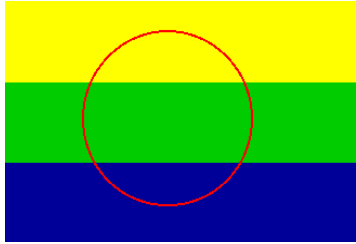


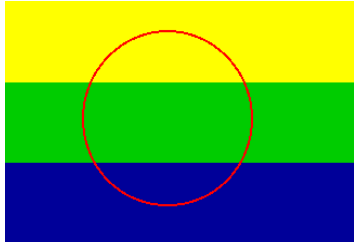
Peguis First Nation

Clean Environment Commission
Hearings
Keeyask Generation Project
December 11, 2013



Peguis First Nation

- Chief Glenn Hudson, Peguis First Nation
- Dr. Niigaanwewidam James Sinclair
- Mr. Nathan McCorrister, Treaty Land Entitlement Director
- Mr. Jared Whelan, Whelan Enns Associates Inc.
- Councillor Mike Sutherland, Peguis First Nation



Peguis First Nation

Chief Glenn Hudson

Peguis First Nation: Introduction and Overview of
Interest in the Keeyask CEC Proceedings

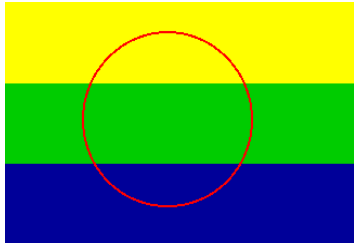
Peguis First Nation

Chief Peguis

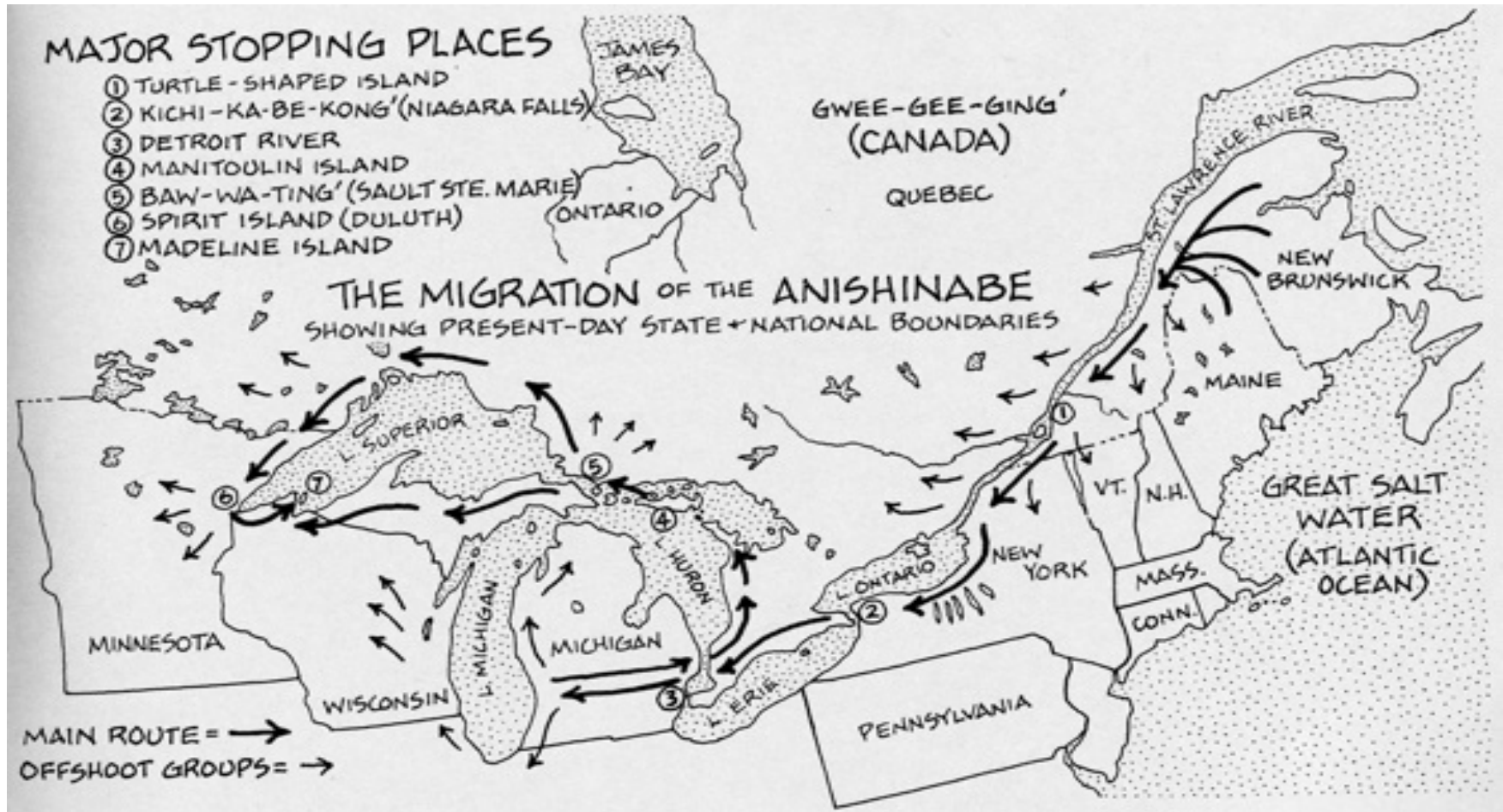
Settled in Netley
Creek area in
1700s.

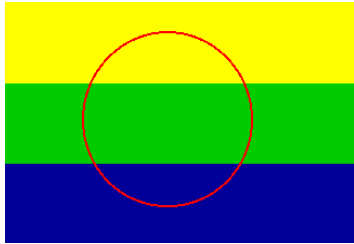
Joined by a
number of Cree
families.





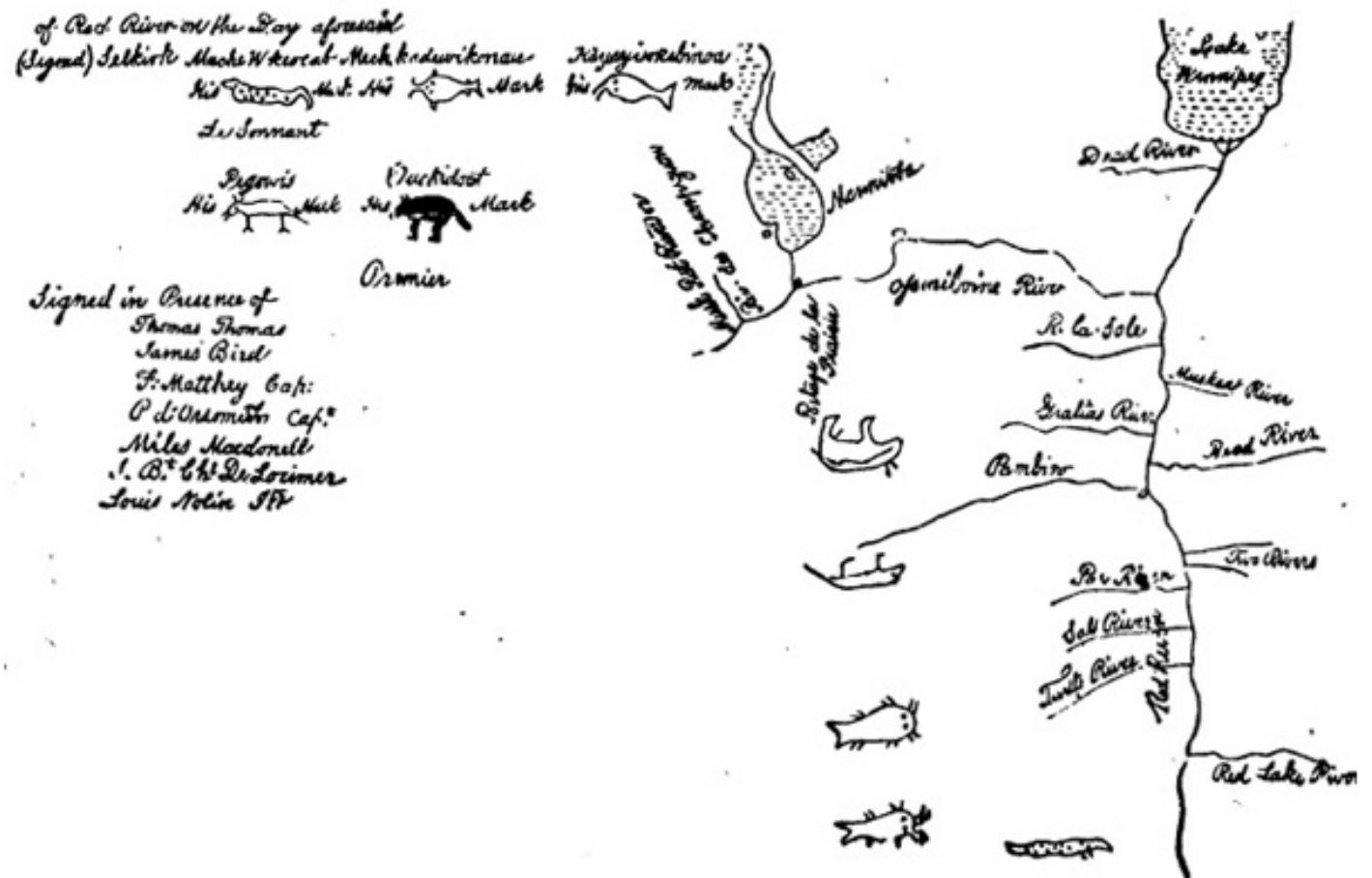
Peguis First Nation

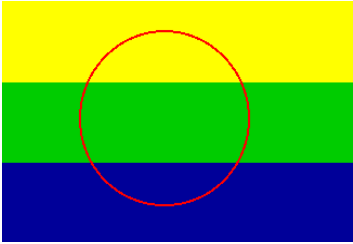




Peguis First Nation

Selkirk
Treaty
1817





Peguis First Nation

Treaty #1, 1871

Articles of a Treaty made and concluded the third day of August in the year of Our Lord one thousand eight hundred and seventy one between Her Most Gracious Majesty the Queen of Great Britain and Ireland by her Commissioners Thomas A. Simpson Esquire of the one part and the Chipewyan and Thlinchit Indians of the said Province of the Northwest Territory of the said Province of British Columbia and divided by three chiefs chosen and named as hereinafter mentioned of the other part.

Whereas all the Indians inhabiting the said country have petitioned to an appointment made by the said Commissioners, has caused also writing at the said place otherwise called Seven Fort Gary to deliberate upon certain matters of interest to the said Indians of the one part and to the said Indians of the other and whereas the said Indians have been satisfied and informed by the said Commissioners that it is the desire of Her Majesty to open up to settlement and immigration a tract of country bounded and divided as hereinafter mentioned and to obtain the consent thereto of her Indian subjects inhabiting the said tract and to make a Treaty and arrangements with them so that there may be peace and good will between them and Her Majesty and that they may know and be assured of what allowance they are to receive year by year from Her Majesty's bounty and benevolence:

That whereas the substance of the said Treaty duly convened in Council as aforesaid and being requested by Her Majesty's said Commissioners to name certain chiefs and Headmen who should be authorized on their behalf to receive such negotiations and sign any Treaty to be founded thereon and to become responsible to Her Majesty for the faithful performance by their respective Tribes of such obligations as should be assumed by them the said Indians have thereupon named the following persons for that purpose: that is to say: *Mis he kwan*

Which Commissioners shall, as soon as possible, after the execution of this Treaty cause to be taken an accurate census of all the Indians inhabiting the District also described, distributing them in families, and shall on every year ensuing the date hereof at some period during the month of July or in each year to be duly notified both to the said Indians and also to the respective census pay to each family of five persons the sum of Fifty dollars Canadian Currency or in like proportion for a larger or smaller family, such payments to be made in such articles as the Indians shall require of Blankets, Axes, Knives, (new or old) Iron or Stags as the census may give or Muskox, or otherwise of the Majesty's bounty, the same to be paid in ready money to the said Indians pay in each year.

That the undersigned chiefs do hereby bind and pledge themselves and their people strictly to observe this Treaty and to maintain perpetual peace between themselves and Her Majesty's White subjects, and not to engage with the property or in any way molest the persons of Her Majesty's White or other subjects.

The Witness whereof Her Majesty's said Commissioners and the said Indian Chiefs have hereunto subscribed and set their hands and seal at Seven Fort Gary this day and year herein first above named.

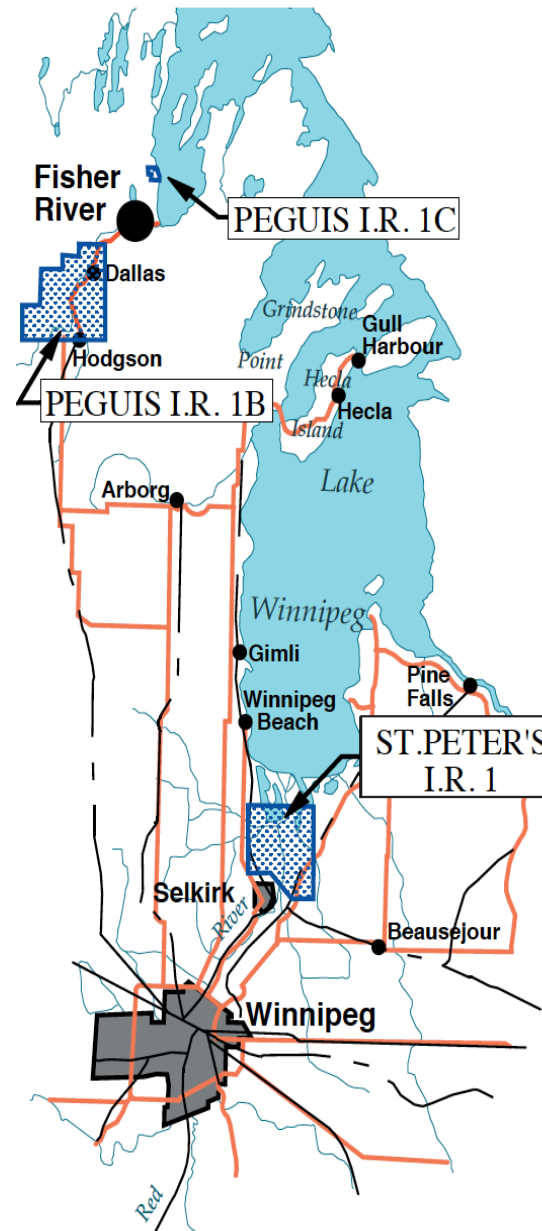
Signed, Sealed and delivered in the presence of the said Chiefs and James McKay Esq. for the said Commissioners

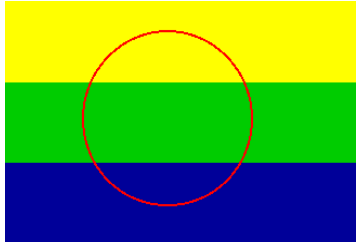
	<i>Mis he kwan</i>	Chiefs to sign for Indian Commission	
	<i>Mis he kwan</i>	Chief	
	<i>Mis he kwan</i>	Chief	
	<i>Mis he kwan</i>	Chief	
	<i>Mis he kwan</i>	Chief	
	<i>Mis he kwan</i>	Chief	
	<i>Mis he kwan</i>	Chief	
	<i>Mis he kwan</i>	Chief	

Peguis First Nation

1907 Illegal
Surrender of St.
Peters Reserve

Resettlement to
present day
Peguis reserve.





Peguis First Nation

- 1990s two claims were initiated by Peguis First Nation
 - Treaty Land Entitlement
 - Settled on April 29, 2008
 - 166,000 acres of land
 - \$64 million to acquire lands
 - Illegal Surrender of St. Peter's Reserve
 - Settled on September 27, 2010
 - \$126 Million



2013-12-11

CEC Keeyask Hearings

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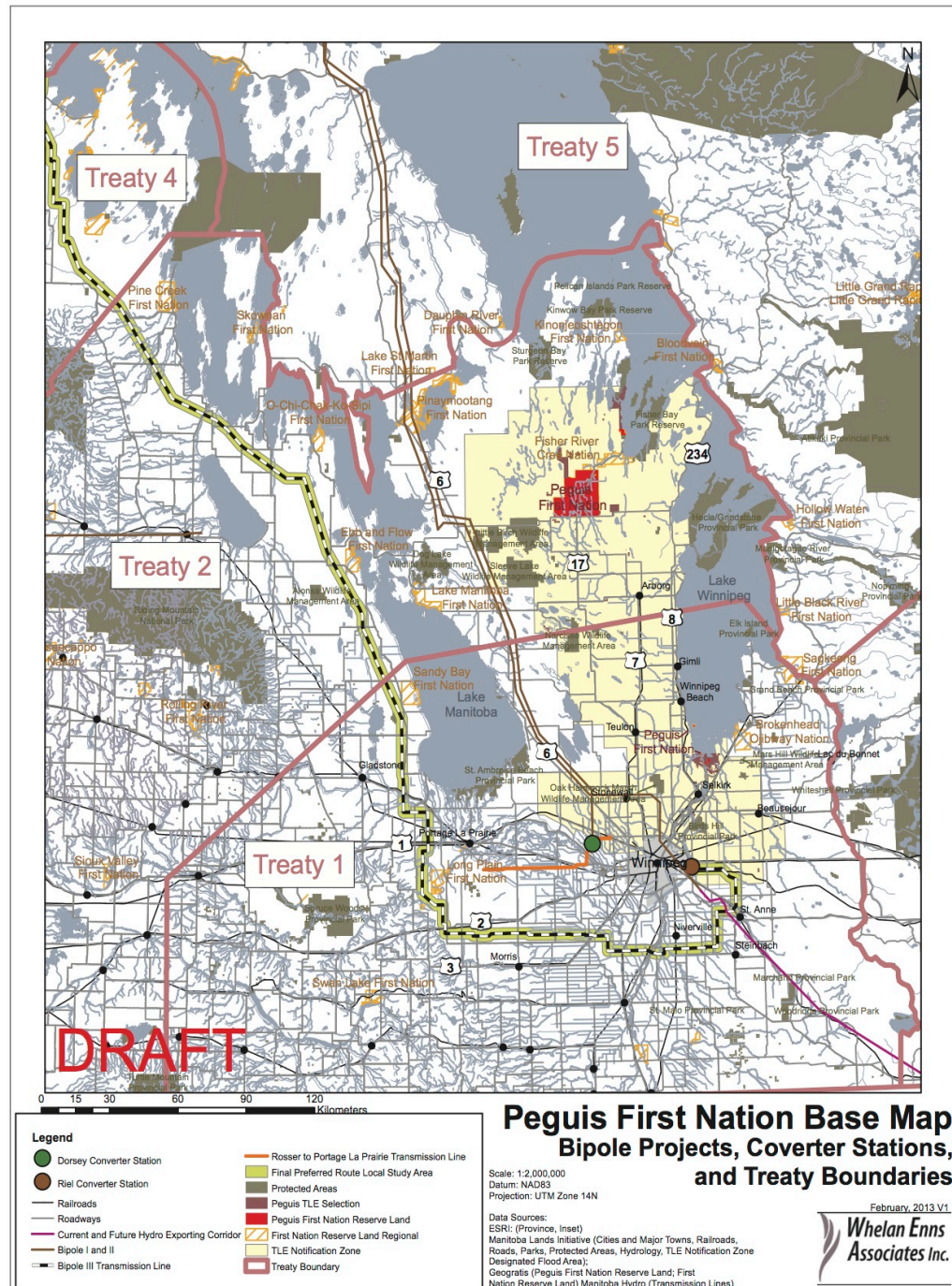


Peguis First Nation

An integrated system:

- Water flows to dams in the north, transmission lines carry energy through Peguis traditional territory
- Hydro activities disrupt the interconnected lakes and tributaries

2013-12-11

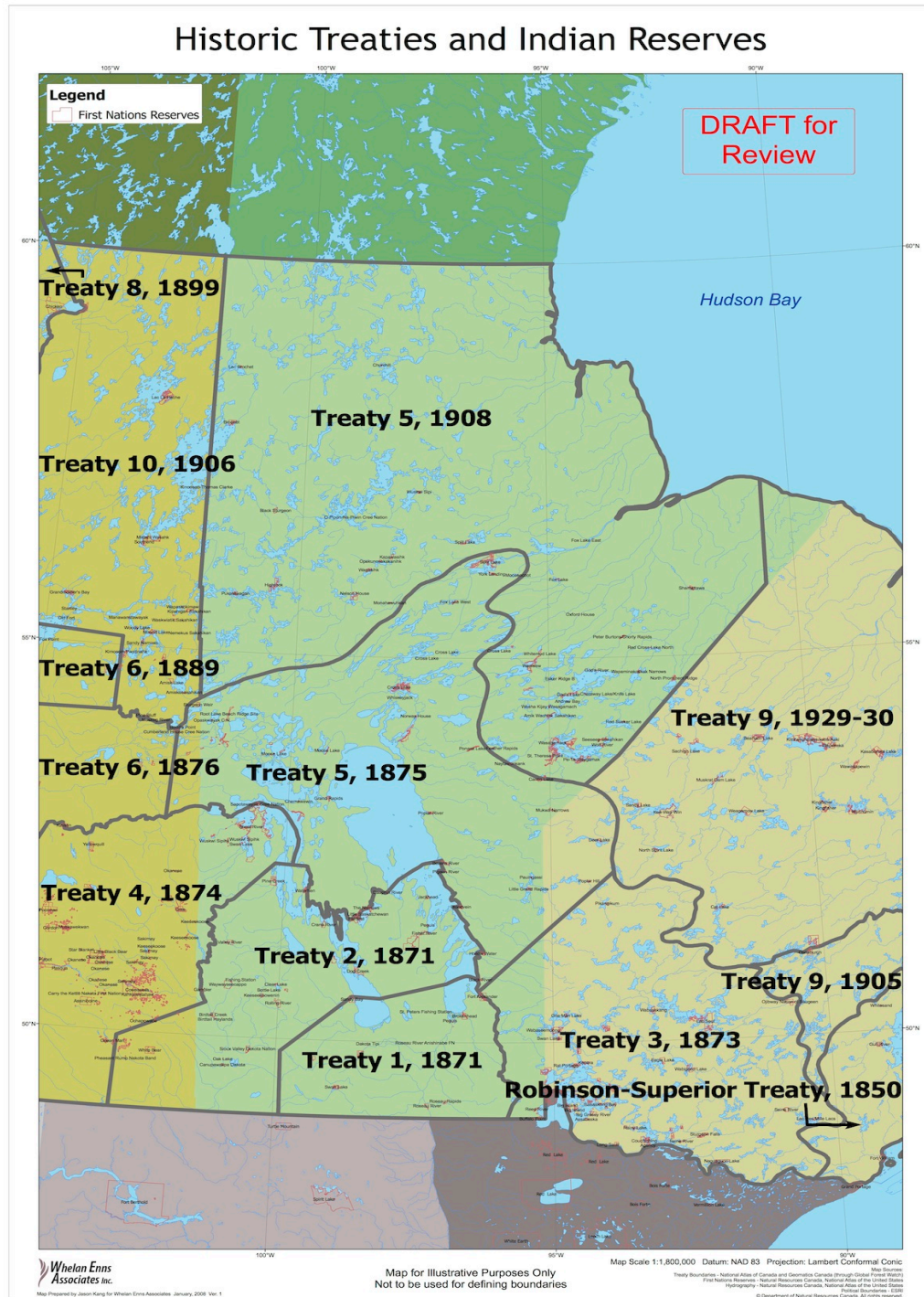


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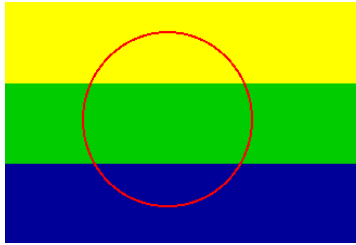
Peguis First Nation

Manitoba

Historic Treaties

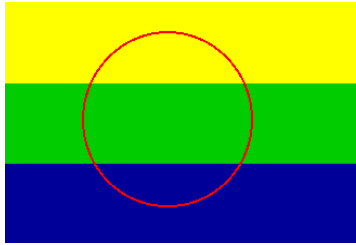


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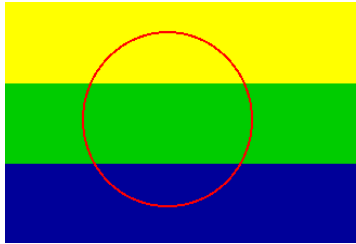
Peguis First Nation

- Colonialism & Neo-Colonialism
 - 15th Century: Doctrine of Discovery
 - “Terra Nullius”
 - Land Belongs to No One
 - 1670: Grant of Rupert’s Land to Hudson Bay Company
 - 1870: Hudson Bay Company sells Rupert’s Land to Canada for 300,000 pounds (\$1.5 million)
 - No Consent from Indigenous Peoples



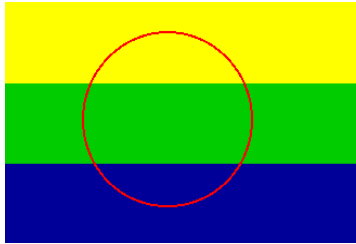
Peguis First Nation

- Colonialism & Neo-Colonialism
 - 1930: Natural Resources Transfer Act
 - Federal government transfers Crown lands and resources to Manitoba
 - No consultation or consent of Indigenous peoples
 - By 1930, only 2.6% of land reserved for Indians as compared to 6.1% held by Hudson Bay Company, and 16.9% reserved for the railway



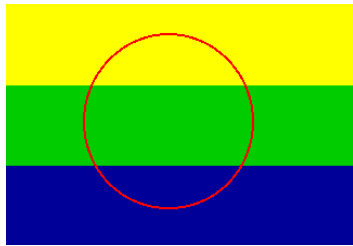
Peguis First Nation

- Royal Commission of Aboriginal Peoples, 1996
 - Concepts such as Terra Nullius and the Doctrine of Discovery are factually, legally and morally wrong.
 - Such concepts no longer form part of the law making or policy development by Canadian governments
 - Such concepts will not be the basis of arguments presented to the courts



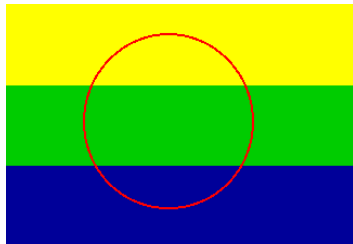
Peguis First Nation

- United Nations Declaration on the Rights of Indigenous Peoples
 - Article 19: Free, Prior and Informed Consent
 - Article 26: Indigenous peoples have ...
 - rights to lands, territories and resources they traditionally owned, occupied or used
 - right to own, use and develop these lands
 - AND states shall give legal recognition to these rights



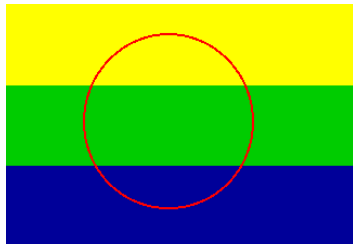
Peguis First Nation

Dr. Niigaanwewidam James Sinclair



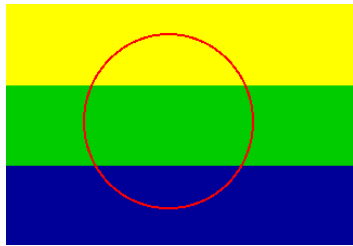
Peguis First Nation

Mr. Nathan McCorrister
TLE Director
Treaty Land Entitlement



Peguis First Nation

Mr. Jared Whelan
Preliminary Summary of Community
Surveys About Northern Land and
Water Use

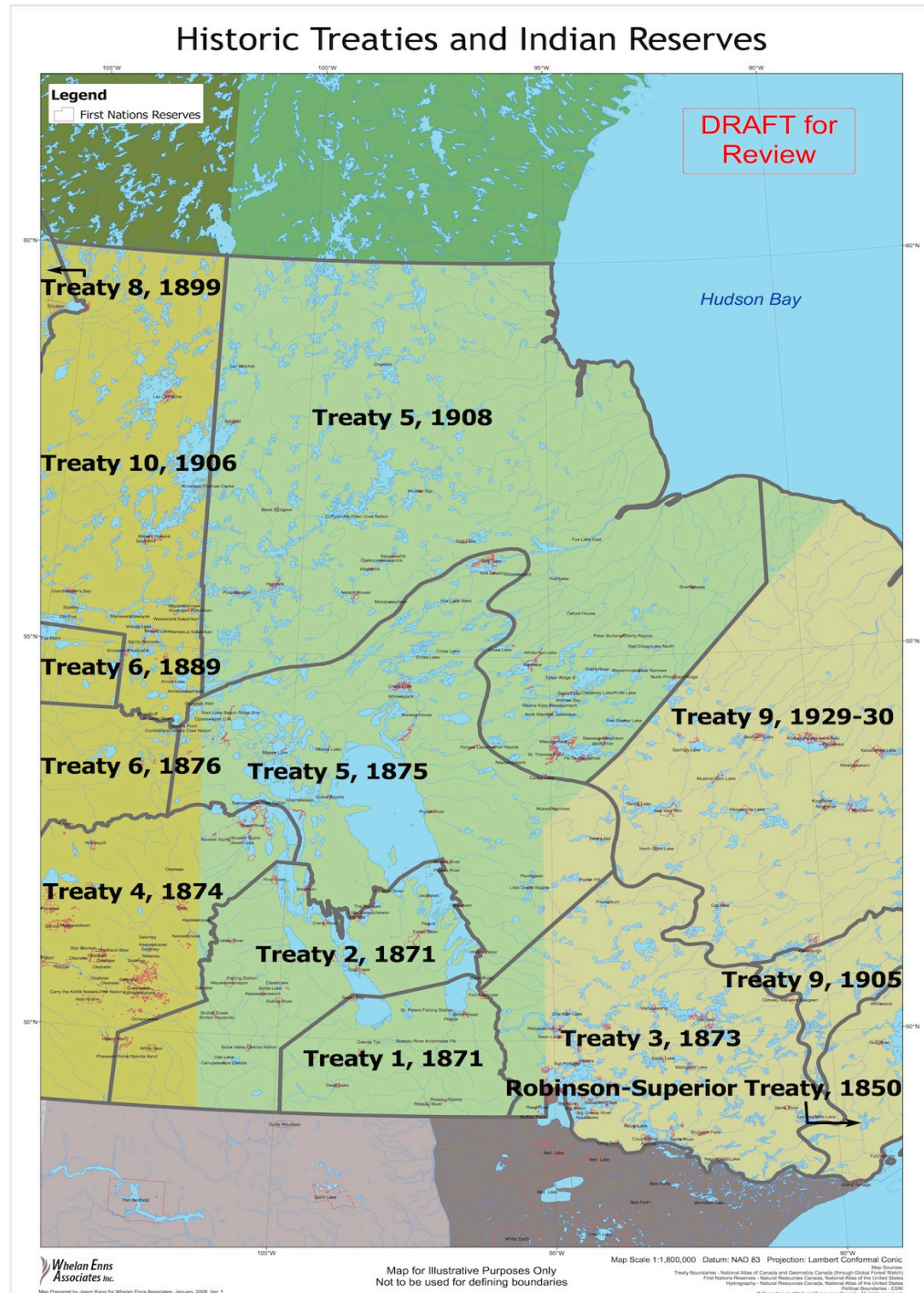


Peguis First Nation

Councillor Mike Sutherland
The Anishnabe Worldview, and
Flooding and Adverse Effects

Peguis First Nation

- Chief Peguis journeyed to York Factory, September 1814
- Peguis People continue to exercise their rights in the north



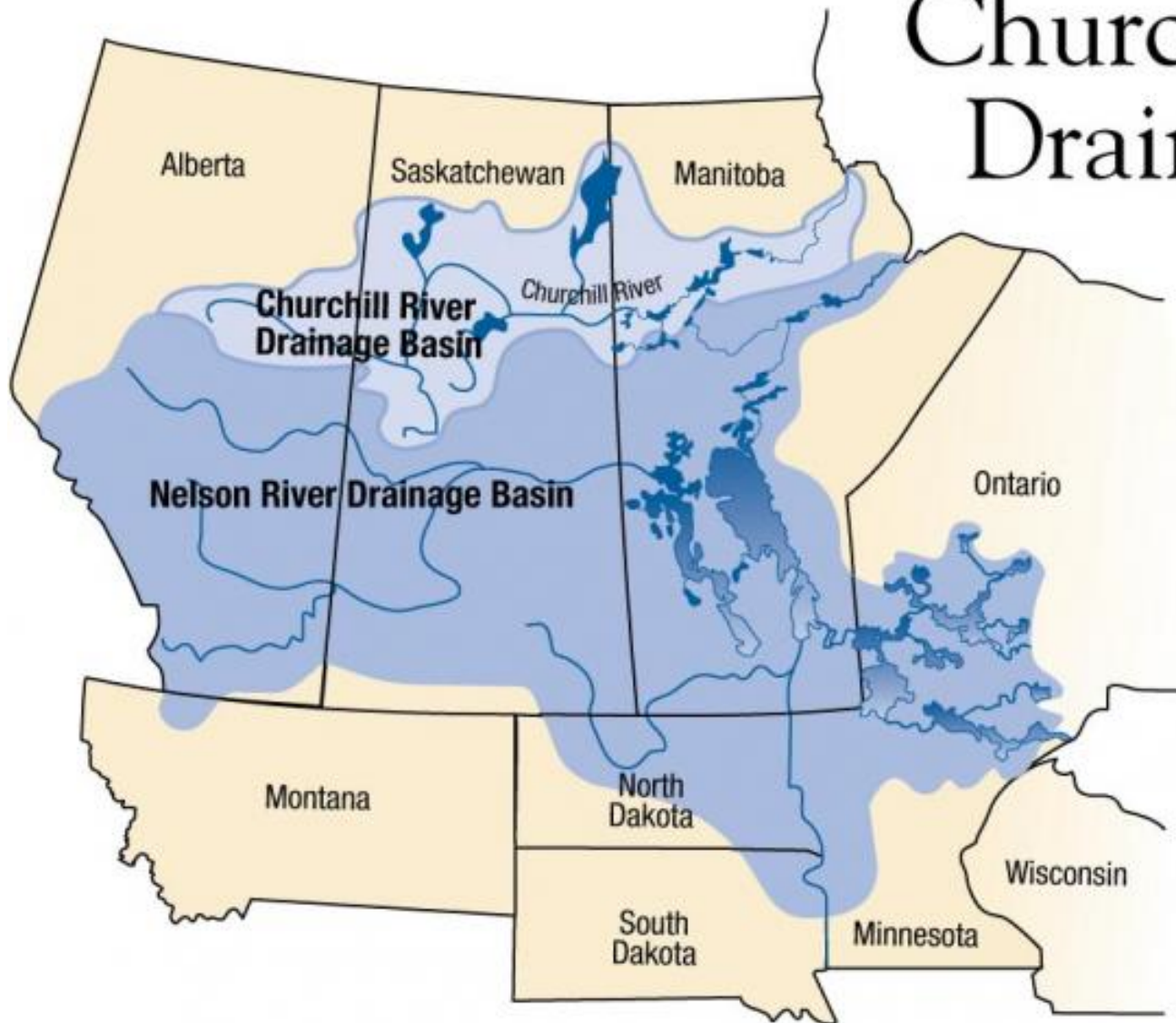


Nelson River Watershed



Lake Winnipeg Watershed

Churchill-Nelson Drainage Basin

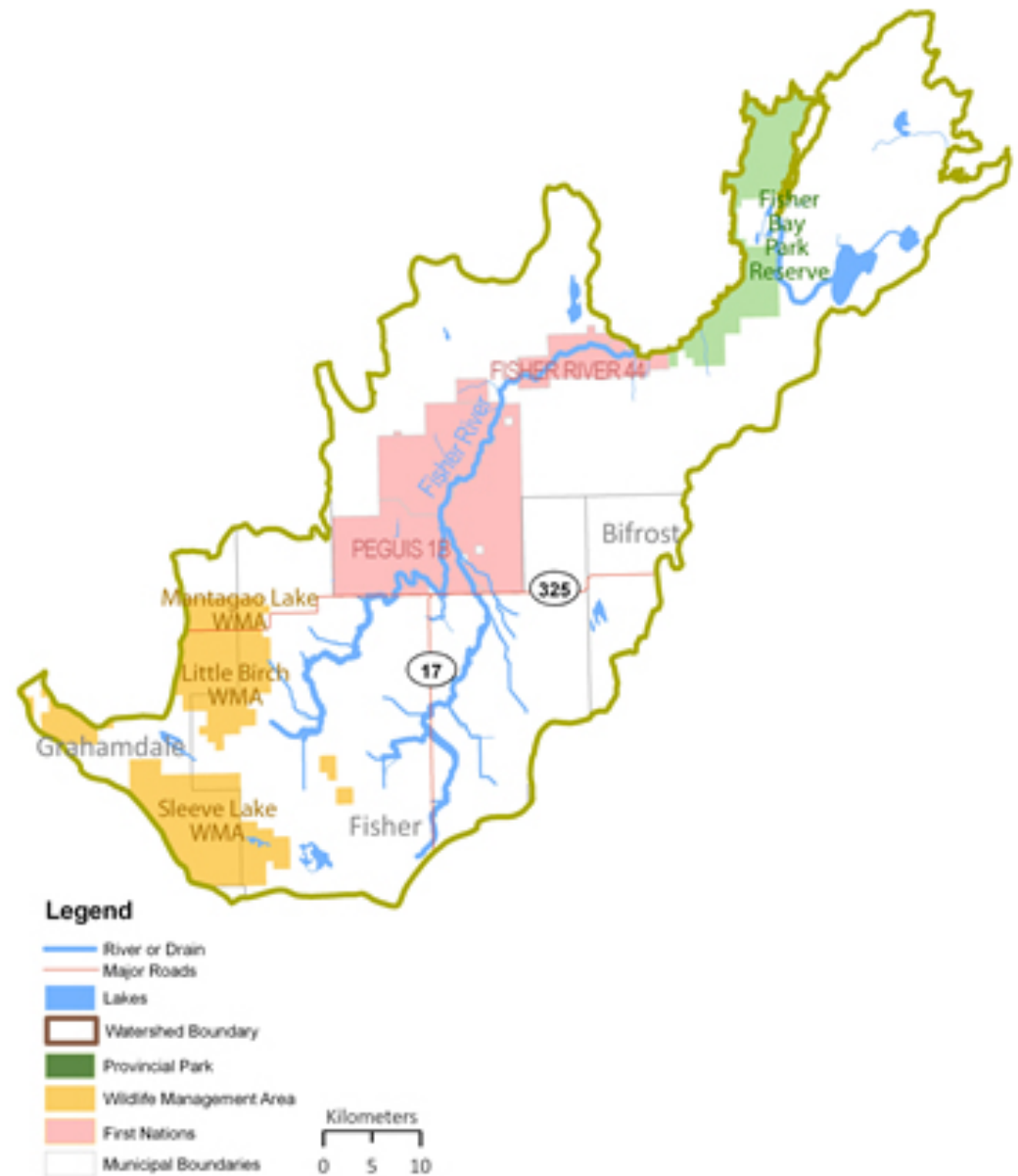


Peguis First Nation

Fisher River

Water Basin

- Flooding in Peguis:
 - Drainage south of Peguis
 - Levels of Lake Winnipeg



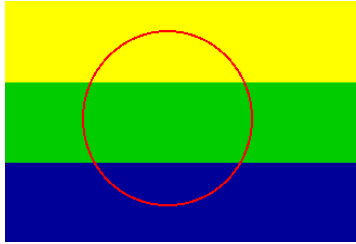




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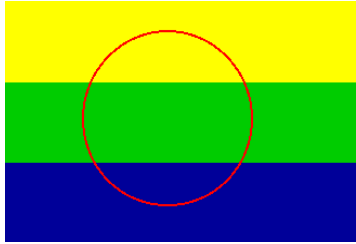
CEC Keeyask Hearings

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Peguis First Nation

- Anishinabe World View
 - Peguis has Anishnabe and Cree families living in our community
 - Share world views on the environment and natural law given to us by the Creator
 - Respect for Land and Water is inherent
 - “The Land cannot speak for itself, we have to speak for it.”
 - Responsibility for protecting the environment is sacred and cannot be delegated

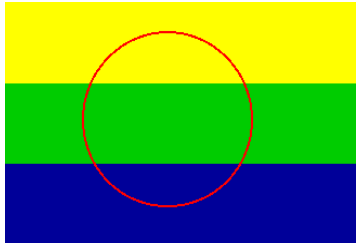


Peguis First Nation

- Anishinabe World View

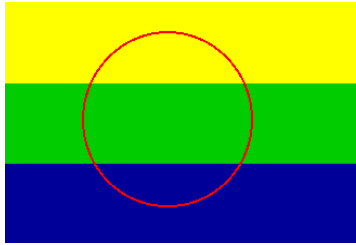
“For Indian people, land is much more than a source of profit and wealth creation or a place in which to reside temporarily. Their attachment to the land is part of a spiritual relationship with the universe, its elements and its creatures. Indian people see themselves as caretakers of the land and its resources.”

Penner Report, Indian Self-Government in
Canada



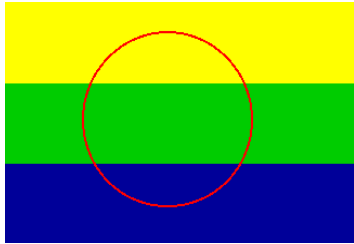
Peguis First Nation

- Anishinabe World View
 - Need for Ceremony
 - Shake Tent is the only way we can truly say we have consulted with our Guardians to the fullest extent
 - Memegwesiwag or ‘Little Rock People’
 - Spiritual beings that reside beside the riverways and have their homes among the rocks
 - Pass on the knowledge of traditional healing plants
 - One of our sacred Grandfathers and we must protect anything that is sacred



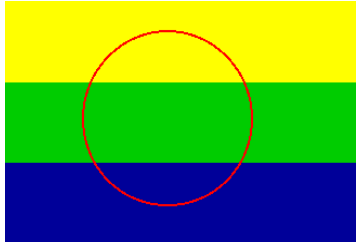
Peguis First Nation

- Anishinabe World View
 - Water: Lifeblood of Mother Earth
 - Failure to protect the lifeblood of Mother Earth is a breach of our sacred duty to protect the environment and Mother Earth
 - Teaching these duties to our people
 - Ways of Our People Program



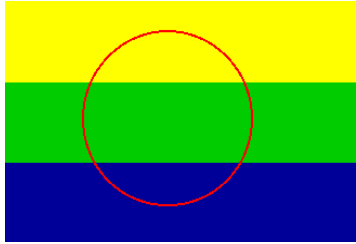
Peguis First Nation





Peguis First Nation

- Peguis First Nations Videos



Peguis First Nation

- Thank you