

Report on Southern Manitoba First Nations Use of MMTP Project Area

Dr. Niigaanwewidam Sinclair

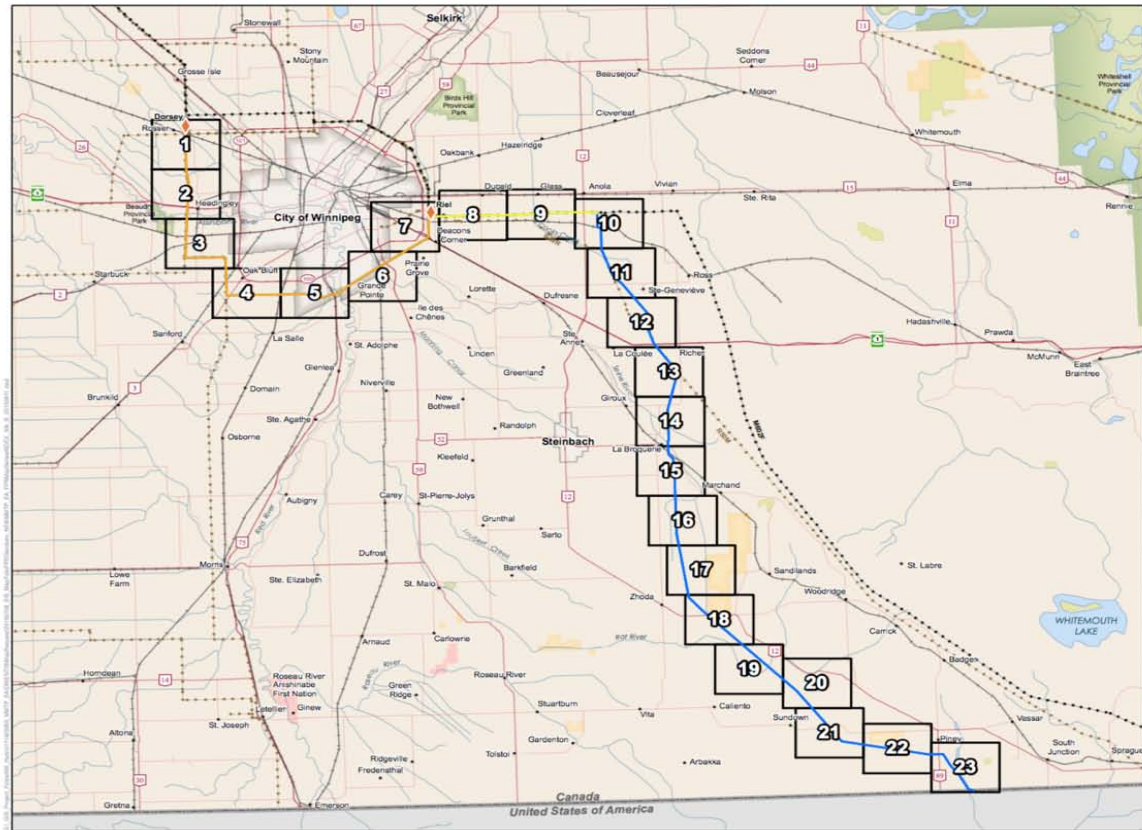
Associate Professor, Department of Native Studies

University of Manitoba

This report is prepared for the Clean Environment Commission (CEC) hearings on the Manitoba-Minnesota Transmission Project (MMTP) by Dr. Niigaanwewidam Sinclair, Associate Professor of Native Studies at the University of Manitoba.

This documents reports on the impact of the MMTP on First Nations in Treaty One and Treaty Three regarding their historical use and occupancy of lands related to the MMTP project area.

Bio: Dr. Niigaanwewidam Sinclair is a widely known expert on Indigenous histories, cultures, and traditions in Manitoba. Dr. Sinclair is Anishinaabe (St. Peter's/Little Peguis), an Associate Professor and Acting Head of the Department of Native Studies at the University of Manitoba. He is an award-winning writer, editor and activist who was named one of Monocle Magazine's "Canada's Top 20 Most Influential People" and one of the CBC Manitoba's "Top Forty Under Forty." He is a regular commentator on Indigenous issues on CTV, CBC, and APTN, and his written work can be found in the pages of newspapers like The Guardian and online with CBC Books: Canada Writes. Dr. Sinclair is the co-editor of the award-winning *Manitowapow: Aboriginal Writings from the Land of Water* (Highwater Press, 2011) and *Centering Anishinaabeg Studies: Understanding the World Through Stories* (Michigan State University Press, 2013), and is the Editorial Director of *The Debwe Series* with Portage and Main Press. Dr. Sinclair obtained his BA in Education at the University of Winnipeg, before completing an MA in Native- and African-American literatures at the University of Oklahoma, and a PhD in First Nations and American Literatures from the University of British Columbia. His first book on Anishinaabeg literary traditions will be coming out with the University of Minnesota Press in 2017.



Manitoba Hydro

Manitoba-Minnesota Transmission Project

Project Infrastructure

- Converter Station (Existing)
- Final Preferred Route (Southern Loop Transmission Corridor - SLTC)
- Final Preferred Route (Riel-Vivian Transmission Corridor - RVTC)
- Final Preferred Route (New Right of Way)

Infrastructure

- Existing 500kV Transmission Line
- Existing 230kV Transmission Line

Map Tile Index - 1:30,000

- Map Series Tile

Landbase

- Community
- Railway
- Trans Canada
- Provincial Highway
- Provincial Road
- City
- First Nation Lands
- Ecological Reserve
- Wildlife Management Area
- Provincial Park

Coordinate System: UTM Zone 18N NAD83
 Data Source: MB-Hydro, ProvMB, NRCAN
 Date Created: August 17, 2015

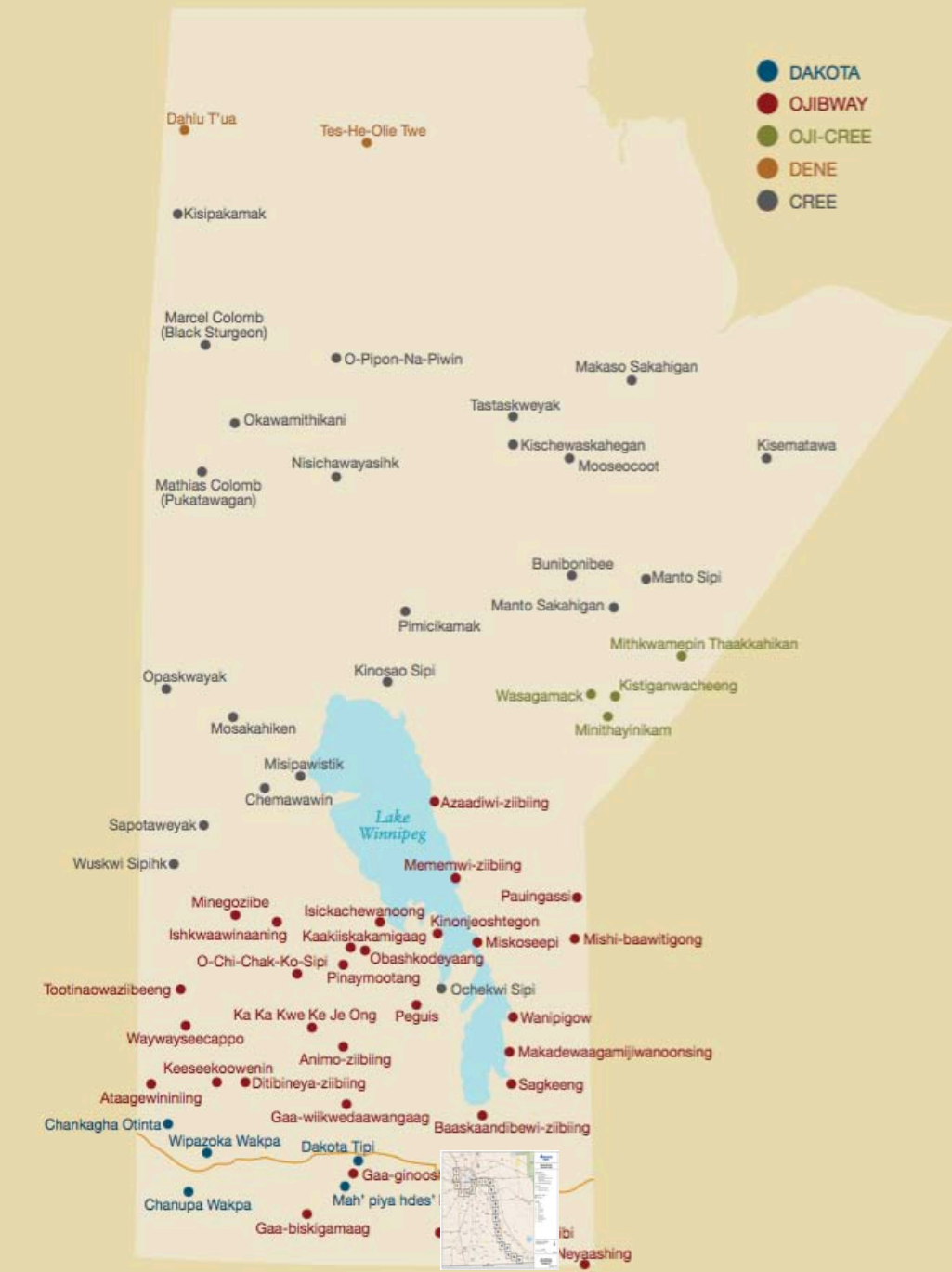
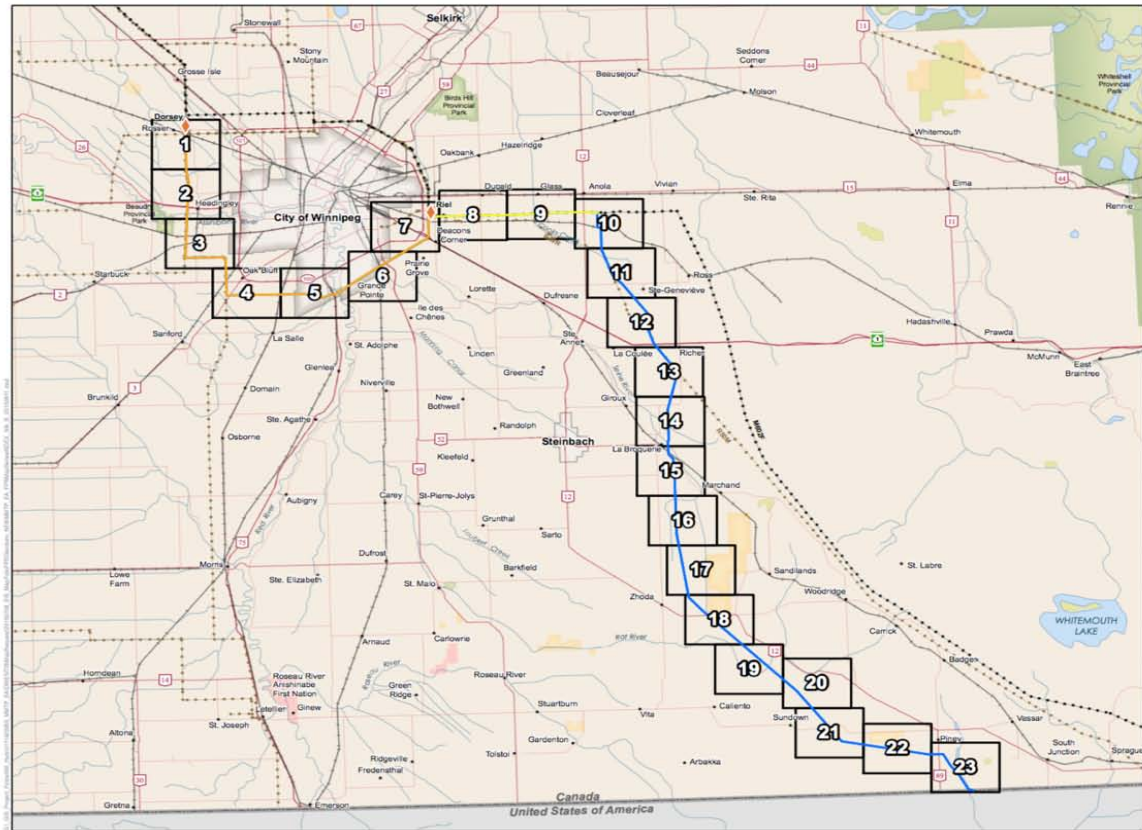
Scale: 0 5 10 Kilometres / 0 5 10 Miles
 1:500,000

Index of Map Series Final Preferred Route 1:30K Map Folio

Map Series 1-100



- DAKOTA
- OJIBWAY
- OJI-CREE
- DENE
- CREE



The homelands of four Indigenous Nations reside in the MMTP project area. These are the Métis, the Anishinaabeg (also known as Ojibway, Chippewa, Bungi, or Saulteaux), the Cree, and the Dakota peoples. The Métis Nation is outside the parameters of this report.

In each and every case of the three Indigenous Nations, however, each Nation's Creation narrative refers to their home being in south-eastern Manitoba and specifically territories in the MMTP project area.

- Baaskaandibewi-ziibiing, Brokenhead First Nation (Treaty One)
- Gaa-ginooshkodeyaag, Long Plain First Nation (Treaty One)
- Dakota Tipi First Nation (Treaty One)
- Mah' piya hdes' ka, Dakota Plains First Nation (Treaty One)
- Peguis First Nation (Treaty One)
- Bigwan Shkoo Zibi, Roseau River First Nation (Treaty One)
- Sagkeeng First Nation (Treaty One)
- Gaa-wiikwedaawangaag, Sandy Bay First Nation (Treaty One)
- Gaa-biskigamaag, Swan Lake First Nation (Treaty One)
- Neyaashing, Buffalo Point First Nation (Treaty Three)
- Lac Seul First Nation (Treaty Three)
- Shoal Lake First Nation (Treaty Three)



Indigenous Nations in this Report

- Dakota
- Cree
- Anishinaabeg



Dakota Oyate

The Dakota Nation

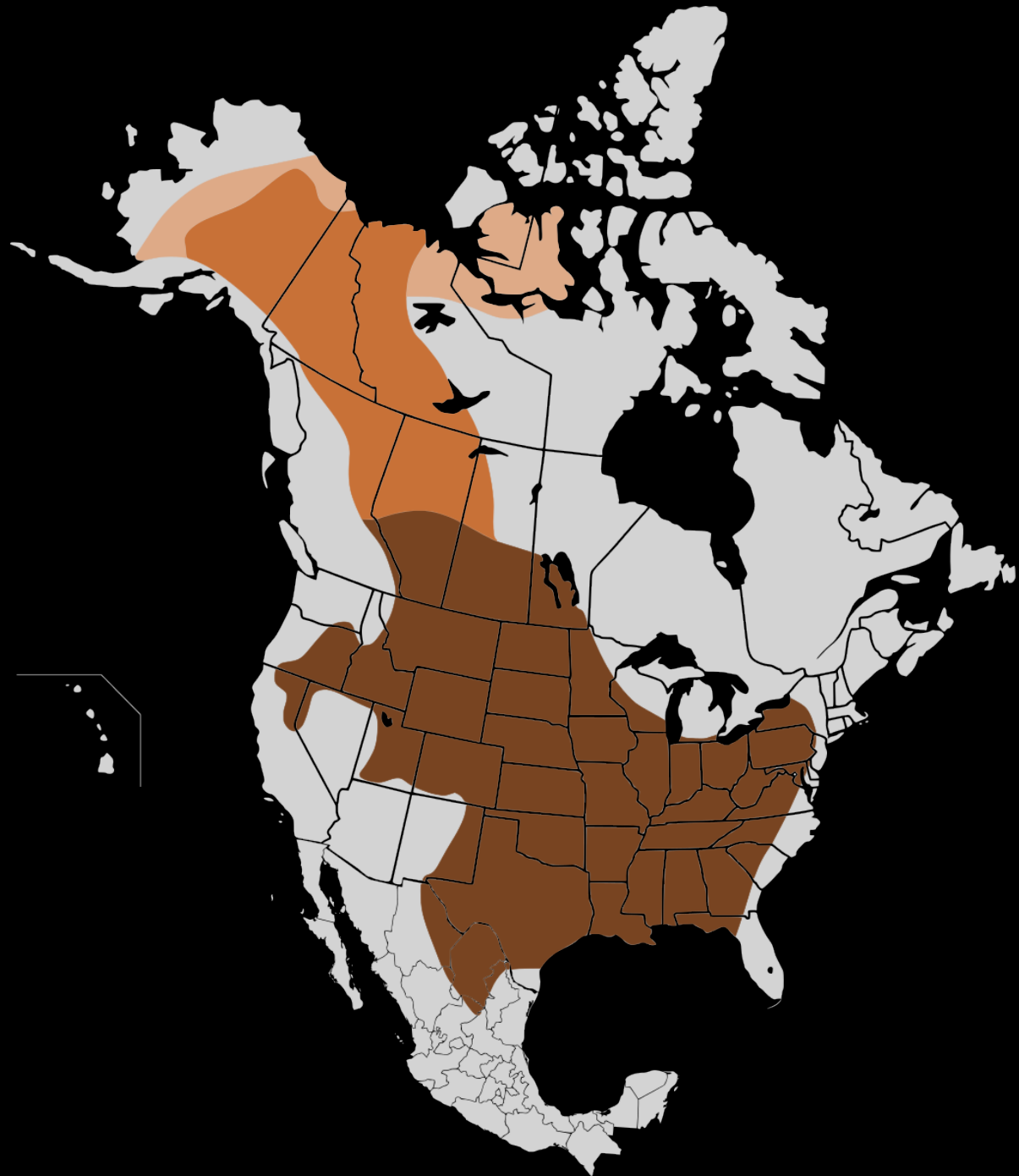
Dakota references to MMTP project area are found in:

- Traditional Territorial Claims
- Trade/Travel Routes
- Oral and Textual Traditions (Creation Stories)
- Ceremonies
- Names

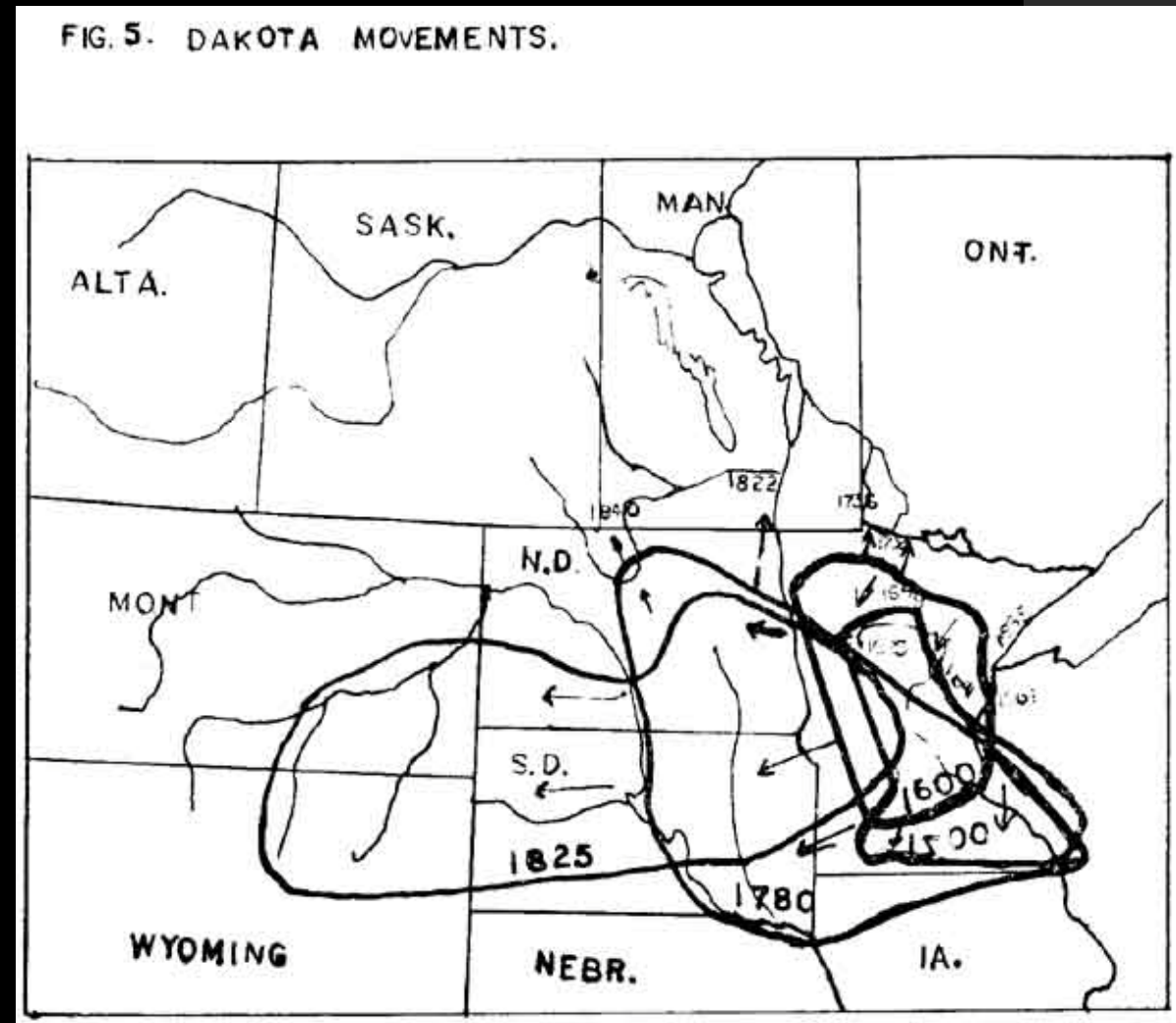
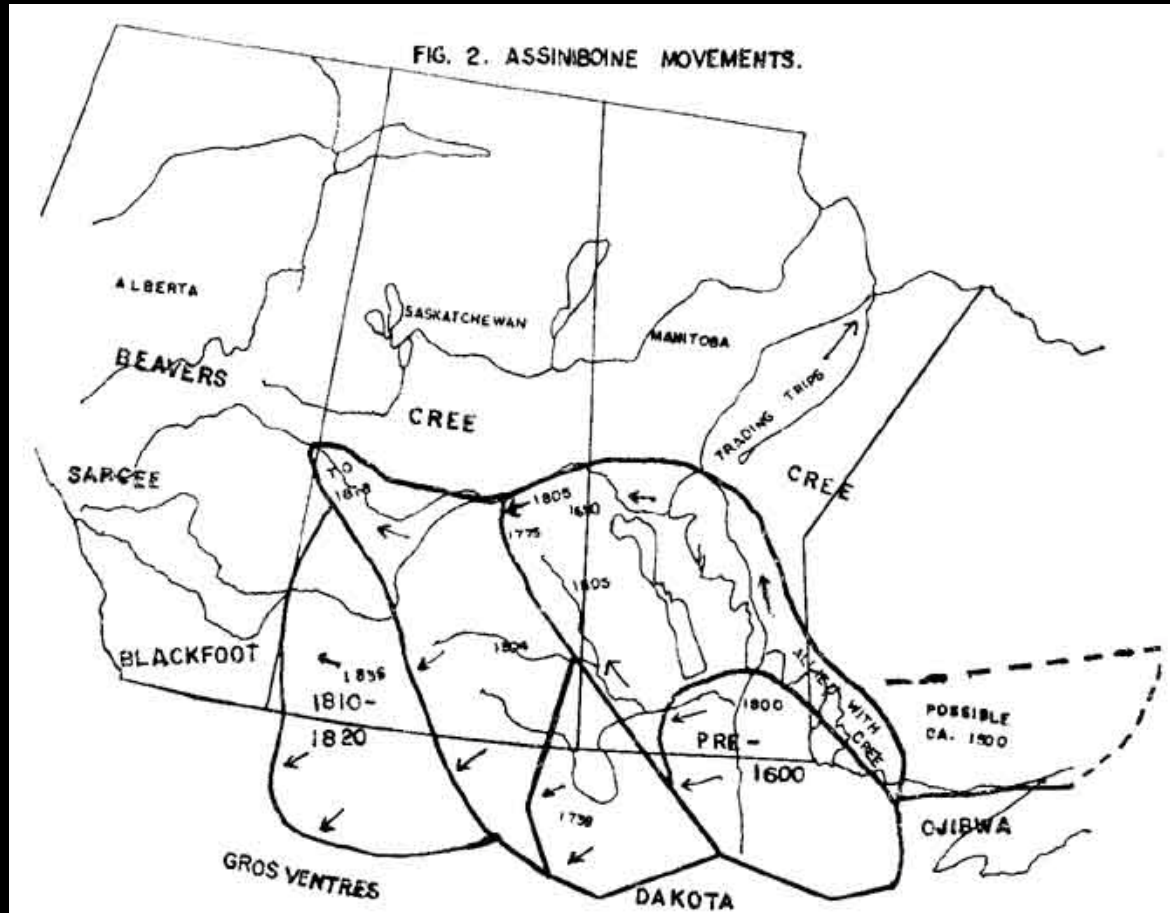
Buffalo routes (Plains Bison)



Paul Kane, *Assiniboine Hunting Buffalo*, c. 1851–56, oil on canvas, 46 x 73.7 cm, National Gallery of Canada

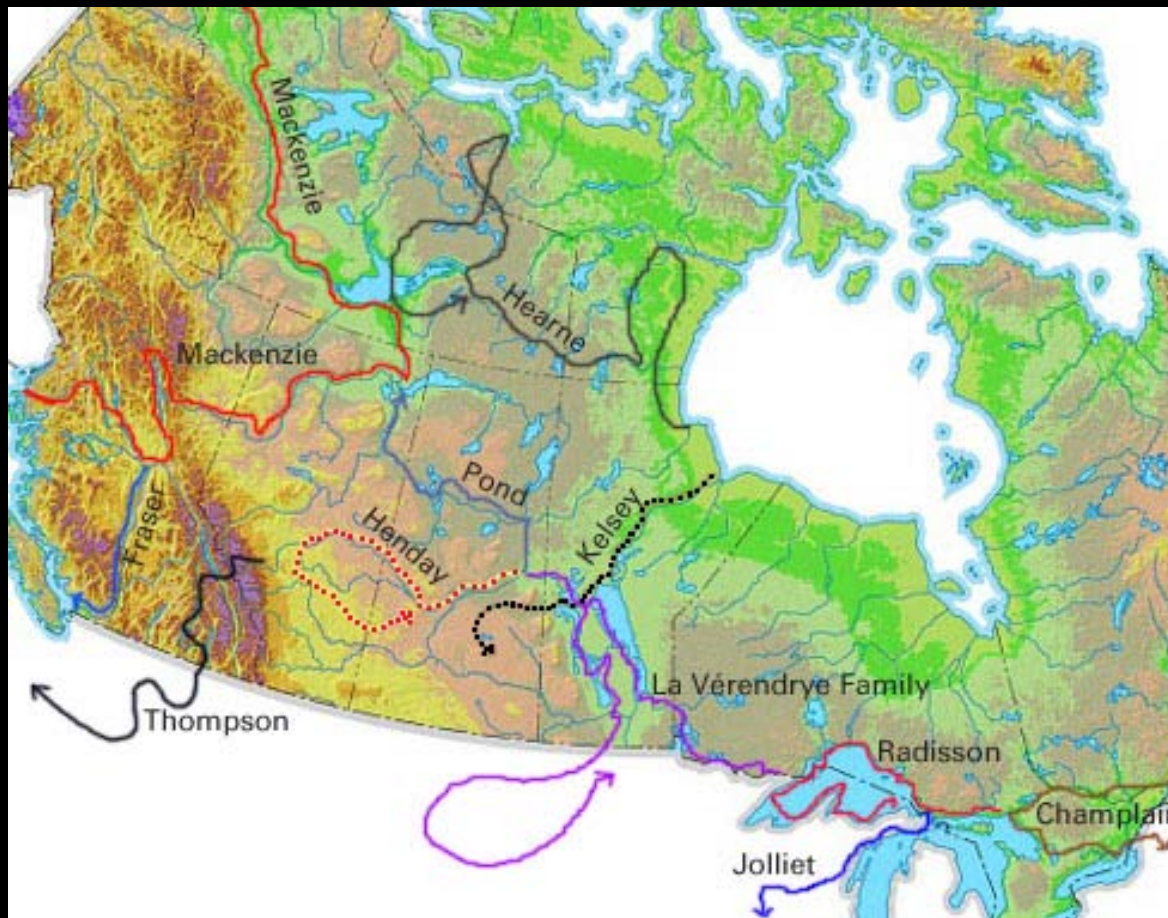


Dakota Migrations



Encounters/Travels with Dakota

- Henry Kelsey
- La Vérendrye & sons:
 - Anthony Henday
 - Alexander Henry the Younger



Dakota Creation Stories

- Stories directly reference Anishinaabeg & Cree Creation Narratives
- Stories directly tie Dakota peoples to specific areas of land
- Flood narrative – Lake Agassiz
- Clans - animals who inhabit southern Manitoba (seasonally and permanently)
- Seasons specific to Plains life



Dakota Ceremonies

- Pow-wow
- Sundance
- Ghost Dance - Midewiwin
- Medicine picking, naming, marriages, initiations



Sundance in Manitoba, 1930s
(<http://www.mhs.mb.ca/docs/pageant/16/indians.shtml>)

THE SOUL OF THE INDIAN

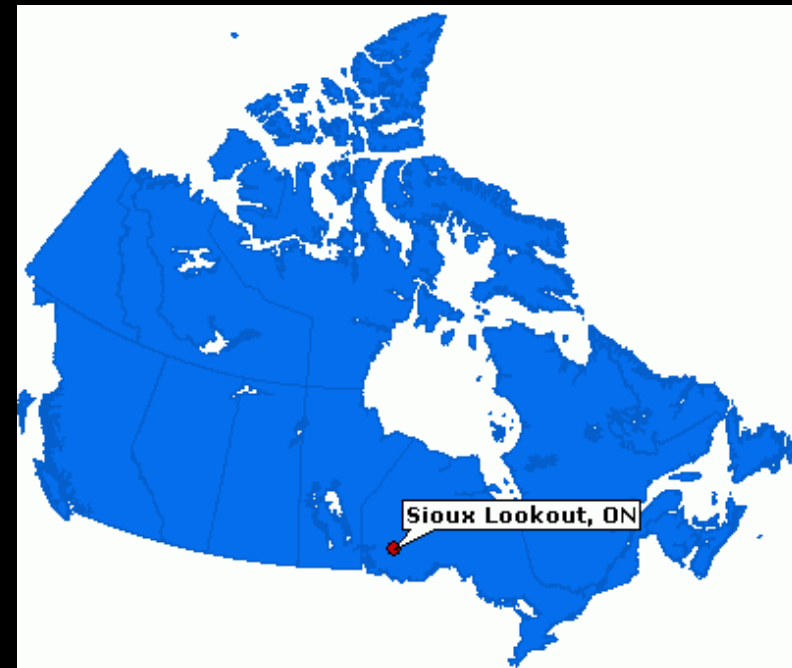


CHARLES A. EASTMAN
(OHIYESA)

AS PUBLISHED IN 1911

Dakota Names

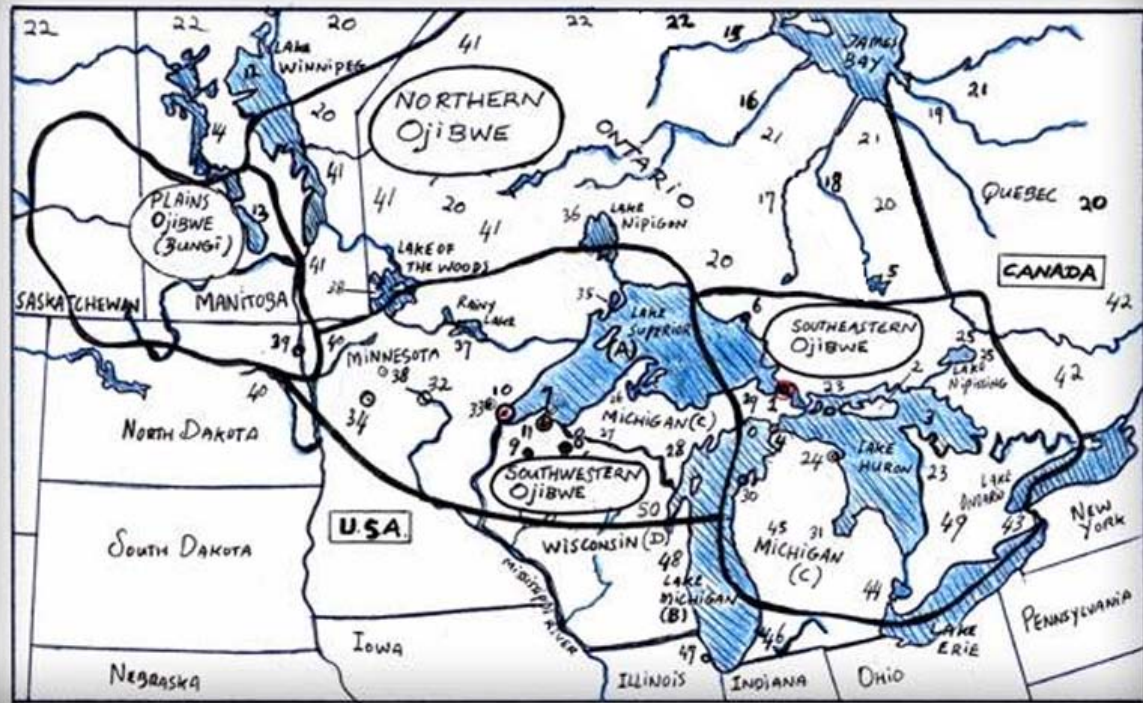
- According to the *Dakota Plains Wahpeton Nation Traditional Knowledge Study*:
- “Several rivers and waterbodies in Manitoba were given local Dakota names which reflects their deep rooted cultural ties to the land and their historical knowledge of the area (Omani 2010; Towagh et al. 2012).”
- Assiniboine River



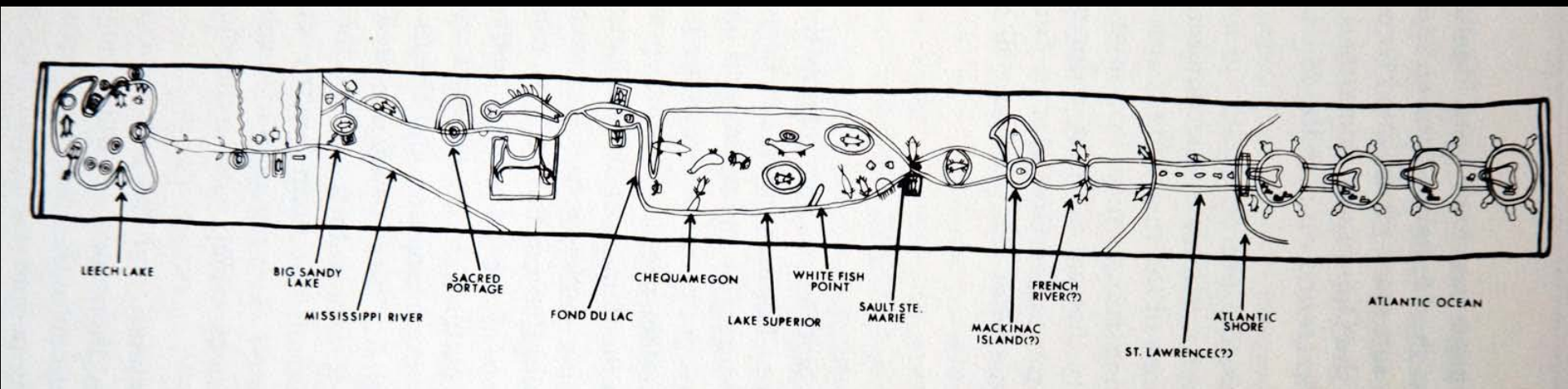
Anishinaabeg
The Anishinaabeg
Nation

Anishinaabeg references to MMTP project area are found in:

- Traditional Territorial Claims
- Trade/Travel Routes
- Oral and Textual Traditions (Creation Stories)
- Ceremonies
- Names



Anishinaabeg Nation(s)



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



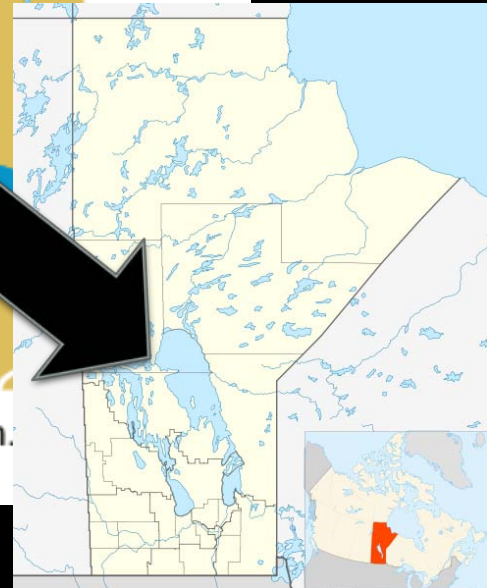
From: *The Mishomis Book: the Voice of the Ojibway*, Hayward: Indian Country Communications, 1988.







This is the total extent that Lake Agassiz reached in its during its lifespan.



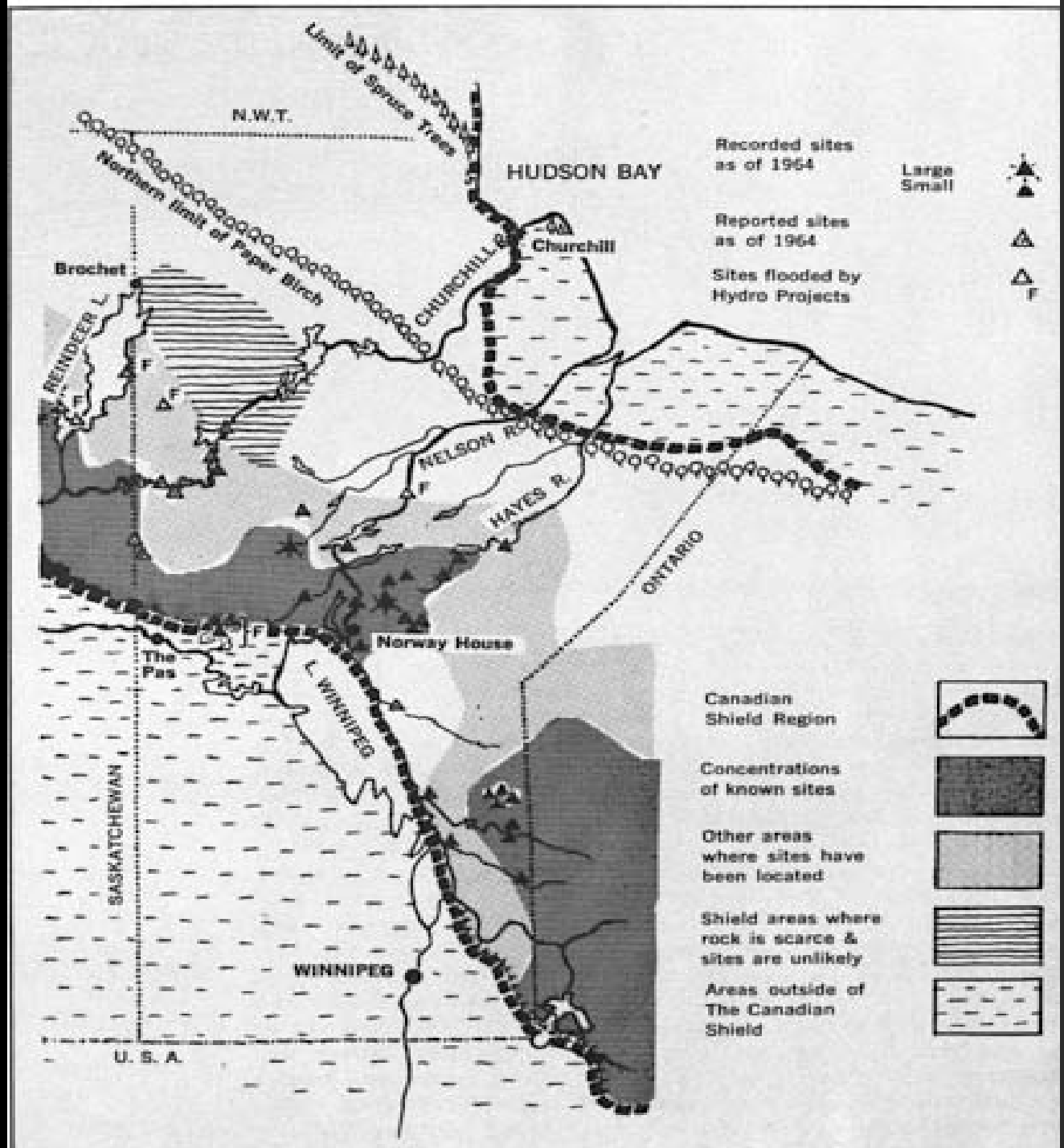


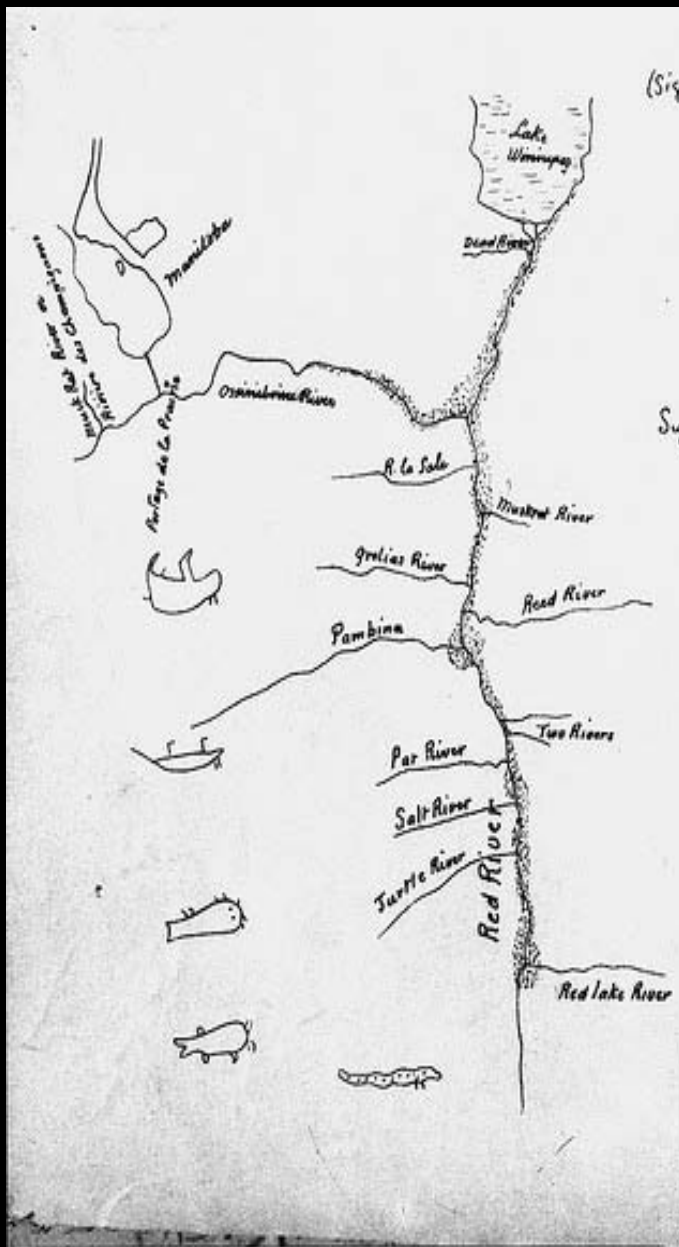
Anishinaabeg Creation Story

Anishinaabeg Petroglyphs



FIGURE 136. MEDICINE MAN WITH BOW-AND-ARROW AND MEDICINE BAG ON A LAKE EAST OF SASSAGINNIGAK LAKE, MANITOBA.





(Signed) Selkirk Mahe Wkomet machkudewkomaie Kaspimeloburo.
 His Mask His Mask his mask
 La Sonnant La Robe Noire L'homme Noir
 Peypus Ouk: doot
 His Mask His Mask
 Premier

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

MS 192
 Frag 75-4
 L. de 72.2.2

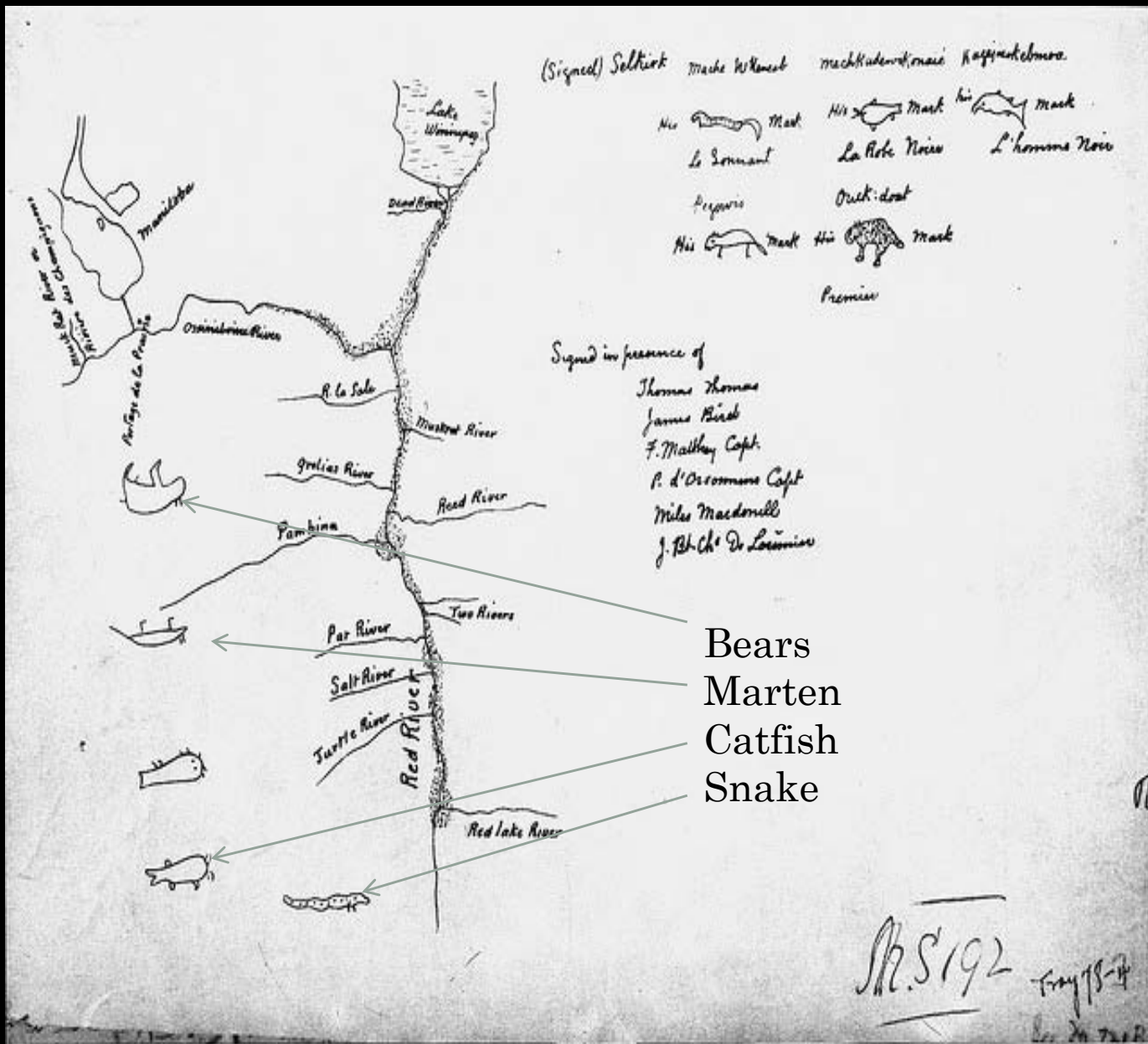


Thomas Douglas - Lord Selkirk - Baron Daer and Shortleugh
 (Courtesy Doug MacKenzie)

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)



Bears
 Marten
 Catfish
 Snake



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

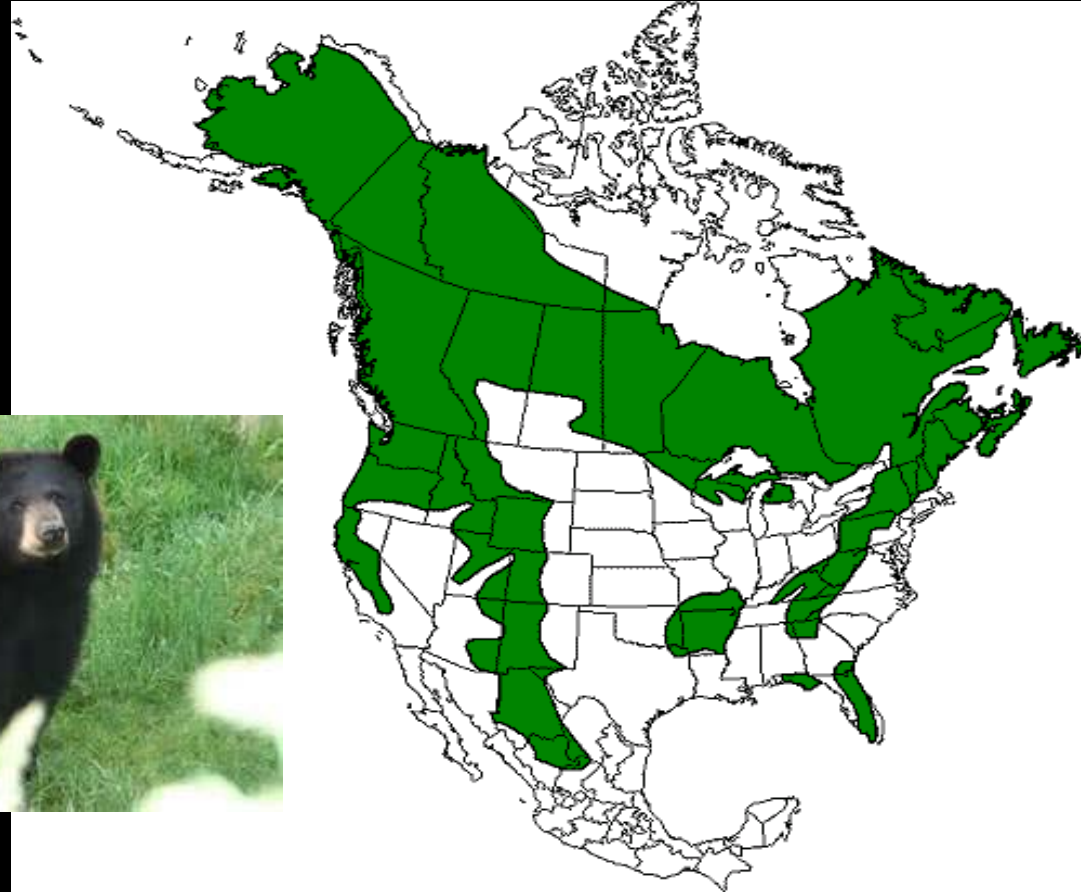
Selkirk Treaty of 1817

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

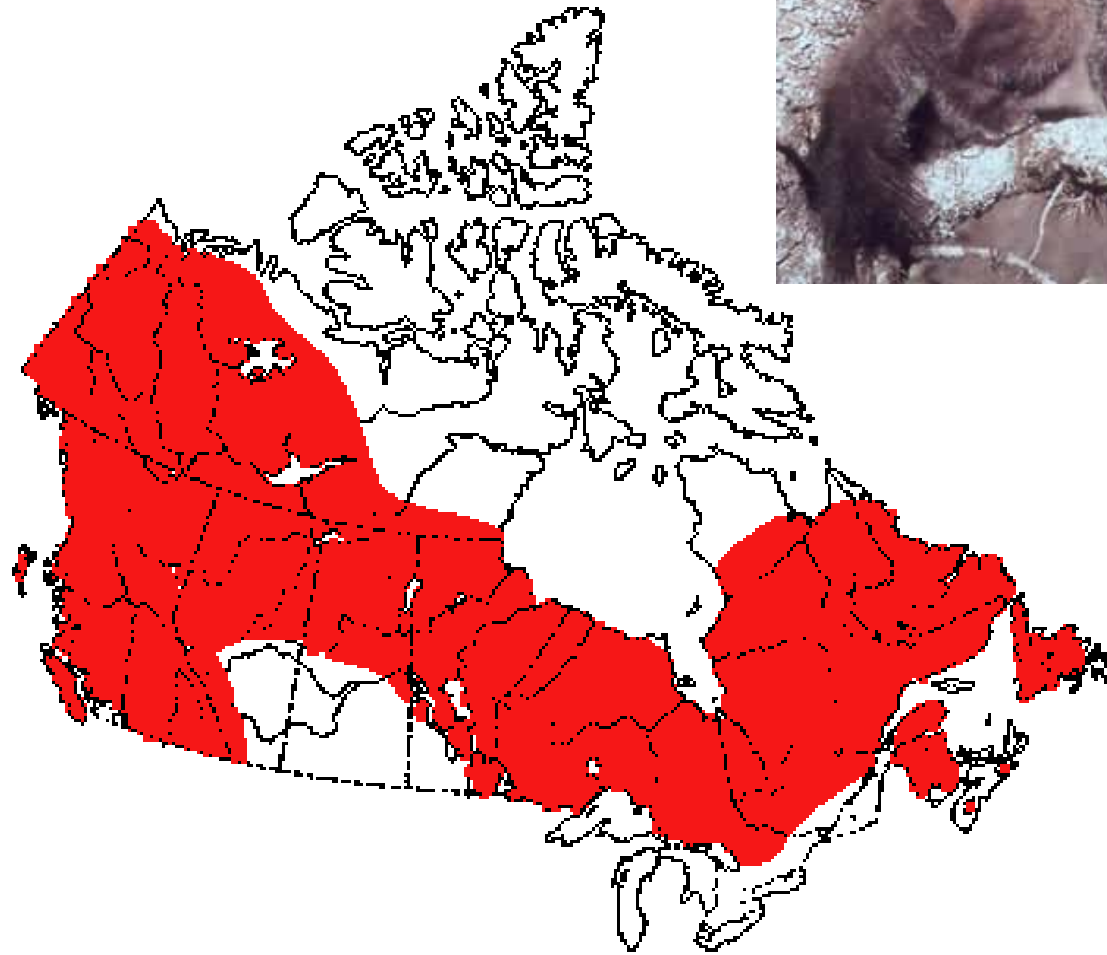
- Indigenous peoples along the Red and Assiniboine Rivers within the Doodemag system
- Bears, Martens, Catfish, and Snakes
- Where these beings lived:
 - rock
 - earth
 - water
 - air



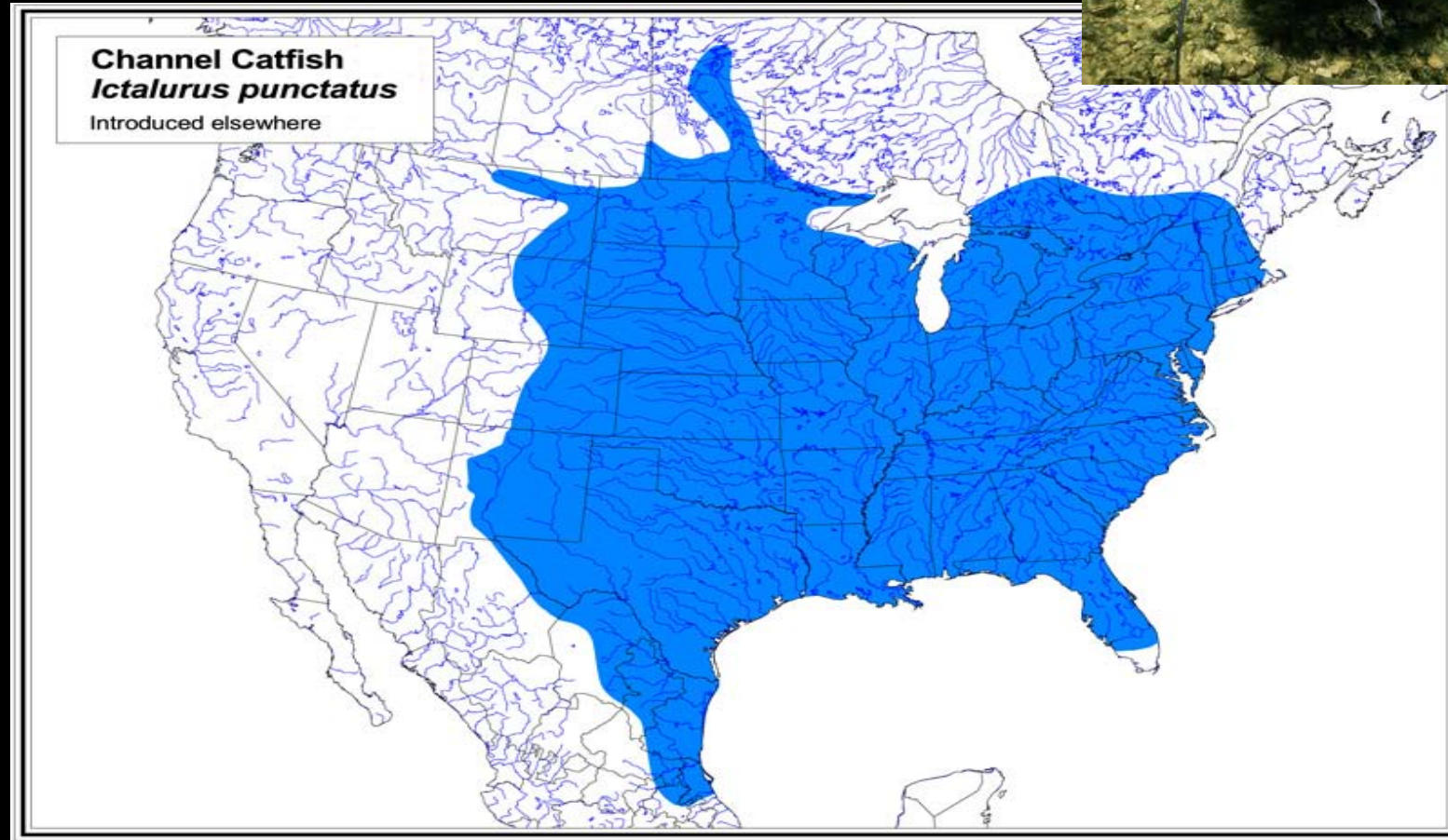
Black Bear



Marten



Catfish



Sr



The Cree Nation

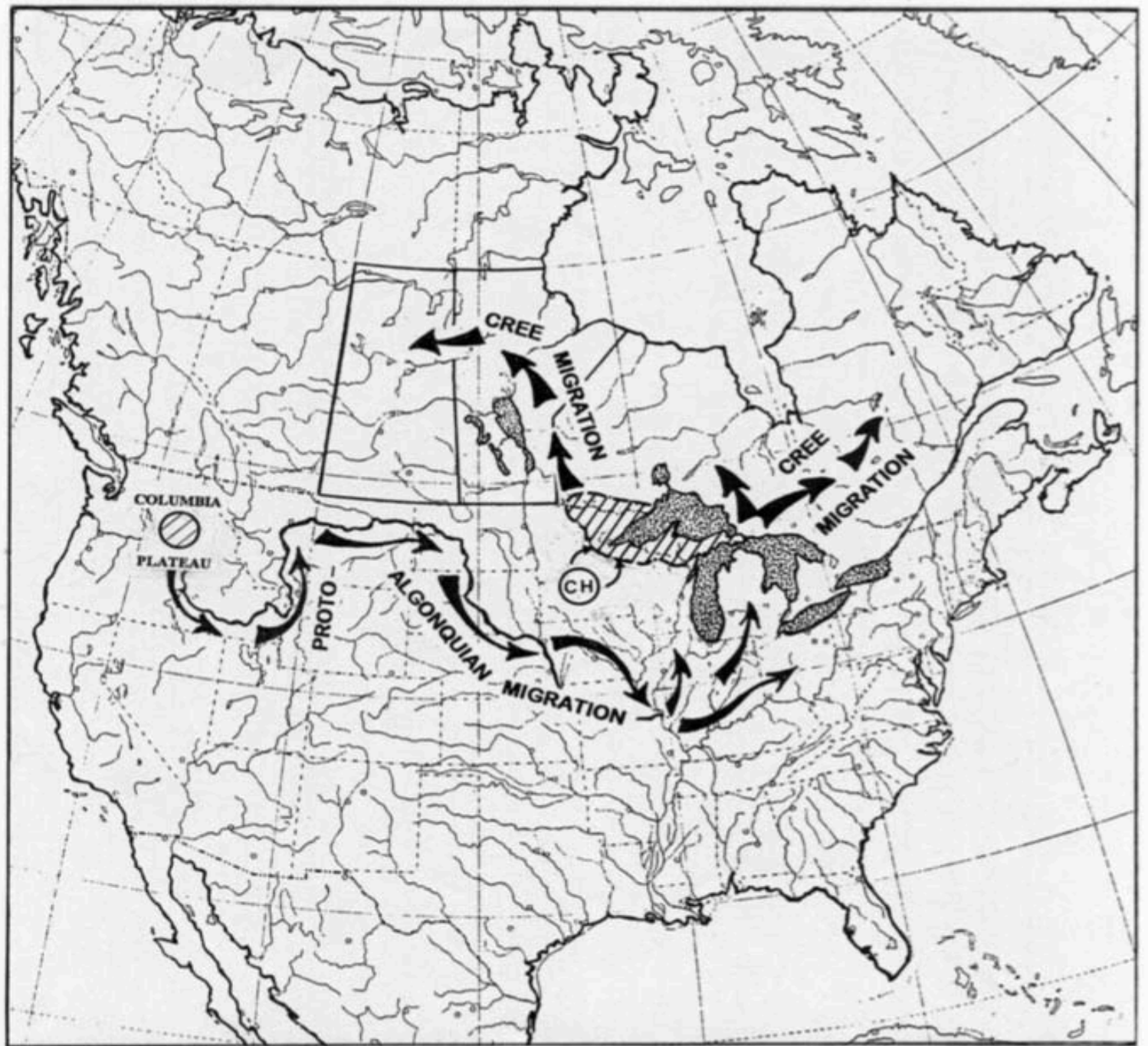
Cree references to MMTP project area are found in:

- Traditional Territorial Claims
- Trade/Travel Routes
- Oral and Textual Traditions (Creation Stories)
- Ceremonies
- Names

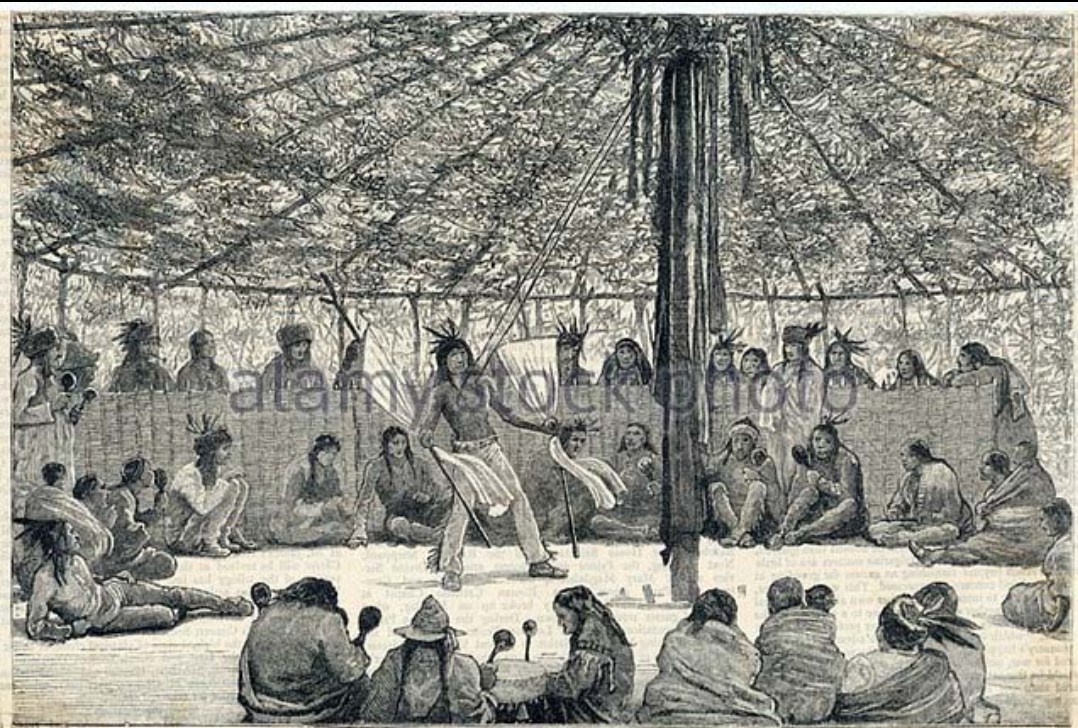
Cree Nation



Cree Migration



Cree Ceremonies

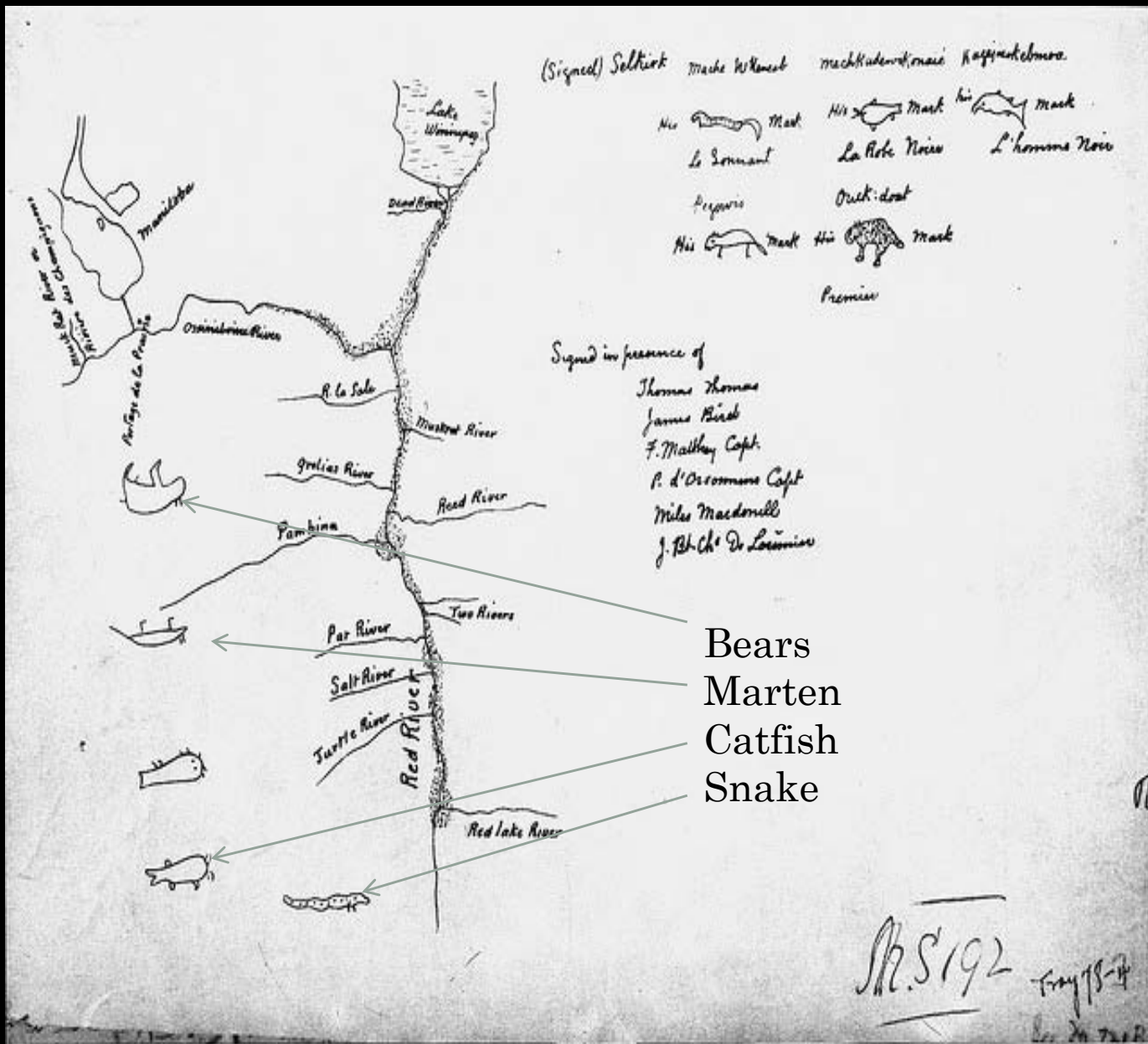


A "THIRST" OR "SUN," DANCE BY CREE INDIANS, N.W. CANADA
YOUNG MEN PROVE THEMSELVES BRAVES

www.alamy.com - ANJNB4



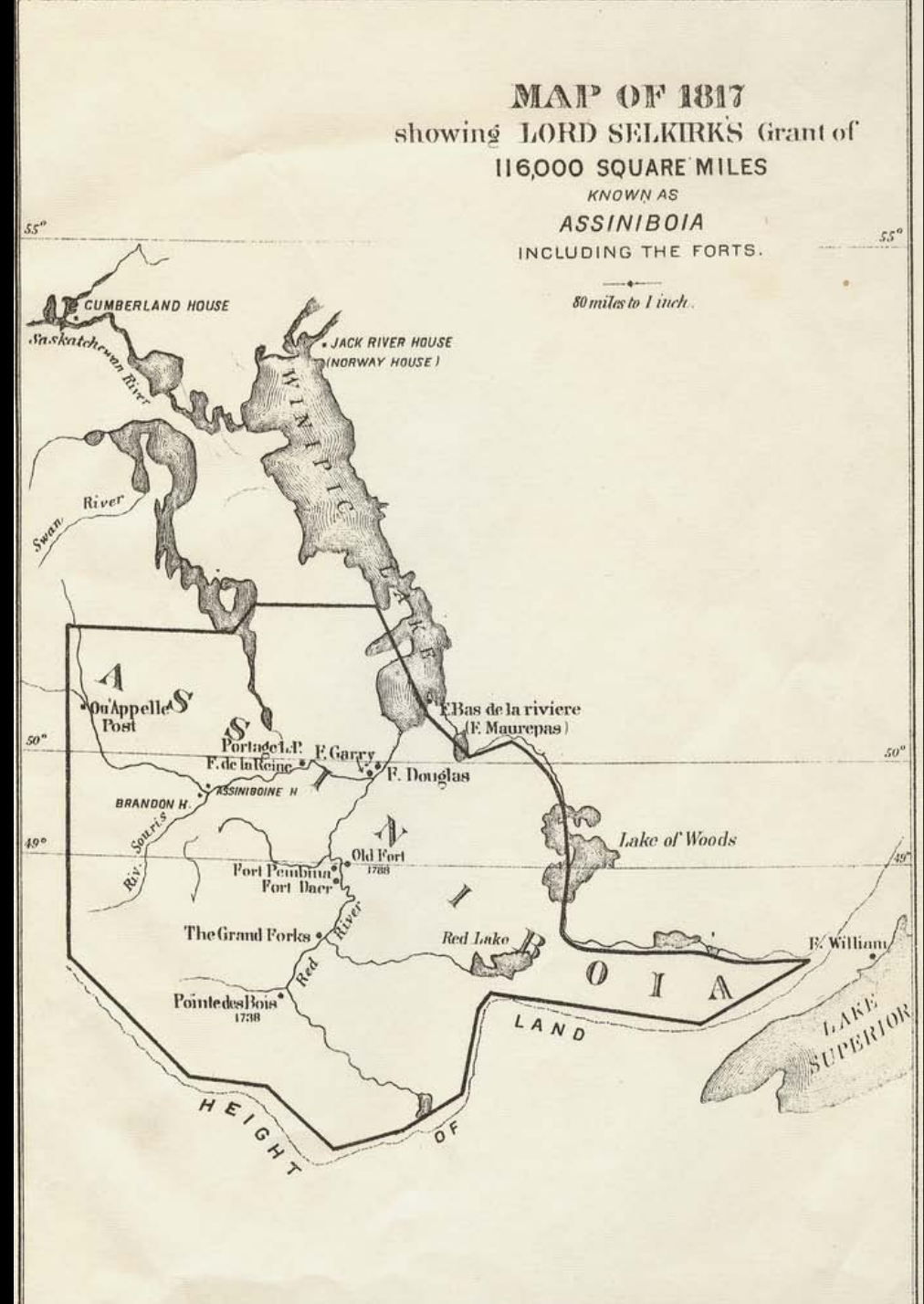
Cree Men, Women and Children Participating in a
Ceremony – Prov. Archives of Alberta 1931



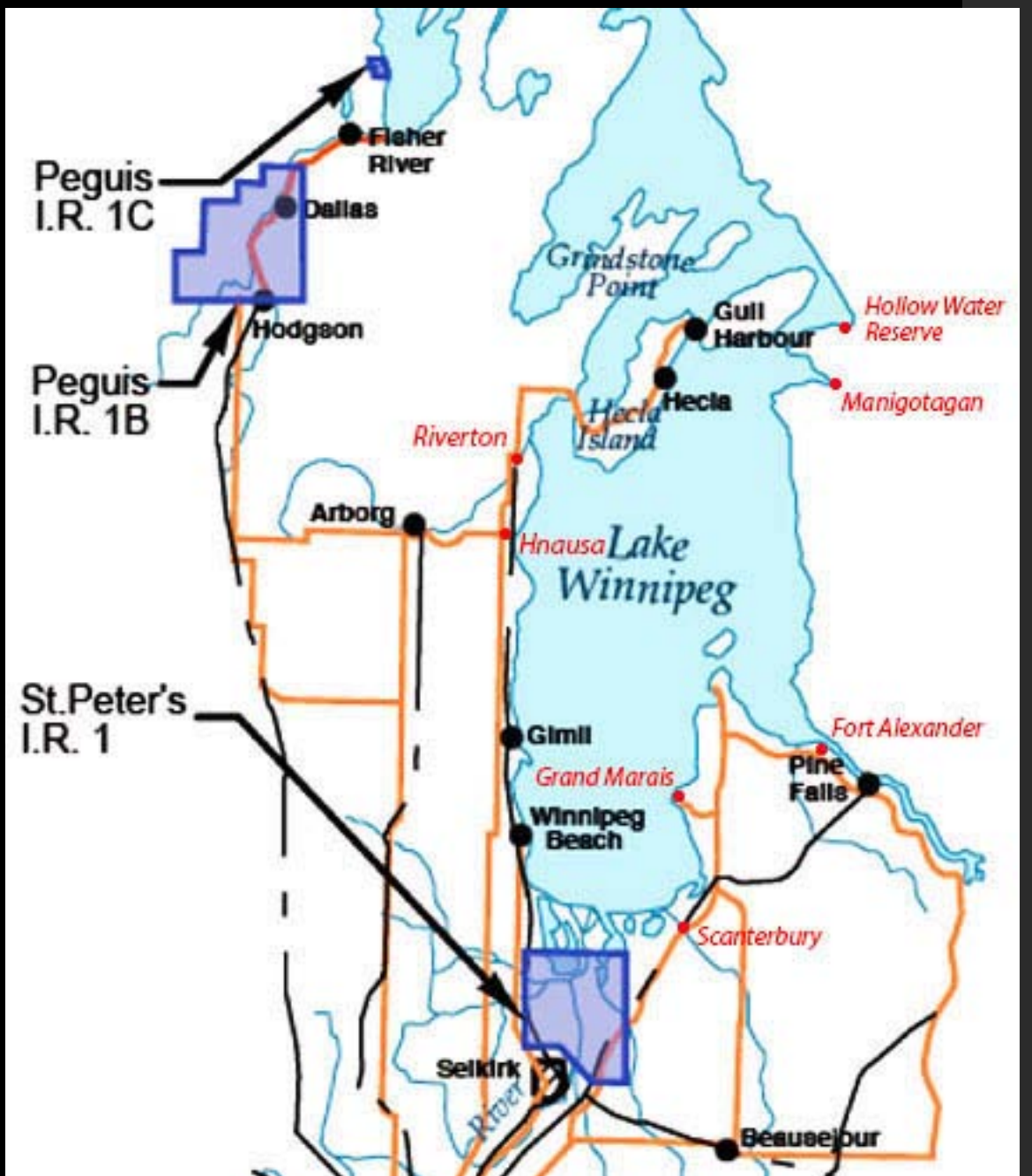
Bears
 Marten
 Catfish
 Snake



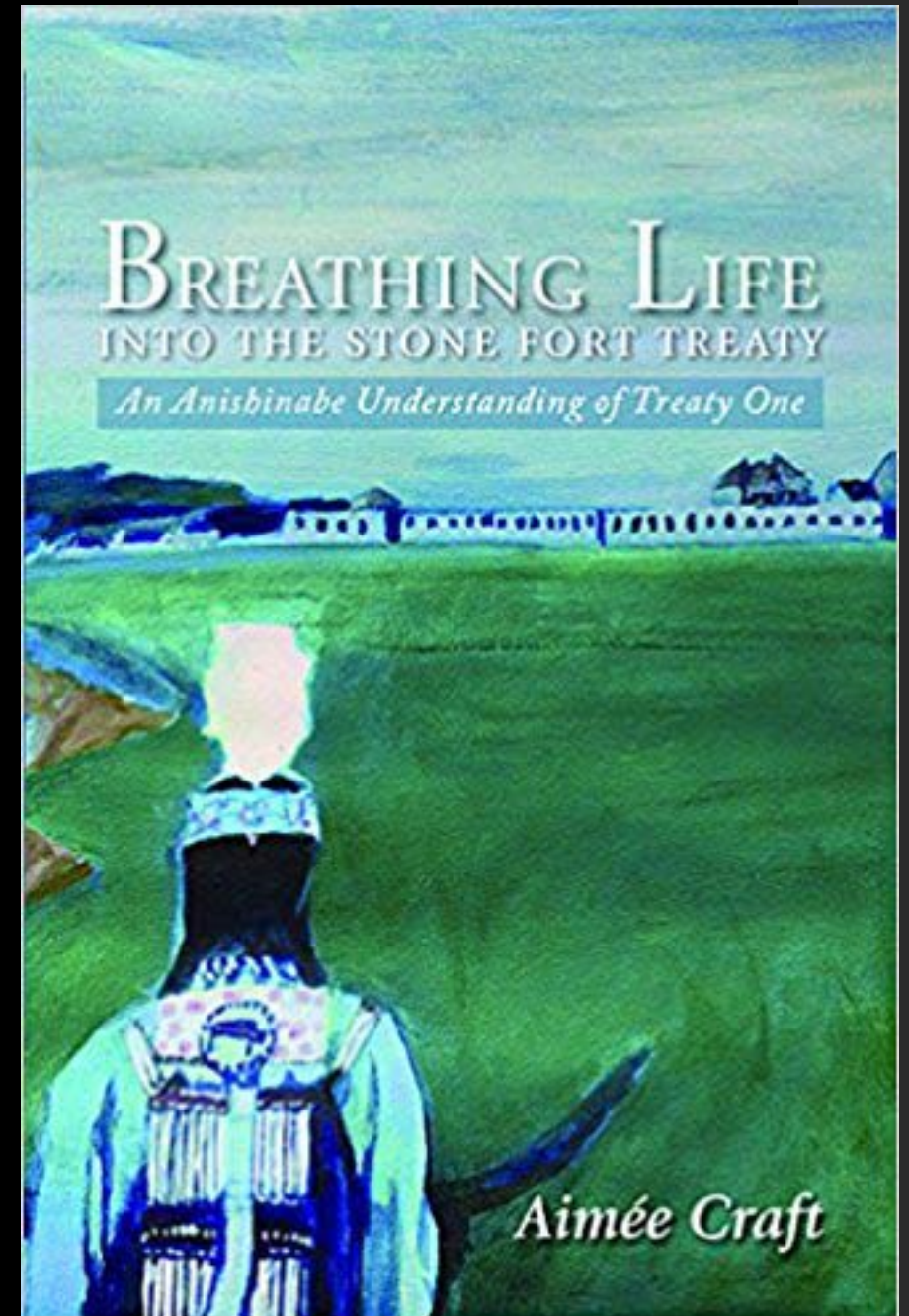
Thomas Douglas - Lord Selkirk - Baron Daer and Shortleugh
 (Courtesy Doug MacKenzie)

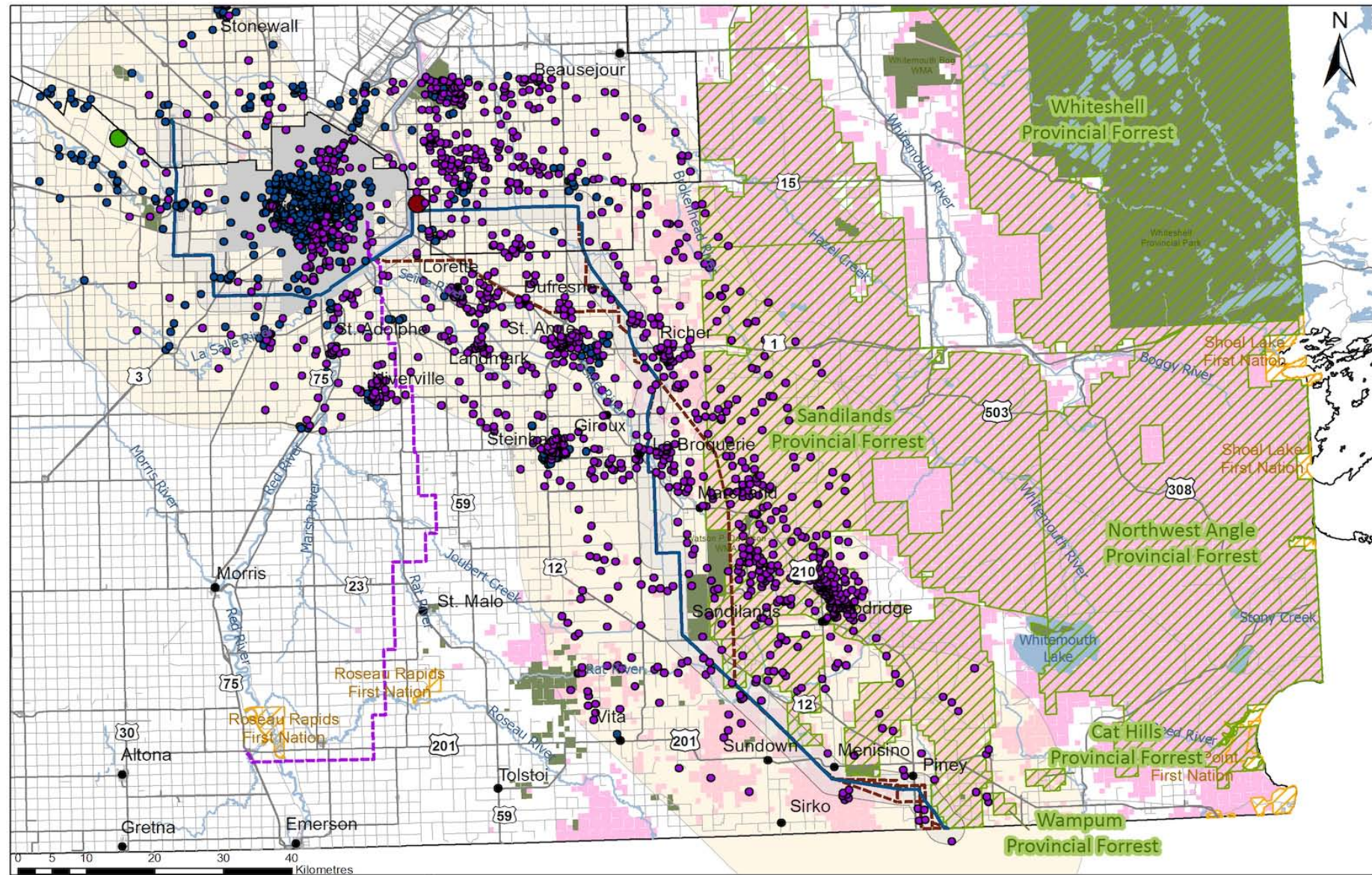


Relocation of Peguis Reserve



Treaty One Negotiations





Legend

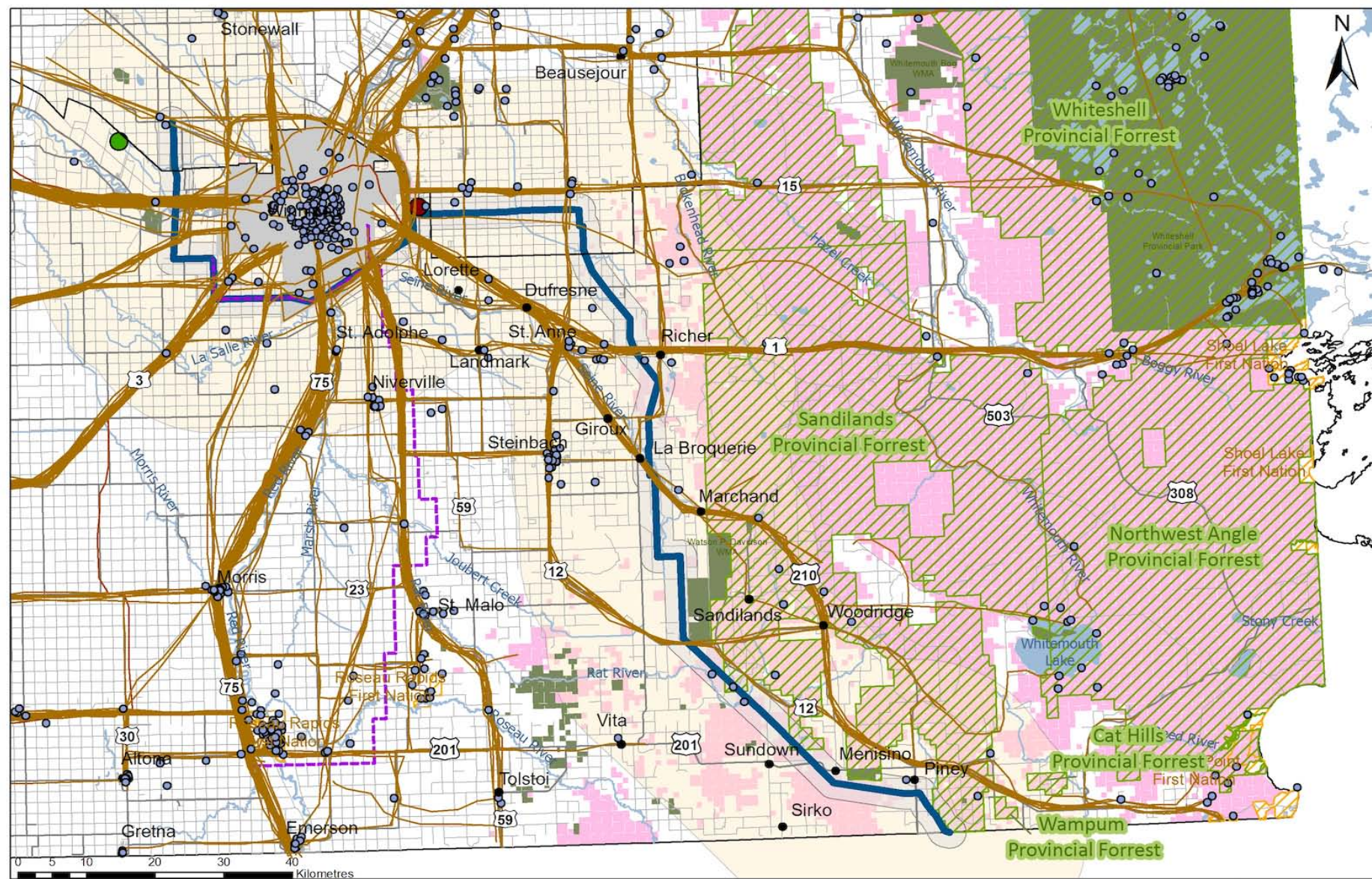
● MMTP Survey and Interview	▨ Provincial Forest
● All Other Peguis TUS/LUO Data	— Roadways
▭ Peguis TLE Notice Area	— Hydrology
● Dorsey Converter Station	■ Protected Areas
● Riel Converter Station	▨ First Nation Reserve Land Regional
— Proposed Manitoba to Minnesota Hydro Line	▭ 3 Mile Buffer (4828 M)
— Manitoba to Minnesota Hydro Line Alternate Routes	▭ 20 km Buffer Alternate Routes
— Proposed St. Vital Transmission Complex	■ Crownland

Data Sources:
 Manitoba Hydro: (Converter Stations, MMTP Hydro Line, St. Vital Transmission Complex, Alternate Routes)
 Manitoba Lands Initiative (Cities, Roads, Parks, Hydrology, Provincial Forest, CIZ);
 Geogratis (First Nation Reserve Land, Toponymy)
 Peguis First Nation (Land Use and Occupancy)

Peguis MMTT CEC Review LUO MMTP and Other Projects

May 13, 2017 V1
 Scale: 1:800,000
 Datum: NAD83 UTM Zone 14N





Conclusion

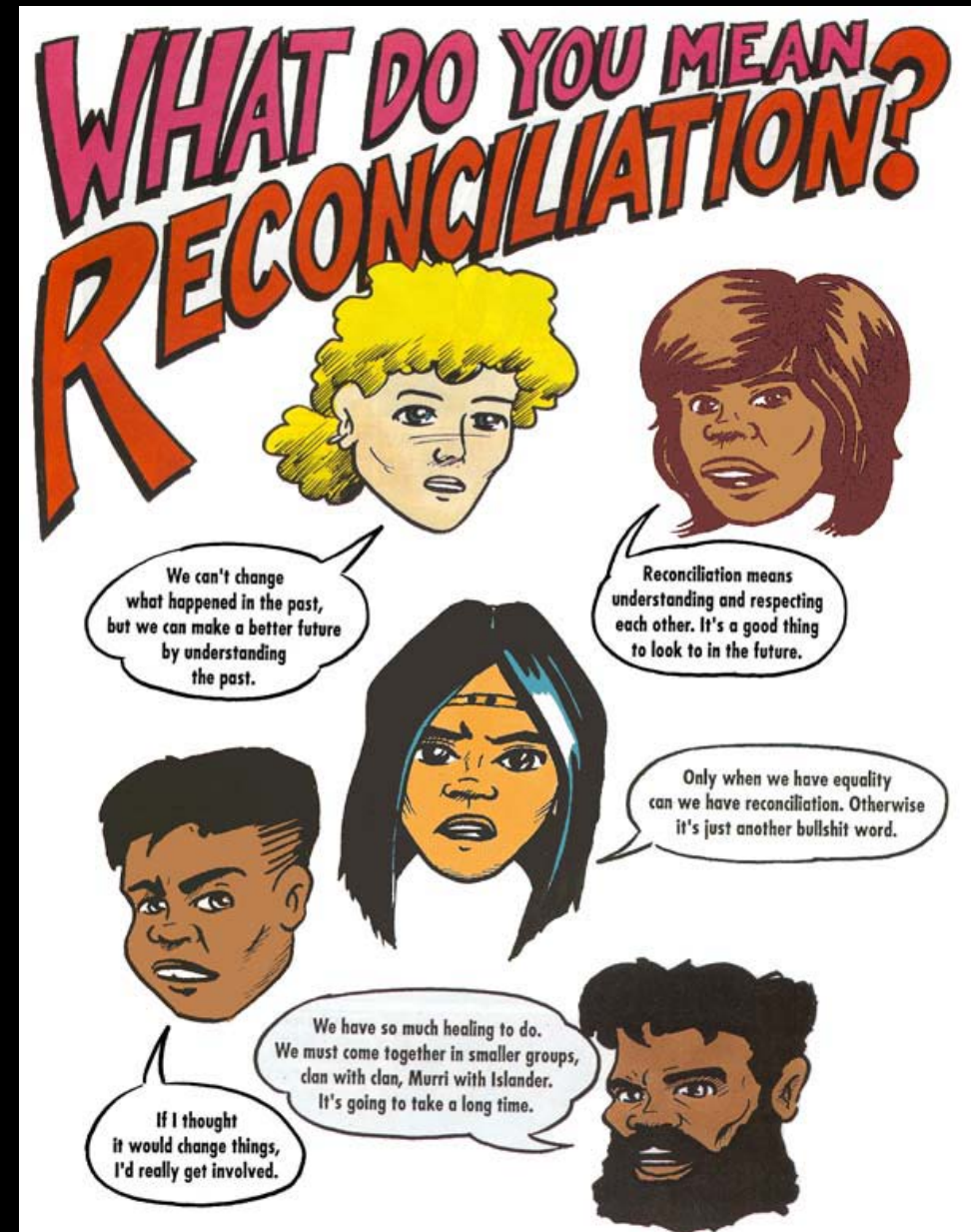
- Dakota, Anishinaabeg and Cree have been practicing their traditions and occupying and utilizing land in south-eastern Manitoba for thousands of years or “since time immemorial.” There are many concerns about the impact of the MMTP project on wildlife, hunting activities, ecological devastation of traditional plants and harvesting, fish, and activities where Anishinaabeg continue to travel today in the project area. More traditional use and occupancy data must be investigated to inform MMTP project planning, proactively deal with section 35 claims in regards to this territory, and be implemented into project design.

WHAT IS RECONCILIATION?

- TO "RECTIFY"?
- TO "HEAL"?
- TO "RECOGNIZE"?
- TO "RESPECT"?
- TO "CHANGE"?

- TO ENSURE MISTAKES ARE NOT REPEATED

- IS THIS POSSIBLE?



TRC "CALLS TO ACTION"

94 "CALLS TO ACTION"

A "ROADMAP"

NOT MANDATED, A
"CHOICE"

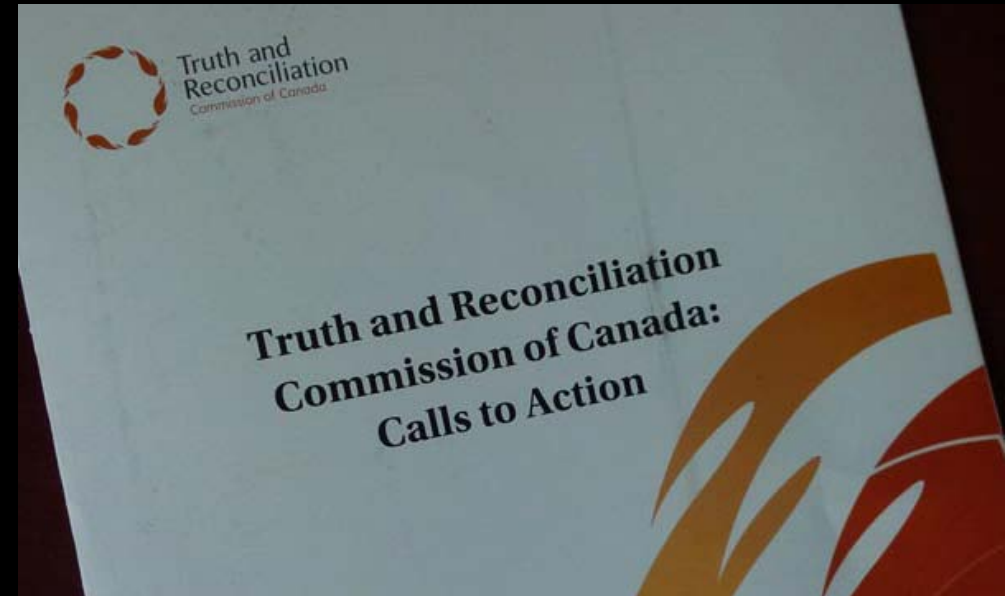
EVERY ONE IS ABOUT HOW
TO CREATE, BUILD,
MAINTAIN
RELATIONSHIPS

MOSTLY DIRECTED TO
PUBLIC SECTORS, SMALL
TO CORPORATE

MANY ARE VERY EASY,
INTENDED TO BE LIFE-
CENTRED

MOST ARE EDUCATION-
FOCUSED

RECONCILIATION IS A
JOURNEY NOT A
DESTINATION



LEGACY AND RECONCILIATION

CHILD WELFARE (#1-5)

EDUCATION (#6-12)

LANGUAGE & CULTURE
(#13-17)

HEALTH (#18-24)

JUSTICE (#25-42)

Canadian Governments and UNDRIP - the United Nations Declaration on the Rights of Indigenous Peoples (#43-44)

Royal Proclamation and the Covenant of Reconciliation (#45-47)

Settlement Agreement Parties & UNDRIP (#48-49)

Equity for Aboriginal People in the Justice System (#50-52)

National Council for Reconciliation (#53-56)

Professional Development & Training for Civil Servants (#57)

Church Apologies & Reconciliation (#58-61)

Education for Reconciliation (#62-65)

Youth Programs (#66)

Museums & Archives (#67-70)

Missing Children & Burial Information (#71-76)

National Centre for Truth and Reconciliation (#77-78)

Commemoration (#79-83)

Media and Reconciliation (#84-86)

Sports and Reconciliation (#87-91)

Business and Reconciliation (#92)

Newcomers to Canada (#93-94)

United Nations
DECLARATION
on the **RIGHTS**
of **INDIGENOUS**
PEOPLES



United Nations

United Nations Declaration on the Rights of Indigenous Peoples

A large, detailed image of the United Nations Declaration on the Rights of Indigenous Peoples document, showing the full text in multiple columns. The document is presented as a high-resolution scan of the original text, with clear headings and paragraph structures. The text is arranged in approximately 10 columns, with each column containing several paragraphs of text. The document is set against a dark, textured background that resembles a stone or wood surface. At the bottom of the document image, there are small, colorful icons representing various indigenous groups or nations.

Key elements of UN Declaration on the Rights of Indigenous Peoples

- Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights and international human rights law
- Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity

Key elements of UN Declaration on the Rights of Indigenous Peoples

- Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their rights to participate fully, if they so choose, in the political, economic, social and cultural life of the State
- Consultation in good faith with indigenous peoples concerned through their own representative Institutions in order to obtain their free, prior and Informed consent before adopting and implementing legislative or administrative measures that may affect them
- Rights to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired with legal recognition and protection to these lands, territories and Resources under respect to the customs, traditions and land tenure system of indigenous peoples

This brief report highlights some of the many ways the First Nations in southern Manitoba have claims to historical use and occupancy of the proposed MMTP project area in multiple ways and at multiple sites.

For further information please contact the researcher of this report, Dr. Niigaanwewidam Sinclair, Associate Professor, Department of Native Studies, University of Manitoba at (204) 474-7026 or niigaan.sinclair@umanitoba.ca.