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MANITOBA HYDRO MANITOBA-MINNESOTA TRANSMISSION PROJECT

Dakota Plains Wahpeton Nation Traditional Knowledge Study

Submitted to:
Dakota Plains Wahpeton Nation

REPORT



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1.0 INTRODUCTION

Manitoba Hydro (MB Hydro) is proposing to construct and operate a 500 kilovolt (kV) alternating current international power line in southeastern Manitoba that includes additions and upgrades to three associated transmission stations at Dorsey, Riel and Glenboro South, and modifications to two existing international power lines (MB Hydro 2015a). The power line will extend from Manitoba Hydro's Dorsey Converter Station, located northwest of Winnipeg, Manitoba, to the international boundary between Manitoba and Minnesota. The proposed Manitoba-Minnesota Transmission Project (the Project) is required to strengthen the overall reliability of Manitoba's electricity supply, increase access to markets in the United States and keep electricity rates low for people in Manitoba (MB Hydro 2015a,b).

An Environmental Impact Statement (EIS) was submitted for review in September 2015 as a component of the regulatory approvals required under *The Environment Act* (Manitoba), as well as relevant filing requirements under the *National Energy Board Act* and the *Canadian Environmental Assessment Act*, 2012 (MB Hydro 2015b). In addition, Manitoba's Clean Environment Commission will hold a public hearing to review the EIS as part of the regulatory review process. Subject to regulatory approvals, construction is anticipated to begin in 2017/18 with an in-service date of 2020 (MB Hydro 2015a).

The Project is located within the traditional lands of Dakota Plains Wahpeton Nation (DPWN) and therefore, is of interest and concern to the community. This report presents the results of a Project-specific Traditional Knowledge (TK) study that was conducted by DPWN with Golder Associates Ltd. (Golder). The location of DPWN in relation to the Project is shown in Figure 2. The primary goal of the study is to describe available Traditional Ecological Knowledge (TEK) and Traditional Land and Resource Use (TLU) information of DPWN relevant to the Project area and to identify any potential Project impacts. The information was gathered through Elder and other land user interviews with community members. Traditional Knowledge studies are often conducted to support Aboriginal engagement efforts as part of the regulatory process for proposed development projects, to contribute TK considered in environmental and socio-economic assessments (ESA), and to identify the potential effects of a proposed development on an Aboriginal community's traditional use of the land and resources. The results of this study could be made available to Manitoba Hydro by DPWN to be considered in Project planning.

1.1 The Project

The Project includes construction and operation of a 213 kilometer (km) single circuit 500 kV alternation current (AC) transmission line in southeastern Manitoba. The proposed route would originate at the Dorsey Converter Station, located near Rosser, northwest of Winnipeg, then travel south around Winnipeg within the existing Southern Loop Transmission corridor then head east within the existing Riel-Vivian Transmission Corridor to just south of Anola (MB Hydro 2015b). From south of Anola, the transmission line will continue southeast in a new Right-of-Way (ROW), connecting to the Great Northern Transmission Line (GNTL) at the Manitoba-Minnesota border just south of the community of Piney. The GNTL will terminate at a new 500 kV substation in the Iron Range in Minnesota, located approximately 100 km northwest of Duluth, Minnesota. The approximate total length of the interconnected transmission lines between the Dorsey Converter Station and Iron Range is 600 km. The proposed Project consists only of the Canadian portion of the transmission line, and also includes the construction of terminal equipment at the Dorsey Converter Station, and electrical upgrades within the Dorsey and Riel converter stations, and modifications at the Glenboro South Station requiring re-alignment of transmission lines entering the station (MB Hydro 2015a).



The existing Southern Loop and Riel-Vivian transmission corridors were used to route the Project to mitigate potential adverse Project effects and avoid acquiring new ROW within prime agricultural land and rural residential development areas (MB Hydro 2015a). Over 40% of the route, or 92 km, would be located in these existing transmission line corridors (MB Hydro 2015b). The existing Southern Loop Transmission Corridor is up to 245 m wide, and the existing Riel-Vivian transmission Corridor is 177 meters wide. The tower spacing on these corridors is estimated to be approximately 400 to 500 m, and the towers will be self-supporting lattice steel structures to limit tower footprint. South of Anola, new ROW will be constructed for approximately 121 km, which passes through a variety of land uses, including agriculture, rural residential and crown land, and the ROW width will range from 80 to 100 m. The towers will range in height between 50 to 60 m and will be spaced approximately 400 to 500 m apart. In cultivated agricultural areas the towers will be constructed primarily of self-supporting steel lattice structures and in non-agricultural areas they will be constructed primarily of guyed lattice steel structures (MB Hydro 2015a). The Project will have a total of 524 towers on the line.

It should be noted that the Project is located in a region of southern Manitoba in which the original native ecology has been substantially affected for more than one hundred years by human development, dominated by conversion of native prairie to agricultural lands, accompanied by urban and rural settlements, public infrastructure, and various other land uses (MB Hydro 2015c). Therefore, many natural values on this landscape have been diminished or lost. Nevertheless, remnants of native vegetation exist on Crown land, including grasslands, wetlands, and forested areas, which in turn support a variety of wildlife, fish and plant species of importance to DPWN from cultural and traditional use perspectives.

The Project is located in southern Manitoba in the terrestrial Prairies Ecozone, Boreal Plains Ecozone and Boreal Shield Ecozone, and crosses 75 watercourses, including rivers, streams, creeks and agricultural drains (MB Hydro 2015c). The main watercourses in the Project region from north to south are Sturgeon Creek, Assiniboine River, La Salle River, Red River, Red River floodway, Cooks Creek, Edie Creek, Fish Creek, Seine River, La Broquerie Drain, Rat River and Pine Creek. These watercourses are categorised as being large permanent, intermittent, or small permanent waterbodies. The Project traverses two major basins, the Assiniboine River and the Red River basins, and is located predominantly in the Red River Basin, where fish, fish habitat and water quality have been affected by agricultural activity historically and through present day land use practices (MB Hydro 2015c). Several aquatic species occur in the large permanent watercourses overlapped by the Project.

The Project is located in a region characterised predominantly by agriculture and grasslands and interspersed with wetlands and woodlands (MB Hydro 2015c). It crosses a variety of land cover types, including cultivated, pasture, native grasslands, shrubland, deciduous forests, mixedwood forests, coniferous forests and several types of wetlands. Agriculture (pasture and cultivated) is the most common land cover type, and most of the forested landscapes are in the southeastern portion of the Project. Grasslands, pasture and croplands may provide staging sites for large numbers of waterfowl and other birds during migration, and wetlands support the greatest abundance and diversity of wildlife, including aquatic furbearers, waterbirds, amphibians and reptiles. Forested areas support a diversity of mammals and birds. Overall, the southeastern part of the Project region features the greatest concentration of undeveloped land, including large patches of forest, marsh and bog complexes, which is of particular importance for wildlife (MB Hydro 2015c).



1.2 Traditional Knowledge Study Purpose and Objectives

The Project is located in the traditional lands of DPWN, and is in close proximity to their community (Figure 2). As such, DPWN have an interest in the Project and are concerned that Project activities may potentially affect their use of traditional lands and resources, and act cumulatively with other development in the area, further affecting their cultural values and their ability to practice traditional activities in the region and within their traditional territory.

The overall goal of this study is to identify DPWN TLU patterns in relation to the Project. The specific objectives are to:

- record and describe DPWN TEK and TLU patterns in relation to the Project;
- identify and describe key concerns and requests for mitigation related to potential Project effects on DPWN TLU, resources and on the community; and
- collect, document, and preserve TEK and TLU information and cultural and spiritual knowledge for DPWN.

2.0 TRADITIONAL KNOWLEDGE STUDY APPROACH

This section describes the context for conducting TK studies and the key terms and definitions that have guided the collection and presentation of information.

2.1 Context

The focus of this TK study is to document DPWN patterns of TLU use in relation to the proposed Project, over space and time, and concerns DPWN community members may have regarding Project activities potentially affecting their use of the land and resources, as expressed by DPWN community members. It also considers the potential changes to the cultural values and practices of DPWN based on the Project, from their perspective.

2.2 Key Definitions and Terms

The information collected for this study is qualitative, and is based on the knowledge and values of participants that has been developed through experience, direct observation, or from spiritual teachings and has been passed down from one generation to another through oral tradition (CBD 2015, GNWT 2005, Stevenson 1996). This study focused on collecting TEK and TLU information provided by DPWN community members. Traditional Ecological Knowledge has been defined as:

a body of knowledge built up by a group of people through generations of living in close contact with nature. [It] is cumulative and dynamic. It builds upon the historic experiences of a people and adapts to social, economic, environmental, spiritual and political change (CEAA 2015).

Berkes (1993) describes TEK as “a cumulative body of knowledge and beliefs, handed down through generations by cultural transmission, about the relationship of living beings (including humans) with one another and with their environment”. Additionally, “it tends to be collectively owned and takes the form of stories, songs, folklore, proverbs, cultural values, beliefs, rituals, community laws, local language” (CBD 2015). Traditional Ecological Knowledge can include information regarding wildlife, fish and plant species, such as migration patterns, important habitats, population health, abundance and diversity, and any changes in these resources observed over time and space. Traditional Ecological Knowledge can also include information about air quality, water quality and quantity, climate change, and other environmental features.



Traditional Land and Resource Use is the knowledge held by Aboriginal groups related to their long term use of traditional lands, and is particularly valuable for assessing project effects on Aboriginal traditional practices and communities. Traditional Land and Resource Use may include the following information:

- patterns of land use, such as hunting, trapping, fishing and plant gathering;
- changes in land use patterns over space and time;
- the type of resources harvested;
- TLU sites, such as travel routes, cabins, camps, wildlife, plant and fish harvesting sites; and
- culturally important sites, including spiritual sites and grave sites.

Additional contextual information related to TLU may be provided, including temporal information (e.g., seasons in which harvesting occurs, whether TLU activities occurred in the past or present), or information about the specific uses of harvested plants or animals (e.g., subsistence, medicinal, spiritual uses). Traditional land use also considers the social, cultural and ecological values and context that are associated with why an activity is practiced or a site occurs in a specific location and may be culturally significant. Collectively, TEK and TLU can be referred to as Traditional Knowledge.

The term *traditional* does not imply a static or archaic form of knowledge that is inherently non-adaptive (Usher 2000). Rather, it reflects the way that knowledge is acquired and used, which is the social process of learning and sharing knowledge that is unique to each Aboriginal culture (Battiste and Youngblood Henderson 2000). Traditional knowledge systems are cumulative and dynamic, continually building on experience and adapting to change (Usher 2000).

3.0 STUDY DESIGN AND METHODS

This section describes the study design and methods used to conduct the TK Study.

3.1 Temporal and Spatial Boundaries

A general study area was used for this study and is considered to be DPWN's traditional territory, with a focus on TLU sites and resources in proximity to the Project. The study area provides a basis for participants to determine potential Project effects on their community and their traditional lands.

This study considers DPWN's present, recent past, and historic use of traditional lands and resources. Present TLU is considered to occur today, and within the last 5 years; the recent past generally considers TLU activities to have occurred during the participants' lifetime and is typically first-hand experience; historic use considers TLU to have occurred prior to the participants' birth, and is typically second-hand experience. The description of present conditions is based on land and resource use at the time of data collection (March 2016). Past use is considered, where available, to provide context and to improve understanding of the current conditions.

3.2 Data Collection

Data was gathered from a variety of sources, including a literature review of publicly available information and through TK interviews with DPWN community members.



3.2.1 Literature Review

A literature review was conducted to gather publicly available information related to TLU and the historical and cultural background of DPWN. The following publicly available sources were reviewed:

- DPWO (Dakota Plains Wahpeton Oyate). 2016. Traditional Knowledge Study.
- DeMallie, R. J. 2001. Sioux Until 1850. In Handbook of North American Indians: Vol. 13: Plains, edited by DeMallie and Sturtevant. Smithsonian Institution.
- Elias, P.D. 1988. The Dakota of the Canadian Northwest: Lessons for Survival. Winnipeg, MB: University of Manitoba Press.
- Elias, P.D., 2010. Dakota. Historica Canada. The Canadian Encyclopedia. Available at: <http://www.thecanadianencyclopedia.ca/en/article/dakota/>
- Gibbon, G. 2003. The Sioux. The Dakota and Lakota Nations. Blackwell Publishing.
- Lowie, R.H. 1954. Indians of the Plains. The American Museum of Natural History.
- Manitoba Hydro (MB Hydro). 2010. Bi-Pole III Transmission Project: Major Reliability Improvement Initiative. ATK Workshop Interviews. Dakota Plains Wahpeton Nation.
- Manitoba Hydro (MB Hydro). 2015. Environmental Impact Statement. September 2015. Available at: https://www.hydro.mb.ca/projects/mb_mn_transmission/document_library.shtml.
- Neufeld, T. 2010. Dakota Claim in Canada. Turtle Mountain-Souris Plains Heritage Association. Southwest Manitoba, Canada. Available at: <http://vantagepoints.ca/stories/dakota-claim-canada/>
- Omani, L.J. 2010. Perspectives of Saskatchewan Dakota/Lakota Elders on treaty Process within Canada. Interdisciplinary Studies. University of Saskatchewan, Saskatoon.
- Ritchie, J.A.M. 2010. Book E Indian Territories. Adam Thom: Trade and Judicature in the Indian Territories 1842 and The British Parliamentary Select Committee on the Hudson's Bay Company 1857.
- Towagh, M.A., B.A. Hazelbower and L.J. Omani. 2012. Wahpeton Dakota Nation Community History.



3.2.2 Interviews

Traditional knowledge data was collected by two DPWN community coordinators between June 2015 and January 2016 and included small group and individual interviews. Study participants were selected based on their availability, and consisted of Elders, youth and other community representatives (Appendix A). In total, 12 community members participated in the study, and the interviews were video-recorded by DPWN with permission. The purpose of the study was explained to the participants before being interviewed. An interview guide was followed, and the interviews were unstructured in format to facilitate a more informal and open-ended discussion of key topics related to TK. Additional topics and issues related to socio-economics, history and culture were also discussed. The following information related to TLU and TEK was recorded:

- patterns of land use including camping, trapping and hunting, fishing, medicinal plant and berry gathering;
- specific locations of traditional sites, including camps, burial sites, cabins, hunting and trapping areas, fishing locations, berry or plant collection areas, or other places considered important; and,
- ecological knowledge regarding wildlife, fish and plants, water quality, and overall environmental health.

In addition, TK data was available from a TK study previously conducted in 2010 for the proposed Manitoba Hydro Bi-Pole III Transmission Project (MB Hydro, 2010). Several Elders and other knowledge holders from the community were interviewed, and mapping was conducted for that project (for a list of participants see Appendix B). The results of the study were summarised and incorporated into this report.

3.2.3 Mapping

Mapping is an integral component of TK studies as it provides a way to visualize how TK and different land use practices interact spatially with each other and to potential development projects. As Tobias (2000:1) describes:

“First Nation peoples carry maps of their homelands in their heads. For most people, these mental images are embroidered with intricate detail and knowledge, based on the community’s oral history and the individual’s direct relationship to the traditional territory and its resources. Land use and occupancy mapping is about documenting those aspects of the individual’s experience that can be shown on a map. It is about telling the story of a person’s life on the land. Over time individual experience becomes part of the collective oral tradition, a story of much grander proportions. In this respect, use and occupancy mapping is a means to help record a nation’s oral history”.

Topographic maps were used to record TK data during the interviews conducted by DPWN. One map was used for each individual interview, and specific sites or areas of importance identified by participants were recorded by the study facilitator. Another map of smaller scale was used to show the extent of DPWN TLU in southern Manitoba, extending to the Saskatchewan and Ontario borders. Mapping was also conducted during the TK study for the Manitoba Hydro Bi-Pole III Transmission Project, and a figure was provided showing the TEK and TLU information relevant to that project. The information gathered from all of the maps was compiled during data analysis.



3.3 Data Analysis

Golder Associates (Golder) performed data analysis by reviewing and summarizing all of the information gathered from the TK study conducted in 2010 and in 2015-2016. Additional background information was gathered to provide historical and cultural context of DPWN traditional land and resource use over time.

Information collected on the maps was compiled and digitized, and one figure was produced illustrating areas or sites of TEK and TLU importance, the Project footprint, and the community in relation to the Project (Figure 2). The following criteria was used to illustrate TLU and TEK sites or areas:

- point representing a fixed location (e.g., cabin or burial site);
- line representing a linear landmark or activity (e.g., trail); or
- polygon representing an area (e.g., berry gathering or moose harvesting location).

3.4 Report Review and Verification

A draft report summarizing all the information collected from the literature review and the TK interviews was provided back to DPWN for their review in July 2016. Golder met with the community to ensure that the information was accurately reported and to identify and address any gaps in information. Following the meeting, corrections and additions to the report and the figures were made by Golder. The draft report was provided to DPWN in August 2016 for another review prior to finalization. This follow-up process also allowed the community to better understand how their information will be presented and used to inform the Project. An official declaration of acceptance letter was provided to Golder by members of Dakota Plains Wahpeton Nation in September, 2016 (Appendix C) and a final copy of the TK report was subsequently submitted to the community.

3.5 Limitations and Terms of Use

This report is based on interviews with traditional land users identified by the leadership of DPWN, and may not necessarily provide a complete representation of TEK and TLU information in the Project area, nor should the information presented in this report be understood as representative of DPWN TEK and TLU in their entire traditional territory.

The information presented in this report is intended solely for use by Manitoba Hydro in the assessment of potential effects and consultation with DPWN for the Manitoba Hydro Manitoba-Minnesota Transmission Project. This report and all information contained herein should not be used by any party or for any purpose without the express written consent of DPWN.

The information in this report remains the exclusive property of DPWN. This report, or extracts of the report, and/or original data may not be used, reproduced, or disseminated by any party without the written permission from DPWN. Information in this report should not be construed so as to define, limit, or otherwise constrain the Aboriginal rights or interests of DPWN.



4.0 HISTORICAL AND CULTURAL BACKGROUND

“Traditional knowledge to me I guess is a whole way of life the Dakota had, we were here thousands of years before the wasicu came. We never had no need of anything other than our own families and we had our traditional foods, we had buffalo, the deer, the elk, the rabbits, the duck and they were abundant” (DPWO 2016, Chief Orville Smoke, p.6).

According to Dakota oral history, the ancestors of the Dakota Plains Wahpeton Nation have occupied the area in which they now live since time immemorial. The Dakota people historically inhabited a large geographic region which they shared with many other indigenous peoples, where they hunted, trapped, fished and gathered for their livelihoods (Figure 1). There are several misconceptions about Dakota history in Canada, primarily due to the numerous ways in which the Dakota people have been described in the literature (Omani 2010; Towagh et al. 2012). The term used the most frequently to describe them is “Sioux”, which was imposed by the Europeans in the seventeenth century and derives from the Ojibwa *na-towe-ssiwa*, which means “people of an alien tribe; the French spelled it Naudoweissious, and the English and Americans subsequently shortened it to Sioux (Gibbon 2003). Several other terms have been used to describe the numerous Dakota groups by non-Dakota authors, which further complicates our understanding of the Dakota as a unified “*cultural-linguistic group with a shared territory*” (DeMallie 2001; Towagh et al. 2012).

The Dakota *Oyate*, an ancient Dakota term that can be understood today as “nation”, has been used to refer to all Dakota people, including the Dakota, Nakota and Lakota peoples (Towagh et al. 2012). The Dakota are an alliance of tribes that share common language, history, social organization and culture (DeMallie 2001). By the early nineteenth century, three social divisions were recognized—the Santee, Yankton and Teton, reflecting differences in geography, linguistics and culture. These social divisions were further divided into seven primary subdivisions—the Mdewakanton, Wahpekute, Sisseton, Wahpeton, Yankton, Yanktonia and Lakota, which are recognized as ancestral political units, or Seven Council Fires (DeMallie 2001; Gibbon 2003). Collectively, they are known as the Dakota *Oyate*, or Dakota people, which recognizes the common roots of all divisions (DeMallie 2001; Towagh et al. 2012; Elias 1988).

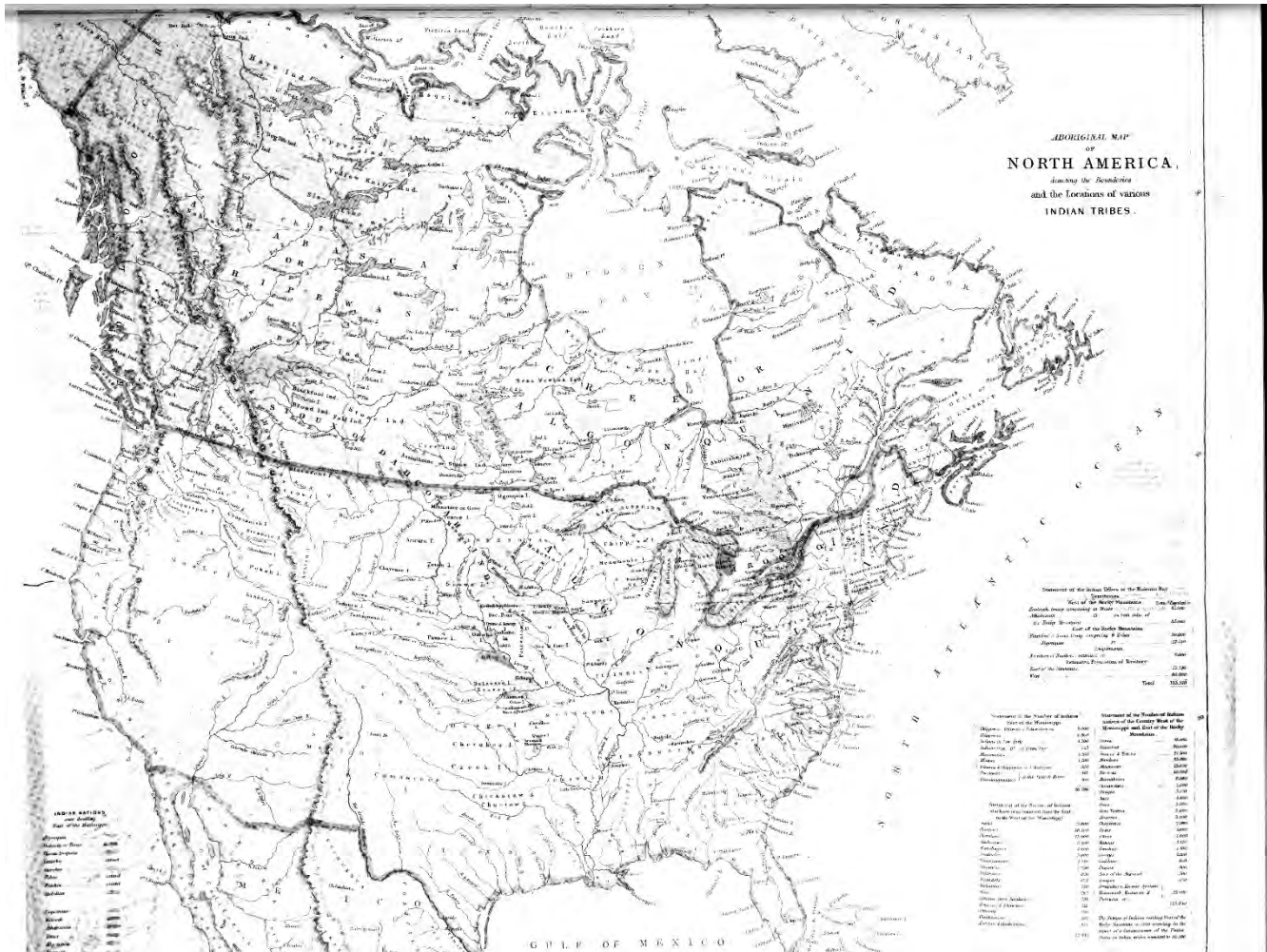
The Dakota’s traditional territory covers a large geographic region, which was illustrated on a map produced for the British Parliamentary Select Committee Hearings of the Hudson’s Bay Company of 1857 (Figure 1), and also described by Sir George Simpson in transcripts from the Hearings, where he stated “*Over 25,000 of that Indian population we have no control; namely the Plains Tribes. They wandered from the Missouri to the banks of the Saskatchewan; they are a bold, warlike people, over whom we have no control*” (Ritchie, J.A.M. 2010, p.109). This expansive territory reflects the mobility of the Dakota as they harvested resources based on the seasons and their availability, as described by Chief Orville Smoke (DPWO 2016, p.11):

“Dakota’s have always had a tradition of moving or migrating. When the elk, buffalo, or the deer or the weather became severe, summer or winter, wildlife reacts to it in a way where the provisions that we need are amongst the living animals and the environment so we migrate”.



DAKOTA PLAINS WAHPETON NATION TRADITIONAL KNOWLEDGE STUDY

Figure 1: Dakota Traditional Territory



(Reproduced from the British Parliamentary Select Committee Hearings of the Hudson's Bay Company of 1857).

Large game, including elk, deer and especially bison, formed the main part of their diet and contributed greatly to the village's food supply (Lowie 1954). The Dakota used bison extensively for food, clothing, tools and other materials; their dependence on bison for subsistence was so great that the Dakota were required to follow the bison's seasonal movements and distribution closely (DeMallie 2001). According to Dakota Elders, the Dakota were referred to as the buffalo people since their territory overlapped with the historic range of the North American bison, also known as the Great Bison belt, which encompassed an area extending from the Yukon and North West Territories in the north, the provinces of Alberta, Saskatchewan, and Manitoba, and south near the Gulf of Mexico (Pettipas 1996, as cited in Towagh et al. 2012).

In addition to hunting game, berries, nuts and roots were gathered, sugar maple was tapped, wild rice was harvested, and other crops may have been planted, including maize (corn) (Gibbon 2003). Their largest settlements were semi-permanent villages made of large bark-and-pole wigwams, and while travelling, the Dakota used small conical woodland tipis covered with skins or bark mats (Hoover 1988, as cited in Gibbon 2003). The



Dakota also relied heavily on major rivers and other waterbodies throughout their territory, as important trade routes with other Indigenous groups in North America (Omani 2010; Towagh et al. 2012). Important river routes that were used to travel to Manitoba are illustrated in Elias (1988), and include the Assiniboine, Souris, and Qu'Appelle Rivers. Several rivers and waterbodies in Manitoba were given local Dakota names which reflects their deep rooted cultural ties to the land and their historical knowledge of the area (Omani 2010; Towagh et al. 2012).

In addition to oral history, archaeological evidence indicates that the Dakota occupied a large region including western Ontario and eastern Manitoba, prior to 1200 AD, and western Manitoba and eastern Saskatchewan prior to 1200 AD (Elias 1988, 2010). Historical accounts also support the extent of Dakota occupied lands dating back to the 1700s when European fur traders came into contact with North America's Indigenous peoples for the first time. Maps dating from 1650 to 1750, including a map prepared by the Cree in 1728, described the Dakota as occupying the area from Heron Bay on Lake Superior in the east, to the west of Lake Winnipeg and the Red River, and south to the Minnesota River (Elias 1988). Records of the fur trade also indicate the extent of Dakota occupancy in Ontario, Manitoba and Saskatchewan including evidence of a history of long war expeditions with the Cree and Assiniboine as far north as Churchill River, Saskatchewan (Ray 1974, as cited in Elias 1988; Neufeld 2010).

From as early as the mid-seventeenth century, the Dakota were migrating further west for a variety of reasons, including for greater game resources and fewer people, competition for furs among different tribes, and the benefits of the French trade (Gibbon 2003). Dakota territory had expanded from the Mississippi River to the Yellowstone River, and from Platte River to the Qu' Appelle River, corroborated by records from Hudson's Bay Company Fort Qu' Appelle to Rainy Lake House indicating their occupation in the region from the late 1700s (Fort Frances, Ontario) (Elias 2010). With access to abundant bison populations and hunting facilitated by horse use, the Dakota flourished and their numbers grew.

By the mid-1870s, there were about 1780 Dakota in Western Canada, including near Portage La Prairie, the Assiniboine River, Oak Lake, Fort Ellice, Turtle Mountain, Fort Qu-Appelle and the North Saskatchewan River (Elias 1988). Several of these bands maintained a lifestyle of hunting, fishing, trapping and gathering, supplemented by trade and occasional wage employment, but the bands near the Assiniboine intended to farm in which a secure and productive land base was required (Elias 1988). In the 1870s, settlers began to immigrate from the east seeking farmland, making it necessary for the new governments to settle Aboriginal land claims to the land. A number of treaties were made with Aboriginal groups across western Canada, in which they relinquished claim to their former homelands and the Reserve system was established; however the Dakota were not consulted with and they did not sign treaties with the Canadian government (DPWO 2016). The government was quick to discourage the Dakota from living so close to town, and in 1893, several families (21 people total) purchased 25 acres of land on River Lot 99, in the parish of Portage La Prairie. By 1898, the Dakota were living independently and successfully on their own lands, and their economy consisted of the sale of labour, trapping and fishing and wood cutting (Elias 1988; DPWO 2016). In 1927, the government attempted to move the Dakota from their homes and land, and to re-locate them to lands that had been previously surrendered by the Long Plains Ojibwa Band, and be provided with housing and farming equipment in the hopes that they would become successful farmers (Elias 1988, DPWO 2016). By 1933, most of the Dakota had re-located from the "Old Sioux Village" to the reserve, and the few that remained were forced to eventually abandon their lands because of erosion and flooding from the Assiniboine River (Elias 1988). Dakota Plains Wahpeton First Nation Reserve 6A is located approximately 104 km southwest of Winnipeg and 32 km southwest of Portage La Prairie (MB Hydro 2015c). The registered population as of July 2016 was 288 (AANDC 2016).



During the last one hundred years, the DPWN have experienced profound changes to the land, and forested areas that once supported their traditional activities have been transformed into primarily agricultural and residential developments, and as a result, community members have become more dependent on the wage economy. Today there remains only a patchwork of forested lands where DPWN community members can practice hunting, fishing and plant and berry gathering, and where these important cultural traditions can be passed down to future generations.

5.0 TRADITIONAL KNOWLEDGE STUDY RESULTS

5.1 Hunting and Trapping

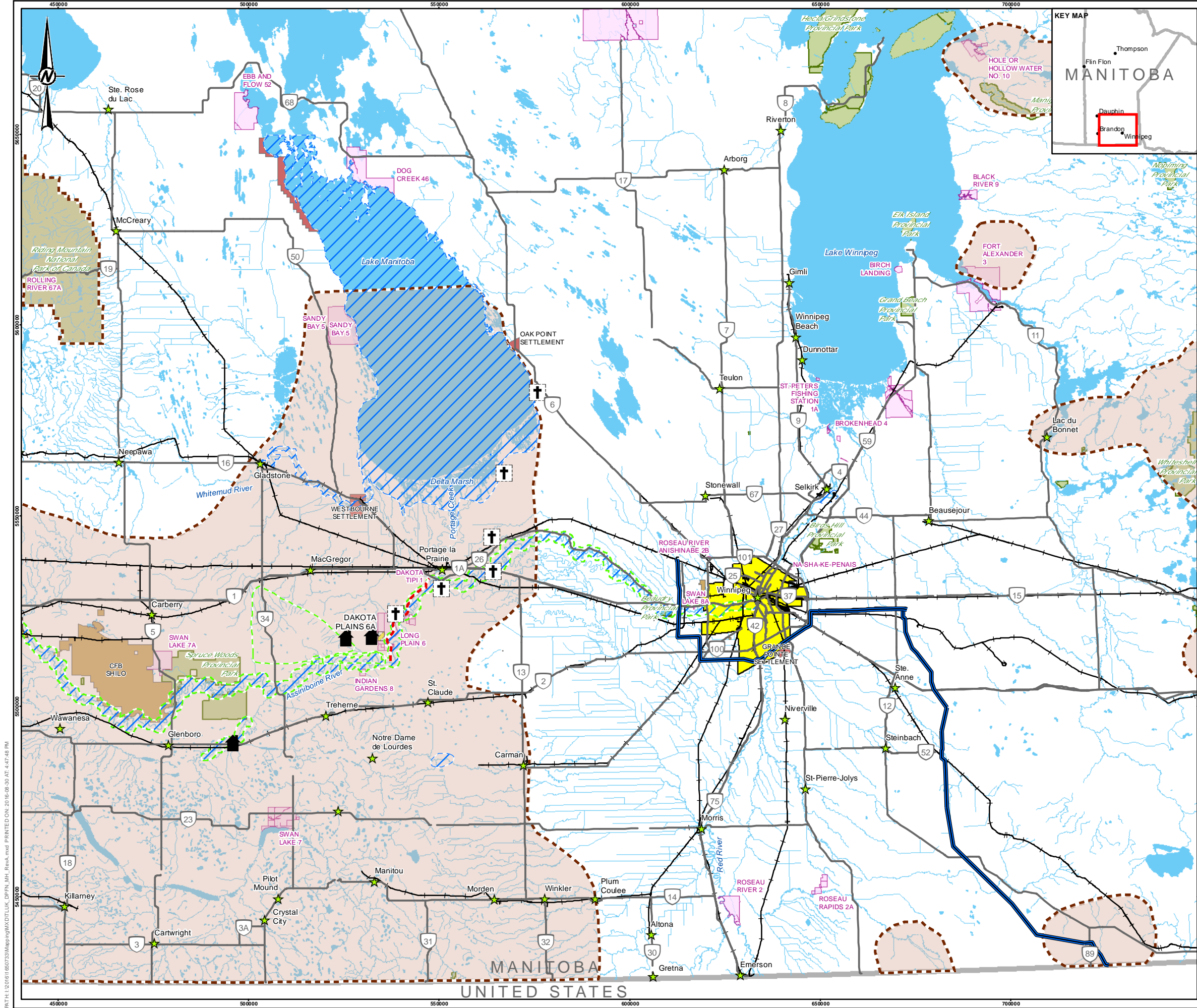
Wildlife hunting by DPWN members occurred over a wide area, extending from the Saskatchewan border to the west, close to the Ontario border to the east, the North Dakota border to the south, and Riding Mountain and Bissett, Manitoba, to the north (Figure 2). To the west and northwest of the community, hunting locations were identified near Carberry, Spruce Woods, Brandon, Souris and along the Souris River, Shoal Lake, Birdtail, Binscart and Russell. North of the community hunting locations were identified along the Assiniboine River up to Portage La Prairie, near Riding Mountain, Sandy Bay, Delta and Portage Creek, and to the south near Treherne, Saint Claude, Turtle Mountain, Darlingford, Plum Coulee, and near the Roseau River. To the east and northeast hunting sites include near Birds Hill Provincial Park, Fort Alexander and Pine Hills, Little Black River, Bissett, Bannock Point and Falcon Lake. Hunting activities extended west into Saskatchewan at Carlyle, and south into North Dakota and Montana.

Wildlife species that were hunted include elk, moose, deer, jack rabbits, “bush” rabbits, porcupine, beaver, muskrat, grouse, ground squirrels, ducks, geese and partridge. Hunting was practiced every weekend during the summer and winter, and every week during the spring on the rivers. Beavers were hunted by boat along the banks of the Assiniboine River from Brandon to Binscart, during the spring when the water levels were high and after the ice had broken. Moose and elk were hunted in several areas in the past, including north of the community near Riding Mountain and the Birdtail area, and moose were also hunted near Pine Falls northeast of the community and near the Souris River to the south. Deer, elk and moose are the main species that are still hunted today, primarily during the fall and winter, along the Assiniboine River between the Sioux Valley reserve and the community, and south towards Turtle Mountain; however, it was noted that hunters have to travel further west to find them since there are fewer available closer to the community. “Prairie chickens” (grouse) and ducks were hunted and their eggs collected in the Delta marsh area just south of Lake Manitoba where they could be found in large numbers many years ago. Duck and geese species are still hunted today wherever they are found, and include mallards, “blue bills”, redheads, canvasback and Canada goose.

In the past, hunting was practiced in family groups whereby everyone had a role to play, as described by one Elder:

“In our family they're trackers, we had runners and we had stationary the shooters, especially when we were all together because there was nine of us all together that would do that” (DPWO 2016, Chief Orville Smoke, p.14).

The meat was distributed among family and other community members, and if hunting occurred in another community, most of the meat was left for them. This cultural tradition is not practiced as frequently today because hunting is not as common, and harvested meat is often sold rather than distributed among family members. Hunting is not practiced as frequently among DPWN members because of an increase in private property and fines, restrictions in access, and the perception that wildlife populations are not as healthy as they were previously.



LEGEND

- POPULATED PLACE
- MANITOBA HYDRO MANITOBA-MINNESOTA TRANSMISSION LINE
- PRIMARY HIGHWAY
- RAILROAD
- WATERCOURSE
- CITY
- DAKOTA PLAINS FIRST NATION
- MILITARY LAND
- SETTLEMENT
- OTHER INDIAN RESERVE
- PARK / PROTECTED AREA
- WATERBODY
- TRADITIONAL LAND USE**
- CULTURAL SITE
- GRAVE SITE
- TRAVEL ROUTE (HISTORIC)
- FISHING (PREFERRED SITES)
- HUNTING, FISHING, PLANT/BERRY HARVESTING, CAMPING, CULTURAL SITES
- TRAPPING (PAST)

REFERENCE(S)

HIGHWAYS, RAILROAD DATA, FIRST NATIONS DATA, PARKS, HYDROGRAPHY, PROVINCIAL BOUNDARIES, AND POPULATED PLACES OBTAINED FROM GEOGRATIS, © DEPARTMENT OF NATURAL RESOURCES CANADA. ALL RIGHTS RESERVED. MMTL CENTRELINE FROM MANITOBA HYDRO. SETTLEMENTS AND MILITARY BOUNDARIES OBTAINED FROM IHS ENERGY INC. DATUM: NAD 83, PROJECTION: UTM ZONE 14N

CLIENT

DAKOTA PLAINS WAHPETON NATION

PROJECT

MANITOBA HYDRO
MANITOBA - MINNESOTA TRANSMISSION LINE

TITLE

DAKOTA PLAINS WAHPETON NATION TRADITIONAL LAND USE

CONSULTANT	YYYY-MM-DD	2016-08-30
DESIGNED	CM	
PREPARED	MM/LMS	
REVIEWED	CM	
APPROVED	BN	

PROJECT NO. 1650733

CONTROL

REV. A

FIGURE 2

25mm

IF THIS MEASUREMENT DOES NOT MATCH WHAT IS SHOWN, THE SHEET SIZE HAS BEEN MODIFIED FROM ANSI B



Trapping was practiced in the past before the area was cleared for agriculture and other land uses, primarily by boat north and south of the community along the Assiniboine River and its tributaries, all the way up to Binscarth. Trapping was generally practiced every week during the fall, winter and spring. Species trapped included, muskrat, beaver, mink and other weasels during the spring, and rabbits which were snared in a variety of locations with dense understory. Elders indicated that all of these wildlife species except beaver have disappeared because of tree removal for agriculture. Trapping activity stopped because of the decline in fur prices, government restrictions to trap lines, and changes in land use.

5.2 Fishing and Water

Fishing was commonly practiced in the past, and still is today, and preferred fishing locations include the Assiniboine River from Winnipeg to Brandon, Lake Manitoba, Portage Creek and the Delta marsh area, near Pine-falls, and the Whitemud River near Westbourne. Jackfish, catfish, pickerel, perch, suckers, and sometimes sturgeon are fished. The fish spawn in the lakes and migrate to the smaller streams before returning to the rivers, and they are most abundant during the spring and summer, when fishing is most regularly practiced. Fishing is practiced with a net, and at the Whitemud River near Westbourne the fish were so abundant they could be caught by hand, a practice called “scooping”. Fishing was also commonly practiced with families on weekend camping trips, or during week long trapping and camping excursions. After fish were caught and cleaned, they were distributed among family members, but today fish are often sold for a profit instead.

The Assiniboine River was also considered an important transportation route in the past, and river boats would travel the corridor regularly. At that time the river was considered much deeper, and the water was so clear that people could drink from it. Today the water level and flow has decreased, and it is considered contaminated and unfit for human consumption. Several Elders described some of the changes they’ve observed to the river over the years:

“At one time we used to jump off the bridge and that water was about 12, 14 feet deep. You can walk across it. That’s how shallow it is now” (MB Hydro 2010, p.52, 54).

“...farmers started taking the water out...for their crops” (MB Hydro 2010, p.54).

“The river is pretty well dead anyway, you know....everything just died off” (MB Hydro 2010, p.54).

“It’s so contaminated....kinda a greenish colour. Little green specks just floatin’ around....really changed....Long ago we used to drink out of the water (MB Hydro 2010, p.54, 55).

“It was clear at one time. You dive underwater, you open your eyes, you can see underneath. It was good water...right now you can’t drink water from anyplace now” (MB Hydro 2010, p.13).



5.3 Berry and Plant Harvesting

Both berries and plants are harvested opportunistically over a large area during hunting, fishing and camping trips (Figure 2). Berries were harvested over a large area in the past, extending north of the community to St. Laurent and Oak Point on the eastern shores of Lake Winnipeg, east near Stonewall, and south near Turtle Mountain, Hogsback Ridge and Roseau (Figure 2). Specific berry harvesting locations were also identified closer to the community, near Lavenham, Portage La Prairie, and along the old Yellow Quill trail, located southwest of Portage La Prairie and adjacent to the Assiniboine River. Several different berries were harvested, including strawberry, blueberry, raspberry, cranberry, gooseberry, black berry, choke cherry, Saskatoon berry, pin cherry, wild grapes and wild plum. Other plants that were harvested include wild turnips, wild onions and wild garlic, all of which were harvested close to the Assiniboine River, south of Carberry. Berries and plants were collected with family members, and were primarily harvested in the late summer or early fall when they were ripe. After the berries were collected, they were spread out onto a large sheet and dried for several days so they could be stored for the winter. Choke cherries were crushed with a stone and made into small patties and dried before storing. It was noted that several berries are no longer as abundant as they used to be before farming started, but they are still collected today primarily close to the community, near creeks, and along the Assiniboine River.

Specific locations where medicinal plants were harvested is considered sensitive information that only certain members of the community are knowledgeable. Medicinal plants were harvested near the old Yellow Quill Trail, near Rosendale and along the shores of most wetlands and rivers. Cattails could be found anywhere near wetlands, and after they were harvested they were dried and pounded into a powder which was used as a medicinal ingredient. Sage is collected today and used for smudging purposes, and it can be found along the Assiniboine River and near the Sand Hills (Spruce Woods Park).

5.4 Culturally Important Sites

Camping was often practiced during hunting and fishing trips and is still practiced today, which can occur anywhere, and especially in the Carberry area and near Portage La Prairie (Figure 2). Specific camping locations were identified at Spruce Woods Park, near the Souris River, Delta Beach and Portage Creek, Falcon Lake, Birdtail reserve, Sioux Valley reserve, Turtle Mountain and Riding Mountain.

Grave sites are scattered throughout the region where Dakota ancestors travelled and practiced traditional activities, as described by one Elder:

"Oh my goodness wherever you go, we might be sitting on (looking towards the floor); I guess a lot along the river and here and there.....so we find burial ground all over the place, doesn't matter where you go you're going to find a burial ground. I guess when people die long ago they just buried them there, leave them there because they're not going to carry them around every time they move, travel here and there.....you'll find them all over the place they were here... the Dakota people covered this land..." (DPWO 2016, Leslie Smoke, p.23).

Known cemeteries of cultural importance that were identified include near the lake at Poplar Point, the Old Sioux village cemetery just east of Portage La Prairie, all around the Long Plains reserve, near High Bluff, near Ko-ko Platz and near the Sand Hills (Figure 2).



Spiritual sites are located over a wide region, “*wherever there was a Dakota living or camping*” (Smoke, Chief Orville, July 25, 2016, pers. comm.). Specific ceremonial sites were identified at Long Plains, Dakota Plains, Pipestone, Birdtail, the flats, and at Spruce Woods, where sun dances used to occur and people would fast and pray for several days at a time. Other important cultural sites where cultural artifacts were identified include on the hills in Sioux Valley, at Turtle Mountain and just north of the community. Additionally, an old abandoned house is located south of Spruce Woods Park, and an old school built in 1908 is located west of the community (Figure 2).

Several traditional travel routes were noted to be used by Dakota ancestors in the past as trade routes between communities. A historic route linked Forks (just south of Winnipeg) to Red Lake, Minnesota, and passed through Roseau and Emerson, and which was specifically used for trading tobacco. Other historic routes that were identified include the Rat River which was used as a traditional medicine route, and the old Yellow Quill Trail (Figure 2). The Yellow Quill Trail began as a trade route used by First Nations communities in the late 1700s, and eventually by also used by European explorers, fur traders and buffalo hunters from the Red River Settlement during the 1800s (Turtle Mountain-Souris Plains Heritage Association, n.d.). The trail branched off of the Carleton Trail at present day Portage La Prairie and ran southwest, connecting with the Boundary Commission Trail close to the Saskatchewan border. It was a major travel route used by or settlers leaving Fort Garry to find places to live in the Brandon hills or along the Assiniboine River.

5.5 Changes in Traditional Land Use

Dakota Plains Wahpeton Nation have experienced profound changes to the landscape over the past 100 years, which has created barriers to the maintenance of traditional ways of life. As Chief Orville Smoke (DPWO 2016, p.14) stated:

“In Manitoba, as of recently, we hunted, harvested, picked berries, worked in all of Southern Manitoba including in Winnipeg, out of Winnipeg and all the way to the Saskatchewan border into Saskatchewan. We harvested our food until private lands came up and reservation parks and so on”.

The clearing of land for agriculture and development has had the largest impact on DPWN's traditional ways of life, and has raised concerns about the ability of their grandchildren to practice traditional activities, as expressed by an Elder in the following statement:

“Yeah we've been through a lot of things but [development] is another thing, they pushing us this way and that way, I wonder and think about how we going to save, what am I going to do, thinking about my grandchildren and how are they going to make out.....” (DPWO 2016, Leslie Smoke, p.21).

General concerns were stated relating to climate, including water drying up, air contamination caused by industry, including chemical spraying by agriculture resulting in disturbance to berries and vegetation. The clearing of trees for agriculture and residential development has resulted in the removal of berry harvesting sites, the removal of water, and concerns about air quality since trees are no longer available to filter the air. One TK study participant stated:

“....all along there we picked berries all over the place, wherever we stopped there was always berries we'd always find something there. Now you stop anywhere and there's nothing...” (DPWO 2016, Val Smoke, p.86).



The clearing of vegetation and wildlife habitat has also resulted in decreased abundance of rabbits, grouse and other wildlife that DPWN once depended on for hunting, and as a result, hunters have to travel much further now to find wildlife for harvesting. The following statements were made by Elders or other community members related to their experience with changes to the land and resources over time:

“That time there was prairie chickens too in the spring, thousands and thousands now you don't see nothing, you don't see nothing now, them days there was all kinds of birds but most of them are gone now” (DPWO2016, Stuart Smoke, p.53).

“Yeah used to be lots there, pretty much got to go a long ways now to go hunting and you want to get anything” (DPWO 2016, John Wasicuna, p.46).

“[Trapped] Muskrat and beaver and mink and weasel....but they're all gone now pretty well...just the beavers left hanging around. We used to have thousands and thousands of uh, prairie chickens...you don't see any now... and a lot of birds are gone....even the rabbits are all gone here” (MB Hydro 2010, p.8).

“Pretty well all the animals are gone. Like the birds, there used to be lots of song birds. Now there's just the odd one” (MB Hydro 2010, p.33).

And it changed...like it used to be the Mississippi flyway...it's like the birds have taken a different route and/or they were killed by chemicals...” (MB Hydro 2010, p.8).

“They cleared all the land. It used to be all.....trees. This was...all bush here at one time. And then it started flooding because naturally, when you have trees, they'll drink up the, well, the water. So removing all the trees really changed the whole landscape of Dakota Plains” (MB Hydro 2010, p.8).

Hunting is not practiced as regularly because of changes in wildlife distribution being pushed further north, government regulations, increased amount of private property and human activity in certain areas. Dakota Plains Wahpeton Nation also believe that wildlife health has been compromised because of agriculture and clearing of the land.

5.6 Project-Specific Concerns and Requests for Mitigation

Dakota Plains Wahpeton Nation members stated a number of concerns related to the Project and to development in general. They are particularly concerned about the consultation and approval process for development projects on their traditional territory, and believe that their traditional land rights are not being considered adequately. Dakota Plains Wahpeton Nation has experienced profound changes to the land on their traditional territory over the years, and believe that their traditional ways of life, including hunting, trapping, fishing, plant gathering and use of culturally important sites have already been adversely impacted from the cumulative development surrounding their community. Specific concerns related to the Project were also raised in the following sections.

5.6.1 Traditional Land and Resource Use

Dakota Plains Wahpeton Nation members are concerned about the potential for Project activities to cause disruptions to wildlife populations and negatively affect hunting, and potential adverse effects to traditional plants and harvesting opportunities. Concerns were also raised related to potential Project effects to the Assiniboine River and aquifer, and to water in general, which may negatively affect fishing opportunities. Dakota Plains Wahpeton Nation members recommended that Project activities do not compromise water and soil quality, and that mitigation measures included to “purify” the water and soil.



5.6.2 Cultural Sites

Dakota Plains Wahpeton Nation requested that potential grave sites are not disturbed during Project activities, and that all grave sites are protected.

5.6.3 Socio-economics

Dakota Plains Wahpeton Nation are interested in potential economic opportunities with the Project, but believe there are often barriers to accessing opportunities and that Project benefits are unequally distributed among stakeholders.

6.0 SUMMARY

Dakota Plains Wahpeton Nation members have been practicing TLU activities in the Project area since Dakota people first occupied a large region stretching from western Ontario to eastern Saskatchewan prior to 1200 AD (Elias 1988, 2010). Their regional extent of TLU has changed over the years because of the extensive clearing of forested areas into agricultural and other developments in southern Manitoba, resulting in a decreased ability for community members to maintain traditional ways of life, and an increasing dependence on the wage economy. Despite these changes, DPWN community members still practice hunting, fishing, plant harvesting, camping and cultural activities, where fragments of forested and natural habitat remain.

Wildlife hunting, camping and medicinal plant and berry harvesting by DPWN members occurs over a wide area, primarily west and south of the community, and also in an area around the community of Piney, which is overlapped by the Project footprint (Figure 2). Concerns were raised about potential effects from Project activities on wildlife distribution and hunting activities, and on traditional plants and harvesting opportunities. Preferred fishing sites are located in the lakes and rivers close to the community, including the Assiniboine River which is crossed by the Project footprint just west of Winnipeg. Dakota Plains Wahpeton Nation members indicated concerns about potential effects to the Assiniboine River and aquifer, and to water in general, which may negatively affect fishing opportunities, and requested that water and soil quality was not compromised during Project activities.

There were no culturally important sites identified near the Project footprint. Dakota Plains Wahpeton Nation indicated that potential grave sites of their ancestors are located throughout southern Manitoba where the Dakota historically travelled and occupied lands, but specific grave site locations relative to the Project are unknown. The protection of grave sites was identified as important to DPWN, and they requested that all grave sites not be disturbed by Project activities and are protected.

The TLU information, concerns, and requests for mitigation provided by Dakota Plains Wahpeton Nation could be made available to Manitoba Hydro by DPWN, to inform Project planning and be incorporated into their Project design and protection plans.



7.0 CLOSURE

We trust the above meets your present requirements. If you have any questions or require additional details, please contact the undersigned.

GOLDER ASSOCIATES LTD.

Camila Morcos, M.Sc.
Traditional Studies Facilitator

Brad Novecosky, M.A.
Principal

CM/BN/jjm

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DAKOTA PLAINS WAHPETON NATION TRADITIONAL KNOWLEDGE STUDY

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APPENDIX A

Dakota Plains Wahpeton Oyate-Traditional Knowledge Study- Interview Participants

TRADITIONAL KNOWLEDGE STUDY INTERVIEWS (JUNE 2015 – FEBRUARY 2016)

DAKOTA PLAINS WAHPETON NATION INTERVIEW PARTICIPANTS

COMMUNITY ELDERS (BROTHERS & NIECE)

Orville Smoke 1ST Interviewee: Orville Smoke
Leslie & Ron Sr. Smoke 2ND Interviewees: Leslie Smoke
Ronall Smoke
Stuart Smoke 3RD Interviewee: Stuart Smoke
Valarie Smoke 4th Interviewee: Valarie Smoke

COMMUNITY MEMBERS, YOUTH & WOMAN'S GROUP

John Wasicuna: John Wasicuna
Tyrone Wasicuna: Tyrone Wasicuna
Elaine Smoke: Elaine Smoke
Ron Smoke Jr: Ron Smoke
Julia Lepine: Julia Lepine
Gwen LaFreniere: Gwen LaFreniere
Laura Pratt: Laura D. Pratt
Tammy Walters: Tammy Walters

NOTE: I, Tammy Walters feel honored to have participated in the TKS study and to hear the interviewee's stories and recollection of their pasts.



APPENDIX B

Dakota Plains Wahpeton Nation TK Workshop- MB Hydro Bi-Pole III Transmission Project- Group Interview Participants

Dakota Plains Wahpeton Nation (DPWN) Traditional Knowledge Workshop
Manitoba Hydro (MB Hydro) Bi-Pole III Transmission Project: Major Reliability Improvement Initiative

November 16, 2010
Dakota Plains Band Office, Manitoba

Traditional Knowledge Group Interview Participants (Group B)

Participant	Role
Gwen LaFrenière	DPWN member
Irvin Smoke	DPWN member
Evangeline Towle	DPWN member
Patricia Beaulieu	DPWN member
Natalie Bugg	DPWN member
Ron Smoke	DPWN member
Sandra Tanner	DPWN member
Gordon Smoke	DPWN member
Stuart Smoke	DPWN Elder
Bradley Smoke	DPWN member
Emily Linnemann	MB Hydro interviewer
Carl Johnson	MB Hydro representative
Lindsay Thompson	MB Hydro representative
Natalie Ducharme	MMM Group Limited representative



APPENDIX C

Official Declaration of Acceptance by Dakota Plains Oyate

DAKOTA PLAINS WAHPETON OYATE

General Delivery
Edwin, Manitoba
R0H 0G0

OFFICIAL DECLARATION OF ACCEPTANCE BY DAKOTA PLAINS OYATE

Leslie Smoke
ELDER

Steve Smoke
ELDER

Ronald Smoke
ELDER

GOVERNANCE

Sandra Smoke
WOMEN'S COUNCIL

Debra Smoke
YOUTH COUNCIL

Chris Smoke
HEADMAN - CHIEF

Tel: (204) 252-2300 ~ Fax: (204) 252-2244
Governance ~ Youth Council ~ Womens Council ~ Elders

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