy, Waywayseecappo was a forest. My step-father told me there was a lot of cordwood that was cut in WFN and sold to Birtle Residential School. On church road that was a forest. And my dad said there were huge trees that made good firewood. But he said that we lost out on the contracts and some of the settlers were asked to cut cordwood through the Indian Agent to sell to the school.

Jim Cote

A long time ago we used to go in the bush and cut a bunch of wood, bring it back. Cut all day by hand—not with a chainsaw. You would handsaw the wood and you would make piles.

Roger Mentuck

[The homes were] made of green poplar, white poplar. There was no spruce at that time or oak trees. Many of the homes were built by getting logs from that area. I'm talking about the 1930s and 40s.

Jim Cote

We built this house. That's the house my dad and I built. The Indian Agent brought all the lumber and he said, "Okay, build your house." No hydro. We lived there for years and years without electricity.

Jim Cote

Gardening

Families living on reserve relied upon the food that grew on the land; it helped them to survive the harsh winters. Whereas most people today would purchase seeds to sow their gardens, residents would often save seeds to begin new gardens using what was left over from the previous year. Waywayseecappo community members maintained gardens in the summer, growing crops like potatoes, onions and carrots. Potatoes were a particularly important crop in the early days on the Reserve; the crop return records for the year 1894 (below) show that 6.5 acres of potatoes were sown, resulting in a potato harvest of 450 "bushels."

Return showing Crops sown and harvested by individual Indians in Birtle Agency, season of 1894.

WAY-WAY-SEE-CAPPO'S RESERVE, No. 62.

Nos. of Pay-Tickets.	Names of Indians.	Acres Sown.										Bushels Harvested.									Tons.	Remarks.
		Wheat.	Oats.	Barley.	Pease.	Potatoes.	Turnips.	Carrots.	Mangel Wurzel.	Onions.	Corn and Gardens.	Wheat.	Oats.	Barley.	Pease.	Potatoes.	Turnips.	Carrots.	Mangel Wurzel.	Onions.	Corn and Gardens.	Hay.	
	Sengoose					3										50					Garden stuff and corn eaten as grown.		Quantity of hay approximated.
	Way-way-see-cappo					1¼										15							
	Manito-Wig-Wam					1					1/16					60							
	Kee-way-ten-cappo					⅜										10							
	J. Andrew	6				1½					½	60				100							
	Es-can-a-gat-azen					⅜					1/16					40							
	Kay-Way-tos-Kanet					⅜										10							
	Jim-et-can-a-gat-agen					⅜										20							
	John Baptiste					⅜										20							
	Mrs. Oge-magh					⅜					½					20							
	John Long-Claws					1					½					70							
	Sky High					⅜										20							
	George Bird					¼					⅛					15							
	Band																					872	
	Total	6				6½					⅝	60				450						872	

Figure 7: Return showing crops sown and harvested by Waywayseecappo members, 1894

We always had a garden; it included carrots, potatoes, beets, turnips, corn and onions.

Mabel Cooke, 1982

To me, the land is very important because it grows. Back as far as I can remember, we always had gardens. My grandparents would plant potatoes and onions and carrots and some of this stuff would be put away to be used over the winter.

Roger Mentuck

And that's how we survived. We had gardens in the summertime. We had a garden here for vegetables and a garden this way for potatoes, and that's what we had. All we got from the town was salt and whatever.

Jim Seaton

You didn't buy a pack of seeds – you used what was left over from the year before.

Harvey Cooke

Preserving Food

During the winter months, some Waywayseecappo families relied entirely on food that had been hunted or harvested during warmer weather and then preserved. Foods that were hunted were preserved as 'kaskeeyook' (moose and elk jerky made with oils and berries) and could be stored for months before spoiling. One elder recalled, "We used to dig a hole in the ground and use it as a fridge."

Jim: The women were the firekeepers. They looked after the men.

Roger: They would dry the meat so it could be preserved.

Gary: Like Jim said, there were no coolers back in the day. So women cut the dry meat – the pemmican. Anything that would keep we would take with us.

Jim Cote, Roger Mentuck & Gary Ironstand

At that time, *kookum* had to soften the meat [by pounding]. And she said they'd use fat and berries. And they'd make *kaskeeyook* – dried jerky. Deer jerky, moose jerky, elk jerky and they made a pie out of that. And she didn't say too much about the dough, the forming of bannock. But she said when they put that together they would dig a hole in the ground and put it there and it would keep. That was the fridge. That pemmican never spoiled. Kookum said they would keep it in a cellar all winter.

Jim Cote

All our log cabins used to come with a cellar. A hole in the ground where our people would keep all our food in there. There was a door to open that and there was your cellar. You'd have the stuff you'd gather from the garden and all your preserves, jams.

Roger Mentuck

My grandpa used to go up here and get moose or deer. But deer was sort of our staple. There were always deer in this area. I always liked deer. My grandfather did a lot of hunting. And if he killed something my grandmother would be the one to cut the meat up and dry it and preserve it.

Roger Mentuck

Chokecherries – you used to crush them. Bang them. Now you freeze them, but at that time they used to dry them and bury them in the ground.

Harvey Cooke

Family and Community

Life on the Reserve wasn't all about survival. The Elders spoke about the good times they had with family and friends. They recalled people who came to visit, as well as events like sports days, where people would come to camp, play sports, and watch horse races.

Figure 8: Roger Mentuck and his cousins (Ken, Dolores, Earl, Lauren, Everett, and Karen), in 1962. In the background is a house in the old style that was used on Reserve: a wood home covered in plaster (Photo shared by Roger Mentuck)

I grew up in this area here, where the line goes up. That's where I grew up. As far as I remember, we had lots of fun. It was all about family. Family coming over to visit. And I lived sort of on a main wagon trail, so all of these other people that would be going to town, they would come through and they would stop and have tea or have a visit. There were roads all across the **Reserve**.

Roger Mentuck

I remember years and years ago when I was a young boy, I remember this used to be a sports ground, and there were tents here. Maybe 20, 30 tents. And we'd have a sports day for everybody: Rolling River, Keesee, Kamsack, everybody. And there was a racetrack there, baseball, fun and games.

Jim Cote

Even if there was a death in one of the families, they would all come together and support one another. There was a time when if somebody passed on, they would have the body at the house. And all our drummers would come there and they would sing native songs all night. Right from the time the sun went down they would start singing . . . this would go all night until the sun was coming up. Then they would put their drums away and then everybody would go home for a while, then they would come back again.

Roger Mentuck

Burial Sites on Reserve

There were some [burials] that I was made aware of years ago, but those sites are [now] cropped – fields now. There are two burial sites that they talk about out west and one in the centre of the reserve. But there were never any special ceremony holding that as a sacred burial place. It was neglected and forgotten about.

Jim Cote

They uncovered a burial site by the Wayway school. Across from the new school. They were going to build a road to the lagoon, but they couldn't. They had to go around. . . It happened once there and once at the Catholic church. I was there when that happened.

Jim Cote

I lived to see the graveyards. But the families don't go back and look after their families. Once they bury them, they just kind of forget. My mom and dad are buried together and my two boys are buried together behind them. Between them my brothers and my nephews. We look after them.

Oh yeah, there are four of them [graveyards on the Reserve]. There's one they call the Cloud cemetery. It's right by Murray's there to the north. And then two on Church Road and there's one down south. And I know there's a burial ground there I heard—the older people know by the old school there by Zinc's [Helena Zinc was the Day School teacher]. There's supposed to be a burial ground there. Across from our new school. One time when I was in school, those door just opened by itself, eh. I heard there was supposed to be a burial ground there.

Jim Seaton

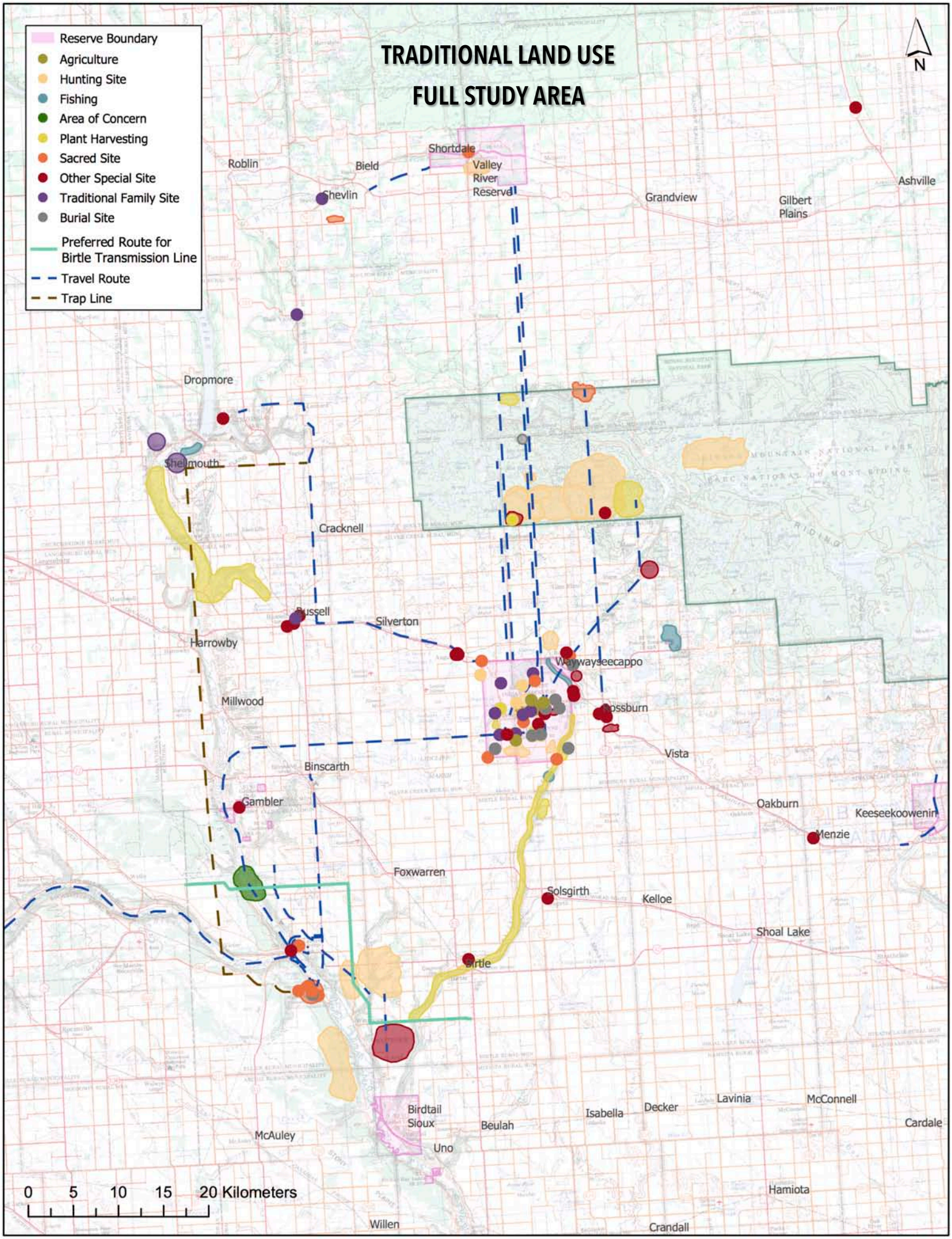
Straight down here where the grey house is, on this side. The grey siding. There's a hill on top there. One time they were digging to make a fire on that hill, and they dug out a skeleton. That was a grave—an old, old grave. That's why I was saying that—straight up that hill there, past that blue roof. Across the highway. They were going to dig out a pit to make a fire on the hill.

Lillian Clearsky

Travel to Other Places

In the days before the Treaty was signed, members of Waywayseecappo's band were nomadic people. They travelled across the traditional territory, on the hunt for bison and other food. After the Waywayseecappo Reserve (Lizard Point) was established, band members continued to travel across the land. They journeyed to other reserves for sundances, into the Riding Mountain area to hunt big game, to nearby farms for work, and to other areas to gather or sell other supplies.

Figure 9 – Following Page: All traditional land use data shared during the Waywayseecappo Traditional Knowledge Study


TRADITIONAL LAND USE
FULL STUDY AREA
Reserve Boundary
Agriculture
Hunting Site
Fishing
Area of Concern
Plant Harvesting
Sacred Site
Other Special Site
Traditional Family Site
Burial Site
Preferred Route for Birtle Transmission Line
Travel Route
Trap Line
N
Roblin
Bield
Shortdale
Valley River Reserve
Shevlin
Grandview
Gilbert Plains
Ashville
Dropmore
Shellmouth
Cracknell
Russell
Silverton
Harrowby
Millwood
Binscarth
Gambler
Foxwarren
Solsgirth
Kelloe
Shoal Lake
Birtle
Vista
Oakburn
Menzie
Keeseekoowenin
Birdtail Sioux
Beulah
Isabella
Decker
Lavinia
McConnell
Cardale
McAuley
Uno
Hamiota
Willen
Crandall
0 5 10 15 20 Kilometers

Horse and Wagon: How We Travelled

Elders recalled travelling by horse and buggy and how trips would often take several weeks. Waywayseecappo members travelled across hills, rivers and lakes – to get to work, and to get to food. While they traversed other reserves during their expeditions, they built a spirit of community and fostered collaboration with their neighbours.

Figure 10: Horse and wagon used at Waywayseecappo Reserve (AM Indians_106_1912_N12156)

We were nomadic. We are nomadic. Our forefathers were nomadic people. They didn't stay in one place. They were all together. And now we're not together. Years ago his grandpa, his grandpa, my grandpa all lived together . . . I call it the horse and buggy days. It was a very good way.

Jim Cote

Wherever my grandparents were, that's where I was. I hung around the little camp. Back in the day, we used to be on a wagon and we always had a tent. All over up this area around here . . . We'd travel so far – then we'd stop and camp and eat. Then next morning we'd be gone again.

Roger Mentuck

We travelled mostly by wagon, by horse. All the time. [We'd] go anywhere. Help my dad work somewhere on the farm. Go down south over here to pick berries. We used horses all winter and summer for wood and to cultivate our gardens. In those days they made discs for the horses to pull. They'd have a seat there. And the plough—we'd used to hold that while the horses pulled. It was hard work.

Jim Seaton

Where We Worked on Farms

Many Waywayseecappo families have been involved in agriculture for generations. Some of the community's most longstanding connections with people off the Reserve have been with farmers outside of town, such as in the Rossburn and Silverton areas. These farmers regularly hired Waywayseecappo members to help with threshing and other fieldwork. Local elders shared many fond memories of this work on the fields. In time, Waywayseecappo members started their own farming operations, which they continue to operate to this day.

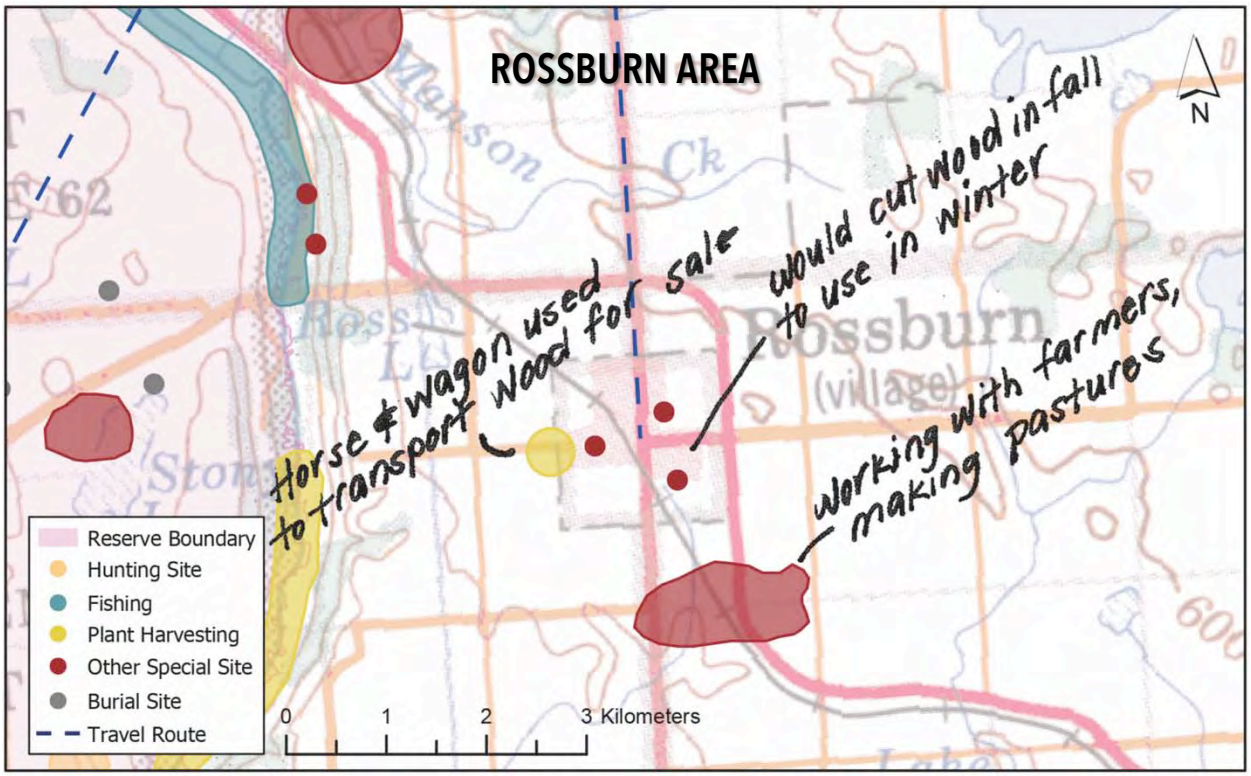


Figure 11: Waywayseecappo traditional land use in the Rossburn area to the east of the Reserve

My father started to farm when we got older. I remember he really had nothing to use to start with. I did see him pushing a walking plow with a team of horses. When harvest time came along, I got lazy to put up stooks. But my father would really get after us to get to work. We had to do it, too.

Lottie Mentuck, 1982

My parents farmed when I was young. We used horses in those days to work the land. We also had pigs, cows and chickens. We had a good life then. Something happened to our livestock, they got sick, and most of them died. Then my father got sick and couldn't farm anymore . . . Later on [after] I got married, I went to work for the outside farmers during the Spring.

Bert Seaton, 1982

I used to work for the outside farmers for so many years until finally I made enough money to buy a team of horses also a wagon and some machinery to start work on the land. Finally I got a hold of some land and started to farm on my own. Gradually, I managed to farm about 100 acres of land. When it was time to thresh I would go around to the outside farmers and help them thresh their crop, and in return they would help me. . . Each year my grain would increase.

Francis Tanner Sr., 1982

I didn't finish school. I went to grade 7 and then I dropped out. Went to work for farmers in the area, out by **Rossburn** and **Silverton**. Pitching bales, making pastures. Compost. It was hard work. I used to do that when I was 13 through summer holidays. I stayed at that farm for the summer.

Jim Seaton

For agriculture, my dad was a farmer. I remember stooking [wheat] for him. You had to put them together like this and make a little tepee. And I remember he had a threshing machine with a big long arm. I remember going out and helping with a pitchfork and throwing it on to the rack. Pile them all up. Then you drive right beside the threshing machine and from there you throw it into the machine. . . . I must have been around ten. Maybe even a little younger than that. [In the 1950s.]

Alfred Cooke

The threshing machine was more like a combine, but it was a stationary thing. Where you would have a field and you'd have your threshing machine and you'd go around with horses. You'd cut the wheat at the bottom and tie a string around it—you'd call them sheaves.

Roger Mentuck

My dad was a grain farmer. You'd break up the land with horses – pull out stumps and stuff. I got involved with my dad working in the field. I was always with him. If I'd seen him putting on his coat, I'd put on mine. I didn't have to be told.

Harvey Cooke

Where We Sold Our Furs

Members of Waywayseecappo First Nation trapped beavers, mink, rabbits, and even porcupines – transforming them into desirable products like blankets, fur, and leather. They were then able to trade these products at nearby businesses and buyers in Rossburn, Menzie, and at the Birdtail General Store. In return, they would receive items that could not be directly harvested from the land, such flour and sugar.

In the spring when the muskrat season would open we would trap them and sell the pelts. I would trap as many muskrats as I could before I started working the land again.

Francis Tanner Sr., 1982

When I got married my husband would trap and hunt and sell the fur so we could buy what we needed. We always used to eat wild meat we never had any store bought meat that the people buy today. My husband also used to fish as we lived close to the lake. We used to eat fish once in a while. What we bought were things that we couldn't get from the wild. Some of things that we bought from the stores were flour, baking powder, salt just to name a few.

Flora Flatfoot, 1982

My grandfather liked to trap along this river. I remember we used to go way up this way. My grandfather was always after beaver. It was his main fur. It was to sell. There was a fur buyer who lived in Rossburn. And we also used to go to Menzie. It's down [Highway] 45. And there used to be a store there, and that's where my grandfather used to sell furs. Beaver, muskrat, mink.

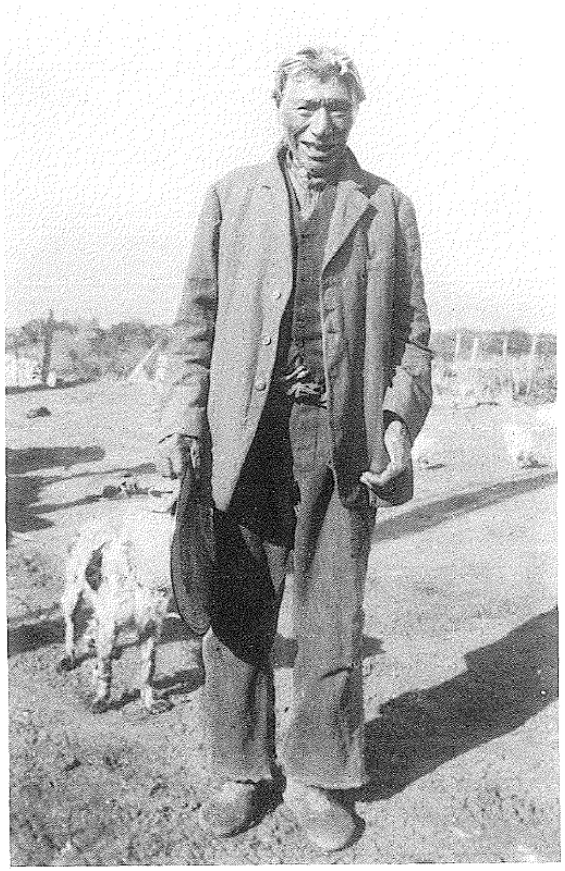


Figure 12: Waywayseecappo member Joe Bone was noted for his dedication to checking his trapline along the Birdtail and visiting each family. He would walk his circuit . . . 12 to 15 miles each week both summer and winter (from *On the Sunny Slopes of the Riding Mountains, A History of Rossburn and District)*

Roger Mentuck

A lot of our people used to go and trap and then they'd get so much fur. They'd they take it to town to go and sell it. Then buy salt, sugar, flour, tea; stuff that wouldn't spoil.

Roger Mentuck

Riding Mountain: Where We Hunted Big Game

Riding Mountain was one of the most important places off reserve for the people of Waywayseecappo.

Waywayseecappo members used (and continue to use) Riding Mountain for picking berries, medicines, and, above all, hunting big game such as deer and elk. The hunted deer and elk provided Waywayseecappo with food and other parts of the animal for various uses. If some families had a tougher time than usual with hunting, other families would often share. No one was left to fend for him or herself, as there was a culture of working together.

The importance of this area for hunting for Waywayseecappo members cannot be understated. A Hudson's Bay Company trading post, Riding Mountain House I, was built in the area in 1860s, [likely because of the importance of the area to Indigenous harvesters] making it an important place for Waywayseecappo members and other Anishinabe and Cree groups to buy, sell, and trade goods (Peers, 1987).

According to early reports, "Even though reserves had been established eight years earlier, more than 86 percent of the Waywayseecappo Band members were hunting at Riding Mountain in the middle of the winter, 31 December 1881" (Peckett, Anishnabe Homeland History, p. 41, from Department of Indian Affairs Report, 1882, p. 56).

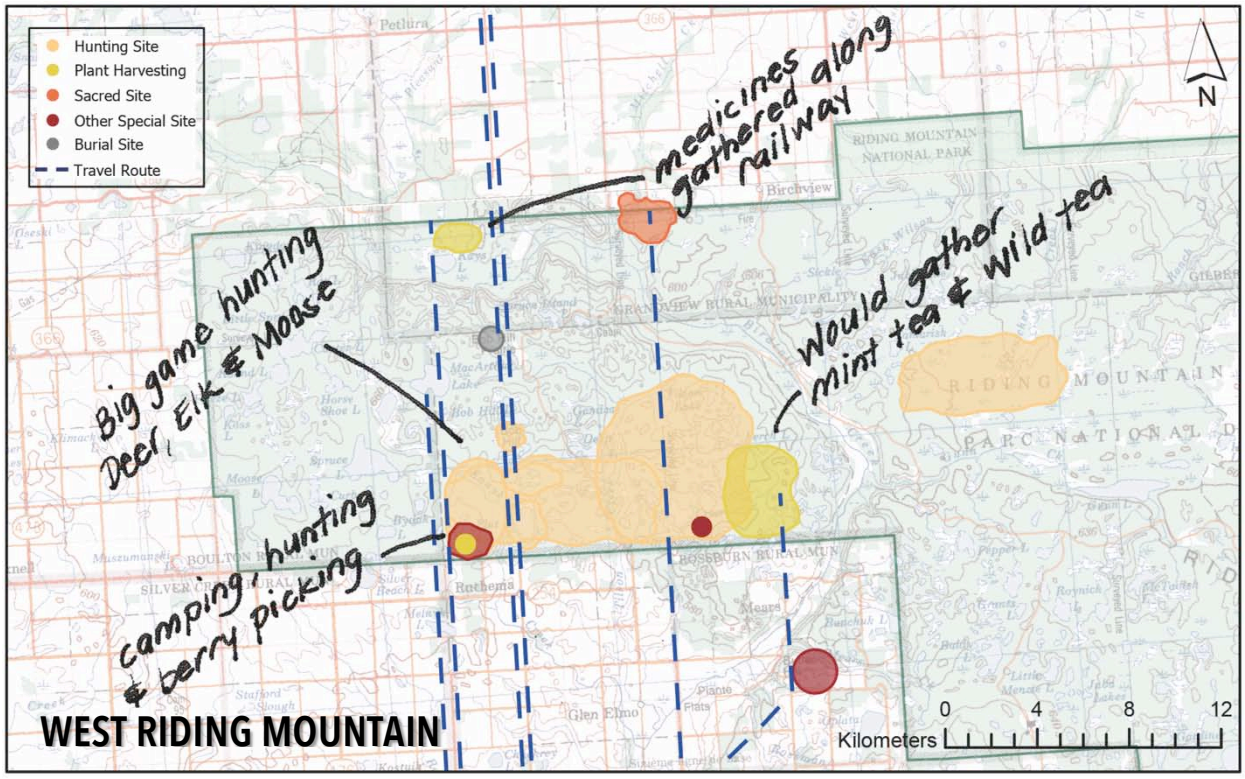


Figure 13: Waywayseecappo traditional land use on the west side of Riding Mountain

And [food from hunting] was plentiful because we weren't that far from **Riding Mountain** National Park. Our great grandfathers had access to hunting for elk and moose. The hunting was done in all areas from Waywayseecappo First Nation to the Park – 10, 15 miles into the park. Straight north of Waywayseecappo. There's a place called **Bald Hill**. And some went north of **Rossburn**.

Jim Cote

We used to hunt together [Alfred and Jim] and we shared our meat. If we killed two moose, we'd say, "Take that to this house, and take this to that house." We never ever kept the food to ourselves. We shared. His dad [Roger], his dad [Alfred] and my dad did the same thing, 50 years ago.

Jim Cote

When I was hunting, I did most of my hunting around here, in the [Riding Mountain] **Park**, around **Bald Hill** and to the east. Hunting elk and moose and deer. We did most of our big game hunting around the park.

Alfred Cooke

In August and September, you're going into bigger game. That's when we used to pack up a wagon with bannock or whatever; you take enough food with you. Then you go to **Park Line** or wherever.

Harvey Cooke

For my parents, that's how they lived. On nothing but wild meat.

Jim Seaton

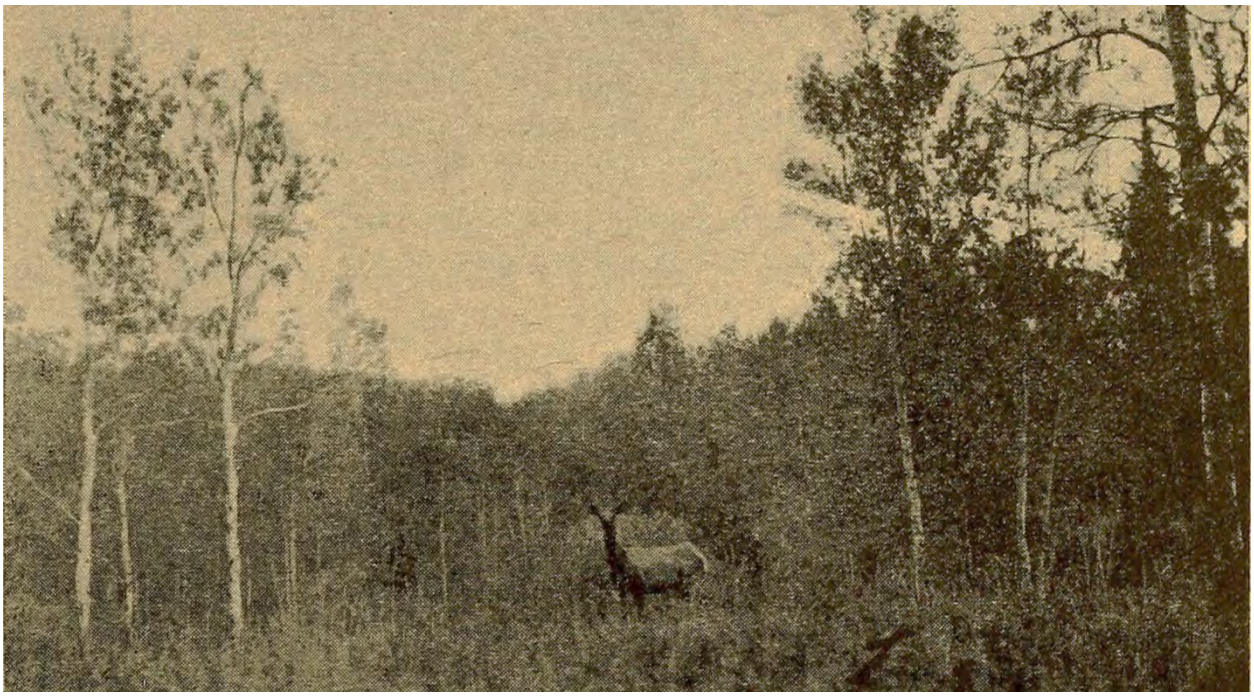


Figure 14: A female elk in the Riding Mountain area, spring 1933 (Canadian Naturalist)

Where We Gathered Berries and Medicines

While men hunted and fished, women picked berries along the rivers and throughout the traditional territory. All types of berries, from chokecherries to strawberries and cranberries were gathered in abundance. Berries were turned into jams and sauces and often used as ingredients in preserve meat.

Similar to the trade of furs and leathers, berries were often sold to nearby buyers so that Waywayseecappo members could purchase and accrue other necessities.

Community elders recalled travelling to places like Riding Mountain National Park, Shellmouth, or along the highway to search for berries and medicinal plants like seneca root, bear root, sweet grass, and sage – using them to treat ailments and sickness or for commercial trade.

Waywayseecappo members would often travel to an area north of Moon Lake, now in Riding Mountain National Park, to a gathering site or 'Odana', where they would get special medicines to treat allergies, rashes, cold, headaches, backaches, and sore throat.

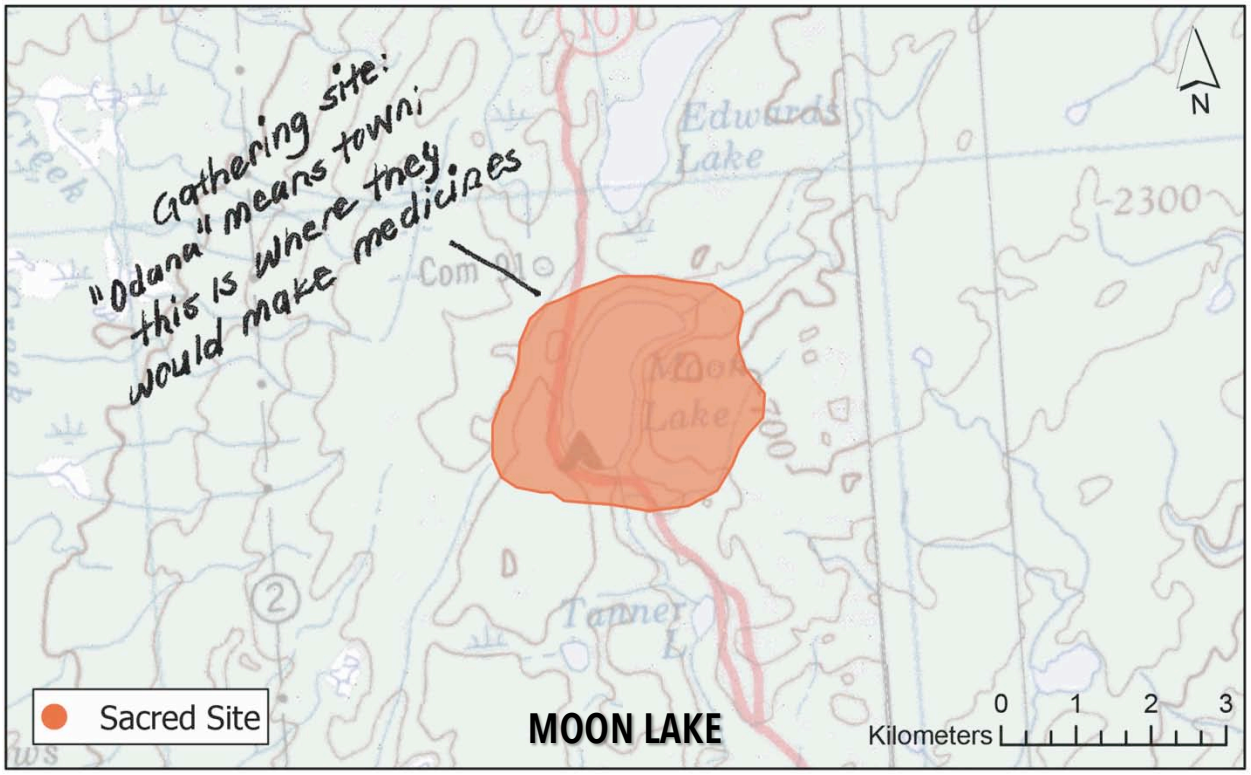


Figure 15: Sacred site at Moon Lake, located approximately 60 km northeast of the Lizard Point Reserve in Riding Mountain.

[**Moon Lake**] was a gathering place. My grandfather, his name was Dan Gabish [?], talked about [an area] north of Moon Lake, he didn't say how many miles. "Where the boys used to work," he said, where they cut scrub. And he said that was a gathering place, where even some people came from Franklin. And that was called *Odana*, which means "a town" in our language. They made medicines for many different kinds of sicknesses, my grandfather said. There was never any mention of cancer at that time. But he said they were for allergies, for rashes, for colds, for headaches, for backaches and sore throats. My grandfather said they would gather there and gather the medicinal flowers to make these medicines.

Jim Cote

We'd go to the **Park [Riding Mountain]** when we wanted big berries: strawberries, raspberries, saskatoons, chokecherries. We'd get there by wagon. We'd pick strawberries and cranberries and sold them for extra money to buy flour and whatever we needed. We sold them to people in **Angusville** or **Rossburn**. I was a little kid, 6 or 7 years old, when we'd go out: 62 years ago.

Jim Seaton

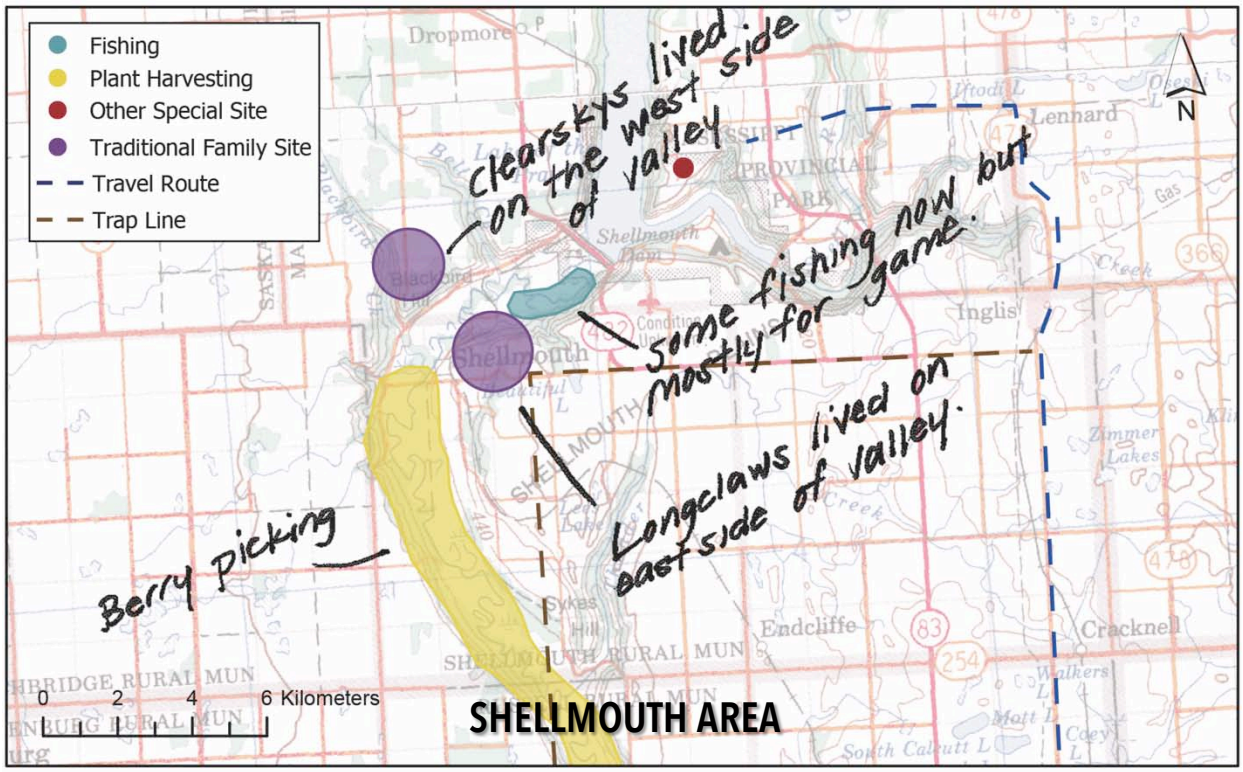


Figure 16: Waywayseecappo traditional land use near Shellmouth; located approximately 40 km northwest of the Lizard Point Reserve

They picked berries at that **Shellmouth Dam**. They picked the berries along that river. That's where my grandma would pick . . . rapsberries, strawberries, choke cherry, cranberries, shomanuck (black current or goose berreies). The women would boil them and put them in their jams.

Gary Ironstand

Most of the berry picking was done during the summer. There was Saskatoons, choke cherries, cranberries. And strawberries, raspberries. Back then, there was quite a bit of stuff you could get going through the back roads. You would just stop and see a whole bunch of cranberries. And you would stop and pick them up. Or even choke cherries or saskatoons.

Roger Mentuck

We followed the rivers as our road. In that time in our travels, the women had their jobs – picking the berries and the four medicines.

Gary Ironstand

Where We Dug For Seneca Root

Many elders spoke about the importance of Seneca root harvesting in the past. Indeed, during the Great Depression years of the 1930s, more than 700,000 pounds of dried Seneca root were harvested in Canada, most of which came from Saskatchewan and western Manitoba–indeed, the heart of Waywayseecappo's traditional territory (Virtual Museum of Canada).

Beyond its value in exporting, Waywayseecappo elders talked about its value as a traditional medicine. According to Marilyn Peckett, "Seneca Root is an important medicine favoured by many Aboriginal groups. It could be prepared in different ways and used to treat different ailments. Seneca root was one type of medicine that was used in both the cash and traditional economies. Seneca root helped the people look after themselves" (p. 103).

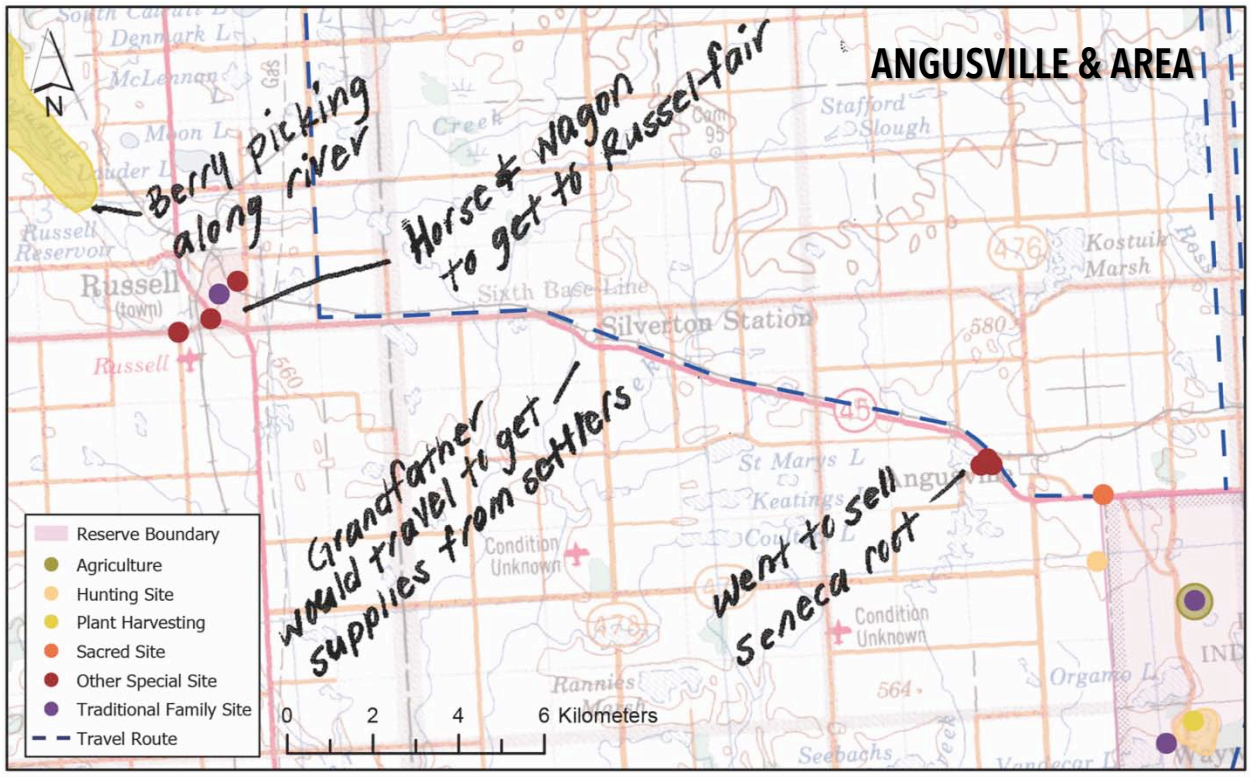


Figure 17: Waywayseecappo traditional land use around Russell and Angusville, where members would sell Seneca root

After seeding, we would go out digging Seneca Roots. This was another means of income for the people.

Bert Seaton, 1982

We dug up Seneca root. They use that for medicine. We sold that in **Angusville**.

Jim Seaton

In May, they'd use to go digging Seneca root. Mostly **along the track**. They'd have a campsite where they stay a couple of nights and then they'd go with their diggers and dig for Seneca root for two days, wash it along the creek somewhere, come back home and clean it some more. I don't know what the price of Seneca root was, but I think they took them to a couple of stores in **Angusville**.

Harvey Cooke

Back in the day there was no shoppers mall, no store. What grew on the land, that's what fixed us. The Seneca root, the Bear root. Sweet grass, sage. Everything off the land.

Gary Ironstand

There used to be buyers – people would buy the Seneca root off our native people, then our native people would turn around and buy other supplies that they needed, like sugar, salt, flour, food.

Roger Mentuck

Figure 18: "Digging Senega Roots" by Allen Sapp, Red Pheasant Reserve, Saskatchewan (1969)

Where We Fished

Elders described how Waywayseecappo families used to fish as a means to supplement their diet. Some of this fishing took place on the nearby Birdtail Creek. However, community members would also travel to other locations to fish. The most prominent location was Rossman Lake, which, according to community members, used to be called "Fishing Lake." Official Reserve land, IR 62A, the "Fishing Station," is located on the lake's west shore. A campground and a golf course have now been built on the south shore of this lake.

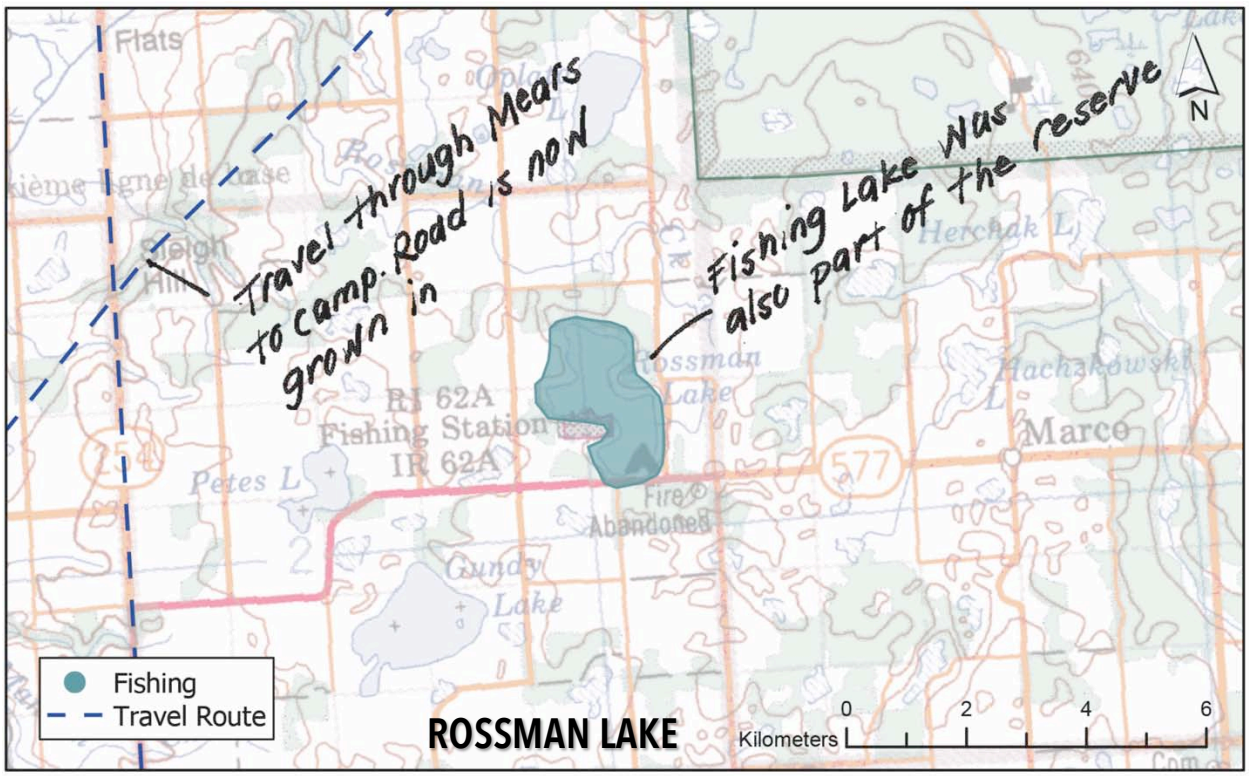


Figure 19: Fishing at Fishing Lake (Rossman Lake), due east of the Reserve along Highway 577.

Some people once went to a place called **Fishing Lake**. And it's now called **Rossman Lake**. And some of the band members went to fish there. And they shared whatever fish they caught. It was always sharing.

It was mostly in the winter time and that was net fishing. In the 40s, 50s. All kinds of fish: pickerel, perch, sucker.

Jim Cote

I don't think you had a choice [what to fish for]. Whatever you caught in the net. Mostly jackfish and suckers. At that time, it didn't matter. It was a source.

Harvey Cooke

Council Dances and Sundances

While elders led council dances and sun dances as masters of ceremonies, young people would often build the lodges that would be placed in sacred areas and gathering sites within the reserve but also in places at Keeseekoose First Nation, Rolling River and Valley River.

These events were held primarily in the summer and supported Waywayseecappo community members' cultural and spiritual wellness. They offered places to offer prayers and give thanks to the spirits, lands, and people around them. Feasts, soup and bannock, and giveaways (e.g. horses, wagons, sleighs, blankets) were characteristics of these events.

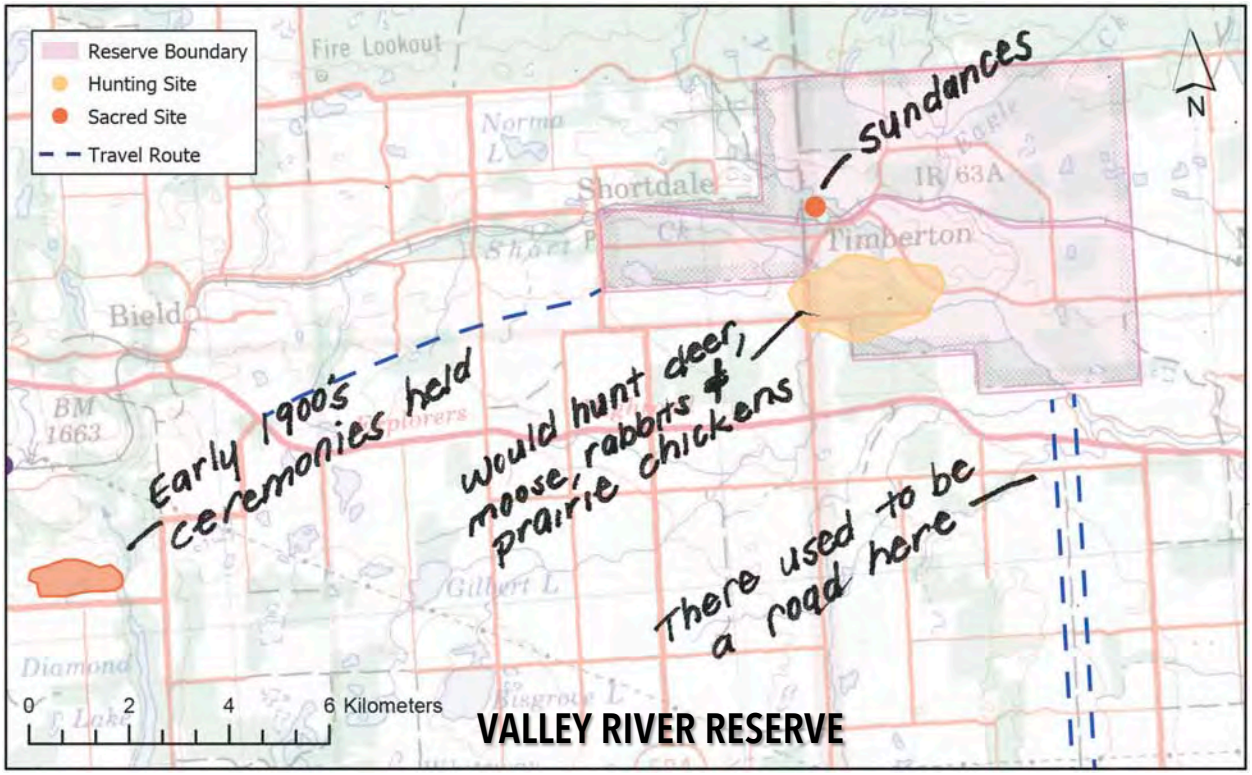


Figure 20: Traditional land use in Valley River 63A, north of Riding Mountain. WFN members would travel here for supplies and sundances.

They called them council dances. And sundances. There were lodge areas. There were elders that had the gift of being the headman of the ceremony. They in turn got the younger people to help build the lodges. Others came in for good health and wellness and prayers said for the family members—that's what those sundances were for. In the summer. Most were held from the middle of June to July. Many of these ceremonies were held and the tradition was very strong. Strong, powerful in a healing way. It was dancing for the wellness of all family members and the community. That's what those dances were meant for. They had them in all four corners of the reserve. Some held south of the reserve, some north, some west and some east.

Jim Cote

My grandfather was a well known traditional person. He was always invited to go and be the master of ceremonies, or director, for whatever was happening. Most of these were sundances that we would go to on these other Reserves. . . . We travelled quite a bit to **Keesee** [Keeseekoose First Nation] and **to Rolling River**. And we also travelled quite a bit to **Valley River**. And we also travelled quite a bit to Kamsack Saskatchwan, which is over the border here somewhere.

Roger Mentuck

Even the porcupines were used. Some of the quills. Years ago there were lots. And you could become rich if you killed ten porcupines because of their fur. They had long fur, it was yellow. And that's what the indian used to make those roaches – and in a rain that roach will not collapse. That's what porcupine fur is used for – artefacts for people who dance.

My auntie said that they found a porcupine – "Whoa stop, there's a porcupine." So she went with her scissors – she said, "I was just going to cut them [the quills off its back] and he looked up at me!" And his back went up!

Jim Cote

My dad told me one time, there's a lake by Shell Valley there called Diamond Lake. It's where [my mooshom] had his first sundance. That goes back to the early 1900s. My grandpa was born in 1905.

Gary Ironstand

Fort Ellice

Fort Ellice and the surrounding area is a significant traditional site for Waywayseecappo members for several reasons.

Fort Ellice was an important Hudson's Bay Company fur trading post:

> *"At about this time, the Hudson's Bay Company (HBC) post of Fort Ellice was established near present day St. Lazare (a small town southwest of RMNP) to capitalize on the bison herds in the area. From 1794 to 1880, Fort Ellice served a dual purpose in this parkland region as both a provision post and relay house to advance the fur trade. Both fur and pemmican were collected and trafficked. Indians delivered furs from distant posts in Dauphin, Swan River, and Riding Mountain House (Tabulenas 1983)." (Peckett, 1999, p. 36)*

Fort Ellice is also important because it was the place where the Treaty 4 adhesion was signed.

Community elders discussed how many unmarked sites still exist around Fort Ellice, near the proposed Manitoba Hydro Birtle Transmission Line. Because of their nomadic nature, members of Waywayseecappo First Nation were buried throughout their traditional lands. Bodies could not be preserved at the time, so loved ones would be buried wherever they had passed away. Some of these sites are known through the community's oral history, while many unmarked sites of the past remain in unknown locations on the land.

Later, Fort Ellice served as a place for sports days, pony rides, and ferris wheels.

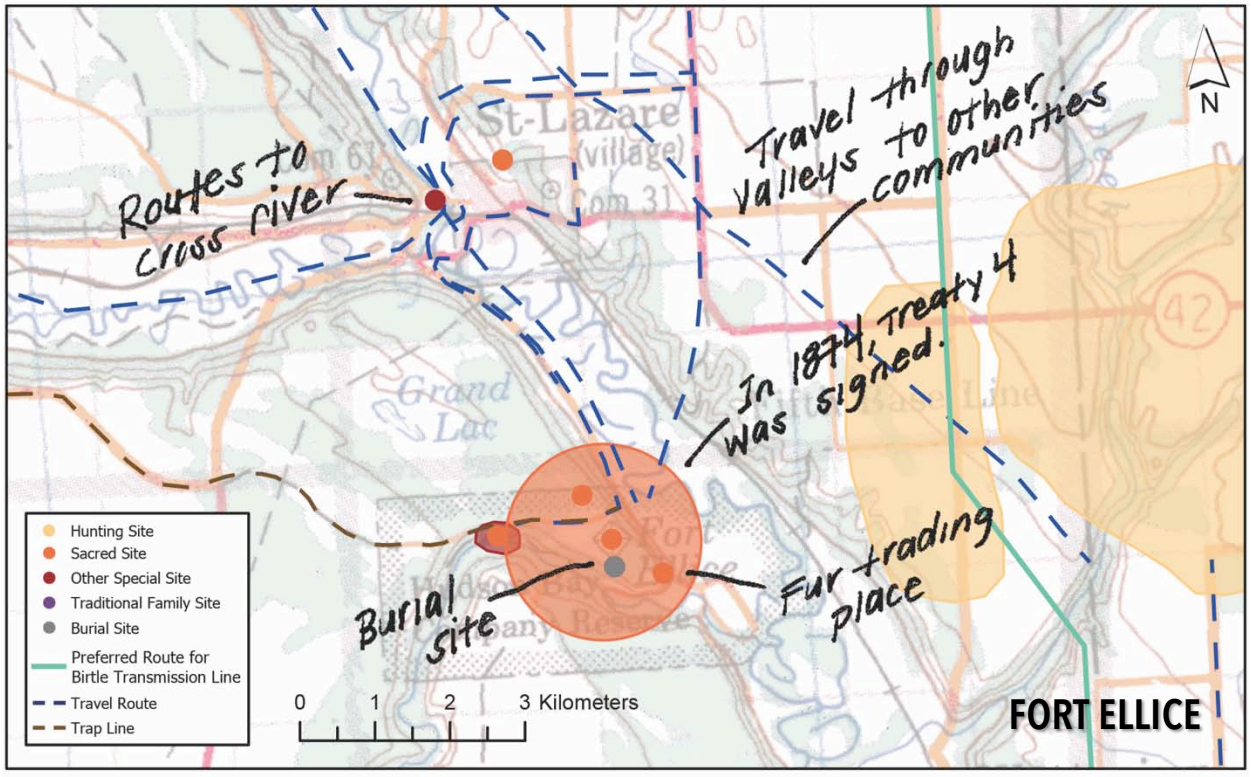


Figure 21: Waywayseecappo traditional land use around Fort Ellice. The area continues to be significant to WFN members in modern times.

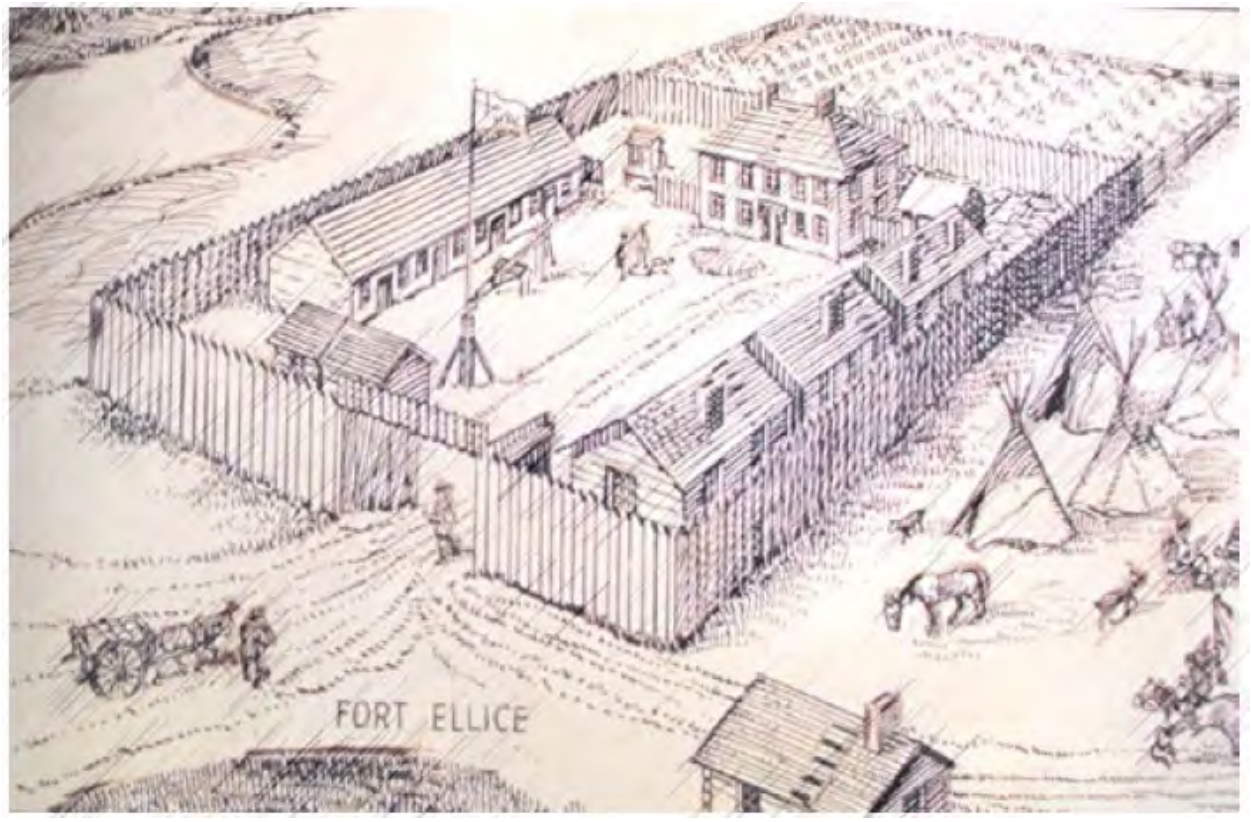


Figure 22: Fort Ellice, surrounded by teepees (from The History of Manitoba, 1993)

I barely remember what my father said about the first treaty at Fort Ellice. My grandfather had said that it was a Roman Catholic priest that asked the Indian people how much money they would want. This is where the priest misunderstood the people. My grandfather said "five big money." He meant $25.00 per head. It was either they misunderstood or the white man did not want to pay that much per person. This is why we still get $5.00 per person.

Annie Oudie, 1982

I think that's all traditional [area], from way back. [There's hunting] on Crown Land. Even some of the farmers allow hunting on their yard. The moose and deer and elk go in their yards and ruin the crop.

Lillian Clearsky

I remember going to sports days over there in **St. Lazare**. That's where you go in the valley and up the hill.

Alfred Cooke

To get to **Fort Ellice**, you'd have to go down this road and then up the hill. Up here, they had a big sports day every year . . . In the 1960s. They also had a race track and they'd bring in rides – a ferris wheel and pony rides—you know, where ponies go round and round.

Roger Mentuck

Figure 23: Billy Longclaws and his wife, likely from Waywayseecappo First Nation, in front of Fort Ellice (Source: Abra, M. 1974. A View of the Birdtail)

4 A Time of Change

Land Use Changes

Waywayseecappo members have witnessed considerable change since they signed on to Treaty 4 in 1874.

> *"Pressures on the resources, particularly those harvested for the fur trade, increased during the nineteenth century (RMNP 1996a). … After the signing of the treaties, the once fluid and dynamic geographic expression of traditional land use and occupancy of the Aboriginal societies was halted. Aboriginal people were bound to their reserves, an unchanging, restricted–in-size piece of land. By constraining their connection to the land, the cultural evolution and traditional practices symbolic of the Aboriginal lifestyle would have been disrupted." (Peckett, 1999, p. 38)*

Elders who participated in the Traditional Knowledge Study noted several changes to the land that they have witnessed themselves and described the environmental and cultural impacts of those changes. They spoke of the transition from horses, buggies and trails to highways and automobiles. They described large areas of wildlife habitat that were cleared for agricultural development. Elders explained how drainage has been managed for agricultural production at the expense of natural processes, and noted the effects of agricultural inputs (e.g. pesticides and fertilizers) on the natural environment.

Electrical transmission lines have brought new services to local homes, but also cleared rights of way through wildlife habitat and introduced more chemicals to manage vegetation.

Transitions in land use and technology have had noticeable impacts on the local economy, wildlife, and social and cultural ways of Waywayseecappo band members. Trapping practices have died out as furbearers and their habitats have been lost, while fur prices have plummeted. Agriculture has provided work for many members, but come at the cost of lost wildlife, berries and medicines. The result is a reliance on employment and social assistance because families can no longer support themselves on their land base.

Elders also spoke of the cultural erosion that Waywayseecappo and other First Nations have experienced over the last several generations. Almost everyone has stories of being separated from their parents, culture, and language in Manitoba's Residential schools. They recall times where ceremonies were banned by colonial authorities. They also shared how traditional names were largely erased by the Indian Affairs Agency that insisted on giving western written names to the Anishinabe people.

For many elders, the "old ways of doing things" are significantly missed. Those ways of living close to the land are no longer possible because of the environmental and economic changes that have taken place in western Manitoba. Many residents have all but lost their connection to the land.

> *"I liked the old lifestyle better than the way we are living today as there is hardly anything for the younger people on this reserve" (Flora Flatfoot, 1982).*

While some of the changes to the land have provided comfort and convenience (e.g. automobiles, tractors, electricity, and running water), the lost connection to the traditional land of the Waywayseecappo people cannot be ignored. For centuries, the land and creatures that live on it gave Waywayseecappo First Nation cultural grounding, access to resources, and self-reliance. Today, Waywayseecappo First Nation people are restricted spatially on their reserve parcel. Other landowners, designations, and management authorities have been established on their traditional lands. Rather than being self-determining, members are now more dependent on non- Anishinabe agencies.

Riding Mountain Becomes a National Park

Wagiiwing [the Anishnabe word for Riding Mountain], was an area that had supported Aboriginal family hunting camps, ceremonies and medicinal harvest for generations. However, the area became increasingly "protected" by the Federal Government throughout the 1900s. In 1906, the area came under the jurisdiction of the Forestry Branch of the Department of the Interior. In 1910, logging was permitted in the area, which was allowed to continue–without restrictions–until 1938. During this time, Riding Mountain became an officially recognized national park, with a grand opening on July 26, 1933 (Riding Mountain National Park Provisional Master Plan, 1967, p. 15). It is now one of Manitoba's key tourist destinations.

> *"During this period [after 1930] Waywayseecappo and Rolling River First Nation communities became permanently defined as being adjacent to the protected area of RMNP, rather than being immersed in their territorial landscape. This fact serves as a continued source of frustration and resentment on the part of the Anishnabe people. The most calamitous impacts to the Anishnabe were noted to have occurred during the period following the establishment of RMNP. Included among these impacts were discordant relations with the Park wardens, dietary changes, and the alienation of a homeland." (Peckett, 1999, p. 38)*

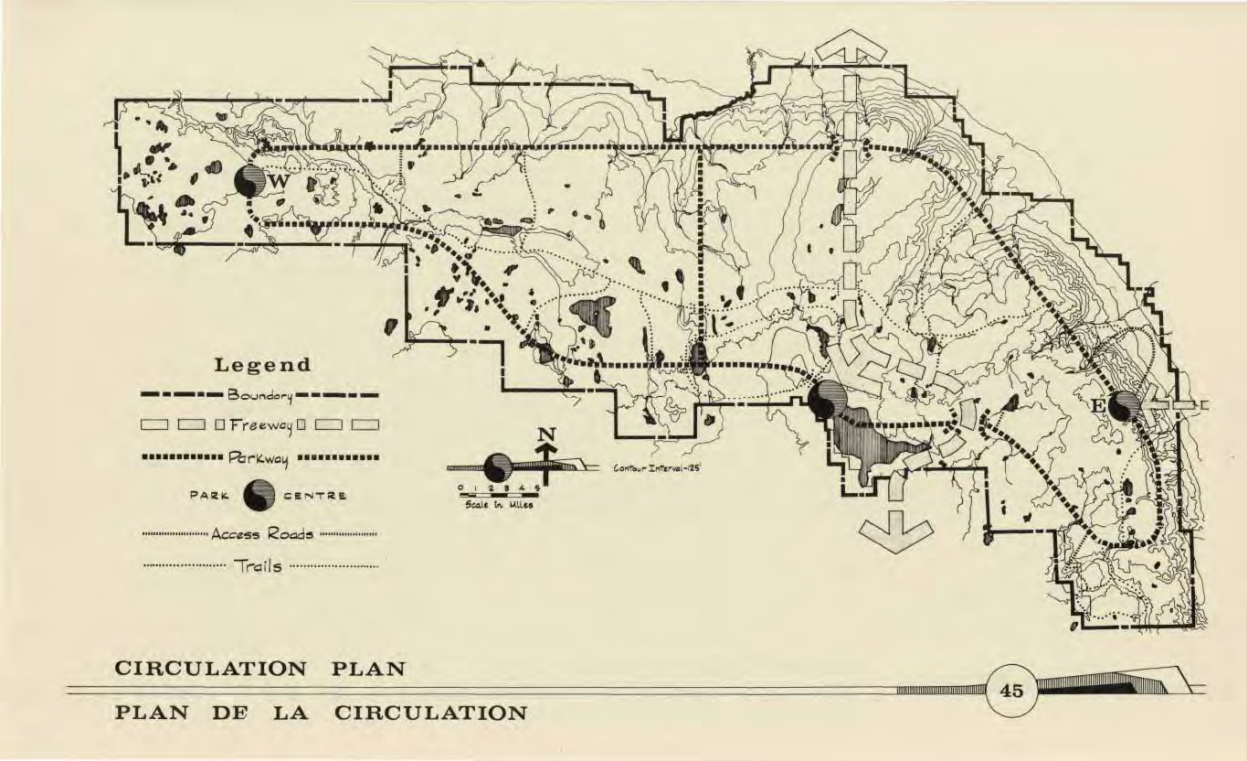


Figure 24: Circulation Plan from the Riding Mountain National Park Provisional Master Plan, 1967

Clearing Habitat for Agricultural Development

As elders shared with us, considerable forest clearing occurred in the 1950s to open land for farming. This meant reduced wildlife habitat and fewer areas for Waywayseecappo members to access medicines and berries. The result was a gradual reduction of traditional hunting and gathering practices.

Figure 25: Land in the area that was once covered in bush has now been cleared for farmland.

This was all bush, solid bush. This field to our left, that was solid bush. The farmer cut it. He was going to start on this side [the other side of the road], but they [the band] said no. Which was good.

Jim Cote

[The hunting stopped] when farming came in in the 50s. That's when we started losing a lot of our food sustenance like deer, moose, elk and so on, ducks, partridge.

Jim Cote

I can name some of the elders that have talked about the use of our land. As two elders said, "the famous word: Money." Which, for the outside people opened doors for them. We have to fall into that category sooner or later and have to charge rent for the land that is broken into fields.

Jim Cote

Chemicals in the Environment

When herbicides were introduced into farming practice, members noticed a reduction in the wildlife within and around the reserve. Robins, blue birds, canaries, rabbits, and deer used to be abundant before herbicides were introduced. There are no longer enough animals to support the families that used to harvest, share, eat, and depend on these species.

We never used any of this spray that they use now. To all you people that started farming and are using sprays and other chemicals: 'Stop it'!' You are killing off our wild birds and animals and also poisoning our waters.

Annie Oudie, 1982

There were all kinds of birds in the area. Robins, blue birds, canaries, owls during the winter. And we don't see that anymore. They're all disappearing because some of the herbicides that are used in farming. And some of that drifts with the wind. And it goes onto the grass. And the rabbits eat that grass, the deer eat that grass. And they are poisoned.

Jim Cote

We never went hunting there [in Riding Mountain]. It was plentiful enough here. We can't do that here anymore because of all the spraying they do. It's killing all of the animals.

Jim Seaton

It's like the farmers when they want a better crop, they use chemicals. The chemical is going to destroy all the berries around that field. I've seen that in the community. Even the leasers [of farmland], they want that good crop. At what cost? The berries. The birds. Those grasses. Those medicines. Our people. The animals too; "four-leggeds," we call them.

Gary Ironstand

People used to fish here; the jackfish were big. But the river is just polluted now, from the farmers.

Lillian Clearsky

Managing Drainage for Agricultural Production

As farming evolved, considerable effort was made to drain farmland, prevent flooding, and provide irrigation to farmlands. Ditches and sloughs were formed throughout the landscape, altering natural flow patterns.

Water was also seen in a spiritual manner – with some elders commenting how sloughs turned into lakes because of the imbalance of the treatment of wildlife.

Figure 26: Water on the Reserve where trees used to grow.

I want to tell you a story about Roger's grandpa. Roger's grandpa was a very powerful medicine man. He had the gift of a sundance lodge . . . And I remember there was a wicked storm one night. And they got the Elders to say a prayer in the morning. And I remember Roger's grandpa saying, "There's evil in that water, in that lake." I don't know how to interpret the word *Machi-i-awish* (Roger: "A bad person or spirit"). He said, "Someday, that will come back." Look what happened. That used to be a big slough. Look at it now: it's a huge lake now. I always remember his grandpa's words, saying that someday the spirits might come back. And I always think that's what happened, because of what George Ross said.

Jim Cote

… In the 1940s and 50s, some of our elders didn't agree with the farmers—[they were] ditching and grading the sloughs into the bigger sloughs so they could use that as farmland. Some of our elders said no, that shouldn't be allowed because how will the ducks survive? How will the muskrats, beaver and mink survive? The elders were concerned with wildlife.

Jim Cote

Construction of The Shellmouth Dam

Initiated in 1964, the Shellmouth Dam was completed in 1972 at a cost of $10.8 million. The Shellmouth Dam was developed to prevent flooding and to support irrigation: "These gates would allow higher reservoir levels which could provide additional flood protection benefits and potential for more water supply for domestic, commercial and irrigation use" (Source: https://www.gov.mb.ca/flooding/fighting/shellmouth_dam.html).

It changed the area upstream from a modest river into a reservoir of 56.3 km (35 miles) long. Habitat and land use areas along the river's shores disappeared into the new reservoir.

Figure 27: Shellmouth Dam. Photo by R. Halim, 2012

Hydro Comes to the Community

Elders recall times before hydro electricity was introduced in the 1950s– when they would cut wood, gather wood, transport wood to their community and build modest, small homes. This type of experience is not documented, and they wish to share this experience with youth. Elders are fearful that younger families are dependent on homes to the point where they do not know how to warm up their homes without it: "When the power goes out in a storm, the people will freeze." (Lillian Clearsky, 2017).

Figure 28: Kerosene laterns used when the Hydro goes off (Photo: Lillian Clearsky, September 16, 2017)

In the late '50s, we started getting more modernized homes with plywood and hydro. That's when hydro came in.

Jim Cote & Roger Mentuck

I can tell my children and grandchildren that we lived with no Hydro. They can't believe that.

Alfred Cooke

The Hydro for sure [has changed things]. Because we used to be able to use the wood and we used to have those oil lamps. … We're so dependent on the hydro, now we don't even have stoves. What's going to happen when a winter's going to get really really harsh – how are you going to keep warm? When the power goes out in a storm, the people will freeze.

Lillian Clearsky

Highways Built

Before automobiles and paved roads, the horse and buggy was the prominent mode of transportation for Waywayseecappo members. As elders recalled, the evolution to automobile use made it easier to access food but reduced the need to grow their own food or hunt. These traditional practices, as they comment, need to be documented and preserved so younger generations can better understand Waywayseecappo's history and connection to the land.

Back in the old days, back in the horse and buggy days, all we had were wagon trails. And now all there is is roads. It's easier to travel nowadays than it was a long time ago.

Roger Mentuck

Roger: We had older vehicles. That's when vehicles started coming out into the Reserves. My grandfather was fortunate enough to buy a vehicle. And that's what we used to travel.

Jim: We never did. It was always horseback for me. In the '50s, my dad started buying cars. They weren't the new ones, but we did a lot of travelling. Like Roger says, we went to First Nations for a powwow or sundance or just to visit.

Jim Cote & Roger Mentuck

Today you jump in your car, stop at McDonalds and have a sandwich, or go to Chicken Chef. Our *kookums* had a big box filled with bannock and food that kept. That's how be travelled.

Jim Cote

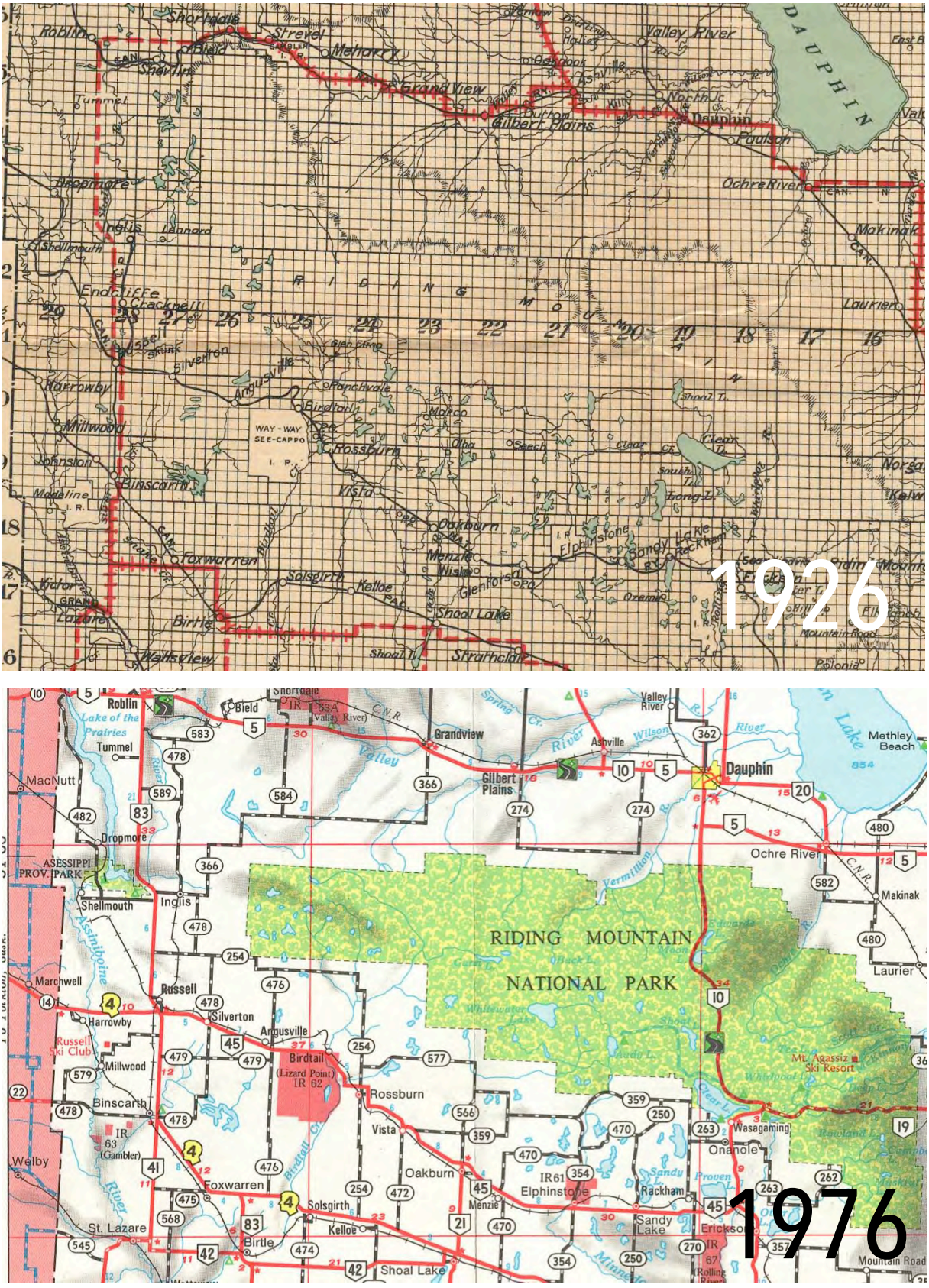


Figure 29: 50 years of highway and railroad development from 1926 (top) to 1976 (bottom) (Manitoba Highway Traffic Maps)

Declining Fur Prices

Waywayseecappo members used to trap for mink, lynx, and beaver and sell the furs to be produced as coats and other products. Declining fur prices in the later part of the 20th century meant trapping became less profitable. As a result, many Waywayseecappo members stopped this traditional practice.

Jim Seaton: Come to think of it, nobody hunts beavers now.

Jim Cote: There used to be 15, 20 of them down by the river, walking back and forth. That's how much beaver were plentiful.

Jim Seaton: Now there are lots [again]. But nobody hunts them now.

Jim Cote: The farmers north of **Rossburn** are at war with the beaver today.

Roger Mentuck: They build dams and the water has no place to go, so it floods the land.

Jim Cote: They dynamite the beaver house, the next morning, it's back again.

Jim Seaton, Jim Cote & Roger Mentuck

You must see it today; there's no bountiful sale of mink coats. Or lynx coats, which were popular 40 or 50 years ago. Today they make a mink coat at the factory, whereas our grandfathers killed the mink to make that mink coat. Like Jim is saying, today there are so many beavers, but why kill a beaver when a company makes a fake beaver coat? It's good food too, good to eat.

Jim Cote

Cultural Erosion

Residential Schools

Residential schools displaced children from their parents and community in an attempt to assimilate them into western society. These children lost a sense of their culture, and were reprimanded if they spoke in their native language. As elders recounted, their parents started to grieve in devastating ways – engaging in addictive and unhealthy activities (e.g. alcohol abuse):

> *"Manitoba's Aboriginal people may have wanted one type of school, but they soon were compelled to attend another. In 1894, the federal government passed legislation that provided for the arrest and conveyance to school of truant children, and for fines or jail terms for parents who resisted. Indian agents were given the power to commit children under 16 to such schools and to keep them there until they were 18" (Source: http://www.ajic.mb.ca/volumel/chapter3.html).*

Figure 30: The Birtle Residential School, where many Waywayseecappo members attended, now sits abandoned

The Indian ways are really lost. What I mean by that is the children do not understand their Indian language and culture. There was hardly any Indians that knew how to talk the English language. I guess where they lost their language was when they started going to school. The white man teaches them to speak in English.

Flora Flatfoot, 1982

A lot of our people went to this school [The Residential School in Birtle]. I went to Birtle Residential School in September of 1961. I didn't really want to go back after the first year. So that's when my grandpa took me up north and we went and hid out there [in the Riding Mountain area] for weeks. When we came back out, that's when I went to school in Rossburn.

The following year, I went to Brandon. In 1963 and '64. There was also an Indian Residential School in Brandon. And that was another time when my grandfather was taking me back in 1965 and we just about got to Brandon and I told him I didn't want to go there. So my grandfather turned around and came back home here. And I ended up going to school in Rossburn again in '65.

Then in 1966 I went back to Birtle. I was in Birtle '66, '67, '68, and '69 is when they shut the school down. That's the last year that they had students there. I think they kept it open for another year just so the staff could find other jobs. Then I ended up coming back here and I went to school in Rossburn again. At the high school. It was always tough [going from one school to the next].

Roger Mentuck

I never went to residential school, you know. We asked to go, but our parents wouldn't let us go.

Jim Seaton

It was good before I went to the boarding school 'cause we had everything healthy. Until we went to the boarding school. Everything just changed. They didn't even allow us to come home on holidays. I was six years old and I was there for three years. [When I came back,] things were different. My parents were already drinking. I'd never seen them drinking before that. They were threatened – they didn't want to let us go or they would go to jail. Both my parents went to boarding schools. My mom was only 8 years old when her mother died; they sent her to Lebret, Saskatchewan.

Lillian Clearsky

Ceremonies Banned

In the early 1900s, Indian Agents were actively enforcing prohibitions against sundances in the Waywayseecappo area. The prohibitions meant that Waywayseecappo band members could not celebrate their culture and spiritual beliefs. Some dances and ceremonies continued to be held in secret, but many struggled with feelings of shame and guilt around these practices:

> *"The law that introduced the religious prohibition was an 1884 amendment to the Indian Act and banned 'give-away ceremonies' . . . Yet another amendment in 1906, revised slightly in 1914, forbade dancing of every description and made it a criminal offence for Indian people to participate in festivals, pageants or stampedes in western Canada without government consent. Indian people even were prohibited from wearing traditional Indian costume without government consent. The rules were only eliminated in the Indian Act amendments of 1951." (Source: http://www.ajic.mb.ca/volumel/chapter3.html)*

Figure 31: Indian Agent Fred Clark and his wife, who lived on the Lizard Point Reserve for five years (Rossburn History)

I remember when I was a young boy, I went with my mom and dad, and with my uncle Mervin and auntie Bella, and we went down the road—what's called JJ's corner, to the site of Roger's grandpa's sundance. But at that time, it was all forest. And as we were going near the site of the sundance ceremony. We were stopped by two men. And they said, "We are watching. Go ahead. We are watching for the Indian Agent." Had the Indian Agent known that Roger's grandpa was holding a sundance ceremony, he would have had the authority to shut it down. That's what they were afraid of. And that happened in Rolling River and here, that the Indian Agent said "I order this from the department of Indian Affairs in Ottawa forbid the Indian people to hold any kind of dances or gathering." I have that letter. I will show you that letter. Dated 1919. And another letter by 1921 that said, "Do not let the Indian congregate. Send them home." One was Alex Clearsky. And one was Watson Seamus. And they were sitting on a wagon, they had a horse pony by itself, tied up. And if the Indian Agent had showed up, they would have jumped on that pony and warned [the others].

Jim Cote

I remember my grandfather had a sundance, way out on Brandon road that way. In those days, they had to hide, eh? They weren't allowed to have sundances.

Jim Seaton

Names Changed

In the early 20th century, many of the traditional Anishinabe names once used in the area were converted to western names for the convenience of government agencies. For example, the names of Waywayseecappo band members were changed to English translations of the names, or to different names altogether, as translation often was a difficult task for Indian Agents. The sense of identity and cultural grounding that these names provided was lost in the English translations. Jim Cote told a story of "Mista Noss", a community elder who carried the western name Mr. Ross. Because there is no 'r' sound in the Anishinabe language, those around him pronounced his name as "Mista Noss".

Figure 32: A photo of George Ross, "Mista Noss," with his wife Henrietta (nee Mentuck) (shared by Roger Mentuck)

Christopher Columbus gave me my name—gave all of our people names. I remember the older people, their names. That's how they were known. Whether it was the next reserve, they would talk about this fellow's name. "Oh, oh, I know him!" Now we talk about John McKay, John Doe he lives in Keesee – I know him. And Stewart Bone, he lives in… Coté—I know him.

My grandpa went to school in Regina. He left Birtle with the name *"Kee-chi-way-witan"*[?] and he came home Hugh McKay. He came home and he said to the people, "That's not my name anymore. I was named Hugh McKay—I was blessed in the church." . . . So that was the end of his name.

Jim Cote

5 Rebuilding Today

Valuing Places, Resources & Teachings

With a total registered population of 2,753 people (1,162 people living off reserve), Waywayseecappo First Nation remains a strong community of Anishinabe people. Waywayseecappo people value their land and are supporting a resurgence of cultural practices, awareness, education, and pride. Community economic and social development projects aim to increase the quality of life and retain a healthy community at Waywayseecappo.

The First Nation recently partnered with a neighbourhood school division to improve literacy rates. According to CBC, in 2010, "Only three per cent of Grades 1 to 4 students in Waywayseecappo, about 300 kilometres northwest of Winnipeg, was at or above grade level literacy rates" (Fiddler, 2017). As of June 2016, 47 per cent of Grades 1 to 4 met that standard.

Waywayseecappo's community complex is home to the Waywayseecappo Wolverines, Windows Restaurant, a bingo hall, and band offices. There are plans to improve vacant rooms into accommodations for hockey players.

Near the community complex there is a gas co-op, a daycare, and a new ceremonial arbour. The community core along highway 45 is a central gathering space for many of Waywayseecappo's members and a source of pride, as it serves as a reminder of how the community can reclaim their land for its own purposes.

During the Traditional Knowledge Study, community elders shared examples of how the community is revitalizing its traditional knowledge and cultural practices – through harvesting activities, community gardens, teachings, arts and ceremonies. The Traditional Knowledge Study itself was noted as a positive step towards sharing stories of the past and documenting the experiences of elders. Although a written report cannot match the value of personal sharing between generations, this project can offer a starting place for exploring the past and starting new conversations at the community level.

Establishing Community Gardens

During the Traditional Knowledge Study elders noted how gardening was a way of life for Waywayseecappo members. Garden plots were present throughout the reserve, in residents' backyards – producing produce like onions, carrots, and potatoes.

Today, some of Waywayseecappo's soil contains hard clay or rocks – presenting a challenge to gardening. To address the need for fresh, healthy food, a resident of Waywayseecappo, Sarah Cameron, worked with members to develop two community gardens offering "tomatoes, cabbage, peppers, beets, peas, carrots, onions and potatoes" (Laychuk, 2017).

According to CBC, residents like Lincoln Cloud volunteer almost every day, helping with planting and upkeep:

> *"Usually they don't see where their food [comes from]. They go to the grocery store and then buy it there," said Lincoln Cloud. (Laychuk, 2017).*

Figure 33: Waywayseecappo's community garden. Photo: CBC, 2017

There's been a real surge in trying to get people to have their own gardens. This is our little community garden. There is one lady that was in charge of it. She got everybody together and they planted there this spring. And they looked after it all summer. And this fall they went out and harvested it. Whoever wanted some potatoes, some onions, corn. It's sort of starting small and I think it's going to get larger and larger.

Roger Mentuck

Listening to Teachings

According to the 2006 Census, a total of 1,120 people living in Waywayseecappo First Nation speak English, with only 235 speaking Aboriginal languages (2006 Census National Household Survey). With widespread understanding of the effects that Residential Schools and social change have had on Indigenous languages, language revitalization is becoming a rising priority in Waywayseecappo.

Offering elders an opportunity to share stories in their language during the Traditional Knowledge Study was a priority. While the majority of the experiences were told in English, some traditional teachings were translated in their language – and will serve as a documented resource for future generations.

Figure 34: Jim Cote explained the importance of tobacco.

We need the elders to enforce the laws that they have; to carry on what they know. Carry on with what my parents taught me, what my grandparents taught me. . . . We have to use that. . . . We have to talk about life.

Jim Cote

My late stepfather always said "asayamah" [?], "tobacco." You're giving a person that special gift to ask for something. To ask for information. To ask for help. At that time it was very important and today it is still important for me. When we talk about medicinal flowers, that's going deeply into the tradition of what we were taught. And I tend to be very careful on sharing some of that. . . Tobacco is still important to me.

Jim Cote

Reconnecting to Ceremonies

Ceremonies and Dances Practiced Again

Today, as a ban on ceremonies no longer exists, Waywayseecappo members travel within reserve and to places like Fort Ellice to engage and practice sundances, council dances, and other traditional ceremonies. As elders explain, these events celebrate the community, build cultural identity, support healing, pass down traditional knowledge, and provide "wellness and good health for all family members and community" (Jim Cote, 2017). Elders and youth have and continue to promote and celebrate their culture through pow wow dances and through the beadwork and design of outfits. Instead of being hidden, cultural ceremonies are now celebrated and shared with neighbouring communities.

Figure 35: Lillian Clearsky in Pow-wow dress (Photo: Lillian Clearsky, 2016)

That's my ribbon pow-wow outfit. Traditional pow-wow. My sister made it. The [ribbons] have healing colors. And the horses represent the horse spirit.

Lillian Clearsky

Sundance was supposed to be banned long ago due to the fact that some people were hooked by the skin or shoulders. We are now able to have our sundance, so as we can have some rain and a better life for everyone.

Willie Bird, 1982

My mom was good at it [beading]. She used to make moose hide into jackets. My dad would always have moccasins. When I was younger, in the 40s. People used to wear beadwork all the time – that's coming back now. For a while there, almost everything disappeared.

Lillian Clearsky

In the 1990s, there were four sing-songs at the Sun Dance Lodge: in the Fall, Winter, Spring, and Summer. There were feasts, soup and bannock. Everyone would bring a gift to giveaway; gifts like blankets, and even horses, wagons or sleighs. The giveaway dances were organized by the community.

Paraphrase from a conversation with Jim Cote

The New Ceremony / Arbour Grounds

In the summer and fall of 2017, a new ceremony ground and arbour was constructed adjacent to the Waywayseecappo Community Complex. This new facility will play host to annual pow wow gatherings, horse races, and other traditional ceremonial events.

Figure 36: The new ceremony / arbour grounds

Searching for The Past

According to the 2006 Census National Household Survey, Waywayseecappo First Nation consisted (in 2006) predominantly of people aged 0-64. At the time of survey, only 35 individuals were recorded as being 65 years of age and over. As elders noted throughout the study process, the transfer of knowledge is important as it will ensure the old ways of doing things are documented and preserved for future generations: "We lived with no hydro, during the horse and buggy days. The old ways of doing thing will be lost if we don't do something today because we are losing many of our elders" (Jim Cote, 2017).

But sharing and documenting the past has been an extraordinary challenge. As Jim Cote, a community researcher with the Traditional Knowledge Study noted, interviews with elders have been facilitated in the past but records have been lost. To ensure safe storage, the more recent interviews have been audio and video recorded, and will be stored digitally by the First Nation, and HTFC Planning and Design. The intent is not to simply to archive and preserve the elders' stories, but to share them with contemporary generations so that the memories and values of the people are kept alive for generations to come.

Beads from Fort Ellice

At the burial sites at Fort Ellice, you could often see beaded vessels. Elders used to place beads with the deceased.

Paraphrase from a conversation with Jim Cote

The Burial Ground on Riding Mountain

The importance of Riding Mountain to the people of Waywayseecappo has already been disussed in this report. Marilyn Peckett's study of Riding Mountain elaborates upon this importance:

"Wagiiwing [the Anishnabe word for Riding Mountain], being rich in resources, was highly valued for its ability to provide all necessities of life to ensure the long-term survival of the Anishnabe people. Oral history relates that community leaders, before and after settlement, relied upon this area as a social 'safety net.' For example, Waywayseecappo Band members retreated to this area to seek sanctuary from a great sickness that was decimating Aboriginal populations in the latter portion of the eighteenth century. Unfortunately, in this case, the retreat came too late and almost the entire Waywayseecappo population was said to have perished at a historic community site now within RMNP" (Peckett, Anishnabe Homeland History, p. 50).

Through interviews with community elders today, it appears that the location of Waywayseecappo's historic community site on Riding Mountain has been lost. The following page describes community efforts to find this location again:

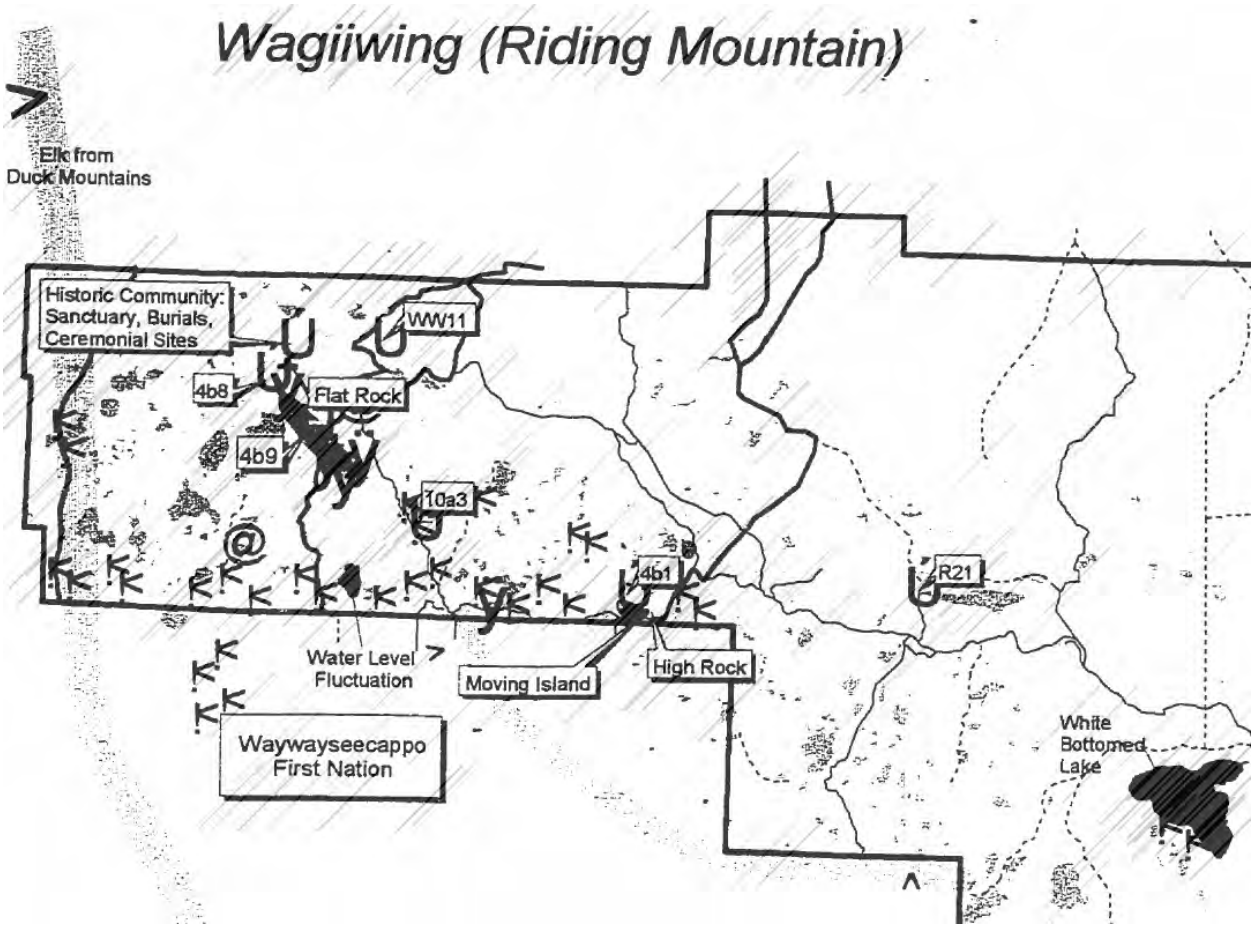


Figure 37: Cultural and Ecological Knowledge of Wagiiwing (Riding Mountain) (Peckett, Anishnabe Homeland History, p. 90)

My son used to go trail riding – with one pack horse and a saddle horse. He was in the Park. He came to this hill and he looked around and said this is a nice place to camp. So he set up his camp. Then when he got up in the morning and looked around, he could see these little mounds. And he kind of thought – how come they are so natural? So he took a closer look at them, then he'd seen the pegs – they were rotten already and leaned over, rotting away in front of these mounds. Then he realized that this was a burial ground. So he went a little bit further and was relaxing and thinking about it and he looked around – then he'd seen these little sprouts – there were wild onions growing! He realized that is was manmade. There's a burial ground, somebody planted onions here. Then he came across something shiny. And there was a brass or copper marker in the ground. He cleaned it up. It said "LPR" on there – "Lizard Point Reserve." That's what this used to be. So he cleaned it up (at that time, he didn't have a GPS, so he didn't know where he was) – he tried to pull it out but he couldn't pull it out. He thought, well, this must be a government marker. So he looked around further and then he found a stone – a big stone, a natural stone that was in the ground. And that's how he remembered – there's a big stone on that hill and there's a marker on that hill. And he tried to visualize how he got there. He marked it and he made a map of where he came out. And he used to have this little bag with a hunting knife and a rope and matches wrapped up. He put his map wrapped up in his bag. Then he told me about it. He said, in the springtime, we'll take the other horse and go find it. That winter he took his life. I don't know where he left that bag or where he left that map.

Harvey Cooke

There's been a few attempts at trying to find that place. They even hired a helicopter to come take them in there and took and elder with them that had seen this marker. But the elder said, "I don't remember" because everything had grown up, all the trees had grown back in." But there is a marker in that area.

Roger Mentuck

There are some other people who knew about it, but they were deceased by the time people were being exposed to it. My son was the last one.

Harvey Cooke

6 Considering a Transmission Line

Throughout this traditional knowledge study, elders have described the significant changes that they have experienced in and around their community over the last 80 years. Their stories highlight the cumulative–or compounding–nature of environmental and cultural impacts on Waywayseecappo First Nation. New roads, highways, and transmission lines have interrupted wildlife habitat. The community's ability to effectively grow, hunt, and gather for sustenance has been further affected by the conversion of land to agriculture, new water management practices, and the introduction of herbicides, pesticides, and fertilizers in agricultural operations. Changing land uses have changed the lives of Waywayseecappo people, and slowly fractured the connection with the land that is at the heart of the Anishinabe culture.

To Waywayseecappo members, their traditional lands have become a highly disturbed landscape from both an ecological and cultural perspective. With the Birtle Transmission line now proposed through Waywayseecappo's lands, First Nation members are concerned about the additional incremental changes that this project will bring.

Waywayseeappo members have raised a number of general concerns about the proposed transmission project, and are clear that they want to see the project built using the best environmental and cultural standards. Members identified a number of specific cultural and natural sites in the vicinity of the proposed corridor. These are discussed below, along with recommendations for how the project can proceed in a way that respects and protects Waywayseecappo's interests in the project area.

Considering Earlier Mapping

In addition to the information documented during this traditional knowledge study, a number of areas were mapped during a "Values and Interest Workshop" held by Manitoba Hydro on January 11, 2017. The Values and Interests Workshop Draft Report – Birtle Transmission Project" (March 28, 2017) records consultation with 18 community members, and presents a map of spatial information collected during the workshop. The information detailed in the workshop map is largely confirmed and supported with the new information recorded through this Traditional Knowledge Study.

We note that the 7 participants who contributed to this traditional knowledge study were not participants in the previous workshop. The traditional knowledge study therefore broadened the consultation process to include more people, and gave an opportunity for new participants to verify what was previously shared. Meeting and hearing from these elders in individual interviews provided an intimate opportunity to document stories and experiences – offering more detailed explanations than can be recorded in a workshop format. For example, as sensitive sites were mapped, the researchers were able to record detailed comments on the impacts to wildlife and nature that are expected as a result of development in thea area.

It should be noted that information for this study was collected at a smaller scale (a more zoomed-in map) than the information shown in the workshop report. As a result, we believe that locations marked on maps in this study will be more accurate than those recorded during the workshop, and should be used for reference in any ground-truthing or follow-up discussions.

The categories of information displayed in this project are also somewhat more specific than those used in the workshop report (e.g. Instead of the category "Plants of Interest," the Traditional Knowledge Study provided an opportunity to map multiple categories like "Agricultural Land" and "Medicinal Plants").

The traditional knowledge interviews identified several new areas of interest that were not captured during the Values and Interests Workshop:

- "Routing Concerns" displayed on the Manitoba Hydro map as "Points" are assumed to showcase more contemporary challenges (e.g. highways). The Waywayseecappo Traditional Knowledge Study map showcases routes as "Lines" and speak specifically to the way in which people moved to and through the area;
- An additional "Hunting Area" polygon was added to the end of the proposed transmission line near Birtle;
- The workshop map points to an "Other Special" area near Birtle. The Waywayseecappo Traditional Knowledge Study map provides more detail regarding this site – identifying the area as a present-day place for work (e.g. farmhand); and
- New "Berry Picking" and "Hunting Areas" were spatially organized and mapped.

Important Areas Near the Proposed Transmission Line Route

The map below shows important areas near the proposed transmission line route. The map illustrates ten sensitive areas of cultural, natural, and/or historic value identified by the First Nation. This map presents areas that appear to have the greatest relevance to planning and design of the transmission project, and warrant specific consideration with respect to routing decisions and site-specific design.

The numbers below (e.g. O4-HU17) correspond with the identity code for each point, line or polygon feature in the digital GIS data. Full notes on each feature are recorded in the project notes and database, which are being provided to Waywayseecappo First Nation and Manitoba Hydro.

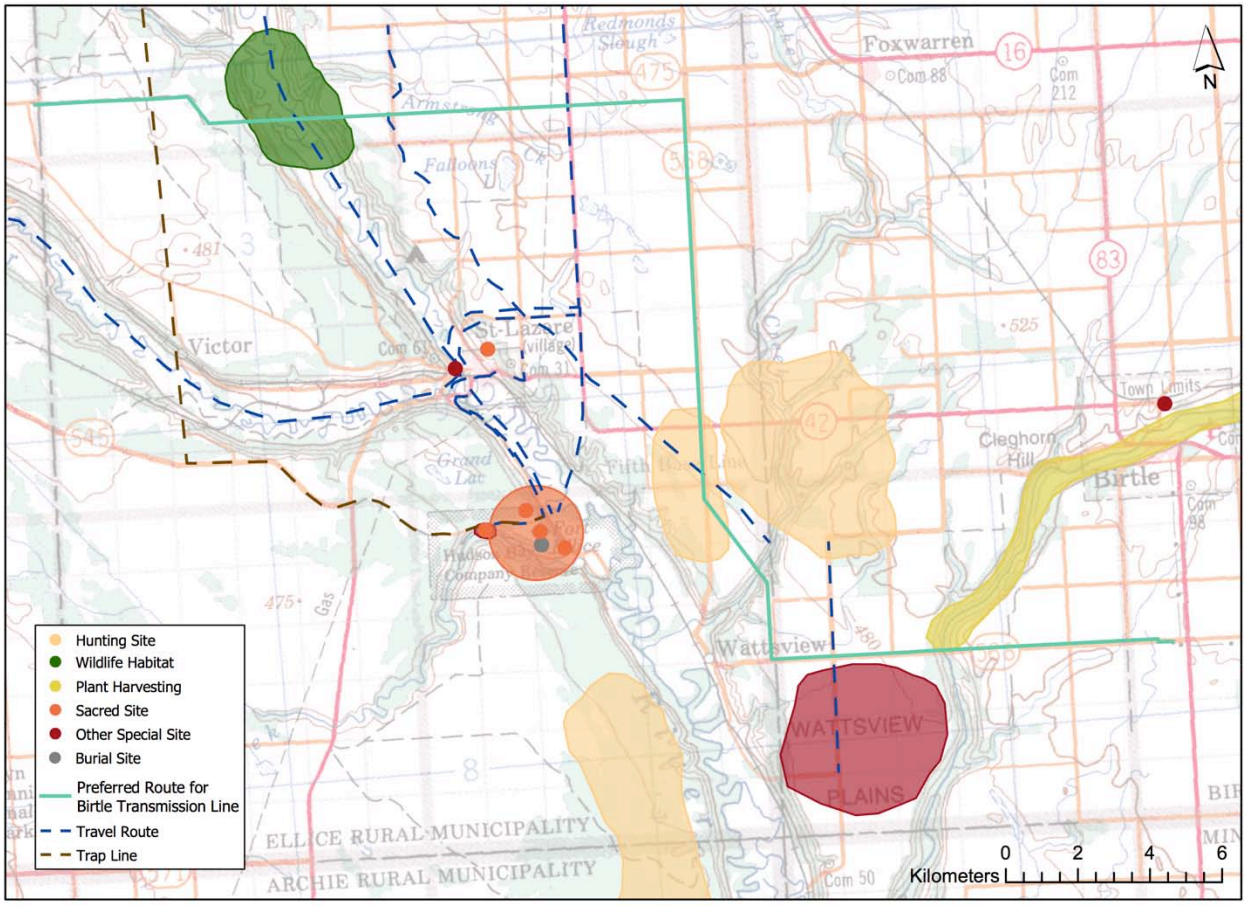


Figure 38: Areas of significance identified near the preferred route for the Birtle Transmission Line.

Routes Crossing the Proposed Transmission Line

Waywayseecappo elders discussed a number of historic routes that cross the proposed transmission line. Further investigation may be needed on these sites to assess their historic and cultural value. Note that it is possible that there may be burials along some of these routes, as elders said when travelling, people would be buried in the area where they passed away.

1. 06-TR01: This was an old trapping route, according to Lilian Clearsky.
2. 05-RO04: This was the route Gary Ironstand's great grandfather travelled on the way to Valley River, referred to as "the Ironstand Trail." Along this route, his grandfather got permission to pass through Waywayseecappo from Chief Waywayseecappo.
3. 05-RO16: Gary Ironstand said they later travelled this route to visit other communities (for sundances, etc.)
4. 07-RO15: Harvey Cooke described this as a "route to Fort Ellice"
5. 06-RO24: Lillian Clearsky recalled travelling through this area "to bury sick people"

Other Important Areas Near the Proposed Transmission Line

Waywayseecappo elders also described a number of other important areas near the proposed transmission line corridor. Project assessment work on fish, wildlife, and plants, should give special consideration to the following areas:

1. 06-WH29: Lilian Clearsky worried that the transmission line will cause pollution when it crosses the river. She says she has already seen the effects of pollution in the area. "Fish used to be larger," she said.
2. 07-HU17: A traditional hunting area; was covered in bush before it was turned into farmland, according to Harvey Cooke
3. 04-HU05: This is another traditional hunting area, where community members would "hunt mostly deer," according to Alfred Cooke.
4. 05-PL14: Gary Ironstand said that this is an area where people traditionally picked berries.

Top Concerns & Recommendations

This section presents seven key concerns and ten recommendations emerging from the traditional knowledge study.

Figure 39: Point along the proposed transmission corridor

1) **Potential to disturb important cultural and historical sites on WFN traditional lands**

As identified and displayed on the report maps, there are many cultural and historic sites of interest to WFN on or near the proposed transmission line. These sites are explained in detail below.

Recommendation #1: Review detailed route planning with WFN to ensure that important sites are avoided – including attention to sight lines from any sacred sites identified by the community.

2) **Potential disturbance of unmarked burial sites**

During a site tour and interviews, elders spoke about the existence of burial sites positioned along the proposed transmission line route. As WFN members were nomadic people, they travelled throughout the reserve and region for hunting, gathering, and ceremony – often for weeks on end.

"On our trips, sometimes we would bury sick people along the way." (Lillian Clearsky, 2017)

Recommendation #2: Include WFN involvement in a pre-project archaeological survey of the proposed transmission route. A community expert should travel the transmission corridor with project archaeologists in a pre-clearing survey to identify any potential burials or others sites of cultural concern prior to construction.

3) Cumulative loss of habitat available to support wildlife and traditional activities

> "They were talking about the wildlife being put aside because of the power of the electricity. And the clearing of the land. And the use of fuel. And clearing all the land and the roads. It's a concern for us, yes. To protect our land and to have it put to use for our young people." (Jim Cote, 2017)

Recommendation #3: Minimize cumulative effects by designing the route alignment to minimize clearing of previously un-altered land (forest/wetland habitats).

Recommendation #4: Riparian/riverside habitats are areas of high ecological, cultural and historical values. Designs for river crossings should be reviewed with WFN. Design should minimize the number of poles installed within the floodplains of the Assiniboine River the Birdtail Creek, as well as in wetland habitats.

Recommendation #5: Minimize machine clearing through riparian and wetland areas. Clearing should be done by hand in these areas.

Recommendation #6: Establish a designated buffer area around the Assiniboine River, the Birdtail Creek, and other important waterways, wetlands, and sacred sites identified in this report, with specific restrictions on the use of chemical vegetation control (herbicides).

4) Availability of traditional lands for future treaty land selections

WFN is currently negotiating land claims with the Federal Government and expects to be awarded additional reserve land entitlement within the next several years. Through the Additions to Reserves process, WFN would be entitled to select areas of unencumbered crown lands as new reserve land. Any traditional lands that are cleared for the Birtle Transmission line, will be encumbered and lose value as potential reserve land selections.

Recommendation #7: Avoid routing the transmission line through unencumbered crown lands, as these are the most likely areas of future reserve land selection.

5) Loss of medicines along the transmission corridor

Traditional medicines used by WFN may be permanently lost when the land is cleared for the Birtle Transmission Line. The potential harmful impacts of the transmission line may also render nearby medicines valueless.

"The stuff [berries and medicine] will still grow if it's still there. If the hydro line comes in that area, of course, radiation. It's going to have an effect. It's like the farmers when they want a better crop, they use chemicals. The chemical is going to destroy all the berries around that field. I've seen that in the community. (Gary Ironstand, 2017)

"You can't pick medicines from underneath the hydro line. That's why I said 'no' to them." (Jim Seaton, 2017)

Recommendation #8: Include WFN expert in pre-clearing survey to observe and identify culturally important plant species along the proposed corridor – before construction begins.

6) Concerns about radiation effects near the power lines

"I've heard a lot of stories about these hydro lines going through communities and affecting the chickens and the animals that were on the farms. Chickens and cows and horses. And even people." (Roger Mentuck, 2017)

Recommendation #9: Undertake an Electromagntic Field (EMF) Management Plan, which would recommend EMF exposure control measures based on an analysis of sites that are within or are adjacent to the proposed transmission line corridor. Following project completion, undertake ongoing EMF surveys and traditional knowledge studies to monitor the EMF levels in the area, as well as noted effects.

7) Equitable distribution of benefits

WFN entered Treaty 4 as an agreement to share its traditional land with the non-Indigenous newcomers. Since that time the newcomers have benefitted from agricultural development, recreational areas and transportation networks. These developments have benefitted WFN people to some degree as well. However, it has been the FN that has borne the disproportionate costs of these activities, losing the majority of the natural habitat on their traditional lands, and

losing connections to the landscape that are at the heart of Anishinabe culture. The current transmission project stands to benefit Manitoba Hydro and the province of Manitoba, again at the expense of WFN's traditional lands. The irony for Waywayseecappo is that WFN is federally funded, and will not see direct benefits from the income of inter-provincial power sales.

"Land is also money. We have to think about what is in place for future generations." (Jim Cote, 2017)

"Not really. It seems like it is going to take quite a bit of land. And if they are going to be using that much land, somebody should benefit. And we being the first peoples of this land, we should be the ones to benefit." (Roger Mentuck, 2017)

"It would probably be jobs, if they are going to be clearing some land, they will need people to chop the trees down or run the machines that are going to chop the trees down. Create employment." (Roger Mentuck, 2017)

Recommendation #10: In the spirit of honouring Treaty relationships, reconciliation, and socially responsible development, Manitoba Hydro must find ways to share project benefits with Waywayseecappo First Nation. Options include clearing and construction contracts for the First Nation, a compensation package for the community, or future employment and business opportunities with the utility. Discussions should be arranged with WFN Chief and Council to discuss the equitable distribution of benefits from the Birtle Transmission Project.

Closing Thoughts

The Waywayseecappo Traditional Knowledge Study was a successful opportunity to document community voices with respect to the proposed Birtle Transmission Line and Waywayseecappo's use of its traditional lands – past and present.

Local knowledge holders expressed a deep knowledge and connection to their traditional territory and noted that activities on the land have a strong connection to each individual's sense of community and family. They illustrated the importance of the land to the cultural identity of Waywayseecappo First Nation. Together, their stories provide an oral history account of Waywayseecappo's past and the social, cultural, and environmental changes that have been experienced over the last century.

We hope that these accounts provide places for younger members of Waywayseecappo First Nation to start learning about their history. We hope that the stories encourage members to ask their own parents and grandparents to share their own memories. We hope that this document can be a catalyst to support oral history and story-telling in Waywayseecappo.

Of course, the information collected through this traditional knowledge study will also be used to inform the environmental assessment for the Manitoba Hydro's proposed Birtle Transmission Project. Traditional land use areas and sensiteve sites in proximity to the proposed route will be of particular use to Manitoba Hydro as it refines plans for the project's alignment, design, and construction.

Future changes to the land based on the proposed transmission line should be considered in the context of the many landscape changes that have come before: as one more cumulative impact on a landscape and culture that has been highly altered over the last century.

On-going discussions are needed between Waywayseecappo First Nation and Manitoba Hydro to discuss the 10 recommendations above, and ensure that the transmission project proceeds in a culturally and environmental appropriate way. I the words of Jim Cote:

> *… That's what those elders said. They talked about those generations to come. They said, "not for me today, but we have to plan for our grandchildren, our great grandchildren" . . . I think we as a First Nation are doing that now–we are starting to plan ahead for the future of our young people.*

Appendix A: References

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Appendix B: Methods

Interviews

The community researchers and consultant team worked together to plan and coordinate interviews with the community members who were knowledgeable with respect to traditional land use and/or the transmission project area.

At the beginning of each interview, the team introduced the traditional knowledge study, and reviewed the project commitment to confidentiality. The team then conducted each individual interview, using a semi-structured interview technique that invited the interviewees to share stories and experiences as they saw fit. Translation, if necessary, was provided by the community Researchers. The community researchers asked the interview questions, while the HTFC staff member ensured that all stories, comments, routes, and areas were carefully documented.

The mapping methodology utilized conventional land use and occupancy techniques to represent activities, resources and important places as sites (points), routes (lines), and areas (polygons) according to predetermined themes (see the code sheet in the appendices). Spatial information provided in the interviews was recorded on 24' x 36' NTS base maps at a scale of 1:150,000, and corresponding notes in spreadsheets were recorded to provide details about each item marked on the maps.

All interviews were video and audio recorded, with the knowledge-holder's permission (see the appendices for full details). The interview records will remain property of Waywayseecappo and will be stored by Waywayseecappo First Nation. Interview notes were typed and cross-referenced to the project GIS (Geographic Information System) files. All audio recordings were saved, labeled and stored along with the interview notes.

Analysis

Information recorded on interview maps were digitized and entered into a GIS database as a digital shapefile in ArcGIS software. Once digitized, information from multiple interviews were organized and combined onto the maps that are included in this report. Within the shapefile, each point, line or polygon on the maps was cross-referenced with the interview notes to capture the significance of the marking as shared in the original interview.

HTFC staff then reviewed and categorized (or "coded") all of the information documented during the interviews. This categorization helped to identify key messages, themes, questions, or contradictions within the information collected.

Verification

HTFC then shared the findings with the community researchers to confirm the team's understanding of what was shared during the interviews. Key findings were then prepared for presentation back to participants at a verification workshop.

At the verification workshop, the study team presented preliminary findings and asked for input from participants about key issues, themes and perspectives arising out of the interviews. Community views on potential effects of the project and mitigation measures were also discussed. Following this discussion, individual interviewees were invited to review the information collected and correct or add to their previous comments, as needed.

Final Report and Return of Information to Waywayseecappo

Key messages from the interviews were summarized in this study report, which was provided to both Waywayseecappo First Nation and Manitoba Hydro to review before it was finalized. The final report was then given to Manitoba Hydro and used in planning for the Birtle transmission line and Waywayseecappo First Nation for their own future planning needs.

At the end of the project, all research materials were returned to Waywayseecappo, including interview audio recordings, notes, and a GIS database containing a digital shapefile with all of the information mapped during the study.