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Wade Sutherland
Den Valdron - Counsel

MANITOBA METIS FEDERATION
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Megan Strachan
Marci Riel

MANITOBA WILDLANDS
Gaile Whelan Enns

PARTICIPANTS

SOUTHEAST STAKEHOLDERS COALITION
Kevin Toyne - Counsel
Monique Bedard
Jim Teleglow

DAKOTA PLAINS WAHPETON OYATE
Warren Mills
John Stockwell
Craig Blacksmith

INDEX OF PROCEEDINGS

INDEX OF EXHIBITS

INDEX OF UNDERTAKINGS

NO UNDERTAKINGS

WEDNESDAY, MAY 24, 2017
UPON COMMENCING AT 9:30 A.M.

THE CHAIRMAN: Good morning, everyone. I wonder if I could ask you all to take your seats. Sorry that we're a couple minutes late, we're going to start the day a little differently today so it took us a couple of moments to sort that out.

So any announcements to begin, Cathy? Nothing? Okay.

So we're going to start, as I said, a little differently today, something we had hoped to do at the start of the hearings but it wasn't possible then, so we will be doing it today.

One of our panelists, Reg Nepinak, will present tobacco and a feather for the people, the use of the people, well, for the use of the Commission, but the use of the people who will be appearing today. And after that we will have a prayer, and then we'll get on with our first presentation.

So, I am now going to turn it over to Reg Nepinak.

MR. NEPINAK: Good morning. As

everybody knows, I'm Reg Nepinak. I'm very happy today for us on the Commission, because this is the first time that we're going to be doing this. I was having a discussion last week about asking my brother to put packages together to offer our Aboriginal speakers, and I wanted to do all the four sacred medicines. And he said that he thought we should use a feather instead. And so I went with that idea, and I presented it to Serge and Cathy, and they liked the idea, so that's what we're doing today.

So I prepared some tobacco that I'll be handing out here right away to the elders and Niigaan. And I'm just very, very happy. So with that I'm going to go and do this, and then we'll let Elder Robson be introduced for his portion.

So my request in offering the tobacco for our presenters today was to speak with truth and honour, and for all of us to listen to that truth and honour and understand it and respect it. And they have all agreed. And thank you very much. Serge.

THE CHAIRMAN: Well, thank you, Mr. Nepinak, and to all the others participating.

And next Elder Gary Robson has agreed

or offered to open our meeting with a prayer. So I'd like to ask Mr. Robson if he could do that now.

ELDER ROBSON: Just before we say the prayer, I'd like to say something about what we're doing here today and the importance of what we're doing.

To us this tobacco is really, really important. When I came out of residential school, I didn't know too much about my own culture. And the elders, they started to talk to me. One of the first things that they told me is that tobacco opens doorways. If you want to talk to an elder, if you want to know something from that elder, the first thing you're supposed to do is you're supposed to offer tobacco and then you shake hands. And I didn't really realize the importance of what that all represents and what it means. But as I started to learn about the culture, I found out that, for me, being in that school, I really closed myself off to all people and I was lonely in a place like this and I was lonely by myself. And I didn't understand how messed up I was. But of course, when you're messed up, you don't know.

And so these elders, they started to come around, and what they told me made a lot of sense to me. And the more that I heard, the more that I wanted to know, and the more that I went around them. But every time that I went around the elders, one of the first things that I did is I had to shake hands and say who I am. And so I would say (native language spoken) and then I would put out my hand. What I didn't realize was what I was doing was, by placing my hand out like this, I was letting them into my world. And from there, all of that opened up to me to have an understanding of my culture, my history, identity.

So with that, I would like to say miigwech, miigwech for what they did to me and all that they had given me, so that I might be able to pass it on to all generations yet to come. So I'll say miigwech.

(Prayer spoken)

THE CHAIRMAN: Thank you, Elder Gary Robson. That was a very good way to start our day.

All right. That will bring us to our first presentation today on behalf of Peguis First Nation. It will be Niigaan Sinclair, who is

seated over at the table on your left, and he will be talking about the historical indigenous use and cultural value of the area. Go ahead.

MR. SINCLAIR: So bonjour everybody. (native language spoken). It's a pleasure to be here. I'll tell you a little bit of what I said. One of the things that has become apparent to me during the CEC hearings is when we speak in our language, it's difficult, of course, we don't have a lot of Anishinaabe and Cree and Dakota transcribers. However in the transcription, it says "spoken in indigenous language," so really the meaning gets lost. So I'm going to actually offer the translation of what I just said. So I said hello my relatives and my friends. And I said my name is Niigaan Sinclair, Niigaanwewidam, it means stands in the front or leads in the front. Also means the voice of the future, the voice of the morning. And my clan is Rainbow Trout, which is from right here in Manitoba. So I rep them, they are my cousins. As well as I come from Peguis and also Little Peguis. Little Peguis, of course St. Peter's Indian Settlement, which is the original site of Peguis. I grew up there, my whole life was there. And I also said

it's a beautiful day, I'm very happy to be here. (native language spoken.) I wish I had time to translate what that phrase means, but what it really means is I'm happy for all the things that have lead me to this spot, to right here, all the things that have happened. And so I'm happy to do all of this work today.

I'm going to speak briefly on a very big topic. And so because Peguis, I am a member of Peguis First Nation, but I am also, of course, as Peguis is a member of Southern Chiefs' Organization, I'm not speaking on behalf of Southern Chiefs, I'm more speaking as a Peguis First Nations person, but I'm also speaking as an expert on First Nations history in Southern Manitoba.

My credentials are here, with this many thousands of words on this slide. Number one rule, by the way, don't put too many words on a slide, and I have already broken it, so there you go. But I'm going to speak a little bit about Treaty 1 and Treaty 3 in the MMTP project area. I'm also going to speak a little bit about cultural knowledge and sites within the Southern Manitoba region and the MMTP project area.

So I'm very honoured first to recognize and accept the asemaa that was offered to me. I'm actually going to speak about asemaa tobacco, assema is tobacco, in this presentation of what tobacco means when you offer it, and both when you accept it. And I also want to recognize the migizi, the eagle feather that was offered. And I will use that a little bit as well to recognize that offering.

This presentation I'm going to speak about is going to cover much topics because it is difficult to try to speak and encapsulate the history of Southeastern Manitoba in, you know, a 90 minute presentation on what this is all about, and related to the MMTP project area. Because it would be infinite. It would be infinite to try to discuss the engagement of First Nations with this project area. In fact, it could be said that this project area has been on a highway of First Nations travel, trade, engagement, growth. Everything from marriages to wars have happened in this area. And to try to encapsulate all of that, it would be very difficult but I will try my best in which to do so over the next short while.

The First Nations that I'm going to be

speaking about particularly are these, so they're Brokenhead, Long Plain, they're now what would be named as Brokenhead, Long Plain, Dakota Tipi, Dakota Plains, Peguis, Roseau River, Sagkeeng First Nation, Sandy Bay First Nation, Swan Lake First Nation, Buffalo Point First Nation. And then I'm actually stretching into Treaty 3 with Lac Seul First Nation and Shoal Lake First Nation.

I want to recognize that I do have, one of my students is here in the room from Shoal Lake who helped me work on sections of this report. I also have another student here from Roseau River. So Sharon Danner is out there, and Angelina, they are there in the back. So they did some wonderful work on this project as well.

So I'm going to try my best to try to encapsulate all of this. But to really make it as simple as possible, I'm going to be speaking of it tribal specifically, I'm going to be speaking about the three nations that encapsulate what we now think of as individual specific First Nations but really come from larger nations, the Dakota, the Cree, and the Anishinaabeg. In the context of each one of these, I will be referring to my slides, of which you all have copies, as well as

my report. And I'll be trying to address how Treaty comes into this as well in the later stages of the presentation, and I'll be talking specifically about what we might think of as inter-groupings of First Nations that make those nations within Manitoba.

So here I go. I want to acknowledge first off that I am not Dakota. My family comes from Peguis, however my family also comes from Norway House. And so I have direct familial lineages to the Anishinaabeg and to the Cree, however I don't have any familial connections to the Dakota. But as a person who teaches and researches here in Manitoba, I'm an associate professor at the University of Manitoba and the department head of Native Studies at the University of Manitoba. As a person who works in this area, I'm very well versed in the history of the Dakota people here in Manitoba, and I have also written a book on the subject, I have edited a book called Manitowapow, which includes Dakota peoples.

Now to encapsulate the Dakota Oyate is to, as you'll see, covers a very wide swath of territory. But the Dakota Oyate, as indicated in

my report, the word oyate is probably the closest word that we could use to describe determination. The Dakota are made up of three peoples, the Dakota, the Lakota and the Nakota, and they are an alliance of peoples. And so particularly in relation to the area that we're talking about today, I'll be speaking about the Dakota, but I will also be referring to the Dakota as the Lakota, Nakota and Dakota. Another word which would be the Nakota people would be the Assiniboine. And so I'll be referring to those throughout my presentation to indicate to their occupancy and use of land here in Manitowapow, Manitoba.

And so I'll be covering a whole bunch of different things. So I'll try to give you a little blurb of what I'm going to say and then refer to those things as I go throughout my presentation.

There are many Dakota references to the MMTP project area and those are found in many different areas within Dakota tradition. They're within traditional land claims, territorial claims, the actual scientific proof of occupancy, the trade and travel routes, which are referred to

in things like oral and textual traditions, and specifically I'll be addressing Creation stories amongst the Dakota peoples, as well as some ceremonial references, and ultimately some names.

Within my report I spend a great deal of time talking about the way a people describe themselves, or what's referred to as endonymic ethnonyms. And the reason I do that is to both use it properly, and second is to refer to the history and specificity of which people use their names that gesture to a larger intertribal consciousness, an intertribal nationhood as it were.

If we use the term of defining nation according to Benedict Anderson, a nation is a group of people who have a shared set of both ideas and lineages. Indigenous nations share an inter-set of peoplehood, which is combined through stories and genealogy and connection.

And I'm sorry, this connection is cut out. Speaking of connection, this one is kind of dicey, it keeps moving. If I keep my arms off the table, maybe that will be how it's the easiest to go.

The first thing that I want to do is I

want to talk about the traditional occupancy of the Dakota Nation, the inter-alliance of membership. The Dakota Nation comes from this area. The recent settlement over the past few hundred years are, you know, 500 plus years, is in this region. This is a map that was utilized and used by the British Parliamentary Select Committee hearings of Hudson Bay in 1857. And one of the things that they tried illustrating at this time within the fine print, which is probably difficult to see from where you are, is where are Indigenous Nations located in 1857. And the subject area is referred to as the Sioux peoples, of course. And so the Sioux peoples would be what we would now, in the endonymic ethnonym would be the Dakota peoples. So within that large sort of yellow swath, it's a rough and, of course, kind of rough estimate of the Dakota area in which they inhabited. And as you will see later in my presentation, you will see why it is that particular area in which they habited most frequently.

However, the Dakota peoples were peoples who not only inhabited semi permanent settlements, but were also people who migrated

according to their relationship with the bison, with the buffalo, and specifically the wood bison.

This was documented very well by Paul Kane, the famous Canadian painter, who made the painting of Assiniboine Hunting Buffalo right here in Manitowapow, in Manitoba. And, of course, as you can see, touches upon areas of Southern Manitoba. But also goes all the way as far south, even as far south as what's now known as the Gulf of Mexico.

And so Dakota peoples would travel with the bison, with the buffalo as far as they would take them, often until they reached other people's territory, and engaged whether they had friendly relationships with that territory. There is indications of Dakota travels as far south as the southern reaches of the Mississippi.

And those travels along that path indicated that there was -- not only did they follow bison but they also practiced horticulture and they harvested wild rice, and they had trade in areas like Cohokia in the south, in Illinois.

One of the semi-permanent settlements that the Dakota had was on what's called the northern boundary, which is very close to the U.S.

border, but on the Manitoba side. And on that side in the northern boundary -- on the boundary commission trail in 1874, this was a photograph that was taken of a Sioux camp of the Dakota peoples in which, as you can see, somewhere along that pathway was indicated a semi-permanent settlement that was pitched within Manitowapow.

Now, in 1874, by this point, we can't forget that the Dakota had migrated, not just into Manitowapow but had moved in several different places starting in the 1500s. And they had moved generally because of what the second part of my presentation is, the Anishinaabe arrival, which had at times become a little tense with the Anishinaabe arrival into the Great Lakes starting in 1200. As the Anishinaabe arrive into the Great Lakes, they begin to have skirmishes, perhaps, but also relationships, good and bad, with the Dakota that begin to move them westward as the Anishinaabe settle in that.

Many scholars and historians have written about that and they have often discussed the animosity between the Anishinaabe. But what's less talked about is the treaties that were formed between Anishinaabeg and the Dakota peoples.

Those treaties that were offered most often along the sides of wampum and beadwork, and those shared relationships were created in order to share land in what's now known as Minnesota and Manitoba, and the Dakotas, North and South Dakota, and into Saskatchewan.

And as the Dakota begin to move westward, they also at this point have to experience the emerging United States. And so the United States are beginning to emerge at that point, but I'll address that in just a minute.

So as you can see here in these reports by the Manitoba Historical Society, and I given all the documentation and much more archeological and anthropological work than I can offer in this presentation, is evidence that the Assiniboine and what's the Dakota have evidence in travels throughout Southern Manitoba and into Saskatchewan.

Okay. Now, if you want to the historical record from non-native travels or non-native recordings of encounters with the Dakota peoples, you only simply have to look at people like Henry Kelsey or LaVerendrye, or LaVerendrye's sons, Anthony Henday and Alexander

Henry, the younger, who are well-documented and well-talked about, travelling with the Dakota for periods of time throughout their visitations. And go as far east as Lake of the Woods, or travel as far north along Lake Winnipeg. And what they were encountering was that the Dakota were constantly on the move, and they were constantly moving in and around, according to following most often buffalo. And not only that, but they wrote things down.

The most interesting thing about the Dakota is the textual record that the Dakota have of their travels throughout Southern Manitoba and their recent entry into the Northern United States. There is a long breath, an archive as it were, of Dakota texts that are written on most usually buffalo hide, but they've also been written in beadwork and in areas like tattoos. And these stories are Creation stories and contact stories about what people learned along their journeys according to the geographical and ideological landscape. So it wasn't just about going to places, it was also the people that you met along the way.

So what I'm going to talk about in

just a minute is the Dakota Creation story, meaning what we might think of as the Creation story but is of course a story that would take us days to tell, that directly reference the contact and integration and influence of other tribal peoples in which they met. And I'll be drawing specifically on their relationship with the Anishinaabeg and the Cree within the story today.

Now, the stories that Dakota peoples tell, who are on the textual record, specifically tie them to areas of land over a great period of hundreds of years. The specific story that I'm going to talk about in the Anishinaabeg section, but I want to reference here, is specifically on page 7 of my report, which refers to their integration with the tremendous Lake Agassiz, which as we know covered Manitoba. And so the Dakota experience with Lake Agassiz is indicated specifically within their oral and written traditions.

And so the other thing I want to point out is the references to clans that are continually over and over and over again in all of the textual record. And as you're going to see in the Anishinaabeg presentation, that that not only

indicates influence and integration with other Indigenous people within the area, but it has specific geographical connections to Manitoba, to Manitowapow, specific geographical connections to the MMTP project area.

The ceremonial references that I'm making too will be on specific instances of ceremonies that happened in Southern Manitoba that are textually recorded in the early 20th century. And these are ceremonies that have taken place over hundreds of years. Sundance, or what's often referred to as the Cree later, which has a similar dance called the Thirst Dance, which are, they're like cousin ceremonies, are specific references to events here in Manitowapow, recorded by Charles Eastman who grew up in Manitoba who was a famous Lakota author in the United States, who published a book in 1911 called the Soul of the Indian. And in that book he references his time as a boy, where, here in Manitoba. Because for the Dakota peoples, they had fled from the United States due to the wars, the famous Sioux wars in the late 19th century, ending with the massacre at Wounded Knee. And because of that, fled that exodus, Dakota peoples have fled into Manitowapow. And

one of those was Charles Eastman who grew up in Southern Manitoba and lived in areas that we might think of as Brandon and Portage la Prairie, closer to Roseau River, and travelling all the way into what's now known as Winnipeg. And his travels into those territories are recorded within this book of what he witnessed, and specifically ceremonies. He talks about sun dances, he talks about what we might now call powwows, but in the book he refers to as celebrations and feasts. He refers to the ghost dance and the Midewiwin.

The ghost dance and the relationship, I don't have time to go over that, but the relationship between the Dakota ceremonies of the ghost dance, which happened specifically in the mid 19th century, 1850s, they eventually get influenced and adopted sections within the Midewiwin, which is all amongst the Great Lakes and right here in Manitowapow, right up the Red river are Midewiwin lodges. Medicine picking, naming, marriages, all of that is documented within my report, and I don't have a great deal of time in which to talk about that.

I do however want to just refer to, and refer the Commission to a few areas of my

report that I can draw upon. The first is that I want to just draw upon, because I'm going to touch upon this later, is within the Dakota Creation story on page 5, that I offered to you, is specifically their use of what's misnomered but often named as a trickster character. And for them it is Unk-to-me, the spider. And Unk-to-me is a creator of life, it is through contradiction, through laughter, through confusion, through instigating confusion. And so Unk-to-me, the spider, in the story is referred to as a troublemaker.

And this Creation story that I used, one of the things about testifying, I've been at the Clean Environment Commission and in various other locations, is it's very delicate to decide what I want to share or what I can share, because you want to use both representative pieces but also not say it is the only piece. And so this Creation story is just a sample, just a sample of a much larger story. So, for example, if I used Basil Johnson's Creation story for the Anishinaabeg, what I would be saying is, just like this story, it is one story of a dictionary, an encyclopaedia of stories that tell who we are as

Indigenous people.

Page 5 is Unk-to-me the spider who talks about the recreation of the world through relationship making. As you can see within this story, there are travels, there are death, there are challenges, there are relationships, there are Treaty, there are why human beings are the way they are, why they are acting the way they are, why they should act the way that they are.

I also want to reference on page 7 the specificity of the Dakota Creation story referring to a flood. And that flood is a theme that we will see in the Anishinaabeg and the Cree Creation stories that specifically in the contact area would be the MMTP project area.

The second thing is on page 7, the third paragraph down, is the references to buffalo skins and the intricacies and importance of buffalo skins. And at page 8, most of the way down the page, second-last paragraph, refers to animal dodems, animal dodems as being specifically in this case bear, bird, land animals. And as you will see within the Selkirk Treaty coming up, as we zoom ahead in 1817, those animal dodems will be referenced again. Even though Dakota peoples are

not considered to be signatories to Treaty 1, they are addendums because the great Treaty negotiators thought of Dakota peoples as being transient into Manitoba. And because they had fled from the Sioux wars in the Northern United States, they weren't invited or they weren't included or whatever the story you might want to believe, into negotiations of Treaty 1, but they were represented there. And they were represented because they were offered to be by the Anishinaabeg, and specifically Chief Peguis and Chief Peguis' sons.

The area that the Dakota had inhabited is well documented on page 11 in my report. And it specifically, I use the work of Darcy Bear of Whitecap Dakota First Nation. I am a speaker for the Treaty Relations Commission here in Manitoba. I have given easily one or 200 different talks to students, to community members, to a lot of churches on the history of Treaty 1 within Manitoba. And one of the things is that when I travel and when I spend time with peoples in the Treaty Relations Commission, such as Chief Darcy Bear, there is a great history of the Dakota peoples travelling in and amongst Southern

Manitoba. And on the map offered, I didn't want to give a slide that he would do, I wanted to give the stuff that I would do, but you can see there's a copy of the slide on page 11, specifically referencing on those dots arrivals of Dakota peoples to Red Lake in 1700, Lake of the Woods and Rainy Lake in 1717, Sioux Lookout, interesting, Sioux Lookout in Northern Ontario, in Sioux River in 1725, and Stony Mountain in 1797. All of those, with the exception perhaps in 1797 of Stony Mountain, all of those distinctly cover and cross the MMTP project area, which indicate to you that the Dakota were constantly moving throughout Southern Manitoba, specifically southern of what the area is now known as Winnipeg, travelling constantly to Northern Ontario, and moving even to the point where there is an area named after them called Sioux Lookout.

And so the Dakota Plains Wahpeton nation treaty traditional knowledge study, which is a source which I drew upon in this presentation, specifically refer to their relationships in areas that are now known as Dakota Tipi and Long Plain. And they reference within that report that there are several rivers

and water bodies in Manitoba given local Dakota names, which reflects their deep-rooted cultural ties to the land and their historical knowledge of the area.

All of those names are indicated specifically by talking to Dakota peoples themselves. But specifically on page 12, I refer to traditional travel routes. As you will see within the Peguis section, and specifically the last section of Cree in the report, I'm going to talk about travel routes that are used by Indigenous peoples in Southern Manitoba, and specifically the travel route that goes almost exactly along the MMTP project area. And that travel route was travelled very distinctly by Peguis to go to areas like what's now known as Pembina. But also the Dakota peoples refer to it within their historic route specifically here on page 12. That's what they say is the historic route that linked the Forks to south of Winnipeg, to Red Lake, Minnesota, past through Rouseau and Emerson, and that was specifically used by the Dakota to trade tobacco that they would grow.

Now all of this is to say that the Dakota have a longstanding historical use and

occupancy of the MMTP area. That MMTP area was -- it necessitates a report, to document the amount of people and the events that happened in the MMTP project area by the Dakota. And they had been using that for at least a thousand years, minimum a thousand years, or what they would more likely say is since time immemorial. And there is many concerns of that, as you'll discuss later, referencing dodems and Creation stories, and just the historical record themselves on things like hide, but also in the documented records of white explorers who had experience with Dakota. And it would affect things like their wildlife routes, the hunting activities, and generally any of the ecological impacts that this project would have on peoples that still historically use that area for things like ceremonies. Even though the Midewiwin is often referred to as an Anishinaabeg ceremony, as a Midewiwin person who attends lodges, both in Roseau River and ceremonies all along the Red River, and specifically in Southern Manitoba, all across Southern Manitoba, there are Dakota people there all the time. And they are constantly bringing in their ceremonies, as we have been accepting and recognizing for hundreds of years

now, and the relationships that built on a project like this would impact that.

Now I'm going to move on to the Anishinaabeg because I don't want us to take too much more time to talk about the Dakota. The Anishinaabeg Nation is something I know much more about, having been Anishinaabeg myself. You know, my whole life has been as an Anishinaabeg person. We're also known as the Ojibway or the Chippawa. In Manitoba we would also be referred to as the Bungi or the Saulteaux. Saulteaux is most often used in Southwestern Manitoba and into Saskatchewan.

I give a long description in my report on breaking down the word Anishinaabeg because to think of the Anishinaabeg as one peoples would be to almost misrecognize, but we are yet a nation, but we're kind of a nation the way Europe is a nation. We have many nations within a nation. So the Anishinaabeg have many different relationships, but I will be referring to them both as a group of people with a similar inter-tribal consciousness, but specifically I will also be referring to the specific Anishinaabeg, which cover most of the MMTP area.

The Anishinaabeg, going back to this slide for just a moment, if you look at the red, the red are referring to Ojibway Nations or Anishinaabeg Nations. And of course, we're referring to them as having the most contact, even into Northwestern Ontario with Lac Seul and Shoal Lake.

Now, Anishinaabeg references to the MMTP project area are also found in our traditional and territorial claims, our trade and travel routes. We also have a vibrant and deep archive of oral and textual traditions which are still used today. Our ceremonies, which I have gestured to in the last part as well as the current part here, our ceremonies which are practiced today, and I'll be referring specifically to, you know, things that have happened in areas like the Forks. And our names, the names that we have given to areas all across our travels throughout these areas.

Now, as I said before, the Anishinaabeg to discuss us as a peoples would obscure perhaps the specificity of what we would be referring to as, in Manitoba, the Plains Ojibway, the Northern Ojibway or the Anishinaabeg,

but we all refer to ourselves as Anishinaabeg, but we have been named as others as Ojibway or Chippawa. So these names that we will see in the textual record are important to recognize, but they are also worth understanding that the Anishinaabeg Nation is huge. It takes up almost one-eighth of North America. And as you can see, plopped right in the middle is the Great Line that was placed there by the Treaty of Paris, both in 1763 and 1783, which divided us virtually in half. And so today, while we would like to pretend that that line is imposed upon us, there are men with guns there that remind us that we are in occupied territory. And that we also have people who also express their senses of nationhood within our sense of nationhood. And so I wish I had more time to talk about how interesting that makes our lives, but I will simply just say that the Anishinaabeg Nation very much, while we have many of our relatives in what's now referred to as the United States, the Anishinaabeg Nation is as connected now as it ever has been. We simply have to deal with more people and show our IDs more.

So our textual record of our travels as Anishinaabeg people are so vibrant that we are

held within the Glenbow Museum. James Redsky in 1966, I believe, sold his birch bark scrolls fearing that they would be lost and destroyed by the historical record, for the most part, because our scrolls and our written textual record were burnt. One of the things we had to do when we converted, throughout the 20th Century and the 19th Century, is when we would convert into Christianity, they would demand that we burn all of our ceremonial items. And there are records of that within my book, Manitowapow. And part of that would be burning our scrolls.

So James Redsky, who was a man from Shoal Lake, who was a carrier of those scrolls, and he would hide them in the forest from the Indian agent, but he would bring them out and show them, and he showed them to an anthropologist, Selwyn Dewdney. And what he showed them to is that hundreds of years of records on those birch bark scrolls, and here is a trace of them. I really, sometimes I hesitate in being able to enter these in the public record because for the most part, these are things that are to be shared in the oral tradition. They are not to be shared out of the oral tradition, lacking in context.

But this is a trace of it, and it's within a book that's widely distributed. And so I am sharing it here for the purposes of being able to articulate Anishinaabeg relationships to this particular hearing.

The Anishinaabeg Creation story, as you can see written down on pages 15 all the way through to 21 in my report, are specifically about what's been referred to as the Anishinaabeg migration. And the Anishinaabeg migration starts in 700 A.D. when a prophecy was received amongst the Anishinaabeg about the arrival of a light skinned people. And those light skinned people, of course, wouldn't show up for a few more hundred years following that. However, what that actually tells you is that there is a historical record of Indigenous people having travelled throughout the world themselves. And it wasn't always about Europeans coming here, it was also about Indigenous peoples having travelled to other areas and meeting other peoples.

Regardless, the Anishinaabeg received a prophecy in which we began to move across the Great Lakes. Now, there has been some dispute amongst elders of whether that means physical

moving or ideological moving, and we were already amongst the Great Lakes. But that being said, there is record of Anishinaabeg people migrating and going out throughout the Great Lakes, and travelling, as you can see in my report recorded in the oral tradition but, you know, in a textual book called the Mishomis book, by Edward Benton-Banai, who was the fifth degree Midewiwin elder, still does ceremonies. I just saw him a few weeks ago. He's getting old now, but he's still as vibrant and rich in story and history as possible, having spent time with literally thousands of other Anishinaabe, and having shared this story in a book that was published in the 1980s. This book talks about the migration of the Anishinaabe starting all the way out on the great saltwater of the Atlantic Ocean, and moving all the way throughout the Great Lakes, and ending up right here in Manitowapow.

In Manitowapow, evidence of that is found within our Midewiwin lodges. The Midewiwin lodge that's referred to specifically in the story is talked about how -- represented by the Miigis shell. And the Miigis shell that travels with that represents the lodge itself. So the lodge

can be found throughout all section of Anishinaabeg territory. There are Midewiwin lodges going all the back to Abenaki territory out in Maine and New York and Massachusetts. And those lodges go all the way throughout the Great Lakes. And they are remarkably similar in makeup and creation and story.

And I want to just refer to a couple of pictures here, if you can see. This is the Midewiwin lodge in Northern Ontario that was recorded and taken a photograph of. Of course, we don't take pictures of these things in ceremony, but we do take pictures of them when we're building them. And so I can discuss, if there is any questions about what happens within those lodges or the events that happen, I can talk about some of that.

This is also in Northern Ontario in what's now called Algoma University, or Shingwauk University, which is the Anishinaabeg University out near Sault Ste. Marie.

And right here is in Roseau River. This is a lodge that we built out there and I participated in the building of. And as you can see, although very distinct and in different

locations, the lodge has really not changed all that much for hundreds of years, which tells you the technological deafness and continuance of the Anishinaabe tradition throughout the Great Lakes.

I want to refer to a couple of other things too. In our ceremonies there are also distinct ties to wild ricing, wild ricing and those techniques that go throughout the Great Lakes. Just recently, or last year -- I say recent, last year -- but soon coming up, I will participate in the ricing out in Couchiching in Lake of the Woods. And right here in Manitoba, there is evidence of that wild rice from that territory right here and in ceremonies being used still today, here in Winnipeg, that particular wild rice.

Tobacco is perhaps the most deepest evidence of inter-travel throughout Southern Manitoba all the way into Ontario and the Anishinaabeg territory. Asemma is what Elder Robson referred to, is the great, it is the great gift. It's the gift that opens relationships between peoples. And during our migration, we picked up tobacco from the Wendat people, who we refer to as the tobacco carriers. The Wendat

people offered us tobacco to help teach us about how to create relationships with other peoples throughout time and space. And one of the things that we learned was how to grow it. How to grow it, because in Manitowapow, in Manitoba the climate is not very friendly for growing tobacco. So tobacco still today teaches us about the great gift of life and patience, and everything that you put into this tobacco, you will get out of life by gifting it to someone else. So that's what you offered today about that tobacco is to illustrate that you yourself -- and right now you are giving me the greatest gift you can give me, which is your time. And you really notice that when people are starting to leave us like my 96 year old grandmother. Tobacco teaches us about time, because it takes such effort to make it, to grow it, to create a relationship with it. So when you offer that to someone else, you are indicating, literally the blood, sweat and tears that you put into something, and the words that you put into something is what you hope to get out of it by offering it to someone else.

And so as a practice, we learned that specifically from areas in which we brought that

to Manitowapow. That's how we created relationships with the Dakota, you know, skirmishes being what they are.

Without getting too deep into that cultural practice, I wanted to just refer to a few things that distinctly tie us to areas that would eventually end up and are tied in the MMTP project area. But I want to go to creation stories for just a moment.

Creation stories for us as Anishinaabeg are, to begin to be able to tell it would be like lifting up this eagle feather and saying, you know -- that's why we use eagle feathers, by the way, because they tell us about multiplicity. And, you know, the creation story I'm about to tell you is like this, it's like -- it's like that segment right there of the eagle feather. But with care and concern and with thought, it is part of something much bigger. It's part of something that is interconnected but yet is still individual. And so this story of creation, that's an actual teaching by the way that an elder told me about story, is that a story is never alone. We may think of it as alone, but it is tied distinctly to all the other stories in

which it is interrelated to.

And so this story specifically that I tell on page 21 tells about the great flood. So the great flood for us, remember the great flood in the Dakota story, remember that? Well, here it is again amongst the Anishinaabeg peoples, different peoples travelling from a different direction, but yet meeting up with the Dakota peoples, surprise, surprise, in the MMTP project area in Southern Manitoba. When we encountered each other, you know, we now have similar stories about floods and where did the flood come from? Well, it came from Lake Agassiz.

Lake Agassiz of course was the great glacier that melted and eventually become what's now Lake Winnipeg and Lake Winnipegosis and Lake Manitoba. And those particular lakes which are the remnants from the great Lake Agassiz are referred to specifically in this story, which is on page 21, 22, 23. And what it refers to is the story of how land came to be, how the Anishinaabeg created land. It's not really Anishinaabeg, it's Waynaboozhoo, who was the first Anishinaabeg. And what we say is that there was a great flood that was -- as a result of the destruction of the

earth, people had lost their relationships. And so the flood happened to cleanse those relationships, and Waynaboozhoo, or Nanabush often referred to, with a bunch of animals either on the back of a turtle, also thought of sometimes as a log, or sometimes floating on the water, created land for all of us to stand on, by a tiny muskrat who was able to go to the very bottom and get a tiny piece of earth, for that earth to be re-created. And the turtle that travelled cross spread all of that land to the thinnest possible thing you could see. Let me just say that again. The land that's created is the thinnest possible layer of land that we could all stand on.

That is almost exactly the definition of the Canadian shield. The thinnest layer of land on top of rock that we can all stand on.

Now this creation story distinctly talks about turtles and Waynaboozhoo and what has been referred to often as legends. But I actually have argued many times, in many places, this is an actual scientific story. And it's so scientific that the Manitoba Museum has it in their galleries, that really refers specifically to the creation of life here in Manitoba. And so there

is legitimacy behind this story, and recognition.

I might also point out on page 22 that Waynaboozhoo is also referred to as a trickster or as a troublemaker. Very similar to Unk-to-me, and that is very interesting as well. And the other references, of course, are to clans. And so I want to speak specifically about clans for just a minute here.

In my report on page 23, 24, 25, I specifically talk about the first recorded events surrounding what we refer to as the Wemitigoozhiwag, or the French, in their relationships at Sault Ste. Marie with the people of Bawatting or Sioux Ste. Marie, and the Treaty that was signed in that time between de la Potherie, also known as Claude Charles le Roy, in 1671 with Anishinaabeg leaders.

And what's recorded in that story, just to paraphrase it, is it's remarked in that story how the French are impacted by how the Anishinaabeg don't sign their names to the Treaty, they use clans. And they use clans to sign that Treaty specifically to offer to the French a different kind of relationship, which I offered to you today. When I offered you today and I said

bonjour (native language spoken) I said hello my relatives, hello the people who sound like me, and that is because we have this thing called Treaty, which ties us together and which has been offered, as you will see in 1817, between Peguis and Selkirk, right here in the MMTP project area, particular Winnipeg all the way south along the Red River, as well as all of what's now later known as Treaty 1. And that is the tie, the offering of dodems, how we ourselves were recognized and accepted by animals, or dodems at the first moment of creation. I wish I had time to tell you that story, but I don't at this point. I published it in many places elsewhere.

At our first creation it was animals who took care of us, we took their names. And then upon meeting Europeans, we offered those clans to them, not to become clan members but to also carry that responsibility, which is like how we hand tobacco.

Now, we have written down these clans not just on treaties, but we write them down everywhere. The textual record of Anishinaabeg is amazing. It is remarkable, but it's also remarkable, unfortunately, on how these places

have been destroyed. Selwyn Dewdney, travelling throughout the Great Lakes, same holder of those scrolls that end up in the Glenbow in Alberta, remarks that the Anishinaabe written record of where they were, what happened in those places, how those events impacted Anishinaabe history are all throughout the Canadian shield. It's almost -- Jim Dumont, as I refer to in my report, says that it's an entire library of textual arrival and events that happened all throughout Northwestern Ontario, ending up here in Manitoba. And on those, as Heidi Bohaker refers to on page 26 of my report, there is writings specifically about different events, here is a rock painting at Saganak (ph) Lake up near Sagkeeng, specifically, you know, hunting practices, ceremonial practices, that's a Midewiwin pelt, as well as indications of things like songs and events that happened right here on the rock faces of facing water. And that particular textual record is only one of thousands that happened in and amongst the Great Lakes all the way into Manitoba.

There are records specifically that refer to similar images that go all the way back on page 27 to the Grand paix of Montreal in 1701,

which was the first arrival of Treaty for Anishinaabe people. The first indications of Treaty on page 27 in my report, the top three, as I say in the report are Anishinaabe signings from Bawaating, and those are all clan signatures. Those clan signatures happened on Treaty, time and time and time over again, until right here in Manitoba.

Now, for those who have heard me speak before, either at the CEC or elsewhere, I speak about the Selkirk Treaty a lot. In fact, it's tattooed on my arm. I teach about the Selkirk Treaty. We are in 200th year this year of the Selkirk Treaty, the most important Treaty in Manitoba history. And it was between Peguis and Lord Selkirk along the Red River. Peguis said to Lord Selkirk, we will gift you land that you will be able to live on -- and it wasn't a land sale, although it's often classified as that, it wasn't a land sale, it was an offering of a relationship of territory. It's like when you have a relative come stay at your house, you give them nice sheets, right? You give them the good food to eat. Well, notice how Lord Selkirk, where it is Lord Selkirk gets to live. The most

agriculturally fertile and available, the place where you will guarantee success along the river. It wasn't meant to have them -- you don't live in the guest room forever. Eventually the hope was is that non-indigenous people would integrate and not need so much help, they wouldn't need the nice sheets all the time, they could take care of themselves. And this is what Peguis offered to Lord Selkirk, to say you can live along the Red River, and as you can see the Assiniboine River, all of those dots.

But look specifically on the left-hand side of the Treaty. On the left-hand side of the Treaty are those same clan signatures referencing back to that tradition and those events, going all the way back to the Grand paix of Montreal of 1701.

As I say on page 30, Anishinaabeg, when they offer dodem to someone else, they are specifically saying you are family. You are effectively part of something that is much bigger than you. First, you have to accept it. And upon accepting it, you are a part of something that is very deep and has a very big network. You are part of something that doesn't just involve human

beings, you are now related to other beings in the area, not just animals, but where do the animals live? In the water, on the land, in the rocks.

So you yourself have a relationship, Lord Selkirk, and all of your followers following that inhabit this territory, have connections, familial connections, therefore responsibilities and roles to play in relationships with animals all along Southern Manitoba.

So we might now be wondering, were these dodems understood? Because if they were understood, even the slightest bit, la Potherie in 1671 in Sault Ste. Marie says, they were the markings of family. Which says that he kind of knew what was going on, and he was a speaker of the language, he was a speaker of Anishinaabeg. It wasn't that he wouldn't have gotten it, he spoke some.

And Heidi Bohaker says that Anishinaabeg, when they wrote clans on Treaties, they were saying that not only do I speak for myself and for my family, but also the world around me that offered me the relationship to offer to you.

And so by Lord Selkirk accepting that,

he recognized, even in a small way, that he was joining into a set of laws and government. He wasn't imposing that government. He might have even thought that. But you know how Indigenous peoples are always told, even at the Supreme Court we're told that we have to recognize Canadian law when we sign treaties. Well, guess what, it works two ways. When Lord Selkirk signed this Treaty, he also recognized Anishinaabe law, even if he didn't understand all of it. And that's what I think is the most important thing to understand of all in relation to this particular hearing.

Now the Anishinaabeg, when upon signing that Treaty, by offering those particular relationships, they were specifically saying five animals. I'm going to talk about four of them right now; the bear, the marten, the catfish and the bull -- I'm not going to talk about the bull but I'm going to talk about catfish and I'm going to talk about snakes. There's some dispute, by the way, if we're talking about snakes or lizards, but I had been taught that this is a snake.

So specifically teaching that on the Selkirk Treaty of 1817, on the Red and Assiniboine Rivers, non-indigenous people were then adopted

into family. And by adopted into family, these are your relatives too. And guess where they travel?

So if we look at bears, just for an example, that means that our relationships with the bears go pretty much in the territory that bears go. And here is the territory that bears go. The travels that we have, our relationships and our familial relationships, therefore, our experiences and our ways that we look at them are in the areas that we encounter them. And bears would be all the way up to Alaska, Yukon, going all the way east into Newfoundland and the Maritimes, all the way into the United States, and all the way into Mexico. Black bears have those relationships. And so when we travel, those are our familial relationships in those areas.

Same thing here with the marten. Martens are signed on that Treaty because they are distinctly tied not just to southern Manitoba, but also to the areas that Marten go.

Catfish, of course, most markedly known along the Red River, look specifically right up here in Lake Winnipeg. It's funny, the way this shows up here and the way it shows up over

there is different. So there's Lake Winnipeg. And along the Mississippi, Red River system, ending up in the Mississippi, all the way down over here.

Snakes, this is the time when snakes, garter snakes specifically are waking up. The eastern garter snake specifically is what I'd be referring to in this area. Snakes are remarkable in that they always teach us about relationships. There are thousands of snakes that live underground in a tight area. There is no better way to understand Treaty, by the way, than to offer to people to say look to the snakes, they will teach you about Treaty. And that you yourself are tied to those snakes.

A couple more things I want to say about the Anishinaabeg before I move on. Anishinaabeg are very deeply tied to the Cree, which I'm going to talk about in just a moment. The Cree, as seen in Peguis specifically, and that's where I'm going to end as we're talking about Peguis First Nation. The Cree and the Anishinaabeg end up in a very tight relationship, to the point where it's almost difficult to tell the differences between the two. Many Cree words

have entered Anishinaabeg language, many Anishinaabeg have entered Cree language. So you can go to a Cree ceremony, you're a Cree speaker, and you'll often understand it if you understand Anishinaabeg. At the Peguis First Nation, that is the perfect example of that integration. When Peguis migrated up the Red River, and coming from Bawaating as part of that migration, that Anishinaabeg migration I talked about earlier. When the Anishinaabeg came up into Manitoba, we joined with people, which eventually created what's now known as the St. Peter's Settlement. The St. Peter's settlement would be right here. Notice how this land which was gifted and recognized and given responsibility for to Lord Selkirk would have been areas that Peguis travelled all the time. And as I'll show in just a minute, I'll show a map for that.

But this is the area that Anishinaabeg were travelling for thousands of years, thousands of years all the way up the Red River. And if the MMTP project area crosses over right here, here is where the Anishinaabeg were travelling as a highway all the time. Not to mention the fact that Roseau River is right here and Anishinaabeg

were travelling here all the time.

James Redsky would be over here with his scrolls, talking about the migration and his travels. The Anishinaabeg travels this way all the time.

Which brings me to the last part of my presentation, which is the Cree Nation.

Now the Cree Nation have many references as well. They also have territorial claims. I use "they" probably loosely, because I think, you know, well, I have Cree genealogical blood in me, as well as family and deep ties to Cree communities, specifically Norway House. I sometimes slip into they, and what I really mean to say is us, as a Cree person as well.

You know, trade and travel routes throughout the MMTP project area, specifically through Peguis and Peguis First Nation, Cree also have their own oral and textual traditions, specifically in creation stories of the being of Wesakechak, which surprise, surprise, is another trickster character, another being that creates contradiction and instigates confusion for the purposes of teaching. Unk-to-me, Waynaboozhoo, Wesakechak. Remarkable on how similar those

characters are, not the same, but they are similar in their influence and discussions and, therefore, their stories. As we'll see with the flood story happening in the third time with the Cree. Ceremonies and the names also amongst the Cree are very similar as well.

Now, to talk about Cree is almost to talk about Anishinaabe in the sense of nationhood in that there are many nations within a nation. The Cree that I will be speaking about specifically are the Plains Cree, a little bit of the Swampy Cree, but generally what's often been know as the Oji-Cree. The Oji-Cree are those Cree that end up in Southern Manitoba and Northern Ontario. And the Plains Cree, it's kind of like the border land, Southern Lake Winnipeg, between the Oji-Cree and the Plains Cree, which show the remarkable influence of the Anishinaabeg coming up, right up into that particular area, which is the area that we're talking about.

Before I get into creation story, I want to refer to a report that Leo Pettipas did, and I only uncovered it during my research and my research with my students.

He wrote an article called The First

Crees, in which he discusses Cree arrival into Manitoba following the great flood at Lake Agassiz. And what he argues in that report is that Cree migrated into Manitoba for thousands, over thousands and thousands of years, and he uses linguistic research in which to argue it. And what he says is about, you know, 4,000 years ago, Crees were moving, migrating all throughout the Great Lakes in what we may now think of as Anishinaabeg territories and Dakota territories, but Cree were moving in and amongst all of that different territory. And that as a part of a larger group, what Petr Denis has referred to as the Proto-Algonquins and the, you know, if you know the history of Algonquins, Algonquins refer to kind of a linguistic group that connect not only Anishinaabeg and Cree, but also people like the Potawatomi and the Odawa out in Ontario area into Illinois, Michigan. People also like the Wendat people into Ontario. People that Samuel de Champlain encountered, you know, a long time ago.

These languages which he argues resulted in -- show evidence of a migration all throughout the Great Lakes. And Cree speech still today indicates that influence. And that

influence that is on page 36, 37 and 38 in my report by Pettipas, is a very influential and very convincing argument to show that the Cree, while they may inhabit Northern Manitoba today, the Cree Nation certainly has a history of traditional use and occupancy of Southern Manitoba. And that, you know, still is evidenced today throughout the number of Cree people that live right here in Winnipeg, that live, that travel all throughout Northwestern Ontario that end up in this territory. But really the manifestation of that is in ceremonies. If you want evidence of that travel and those influences, you only have to see a Cree Thirst Dance. Often seeing similarly in the Sun Dance with the Dakota peoples.

This is a picture in 1931 of Cree people participating in a ceremony in Northern Saskatchewan, it's in the Provincial Archives of Alberta, or a Thirst Dance, going back to the 19th century, of the Cree, which are very remarkably similar and show influence with the Sun Dance ceremony of the Dakota. The Thirst Dance is talked about still today in books and graphic novels throughout the Cree Nation, as it were, people like David Robertson and various other

writers. But I really want to refer back to the evidence of Peguis, and the evidence that Peguis offers us in the Selkirk Treaty of Cree inhabitants of Southern Manitoba and how through Peguis, through the experience of Peguis First Nation, Peguis himself but also Peguis First Nation, we can see an entire trail of Cree peoples going all the up to Norway House or northern Manitoba, and they travel down and they end up in Selkirk, and travelling throughout Southern Manitoba for historical use and occupancy for thousands of years.

Now, the Peguis Settlement that results out of the Selkirk Treaty results in two things. The first is Assiniboia, what will become the Province of Manitoba. And on the left-hand side, the St. Peter's Settlement. The St. Peter's Settlement post 1817 results in Peguis committing to create relationships along the Red River, more permanent settlements for Cree, who are already living there at Netley Creek, but Peguis has now taken the leadership of the Indigenous people, Cree people at Netley Creek, which is right here, and created what's called a settlement or often a reserve. And the St. Peter's reserve ends up

being the most economically progressive, successful, and dare I use it, civilized Indigenous community in Western Canada. It's so civilized, not only do Indigenous people, Cree and Anishinaabeg on the Red River, they christian, they baptize, Peguis himself will baptize and rename himself William King, not because he liked the name but because he asked Lord Selkirk, he said what's the name of your leader? And Lord Selkirk said, well, that's the king. And he said, well, that will be my name. Then he said what's the name of the sons of the king? And Lord Selkirk will say, well, that's the princes. And then that's where the name Prince comes from. Tommy Prince is a good example of that, as well as Henry Prince, who will be a signatory of Treaty 1. And you know, Lord Selkirk's influence on Peguis is very interesting at that time, in the renaming.

And so Peguis will rename himself William King and will offer that relationship of brotherhood. And that's also indicated by Peguis referring to both in letters, written letters to the Queen later, will say that the Great Silver Chief, who I named the Silver Chief, did not come back after the first year of the Selkirk Treaty

even though he promised to do so.

I won't get into the history of how the Selkirk Treaty didn't end up in the hopes that Peguis had hoped it was going to be. But what I will say is that for 90 years, the Selkirk Treaty resulted in the St. Peter's Settlement along the Red River, and travels for Anishinaabe and Cree people who are now united in the Peguis settlement along the Red River, and virtually was the governance, the lingua franca of the Red River, so much to the point where Chief Peguis' grandson would be the leader of the negotiation at Treaty 1. But, unfortunately, the hope was that while Peguis had intended to have that territory of what's now known as Selkirk to be there forever, there were other nefarious plans put into place starting in the late 19th, early 20th century.

Starting in 1900, there was a movement afoot by Federal Government officers, the Province of Manitoba and Town of Selkirk, who conspired, through an illegal and unjust vote, which has been recognized by the Federal Government through compensation to Peguis a hundred years later, to remove people at Peguis, to remove people at St. Peter's, to what's now known as Peguis First

Nation all the way up into the Interlake. Which was land, as you'll hear from the Peguis delegation this afternoon, as well as you'll hear from Mike, lands that have deep ties to our original territory, which is where my family lives, but also deep ties to the land itself, to the medicinal, the traditional hunting practices, our ceremonies. We had a midewiwin lodge in the Selkirk area, going all the way back to that creation story and the migration of the Anishinaabeg.

The ties between the former site of Peguis and the post 1907 site of Peguis, which is right there, are still evident. They're still evident today on the people that you will see today testifying at the Clean Environment Commission. I do not live in Peguis, the current site, I live in the original site. That's where I live. That's where I grew up. That's where my family stayed. Even though the police officers harassed us, even though we were arrested, even though people called us squatters on lands that were once ours, we still live there, showing evidence of the resilience of Peguis First Nation even today. And that while you say people who

come from different areas, we are still Peguis First Nation, a united first nation.

And so that is evidence that connects Peguis First Nation today into the Selkirk area. And generally for thousands of years, just like Anishinaabe travelling all throughout territories, the Cree peoples, while travelling all the way from Northern Manitoba into the Peguis settlement ending up at Netley Creek, with Peguis, began to travel to the south.

So you have to think of this map, by the way as -- like here, here is Lake Winnipeg right here. So you have to think, it looks a little different than this map. This map, if you turned it this way, that's what you get with this map. So here is Lake Winnipeg, here is the St. Peter's settlement, and here is where Peguis would travel. And he would travel down the Red River, travel to Pembina. Or he might travel along the river system here, or he might travel by horseback.

Now, as you can see on page 39 of my report, 40 of my report, I'm going to talk a little bit about -- I referred a little bit about clans as well within the Peguis settlement. But

specifically on page 42, what I say is, Peguis was a frequent traveler to Fort Pembina throughout his entire life. One such event was John Tanner's first encounter with Peguis in 1807, where Peguis lost part of his nose is an altercation with the Sioux. There's the Dakota Nation again. So notice how there's contact within that area, specifically on this route. And for this journey and subsequent other ones, Peguis would have travelled one of three paths. And here they are documented by the exploration, it's in a book called Papers Relative to the Exploration of the Country between Lake Superior and the Red River Settlement. This is a book that was in 1859. Peguis would have canoed down the Red River from the St. Peter's Settlement. Two, he would have travelled by foot, or later horse on the southeastern trail. Three, he would have travelled the southwestern trail. All of them cross the proposed MMTP project line.

In 1813, the Hudson Bay Company opened a post in the junction of Netley Creek, and Lord Selkirk and the Selkirk Treaty was put into place from that point.

What I want to spend a little bit of

time in my final steps of the report here is to say Treaty 1. Treaty 1 was lead by members of Peguis First Nation, specifically Henry Prince, and that Treaty 1 was negotiated in 1871 between the Crown and specifically the Chippewa and Cree peoples. But the Dakota were offered representation by the Anishinaabe at that event. Whether they accepted it or not is contentious. However, the Dakota peoples were offered recognition within Treaty 1, and that ends up with the areas in and around what's now Southern Manitoba, modern day Winnipeg, and the initial boundaries of what's now Treaty 1, which goes all the way, of course, to cover the entire MMTP project area, going all the way into Ontario, or just the tips of Ontario. That's where Treaty 3 comes in, in the eastern part of the province.

And so I do a long discussion around the Royal Proclamation and the influence at Treaty 1, but what I want to say is I want to draw upon a reference on my colleague, Dr. Peter Kulchyski, who has previously done reports both for Peguis. He's appeared at the Clean Environment Commission before. But because of a variance of factors, he's not appearing at this one. However, I would

just like to draw upon some of his conclusions on the negotiation of Treaty 1. What he argues on what I reference on pages 43, 44, 45, 46, 47, all the way up to 49, so 43 to 49. What he says is that from Treaty 1, if that is the defining document for Aboriginal rights, Peguis First Nation, while being a part of, in the Interlake, has claims to areas in which they have travelled throughout Southern Manitoba, and is arguably one of probably the most important voices we need to listen to for a project area such as this. Because, A, the textual record is very heavy, very strong. And then B, within the negotiations of Treaty 1 is a section of Aboriginal rights articulated in books like Aimee Craft's Stone Fort, Breathing Life into the Stone Fort Treaty, Anishinaabe Understanding of Treaty 1, in that there are references throughout this book, and also the report that indicate that Peguis has section 35 claims throughout areas that go throughout Southern Manitoba that we have yet to unearth. And that those things are still in the areas of articulation that happen over and over and over again. And they don't just tie the land, but that Anishinaabe understandings, according to

the Selkirk Treaty, would also reference use of the water. And if we think of what the meaning of that is, the fact that Lac Seul, Shoal Lake specifically, but the use of water here in Winnipeg is from Shoal Lake, and that Anishinaabe would understand that relationship of being through water as having taken the water from Shoal Lake, and that people in Shoal Lake would also then, therefore, have a reference point in which to make an articulation that they also have claims along the MMTP project area, because the aqueduct that ends up is in close proximity to the MMTP project area.

So Treaty 1 is a document that's referenced after the Robinson Treaties, and it's not a land surrender, even though it's sometimes classified to think so, but it actually comes with a set of rights. And the set of rights that will end up in articulations of Aboriginal title is that Peguis First Nation, as a case point, but I think all Treaty 1 First Nations flows from occupation, and what we might define as the sense of regular and exclusive use of land.

So it of course depends on how you define occupation and settlement and use, and we

have a long sordid history of the Royal Proclamation, defining it as terra nulluis, and you know, only Christians, so-called civilized nations have rights to historical use and occupied territory. But guess what, St. Peter's Settlement is actually the epitome of civilization. It's the epitome. If we want to use any defining features coming out of the Royal Proclamation, the Peguis Settlement at St. Peters was Cristianized, for the most part people were living a Christian life, it was economically progressive, it was the most successful farming, farms in Southern Manitoba. So successful that farmers conspired to have Indigenous peoples removed to what's now the Peguis Settlement today. That's how threatening the people at the St. Peter's Settlement were to the so-called economic progress of Southern Manitoba.

So title for Indigenous people, specifically at Peguis, the Cree and Anishinaabe people at Peguis, they're outside not just where they are today, but throughout the Treaty 1 area, and specifically referencing the waterways. Dr. Kulchyski's report in 48 and 49 specifically draws upon and used that.

And I want to just gesture, I'll give a little tip of my hat to Jerad Whelan's presentation, which is forthcoming, which will talk to you briefly about the research projects that have been done by Peguis, specifically on the MMTP project area, and interviews with Peguis First Nation members that still continue to use our traditional territories as we always have been. Not just from Selkirk, but also going all the way down the Red River, to Roseau River, and then moving west from there, we have been using that territory for thousands of years, all the way going back to Peguis, and before that, and into the future today.

As you can see, the survey and interview for just travel alone show that Peguis people continue to use this travel area, just like Peguis using that travel all the way down to Pembina to trade things like tobacco, and encountered the Dakota and losing parts of his nose, we have history in this area that is continual, that shows time and time again a longstanding historical use and occupancy. Even if we only use European definitions of it, Peguis has a claim.

There's a couple of things I want to say, and I have asked permission to do this, so I'm just going to do a couple of minutes on. Dr. Kulchyski, on page 45 of the report says that if we were able to -- no, he didn't actually say it on -- he says it on -- well, he refers reconciliation. He says if there's going to be reconciliation with Indigenous people, we have to consider that they have a reference point in which to understand -- that we have to understand how they view title, how indigenous people view title, how we view title. And so I want to say a few things about that. I want to say a few things about reconciliation. I know the hearing has already discussed this, so I don't want to belabour the point here. But I want to say that if we were to understand what reconciliation is, reconciliation, and these are not slides in my report that I have offered to everybody, so these are just 2 or 3 slides on a new one. So if you can just give me a few moments to define reconciliation for you.

Reconciliation is a term that's often bandied about, it's because the term is so contextual. But I think the way that we should

think of reconciliation now has precedence within Canadian discourse and Canadian law, in that the Prime Minister himself has committed to the TRC Calls to Action. The TRC Calls to Action is a commitment by the Federal Government which commits each and every Canadian to creating healthier and positive relationships than what we have inherited in the past.

And the TRC Calls to Action are 94 calls to action which are basically a road map for us to be able to create relationships with each other that are different than the genocidal, violent relationships that result in the removal at St. Peter's in 1907, for example.

And so if we are to do that, as a Commission, and also as a people who live in territories together, we have to look to things like the Selkirk Treaty in order to engage each other historically, and both engage each other responsibly and ethically.

And the TRC offers a road map to do that. It says we have to look at child welfare and education, and the language and culture that we use with each other, and the health and the ways in which our justice system has evolved. The

TRC Calls to Action talks about legacy and it also talks about reconciliation. And notice how hard the path forward, or intricate the path forward will be on the right for reconciliation. And they involve everything from sports logos to how we will research, to how we will help young people understand who they are as Canadians, how will we help build museums, how will we, you know, look at land for example. And that's Call to Action 45 through 47. How can we get out of this trap of constantly defining Indigenous people as uncivilized by relying on a sense of terra nulluis, the land is empty. Indigenous peoples never used the land properly. And they have to prove it by showing how many pottery fragments that were there. Instead of actually saying, let's look at Indigenous peoples themselves, let's listen to them, which is what I tried offering in this presentation to say creation stories matter, ceremonies matter, language matters, names matter. And those things, if we say those things matter truthfully, then we begin to say, well, here we are, the land wasn't empty at all. People have been here for tens of thousands of years, and we as members of our community have a responsibility

to engage each other differently than relying simply on kicking people off a bunch of land because we don't like them, or we think they are uncivilized, or they are savage, which is exactly what happened to Peguis First Nation.

Now, the TRC Calls to Action relies on what's called the United Nations Declaration on Rights of Indigenous People. I don't want to belabour or bore you on any parts of that, but I will just say that the key elements of the United Nations Declaration of the Rights of Indigenous People is that Indigenous peoples have the right to live, they have the right to be heard. They have the right to be full citizens of nations that plop borders right on top of them. They have a role to play within nations, and they shouldn't experience discrimination. They have freedoms that other peoples enjoy simply by constitutions and charters. Indigenous peoples don't just -- they aren't just there, but they want to be there, they want to participate fully in nations. And therefore, nations should encourage the inclusion and the full inclusion of indigenous peoples within nations themselves. And that they should consult with them, hence section 35, and that

consultation should be meaningful. It should be by listening to the representative institutions that they wish to represent themselves. And that if we were to use free prior and informed consent of the use of land, then we should be involved in the legislative processes that affect us. And that those rights to lands and territories and resources should be thought not just about traditional -- not just about title, but also about traditional senses of ownership.

Because if there's one thing I know about indigenous tradition, it is that we never own the land, we owned our relationships to the land. And what that means is that through the Selkirk Treaty and other areas, law is not only defined by ownership. And ownership -- we don't own the land, the land owns us. And what I mean by that is that we have deeper relationships by than simply dictating that humans are all that matter and that we get to decide everything. Because there is other beings that we share these territories with.

And in fact, people have already recognized that law, they have already recognized that law through the Selkirk Treaty, even if we

don't understand it here in 2017.

That's what I wanted to say to add into reconciliation. If reconciliation is to have any merit at all, if we are ever to embody this thing and get out of this genocidal, violent, divisive path of 150 years, it is that we have to listen to one another and actually sit at the table together.

This all goes to say that the last slide, which is back to the presentation now, is that Dakota, Anishinaabeg and Cree peoples have been practicing traditions and occupying and utilizing land in Southeastern Manitoba for thousands of years, what we refer to as since time immemorial. And there's many concerns that you are going to hear today about the impact of the MMTP project on wildlife and hunting activities, ecological devastation of traditional plants and harvesting and fish and activities, where not just Anishinaabeg, it's supposed to be Dakota, Anishinaabeg and Cree, have been travelling today, travelling in the past, and travel in the future and the project area. And so then I encourage the CEC to help to hear from more voices in the future, both today and in the future on, you know,

involving a project like this.

It shouldn't be up to one person to articulate the history of frankly three humongous nations, and it was very daunting and intimidating for me to do so. But I tried to do my best to do so, to articulate to you that in this particular project area, this is on the borderland of three nations that all have a super highway of travel in the MMTP project area. And you could not have picked perhaps a more important area to those three nations than in this particular project.

And so that being said I want to say miigwech for giving me this time and for giving me this space in order to share with you the little bit that I know about that. So miigwech.

THE CHAIRMAN: Thank you very much for a very interesting presentation. It is 11:10. Normally we stop at 11:00, so we'll take 15 minutes now and be back here at 11:25, if that's okay. Thank you.

(Proceedings recessed at 11:25 a.m. and reconvened at 11:42 a.m.)

THE CHAIRMAN: All right. I wonder if I could ask you all to take your seats. We're going to start here momentarily. Thanks.

All right. I wonder if I can ask you for a second time to take your seats, please, so we could start.

Okay. Before we move onto the next presentation, Mr. Gillies from the panel has one question for our last presenter, Mr. Sinclair. So we'll do that and then move onto the next presentation.

MR. GILLIES: It's Ian Gillies from the Commission, Dr. Sinclair. Thank you for your educating comments. We appreciate them.

My question, it's kind of a rambling one, but you know, it seems to us that Canada and First Nations are kind of at an inflection point or a point of change with respect to working out a new type of relationship. I think the TRC report and the adoption of the United Nations Declaration on Indigenous People is, those are kind of foundational steps that give us some guidance, but at a high level. And I think we're at maybe a starting point in a journey there, but we're not quite sure how to move forward in a way that demonstrates the good will that I think exists, and civility between the different interests. So my question would be, do you have examples of

either processes or institutions that have helped to accommodate those different notions of rights or interests in land and worldviews, so that we can move forward together in a better way?

MR. SINCLAIR: Okay. So miigwech for the question.

I just want to say a few things about that particular, just what you said at the very beginning and then I will address the institutional question.

So the Canadian Government has, while committing to the TRC Calls to Action, has subsequently said that they are not able to commit to most of them. And so there is a layer of, I think there is sentiment within the Federal Government that there is commitment in areas, and Provincial Government for that matter. This Provincial Government actually is legally committed to a process of reconciliation, however, has not taken that up as of yet according to -- the previous Provincial Government had passed an oversee board for reconciliation, however, that's not been taken up as of yet.

Also the commitment to the United Nations Declaration the Rights of Indigenous

people, which I referenced at the very end, the Federal Government has done a similar thing, has committed publicly to incorporating it, but then subsequently has said that it's untenable or has to be done on a piecemeal basis and very small increments.

So, for instance, Minister Wilson-Raybould has said that it's impossible to incorporate fully at this time. So there has been some withdrawal, or some steps back from that process. So I think it's just important noting that, if not for any reason, then just for the record.

Now, I happen to go around the country speaking about successful institutions, and so I'll give you a few areas that I think are important to commit to. So I'll start with my workplace. My workplace is not perfect by any means, however, the University of Manitoba has committed itself to a process of reconciliation on a small scale. And by doing that, what they have done is they've committed to a number of important events throughout the both past, the past few years. One was an apology to having a hand within residential schools, training people particularly,

and then also committing to a territorial acknowledgment in all events. But in terms of actually dealing with land, the golf courses that was purchased by the University of Manitoba for development in and around have aspects within the strategic plan to incorporate Indigenous consultation, both consultation on any project related to that territory, I have participated in that process, and then also Indigenous specific areas within that development project.

So on a small scale, that's resulted in some ceremonial use, but then also some ecological use of territory that have resulted in recycling projects, for example, that have resulted in clean waste, clean water projects, less use of pig fertilizer, for example, that results in the pollution of Lake Winnipeg, which is a Treaty violation according to the Selkirk Treaty. On a small scale, that's one example.

There are many other examples throughout the country that could be both at a post-secondary and university style situation, but there's also many other projects that have come up time and time again in terms of resource use. I'm thinking specifically about ones in Saskatchewan

and ones in Ontario.

We haven't done quite as well here in Manitoba on involving First Nations on use of projects other than consent. And unfortunately, consultation for the most part never involves incorporation, it involves how much can we pay for consent? And that's been unfortunate that the consultation process has evolved in that direction.

If you wanted good examples of land use projects that have some ethical Indigenous voices at the centre, there is a good CBC series called 8th Fire, which I draw your attention to, which would have some good resources on projects specifically in Alberta. And it's not perfect by any means, particularly in relation to the oil sands, however they have started an important direction in that area in the Tsawwassen band out in British Columbia, as well as economic development projects to help spur economic development to circumvent the conditions of the Indian Act, or other ones I think that are important that are related to issues like this.

And so I hope that answers some of your question.

MR. GILLIES: Thanks, we'll follow up on some of those leads.

THE CHAIRMAN: Thank you very much, Dr. Sinclair, and for your presentation and for your response.

All right. That brings us next to a presentation on traditional and current use and cultural values by Mike Sutherland of Peguis First Nation.

MR. MIKE SUTHERLAND: Good morning, bonjour. We're going to start off by showing three short videos here so you can have an understanding as to what I'm talking about in regards to who I am and what I do for our First Nation community. And just before we get started, you know, I just want to introduce myself. My name is Mike Sutherland, I'm from the Peguis First Nation. I'm the director of the Consultation of Special Projects Unit, a unit that I started building back in 2012. And just to let everybody know today we have under our belt over 30 projects, we generated over $2.5 million worth of funding, we have been through these hearings, also National Energy Board hearing, and also numerous section 35 consultations.

So we have come a long way in the last five years as a First Nation community. And that was something that I seen that was needed in our community.

We are huge First Nation, 11,000 people, and our activities are throughout pretty much all of Manitoba, Northwestern Ontario, and also east and south into the United States and west into Saskatchewan.

My traditional name is Tatanka Monee. I took it on my mom's side. My mom is Sioux. I'm from the Birdtail First Nation. Her history goes back to Sitting Bull and his tribe. So I have a long history there with the Dakota. And my father was Anishinaabe or Ojibway from the St. Peter's Reserve in Peguis. My clan is wolf clan. Before I get there, though, I was given my name, Walking Buffalo by Orville Looking Horse. He's a renowned Sioux elder. At 12 years old, he was given the white buffalo calf pipe. I think that's how it goes. And he was to spread the word of peace. And my cousin was a good friend of his, and I sought my name through them. And how he knew what I did, I wasn't sure.

But I spent my lifetime taking youth

out on the land ensuring that our history is protected by providing those teachings to our next generations.

And I guess in the Sioux world, the buffalo is the centre of the universe and they use the buffalo for clothing, they use the buffalo for food, shelter, fire, tools, everything. And because of the work that I do, hence that's why I got the name, centre of our universe, our community.

And I belong to the wolf clan. And again the wolf is family oriented. When you hear that phrase, it takes a community to raise a child. That's the wolf clan. It takes a whole clan to raise the pups.

I've been married going on 34 years now. And my mother and my mother-in-law, my wife, our kids, we're all working together to raise our own, my children and grandchildren, nephews, nieces, it's all a part of our family, our clan.

I was given the warrior named Brown Cougar Warrior, and this was something that came a little bit later. And I didn't know why I got that name, but now it makes sense, because of the work that I started to do back in 2012. But even

before that, well before that, I was very, very concerned about our traditional territory, the activities that go on within our traditional territory. As a hunter, gatherer, trapper, fisherman, I seen the changes in the environment and I seen that a lot of things from our people. Our people weren't doing a lot to make any statements in regards to what is happening. So my work involves our traditional territory, which is vast. History shows that we travel down to Red Lake, Minnesota, back up to Garden River, Ontario, Sault Ste. Marie, and back up to the Red River Valley region. And Chief Peguis often travelled north to trade up at Hudson's Bay, and we have much people living in the north. They hunt, they gather, they practice their traditional pursuits there.

So the interest that I have to protect our traditional territory is huge. But if you take a look at a cougar, especially a male cougar, his territory is vast. Working for Conservation, I got to know a fellow there and his job was the cougar, study them. He was telling me a male cougar could take a year to travel his whole territory, to do a whole cycle. And then thinking

about that, that's when it dawned on me, because the work that I do is huge and it relates to, as a cougar, it travels his traditional territory. It's huge as well.

And you know these names, they are given to us. We don't ask, we don't say I want to be this name or that name. How our elders, our naming people, our ceremonial people give us these names, is done through the Creator. The Creator gives these names to us because these names are, it fits who we are in the work that we have to do in this world.

With that, before I go any further, you know, I say miigwech, thank you for giving me this opportunity to speak. I will not try and speak too long, get done before lunch or shortly, you know, go into a little bit in through lunch. But I want to though show, like I said, a couple of videos, three them, they are short, and from there I'll do the presentation. Thank you.

(Videos shown)

MR. WHELAN: I apologize we are using the Telus Wi-Fi here to stream it. It's not on the laptop to stream it, so give me a sec.

MR. MIKE SUTHERLAND: We'll try it at

the end.

Before we get started, I see my name listed as expert witness, and I guess the world that I come from is we don't look at ourselves as expert witnesses or expert people in any area. I am given, I am still a student acquiring the knowledge that our elders possess and have possessed for countless generations. And as a student, that knowledge is passed down to us. And you don't learn it in four years, you don't learn it in 10 years, you don't start learning it after school is over, or after you're done grade 12 and go into university. The knowledge that's passed on to us, as knowledge keepers, starts when we are able to understand and to learn and to comprehend. So it's a lifetime of learning.

And at 54, I have not yet learned all that I need to know, as some of our esteemed elders have been taught. But what I have learned today, to this day, I have to pass on, because that's what I am given that task to do. And it's not by our chief, it's not by my parents, but it's a task that's been given to me by the Creator. So in reference to, I guess, being an expert witness, maybe knowledge keeper would be more

fitting for who we are and who I am.

My grandfather said to me when I was a kid out on the trapland with him, when we were talking about things, and one of the things that I remember him talking about was TLE. And he wasn't a great fan of it because he didn't believe in owning land. You see, the way he was taught, he says we don't own the land, we belong to it. And that's something that was passed down to him from his father and his grandfather and so on. And our responsibilities to look after that. As people of the land, we have to protect our environment and we have to make sure that there is something there for our tomorrows.

Our traditional activities, we are a part of the environment along with the plants, animals, fish and all life. Our activities follow the seasons, spring, summer, winter, fall. You know, and one of the things that have been taught, not just by my grandparents but many of the elders out there that provide teachings, there's a different kind of law out there. We look at Provincial law, Federal law, environmental law, written law that's there.

But our people, we have something

called a natural law, something that's been taught to us, to certain people in our communities that understand what this means to be taken forward, to make sure it's passed down to the next generations. And it's our responsibility to look after the land, and those of us understand that that natural law, it's a law that's been given by the Creator in order to protect that environment. And you see remnants of things that happened today because we don't look after the environment, climate change, flooding, fires and so on.

And our belief systems and what I have been taught, those are results of not following the natural law, not looking after Mother Earth, not following the responsibilities given to us by the Creator.

And since 2012, Peguis has become a voice to protect our environment, protect our traditional territories, to ensure that we are doing our best to make sure that people understand that natural law, and what we talk about.

Many of my pursuits and activities pertain to the area of Peguis and the Interlake region. But as a young man, I worked, I hunted and gathered up in the project area as well, as I

lived in the southern part of the Province as well. But I know many, many people that have spent numerous days, months, and years participating up in that area, and a lot of that, information that they have acquired has been passed onto some of us, myself included.

You look at different examples, berry picking, farming, harvesting, plants, seneca roots, medicinal plants. You know, I did a tour last fall with Manitoba Hydro, and one of the recommendations I made that, you know, before this project starts we need to see what's happening there at least four times a year. Because we can't tell the activities of the land, of the animals, of the plants, you know, the birds, the insects and so on, going up there once.

Travelling up there in years past I have seen Weekei, and it's used for, you know, lungs, digestive system, arthritis; Juniper, which is used for kidney and bladder; Balsam, for colds and flu; Tamarack for liver and blood disorders, it's a cleanser, grey willow which helps treat diabetes; wild mint, and you can smell it in the meadows and stuff where it grows. And it's an all-purpose medicine used, along with other

medicines for different ailments.

Dandelions -- you know, it's funny, we have a house here in the city, my wife works for MF NERC, and people get mad on us on the street because we don't kill our dandelions. Well, I can't kill the dandelions because it's a medicine. I've been taught not to kill that medicine. So my neighbours come up to me and say like, Mike, what are you going to do about your dandelions? I says I can't kill them, and I have to go through a big spiel saying how to us that's something that I can't do. And it's a medicine, and it's a really good medicine because it cleanses and it helps your liver.

Raspberries. You know, it helps with your muscles, it relaxes your muscles and it helps with cramps. Strawberries improves circulation within your system.

Sage is full of vitamins and minerals. Labrador tea is one of the most common medicines we use, and it grows up there in the swamps and in the muskegs. And it's used and it's made as a tea, and it's a good medicine. It's full of vitamins, nutrients.

Stinging nettle, it helps with your

blood.

Seneca root, my buddy who is back there, he can't wait to get up there and start digging seneca root, because the soil is soft and sandy and it makes it very easy to dig.

Blueberry helps lower blood sugar. These are some of the medicines that grow up within the project area, medicines that are very sacred to our people, medicines that are used year round.

And you know, Peguis is a population of 11,000 people, 4,500 live on the present day reserve 1B, which is in the Interlake region. And we look at about 4500 to 5000 people live in the southern part of Manitoba, Selkirk, Winnipeg, Portage la Prairie, and small towns throughout southern part of Manitoba. And they utilize this region to great extents and have been for years because it's here, all what they need is here within the project area. And they travel here consistently.

Our esteemed elder that opened the prayer this morning will talk a little bit later on today, as a part of our panel, as how we use this area. He's part of the Midewiwin lodge and

they use this extensively.

You know what, we use this year round. People do things like in the spring, we do a little bit of trapping for muskrats and beaver. We will pick certain medicines in the spring, and the summer time is very active with medicines when they are ready. And different medicines grow different times of the year, spring, summer, fall. Weekei is picked along the marshes and the rivers and the lakes in September when it's ripe and the ingredients are strong within it. And the muskrat help us pick it. Muskrat eat Weekei, and they pull the roots up from the bottom of the rivers and the creeks and the marshes, and they float on the top, and it makes it easier for gathering. But muskrat is also a very traditional food of our people. Muskrat is very healthy. It's a healing food because it eats Weekei and Weekei is a medicine.

Hunting is also done year round except for the spring, during the time when many of the animals are carrying babies. We don't hunt in the spring. Unless, there are certain times, certain people will harvest a female deer, and they will take the fluids out of the sack to make a

medicine. But it's not done as much in this province as it is in Western Canada, Saskatchewan and Alberta. But things like that are a part of our practices.

There are elk up there to the southern part of the project area. But because there are not much elk, a lot of our people don't bother them. We did do extensive moose hunting in this project area, but because of the brain worm infestation over the last 15 years or so, the moose populations have declined greatly, so a lot of our people won't bother what's left of the moose.

But deer hunting is still common and it's still done during the months of late June, July, August, right up until November. And our people go out early, and we call them June bucks. They will go out and they'll shoot a deer in June, early. And the deer earlier in June are very healthy, they're very rich in protein and vitamins, the meat, because they're on that fresh green grass. Not like hunting season in the fall when the grass is dying and it's older. In the springtime when they get that fresh green grass, that meat is healthy and it's medicine. And our

people will take deer in late June and July, as soon as they turn red. And you see the horns on the bucks, they'll harvest deer for that specific purpose.

You know, in the fall time we get ready for trapping, you look at trapping preparations. When we hunt, we save parts of the animal, we use a lot of the animals, the hides, we do tanning workshops. We keep the hides for that, the brains of the deer, the moose or the elk, but also we use other parts of the animal. So if there are parts of the animal that are buckshot, where the animal is shot, we'll keep portions of that. And some of the bone of the backbone after the meat is cleaned off, we'll cut it in chunks, and we use it to help us get our trapping season started in the fall. We bait our trapping sites, and use some of the bones to help gather and bring the animals to the sites. So we try and waste very little of the animal, as much as possible so that we, you know, we utilize that animal. It's been given to us for a purpose.

And then in the winter, you know, we trap heavily. We do have a few people still trapping up in this area. Trapping is a big part

of the southeastern portion of Manitoba.

I'm very active with the Manitoba Trappers Association as well as, you know, what goes on in the fur industry here. I've been a part, I've been on the trapline since I was 12, that's 42 years. So I know a lot of the guys in the southeastern portion of Manitoba, and they pretty much catch everything here as they do the rest of Manitoba. And even one of the things that they catch here that don't they don't catch anywhere else are bobcat, which is an animal that comes from the south, southern portions of North America. So they will catch bobcat here, which is not caught in Central or Northern Manitoba. So, you know, and it's animal right now that brings a pretty good price on the fur market.

Even in winter months, we still collect medicine. We collect the bark off trees, gray willow, balsam, white spruce and so on. And the bark is used, it's boiled and it is used for medicine. So just because the winter months have changed doesn't mean we don't harvest medicines during that time of the year.

And this pattern is followed year round. We do things seasonally, families do

things seasonally, and it's been the way of our people since I can remember, since the beginning I guess, or time immemorial.

One of the things that's been bestowed on me, going back I guess probably 10, 15 years, is that I have been given the responsibility to start teaching what I know, land base skills, some of those ceremonial understandings. And I'm not big into ceremony. I don't do sweats, I don't do fasting, my connection is directly to the land, and the hunting, the trapping, the fishing. But many of my friends do those ceremonies, which I practice with them. They lead these ceremonies, the fasting exercises, the sweats, Sun Dances and so on. We all have different roles to play and that is their role. The land is my role, the connection to the land is my role, the environment.

I ran a program called the Ways of Our People since 2007. At that time Glenn Hudson first became chief of Peguis First Nation, and he was approached by a group of elders saying we don't have these teachings anymore, very few people do them, you know. But there were still a lot of it happening, and it happens within the

family clusters, a lot of the teachings about the land that's being passed on from generation to generation. But they wanted to see it brought into the community more, into the school.

So he talked to me and I said, sure, we could bring this program to the community. We developed a program called The Ways of Our People. And we taught the kids, we taught the kids about what we were taught, about the ways we were taught things, how to make fires, how to sleep in the bush in January and February, you know, and how to only take what we need.

And a lot of these teachings too, this natural law is like, when we provide for the elders, you don't go throw a deer on the doorstep of an elderly couple and say, here, I brought you a deer. You take that animal, and you respect that animal, you respect those people, you prepare it, you skin it, you cut it up, and you take it to them ready to eat. Because they are old now, they have done their time, they have worked for their people. Now you respect them. And that's a part of the teachings that we provided to make sure that they understood that.

And we would take them out teaching

them how to observe, how to monitor the land, to see where certain animals are at different times of the year. Elk migrate a lot from their breeding grounds, wintering grounds, calving grounds to their summer grounds. Deer do the same thing, they have deer yards. Wolves do the same thing. Coyotes, wolves, they're very territorial. You can clean a pack out of one area. Next year a new pack will move in. It's wolf territory, it's coyote territory. That's the way animals are.

I remember when I worked for Conservation, 2007 or 2008, I went to a meeting in Arborg in regards to the wolf problems at the community pasture out there. And I says to the farmers, the problem is not the wolves, the problem is the farmers. You guys built a community pasture in wolf territory so you could wipe out the pack, and another one is going to move in there next year. You can wipe out that and there will another one next year. That's the way it is with the wolves. And with the wolf populations, how high they are now, it's never going to stop.

And you see, that's the things that we were taught, these are the things that are brought

forward by our elders, by our knowledge holders, and taught to people like myself, to make sure it's passed on.

We have to teach our kids when to harvest, when to gather, you know, and how to do it, how to give thanks and so on, with tobacco or ceremony or certain things.

We run a program now in the school and it's working really well. There are a lot of programs within the City of Winnipeg talking to a lot of our people from Peguis that live in the city, a lot of their kids are involved at land based programs, and they travel out here to experience firsthand those programs and those traditional teachings. So the activities are not just where Peguis is, the activities where Peguis people live, they happen all the time.

You know, it's an honour being told and taught all these things, but it's -- there's a lot of stress with it too. Because you have a responsibility to teach. I ran that program, The Ways Of Our People for seven years. And I says to my friends, it's time for you guys to take over, I did my seven years, my cycle. And they took over. This was in 2014.

And I kept having these recuring dreams about all these little kids, not teenagers, like young kids, eight, nine years old in the bush with me. And so one day I was at a gathering where AMC was there, and they have their resident elders, they have three or four of them, and they were all sitting around smoking. And I know them, and I approached them and sat and talked, and I told them about my dreams. And they said that your work is not done yet, the grandfathers are telling you something.

And that following year, I didn't run for council in Peguis, I was on there from 2011 to 2015 and I did my time there, I did my four years. And that fall I ended up in the school, teaching again, taking the kids out on the land. And then it was deja vu one day, because I kind of forgot about my dreams I had a couple of years earlier, or the year earlier, and I started laughing to myself. And one of the teachers, the language teacher, what's funny? I says, well, I tried to give this up, but I guess the grandfathers aren't going to let me get away that easy. So here I am back in the bush again with the kids and teaching.

And I guess that's never going to

leave me. Because from what I was told by elders, it takes special people to teach, to understand and to teach this properly.

As family members, we could teach what we know, it's passed down to us from our parents and grandparents. But when it comes to the knowledge and understanding, how it all fits into one, the natural law and how things have to be taught, and knowing your role, like I don't know, I don't know how to run a sweat. I enjoy going to sweats, but I don't try and be that person. Because if I don't know, then I can't be that person. My friends, that's their role. Fasting ceremonies, the same thing. So we have to understand our roles.

So again, it's all about understanding, it's all about looking at the environment. Because when you do ceremonies, you look for certain places to do them. When you do fasting, you go out to certain areas. Family will have certain areas they will go to fast. That's their area where they go. You don't interfere with them. It's like a territory, you have to respect that.

Many families go to the project area

to fast. We have to be careful, because you could affect and intrude on many, many generations of activity when you go in there, if we don't understand. Sure, it could just look like a bush to somebody, but for three or four days of the year, that might belong to a family, or to a lodge, where they will go out there and they will go and fast.

And we come back a year later and now there's a hydro line there. As a person in this position, I have to make sure that that's protected. The leadership have to make sure I'm doing my job, because the people are going to make sure the leadership are doing their job.

Providing these teachings and understanding is not just telling people what I know about communicating what we know and what is told to us from other families and other clans, and where they use specific areas in regards to certain ceremonies or activities, and what they do. And we have to respect that.

We have to respect -- and respect is something that, to us, you know, it's a word that's used all the time with our youth, with our elders, in regards to everything that we do. But

when I was being brought up, we didn't need to use that word. When we're living this life, it's just an action that you're always going to do. Bonjour, shake your hand, miigwech, you give thanks, these are things that you will see our elders or knowledge keepers, that they will do.

When we shake hands, it's soft, it's gentle. You see our kids today, they'll get a cup and they will go and they slam things, they slam doors, they live life hard. We have to change that because that's a perception that they see, that's not a part of who they are.

I remember when I was a young man, a friend of mine, he was big and he was strong, but his parents were very traditional. And I met him one day and we shook hands, and I grabbed his hand and got a good shake there, hey, Mike, and his was soft and gentle. And I never forgot about that. And that's where I started to understand what it means as to who we are, and that we are to respect. And you know, respecting our traditions, respecting our activities, respecting, you know, our roles, respecting that environment, it's so critical to us, it's so important that we understand that, but not only understand it, to

pass that on. And natural law is such a powerful thing to us. It means so much when we understand it and what it means.

You know, and we know this project is going to happen, but we have to do what we can as First Nations people, people of Peguis, to ensure that the environment is protected and that the footprint that's left behind is going to be minimal. And we have to ensure that the land is going to be protected. And not today, not tomorrow when the project has happened, but for generations to come after that. It's so important.

You know, and our elders expect that from us, people like myself in this position, our leadership, our Chief and Council members, to make sure that everybody hears what we're saying. Respect is to be humble, to be thankful, and we have to ensure that we pass on what we've been taught.

We have many traditional activities that go on up there, fasting, ceremonies, Sun Dance, there are even areas where eagles are harvested. And people just don't go out and shoot an eagle to get the feathers. It's a very, very

delicate process. Permission is also obtained from the Province as well, Conservation is made aware of what's going to happen and so on. And there are only certain people that can harvest eagles. But yet that activity goes on in that southeastern portion of Manitoba. That process is initiated up there.

Gathering medicines, hunting, trapping, fishing, it all happens there. Our people go there. I talked to many friends, family members of mine, older than I am. You know, I asked a couple if they wanted to come and present here as hunters, but they were too shy. But they hunted extensively up there.

Many of them also dug seneca root up there. Seneca root is used for two purposes, one is for medicinal and the other is commercial. And many of them would dig to make extra money for themselves and their families, especially when times are tough, they would go up and they would harvest seneca root. Then they would sell that seneca root in the city to make a few dollars to help make ends meet.

Ceremonies are practiced different times of the year up there, spring, summer, fall.

Different people fast different times of the year. People Sun Dance spring, summer, fall. There are a rotation of Sun Dances and there are many of them that happen. They are not hidden, they are not deep in the bush. They're an activity that happens consistently, every weekend there's a Sun Dance. And you know, our people will travel to the different ones.

We have many ceremonies, coming of age, young men, young women, and different families have their different ceremonies. People will catch weasel in the spring, I mean in the winter time when they are white. For the young ladies, once they start their cycle, there's a ceremony, and the weasel fur is used as a part of their braids. So weasels can only be caught in the weasels, and they will trap weasels up in the specific area during winter months. Fasting ceremonies, again, done different times of the year, but they happen up there.

Peguis has a history of traditional practices. We run our land-based programs, but there are also many lodges within our community now. I'm kind of skipping through, you know, I don't want to read everything word for word. So

I'm on page 3. You know, we pass on a lot of these teachings and understandings to our kids, but you know, there's many different ceremonies, there's many different activities, you know, a lot of the things that we teach today.

One of our family members, one of the lodge, Karl and Cathy Bird used to run a medicine camp. And she ran it for years. And people would come from all over to help, or to be a participant in that camp. Then Cathy's not well right now, so she hasn't run the camp for a while, but people would come from Winnipeg, come from Roseau, other First Nations communities in the south here. And they would -- in the camps, because I was a part of one of the camps, it runs for four years. In the camps the people would talk about the southeastern portion of Manitoba, and their activities and where they would go to pick and harvest different medicines. And there was a lot of sharing and it was good, a lot of fun, a lot of laughter.

You know, and one of the things that I have noticed is that medicine picking has really increased in the last 20 years. A lot of our people are going back to the traditional

medicines. A lot of the common day medicines you get from your doctors don't work anymore, so they are going back out there to find what was used in the past to help them get better, to deal with their diabetes, heart disease, and so on.

We have multiple concurrent uses of the land. Certain areas could be used by trappers, the same areas could be used by hunters, others will pick medicines in there, harvest berries and so on. The land is not used for one purpose but is used for multiple purposes.

Our land, the land, sometimes people will go out and they will extract trees and shrubs from the land and replant them within their own, confines of their own property, within their own backyards and so on. And that's nice to see people doing that. Cedar is a common one. The small cedar trees will be harvested, bought back. And in doing so, what a lot of the people are taught to do is offer tobacco to the land, to the Creator, give thanks for what you've got.

And the same thing is done with harvesting of deer, moose, elk. When we trap, when we hunt, when we fish, offers are given. And it's part of our practices, and it's done when we

use the land.

You know, when we're on the land, what I was taught by my uncle Fred, who is a farmer, my grandfather was a trapper, my uncle Mike Stevenson, who was a bush man, my esteemed elder and very good friend who has now passed on, Stanley Daniels, who was a fisherman, we are taught to monitor, we're taught to watch the land. And we do it many ways. We watch, as we are hunters we watch and we look for game trails, tracks, rubs by the deer and the elk of the trees. We find out where they migrate to certain times of the year for mating, or when they are in a rut. Deer yards, where you see clusters of deer you find their trails and you follow them to where they gather in the winter, and where they stay, and the areas of shelter, protection for them.

Fishermen, they watch the land, they watch the environment, they watch the wind, they watch the movement of water. You know, bush men, they look at different types of trees and how old they're going to be, and when they need to be harvested, before that tree falls down and rots. They will tell you sustainable harvesting, where to harvest, when to harvest and so on.

You know, and trapping, we're always watching the movement of animals. I trap on a trapline, I average 50 to 55 marten a year. I could probably do a hundred marten, but next year I might not catch as much. So what that number of marten tell me is that I'm being sustainable. I know how much to take and not overharvest so that next year I could catch the same amount again.

We do the same thing here. The trappers I know do the same thing here. We are environmentalists, but we don't call ourselves environmentalists, we just naturally are. Monitoring sustainability is a part of who we are, and looking at the land, looking at the changes in the land.

And the land will tell you when things are going to change. You know, in the last 10 years, there has been a lot of flooding throughout Manitoba. And you know, I'll give you a good example how the land will speak to you. So we're hunting moose on the Mantag River, we call it, northwest of Peguis in 2005. And there is very little water in the creek, and man, there's all these fresh dams, three, four feet high. We went about an hour down the creek, we gave up and we

went back the camp and the next day we went home. But it bothered me, but you know those beaver were telling us something. Because May 29th is the first day I started working for Conservation, the Aboriginal relations branch the following year. May 29th, I'll never forget that day because that weekend it rained and rained and rained. May 29th of 2006, my first day on the job, I packed up and left Peguis first thing in the morning.

I was just going to pull out of my driveway, and I live on a hill, and there was water right up to the bottom of the hill. And that's how much of a flood had happened that weekend.

But it never stopped, 2008, 2009 and '10, 2012, 2014, every year, or every other year after it rained and it rained and it rained and we flooded. 2010, we flooded three times that year. But you know, that fall of 2005, those animals told us what was to come. The water was coming and they were ready for it. And they will tell you that all the time. The elders will teach you how to watch the different animals, the deer, the mice, they will tell you different things, they'll tell what's going to happen to the land. And

that's what monitoring is to us. It's not just, well, we're going to go out there on one day and check it out and go back two years later. Monitoring is a constant occurrence for us. And monitoring is life time, it's not just today, it's not during the project or five years after, it's forever.

Our people use the land up there not only for just ceremonies, you know, there's cultural practices, there's fishing up there, gathering, there's game hunting. But they do it here, a huge population of Peguis people do it here because we live here, we live in Winnipeg, we live in the surrounding areas. That forest is pristine, it's close, and it provides all the activities that we need to do.

We hunt birds. There's recreational pursuits up there. You know, in last 20 years our family started doing things together again. You know, when I wasn't even born, talking to our grandparents long ago, they did everything -- when they went out on the land, they took their children with them. They taught them the language. They taught them the cultural and traditional beliefs that were handed down to them

for generations.

But because of effects that happened to our communities, residential school, the '60s scoop, Provincial and Federal legislation. You know, the NRTA even had tremendous effects on our people. Even the European Union and what they imposed on the trapping legislations stopped a lot of our people from going out on the land, because our elders didn't want to become criminals, because they couldn't use leg-hold traps anymore. And it really affected that generation of kids and grandchildren they had when they couldn't do that.

But it's coming back now, because a lot of our people are going back to the land, they're buying the proper trams used, that need to be used today. But that trapping legislation really hurt our people, they really hurt two or three generations of our people because they stopped taking them out.

The isolated communities in the north were greatly affected, but our people were affected here too, and especially the ones living in the city, where before the fathers or the grandfathers would take the kids out on the land. But when that legislation came about, they stopped

doing it. And it had a negative effect. There was generations that missed a lot of those teachings, and that's why we bring that back.

Fishing is a huge family event. They travel together, camping, Rv'ing, hiking. A lot of our kids, they love mountain biking. People just love, our people just love to get back out to the wilderness. Not just us, it's people in general. And that's something that we have to support, we have to look after that for them.

You know, we talk about travel routes, before Niigaan Sinclair, I'm not going to go too much into it because we heard how this area was used extensively and is still used today.

But I want to go to page 6, concerns about impacts on our traditional activities. You know, when Hydro lines were built in the north, I was talking to some of my buddies, way back 15, 20, 30 years ago, I was a young man. Those lines must be good to hunt on, eh, you know what I'm saying? Not really, Mike. We go out there and we don't see much. They spray too much chemicals on those lines. It affects the animals and so on. The noise from the Hydro lines affects the animals. Where you'd see game trails there

before, they are not there anymore.

So talking to friends in the north, people from Peguis that lived in the north, you know, those lines did have an effect on their hunting practices, their traditional pursuits.

One of the biggest concerns we always, when we gather with our people and we talk is the use of herbicides and pesticides. It's not just about killing the plants, but the wildlife. And one of the most important species we hear talked about all the time are the bees and the wasps. And you know, when you -- they are a very integral part of that system, that chain out there, food chain we call it, or whatever you want to call it. When we harvest, I mean when there's spraying done, it affects that chain. Because those animals will be sick, those insects will be sick, and they will make other animals sick.

I used to be big into tree planting when I was a young man, big contracts and so on. I started to see how things worked. And something opened my eyes one time. A friend of mine shot a moose in a huge tree planting area one fall, and the lungs were all black, the moose was sick. He left it. He was pretty far in the bush, he left

it there. He come back and he told me and we told Conservation, I don't know if they went out there to pick it up or not. But I kept hearing these stories, not only from First Nations people, but outfitters as well, non-Aboriginal people, where they'd find moose in huge tree farmed areas, plantations, and they would find the same thing, the lungs were black. You know, they'd shoot the moose, they'd cut it open and the lungs were all black. And some of the guys called them the walking dead, because you know they're eventually going to die.

And they attribute that to the spraying that happens. You see when you go to -- I guess, what would you call -- put back the trees to an area that's been harvested. In the winter time the big machines come and then they push up all the brush. In the spring that big thing comes in with the claws and rakes up all the ground and so on. And then if it's not going to be harvested, I mean, planted that year, they will spray it to keep the vegetation low. But what happens, the vegetation is going to come anyway, and moose love that. And they come in and eat that vegetation that's been sprayed, and they get

sick. And we have seen that and heard about it, people have told me many times. And I know what goes on because I used to be a tree planter, a contractor long ago when I was young.

So now this same analogy could be used where our Hydro line is. Is the spraying going to affect that environment? Is it going to affect those bees? Is it going to affect the birds that eat on those insects? Is it going to affect the plants, the flowers that grow within that project area? More than likely. You know, how do you keep those trees from growing? Is it going to be manmade harvesting, or is it going to be spraying? These are the concerns that we have.

The loss of the land for traditional activities, impacts on the land, the water from development, changes to the habitat, land interaction after development.

You know, the moose are very sparse in that corner now, there are pockets of them here and there. But if that line goes up through that area, is the noise, is the spraying going to reroute the deer migrations and push them in closer to where the moose are? Because if that happens, then you are going to look at brain worm

affecting the last remnants of the moose population up in that corner of Manitoba.

These are the concerns that we have. These are the things that we think about.

The ability to practice traditional activities, you know, monitoring and the construction of operations, monitoring and developing the monitoring process, it has to be sincere, it has to be meaningful. Just like consultation, we have to be included.

The line 3 project that's going on there right now, we're hosting the regional monitoring gathering in June for Natural Resources Canada, because we made a huge statement to the National Energy Board hearing in November 2014 here in Manitoba. The concerns we had about the pipeline in the ground, the potential for spills and so on. Monitoring is an ongoing thing, monitoring is big for us, and we want to be a part of that whole process.

Some of the recommendations, you know, the development of an environmental protection plan should involve a series of community engagement meetings. Contractors and Manitoba Hydro employees should be trained about sensitive

sites that could be impacted during planning and construction, our archeological or other Aboriginal artifacts.

You know, I've got to say something, you know, we're fighting these peat mining companies east of Peguis. And 2015, a couple of boys came forward and they brought these drum sticks. And I guess one of the companies that are harvesting peat came across a site. In that site there was a big drum, there was these drum sticks, there was a staff, and a few other artifacts. And when they told the project manager, he told them, if you want to keep your jobs you don't say anything. They smuggled two of the drum sticks out of there, but the guy took the rest and burnt them.

And we brought this forward to the Province, to the Minister of Conservation and the Minister of Culture and Heritage, to no avail. They said they're not old, they're not more than a hundred years old. And that has nothing to do with it, absolutely nothing. An elder, a medicine person may have put that back to the ground, if he was passing on and no one in the family was going to carry on what they were doing. But for all we

know, that person could have been buried nearby. They didn't even take the time to look at the sites to look for any other evidence of burial grounds.

So we know firsthand the resolve the Province of Manitoba has when it comes to archeological sites and ceremonial sites if they are found. Our experience with them has not been good. So it brings to the table huge concerns on our part. What will be done if something is found? Will it be hidden? Will it be not disclosed? These boys came, and this happened a year before we were having our consultations on the peat mining, and they came forward in the community consultation and told us what happened. And immediately we wrote letters to the ministers, but nothing was done.

Environmental sensitive sites, berry picking, medicinal plant harvesting, or sites where rare plants are found should be set aside as non-herbicide zones and monitored regularly.

One of the things that I looked for when I was up there and I couldn't see, because I didn't do enough and I don't remember too much in the Sandilands area, where we hunt near Piney, but

it could be there. But one of the things that grows east of Peguis towards the peninsula is Mountain Ash, and it's heavily used as a medicine. I was going to ask our esteemed elder, Gary Robson, if they were harvested up there. So maybe over lunch I will, and I'll ask him to mention that. But it's something that it's not grown all over the place, there are only certain areas in Manitoba where it's grown, and it is well-used medicine.

Some monitoring recommendations. Peguis should be involved in investigations of sensitive or archeological sites. Monitors from Peguis First Nation should be present at construction sites, especially if near identified cultural, traditional use, special or archeological sites.

A website should be maintained for the life of MMTP, should be easy to find, kept up to date, and include feedback function for all project information.

Annual investigations of environmentally sensitive sites should be conducted. And Peguis First Nation and other communities should be involved in the monitoring

of the planned transmission line.

And with that, I'm pretty much done. You know, one of the things I want to make a statement, I guess in the end here, is that there are three avenues that we look at in this project area that pertain specifically to Peguis. It's a heavily used traditional area, traditional use area. Aboriginal title is solid for us there because we have been there for generations upon generations, for hundreds of years. It's a part of our Treaty 1 territory, which was signed back in 1871. And it's also within our TLE notification zone.

Now, our notification zone ends just south of Winnipeg, but under our TLE agreement, we don't have to acquire land within that notification zone. We don't have to acquire land for business, agriculture, residential purposes. We could acquire land for protection of our Treaty and Aboriginal rights for harvesting practices and so on. The southeastern corner of Manitoba fits within that area. So these three areas that we utilize, that we use, are the avenues that we move forward with.

With that I say miigwech. I thank you

all. I'd like to thank Mr. Nepinak, Elder Nepinak for giving us the eagle feather, while we're speaking up here, as well as the tobacco offering. With that I say miigwech. And I'd like to say thank you, miigwech to the panel, Mr. Chair, and everybody present. Thank you.

He's got the video working, do you want to finish it off with that?

THE CHAIRMAN: How long is it?

MR. MIKE SUTHERLAND: There's three of them, they are about 3 to 5 minutes.

THE CHAIRMAN: Okay. Sure.

MR. MIKE SUTHERLAND: One is 4 and one is 2.

THE CHAIRMAN: Yeah, go ahead.

(Videos shown)

MR. MIKE SUTHERLAND: All right. That concludes it.

THE CHAIRMAN: Thank you, Mr. Sutherland, for a most interesting presentation, and Mr. Whelan as well for the videos. And we'll take a break now for lunch. So we will be back here at quarter to 2:00, and we will continue on with the rest of the Peguis presentations. Thank you.

(Recessed at 12:43 p.m. to 1:45 p.m.)

THE CHAIRMAN: All right. Welcome back, everyone.

Maybe I would begin by asking Manitoba Hydro whether they will have any questions of the last presenter. No? Okay, good. Then we will wait for the gifting of the tobacco before we start.

Okay. Thanks again, Mr. Sutherland, for your presentation. And we will now turn it back over to Peguis and the panel. I'm not sure who will be starting and doing the introductions. Is there someone from the panel who is going to do that?

Yes, Mr. Whelan. Good afternoon. This is Jared Whelan. The order of speaking will be Chief Glenn Hudson, Councillor Wade Sutherland, Gary Robson, Jared Whelan, Roberta Flett, and then Mike Sutherland to finish up.

THE CHAIRMAN: All right. You can go ahead whenever you are ready, then.

CHIEF HUDSON: Good afternoon. I first of all want to give thanks for being here this afternoon, certainly give thanks for having the opportunity to present this afternoon. I also

want to welcome everybody to Treaty 1 territory, traditional -- our traditional territory, our traditional lands.

I know we are going through this process as far as -- I guess giving feedback in terms of the proponent and to all participants regarding all Aboriginal people in the room.

And just for the record, my name is Glenn Allan Hudson. I'm the Chief of Peguis First Nation.

Today, Peguis First Nation has approximately 11,000-plus members. I just want to give a bit of a background on that.

You know, in 1999, when we went through the illegal surrender of our former reserve in and around the Selkirk area, called St. Peter's, when we embarked on that, there was approximately just under 5,000 members, and today we are over 11,000. In a matter of 17 years, we have more than doubled our population.

We currently live, work, and exercise our treaty and Aboriginal rights throughout Manitoba. And many of our members live within the City of Winnipeg; I would say approximately 2,000. We have about 1,000 that live in the Selkirk area,

and the majority of our population is based out of current-day Peguis -- which is in Treaty 2, ironically -- but we have about 5,000 members there, and the other members are spread throughout the province and throughout the country and throughout the world.

We are certainly the first peoples of this country, and enterprising people, landowners, business people, educators, developers; and myself, being an engineer, one of the first -- the first, actually -- out of Peguis.

And certainly our people know the history, as far as -- you know, seeing a vision for our future.

Let us pause for a moment, as you know, we consider where we are meeting, and certainly here in downtown Winnipeg, as I mentioned, we are in the midst of the Treaty 1 territory, and only a few hundred metres from the forks where Aboriginal peoples met, camped, traded goods, and certainly formed alliances for hundreds of years before contact.

We are in Peguis traditional territory, as a short drive from the original homeland, when we were in the St. Peter's band,

near what is now Selkirk. The early fur traders were welcome to the Anishinaabe territory, and in 1812, the Selkirk settlers were welcomed, protected by our original chief, Chief Peguis of the Red River Anishinaabe.

Chief Peguis and other chiefs signed the Selkirk treaty back in 1817, and this year we are celebrating 200 years of that treaty, and actually the -- Lord Selkirk is going to be coming to Peguis this July, along with the Province. He is visiting, and certainly paying recognition to that treaty.

Essentially the Selkirk treaty in 1817, which was signed, the Earl of Selkirk, essentially permitting the settlers to live within two miles of the Red River and Assiniboine River on river lots. I just want to I guess share a bit of history on that.

Chief Peguis was probably one of the first in Manitoba, if not the first individual to assign land, not only to our people, in terms of assigning river lots, but assigned it to people even outside of our tribe, our band. And we certainly practice our -- he practiced then what is our sovereign right, as far as assigning lands

to individuals.

Treaty No. 1 was signed in 1871, and Red Eagle was the signatory of the St. Peter's band, which is now the Peguis band. Peguis and his hunters kept the Selkirk settlers fed, and helped them throughout the dangers of cold, wet, and their first years.

And I've heard testimony from the people that originated from the Selkirk settlers, and you know, back then, Chief Peguis had -- they had been given recognition that if it wasn't for Chief Peguis and our people at the time, the Selkirk settlers would have never survived that first winter here.

And that's something, you know, that I think a lot of our history shows that we are a welcoming people, but also in terms of being able to not only help others, but certainly share in terms of being able to live together and help one another.

St. Peter's band in 1907 was forced to abandon their reserve at Netley Creek over an illegal surrender of the St. Peter's reserve, and this occurred again in 1907. The trek to the new reserve at Peguis 1B is often described as the

Manitoba Trail of Tears, named after the Cherokee Trail of Tears forced relocation back in 1830.

And at that particular time, I know it was -- I guess, just sharing my history, that I know from that in speaking to our elders, but also in negotiating the illegal surrender of our former reserve, people were forced to move. And that forced relocation happened in late September, I think it was September 24th, of 1907.

So imagine having to be moved out and forced out of your home and homeland just on the brink of winter, on the brink of winter coming, and having a forced relocation to what is now current-day Peguis. And our people certainly were survivors, and had established a settlement in current-day Peguis, where they built a two-storey house in time for the winter when they arrived there.

You know, that's the type of thing that has happened, and certainly the timing of that, upon the brink of winter, you know -- certainly know what the intention was as far as the outcomes were concerned.

The new trek, as far as going off to current-day Peguis, again is the Trail of Tears.

And the St. Peter's band, now the Peguis First Nation, had started to develop all over, from scratch, their homes, the farms, their trade, and the seasonal rounds on the land. It was time of great hardship for our people. Over 200-year development at St. Peter's was totally lost to unscrupulous individuals, and also to the Government of Canada.

I will mention that, because that's what that settlement was about: The Canadian government acknowledged the illegal taking of our reserve, and who were in a position of trust to protect St. Peter's reserve and our people.

In the first decade of this century, Peguis First Nation concluded two settlement agreements, one for the lost treaty lands known as the Treaty Land Entitlement agreement, and one for the illegal surrender of our former St. Peter's reserve. And at that time St. Peter's was known as one of the most developed communities in Southern Manitoba, even though it was on reserve, and obviously one of the richest farmlands available to anybody within the Red River Valley.

Peguis is a signatory to Treaty No. 1, signed in 1871. And I do want to -- you know,

acknowledge and certainly reflect that Peguis was the original signatory of Treaty No. 1; we were the very first line of signing that treaty. We were the very first band to put pen to paper in terms of that treaty.

So it shows, you know, certainly that we are not afraid in terms of entering into agreements and partnerships, and certainly at this particular time treaties. And again, those treaties were meant to live in peace and harmony, and certainly not to cede the land, as far as surrendering it; it was to work together in terms of allowing for settlement, and allowing for our rights to be upheld through that treaty.

The rights of 1871 Treaty, and our inherent aboriginal rights, are considered sacred, and were given constitutional protection in 1982. The treaty signed by our ancestors and the Crown was to last forever, or until perpetuity. The words used in 1871 are "as long as the sun shines, the grass grows, and the river flows."

Peguis First Nation has participated in three prior CEC processes: Bipole III, Keeyask, and Lake Winnipeg Regulation. You will hear more about our special projects office from

others on our panel today. It is important for CEC panel to know that Peguis First Nation has a good relationship with Manitoba Hydro, and that we come here to inform CEC to make sure that Manitoba Hydro knows our nation's thoughts about their project and to contribute to the decision-making in our province.

It is important for us to be at the table and to be recognized in terms of our rights, our history, and certainly the future as far as we are building. Always we are here to share, to learn, to teach, and again a reflection of that treaty to live in peace and harmony together.

When Treaty No. 1 was signed in 1871, the members of St. Peter's, now Peguis First Nation, were promised a certain quantum of land based upon the size of its population, and hence the reason why the Treaty Land Entitlement agreement was struck with both Manitoba and Canada.

Peguis First Nation did not receive its full amount of land promised under Treaty No. 1. As a result, Treaty Land Entitlement agreement and the Treaty land, TLE, was reached and signed in April of 2008, for an additional

166,794 acres of land that was owed to us based on that treaty, based on our population back then.

And today I just want to reflect on what has been converted today, and we've been in this agreement for the last -- going on nine years now, I guess just over nine years; there hasn't been one acre of land converted as of yet. Not one acre. And this agreement is between both the Province of Manitoba and Canada.

Pursuant to the Treaty Land Entitlement Agreement, Peguis First Nation is entitled to select up to 55,038 acres of Provincial Crown land and up to 111,756 acres of other lands, as far as private -- a willing seller, willing buyer, in terms of private lands, including all of the lands in and around the proposed project, which are in Southern Manitoba, which are lands within Treaty 1 and other lands within Manitoba.

I just want to state as far as priorities go, when we arrived at that agreement -- and this is an agreement, again, that was signed by the Province of Manitoba and the Canadian government -- that our priority area, priority number 1, is within Treaty No. 1, those

lands that lie within Treaty No. 1.

The second priority is the southern half of the province, as far as other lands are concerned. And then the third priority lies within all of Manitoba. We can select land, if we wanted, on the Churchill, on the Port of Churchill, if we wanted, according to that Treaty Land Entitlement agreement.

But again I will state: Today, not one acre of land has been converted in terms of what is owed to us.

And obviously lands were -- these projects are being proposed, are -- fall within our Treaty Land Entitlement and our priority areas as far as land selections go. Peguis First Nation may select its Crown land from land within the boundaries of Treaty 1, or outside of Treaty 1 boundaries but within the Province of Manitoba.

Peguis First Nation may also acquire private lands from within the boundaries of Treaty No. 1 and Manitoba are outside of the Treaty 1 boundaries but within the Province of Manitoba.

Again, I shared what the priorities are as far as that agreement is concerned, in which both Manitoba and Canada have signed on to

that agreement.

Once the selection is made for a specific parcel of land, there is a process within the TLE agreement to transform these lands into reserve lands for the use and benefit of Peguis First Nation and its membership.

And again, I have to keep reiterating that there isn't one acre of land that has been converted of 166,000 acres.

We are currently transferring our building of 1075 Portage Avenue, which is this -- just down the street, obviously on Portage, through an agreement with the City of Winnipeg, the Province of Manitoba, and Canada, to convert that to Indian lands, or as they call it, urban reserve.

And for all of those economic developers out there, we call it economic development zones, because it has an opportunity where we can create benefit for our community and our people from that, that selection and that transfer.

I just wanted to also add, you know, when it comes down to I guess the selections as far as -- you know, where MMTP and certainly

Bipole III and all of the other areas that are concerned, I certainly, you know, give thanks to being able to have the opportunity to state our position and certainly reflect on the history of our community and our people, but also to state openly, you know, we do have those obligations that are outstanding from both the Province of Manitoba and Canada.

And being the first peoples of this country, and certainly entering into treaty, it was never to enter into these treaties to be controlled; it was never being put into these treaties or entering into these treaties to have -- you know, outcomes as far as potentially working together being dictated to, rather than having that open relationship.

And I think that's something that I certainly feel strongly about in terms of repatriating our lands, and certainly repatriating the opportunities that we once had. Again, I reflect on -- you know, the very fertile land that we had in the Red River Valley. We were known as one of the most progressive people, and certainly one of the most that had engaged in an industry, that being agriculture at the time, and -- you

know, when it comes down to understanding the technologies that are out there, and certainly Manitoba Hydro is a huge industry in terms of being able to supply power not only throughout Manitoba, but to export this power outside of Manitoba, we've also entered into agreements with Manitoba Hydro to work together.

And I do want to state, you know, for the record, that the geothermal program that was established in terms of saving energy for Manitoba Hydro, in terms of being able to export more power down south, rather than spending it here and making more of a profit, it was Peguis First Nation that came up with that program.

So we certainly have the history in terms of wanting to work together, and certainly see the opportunities as far as -- you know, combining, I guess, and working together in terms of working with Hydro in terms of their overall outcomes.

And the same should be also done in terms of what we would like to see happen for our community, our First Nation and our people. And you know, the only way to do that is to certainly sit down and have those discussions and agree and

come to an agreement together. Maybe we sign a treaty with Manitoba Hydro in the future, in terms of being able to work in peace and harmony together, and not having the impacts that we have today at Peguis.

We flood each and every year. We flood each and every year. Our homes are impacted. Our family lives are -- the family unit is destabilized, as far as having to evacuate. And in cases where our families have been out for six-plus years, living in hotels, living outside of -- you know, the area that they've traditionally lived on our reserves.

And there's some people today that haven't stepped foot off of our First Nation. But because of things of that nature, in terms of flooding, it is a forced evacuation for some of these peoples. And that doesn't create stability for any community. I don't care if you are First Nation, non-First Nation, Metis, Ukrainian; you know, any ethnic group out there. And all we are asking for is to work together and certainly realize, you know, the potential, when we can work together, in terms of some of these outcomes, some of these projects.

And certainly, being an engineer, I do understand -- you know, what it is that Manitoba Hydro is doing in terms of creating employment, creating an economy, and certainly creating revenues, so that there can be returns back to this corporation and then back to the Government of Manitoba.

But as far as the technology is concerned, you know, it does have and plays impact -- serious impacts throughout Manitoba. And there is better ways of doing things. But certainly this is something that -- you know, maybe people don't realize our history as far as the first peoples of this country in terms of being able to sustain itself and be here for these thousands of years. And Manitoba Hydro has only been around since 19- -- you know, in terms of the generating stations are concerned, since the mid-'60s.

And that's something, I think, having this opportunity, at least sharing that history, and certainly sharing what it is that we can do together and the input that we can provide for that, because we are all -- we all live in this territory, and certainly in this city and in this

province, and we want to see positive outcomes for everybody. And that's a reflection of the treaty that we signed with Canada at the time, in living in peace and harmony.

So that's something that I just wanted to add. And certainly in closing, you know, you heard from our experts this morning, Dr. Niigaan Sinclair and Mr. Mike Sutherland, both members of our First Nation, and they know what they are referring to and what they are talking about, and certainly have assisted CEC in past hearings also.

And when it comes down to the first peoples of this land, you know, we certainly know what we are talking about. As we stated, we've been here for hundreds and thousands of years, and we have survived, even the coldest climates, like the Selkirk settlers may have not realized when they came here, but we helped them.

And certainly that's something that -- you know, we can do, and we've shown through that geothermal program how energy efficiencies can benefit Manitoba Hydro and benefit everybody else. Today I think it has been expanded into probably 17 First Nations, and currently ongoing in terms of four First Nations, from what I understand.

But that's our history. That's us. That's us as a people. And I certainly value that and respect that history, because I am a part of that history. And certainly, going forward, we want to be part of the planning, and certainly the implementation of whatever is being done in terms of our growth, our expansion, the economy, the jobs that we can create together. And I think that's very important for us all.

So I just wanted to state that in closing, and certainly give thanks once again for being here and having this opportunity. So, miigwech.

MR. WADE SUTHERLAND: Hello. I thank Chief Hudson for that. My name is Wade Sutherland; I'm a council member for Peguis First Nation. It is my second term.

I guess some of my portfolio, they include the Land Department, the environment, Natural Resources, consultation, TLE, and then there is a few others, like housing. The main departments of our government important in our presentation today are the TLE, or the Treaty Land Entitlement Implementation Office, the Lands Department, our Community Consultation and Special

Projects Office.

Our TLE implementation office is tasked with implementation of our agreement, which Chief Hudson mentioned. This includes the selection and purchase of lands to fulfill the agreement. It also includes notification of any lands use contemplated by the Manitoba Crown in our TLE notice area, which is from Winnipeg to Lake Winnipeg, east of the Red River, including the Washow peninsula.

Our land department manages the lands we have acquired, reserve lands, selected lands, and purchased lands. The staff handle planning, zoning, preparation for new building, changes in land use, and delivery of our comprehensive community plan. They assist developers, government agencies, our members, and other departments in our government with a wide range of regulatory matters.

Our Consultation and Special Projects Office works to ensure our voice is heard in regulatory hearings, Crown/Aboriginal consultations, and we conduct complete technical studies and reports regarding our rights and potential developments.

We also work to inform our people of projects, developments that impact our interest and our rights. We listen to our members. We hold meetings and workshops. We hold them in three locations. We have been working as a team for more than five years now.

Mike Sutherland is our director, Cheyenne Parisian is our community coordinator, and Roberta Flett is our senior interviewer. Whelan Enns Associates, Jared Whelan provides technical services. There are more than 900 adult members of Peguis First Nation who have participated in 20 projects over the last five years, attending workshops, community consultation, completing surveys, interviews, and participating at CEC or NEB hearings. Our knowledge, our voice, our experts, and our respectful participation is what we bring to CEC hearings.

Peguis First Nation members continue to exercise our rights to their traditional practices, and rely on resources in their traditional territories. Many of our Peguis elders are land users, possess a lifetime of experience and knowledge relating to the knowledge

of traditional resources. That experience and knowledge is built upon traditional knowledge, which has been held and shared over many successive generations of land use in areas that will be affected by the proposed project.

Peguis elders and land users are talented, experienced, and possess thorough knowledge of the lands from which they seek to harvest the resources discussed. The decline in available resources and Crown land access has immediate and significant impacts on Peguis First Nation members, on their health and well-being, and the culture and identity of Peguis First Nation as a whole.

The United Nations Declaration on the Rights of Indigenous People was adopted by the General Assembly of the United Nations on September 13, 2007. Canada initially voted against the declaration, but later issued a statement of support in favour of the declaration on November 12, 2010. Our current government has endorsed the United Nations declaration, and indicates it will be implementing its provisions.

Article 43 of the declaration recognizes that the rights contained in the

declaration constitute the minimum standard for the survival, dignity, and well-being of the indigenous peoples of the world. The declaration includes various articles that are relevant to the assessment of the project and its potential impact on indigenous peoples, including Peguis.

Some of the relevant articles are Article 24: Indigenous people have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals, and minerals.

Indigenous individuals also have the right to access, without any discrimination, to all social and health services. Under Article 29, indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources.

Article 32: Indigenous people have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources. It also states they shall consult and cooperate in good faith with indigenous people concerned, through

their own representative institution, in order to obtain their free and informed consent prior to the approval of any projects affecting their lands or territories and other resources, particularly in connection with the development, utilization, or exploitation of minerals, water, or other resources.

Also stated, shall provide effective mechanisms for just and fair redress for any activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural, or spiritual impacts.

Peguis First Nation submits that the declaration provides clear standards against which to measure the potential effects of the project on indigenous people, including Peguis First Nation.

Miigwech.

MR. ROBSON: I'm also a Peguis band member. I live in Winnipeg at this time.

In looking at and trying to understand something about who we are and what we are, I think, for our people, the outline of spirituality was really something that created a situation for our people that we are still suffering today.

If you look at when people landed on

the shores of this country, our people were surviving. We didn't need anybody to take care of us. And all of the digging and that that they have done so far in this country, they have never found any evidence of a jail; they have never found any evidence of an old folks' home; and they have never found any evidence that -- for all those things and that that we see today.

Our people took care of themselves and took care of their families. Only after taking us away, the people that came here, one of the first things that they did is that they established a church. And in establishing the church, even though everything else in our life was moving, there was still something that grounded them, and there was still something that held them to be strong today.

That is one thing that if you look at for our people, the outlying of the spirituality of Aboriginal people, then everything was in movement. When they were taking us, putting us in residential schools, all of those things like that, not having the right even to leave our community in order to hunt, fish, trap, get work, all of that, we needed a piece of paper that was

called a passport, for our people. No other people had that but us.

The outlying of spirituality, then, what did we hold on to? We were put inside a residential school and said "You can't speak your language, can't talk about history, culture, or identity, or spirituality." And if we did, we got punished for that.

We still see the evidence of that in -- the children today are still suffering from that, even though that in the 1951 Indian Act, that was taken out of there.

I was up in -- north, in one of the communities, talking in the school, in 1989, and they were gathering a youth/elder workshop there. And they asked these four elders, Cree elders, to come and if they would smoke their pipes for what we were doing here.

And they put out a blanket like that, and they had the four elders sitting on one end of the blanket. And one of the older brothers leaned over to his younger brother like that, and said, "Is this still against the law?"

So that even though there was -- it was taken out of the Indian Act, our people were

still thinking that they were going to go to jail if they continued doing ceremony.

And so we are still in that place today of trying to learn something about who we are and what we are. For myself, I was fortunate to be able to find some elders that started to teach us something about the migration of our people.

And Niigaan talked a little bit about that this morning, when he talked about the migration of our people from the salt water, that way, coming all the way over this way, inside there, but inside -- for our people, we had the story that comes to here. And there were other ones that left from here that went all the way to the mountains, that way, and they have the rest of the migration story of our people.

And so, we are starting to go back, and we are starting to learn that story and the migration of our people.

Inside, there also, when you look at our people, there was a time that there was an Ojibway, a Saulteaux, a Chippewa; we were all sitting together there, having coffee. There was a big Anishinaabe conference.

And so they were talking, they were arguing who is right. And the Saulteaux said, "Well, Saulteaux is right." And the Ojibway said, "No, Ojibway is right." And the Chippewa said, "No, the Chippewa is right." And of course Bungi, from a little bit south.

All of these ones were arguing who was the right one; who had the right to call themselves that way.

This other elder came up, and he said "Ah, you are all Anishinaabe." He turned around, and he walked away.

And that was true, that each one of those ones, although were given a different name, when they called themselves and said "Who are you", they all say, "I am Anishinaabe."

And that was the story that now we are going back and we are starting to talk about. Even the ones that they say came here -- some say come across the Sault Ste. Marie area, some say they came up through Matheson Island, that way, and some from Minnesota, up here, but there was already some that was here. And they said, all of these ones, they have a story. And I asked my grandfather, "What is that"?

And he said "Well", he said, "the way I understand it", he said, "the Saulteaux people they said came across the Sault St. Marie area. They jumped across the river, and they came up this way."

He said there was also another way; they said that "Saulteaux" is a French word meaning "high jumper". And our people used to paddle the boats for the voyageurs, and when we got close to land, we would jump out of the boat and pull that boat up on shore so that these hardy voyageurs wouldn't get their feet wet. So that's another way.

And he said there was another one. He said that there were some people that came from over from the east that way, and they traveled with a priest or a minister that was called Saulteaux. And Saulteaux would look at all of the designs of these people. And so when he came over this way, they would say, "Who are those people?"

The Anishinaabe, this side, would say, "Those are Saulteaux's Indians."

So my grandfather said, "I don't know if you want to be known as a high jumper; I don't know if you want to be known as a -- someone that

came across Sault St. Marie area; whatever you want to be, you have to figure it out."

So I went back and I said, "Okay, I want to be known as Anishinaabe."

And so I had to learn, where does Anishinaabe come from? And you break that word down into three parts. Anishinaabe, male of the species, a man that was lowered to this earth.

So for us, it tells a story of creation, of how we believe that we came to be here.

And that's a really, really long story but anyway, at the time that they came over this way, this is who we are. And now we are going back and we are starting to learn about -- and they talked a little bit about that, clan relationships.

Now, I belong to the Turtle Clan, and as a Turtle Clan, my role and my responsibility is looking at what is coming from a distance; what are we doing here, and how that's going to affect the future.

I don't know if there is anybody in Hydro that looks at what are they doing and how this is affecting, but for our people, we can tell

you what this is all about.

Inside, for our people, there is a relationship. I have a relationship with that Grandmother Moon. And I learned that story to understand, as a clan, this is who I am and what I am. Who are the other ones and what is my relationship to them is also there.

Also, I am not given just to talk because I'm here; but in ceremony, the women raised me in that position, to speak on behalf of. So that gives me the right to speak. And in that right, it also means that they have a right to take me out of that position if I'm not living up to what that role and that responsibility is. So I always have to be careful, and they have a right to correct me any time.

So inside, there, that's that understanding that relationship. But also in the land that they talk about, this land use, for our people, we also have to learn about what is here in this land. How do we use it?

For instance, even the berries that come to this land, for our people, the first berries to come are the strawberries and raspberries. For our people, we are supposed to

have a ceremony, and we are supposed to gather these berries, and then we are supposed to pray. And as we are praying for these berries, we are also praying for all of the other berries that will come after these ones.

Now, I don't know if that ever works, but for our people, I'm not going to take a chance. So every year that the strawberries are coming, I'm going to have that berry ceremony and say "Thank you, and thank you for all of the other berries that are going to come after these ones."

It is the same thing with that dawn. For our people, we have a story that goes with that. And I'm just trying to give you an idea, because those are long stories, and I don't want to get into -- too far into those things.

But also what I wanted to talk about is that our people, at any time that we build a lodge, if we are going to dig a hole or we are going to do something, we always -- first the tobacco comes. If we dig a hole in the ground, and we are going to put something inside there, we pray with this tobacco. We tell them what we are going to do with this land, and we ask permission that we might be able to do this. And then we

place that tobacco in the ground, to make sure that we do this in a proper way.

I don't know if Hydro ever did anything like that for all of the things and that that they dug, and all the things and that that they did, and we wonder how come maybe some of those things are not working in a proper way.

Also, when Mike was talking, he talked about digging up some drumsticks and a drum. Now, I don't know if Hydro has a responsibility of telling people that these things have been dug up. I don't think so, because I have never seen Hydro turn around and say that they've done this. In Selkirk, they dug up some bones, and we had a hell of a time to get those bones back, to have them reburied.

And at that time, it was in the early '70s, and we were arguing to have these bones back. And they said, "Well, in order to do that, you have to go" -- at that time it was MIB -- "You have to go to MIB and ask them to put a -- ask for these bones."

And a friend of mine said, "Do you mean in order to rebury our ancestors, it is a political thing?"

And so once we got into that kind of an argument, they let those bones go. The newspapers came to us and asked us where we were going to rebury these bones, and so we told them we were going to bury them at this time, at this grounds. And so all of the newspapers went over there, and we went and buried them at a different graveyard, so that nobody would be able to bother those ones anymore.

And so inside there, our people are still trying to do that. But why I'm saying this is that for myself, one of my uncles was -- worked for Hydro for many, many years, and he was telling me that this place where they were redoing the Hydro poles, they dug down inside there with that auger, and that auger brought up some human bones. And what they did is they planted that pole back into the ground. They put the bones all around it, and then they put the earth on top of it and just left it.

Again, they didn't tell that -- what they had found at this place, and I don't know how many times that I wonder about these construction sites, that they find something like that, and we never know about it, even though that they should

be that way.

So even at the sweats and that, our people at that time that it was outlawed, it didn't mean that it stopped; it just means that it wasn't out in the open anymore. And they said you can go into our houses, and you could find holes in the floor, like this, where they would put those sticks, put something over top, and then have a sweat right inside the house so nobody could see that.

And this was done at night. And even when I started learning from my elders, we would always light the fire when the sun went down, so that nobody would see that. And then as we got a little bit further, as we got a little bit stronger, you started to see them come into the daylight, and now our people hold our sweat lodges in the mornings, in the afternoons; all day, if we want.

And again, that's what we do. Again, we put that tobacco down and talk about what we are going to do with this.

So, inside, like, when you look at it, when I talked with Mike and that, and we were listening to him, he talked about the preparation,

the preparation when they were going to get ready for hunting or trapping. It wasn't just go out and do it, but there was a way of preparing for it that even trappers, they would tell you, they would know how much is on their land, all of the different kinds of animals, and they would know how many they would be able to trap to sustain that kind of lifestyle.

And so for our people, there was that way. But I know that we are not perfect, also, and sometimes some of our people didn't know those laws. And so they would go out and they would hunt or they would trap too much in one area, and deplete that. And they said by depleting, it takes longer to grow back up again. And they couldn't go out hunting in that area again for quite a while.

So our people still had that. But even in the areas and that that they are talking about right now, is that our people used to have what they used to call buffalo pounds. And they would have these areas where they would make these pounds, and they would have elders and that that could call the buffalo into these pounds.

And they would say that once a buffalo

came into that pound, they would close it off, but they were not allowed to take those buffaloes until the next day. And they said if there was 10 buffalo or 50 buffalo there, when you went back in the morning, you would count them, and you would see that some of them got away. And they said, "Those are the ones that you are not supposed to kill. Now, the ones that are here, it is okay to use these ones."

And so for our people, they had them, but again, it was done in a proper way, with the tobacco and all of that, in order to do that.

So all of these things, when you start to look at it, that there was this way of life that our people understood. And our people still have an understanding of it, and they still try to live those things today, still try to teach our young people this way of life.

But in that traveling that I used to do, with all of these -- the schools and that, there was a teacher, a science teacher, that asked for us to come over to his house and talk to him. And I had some science that he wanted to talk about. So I was there just as a young man at that time, and this elder said, "Well, I'll go."

And I said, "Oh, I'll go." And a couple of other ones said "I'll go too."

So we were listening to these two men talk about and discuss scientific thought. And this teacher would ask a question, and the old man would answer. And then they would proceed to discuss it. And it went all in a complete circle, until that teacher turned around and said exactly what that old man said at the beginning. It was really amazing to watch that type of discussion.

At the end of that, it was getting kind of late, and the old man says, "Well, we better get going, because we have to go back into the school tomorrow."

And that old man said -- that teacher said to that old man, he said, "I have one more question that I want to ask you."

And so the old man said, "What?"

And he said, "Do you mean what is going to happen is going to be supernatural?

And the old man looked at him and said, "Well, I'm not sure about that, but when it happens, it will be super and it will be natural."

And I think that's something that we really have to understand, is that when you look

at -- down south, and you see the tornadoes and that, and all of those things and that, the power that nature has is so awesome it is unbelievable. And if you think that we are powerful, there is no way that we can outdo what is natural in nature.

And so we have to have that relationship and that understanding. And I think, for our people, we have a great understanding of that, and if you want to know some things, then maybe what we should be sitting down and talking about things like that.

And there is a lot more that we can do and can talk about, but that much I would like to say right now, say miigwech, and thank you very much for listening.

Miigwech.

MR. WHELAN: Good afternoon. My name is Jared Whelan. I'm going to be working with Roberta Flett to do a presentation that is a summary of the land use and occupancy interview project Peguis First Nation did under an agreement with Manitoba Hydro.

Peguis and Manitoba Hydro began discussions on a variety of issues in 2013. Peguis provided the final report to Peguis in June

of 2015 that we are doing a summary of here today. This of course was not a consultation. Peguis is doing a consultation with Manitoba government about Manitoba-Minnesota Transmission Project. And obviously, in terms of --

MS. JOHNSON: Mr. Whelan, can you pull the microphone a little closer, please? Thank you.

MR. WHELAN: So Peguis First Nation is doing a Crown/Aboriginal consultation, and in terms of land use and occupancy, Peguis speaks for itself.

The team would like to thank Peguis First Nation Chief and Council, the advisory committee for the project, the staff from Peguis, Whelan Enns Associates staff and contractors, other technical consultants, and Manitoba Hydro, of course.

So, as we heard, Peguis is a signatory to the Selkirk Treaty and Treaty 1. They have a Treaty Entitlement program and a legal surrender agreement.

MMTP impacts Peguis First Nation interests and rights. Peguis will use the data that they collected for this project for a variety

of purposes; it is not just limited to just this hearing or the EIS.

So in terms of goals and objectives, Peguis wanted to collect baseline land use and occupancy data for southeastern Manitoba. They wanted to contribute to the environmental impact statement for the project, and they wanted to collect information from the living memory of people from Peguis, obviously land use and occupancy, in the terms of interviews. And one of the requirements was that they would have written informed consent from anyone who participated.

So, there is a variety of definitions for land use, but this is the one that we used in the project: Land use can be defined as the activities involving the harvest of traditional resources; things like hunting, trapping, fishing, gathering medicinal plants, berry picking, and traveling to engage in those activities. And this is a definition used in Tobias's book from 2000.

Again, this is living memory interviews. This is not oral history; this is not a paper study, like Dr. Niigaan did. This is living memories, from people's lives.

We used a slightly larger, expanded

definition of that, which we will get to later.

So, occupancy. Occupancy can be defined according to areas in which a particular group -- in this case First Nation -- regards as its own by virtue of continued use, habitation, naming, knowledge, and control.

And this is a definition from Usher, 1992. Again, we are only talking about living memories, people's lives.

MS. FLETT: And by those living memories, what we have done is we had started by collecting knowledge from respondents who had given informed consent.

Information on land and water use, occupation within living memory, this involves data collection about the location, time period, person, and the activity undertaken. Topics include but are not limited to resource harvesting, plants, animal resources, travel, culture activities, recreation, occupation, and habitation in a geographic area. And this is what we've completed.

Aboriginal traditional knowledge interviews includes but is not limited to the cumulative knowledge collected by members of

Peguis First Nation about wildlife, such as animal, plant, or other, the environment they live in, and the interactions between the two.

This includes relationship between people, wildlife, the environment, and the belief system, such as spirituality of the community. This work involves the practices and beliefs of the Peguis First Nation members learned and handed down over generations. This can be defined by the locations, or location, number of observations, and interactions over the duration of time. This was not completed by us.

Interview topics. Topics in the interview questionnaire include, but not limited to, harvesting of plants and animals, travel routes, cultural activities, recreation, historical and sacred sites, and occupation or habitation locations.

Occupation -- sorry.

Part 5, project scope of work. Winnipeg, southeast Manitoba from Highway 15 to east -- south to the U.S. border. The Peguis study area stretches from Red River Valley to the Ontario border. Information collected includes community opinion, questions and answers from

workshops, survey results, interview results, map notations per respondent, audio recordings, interview record sheets, verification of field work data, and results from community MMTP workshops.

The community numbers: These introduction workshops for the community in Peguis, Selkirk, and Winnipeg, where surveys were conducted, a total of 334 surveys completed and validated. Ninety-seven interviews were conducted, based on responses to the survey and project area and criteria. These community review workshops about draft results were held in Peguis, Selkirk, and Winnipeg.

And let it be noted that interviews are less than one per cent of Peguis membership.

MR. WHELAN: Some limitations and conditions on what Peguis First Nation undertook. Peguis First Nation used Canada's Tri-Council Policy Statement on the ethical conduct of research involving Aboriginal persons.

One of the primary objectives and conditions of the project was of course to inform the MMTP EIS. Peguis did not study specifically the Glenboro Station, or the upgrades, or the

converter station upgrades.

No oral history studies were done. No Aboriginal traditional knowledge studies were done. No harvest studies were done. And in 2015, when Dr. Niigaan contributed, it was a limited paper research on the history of Peguis First Nation.

You guys had a very good presentation from Dr. Niigaan this morning, so we will go on to the next section.

So as has been mentioned, we are in Treaty 1 territory. We are in Peguis traditional territory. This was living memory interviews and surveys only. And we started in the Winnipeg area, went east and then south, down to the Ontario and Minnesota borders.

Implementation of the project: The work plan was developed jointly between Peguis and Hydro. It was implemented by Peguis First Nation. This included Peguis staff, financial administration and advisory committee, the company I work for, Whelan Enns Associates, other technical consultants, and project manager.

MS. FLETT: Community workshops and surveys: The survey developed based on past

successful approach. We done it by informed written consent. There is three startup workshops in November 2014. And it was an intro to the project, surveys, and question and answer period. Three end-of-project workshops to review the draft material were also involved.

The interview questionnaire development: We looked at people that were 18 years and older, Peguis community members with first-hand personal knowledge of land use and occupancy in the defined study area of southeast Manitoba.

We gathered information useful now and for future projects. The questions were developed with aim to reduce response burden on the participant. All participants were asked the same questions in the same order, using the same questionnaire, using the same map. Answers to questions, answers to the interview questions were recorded on audio recorder, written on record sheets, and noted on interview base map.

The actual interviews: The Peguis interview staff used the check list for each interview, and followed the same steps for each interview. Participants asked to answer questions

about activities they personally had undertaken in the study area. Participants encouraged to identify, who, when, where, and what the activity was undertaken for each topic in the interview questionnaire.

MR. WHELAN: Some principles in terms of setting up the interview process were that no one would participate against their will; it was voluntary. We needed written informed consent from everyone. The interview staff answered all the questions and concerns from anybody that was planning on being interviewed before we started. All participants were anonymous, with some minor exceptions, being that they were paid a honoraria, so finance staff knew who they were, and the interview staff knew who they were.

Everyone had the exact same interview questionnaire used. When they were asked a question on some land use and occupancy, they were asked to confirm that data on the map and on the record sheets. We interviewed Peguis community members, and one of the principles was the more data Peguis could gather, the better a project it would be, and better decisions could be made, and more input could go into the EIS.

Again, this was less than 1 per cent of the total population of Peguis at the time. And if you divide the population in half, that would be around 2 per cent of the adult population.

Peguis First Nation understands that historical and current land use and occupancy overlap across Southern Manitoba among First Nations and the Metis. Peguis understands it shares Treaty lands and traditional territories with other Aboriginal users, landowners, municipalities, developments, communities, and of course Crown land.

Preparation for the interview: The interview questionnaire itself was confirmed by our advisory committee and the team members. The interview map was confirmed. The check list was confirmed. We did test interviews during the training workshop. We made refinements to all the pieces after that workshop. The staff were trained, and we developed criteria to select people to be interviewed.

So the training workshop was approximately two days long. We had Peguis staff, trainer, volunteers, advisors, elders. There were

practice interviews, and we reviewed all components and all materials that the staff would use to conduct the interviews of Peguis community members.

MS. FLETT: Land use and occupancy interviews. Actual participants who matched criteria conducted between December 2014 to February 2015. Then we used a check list, had written consent to use the questionnaire with record sheets, audio recorder, and a base map. And what -- following next is the base map, is what we used.

MR. WHELAN: Data collection and handling. We only collected data if we had written consent to do that. That was both for the surveys in the workshops, and also the interviews.

We used paper record sheets, paper maps. Everything was scanned for each interview. We did GIS data entry. Backing up this kind of data is essential, so we don't lose anything, and also so that the originals are secure, which they are, back in the band office of Peguis First Nation.

So there is a local copy in Peguis, there is a local copy in Winnipeg, and there was

also a shared network drive.

The base map was at a scale of 1 to 1 million. The results of the interviews were scanned, converted to TIF, or TIF file format. This was put into a GIS system, digitized, added to the Peguis GIS database, and things were digitized, of course, as points, lines, and polygons, and then draft maps were created.

The advisory committee -- which had five members, I think -- assisted the project team. They reviewed all the work products, and these consisted of experts, community members, and elders.

MS. FLETT: Some survey results: Peguis community members who completed valid surveys, the majority of the people have lived in the Peguis study area. The majority of the people support participation in CEC hearing. Majority of the people either camped, gathered, practiced ceremonial or cultural activities, fish, hunt, recreation, or done recreation in the Peguis study area.

The majority of the people gather medicinal plants. The majority have locations they use regularly, and most time spent in the

summer and the fall.

Some survey results continued: Peguis community members who completed valid surveys were concerned about the effect on the land, habitat, environment, hunting, trapping, gathering, and wildlife on the proposed MMTP. And the majority of the people have hunted and fished in the study area.

MR. WHELAN: So, since the report was filed with Manitoba Hydro in October of 2015, Peguis First Nation has undertaken additional baseline land use and occupancy interviews with community members for a variety of projects.

This additional information has been put on the map that's in this presentation. Data collected in those land use and occupancy interviews was of course cultural activities, fishing, gathering, large game and bird hunting, important biological sites, recreation, trapping, travel, and occupancy sites.

This is a quote from the revised MMTP terms of reference. Part two, physical and cultural heritage. Part three, the current use of lands and resources for traditional purposes.

This is one of the reasons why the

project was structured the way it was, was to gather information on these items that are specifically in the terms of reference.

Now, that's the full map. I do have it also in a PDF format, so I can switch to it and zoom in and out of it. But a couple of points to be made -- oops. Sorry. My apologies.

So the purple dots is the data collected under the agreement with Manitoba Hydro. The blue dots are data collected from other projects that Peguis First Nation has undertaken.

Now, the problem with the image, of course, is that the purple dots cover up some of the blue dots. And if we did it other way around, the blue dots would have covered up the purple dots.

The point is that Peguis First Nation continued to gather information after they did the initial rounds of interviews in winter of 2014/2015.

We chose a 20-kilometre buffer on either side of the preferred route, but if you remember looking at the base map, the base map had the alternate routes, I think which was from Phase 2 of the engagement process that Manitoba

Hydro was working on.

So you have on there the alternate routes from Phase 2, because that's the base map that was used during the Peguis' process.

So there's a fair bit of activity. The pink area, of course, are the Provincial forests; the orange areas on either side are the 20-kilometre buffer on either side of the preferred route and the Phase 2 alternate routes. The green dot in the northwest corner is one converter station; the red dot is the Louis Riel converter station.

The data speaks for itself. It is only the 97 interviews from the interview project, and then there is data from other projects that Peguis has undertaken. So I don't know the exact number; let's say 200 individuals. This is what the data is from. There is a lot more in southeastern or southern Manitoba, but we figured we would show this map.

Peguis First Nation uses the Sandilands Provincial Forest a lot. A lot of people live in Winnipeg and use southeastern Manitoba, and they spend an awful lot of time in various seasons in this area.

This next map is a travel map, and then also showing occupancy. We decided, for better understanding, not to limit ourselves to a 20K buffer on either side of the preferred route, so this gives you an idea of the people who were interviewed in this project: where they live, where they have lived, where they stayed, where they have worked, where they have camped, where they occupied.

An awful lot of people live in Winnipeg, Ste. Anne, Steinbach; people down in -- near Marchand, Woodridge. There is a lot of activity near Roseau; there's an awful lot of cultural practices in Roseau River. That's why a lot of people go there. They also have, I've been told, kick-ass powwows, so -- that's also a busy time in the summertime.

The other pink on the map that isn't in the Provincial forest is of course Crown land. We have seen maps from Manitoba Hydro themselves, and other participants, showing the Crown land in Manitoba. And Peguis First Nation has made the point that this is the land that they can use. They do occasionally have people who are Peguis members who make agreements with private

landowners across the province to use land, but the majority in southeastern Manitoba land that is accessible, can be used and is used, is Crown land.

That's the end of Roberta's and my presentation. It is a summary of a report given to Manitoba Hydro in October 2015. Now we are going to turn it over to Mr. Mike Sutherland.

MR. MIKE SUTHERLAND: Okay, good afternoon, ladies and gentlemen, panel.

As I stated this morning, I'm Mike Sutherland, former councillor of Peguis First Nation and the originator of the Consultation and Special Projects Office.

I took those steps while I was on Council because there are many decisions being made where Peguis First Nation was only informed afterwards, or we weren't even informed at all.

We know we needed to educate people and participate in more decisions about lands, our traditional territories, and waters in Manitoba. We knew we had to educate our people while listening to them and sharing project information. We also intended to build our own knowledge capacity and decision-making roles.

I think it was -- it wasn't mentioned in -- Chief Hudson might have mentioned it, or Councillor Wade Sutherland, but in 2009, Peguis did develop its own consultation policy, and it shared it with the Manitoba government at a gathering out in Brokenhead, I think in late 2009, or the fall of 2009. So the Province of Manitoba does have the Peguis' consultation policy.

Several Manitoba Hydro intended projects were lining up for decisions, and Peguis is affected by these. We also had a new Aboriginal consultation program in Manitoba that we decided to use to inform our members.

Peguis' goals and objectives, to be at the table, to be a part of the discussion, to be engaged, to be consulted, taking care of the lands, making sure our rights were respected and upheld, to be a contributor, are outcomes that benefit Peguis First Nation. Consultation and Special Projects Unit --

MS. JOHNSON: Sorry to disturb you, but can you slow down just a touch? We are having a hard time keeping up with you.

MR. MIKE SUTHERLAND: All right. Sorry.

Consultation and Special Projects Unit. As Councillor Wade Sutherland informed you, we have been very busy for the last five years. Our members are informing us, and we are informing the CEC and the NEB, the Crown, Federal and Provincial consultations. And like I stated this morning, I think we have just over 30 projects under our belt to date, since we originally started building this unit back in 2012.

Just to also inform you that we have over 1,000 members, or just around 1,000 -- 998 members that continuously come to the table to be interviewed on various projects throughout Manitoba, whether it be the CEC, NEB, or consultation. And we also have over 75 interview surveys and self-mapping exercises done to date, since we built this unit in 2015. So we have a massive database from our grassroots people in Peguis.

We are also building capacity within Peguis by training our staff, engaging our members, and informing the CEC and NEB, Manitoba Hydro, pipeline developers, mining companies, and the Crowns.

The importance of technical projects,

consultation and regulatory hearings. Each time we complete a community consultation, we know more about the project and about what our community members think, what their concerns are about, and how they are exercising their rights in the project area. We gather traditional knowledge; we assemble the technical information.

I think one of the things that I was very adamant on when I started building this unit is that it not just be leadership be informed, but the grassroots people. So our consultations will always include the people of Peguis First Nation. We will always include the people of -- people that live in Selkirk, Winnipeg, Portage, and Brandon. We will always have consultations in two or three of the major cities in our communities in Southern Manitoba, to make sure that we have members that are away from Peguis 1B in the Interlake region, know what we are doing, and provide that information on the project to them. We will have these information sessions, our consultations sessions there, so that it can convenience -- it is easier for them to attend, and we bring the meetings as close to them as possible, and therefore we gather more

information; we have more people attend. And so far our efforts have been proven positive.

Some of the things, a couple of the things that I would like to mention, there are myths out there, and we deal with it, whether it be at the CEC level, the National Energy Board, or consultation, whether it be with industry, government, or so on.

But proximity seems to be one of the biggest myths out there. You know, and people -- government, industry, and so on, they look at Peguis in the Interlake region -- Peguis 1B, we call it -- where a base of our members live, and the biggest portion of the reserve is situated.

And a lot of times, prior to us building this unit, Peguis would be left out because of where we were, where we were situated, the main reserve. And I see not only Peguis but a lot of other First Nations that are being left out of a lot of major projects, Line 3, Energy East, and so on, because of proximity.

First Nations people were migratory people. We went wherever we needed to to to hunt and gather fish, and we still do today, ceremonies and so on. Peguis First Nation has proven to the

National Energy Board and to the CEC, in past proceedings, that our rights are not just on a reserve, or in relation to the location of our reserve. We are entitled to participate, practice our rights, including land selection across Manitoba, certainly across the Interlake region, Southern Manitoba, and wherever our members reside or seek Crown land to hunt and gather medicinal plants.

Another myth out there is private land. Since the time of the Selkirk Treaty, 200 years ago this July, our members have hunted on private land, gathered on private land, and performed ceremony on private land. In today's times, we do so with permission. These activities are still exercise of our rights.

And why do we do this? Well, the negotiating Chiefs for Treaty 1 reminded others that the land cannot speak for itself, and the Anishinaabe have to speak for it. Peguis First Nation members understand that the Creator bestowed upon the Anishinaabe the responsibility to safeguard the environment as the protectors. This responsibility includes strong advocacy, environmental stewardship over the land and

waters, which is much what I talked about this morning.

Peguis First Nation has been active and successful in raising its concerns relating to the protection of the environment, and the need for Peguis land use is to be recognized by project proponents.

We have many educated, experienced, and talented people who are able to fulfill many jobs, positions, contracts. We have heavy machinery operators, carpenters, electricians, lawyers, and scientists, and also environmentalists.

We want our people to experience the good life, according to our belief system. This means, of course, education and jobs, but it also means living in balance with our natural world and its systems. It means sharing what we know with you here today and others. It means fulfilling our purpose in being here in our territory, today and all days.

I think I want to wrap up in saying that Peguis First Nation leadership and its people will do whatever it takes to protect our treaty and Aboriginal rights, our traditional

territories, our family traditions, our family values, and the land that we belong to.

Miigwech.

Oh, and Jared has one more comment he would like to make.

MR. WHELAN: I missed a piece of information; my apologies.

Those dots on the map, the purple and blue ones, total 250,067 data points collected in the Hydro-agreed project, and the following project. So that's within 40 kilometres, or 20 kilometres either side of that preferred route.

Thank you.

THE CHAIRMAN: Thank you, Chief Hudson and the rest of the panel, for a very interesting and eye-opening presentation.

Does Manitoba Hydro have any questions?

Mr. Toyne, did you have questions?

MR. TOYNE: Just a couple.

THE CHAIRMAN: Yes.

MR. TOYNE: Thank you very much, Mr. Chair. Again, it is Kevin Toyne for the Southeast Stakeholders Coalition.

I would just like to thank the panel

members for their presentation. I just have a small number of questions, and I'm hopeful that Jared provided you with the email that I had sent outlining what those questions might be.

MR. WHELAN: I did inform Director Mike Sutherland of your general questions, yep.

MR. TOYNE: So I will be very brief.

The Coalition that I represent is seeking to shift part of the route that's been proposed by Manitoba Hydro further to the east, so that it would start to travel south, near Vivian, as opposed to Anola; travel east of Richer and Marchand; travel between the Pocock Lake Ecological Reserve and the Watson Davidson Wildlife Management Area, and then head towards Piney.

And the questions that I've got, for some or all of you, would be if you could tell us if you have any specific concerns about that proposed route shift. That would be the first question that I've got.

The second question that I've got would be, if the Clean Environment Commission and the Minister were amenable to that shifting of the route, are there any additional types of

engagement with Manitoba Hydro or additional types of study that you would like to see done before that shift in the route is finalized?

Are there any additional licensing concerns or conditions that you would like to see imposed?

And finally -- and you didn't get into detail in your presentation, and it hasn't been a subject that's really been discussed at the hearing -- but what sort of an impact might that have on the consultation process that you are currently engaged in with the province?

MR. WHELAN: Mr. Toyne, can you refer us to a specific map in the EIS?

MR. TOYNE: Sure. The map that I've been using, for ease of reference, is Map 5-18. That's the one that outlines the Round 2 preferred -- or the Round 2 route alternatives. And the specific route that the coalition will be suggesting is -- at least at the Round 2 level -- Route AY.

I've got a hard copy here that I have looked at enough times I've effectively memorized it and dream about it. So if you would like to take a look at it, I can pass it up, if that's of

any assistance.

MR. WHELAN: It is in chapter ... ?

MR. TOYNE: 5.

MR. WHELAN: 5-18?

MR. TOYNE: Yep. 5-18. Round 2, preference determination routes.

MR. WHELAN: No.

MR. TOYNE: No, so it's the actual -- in the map file? That's --

MR. WHELAN: Can we have your paper copy, Mr. Toyne?

MR. TOYNE: Sure.

MR. MIKE SUTHERLAND: I guess I could answer a couple of the questions.

First of all, I guess we are pretty much complete the Section 35 consultation. We looked at the number of routes, and we've shared with the community. Even though we hold the community meetings, Roberta, myself, Cheyenne, we meet with a lot of people in the community, and like Enbridge, the MMTP line is high on coffee-shop talk and so on. People want to know. Not everybody can make the meetings.

And we talk about the preferred route, where it's sitting right now. And one of the

things that we come to find is that people are comfortable where the preferred route is sitting right now.

One of the things in our interviews, if you take a look at it, you see that especially, the southern -- or I guess the two-thirds at the top, there, by the Watson Davidson, the Watson Provincial Forest, or Wildlife Management Area, is a heavily used area. And I know for a fact that the people in our community will not go for that. And that's one of the things that they've stated.

And as we've been going through this process, for the last two years, I guess, we have had numerous meetings, and we went through the consultation; we looked at selected routes and so on and so forth. The further this is out of the Sandilands, Watson Forest, and so on, out of that heavily used area, the more satisfied our people are going to be.

And it is something that I have no control over. We do, like I said, community consultations; and unlike many other consultations that happen, we take our consultation to the grassroots people from the community, and we take direction from the community.

And as for the Section 35 consultation, we are pretty much wrapping it up. We are finalizing with the reports, and the information that we've already gathered, and we have to move forward.

You know, as we've stated with our people, that -- you know, any final comments and stuff, any final statements that were made, you know, in the last couple of weeks, we can't take anymore. But from what we've gathered, the information that we've gathered and the activities within that project area, again, people seem to be a little bit more reassured that that route isn't right in the heart of that southeast corner of Manitoba, that Provincial Forest and those heavily utilized areas there.

So if you take a look at the map that Jared showed you, and the route that you are looking at moving it to, that would go right into some of the heaviest-used portions of that area. So that -- no, I don't think we would be able to make any changes in moving it there, or compromises.

Thank you.

MR. WHELAN: Mr. Toyne, in terms of

engagement, as you know, Peguis First Nation has engaged with Hydro, had a project, and will continue to engage with Manitoba Hydro.

In terms of community consultation, as Mike Sutherland has said, those community meetings have happened; we are working on the report. Peguis First Nation will be talking to the Province.

There are probably a few licensing pieces of advice or suggestions that Peguis might put in their Crown/Aboriginal consultation report. Manitoba Hydro does have their report, from October 2015, that Peguis completed, so they have that advice, as of October 2015. We don't have any other specific ones right now to iterate, though.

Did we answer enough of your questions?

MR. TOYNE: Can I ask one follow-up question, Mr. Chair?

THE CHAIRMAN: Yes. Go ahead.

MR. TOYNE: Just to go back to Mr. Sutherland's comments.

So, sir, you had talked about the concerns on the east side of the wildlife

management area. Are there concerns in the more northerly part of that proposed Route AY, so in the Vivian and Ross area? Or would the concerns primarily be to the east of the wildlife management area, between that and the ecological reserve?

MR. WHELAN: The map that we are showing right now, Mr. Toyne, of course is only 20 kilometres either side of the Phase 2 alternate routes.

Peguis First Nation does have data for all of southeastern Manitoba; they are not prepared to show that here. If there is some -- for whatever reason, change in routing before it is finally licensed, Peguis First Nation would definitely want to talk with Manitoba Hydro, and definitely talk with the Province of Manitoba.

MR. MIKE SUTHERLAND: Yeah. Even though what we show there is, like Jared said, close to the project area, there is still extensive use land east of where you see the dots there now, which include the northern part of that selected route. So it is still heavily used, yeah, throughout that whole region.

Thank you.

THE CHAIRMAN: Yes.

MR. TOYNE: No further questions.

THE CHAIRMAN: Thank you.

MR. TOYNE: Thank you all very much.

THE CHAIRMAN: Does the panel have any questions? No questions from the panel?

Yes.

MS. WHELAN ENNS: Gaile Whelan Enns here.

Just a quick moment, Mr. Chair, just a point of information, and that is that Natural Resources Canada, staff unit regarding Section 35 consultations is getting ready to begin the Federal Crown consultations with First Nations affected by the MMTP.

THE CHAIRMAN: Thank you. All right.

Well, with that, I would like to thank the panel, all members of the panel: Chief Hudson, Elder Robson, Mr. Whelan, Ms. Flett, and Mr. Sutherland, and of course Councillor Sutherland, who also participated. I want to thank you all for your presentation and response to the questions.

And I think that's it. Do we have announcements or filings?

MS. JOHNSON: Yes, we have some filings.

The Peguis outline and CV package is PFN 001. Mr. Sinclair's report is PFN 002. His presentation is number 3. Mr. Sutherland's outline of his presentation is PFN 004. And the slide presentation is 005.

(EXHIBIT PFN-01: Peguis outline and CV package)

(EXHIBIT PFN-02: Mr. Niigaan Sinclair's report)

(EXHIBIT PFN-03: Mr. Niigaan Sinclair's presentation)

(EXHIBIT PFN-04: Mr. Sutherland's outline of presentation)

(EXHIBIT PFN-05: Peguis slide presentation)

THE CHAIRMAN: Thank you.

I'm assuming there is nothing we can move on to today, given the time; is that accurate? There is no other group ready to go?

MS. JOHNSON: No.

THE CHAIRMAN: Okay. So -- well, for once, we are going to adjourn early, so I'm sure that probably will be welcomed by everyone, given

we've kept you late so many evenings. We will reconvene tomorrow morning, for the morning, at 9:30, same room. Thank you all.

(Adjourned at 3:30 p.m.)

OFFICIAL EXAMINER'S CERTIFICATE

Cecelia Reid and Debra Kot, duly appointed Official Examiners in the Province of Manitoba, do hereby certify the foregoing pages are a true and correct transcript of our Stenotype notes as taken by us at the time and place hereinbefore stated to the best of our skill and ability.

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Official Examiner, Q.B.

Debra Kot
Official Examiner Q.B.