

**Presentation to the
Clean Environment
Commission on
Keeyask Generation
Hydro Project**

**Dr. Niigaanwewidam James Sinclair
Assistant Professor, U of Manitoba**

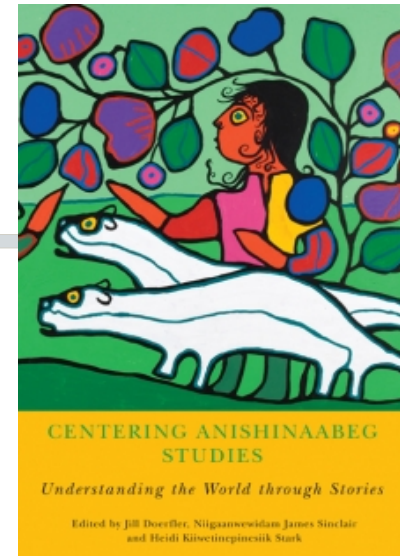
Overview

1. Introduction (Part One and Two)
 - History of St. Peter's and my family
 - Indigenous Writing Systems
 - Cultural Context to understand claims of Peguis First Nation
2. Bagijiganan (Gifts or Offerings)
3. Doodemag (Totems or Clans)
4. Provisions of the Selkirk Treaty of 1817
 - Traditional territories of Peguis First Nation
 - Responsibilities gifted to Lord Selkirk and settlers under Anishinaabeg Law
5. Keeyask and treaty responsibilities with Peguis First Nation

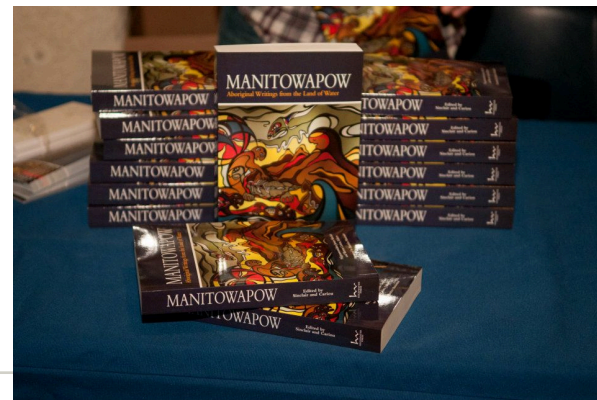


UNIVERSITY
OF MANITOBA

Introduction (Part One)



- Niigaanwewidam James Sinclair
- Doodem: Namegoshin (Rainbow Trout)
- Asst Professor, Dept. of Native Studies, U of Manitoba
- Research areas: Anishinaabeg culture & literature, Indigenous writing systems, Indigenous histories in Manitoba
- Books: *Manitowapow: Aboriginal Writings from the Land of Water* (Highwater 2011), *Centering Anishinaabeg Studies: Understanding the World Through Stories* (Michigan State UP 2013)
- Degrees
 - B.Ed (Winnipeg)
 - B.A. (Hons) (Winnipeg)
 - M.A. (Oklahoma)
 - Ph.D. (U British Columbia)





Introduction (Part Two)

- Niigaanwewidam James Sinclair
- Doodem: Namegoshin (Rainbow Trout)
- Anishinaabe, 1st degree Midéwiwin
- Patrilineal/Ancestral ties to St. Peter's (Little Peguis), Peguis First Nation (member), Norway House Cree Nation
- Professional credentials inspired by upbringing in ceremony, community, and personal experience



St. Peter's settlement



St. Peters , Manitoba, 1880
energy, Mines, and Resources Canada



Sketch of Settlement at St. Peter's Reserve, 1844
courtesy Provincial Archives Manitoba



St. Peter's settlement



Carried 13 Wounded In On His Back SELKIRK SOLDIER "TERRIFIC"

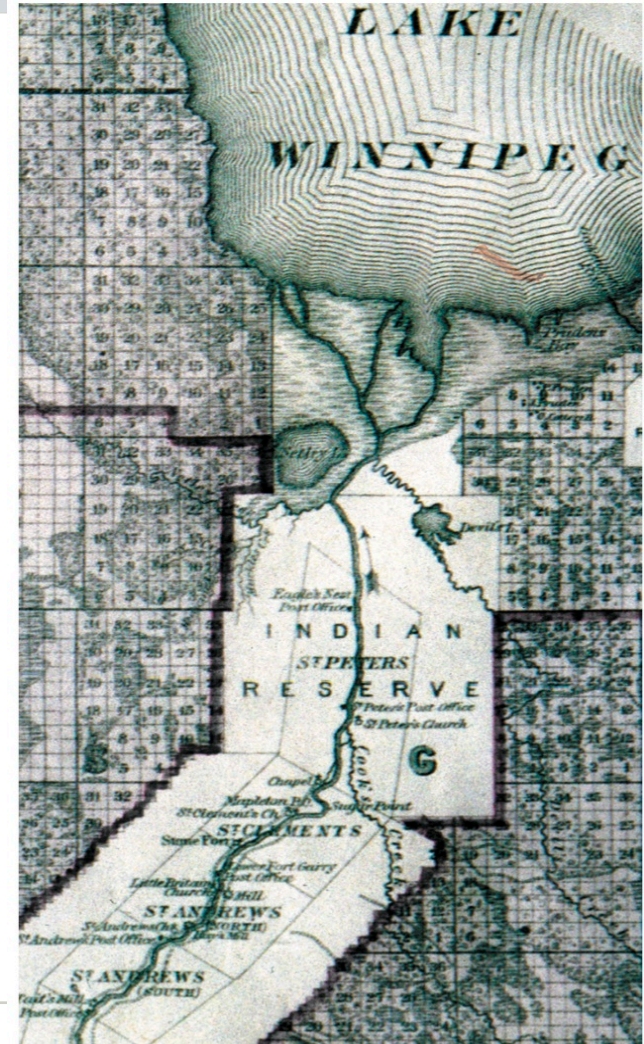


PTE. ELMER SINCLAIR
... "The most terrific soldier I ever saw."

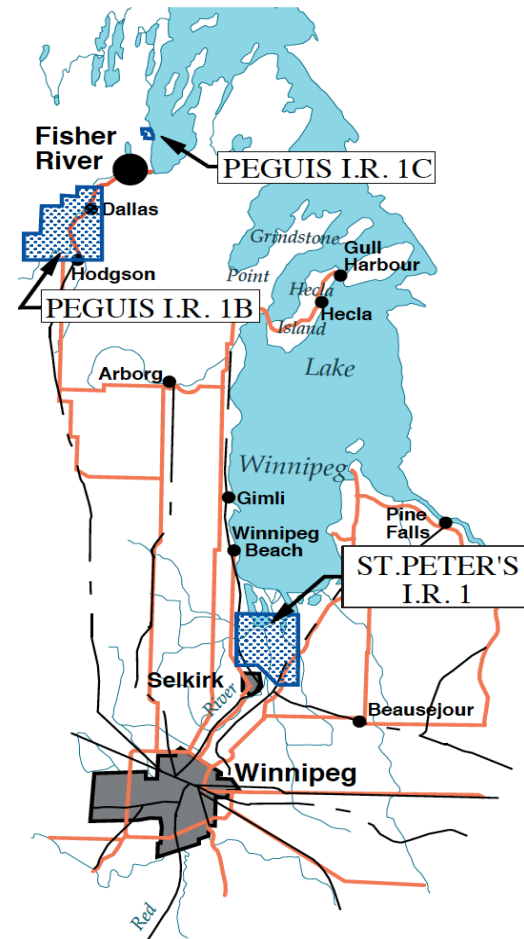
By RALPH ALLEN
Special Cable to Toronto Globe and Mail and The Times, London—(Continued)
WITH THE CANADIANS IN FRANCE, July 6.—The most terrific soldier I ever saw was a young fellow from Selkirk, who wasn't even carrying a weapon. This was the description given by R.S.M. Jim Austin, of Halifax, N.S., a stretcher-bearer, after the battle of Carpiquet airfield.
"In one stretch of open ground near the airport I saw Sinclair walk half a mile out through the thickest of the mortaring and carry a wounded man to safety on his back," said the R.S.M. "I wondered how he did it the first time. I saw him do it nine times after that and quit wondering. Later on when we got into the hangars he carried three more men out the same way, this time through machine gunning in addition to the mortaring."

Pte. E. J. Sinclair's home is at Dymover, three miles north of Selkirk, where his parents are now living. He joined the Signal Corps in June, 1916, and was transferred to the 4th Division Medical Corps after going overseas in Sept., 1917. He was employed as a sawmill operator at Manigotagan before enlisting.

Pte. Sinclair has two brothers serving in France, Pte. Henry Sinclair, with the Toronto Scottish, and Gunner Melford Sinclair, with the Artillery. A third brother, Charlie, is with the Army Cadets. He has six sisters.



St. Peter's Removal of 1907



St. Peter's Removal of 1907

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Protesters march at the band office on Wednesday. Participants questioned why children have been left out of potential per-capita settlements.

Peguis to vote on settlement

Invalid surrender payout could net band \$118 million

By Heather Robinson

Members of Peguis First Nation will make one of the most important decisions in the band's history Saturday – whether or not to surrender all claims to the land in the former St. Peter's Reserve, which included the City of Selkirk.

Chief encouraging support

The settlement comes 37 years after Canada declared the 1907 surrender of the reserve invalid due to the government's failure to comply with Indian Act requirements and control negotiations with Peguis for the surrender of the reserve.

"We could end up receiving the largest legal surrender settlement in Canadian history," said Chief Glenn Hudson of Peguis. "We're encouraging everyone to come out to vote in support of the settlement."

Members will be voting yes or no to agreeing to the terms and conditions of the 1907 Selkirk Settlement Agreement, agreeing to the terms and conditions of the Peguis Trust Agreement, to surrender all rights and interests in the former reserve and authorize present and future councils to act on behalf of Peguis to give effect to the above.

If the deal is accepted, the band will receive more than \$118 million after payment of legal fees and negotiation loans.

"We arrived at this deal after various studies were conducted to determine an amount as fair as an economic appraisal of the value of the former reserve," said Hudson. "That's how we arrived at that number."

Other considerations included – losses the band sustained from not owning the St. Peter's Reserve, determined by calculating current value of the former reserve and subtracting the value of the Peguis Reserve, and the cost of education, determined by calculating the worth of forests, roads, public buildings and support structures left behind.

Louis Stevenson, former chief of the Peguis Band says he doesn't agree with the offered amount.

"When you look at the value of the land Selkirk's on, it's worth more than that," said Stevenson. "The risk is people will only see the \$118 million. People don't realize how much power they have – they still hold legal title to that land. We're sitting on a gold mine. The people can hold out for a better settlement."

Hudson says the settlement will be placed into the Peguis Trust and used for community projects.

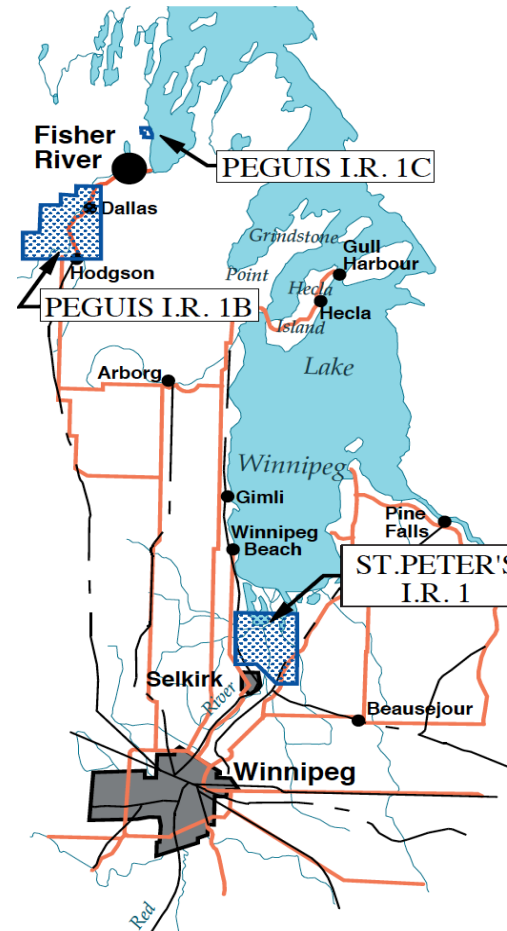
"Seventy-five per cent of the money will be locked in perpetuity and 25 per cent will be used to address transition issues," said Hudson. "It's a large opportunity for members in and outside of Peguis."

The trust, which could generate \$5-8 million a year in interest, will be governed by two groups of Peguis citizens – financial trustees who'd manage the trust money and a community council.

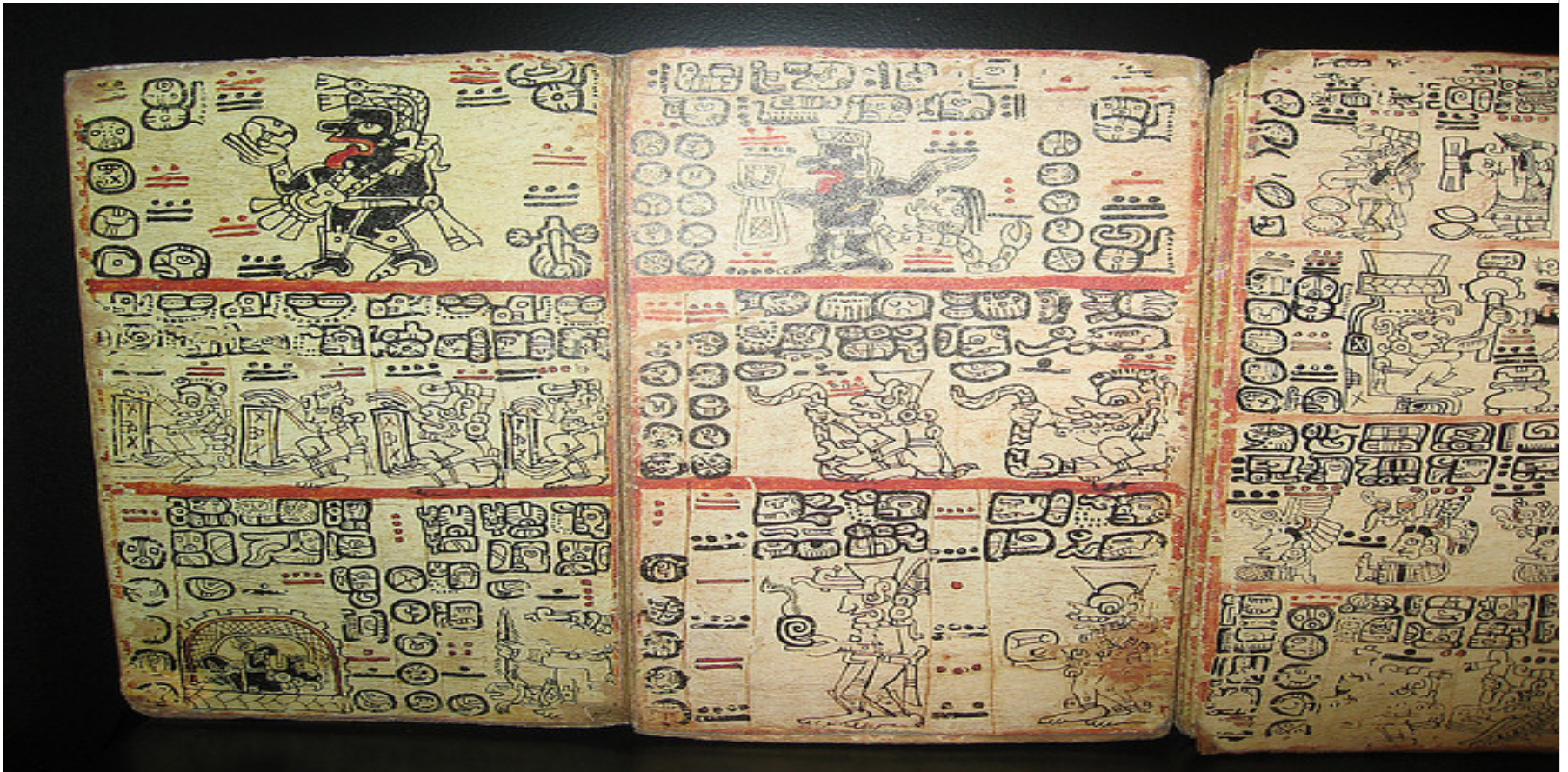
Story continued on p.2

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Introduction to Indigenous Writing Systems



Mayan Codex of Creation Story (pre-European contact)

Introduction to Indigenous Writing Systems

Histories

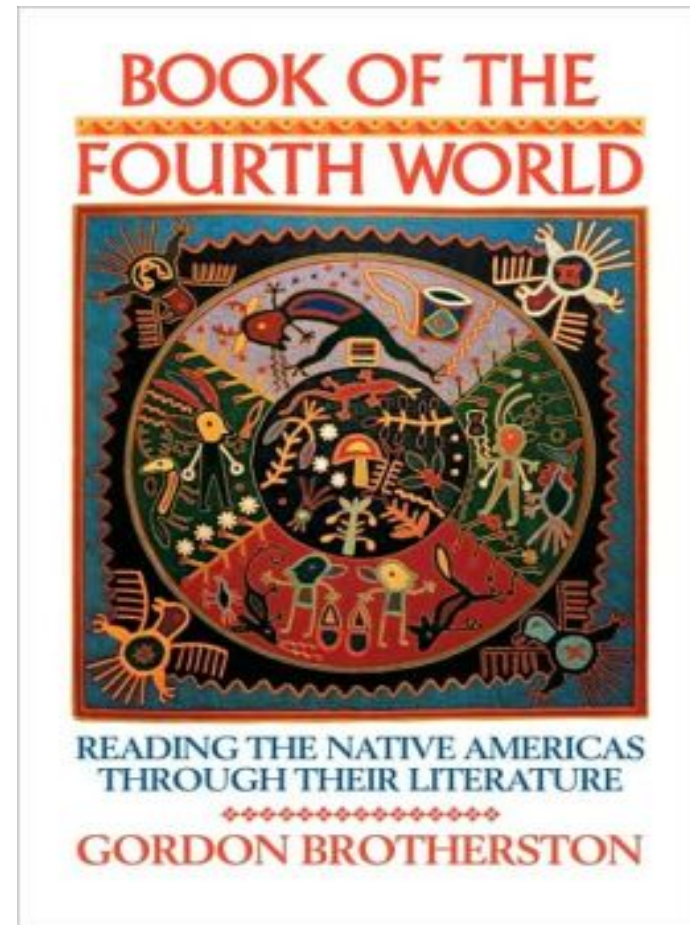
- Cultural
- Intellectual
- Political
- Physical

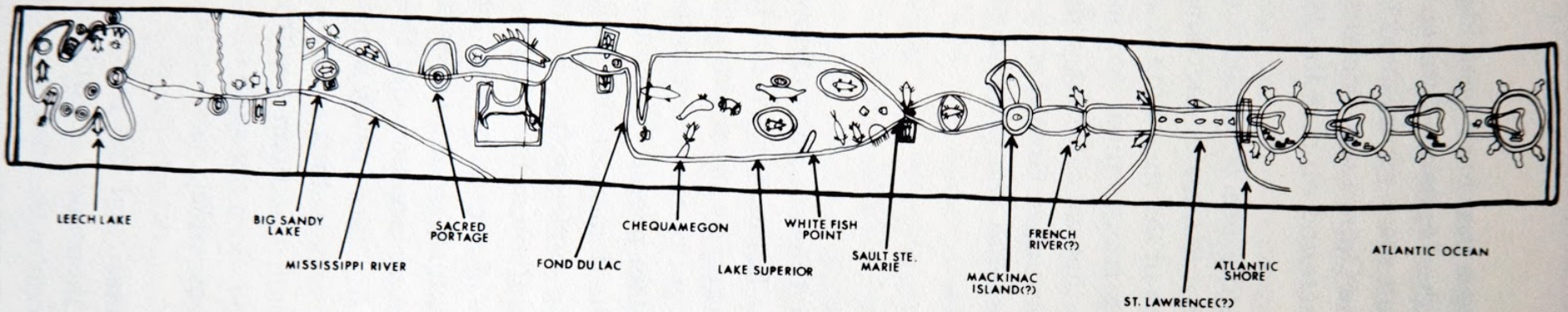
Stories

- Sacred/Creation Stories
- Creative

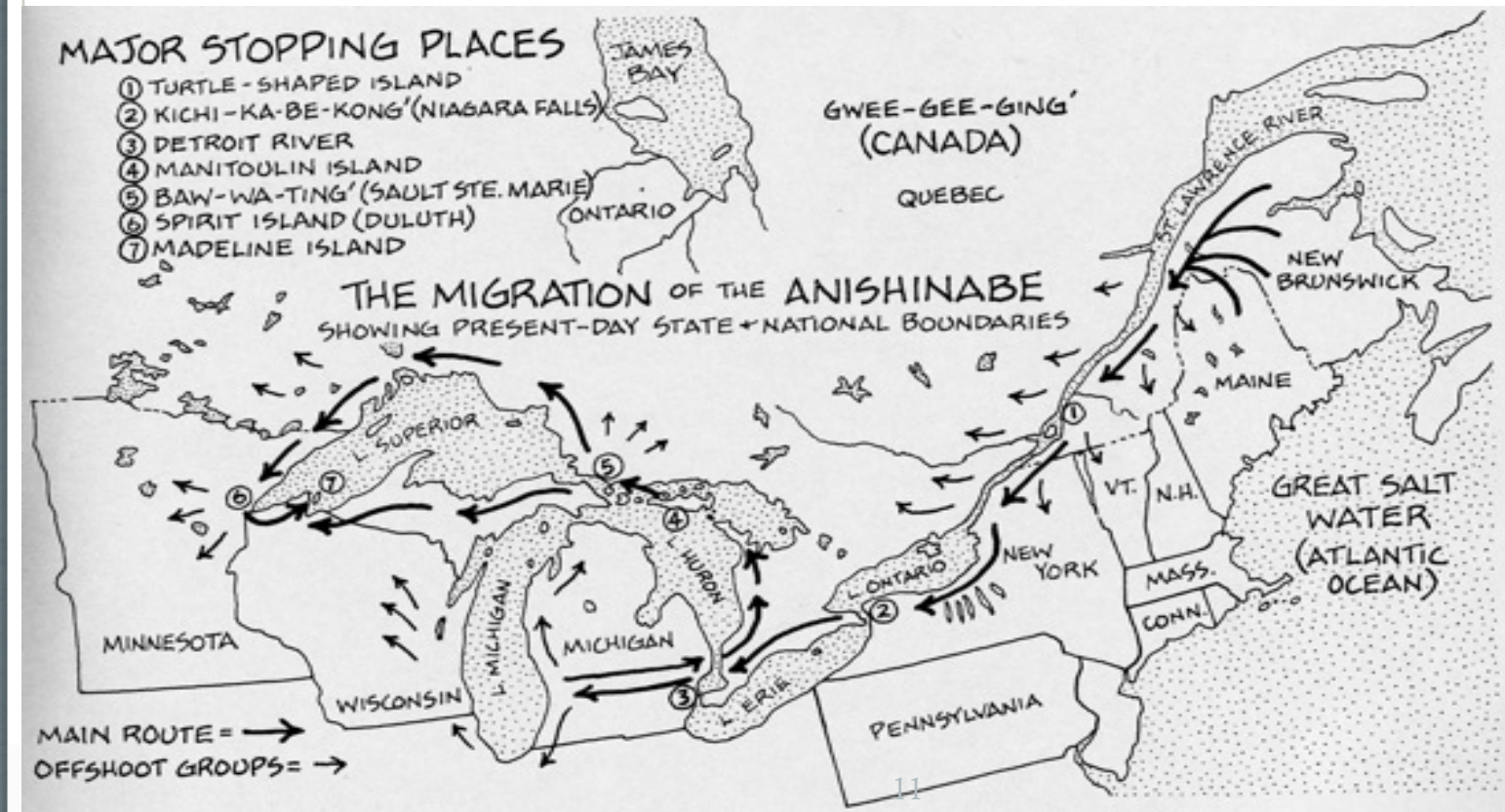
Explanations

- Names
- Land (maps)
- Laws
- Land Claims



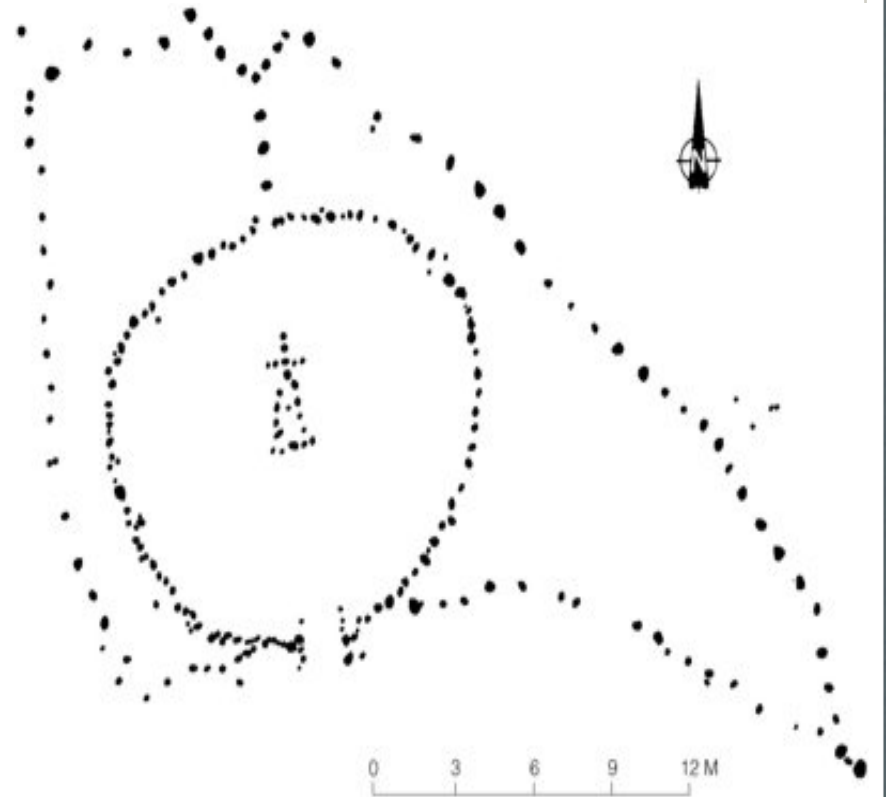


From: *The Sacred Scrolls of the Southern Ojibway*. Toronto: The University of Toronto Press, 1975.



From: *The Mishomis Book: the Voice of the Ojibway*, Hayward: Indian Country Communication s, 1988.

Manito Api Petroforms in Whiteshell, MB



Manito Api Petroforms in Whiteshell, MB



Manito Api Petroforms in Whiteshell, MB

The Path of Life

- Every petroform in
Manito Api talks
about how to form
relationships and
what is created
through relationships



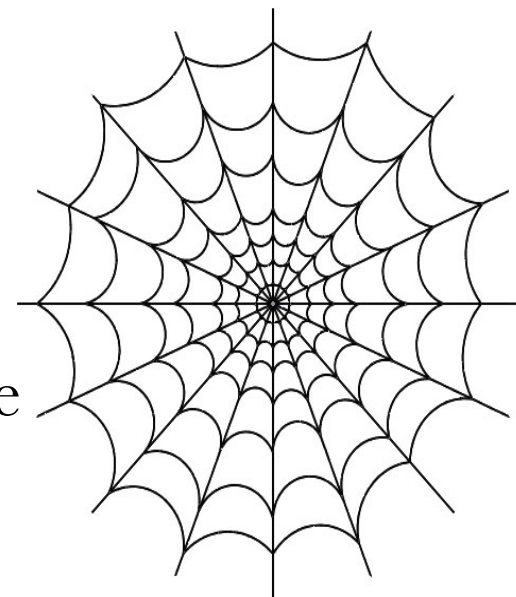
**Native Cultures
are “oral” cultures**

Native Cultures
are “~~oral~~ cultures”

↓
“oral & written cultures”

Bagijiganan (Offerings, Gifts)

- Examples: food, time, names, etc.
- Gifts form parameters of relationship (family/community/nation)
- Mutually beneficial, both parties exchange
- Must be accepted
- As relationships revisited, gifts re-distributed in on-going process of responsibility sharing in the interests of community-building
- THIS IS ANISHINAABEG LAW



Bagijiganan (Offerings, Gifts)

- Best seen at treaty time
- Indigenous treaty negotiators gifted:
 - Knowledge
 - Maps of relationships and territory
 - Laws
 - Explanations how they were joining communities and where they belonged

Bagijiganan (Offerings, Gifts)

Deeply ingrained social expectations for respect and obligation framed these exchanges. . . . There was as much a right and obligation to receive as to give, an idea embedded in the ascription of familial relationships to all parties in the exchange. The closer the kin relationship, whether actual or fictive, the greater the implied obligations as well as assumed trust. Anishinaabeg oral tradition makes it clear, however, that as ‘pitiabile’ as one may have been [at the outset of a gifting relationship], when one accepted a gift from a human or manidoo, one had to fulfill promises made to perform appropriate ceremonies or use the gift in appropriate ways lest the individual become ill or the gift be withdrawn. By the same token, when accepting gifts, whether as a leader receiving gifts from another polity or as an individual getting gifts from the leaders they supported, a recipient acquiesced to the political messages and agreements that accompanied the gifts. Similarly, rejection of gifts demonstrated rejection of the messages proposed at their distribution. (32-33)

- Cary Miller, *Ogimaag: Anishinaabeg Leadership 1760-1845*
(Lincoln: U of Nebraska Press, 2010)

Bagijiganan (Offerings, Gifts)

Settlers relied on bagijiganan for:

- Relationship-building
- Trade
- Travelling
- Survival

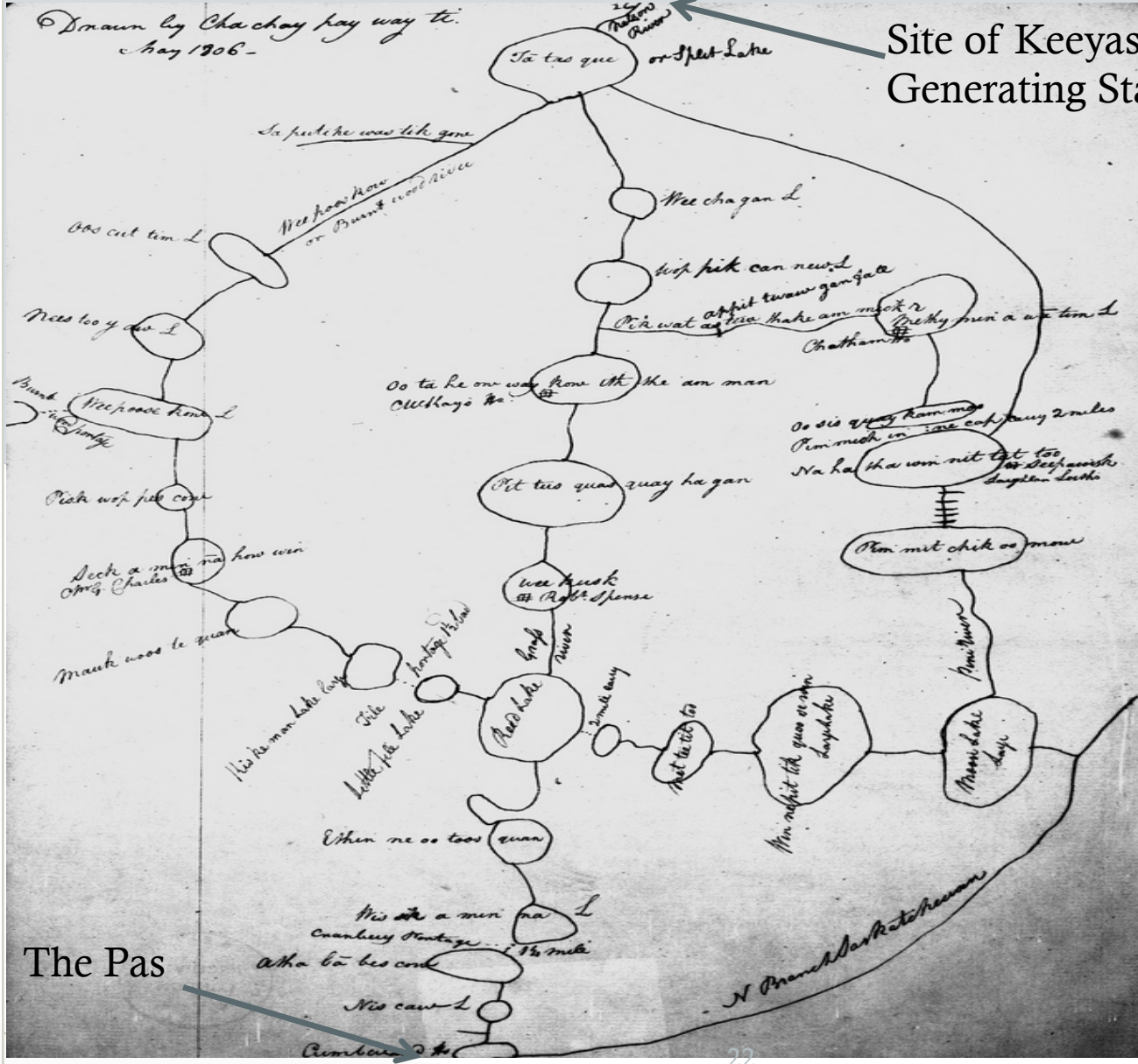
Even if not fully understood, settlers legally committed to responsibilities by accepting gifts

Bagijiganan (Offerings, Gifts)

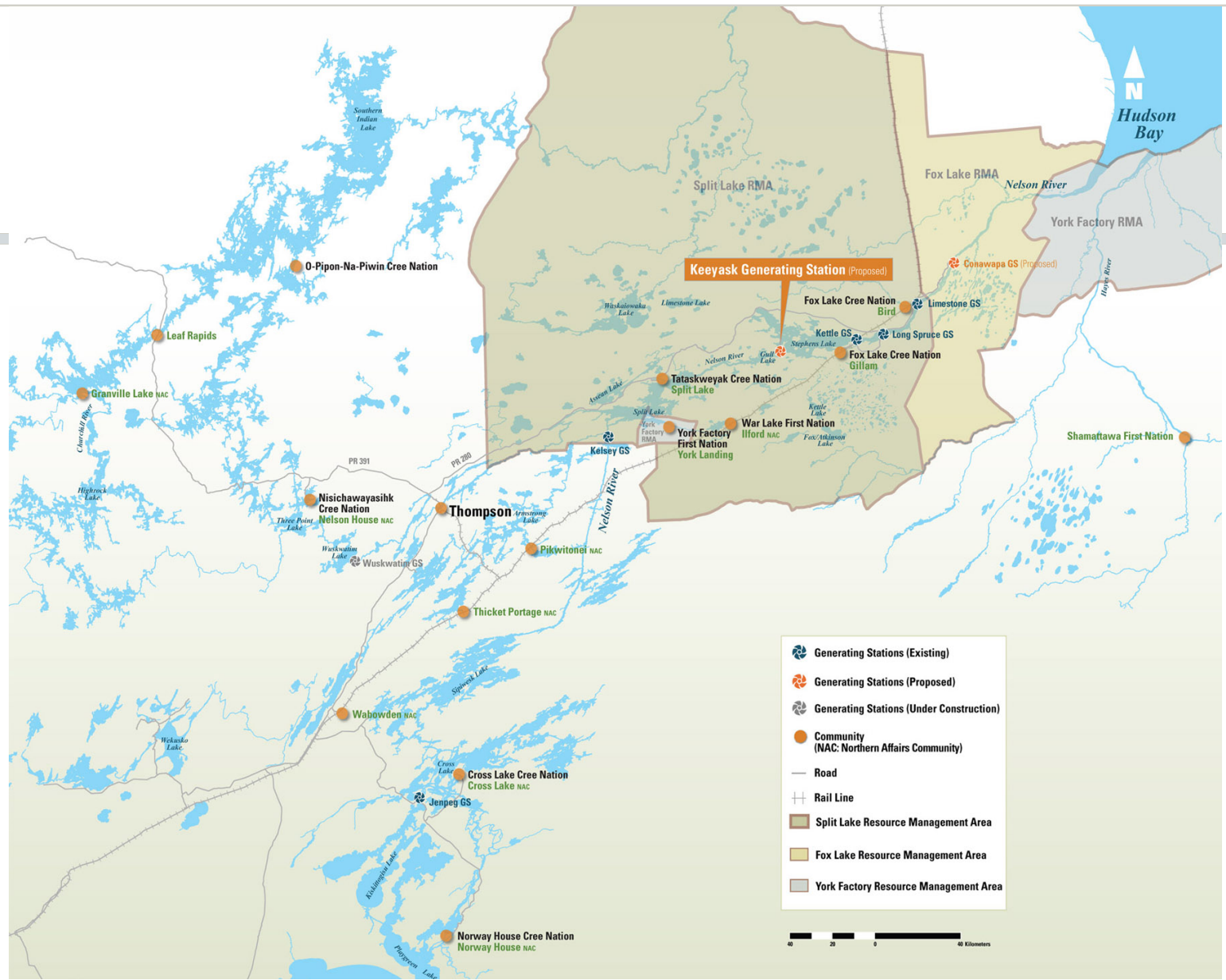
Gifts we can see in operation today:

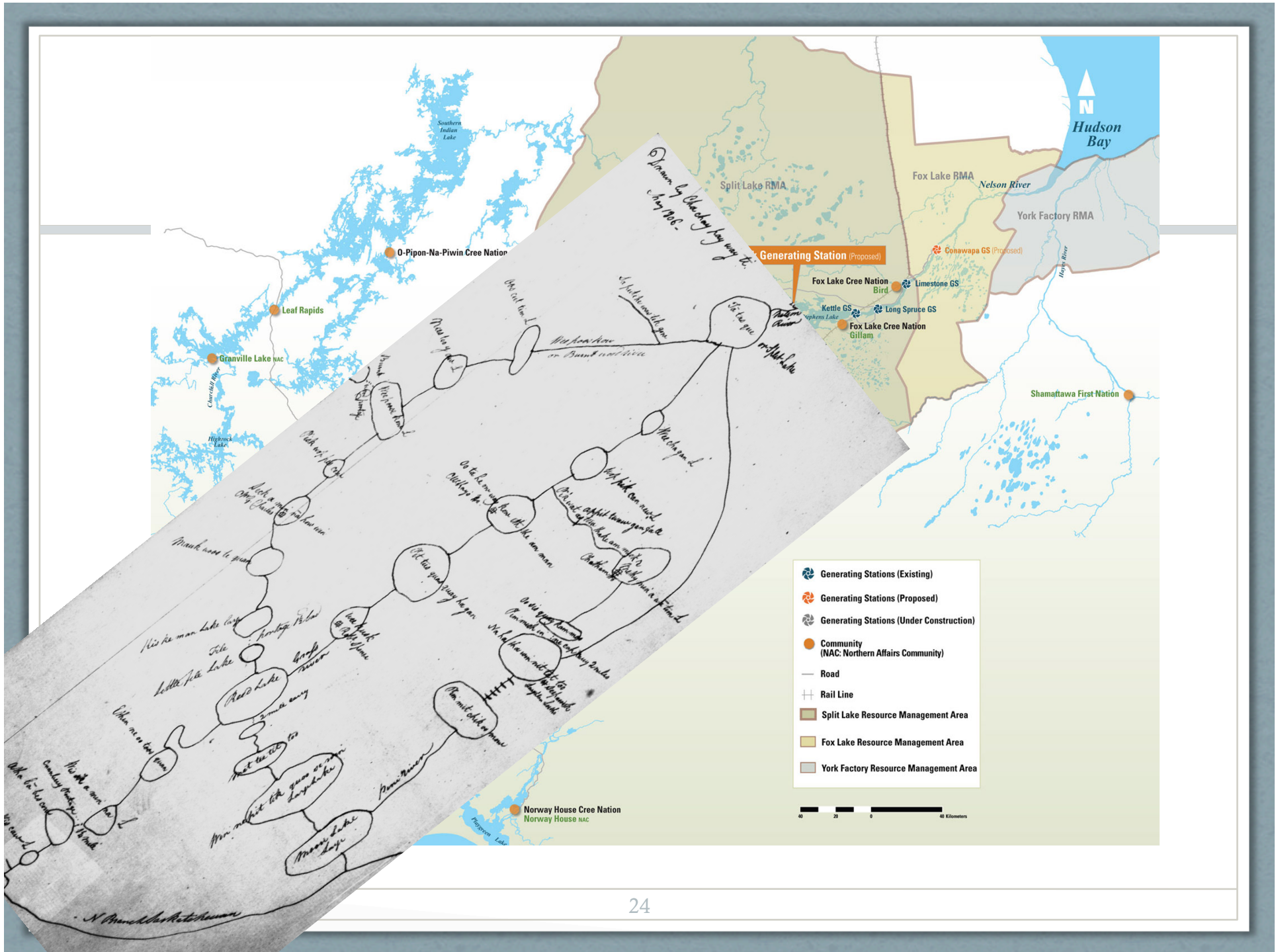
- Treaties
- Knowledge of land/life
- Names
 - Manitowapow
(spirit life water)
 - Winnipeg
(dirty water)





Fidler, Peter. "Cha Chay Pay Way Ti's Map of the Waterways of a Part of Northern Manitoba 1806" [facsimile]. [1:1,267,200]. In: John Warkentin and Richard I. Ruggles. *Manitoba Historical Atlas: a Selection of Facsimile Maps, Plans, and Sketches from 1612 to 1969*. Winnipeg: Historical and Scientific Society of Manitoba, 1969, 142.





Doodemag

- Doodemag (clan) system – “ode” (heart)
- James Dumont: “[t]he Clan System [provides] the cultural, education, family, spiritual, political, and social ordering of Anishinaabe society” (“Anishinaabe Izhichigaywin” 25).
- System Based on gift-giving
 - Inherited through parents and ancestors (often through father)
 - Given to children (often through father)
 - Gifted to Anishinaabeg from animals to carry as commitments to relationship
- Animals carry relationships from water/earth/sky – these are gifted to Anishinaabeg through doodemag

Doodemag

- Anishinaabeg Clan System as social/governmental model based on the notion of gift-giving



ANISHINABE CLAN SYSTEM Based on 7 Grandfather Teachings. Assembled around 7-point star demonstrates their relationship to one another to show an effective governing system that guarantees equal participation of all the people.

BEAR CLAN
Truth (Debwewin) Protector of Justice, Legal Issues; Knows History of Tribe and Clan, Constitution Guardians of traditions, Decisionmakers & Healers

FISH CLAN
Wisdom (Nbwaakaawin), Vision Program Planning, Design, Leadership Philosophers/Mediators Integrated Development

HOOF CLAN
Love (Zaagidwin) Community & Social Development. Pursuers of well-being, reconcilers, Gift of Life, Communication

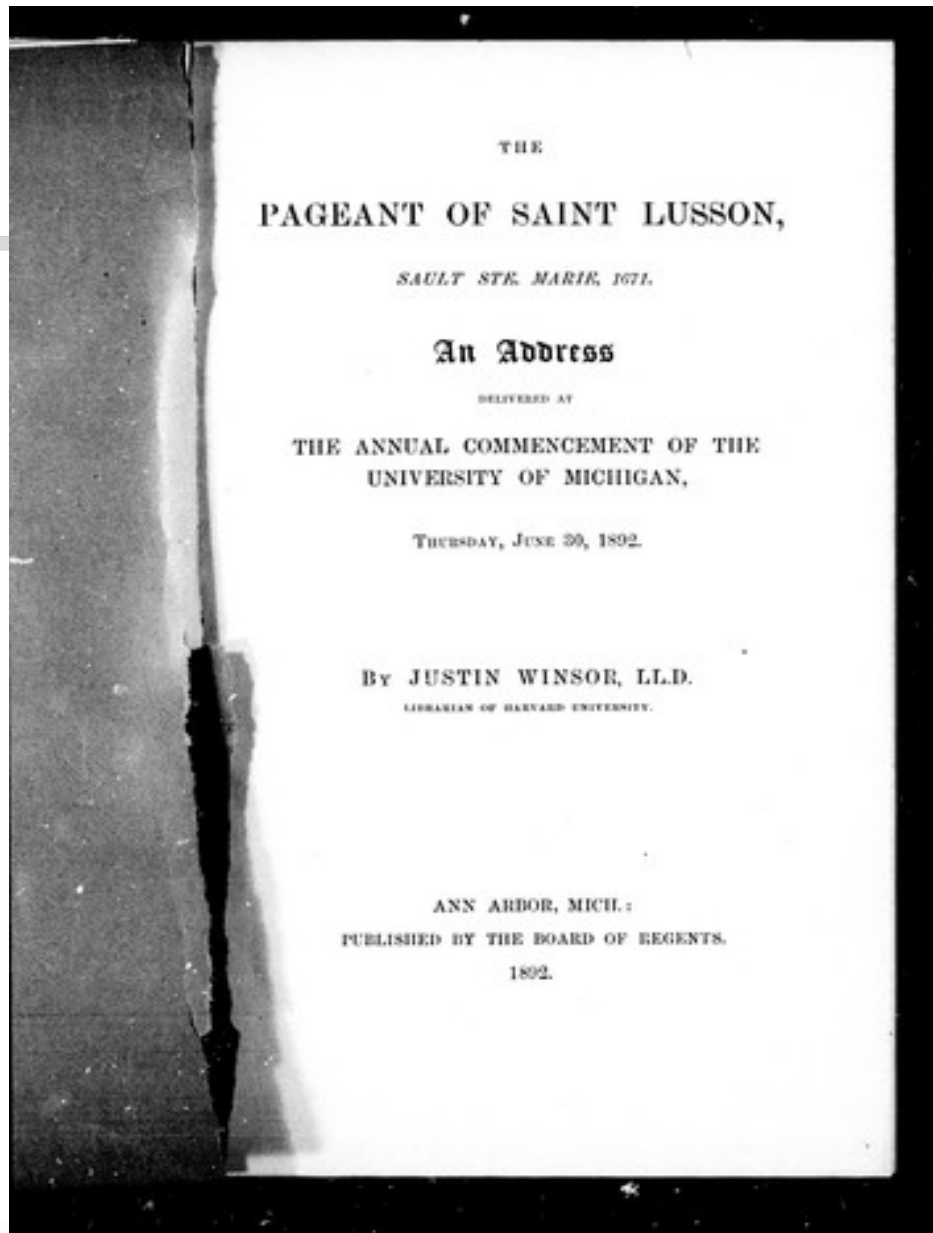
SACRED FIRE

BIRD CLAN
Humility (Ddaadendizwin) Education, Teachers, Quest of Knowledge and Spiritual Life. Spirit Doctors, Elders, Ongoing Survival

MARTEN CLAN
Respect (Mnaadendiwin), Land, Economic Development, Warriors, Hunters, Providers. Appropriate use of land and resources, protection of environment

LOON CLAN - CHIEF
Honesty, (Gwekwaadziwin), Internal Responsibilities. Faithkeepers & Spokesperson for community; effective management of community through clans and chiefs

CRANE CLAN - CHIEF
Courage (Aakdehewin), External Negotiations, Speaks on behalf of tribe at their request. Leadership and Mediation - A leader does not utter her own sentiments, but rather, those of her people.



“The [governor’s] delegate then attached to the stake an iron plate on which the arms of the king were painted; he drew up an official report of the transaction, which he made all the people sign [by their chiefs], who for their signatures depict the insignia of their families; some of them drew a beaver, others an otter, a sturgeon, a deer, or an elk.” (347)

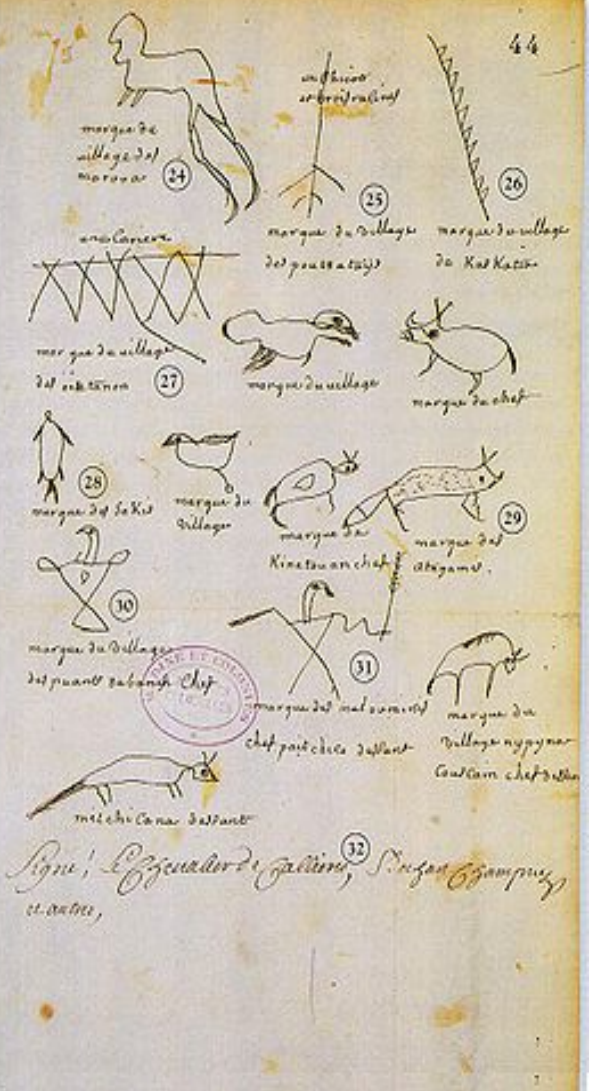
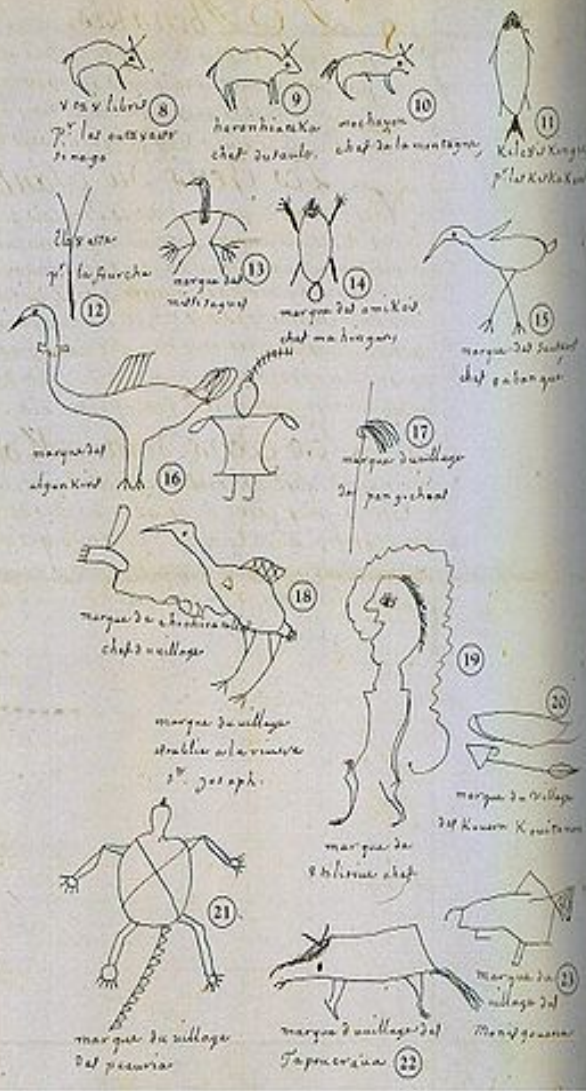
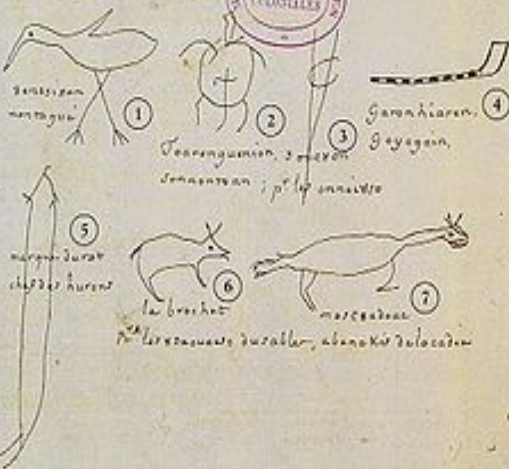
Grande Paix/ Great Peace Montreal, 1701

Les Gens Du Sault

Nous n'ignostk pas vous autres Iroquois que nous ne soyons attachés a nostre pere nous qui demeurons avec luy et qui sommes dans son sein, vous nous enuoyaste un collier il y a trois ans pour nous inviter a vous procurer la paix nous vous en enuoyastes un, en reponse, nous vous donnâmes encore celui cy pour vous dire que nous y avons travaillé, nous ne demandons pas mieux quelle soit de Duré faire aussi de vostre Costé ce qu'il faut pour cela,

Les Gens de la Montagne

Vous avez fait assembler icy nostre pere toutes Les Nations pour faire un amas de haches et les mettre dans la terre, avec la vostre, pour moy qui n'en avois pas d'autre, ce me rejouy de ce que vous faites aujourd'huy, et s'insuite Les Iroquois a vous regarder comme leurs peres &



Doodemag signatures

“In some cases it appears that the same hand drew all or some of the images. As well, there was not always a one-to-one correspondence between pictograph and individual. Particularly in the seventeenth and eighteenth centuries, Anishinaabe pictographs were as likely to represent a father and sons, or brothers, or an entire extended family ‘clan segment,’ as a single individual.” (“Reading Anishinaabe” 16)

- Heidi Bohaker (historian, U of Toronto)

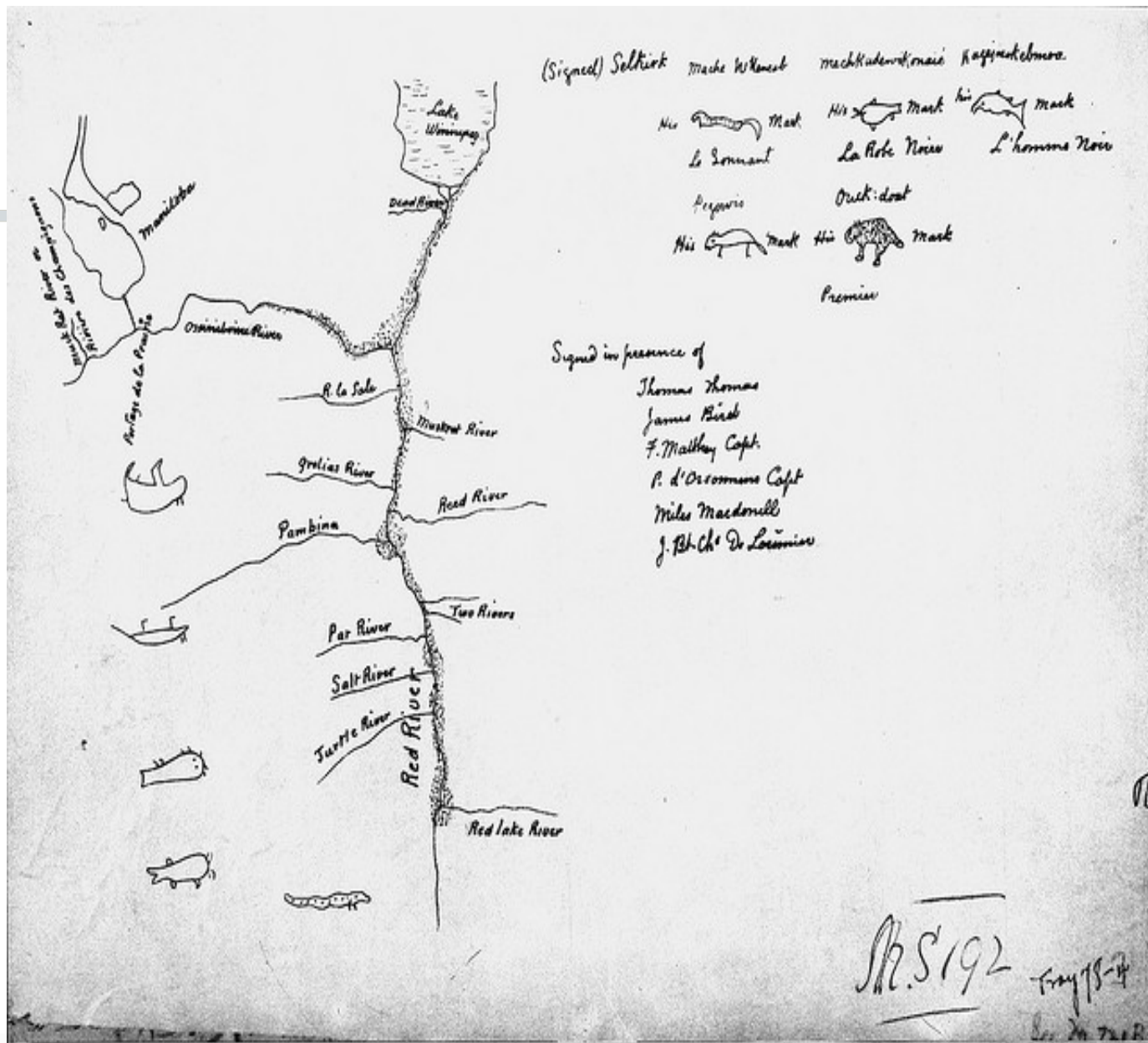
Doodemag signatures

“...if you look at the historical record, all the chiefs [who signed treaties using their doodemag] weren't necessarily Crane clan chiefs or Loon clan chiefs; or the speakers who got up and spoke weren't always just the Loon clan... nobody got up and pretended to speak for all the Ojibwe nation back then because there was too many bands. You could say... all these chiefs would get together and form a confederacy and select a speaker or chief speaker for all of them. That was for that particular council, it didn't last for that chief's lifetime. They had these confederacies and they would select who would be the speaker for each time.” (as qtd. in Pitawanakwat, *Anishinaabemodaa* 223)

- Alan Corbiere (Anishinaabe M'Chigeeng historian)

Doodemag signatures

- Gifting Doodemag on treaties Anishinaabeg were giving bagijiganan of recognition to settlers into their territory
- Doodemag markings gave settlers the same relational strands Anishinaabeg shared within families, human and non-human communities, and knowledge found in these relationships.
- Doodemag signatures signify the adoption of settlers into these networks.
- Signing using Doodemag meant that Anishinaabeg were *not only* “agreeing” to a set of legal arrangements over territory but introducing newcomers to the networks, laws, and responsibilities they were accepting.
- The acceptance of these signatures by settlers signified to Anishinaabeg that settlers understood these responsibilities.

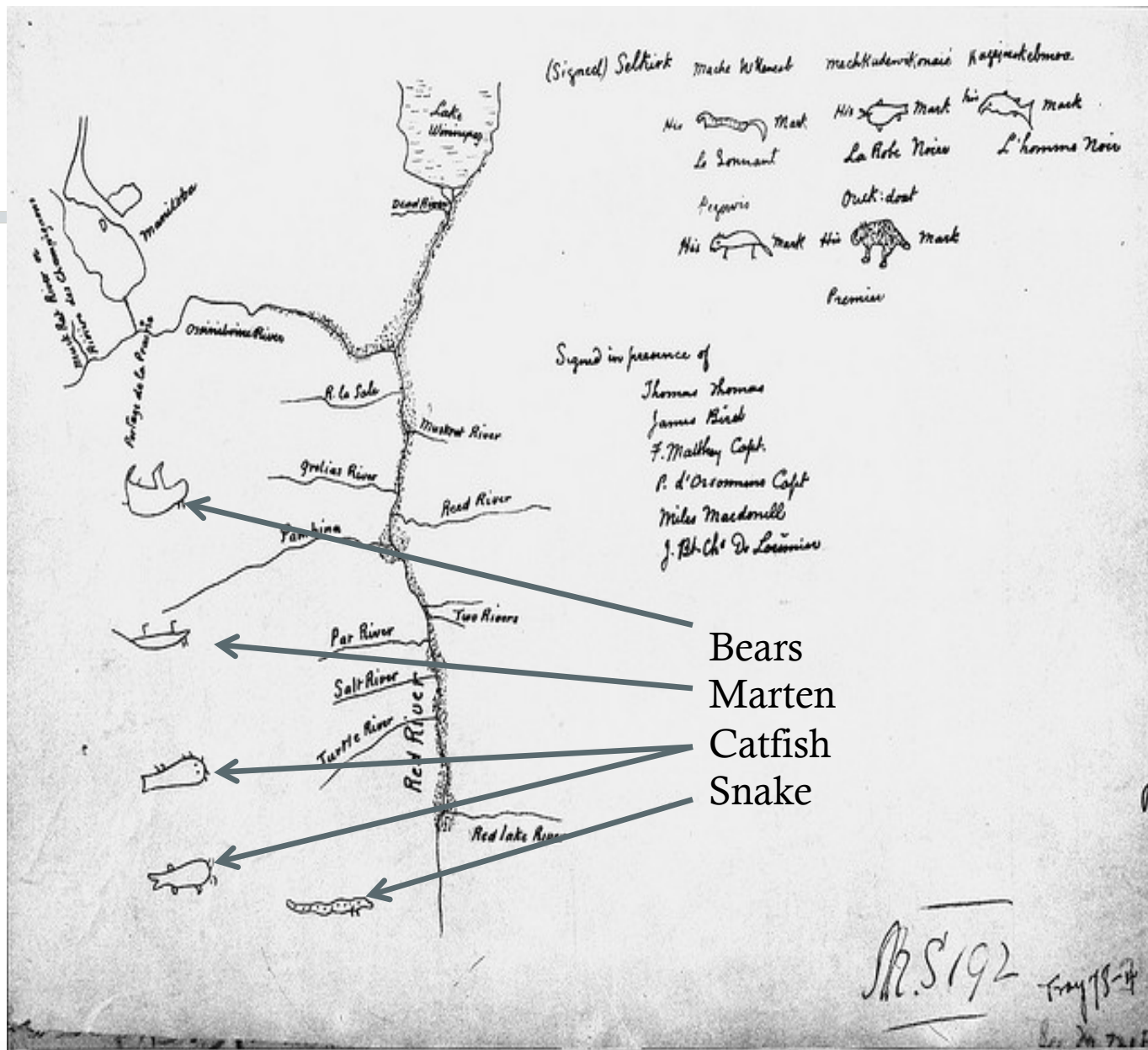


(Signed) Selkirk Mache Wkamest machkadenwtkonai Kaspimelchmoro.
 His Mask His Mask his mask
 Le Sonnant La Robe Noire L'homme Noir
 Peypuis Ouk: doot
 His Mask His Mask
 Premier

Signed in presence of
 Thomas Thomas
 James Baird
 F. Maillay Capt.
 P. d'Orsomme Capt.
 Miles Macdonell
 J. Pih-Chi De Lozonier



Thomas Douglas - Lord Selkirk - Baron Daer and Shortcleugh
 (Courtesy Doug MacKenzie)



Bears
Marten
Catfish
Snake

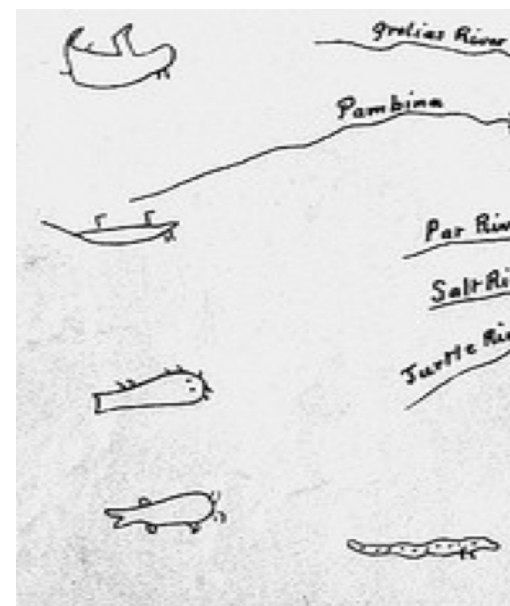


Thomas Douglas - Lord Selkirk - Baron Daer and Shortcleugh
(Courtesy Doug MacKenzie)

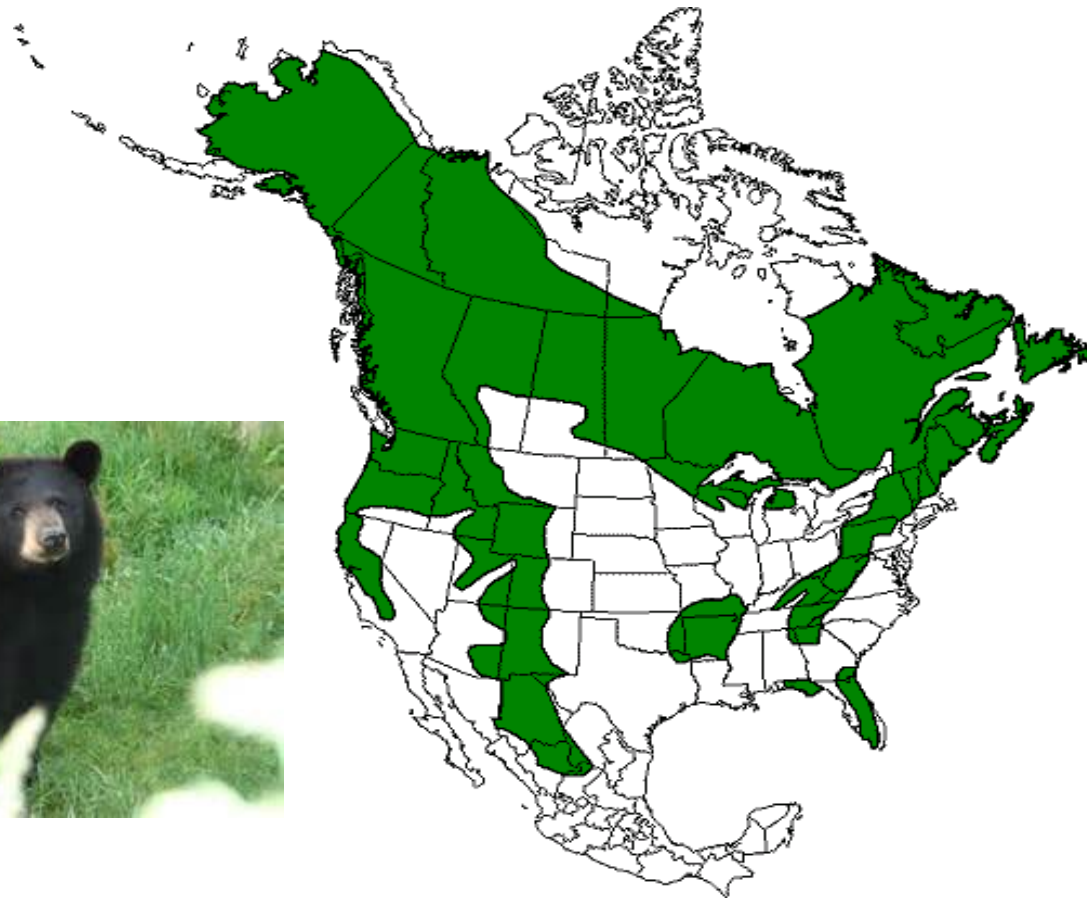
Selkirk Treaty of 1817

Signatures of Doodemag were gifts to Lord Selkirk and his ancestors signifying responsibilities to:

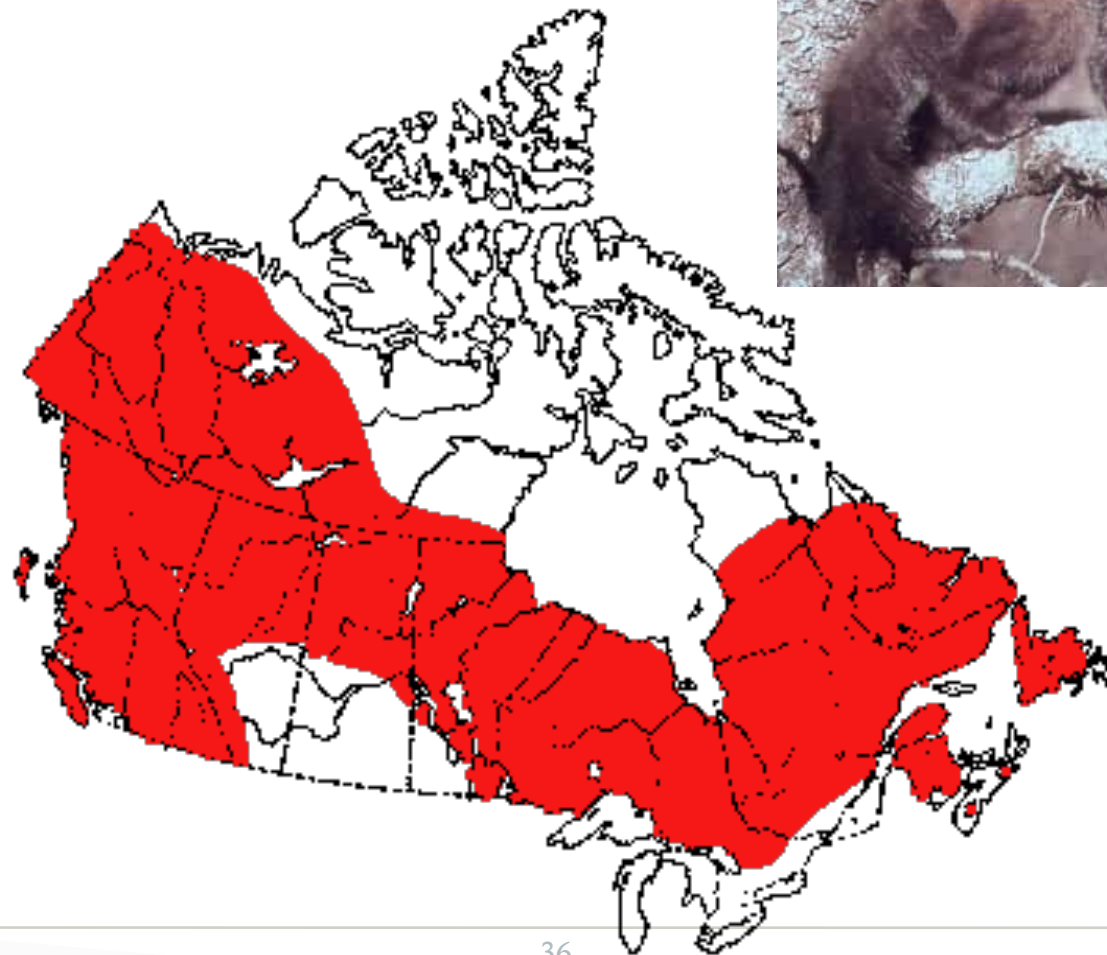
- Indigenous peoples along the Red and Assiniboine Rivers within the Doodemag system
- Bears, Martens, Catfish, and Snakes
- Where these beings lived:
 - rock
 - earth
 - water
 - air



Black Bear



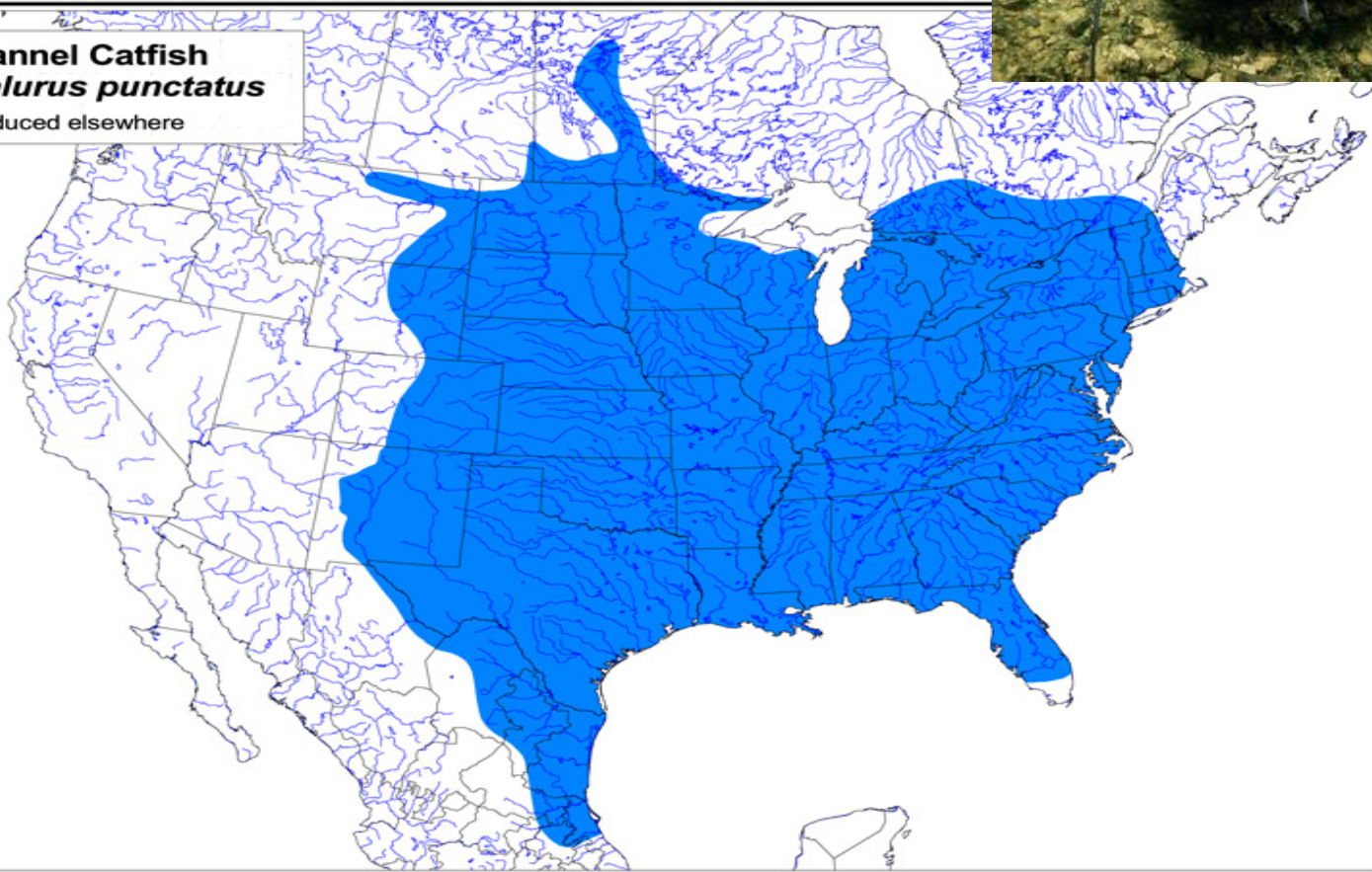
Marten



Catfish



Channel Catfish
Ictalurus punctatus
Introduced elsewhere

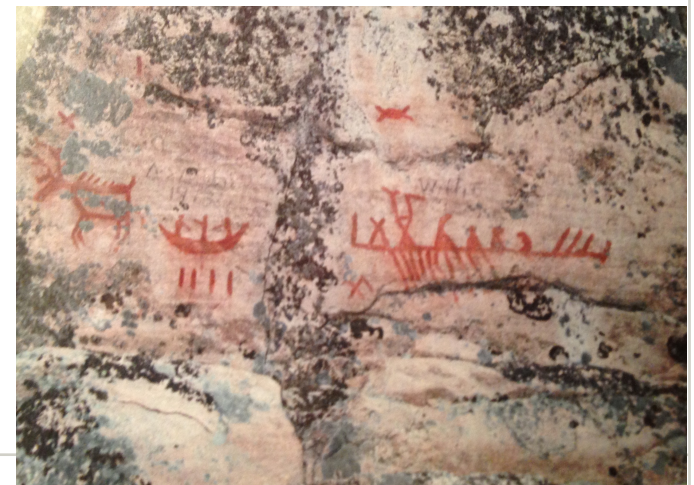


Snakes

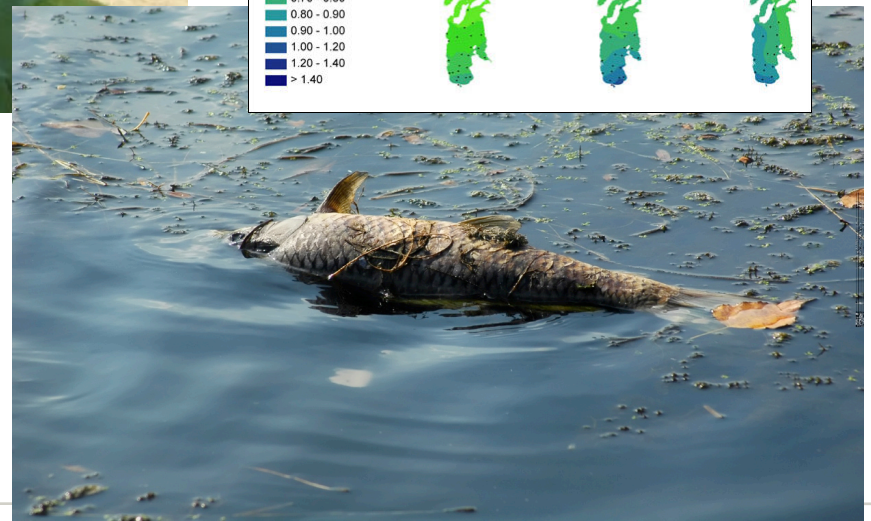
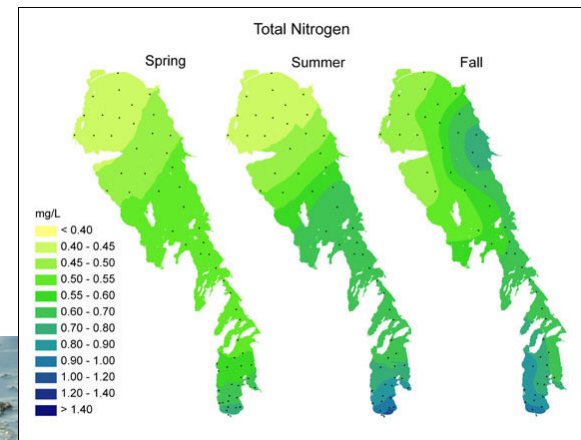
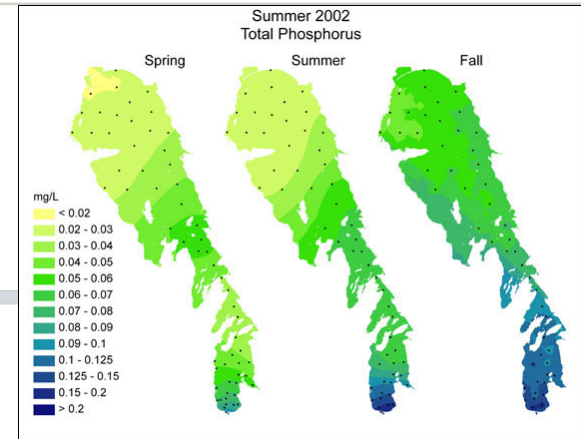


Peguis Traditional Territories

- Peguis traditional territorial claims involves any lands in relationship with doodemag
- Peguis traditional territorial claims is centered around waterway travel (connections to communities like Norway House)
- Connections to Rock Paintings in Norway House referring to travels to Selkirk
- Echoes pattern of marriage (as in my family)



Lake Winnipeg



Lake Winnipeg



Lake Winnipeg

- Increased of pollutants into watershed results in rise of algae (“dirtier water”)
- Algae directly effects ecosystem, specifically fish and animals along food chain
- Since 1970s became a reservoir for hydro electric dams
- Natural water outflow pattern of Lake Winnipeg into Nelson River has been altered (essentially reversed) by storing water in spring and early summer for use in fall and winter, basically forcing water to pool and produce more algae

(source: Lake Winnipeg Research Consortium, 2009)

Lake Winnipeg flow into Nelson River



Miigwech, thank you

Niigaanwewidam James Sinclair

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