Report on the Findings of the Métis Nation of Ontario's Lakehead / Nipigon / Michipicoten Consultation Protocol Area Land Use and Occupancy Study

This report was prepared by CDCI Research.

Project Coordinator:

Ryan Shackleton
CDCI Research
246 Queen St. Suite 300
Ottawa, ON, K1P 5E4
613-234-1849

Any questions regarding this report should be directed to:

Brian Tucker
Manager, Métis Traditional Knowledge and Land Use
Métis Nation of Ontario
426 Victoria Avenue, Fort Frances, ON P9A 2C3
Office: 807-274-1386 x5 - Fax: 807-274-1801

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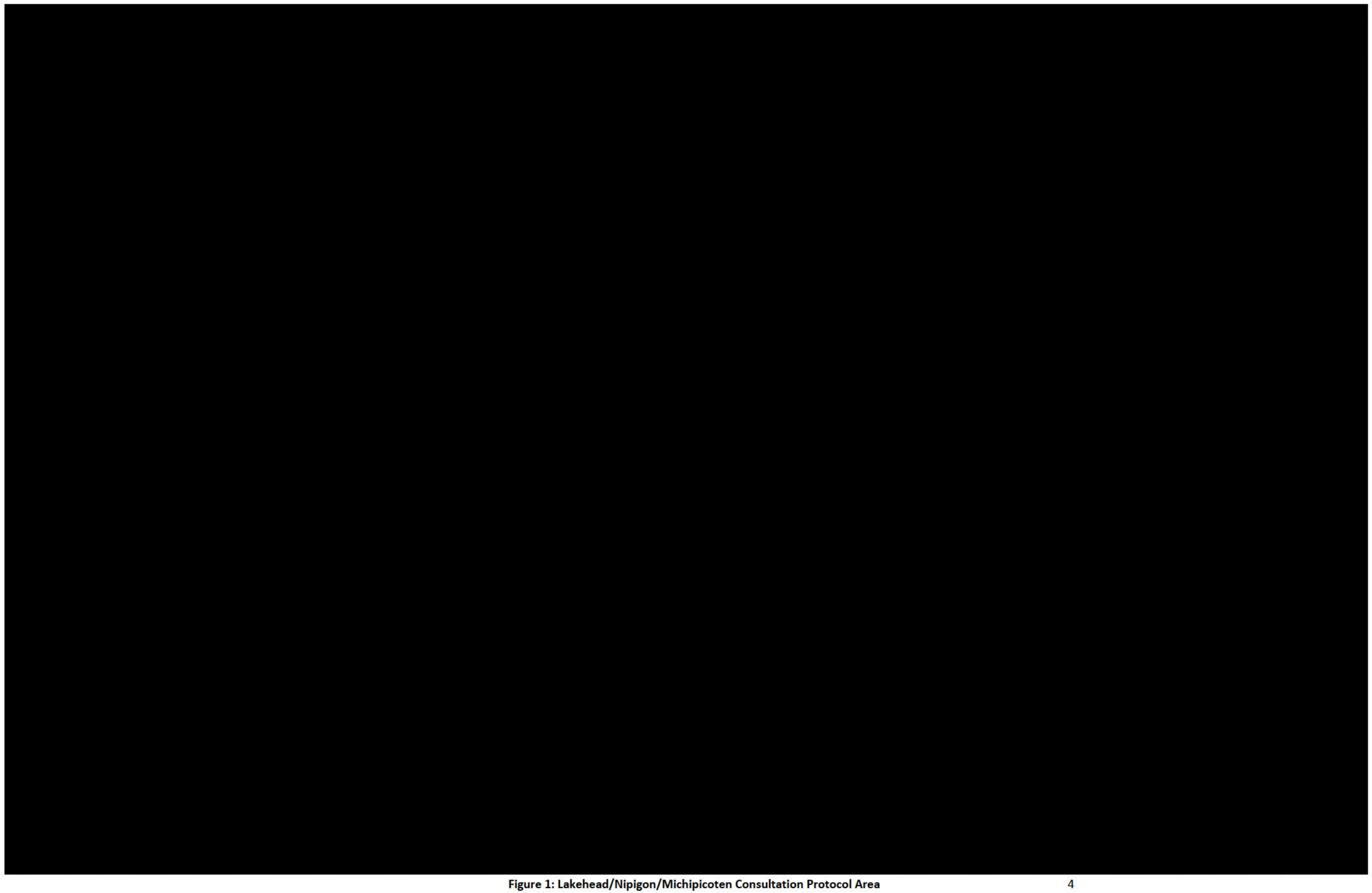

Figure 1: Lakehead/Nipigon/Michipicoten Consultation Protocol Area

Executive Summary

In January 2012 the Métis Nation of Ontario (MNO) retained the services of CDCI Research to conduct a Traditional Land Use and Knowledge Study ("TLUKS") of the Métis community that lives throughout and relies on the MNO's Lakehead, Nipigon and Michipicoten harvesting areas. A map setting out these harvesting areas is attached to this report as Appendix 1.

The MNO asserts the Métis living throughout these three harvesting areas are a part of one regional rights-bearing Métis community consistent with R. v. Powley, [2003] 2 S.C.R. 207 (the "Powley" case). However, for the purposes of this TLUKS specific to Stillwater Mining Company's proposed Marathon PGM project (the "Project"), the MNO identified MNO citizens living in the surrounding area or who use the surrounding area for harvesting and traditional activities.

CDCI Research sent a field team to the study area at the end of January 2012 and interviewed [redacted] MNO citizens about their current land use. These interviewees were identified by the MNO because of their longstanding ancestral connections to the region generally and the Project's study area specifically; their special knowledge as harvesters; and/or their role as Elders in the Métis community.

CDCI notes that based on the MNO's citizenship population within the Nipigon harvesting area as well as the regional Métis community as a whole (i.e., approximately [redacted] citizens throughout entire Métis community), these [redacted] interviews do not represent an adequate representative sampling of the community.[1] However, this TLUKS provides a good starting point in order to understand Métis use in the region. It is CDCI's understanding that because of the standardization of the methodology use for this study, the MNO will be in a position to supplement these interviews with other ongoing project-specific TLUKS in order to garner a more representative picture of the regional Métis community's overall use of the identified harvesting areas.

The information that was collected was digitally recorded, the geographical information captured by a MNO Geographical Information System (GIS) specialist and verbatim transcripts of the interviews created. While interviewees shared information regarding their Métis identity, ancestral connections to the area and Métis traditional knowledge, only information related to land use is contained in this report. The information collected as part of the land use mapping was supplemented by a focus group that was held on January 28, 2012 in Marathon Ontario. This confidential information will be protected by the MNO, subject to privacy obligations owing to interviewees.

This report presents the combined geospatial data collected during the individual interviews as well as information about land use and species knowledge gathered from interviewees. For the most part, each species is mapped separately and at three separate scales. An overview of the individual species is also provided. This report also contains a methodological outline and appendices containing relevant information (i.e., sample waiver forms, etc.).

This study determined that the Métis community in the region have historically and currently participated in a variety of land use activities including hunting, trapping, fishing, plant harvesting, collection of natural items (stones, shells, wood products, etc.), and recreational activities. Métis use the land year round and often partake in harvesting and land use

[1] While there is not universal standard agreed to, most academics and practitioners believe that interviewing approximately 10% of an aboriginal community's population is a good starting point to understand the community's traditional use.

activities with family members and friends. Harvesting is undertaken for a variety of reasons including subsistence, for spiritual and ceremonial purposes, income, and recreation. As noted above, while the TLUKS's sample size was small relative to the total Métis population in the region, the data collected demonstrates a wide area of land use in the region. This includes multiple uses in the area surrounding and downstream of the Project. Notably, even with the small number of interviewees, this TLUKS shows a high intensity of use in many places across the region.

CDCI emphasizes that this TLUKS only provides a limited 'snapshot' of Métis land use in the region. Additional interviews or TLUKS are needed in order to more fully identify the total extent, nature and intensity of the Métis community's land use. In addition, further studies are required in order to examine in greater detail other aspects of the Métis community that were observed during this study, but were not studied explicitly (e.g., history of Métis community, socio-economic profile of Métis community, etc.).

Collectively, the interviews demonstrated a deep understanding of the land and its resources by the Métis community, as well as a deep connection to the landscape and a dependence on the area's natural resources for the practice of their traditional way of life. This resource use was a part of how the participants defined themselves, it was a part of their identity as Métis people, and it was a central aspect of their community. Interviewees spoke about issues of conservation, changing animal and weather patterns, and the effects of development on land based activities and resources. Interviewees also demonstrated knowledge related to travel routes, harvesting locations, and the locations of natural and non-natural features (grave-sites, archaeology sites, etc.).

It's important to emphasize that this study is not an impact assessment in relation to the Project. The purpose of the TLUKS was to begin to collect baseline data on Métis land use in the study area. However, based on the significance of use of the land identified by the study, it is CDCI's opinion that any significant resource development project in the Lakehead, Nipigon and/or Michipicoten harvesting areas harvesting area will have impacts on the Métis community and its land use, due to the extensive and ongoing reliance the interviewees had to the land. However, more study is required in order to determine that, including and especially an impacts assessment.

Disclaimer

Please note that the Métis Nation of Ontario owns all traditional knowledge and land use information contained in this report. This information cannot be used or distributed without prior written permission from the Métis Nation of Ontario, and it is confidential to the Métis Nation of Ontario. Further, the information provided in this report is project-specific, and it cannot be used for another project without written permission from the Métis Nation of Ontario. This disclaimer applies to any appendices, addendums, documents and/or maps that accompany this report.

Due to the small sample size, the Study does not identify the full extent of land use by Métis people within the Study Area. At best, it provides information on the types of land use activities that might be occurring on the lands and waters across the Study Area. However, it is also important to note that the relatively small sample size means that there are likely additional types of land uses important to the Métis community that the Study has not captured.

Introduction[2]

Purpose of the Study

The purpose of the TLUKS was to begin to collect baseline data on Métis traditional use and knowledge in the Lakehead, Nipigon and Michipicoten harvesting areas generally and the area around the project specifically. The information gathered is intended to be used begin to document the Métis community's land use in the region and study area in relation to Stillwater Mining Company's proposed Marathon PGM project (the "Project"). It is important to emphasize that this TLUKS is not an impact assessment in relation to the proposed Project.

This TLUKS was conducted by CDCI on behalf of the MNO. The MNO represents Métis citizens throughout the province through Métis-specific, democratic governance structures at the local, regional and provincial levels. More specifically, within this given region the MNO represents the Métis community through the elected regional MNO leadership as well as the MNO Community Councils of the Thunder Bay Métis Council, Greenstone Métis Council and the Superior North Shore Métis Council (the "MNO Community Councils"). A map outlining the MNO's governance structures in the region is attached as Appendix 2.

Who are the Métis?

The Métis evolved out of the initial relations of European men and Indian women who were brought together during the early fur trade. While the initial offspring of these relations were individuals who simply possessed mixed European and Indian ancestry, continued intermarriage resulted in a new and distinct aboriginal people – the Métis.

The Royal Commission on Aboriginal Peoples ("RCAP") described the 'ethnogenesis' of the Métis as follows:

> Intermarriage between First Nations ... and European fur traders and fishermen produced children, but the birth of new Aboriginal cultures took longer. At first, the children of mixed unions were brought up in the traditions of their mothers or (less often) their fathers. Gradually, however, distinct Métis cultures emerged, combining European and First Nations ... heritages in unique ways. Economics played a major role in this process. The special qualities and skills of the Métis population made them indispensable members of Aboriginal/non-Aboriginal economic partnerships, and that association contributed to the shaping of their cultures... as interpreters, diplomats, guides, couriers, freighters, traders and suppliers, the early Métis people contributed massively to European penetration of North America.[3]

Métis populations and settlements emerged along the routes of the fur trade, around the Great Lakes and throughout much of what was known as the 'Old Northwest'. Within this territory, which includes present day Manitoba, Saskatchewan and Alberta and extends into Ontario, British Columbia, Northwest Territories and the Northern United

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[2] The introductory section included in this report was provided to CDCI Research by the MNO. The sections including the Métis in Ontario, Métis in the Lakehead/Nipigon/Michicopoten Study Area and Understanding Métis Land Use provide important contextual information. CDCI Research is including this material verbatim in the report but is not the content creator.

[3] Royal Commission on Aboriginal Peoples, Vol. IV, Perspectives and Realities: Métis Perspectives at pp. 199-200.

States, the Métis developed an inter-connected, inter-dependent and inter-related networks and social institutions, which facilitated their birth as a distinct aboriginal people. This Métis people – in the historic Northwest – referred to themselves and referred to by others as the Métis Nation.

Based on its extensive research, RCAP concluded the following with respect to the Métis Nation:

> ... the Métis Nation is the most significant Métis collectivity in Canada. It unquestionably constitutes an Aboriginal people within the meaning of section 35 of the Constitution Act, 1982 for the purposes of negotiations with other governments. ...
>
> Geographically, the homeland of the Métis Nation embraces the three prairie provinces as well as parts of Ontario, the Northwest Territories, British Columbia, and the north central United States. ...
>
> Application of the recognition policy is not likely to cause any problems for the Métis Nation. Its long-standing existence as a nation seems to us indisputable. It is widely acknowledged that the Métis Nation is culturally distinct and that it has a demonstrated social cohesiveness as well as political determination and effectiveness throughout its eventful history.4

As an aboriginal people, the Métis developed their own collective identity, language (Michif), culture, traditions, dance, song, music, self-governing structures and way of life. Throughout their history, the Métis saw themselves and were seen and identified by outsiders, as distinct from their Indian and European forebearers. As explained by RCAP, the culture of the Métis was,

> derived from the lifestyles of the Aboriginal and non-Aboriginal peoples from whom the modern Métis trace their beginnings, yet the culture they created was no cut-and-paste affair. The product of the Aboriginal-European synthesis was more than the sum of its elements; it was an entirely distinct culture.[5]

The collective rights and interests of the Métis people were, more often than not, ignored by government. This Métis struggle was recently recognized by the Supreme Court of Canada in Cunningham v. Alberta, [2010] 2 S.C.R. 670. Specifically, the Supreme Court wrote:

> [70] ... The history of the Métis is one of struggle for recognition of their unique identity as the mixed race descendants of Europeans and Indians. Caught between two larger identities and cultures, the Métis have struggled for more than two centuries for recognition of their own unique identity, culture and governance. The constitutional amendments of 1982 ... signal that the time has finally come for recognition of the Métis as a unique and distinct people.

In the Cunninghan case, the Supreme Court went on to state that with the patriation of Canada's Constitution in 1982 and the inclusion of section 35 in the *Constitution Act, 1982* (which recognizes and affirms the existing aboriginal and treaty rights of the Indian, Inuit and Métis peoples of Canada), this longstanding government neglect towards the Métis and their rights – as an aboriginal people – was meant to change:

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[4] Royal Commission on Aboriginal Peoples, Vol. IV, Perspectives and Realities: Métis Perspectives at pp. 232, 203, 252.
[5] Royal Commission on Aboriginal Peoples, Vol. IV, Perspectives and Realities: Métis Perspectives at p. 220.

> [13] The landscape shifted dramatically in 1982, with the passage of the Constitution Act, 1982. In the period leading up to the amendment of the Constitution, Indian, Inuit and Métis groups fought for constitutional recognition of their status and rights. Section 35 of the Constitution Act, 1982 entrenched existing Aboriginal and treaty rights and recognized three Aboriginal groups - Indians, Inuit, and Métis. For the first time, the Métis were acknowledged as a distinct rights-holding group.
>
> ...
>
> [70] The constitutional amendments of 1982 ... signal that the time has finally come for recognition of the Métis as a unique and distinct people.

Unfortunately, even after the inclusion of Métis in s. 35 in 1982, governments continued to deny the existence of Métis rights. In 2003, the Supreme Court of Canada, in Powley, had its first opportunity to consider the nature and scope of Métis right protected by s. 35. The Supreme Court made the following findings:

> [13] The inclusion of the Métis in s. 35 is based on a commitment to recognizing the Métis and enhancing their survival as distinctive communities. The purpose and the promise of s. 35 is to protect practices that were historically important features of these distinctive communities and that persist in the present day as integral elements of their Métis culture.
>
> [17] The inclusion of the Métis in s. 35 represents Canada's commitment to recognize and value the distinctive Métis cultures, which grew up in areas not yet open to colonization, and which the framers of the Constitution Act, 1982 recognized can only survive if the Métis are protected along with other aboriginal communities.

In the Powley case, the Supreme Court also recognized the following legal principles:

- Métis are a distinct aboriginal people whose rights flow from their distinct identity – not their Indian forbearers;
- Métis rights are collectively held by Métis communities/collectives – not individuals;
- There is no hierarchy of rights between Indians, Inuit and Métis;
- Similar to other aboriginal peoples, Métis rights flow from their historic and special relation to the land;
- Métis rights-holders must: (1) self-identify as Métis, (2) be ancestrally connected to the historic rights-bearing community, and (3) be accepted by the contemporary Métis community that is the continuation of historic community.

Since the Powley case, the Métis Nation and its communities have increasingly asserted their rights and interests in political processes, negotiations and litigation based on the growing legal recognition of Métis rights.

The Métis in Ontario

Beginning as early as the 1700s, distinct Métis settlements, as a part of the larger Métis Nation that emerged in the 'Old Northwest', arose along Ontario's freighting waterways as well as around the Great Lakes.

On the Great Lakes alone, over 53 historic Métis settlements existed between 1763 and 1830.[6] In her article, *Many Roads to Red River: Métis genesis in the Great Lakes region, 1680-1815*, Jacqueline Peterson describes the Great Lakes Métis settlements as follows at p. 41,

> *These people were neither adjunct relative-members of tribal villages nor the standard bearers of European civilization in the wilderness. Increasingly, they stood apart or, more precisely, in between. By the end of the last struggle for empire in 1815, their towns, which were visually, ethnically and culturally distinct from neighbouring Indian villages and "white towns" along the eastern seaboard, stretched from Detroit and Michilimackinac at the east to the Red River at the northwest.*
>
> ...
>
> *Residents [of these trading communities] ... drew upon a local subsistence base rather than on European imports ... such towns grew as a result of and were increasingly dominated by the offspring of Canadian trade employees and Indian women who, having reached their majority, were intermarrying among themselves and rearing successive generations of Métis. In both instances, these communities did not represent an extension of French, and later British colonial culture, but were rather "adaptation[s] to the Upper Great Lakes environment.*[7]

Some of the Métis from these historic Ontario settlements moved west and lived in, used and occupied the lands throughout what was then known as the Northwest of Canada. However, a constant and identifiable Métis presence, situated in and around the historic trade routes of the fur trade in Ontario and much of the rest of the province of Ontario, remained. As well, constant back and forth movement between Métis settlements throughout Ontario and throughout the historic Northwest enabled the Métis to forge a collective identity between these settlements and communities that continues to exist today.

These individual Métis settlements were generally organized around an integrated mixed economy with the use of resources being largely dependent on the geographic location of the settlement and a seasonal round. However, individual settlements were also inter-related, inter-connected and inter-dependent on other settlements, forming regional communities throughout Ontario. Today, these regional Métis communities remain an indivisible part of the Métis Nation within Ontario as well as the larger Métis Nation.

The Métis within Ontario have long struggled to maintain their identity and have their rights recognized and respected by government. From the bounty placed on Louis Riel's head by the Ontario Legislature in 1872 to the deeply embedded racism that resulted in the Ontario Government's longstanding and systemic denial of the very existence of Métis in the province, Ontario Métis have faced their share of challenges in protecting their distinct identity and culture. Notably, in Powley, the Ontario Court of Appeal acknowledged this Métis reality in Ontario,

> [134] In assessing whether the Sault Ste. Marie Métis community maintained sufficient existence and continuity with the past to qualify for recognition for rights purposes, the trial judge took into account certain social and

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[6] "Map of Great Lakes metis settlements, 1763-1830" by Connie Peterson, at p. 44 in Jacqueline Peterson, "Many roads to Red River: Métis genesis in the Great Lakes region, 1680-1815" in *The New Peoples: Being and Becoming Métis in North America* (University of Manitoba Press: Winnipeg, 1985) pp. 37-71.

[7] *Many roads to the Red River, supra,* at p. 41

> political forces antithetical to the Métis. Among these were the explosive and dramatic events concerning the Métis in Western Canada in 1870 at Red River and 1885 in Saskatchewan. There was evidence that the Métis were at times rejected as full members of both aboriginal and non-aboriginal societies. The respondents led the evidence of Olaf Bjornaa who testified that he and his sister were denied access to the reserve school because they were not "Indian" but were also rejected by the town school because they were too "Indian". There was considerable evidence from lay and expert witnesses that the Métis people have been the victims of discrimination, ostracism and overt hostility from the 19th century forward. That sorry history is fully documented by the RCAP Report vol. 4, Chapter 5.
>
> [135] ... the Métis were the "forgotten people" and that although their community became "invisible" it did not disappear. The "invisibility" or relative lack of profile of the Métis community was explained not by its disappearance, but by the fact that powerful social and political factors discouraged visibility and that the community reacted accordingly. It is simply not possible to assess the resilience of the Métis community without taking into account the historical context in which it existed and the pressures to which it was subjected.[8]

While Ontario Métis have faced many challenges in sustaining their collective identity, culture and communities over the last 130 years, they have persevered. In contemporary times, Métis have come together to form representative bodies that advocate for self-government, harvesting rights and other socio-economic issues. In many of these movements, the Métis have joined with non-status Indians and other Aboriginal peoples in order to push for government action. Some of the organizations that Ontario Métis used to be a part of included the Ontario Métis and Non-Status Indian Association and the Ontario Métis and Aboriginal Association (both of these organizations are now defunct).

In the early 1990s, it became apparent that Métis in Ontario needed to have their own Métis-specific representative body in order to move forward on their self-government agenda. Specifically, in 1993, the Métis Nation of Ontario ("MNO") was founded on the collective will of Ontario Métis wanting to: (1) support Métis individuals, families and communities culturally, socially and economically, (2) ensure the aboriginal and treaty rights of Ontario Métis were recognized and respected in the province, and, (3) advance Métis self-determination and self-government in Ontario.

With the creation of the MNO, Ontario Métis proudly raised the Métis Nation flag in Ontario again and asked Métis citizens and Métis communities who shared the same history, goals and vision to join the MNO. Today, over 15,000 Métis citizens in Ontario have come forward to join the MNO and advance the Métis Nation's agenda in Ontario. The MNO has created a governance structure that includes local (i.e., MNO Chartered Community Councils), regional and provincial governance structures (i.e., Provisional Council of the MNO) that are all a part of the MNO's overall governance structure. As well, the MNO has created and maintains the only recognized Métis registry in the province. Additional information on the MNO's governance structures and institutions is available at www.metisnation.org.

Since its creation, the MNO has achieved many successes. It single-handedly advanced the historic Powley litigation, which recognized and affirmed Métis harvesting rights. It has created a Métis Harvesters Policy and Harvester Card system that now forms part of a negotiated harvesting agreement with the Ontario Government. It has created a Métis-specific and democratic governance structure at the local, regional and provincial levels that represents Métis across

[8] R. v. Powley, 53 O.R. (3d) 35 (OCA).

Ontario. Its role in representing Ontario Métis has been recognized by the Government of Canada as well as the Ontario Government, including, the signing of a MNO-Ontario Framework Agreement that sets out a new relationship and agenda between the provincial government and Ontario Métis. As well, the MNO delivers a multitude of important programs and services to Métis people living throughout the province.

More recently, the MNO has established a province-wide Métis Consultation Framework that includes Regional Consultation Protocols and a MNO Lands, Resources and Consultation Branch, which works to ensure that the Crown is fulfilling its duty to consult and accommodate Ontario Métis communities when Métis rights, interests and way of life may be impacted. Notably, this report is a part of the MNO's ongoing work in collecting, understanding and sharing Métis traditional knowledge.

The Métis Community in the Study Area

There is a regional, rights-bearing Métis community, consistent with the Powley case, that lives throughout and relies on a traditional territory that includes the MNO identified Lakehead, Nipigon and Michipicoten harvesting areas. This is one Métis community, which is a part of a much larger Upper Great Lakes Métis community as well as the Métis Nation. The history, culture, kinship connections, mobility and lifestyle of this Métis community make it impossible to divide the community into smaller or separate parts. This regional approach to the identification of rights-bearing Métis communities is consistent with case law.

The information below is summarized from various historic reports that have been done on the Métis in this region. Specifically, the following reports were reviewed and used to prepare the following sections:

- Dr. Arthur Ray and Kenichi Matsui, Fur Trade and Métis Settlements in the Lake Superior Region 1820-1850, June 30, 2011 (prepared for MNO)
- Joan Holmes and Associates, Historical Profile of **Lake Superior** Study Area's Mixed European-Indian Ancestry Community Final Report, September 2007 (prepared for Canada)
- Donna Cona, Final Report for Historical Profile of the **Lake of the Woods** Mixed European-Indian or Mixed European-Inuit Ancestry Community, February 2005 (prepared for Canada)
- Allison Gale, Robinson Treaty Métis Historical Report, 1998 (prepared for Canada)
- Carolyn Harrington, Development of a Halfbreed Community in the Upper Great Lakes, 1981 (prepared for Canada)

Copies of these reports are available at http://www.metisnation.org/registry/historicresources. In using these reports, the MNO is not taking any position with respect to the conclusions in some or all of these reports. The MNO has used these reports to provide some of some of the narrative and historic record evidence on the regional presence of the Métis in this region, but these reports, and the resulting summary set out below, is by no means comprehensive.

It should be noted that the MNO continues to undertake additional research on the Métis in this region which will supplement this information in the future.

Historic Métis Presence in the Region

Please note that a separate supplemental (Supplemental A) will be provided that documents the historic Métis presence in the region.

The Métis View of the World

Métis communities have deep connections – social, cultural, spiritual, economic – to their traditional territories. These connections lie at the core of Métis identity and culture. The health and well-being of the land directly correlates with that of the people whose history and future is tied to it. This concept was well expressed by RCAP as follows:

> Aboriginal peoples have told us of their special relationship to the land and its resources. This relationship, they say, is both spiritual and material, not only one of livelihood, but one of community and indeed of the continuity of their cultures and societies. ... The use of the lands and resources has formed a central part of Aboriginal economies from time immemorial. For most Aboriginal communities, natural resources are the key to making a living, whether this takes the form of traditional subsistence activities to profit-seeking, wage-providing enterprises.[9]

Throughout these traditional territories, Métis have constitutionally protected aboriginal rights that are grounded in their historical and ongoing customs, practices and traditions to the land. Métis live, work and harvest throughout these territories and rely on them for their individual as well as their community's overall cultural, social, spiritual, physical and economic well-being. These territories are inextricably connected to a Métis community's shared identity, culture and history, as a part of the Métis Nation in Ontario.

The relationship between Métis communities and their traditional territories is a symbiotic one. One cannot be healthy without the other one being healthy. As such, what happens to these traditional territories in relation to use, development, ecosystems and sustainability are of fundamental importance to the survival of Métis communities. If these territories are indelibly changed or damaged, the Métis people and communities will be too.

Métis are stewards of their traditional territories and have the responsibility to work with First Nations, governments and others to protect them. Métis see collecting and sharing their traditional knowledge with others as a way to ensure informed decision-making takes place with respect to policies, planning, projects and developments that have the potential to affect Métis rights, interests and way of life in their traditional territories.

[9] Royal Commission on Aboriginal Peoples, Vol. IV, Perspectives and Realities: Métis Perspectives *at pp. 232, 203, 252.*

Métis Traditional Knowledge

The Canadian Environmental Assessment Agency (CEAA) describes Aboriginal traditional knowledge as knowledge that is held by, and unique to, Aboriginal peoples. Aboriginal traditional knowledge "is a body of knowledge built up by a group of people through generations of living in close contact with nature. It is cumulative and dynamic and builds upon the historic experiences of a people and adapts to social, economic, environmental, spiritual and political change."[10]

Learning, practicing and gathering traditional knowledge is fundamental to the practice and protection of the Métis culture in Ontario. Conducting Traditional Knowledge (TK) studies expands the pool of knowledge available to Métis citizens and communities, as well as providing an invaluable resource to anyone interested in understanding the importance of the Métis relationship to the land. Having this information is a way to ensure the Métis perspective is heard and can be incorporated into collaborative decision-making that protects the environment as well as the connections Métis have to the land.

Because so much of what is defined as TK is an intricate element of the way people live, many participants in traditional knowledge studies are nervous that they will have nothing of value to offer the researchers. As participants speak about their lives, they are often surprised to discover that the foods they cook, the plants they gather, the medicines they make are of significance to understanding the Métis way of life today. As participants share their stories and memories, the very act of remembering strengthens their personal sense of identity; remembering becomes a process of "re-membering," of putting the pieces of the puzzle together.

Sharing the results of a traditional knowledge study is a crucial element of a TK study. The appropriately presented and discussed TK study findings can become a mirror in which the community sees itself reflected and legitimized. Seeing the common threads of experience across many families, geographies and decades strengthens the fabric of the culture as a whole.

[10] CEAA, 2009. www.ceaa.gc.ca

Project and Report Outline

In September 2011 the Métis Nation of Ontario (MNO) retained the services of CDCI Research to conduct a Traditional Land Use and Knowledge Study ("TLUKS") of the Métis community that lives throughout and relies on the MNO's Lakehead, Nipigon and Michipicoten harvesting areas.

CDCI Research sent a field team to the study area in January 2012 and interviewed [redacted] MNO citizens about their current land use. These interviewees were identified by the MNO because of their longstanding ancestral connections to the region generally and the Project's study area specifically; their special knowledge as harvesters; and/or their role as Elders in the Métis community.

This report presents the combined geospatial data collected during the individual interviews as well as information about land use and species knowledge gathered from interviewees. For the most part, each species is mapped separately and at three separate scales. An overview of the individual species is also provided. This report also contains a methodological outline and appendices containing relevant information (i.e., sample waiver forms, etc.).

Methodology

Scope of Work

This study was designed and conducted to document Métis land use in the study area. Land use studies provide a useful way to document spatial and temporal patterns of hunting, harvesting, fishing, habitation, and travel in a given area. These types of studies are narrower in scope than comprehensive traditional knowledge studies. For example, in comprehensive traditional knowledge studies, detailed information on local ecological processes, socio-cultural patterns and institutions, spirituality, and ethical matters are also investigated. While a comprehensive traditional knowledge study was deemed beyond the resources available for this project, interviewees nevertheless discussed a considerable amount of non-land use information, which the field team also documented. Any information not related to the project objectives is held on file with the MNO for future use. Additionally, this study and report is not an impacts assessment. It is designed to begin to collect baseline data about Métis land use in the study area, including the area surrounding the proposed Project.

The geographic scope of the study was the MNO's Lakehead/Nipigon/Michipicoten Traditional Territories (Figure 1). The MNO asserts the Métis living throughout these three harvesting areas are a part of one regional rights-bearing Métis community consistent with R. v. Powley, [2003] 2 S.C.R. 207 (the "Powley" case). However, for the purposes of this TLUKS specific to Stillwater Mining Company's proposed Marathon PGM project (the "Project"), the MNO identified MNO citizens living in the area or who use the area for harvesting and traditional activities.

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The information that was collected was digitally recorded, the geographical information captured by a MNO Geographical Information System (GIS) specialist and verbatim transcripts of the interviews created. While interviewees shared information regarding their Métis identity, ancestral connections to the area and Métis traditional knowledge, only information related to land use is contained in this report. This confidential information will be protected by the MNO, subject to privacy obligations owing to interviewees.

This final report summarizes the interview findings and presents MNO-created maps generated from the geo-referenced information collected during the study.

[11] While there is not universal standard agreed to, most academics and practitioners believe that interviewing approximately 10% of an aboriginal community's population is a good starting point to understand the community's traditional use.

Limitations of the Study

Mapping of land use information was a major element of this study. Interview respondents did not explicitly identify areas of high importance and high usage; rather, the maps presented in this report primarily display the spatial extent of Métis land use (i.e., where land- and water-based activities have occurred, regardless of frequency and importance to interviewees). If additional information was mentioned about these areas it was documented and has been listed in the mapping notes on file with the MNO Lands, Resources, and Consultations Branch. There were also times when interviewees discussed non-Métis (i.e., First Nations, non-Aboriginal) features and these were mapped accordingly.

Potential limitations of the data set pertain mainly to information recall and sharing. In some cases, interviewees informed the field team they could not remember the name or location of places they had used or accessed in the past. While memory-prompting techniques were employed (e.g., providing more time for interviewee reflection, returning to unanswered questions later in the interview, etc.), a small amount of information was inevitably not captured as a result. Furthermore, a small percentage of interviewees chose not to share the location of particular harvesting areas due to issues of privacy, and it is possible that other interviewees omitted information without informing the field team. While we feel these omissions are likely small in number, they nevertheless represent potential limitations of the data set.

The maps in this report display areas where Métis Land Use activities have occurred, which is not to say that successful hunting or harvesting trips always occurred in these areas. For example, some individuals may not have killed a moose in a specific area, but they may have hunted in that area. In other cases, people may have participated in group hunts where another group member was responsible for the kill but all party members shared the meat. This raises an important point about hunting and harvesting: these activities can benefit people even if they are not directly responsible for the kill or resource collection. They are often family and/or community held activities, whereby multiple people engage in the activity and the resources are shared more broadly after the resources are gathered. Thus, the harvesting activities of the interviewees who participated in this study often benefit the broader community, not just the harvesters. For example, some interviewees told us that they were no longer able to hunt or fish, but their relatives still provide them with food.

As with any land use study, some participants are more forthcoming with information and more willing to invest the time in accurately documenting the extent of land use. While the field team attempted to be as accurate as possible in identifying specific harvesting areas, some respondents indicated only general harvesting areas, of which only a portion may have been used for actual harvesting activities.

Lastly, no post-interview verification process was conducted as part of this study due to limited resources. The MNO may want to consider obtaining further funding in order to provide the opportunity follow up visits with knowledge holders. Reviewing their maps may help generate new information that people forgot to share during their first interview.

Study Preparation and Execution

Interview Questionnaire

CDCI Research prepared the questionnaire used in the land use and occupancy study (see A[redacted]). The questionnaire was designed to capture the maximum amount of spatial and textual information on the land use activities of Métis in the study region. Information derived from these questions provided an overview of Métis use and occupancy of the land, harvesting activities, and other related matters within the Lakehead/Nipigon/Michipicoten region. Owing to the relatively short amount of time allotted to each interview (1-4 hours), gathering additional 'ecological-type' information was not an explicit focus of this questionnaire, but such information was documented when interviewees spoke about it. The questionnaire consisted of both open-ended questions (i.e., the person answering the question was granted a broad scope to answer the question) and closed-ended questions (i.e., the person answering the question was asked for specific pieces of information). The questions were organized under five broad headings: Introductory Questions, Land Use Questions, Harvesting and Wildlife Questions, Cultural Resources Questions, and Other Questions.

Introductory questions were intended to establish a comfortable rapport between the interviewees and the interviewers. These questions generated valuable information related to respondent birth locations, life history, hunting/harvesting preferences, and often led to more detailed discussion.

Land Use questions focussed on gathering information on interviewee travel patterns, camp/cabin locations, trapping areas, and historic land use. The questions also aimed to collect information about how and where Métis travel on land and water. Differentiating between the types and timing of travel helped indicate specific times of the year that various areas are used and for what purposes.

Harvesting and Wildlife questions were directed at gathering information on local wildlife and understanding spatial patterns of Métis harvesting. The questions inquired as to the different types of species that Métis harvested and when and where harvesting activities took place. Questions were also asked about species' abundance, distribution, and seasonal movements, although these were not an explicit focus of the interviews. While the themes of 'fur-bearing animals', 'birds', 'fish', 'plants', and 'other things collected or gathered' were explored, the questionnaire was purposefully designed to allow study respondents a degree of flexibility in choosing the type of information they provided. For example, questions were not asked about all species present in an area, rather, the questions were worded to allow study respondents to identify which species were most relevant to them.

Questions on **Cultural Resources** were designed to help identify other areas of cultural importance to Métis and allow the interview team to develop a greater appreciation of local cultural practices. Individual interviewees provided information on the location of gravesites, archaeological sites, spiritual sites, and other important sites to Métis in the region. Where appropriate, the interviewers deviated from the questionnaire in order to explore other elements of potential importance that arose over the course of the interviews.

Checklist

The field team used a checklist that contained a list of animals, plants, and other harvesting items. During the interview, the checklist provided a valuable prompting tool. In some cases, more general questions (such as tell me what animals you have harvested?) failed to illicit a respondent's complete knowledge. During the interview, the team would run through the list of items on the checklist. In many cases an interviewee recalled that they had harvested a certain species after being prompted by the interviewee. The list also provides a valuable analytical tool in that it is a complete listing of all the species that are harvested and indicates the number of Métis that harvest that particular species.

Focus Group

As part of this study, the field team conducted a focus group in Marathon. Participants were from Marathon and surrounding communities including Terrace Bay and Manitouwadge. The focus group was carried out to enhance or supplement the qualitative data gathered through individual interview sessions. This is based on the understanding that while personal interviews can generate detailed information on the experiences of a particular individual, group interviews and the dialogue they produce tend to confirm, inform, and qualify the experiences of the community at large. Individual opinions expressed during the group sessions are inherently subject to peer review and comment, resulting in discourse that is dynamic and ranging, and therefore not restricted to a singular perspective. Further, group discussion can stimulate recall and shared experience in a way that individual interviews cannot. Community members are able to pick up and build off points raised by their peers, creating a mosaic of thought that demonstrates the vitality of the cultural experience. Used in conjunction with the qualitative data gathered during individual interviews, focus groups help to paint a more inclusive picture of the Traditional Knowledge and Land-Use variables that bind the Métis community together.

Consent forms

The Métis Nation of Ontario provided two consent forms to be used during this research (See Appendix 4). The first consent form provides the authority to video tape the interview while the second consent form provides the MNO with authority to use the mapping data. CDCI Research reviewed these with each interviewee before interview. These forms include a brief description of the project's purpose, a statement of interviewee rights, and contact information for the field team and MNO representatives. Copies of these forms were filed with the interviewee's maps, transcripts, and other data. All interviewees taking part in the land use and occupancy study provided their signed consent, although some decided to remain anonymous or chose not to be videotaped.

Fieldwork and Information Gathering

Interviewee selection

CDCI Research did not identify potential interviewees, nor was the company involved in the interviewee selection process. Instead, the MNO Community Liaison, working in concert with the MNO Lakehead/Nipigon/Michipicoten Consultation Committee, was responsible for identifying and selecting individuals who had knowledge of past and current land use in the study area. The community liaison was also responsible for introducing the project and the interview structure to the interviewees prior to the arrival of the interview team.

Locations, scheduling, and honorariums

The interviews were carried out throughout study area including Thunder Bay, Terrace Bay, Marathon, Manitouwadge. Interviews were conducted in the homes of participants, or in some cases, relatives homes.

Data

Video and audio data

All video was recorded using high definition camcorders. All audio was recorded in mp3 format using digital audio recorders. The interview recordings provided the research team with a verbatim account of the interview and a formal record of the proceedings. Video footage was not captured with the intention of creating a documentary, although all interviewees were made aware that the MNO might use the recordings at a later date for documentary or promotional purposes.

Transcription

All interviews were transcribed according to the guidelines set out in the Baylor University Institute of Oral History Style Guide for Editing Oral Memoirs. Interviews were transcribed verbatim and all questions were always captured in order to give context to the interviewee's answer. Extracts from the Baylor University Guide are included in Appendix 6.

GIS data processing

In addition to answering the questionnaire, each interviewee worked with the MNO's GIS specialist to map key land use features on a Wacom digital tablet, which was connected to a computer running ARCGIS 10 software. The digital base map that was used contained features from a Ministry of Natural Resources dataset, which included road networks, railways, water bodies and rivers, provincial parks, settlements, and other features. Mapped data was recorded as one of three separate data types: *points*, *lines,* or *polygons*.

Points Point features are discrete locations on a map. Point features mapped in this study included locations for: primary dwellings; artifacts; cabins; camps; gathering sites; ceremonial sites; historic sites; burial sites; sacred and spiritual sites; and, kill sites for moose, deer, and other large wildlife.[12]

Lines Line features are formed by connecting two data points. Line features mapped in this study included: current and historic trails; current and historic travel routes; and, current or historic portages.

Polygons Polygon features consist of a closed sequence of lines and often delineate a specific area of interest. Polygon features mapped in this study included: hunting, fishing, and harvesting areas; prospecting areas; and trapping and trapline areas. When a trapline was mapped, the animal species trapped within the polygon were entered in the 'Code' field and the trapline was added to the Note field and/or indicated in the 'Method' field of the GIS data spreadsheet.

All data was entered into the GIS database using a coding system consisting of a category and a subcategory. Each interviewee was assigned a numerical code to maintain anonymity within the database. Furthermore, during each mapping session, the interviewee could only see their own data plotted on the map, and not the data of other interviewees.

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[12] The accompanying maps only present kill sites for moose. While interviewees have hunted deer and bear within the consultation protocol area they did not provide any specific kill site locations in their interviews. Other kill sites outside of the consultation protocol area were recorded are on file with the MNO.

Summary of Findings

Participant Overview

A total of [redacted]nterviews were conducted over two one-week field trips. The MNO Community Liaison selected the interviewees for their familiarity and experience within the Lakehead/Nipigon/Michipicoten Traditional Territories. All interviewees were land users. The majority of the interviewers harvested from the land while others primarily used the land for recreational purposes, camping, travel and to appreciate the aesthetic beauty of nature. Almost [redacted]The amount of time living in the area ranged from 60 years to just 5 years. [redacted]

All of the interviewees in this study live and work in the MNO's Lakehead/Nipigon/Michipicoten Consultation Protocol Area.

[redacted]nterviewees mostly reported learning their hunting, harvesting, and fishing practices from family members, generally their mothers, fathers, and grandparents but also siblings. [redacted]Several also reported that, as adults, they sought opportunities to learn practices to enhance their traditional knowledge to both nurture their Métis connections and to ensure the their heritage and knowledge is passed on to succeeding generations. Such efforts reflect a reported pride among participants in relation to their Métis heritage and their desire to encourage and foster such practices. They also reflect a general diversity of knowledge about both Métis heritage and the participants' own understanding of their own family connections.

Practices held in common among a majority of the interviewees included learning to hunt at an early age - usually with a rifle, though a minority used snares. People most often progressed from upland game birds (mostly partridge) and small fur-bearing animals, such as rabbits, up to deer and moose as they aged. All interviewees engaged in fishing and most reported this as an activity learned with the family at a very early age. Fishing was most often reported as a historically important activity in the study area. Most participants also engaged in some form of plant collection and, often, these activities were family-based and learned in early childhood.

In total, [redacted]features showing land use were mapped.

Harvesting

Métis interviewed for this study were all active users of the land. For many of them, harvesting is a year round activity that often involves the seasonal targeting of different species. The seasonality of fish, bird, and fur bearing animal harvesting was often the result of government regulations governing when harvesting could occur (e.g., Ministry of Natural Resources [MNR] regulations pertaining to quotas, slot sizes, methods of harvesting). While it was common to harvest alone, the majority of people indicated that they participated in harvesting activities as a group, often with family members (both immediate and extended) or close friends.

Harvesting was conducted for sustenance and recreational purposes, although the two are not mutually exclusive. Respondents used a variety of species as a source of food including mammals, birds, fish, plants, and fungi. No interviewees indicated that they participated in harvesting activities solely for recreational purposes (e.g., interviewees often angled for food rather than participating primarily in 'catch-and-release' fishing). Other recreational activities such as hiking and canoeing were often undertaken as part of harvesting activities. [redacted] of the interviewees stated that harvesting was undertaken as secondary activity to their recreational travel on the land.

No interviewees indicated that they earned an income from their harvesting activities. While several interviews explained that they had trapped in the past, this was often done as part of a group outing and it was not clear that trapping was undertaken primarily as a way to earn an income. [redacted] interviewee had been employed for many years as a canoe-tripping and white-water guide, although this work was conducted in Eastern Ontario, outside the study area. Several interviewees spoke of the intangible benefits of harvesting. For example, some noted that harvesting provided them with a deeper connection to their local environments or provided an opportunity for familial bonding.

Although interviewees participated in harvesting at different frequencies and intensities, Métis harvesting in the area can be divided into three main activities: fishing, hunting, and plant collection.

- Fishing was the most common activity amongst interviewees, with [redacted] interviewees participating in the activity. [redacted] individuals fish or have historically fished in both summer and winter. Pickerel was the preferred species among the interviewees. Northern pike was often harvested while anglers were actually targeting pickerel, although pike was less frequently targeted as an individual species than pickerel. [redacted] individuals caught smelt. Perch was another species that was commonly harvested by the interviewees [redacted] and was a preferred species of several of the interviewees. Other fish harvested includes: Bass, Muskellunge, Salmon, Splake, Sturgeon, Suckers, Trout and Whitefish. Ling and Lamprey were also caught but not kept.[13]
- Seventeen of the [redacted] interviewees were hunters, although the intensity of their individual hunting activity varied. Some interviewees tended to hunt less as they aged and found it too difficult to continue hunting because of the physically demanding nature of the activity. This was especially true of large game harvesting which requires significant effort to remove the carcass from the kill site. The most common fur bearing animal hunted was moose, targeted by all [redacted] hunters either currently or at some point in the past. Deer was the second most targeted species [redacted] Rabbit were the third most commonly targeted animal. Rabbit hunting is often opportunistic; the harvesting of rabbit is common to a large number of interviewees because of the abundance of the species in the area, not because Métis target rabbit especially for sport or subsistence reasons. Partridge was the most common bird species hunted with [redacted] of the respondents indicating that they had harvested this species.[15] Interviewees also harvested duck and geese, although these were [redacted]
- All but one of the interviewees had participated in some sort of plant harvesting activities. Blueberry collection was the most common activity with [redacted] participants indicating they had collected blueberries, many of whom also collected raspberries at the same time. The collection of wood for fuel was also a common activity amongst

[13] Not all the species were harvested in the Consultation Protocol Area, some were harvested in other parts of Ontario.
[14] Deer was not a species common in all areas of the consultation protocol area. Interviewees also noticed recent shifts in deer ranges.
[15] Partridge is a common term used for ruffled grouse. It is possible that some interviewees harvested spruce hens and considered them to be a partridge.

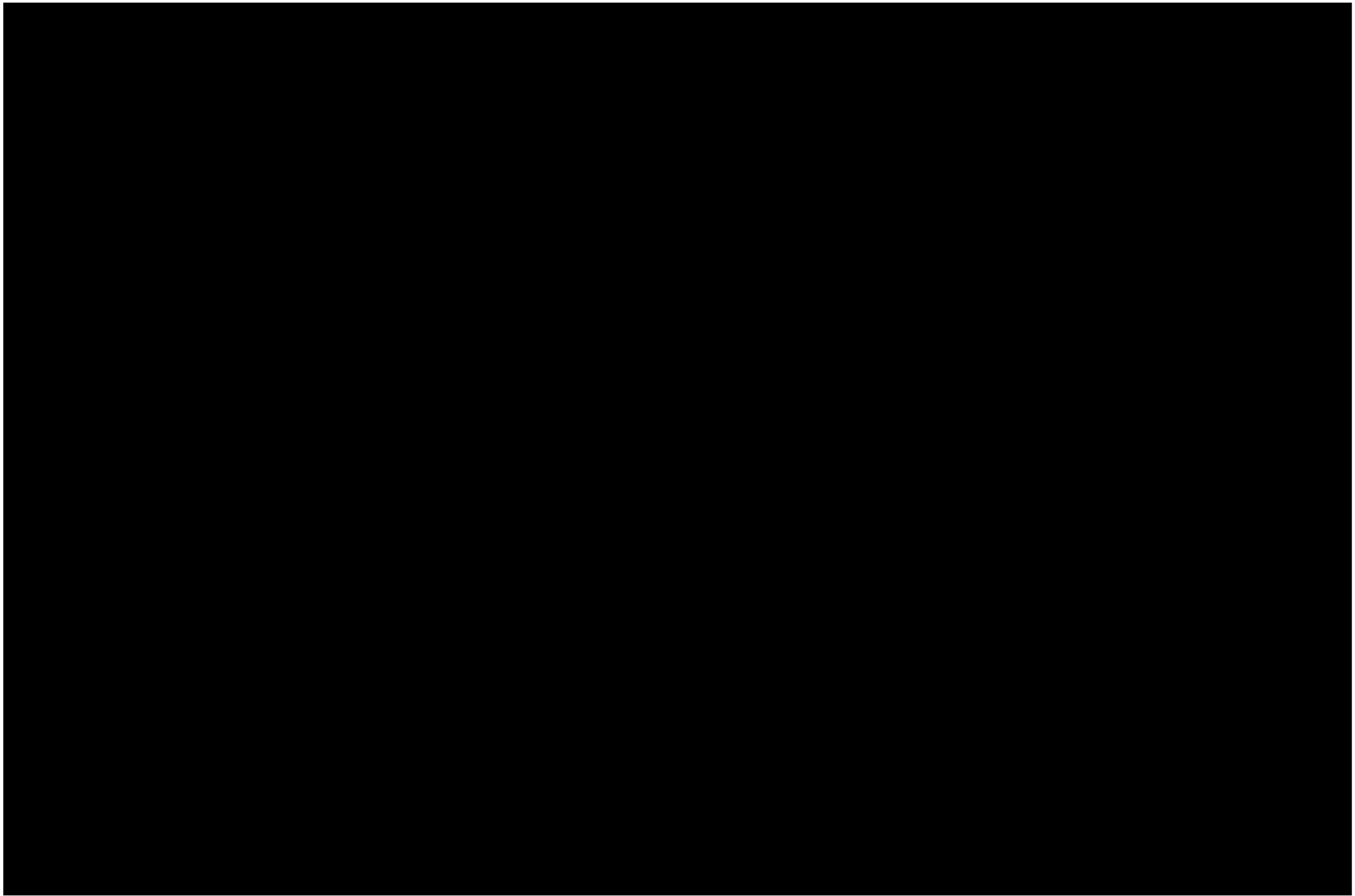
interviewees. Many of the interviewees collected wood for fire at camps (both permanent and temporary) and some collected wood to heat their homes.

Duration and Extent of Land Use

The duration of harvesting and land use activities often depended on the species being harvested and the location of harvesting in relation to the interviewee's primary residence; if a person had to travel a far distance to harvest a particular species, a longer trip would be planned, and for harvesting activities close to individuals' homes, day trips are more prevalent. Interviewees also used temporary and permanent camps while accessing harvesting areas.

Fishing day trips were more common than multi-day fishing trips. However, several people did indicate they would go camping specifically to fish on certain lakes. Those individuals with permanent camps all fished in the vicinity of their camps, which were used as a base to explore surrounding regions. Hunting of large game generally required hunters to travel to different locations, where some would set up temporary camps.

Métis of the Lakehead/Nipigon/Michicopoten area used a variety of access routes and travel methods to access harvesting areas including road networks, trails and waterways. Access has changed over time as development activities have opened up new areas (e.g., through logging roads and power transmission lines). Motorized transportation is the preferred method of travel, which includes automobiles (mainly trucks), snowmobiles, all-terrain vehicles (ATV) and motor-boats. People also hiked and canoed to harvesting areas. Interviewees often use a combination of modes of transportation to access harvesting sites. For example, someone might travel by truck over a road, then travel by ATV on smaller trails, and then hike from the ATV trail into the forest. Transportation methods were often dictated by season (e.g., snowmachines were used primarily in the winter, boats were used in the open water seasons, etc.).



[redacted]

[redacted]

Focus Group Summary

The Focus Group

On the morning of Saturday, January 28th 2012 CDCI Research hosted a Focus Group in the conference room at the Zero-100 Inn, Marathon, Ontario. [redacted] members of the Métis Nation, as invited by the MNO Community Liaison, took part in the proceedings. With [redacted] exceptions, each participant was also involved in individual interviews during the course of the TK study. The participants included [redacted] and [redacted] immediately unrelated individuals. Each focus group participant was provided with an Agenda (see Appendix 5), and completed a MNO release. The proceedings were video and audio recorded for research and verification purposes only. No transcriptions were undertaken. During the focus group, topics and points of note as raised by the participants were written on flip-charts. As the pages were filled, they were posted on the walls of the room in order to show the progress made during the discussions. [redacted] sheets were completed in total and digitally photographed for further reference.

The Focus Group was designed as a day-long event, however, as the majority of the participants were either unaware of the length of the program, or had other commitments in the afternoon, the proceedings concluded after the morning session. The CDCI Research team redesigned the program to ensure that all topics of the FG as originally designed were discussed during the condensed session. The themes of the focus group included: "Being Métis;" "Community and Culture;" "Land Use;" "Harvesting" and concluded with individual statements on the proposed Stillwater project . As a result of the reduced timeframe available for the focus group, the "Harvesting" and "Land Use" themes received less focus. These themes were discussed in detail and geo-referenced during individual interview sessions held as part of the individual interviews.

Themes and Findings

"Being Métis"

During this session, participants discussed being Métis, and their feelings towards that subject. Most participants discussed that lack of respect and belittlement that their ancestors and themselves as young people had faced. It was often out of shame that their elders had not passed along details of the Métis bloodline. All participants did agree, however, that during the last few decades, they have discovered a new pride in their heritage. Many individuals felt that they did have a strong connection to the land and nature, and they were not surprised when it was determined that they had Métis ancestry.

The general consensus was a willingness to fight to bring the Métis story to the public, through public and private education, the maintenance of a public presence at social events, and through participation in government. The Métis Registry was identified as an important tool in maintaining and creating a Métis presence in governmental policy formulation, and for the provision of MNO social programs to citizens.

Community and Culture

Participants noted pride in their unique sash, recognizing the roots of couriers-de-bois and voyageurs, and symbolizing water (blue), blood (red) and war/sickness (black). Certain unique customs and traditions were identified that had been handed down through the generations, including slang terms ("Mishef"), medicines (birch bark juice for gout, cherry bark for cold sores, cedar shoe inserts for blood circulation), art, dancing, music and food recipes stressing natural ingredients (bannock, mulligan stew, moose and fish). Fiddling, and dancing to a "Métis" rhythm were the central elements. Overall, these cultural activities were undertaken with family and friends.

The session on "Being Métis" and "Community and Culture" concluded with a description of what it currently means to be Métis. While no specific definition of Métis was formulated, participants noted that the traditions of Métis need to be taught in schools "Métis 101" and in other public forums. Participants were positive about the many programs for housing, education, seniors, business and Veterans that were made available through the MNO. The need for on-going education about these programs and their availability was stressed. An optimal education program for Métis and non-Métis alike would include discussion of traditions, symbols, arts, and instruction on the legalities of Métis Rights. Ultimately, this education would raise awareness of the Métis in the public, something historically lacking.

Land Use and Harvesting

The second half of the Focus Group identified how and why Métis Nation members utilize the natural environment. Using all types of available transportation systems, Métis individuals venture into the outdoors. For some people, the interaction with nature was an occupational necessity (i.e working in lumber industry or mining industry), however, for the majority, the foray into the outdoors was for the purposes of harvesting fish, animals, berries, wood, and for recreation. Fo those who contributed to the discussion, using the land was a pleasurable experience, in which they found peace and enjoyment. There was a general belief that the relationship between the person and nature was instinctual for the Métis. To hand down their love and knowledge of the land, the flora and the fauna to their family was identified as being of utmost importance. To learn from Nature was also important. Ideally, to share time in Nature was a bonding experience to make a family stronger.

During the discussion of Land Use and Harvesting, Focus Group participants noted concern over the access to natural areas. Métis members holding a harvesting card are limited to their traditional lands, rather than those in which they live. While general interest in camping appears to be on the rise, there are more regulations on when, where, and for how long an individual can camp.

A consistent theme of the session was conservation – an instinctual need and desire to leave as little a foot-print on the land as possible, while enjoying its bounty. This means taking only what one needs, sharing with others, and ensuring that the land and its resources are available for the next generations.

Stillwater Development

The final discussion of the Focus Group encouraged comment on the proposed Stillwater project. Participants noted that they were grateful for being consulted in the planning for the project, and stressed the need for continued engagement through participation, negotiation and discussion, rather than open-houses and lectures. All were in support of the development, as long as the concerns of the people were taken into account, and incorporated into the construction and operations. The Mine must minimize dust pollution and the disposal of tailings (silicates) through on-going development of technology; it must not pollute the natural waterways or land; research must be done on the potential effects of the mining operations on the flora and fauna. Upon the closure of the mine, the land must be returned to its original state.

Conclusion

The Focus Group concluded with a round-table, in which each individual was asked to contribute their thoughts on the sessions. Everyone was positive; for some individuals, this was the first Métis event that they had ever participated in, and they hoped to attend future events. For others, it was their first introduction to the many social programs available to Métis members. The overall message of the participants was "Be Proud as a Nation!"

Theme-Based Maps and Summaries

Camping and Cabin Locations

A camp refers both to a place where people lived separate from their main residence for parts of the year (e.g., a permanent cabin), and to a temporary place where people brought trailers, put up tents, or built temporary shelter and stayed while harvesting or enjoying the land. Métis noted they made use of a variety of temporary and permanent camp locations throughout the study area. Permanent camp locations were often owned by the interviewees or by immediate family members, while temporary camps were set up at locations known to be good for harvesting, were aesthetically pleasing, or were located at sites of interest/convenience. These included areas of Crown land. Some interviewees indicated they had camped at temporary sites primarily in their youth, and purchased permanent camps when they were older and able to financially afford them. In some cases, permanent camps were purchased in the vicinity of the users' temporary camp sites. Interviewees indicated that permanent camps were often used as a central base for harvesting activities in the areas surrounding their camps.

The amount of time people spent camping or at camp locations varied. Some people camped for whole seasons (e.g., in the summer when children were out of school) while others used camps only during weekends. Some individuals travelled to their camps to harvest specific species, although camps also provided a place for socialization with family and friends. Often, a camp acted as a central location for extended family gatherings. In all cases, people identified their camp sites as important places of learning where they were taught about the land and harvesting. This learning was passed down over generations, or self-discovered through experimentation, experience, and exploration.

[redacted]

[redacted]

Trapping and Trapline Locations

Some Métis in the region are active trappers, while others have trapped in the past. Almost all trapping was done for commercial purposes (i.e. to sell the hides) although some trappers also maintained traplines for recreational purposes and to spend time on the land. Interviewees also indicated that trapping could significantly aid in the conservation of animals and specifically cited the trapping of beaver as a precautionary measure against over population. Trappers harvested a variety of fur bearing animals including wolf, marten, lynx, fox, beaver, mink, fisher, muskrat, racoon. The snaring of rabbits was reported as a much wider form of harvesting and has been included in a separate section of this report.

Interviewees also spoke of trapping methods. The traps would be set up in a route within the designated trapping area. Once the traps had been set the trapper would return to his traps often, every couple of days at most, to check on the traps, gather the trapped animals, and reset the trap. The animals would then be taken to a trapping shack or other location where they would be cleaned. Pelts would be sold in bulk to fur companies.

Trapping is conducted throughout the study area, including areas within the Stillwater Project Claim Boundary. Please note that the mapping of trapping locations do not represent the boundaries of traplines that might be impacted by the project. They represent areas were recent trapping activities have targeted specific species. As such, the trapping data collected by this study only partially represents all potential trapping activity and cannot be used to gauge the potential impacts of the Project or other activities. Such an analysis would have to include other data not included here, such as trapline boundaries and more in-depth interviews with trappers that focus explicitly on trapping activities.

[redacted]

[redacted]

[redacted]

Fur Bearing Animals

Moose
(*Alces alces*)

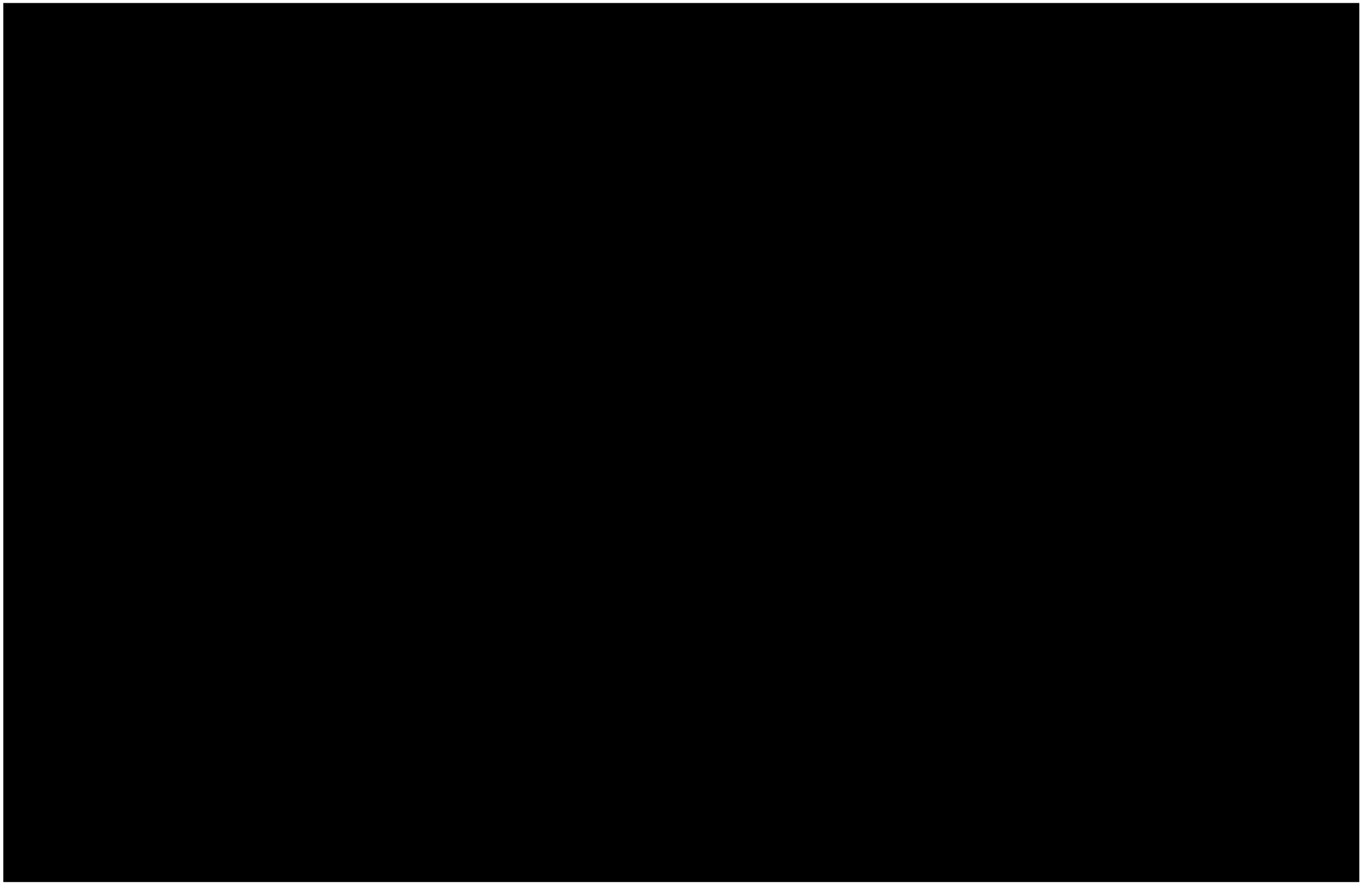
The moose is the largest member of the deer family (*Cervidae*). In North America, these large herbivores are associated with forests dominated by spruce, fir, and pine, such as those predominant in the study area. Male adults have large antlers for part of the year and are usually around 40% larger than females. Aside from their antlers, moose are most clearly recognized by their disproportionately long nose.

(Source: www.borealforest.org)

Moose are the most sought after big game animal in the study, and it is an important source of subsistence for Métis harvesters, their family and the community. Métis primarily hunt moose using rifles, but some hunt with bows. Interviewees also noted that moose are more difficult to hunt than deer, and they often require hunters to overnight in the bush. The harvest of moose is conducted singularly, but it is often carried out in family or community hunts, were a number of harvesters work together to harvest animals which are then distributed more broadly to families and the community.

Moose hunting is carried out throughout the study area including a large portion of land within the Stillwater Project Claim Boundary.

[redacted]



White-Tailed Deer
(Odocoileus virginianus)

Whitetail Deer (commonly referred to simply as 'deer') is not found in great numbers throughout all parts of the study area. The deer's coat is a reddish-brown in the spring and summer and turns to a grey-brown throughout the fall and winter. The deer can be recognized by the characteristic white underside to its tail.

Métis in the study area hunt deer using both rifles and bows. Deer hunting takes place in the fall, as permitted by the MNO's Harvest Policy. While hunters sometimes reported hunting moose and partridge at the same time, they did not hunt other animals when targeting deer, primarily because of the skittish nature of deer.

[redacted] hunters interviewed indicated they had hunted deer. Generally, hunters travelled to regions outside of the study area to hunt in their traditional hunting areas. People often hunted deer with Métis family members from outside of the study region

Several of the interviewees commented on the emerging prevalence of deer in regions where deer did not inhabit previously. It was indicated that this was causing a reduction of the moose population and the introduction of the "brain worm" disease into moose populations.

(Source: www.borealforest.org)

[redacted]

[redacted]

Black Bear
(*Ursus americanus*)

Black bears are the most common and widely distributed of the three main North American bears. In some areas bears have been relegated to pest status, with thousands being harvested annually in Canada and the United States. The black bear is very adaptable and population levels are maintained well in the presence of humans if the bears are not overharvested.

Bear hunting, was an activity undertaken by [redacted] of the hunters interviewed. Many other interviewees, who did not harvest bears, did report on various bear encounters they had experienced.

Interviewees who have hunted bear have used either rifles or bows, and ate the meat. However, other interviewees reported killing danger or nuisance animals. In these cases the meat was not eaten.

(Source: www.borealforest.org)

[redacted]

[redacted]

Rabbit
(*Lepus americanus*)

Rabbits are small, fur-bearing mammals common throughout the study area. They occupy a varied habitat, with adequate cover being the single most important requirement. Cover can include tall grasses, sparse shrub or forest edge, rocky outcroppings, or man-made structures such as barns or sheds. Rabbits are herbivores and are active during all seasons.


(Source: www.borealforest.org)

Many interview respondents described hunting or snaring rabbits, especially in their youth, for food. Rabbits appear to be a popular target species for young hunters and trappers, due largely to their local abundance, adaptable habitat range, and relative ease of harvest. Rabbits are either snared or killed with shotguns or small calibre rifles. Some elder respondents noted that rabbit was a large part of their childhood diet, mostly stewed. The majority of interviewees understand and have exploited the habitat, movement, and population patterns of rabbit.

It should be noted that while the interviewees were questioned about the harvesting of rabbit generally, certain responses may indicate the exploitation of related species, specifically Snowshoe Hare.

Rabbits were harvested throughout the study region including part of the Stillwater Project Claim Boundary just south of [redacted] Interviewees indicated that this was a region where they snared rabbits and hunted partridge.

[redacted]

[redacted]

Birds

Geese and Ducks

Canada Goose
(*Branta canadensis*)

The Canada Goose, common to all parts of the country, is identifiable by its black head and long neck with large white patches on the cheeks. Its bill and legs are black. Its upper body and wings are grayish-brown and its feathers are tipped with a brown-white colour. The goose's under body is brown-gray with pale feather tips. Male and female geese are essentially indistinguishable. The geese can be found around waterways, wetlands, and lakes.

Though goose is hunted in the study area, many people reported that there was not an abundance of goose and therefore not a targeted species. Several hunters in the Terrace Bay area indicated that they hunt geese on nearby water bodies.

(Source: www.borealforest.org)

Mallard Ducks
(*Anas platyrhynchos*)

This is a common bird in northwestern Ontario. Unlike the goose, Mallards are easily distinguishable by sex. The male has a green head with a narrow white collar and dark brown lower neck and breast. Its upper body and the tops of its wings are a brown-gray, with violet wing patches, edged top and bottom with white. Its bill is a green-yellow and its legs are orange. The female has a buff head streaked with darker brown and a lightly spotted throat. Its upper parts are a darker brown with lighter feather edges.

(Source: www.borealforest.org)

The wing patches are similar to the male but greener. Its breast and belly are buff with brown or blackish markings and its sides are darker with buff feather edges. The female bill is a green-yellow and its legs are orange.

Ducks (of various species) are normally hunted in the fall and spring using shotguns. In the study area, ducks can often be found in marshy, long grass patches.

[redacted]

[redacted]

[redacted]

Upland Game Birds

Partridge (Ruffed Grouse) (*Bonasa umbellus*)

Spruce Grouse (*Falcipennis canadensis*)

Sharp-tail Grouse (*Tympachuchus phasianellus*)

(Source: www.borealforest.org, www.wikimedia.org, www.uregina.ca)

Of all the birds hunted in the Lakehead/Nipigon/Michicopoten area, upland game birds are the most common. In the study area, the Ruffed Grouse (Grey and Brown) are the most common, followed by the Spruce Grouse and the Sharptail. These birds are common across Ontario, where they nest in coniferous, deciduous, and mixed forests in wet and dry situations (though the Spruce Grouse is always associated with conifers and the Sharptail prefers open habitats such as agricultural land, clear-cuts in forests, or bogs). Interviewees noted that there are no specific geographic locations to best find upland game birds in the area because of their wide dispersion, though it was noted that the birds can often be found near gravel roadways, as the grouse will consume gravel to aid in their digestive processes. It was also noted that the Ruffed Grouse is usually the first animal taken by inexperienced hunters. Ruffed Grouse are often taken in conjunction with Sharptails and Spruce Hens, both of which are a commonly harvested using small calibre rifles in the study area. Based on interviews, the latter two species are harvested much less than the Ruffed Grouse, although interviewees did not indicate whether this was because of the abundance of the bird or hunter preference.

Upland game birds are harvested widely throughout the region, including throughout a large section of the Stillwater Project Claim Boundary.

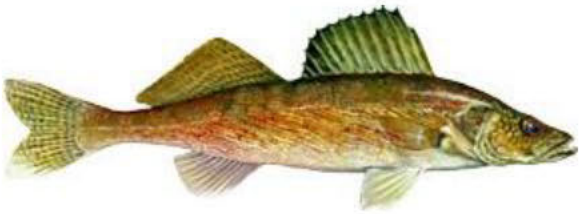
[redacted]

[redacted]

[redacted]

Subsistence Fishing

Walleye (Pickerel)
(*Sander vitreus*)



(Source: www.borealforest.org)

Walleye (more commonly referred to as 'pickerel' by interviewees) is a cool water fish that inhabits many of the lakes and rivers in the study area. It is a relatively plentiful and very popular commercial, sport, and eating fish that has been harvested by all but [redacted] of the interview respondents. Pickerel is most often caught using fishing methods such as jigging and trolling, and it has been heavily fished commercially. Pickerel fishing occurs throughout the year, with boat and shore fishing popular in the open-water season and ice-fishing popular in the winter months.

Walleye fishing occurs throughout the study area. Additionally, interviewees indicated that they fished for walleye within the Stillwater Project Claim Boundary at Three Finger Lake.

[redacted]

[redacted]

[redacted]

Lake Trout
(*Salvenlinus namaycush*)

(Source: www.borealforest.org)

Lake trout is a cold-water species of fish identifiable by the colour of its back, which can be green, grey, brown, or black with lighter sides and a white belly. It has light worm-like markings and spots on a dark background, but none are red. It has white leading edges on its lower fins, but no black line. In Ontario they populate Lake Ontario, Lake Huron, Lake Superior and across the deep, cold lakes of the Canadian Shield. Lake trout normally inhabit only lakes with a depth greater than 15 metres. Lake trout is a popular fish to harvest for food by Métis in the study area and is caught year round. Jigging or still-fishing with large, dead minnows in deep water is sometimes effective in summer, as is trolling. Ice fishing is a popular method of harvesting lake trout in the winter. In the study area, lake trout are often caught alongside with walleye, perch, salmon, and speckled trout.

Lake Trout is harvested in a number of areas throughout the study area including [redacted] which is partly within the Stillwater Project Claim Boundary.

[redacted]

[redacted]

Northern Pike
(*Esox lucius*)

(Source: www.borealforest.org)

Northern pike is a cool water species of fish. It is a very large, elongated fish with light, yellowish, or white spots on a dark green background. Its basic colour varies from green to brown and is dark on the back, fading to creamy white on the belly. Pike are widely distributed throughout Ontario. In lakes, pike prefer vegetated bays, creek mouths, and shoals where they can ambush prey. In the summer, larger pike move to deeper water to avoid increased water temperatures. In more northern areas of Ontario, water usually stays cool enough for large pike to remain relatively shallow all year. As an aggressive feeder, pike can be caught year round and will take just about every kind of live and artificial bait, including very large streamer flies.

Pike are one of the most popular species fished in the study area both for subsistence and sport, and they serve as an important source of food. However, they are not targeted as much as other species like pickerel or trout, and they are often caught as by-catch while fishing for these other species. In the study area, pike are most often caught alongside walleye, perch, lake trout, and speckled trout.

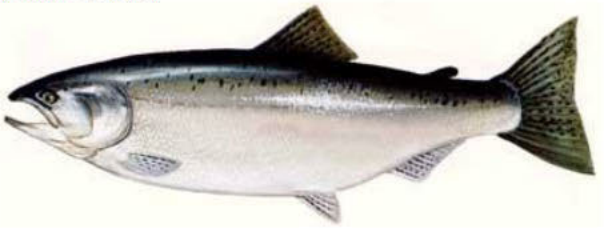
Pike is fished throughout the study area including rivers downstream from the Stillwater Project Boundary Claim.

[redacted]

[redacted]

[redacted]

Salmon
(*Salmo salar*)

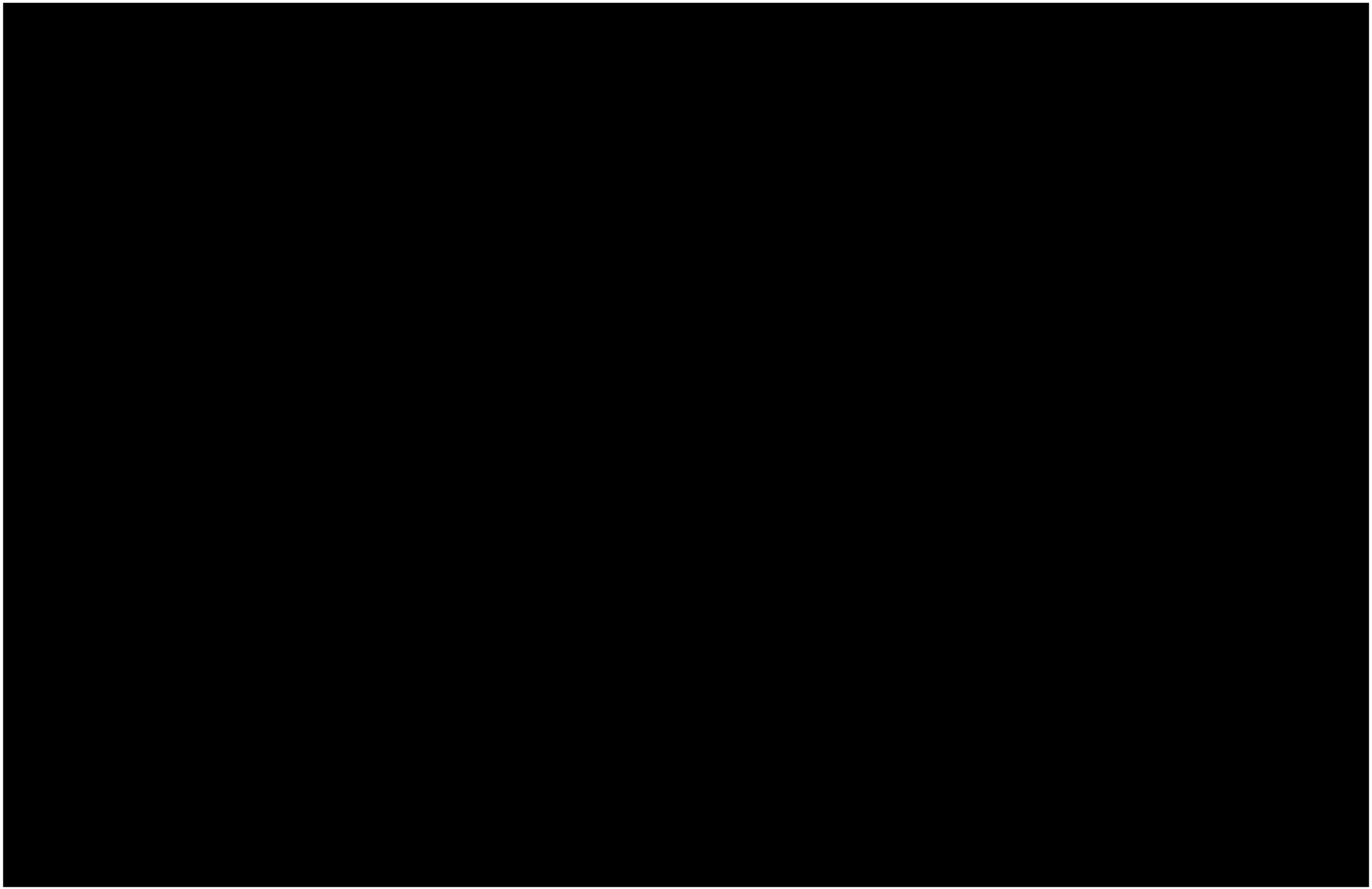


(Source: www.canadafishingonline.net)

Salmon (Atlantic/Coho/Chinook): Salmon species are found in Lake Superior, but are not native to it. They have been introduced to the lake system over time, and are largely pursued by the sport fishery using downriggers and other big-water gear. [redacted] interviewees described harvesting salmon within the study area for food. Local harvests are usually identified in tributaries which empty into Lake Superior, although harvesting occurs throughout a long coastline of Lake Superior. The timing of local harvests of salmon correlates with the species' spawning time, which is generally between September and November. Salmon are also a valuable target species for the guiding and tourism industry on Lake Superior.

[redacted]

[redacted]



Brook Trout (Speckled Trout)
(*Salvelius fortinalis*)

(Source: www.borealforest.org)

The speckled trout (also known as brook trout) is a cold-water species of fish identifiable by its olive-green, brown, or black back and its silvery or white belly. Its name derives from its light, wormlike markings and spots, some red and blue. Speckled trout are among the world's most highly-prized game fish. They are found throughout Ontario. Speckled trout need a year-round supply of cold, clear water, as well as plenty of cover from overhanging branches, logs, and rocks. Streams with cool, quiet pools between runs of fast water and rapids are typical habitat, as are clear, cold lakes, and beaver ponds.

Speckled trout are heavily fished in the study area. Speckled trout are often taken with jigs, spoons, and worms. They are usually caught alongside with perch, pike, and lake trout.

Speckled trout are fished throughout the study area include [redacted]nside the Stillwater Project Claim Boundaryand other rivers downstream from the claim.

[redacted]

[redacted]

[redacted]

Smelt
(*Osmerus mordax*)

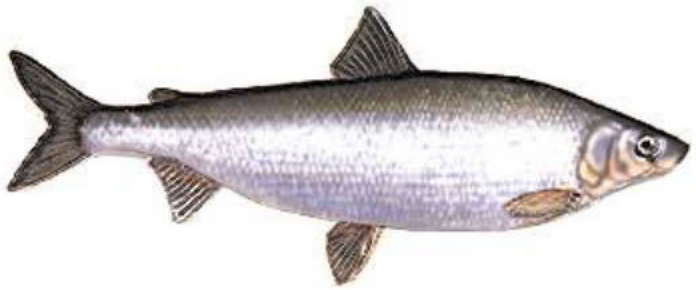
(Source: www.borealforest.org)

Smelt (also known as rainbow smelt) is a cold-water species of fish that resemble salmon in appearance, but are smaller, usually reaching only around 20-25 centimetres in length. Smelt is distributed throughout the Great Lakes area, including some inland lakes. Smelt are usually taken by 'smelt dipping', which involves netting numerous fish at once, most notably in the spring when they migrating to their spawning grounds (commonly referred to as "running").

Smelts are consumed for food, and [redacted] indicated that smelting is a popular group and family activity that is conducted at night. [redacted] interviewees recalled smelting at some time during their lives.

[redacted]

Whitefish
(*Coregonus clupeaformis*)



(Source: www.borealforest.org)

Lake whitefish is a cold-water species identified by its greenish brown back, silvery sides, and silvery white belly. It is a slightly deep-bodied fish whose snout overhangs its mouth. There are two flaps of skin between its nostrils and it has a deeply forked tail. Lake Whitefish are found in the Great Lakes and deep, cold inland lakes throughout Ontario. They are often found at great depths, but in the far north can be found in shallow lakes where the water is cold. Although lake whitefish are not a great fighting fish, they are a very popular sport fish, especially with ice anglers. During the late fall and early winter, lake whitefish move to shoals of large lakes and rivers. Unlike many other fish, whitefish will only feed during the day at this time.

Whitefish are commonly caught year round in the study area. This species is often caught alongside pickerel, pike, ling (often an incidental catch), and trout.

[redacted]

[redacted]

[redacted]

Rainbow Trout / 'Steelhead'
(*Oncorhynchus mykiss*)

(Source: www.borealforest.org)

Rainbow trout is a cold-water species of fish. There are two varieties: Inland and Great Lakes. The Inland variety is identifiable by the many small black spots on its body. It also has spots over its tail in radiating rows with a pink lateral stripe down the body. The Great Lakes variety (also known as 'Steelhead') is identifiable by its white mouth and gums, its silver body with dark spots, and the spots all over its tail in radiating rows. In the Great Lakes, generally, most rainbows are caught trolling or with fishing spoons and minnow imitating plugs.

Rainbow Trout are commonly fished in the study area, with the Great Lakes (Steelhead) variety the most commonly caught. Rainbow Trout are often caught in conjunction with pike and pickerel.

[redacted]

[redacted]

[redacted]

Sturgeon
(*Acipenser fulvescens*)

(Source: www.borealforest.org)

The lake sturgeon is a cold-water species of fish identifiable by its under-slung mouth and the bony plates on its sides. These freshwater fish have greenish-grey colouring and a pointed snout with two pairs of whisker-like tactile organs that dangle near its mouth. The Sturgeon is typically found in larger rivers and lakes, usually less than ten metres deep.

In the study area, sturgeon is caught much less frequently than other fish, largely because of Ontario-wide regulations that place limitations on its capture.

Sturgeon are fished in several rivers in the study area including the [redacted] which is downstream from the Stillwater Project Boundary Claim.

Perch (Yellow Perch)
(*Perca flavescens*)

(Source: http://www.dfo-mpo.gc.ca)

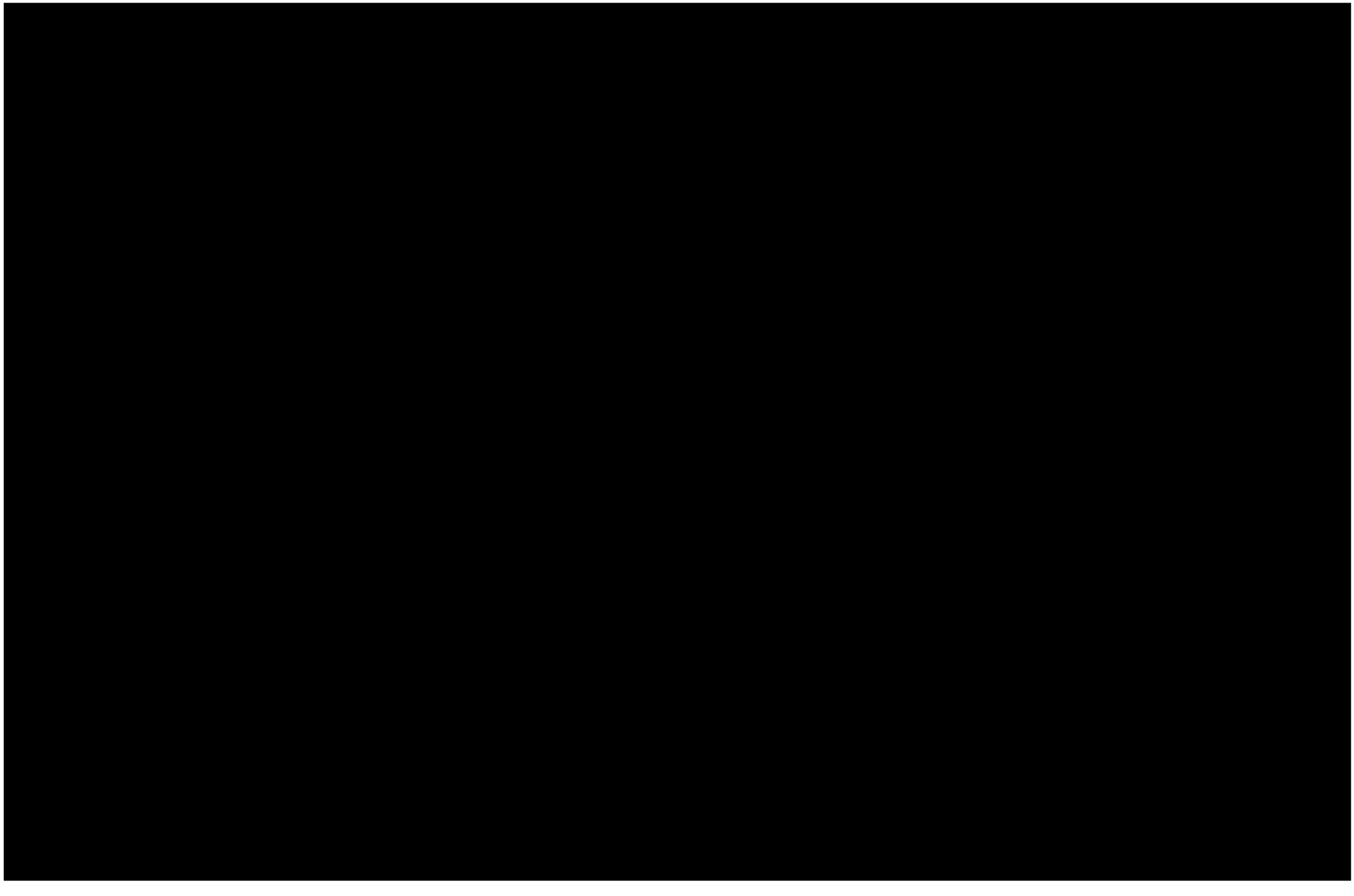
The yellow perch is a cool-water species and is most abundant in the open water of lakes with moderate vegetation, clear water, and bottoms of muck to sand and gravel. It is found throughout the consultation area and moves in loose schools, preferring calmer waters with moderate temperatures. During summer months, when temperatures rise, they will seek out cooler depths, and they are also readily harvested during winter months via ice fishing. Spawning occurs in spring, usually in shallower and more protected areas. Perch are considered a valuable forage-fish for other predatory species such walleye, pike, and lake trout.

[redacted] interview respondents described fishing for perch and identified it as an important food source (as with other species of fish harvested).

Interviewees identified many areas were Perch are harvested in the study area, including [redacted] partially within the Stillwater Project Boundary Claim.

[redacted]

[redacted]



Other Fish Species

While the fish described in the section above represent the species most commonly targeted in the study area, a number of other fish species have been commonly caught incidental to other catches and because of their abundance in the region. These other fish species, which in some cases are consumed for food, are harvested in a range of locations throughout the region, including areas directly downstream of the Stillwater Project Boundary Claim.

Ling (Burbot): Ling or Burbot is a freshwater member of the cod family that is usually found at depth in lakes throughout the consultation area. It moves to shallower river mouths and bays during spawning and just after spawning, which generally occurs mid-winter or early-spring. It is usually encountered during fishing activities which target walleye or lake trout, due to parallel habitat preferences. It was repeatedly described by interviewees as an "incidental catch" and is usually not directly targeted, even though it is generally known to be good eating.

Sucker (Red/White Sucker): Common throughout the lakes and rivers of Ontario, suckers inhabit shallow, clear, and calm waters for much of the year. In spring, the sucker will move upstream and spawn in moderate to swift riffles with gravel or stone bottom. The timing and habitat sucker spawning is similar to walleye, though occurring slightly later and in shallower waters. As with ling, interviewees do not view sucker as a target species, though at least [redacted] respondent identified it as a food fish that can be canned and stored.

Bass (Smallmouth): Smallmouth bass are found sporadically within the consultation area, but are not widespread. Their habitat preference is for calm waters of moderate temperature, with plenty of cover or structure. Bass are an aggressive species that spawns in late spring or early summer. Respondents often acknowledge capture of this species, though it was generally not targeted for food purposes. Rather, bass is considered a sport fish whose presence in certain lakes is attributed to human introduction.

Sauger: Closely related to walleye, saugers are usually smaller in size and can reside in faster moving rivers and streams and in lakes. Spawning season is generally between March and May, with spawning beds being in currents and consisting of a rocky gravel or sand base.

[redacted] interviewees reported harvesting the species, though [redacted] individuals did note a form of commercial sauger fishery in the past. It was noted that sauger used to have a "zero quota" which allowed unlimited harvest, but that the introduction of a quota, along with mercury contamination attributed to the construction and operation of the Ogoki Diversion, resulted in the end of large scale harvests of sauger. The respondents familiar with the species claim that the local variety is larger than those found elsewhere, comparable to pickerel in terms of length or weight.

Splake: Splake is a hybrid of brook (speckled) trout and the larger lake trout. Hybridization is not naturally occurring and is the result of hatchery operations. As a result, the species and its existence in the study area are largely attributable to stocking programs. Reproduction outside of a hatchery setting is uncommon. [redacted] interviewees described harvesting splake in select lakes across the consultation area.

Plant Harvesting

Plant harvesting was reported as an important family-based activity in the study area. Additionally, though many male respondents noted engaging in this activity, the females interviewed reported plant collection as a primary activity. Many respondents recalled having been taught the art of plant collection by female elders and that it is an activity that entire families commonly undertake together. The prevalence of children reportedly engaging in plant collection also suggests that it can serve as an early introduction to traditional activities. All but [redacted] respondent reported engaging in plant harvesting.

Berries

Blueberry:

Blueberries are native to eastern North America and grow best on treeless land or on land that has been recently burned over or logged. Based on the interviews conducted, blueberries are the most commonly harvested berry in the study area, and they are often harvested as a family-based activity. Interviewees reported that blueberry harvesting can be a planned excursion to a favourite spot or can also be opportunistic when engaging in other harvesting activities. Blueberries are usually eaten raw, preserved, or cooked. Blueberries are most commonly harvested along with raspberries in the study area. The blueberry harvesting season in this area is July and August.

Raspberry:

In the study area, raspberries are most commonly harvested with blueberries, although they are less often the focus of berry harvesting activities. As with other plant collection, raspberries are picked as a family-based activity and are eaten fresh, preserved, or cooked.

Other berries and edible fruits:

Interviewees reported collecting a number of other berry species in various parts of the study area. Often these berries were collected as a secondary activity while the interviewee was harvesting other plants, travelling through the land or during hunting and fishing trips. Other berries collected by study participants included strawberries, choke cherries, cranberries, pin cherries, Saskatoon berries (service berries), and gooseberries.

Interviewees collected berries along the banks of rivers that flow directly from areas within the Stillwater Project Boundary Claim.

[redacted]

[redacted]

Mushrooms, Tea Plants, Other Plants

Wild Mushrooms:
Some of the more common edible mushrooms harvested in Ontario include the black morel, the yellow morel, the honey mushroom, and the oyster mushroom (*www.**ont**-woodlot-assoc.org*). Interviewees noted that in the study area, mushrooms will be harvested both close to home and while out hunting. They are best harvested in the early fall. Mushroom collection is also commonly done as a family activity.

Labrador Tea:
A well-known tea substitute, Labrador tea has a fir or jasmine taste. Though not noted as a very commonly collected plant, [redacted] interviewees do collect Labrador tea. It was noted as being high in Vitamin C. Labrador tea grows in moist, sterile soils, such as peat bogs, muskegs and heathlands (lands where blueberries and cranberries, among others, grow). In the study area, it was noted as being harvested close to rail tracks and in the bush.

Other Plants:

Interviewees indicated they had collected a variety of other edible plants including dandelions, hazelnuts, horseradish, mint, wild onions, wild potatoes, and rhubarb.

Medicinal and Ceremonial Plants

Sage and Sweetgrass:
Sage and Sweetgrass are both aromatic herbs that grow in North America. . In the study area, sage and sweet grass has been harvested for smudging ceremonies.

Birch Bark:
White birch is a tree that grows in North America. The bark, leaves, and buds from this and related birch trees are used in herbal medicines. One of the chemicals isolated from birch bark - botulin - is being studied as a possible cancer treatment [redacted] of the interviewees stated that they harvest birch bark to make tea, and noted that an elder told him that this substance aids digestion and helps prevent cancer.

Spruce Gum:
Spruce trees are very commonly distributed throughout the study area. There are many species of spruce, most of which are found in the boreal forest region. [redacted] interviewees noted they used spruce sap (spruce gum) for chewing, glue, and sealing wounds.
Some areas identified for the harvest of the above plants intersect with the proposed transmission corridor to the southeast of Lake Nipigon.

[redacted]

[redacted]

Wood

Wood:

Many interviewees did acknowledge the harvesting of wood or tree species, almost exclusively in connection with its use as fuel. Harvesting was often restricted to privately owned plots that were in close proximity to either permanent residences or campsites. There was some discussion of preferred species for use as fuel, and even to the different attributes that distinct species would demonstrate when burning. [redacted] respondent described the collection of driftwood for use in carvings or crafts, though this was again a casual pursuit and not indicative of a larger cultural component.

[redacted]

[redacted]

Gravesites, Archaeological Sites, Historic Sites, Sacred Sites and Ceremonial Sites

Study participants were questioned about their knowledge of gravesites, archaeological sites, trading posts, and historic portage routes in the consultation protocol area. While many of the respondents indicated knowledge of such sites, they were often unable to positively ascribe Métis use to them. Regardless, the knowledge of these areas further demonstrates an awareness of the region and its features.

[redacted]interviewees indicated they were aware of archaeological artifacts in the Lake Nipigon area that had been unearthed as a result of rising and falling water levels in the lake. While the respondents could not positively identify the artifacts or time period associated with those artifacts, they were presumed to be post-contact items associated with the fur trade. Similarly, a number of interviewees also identified general locations of possible historic fur trade posts and known historic portage routes. The study team mapped gravesites that were not located within conventional cemeteries. However, all of these known locations were not exclusively Métis gravesites.

[redacted]

[redacted]

[redacted]

Historic and Current Routes

Historic and current routes are often derived from a combination of land use, harvesting operations, and living arrangements. Considering that, for interviewees, camp locations represent both a place of habitation and a base for harvesting operations, routes were frequently reported from the camp location to the interviewees place of primary residence. When routes are or were dictated by harvesting activities, the route varies by the type of species being harvested and the location of harvesting in relation to the interviewee's primary residence, or the camp in use at the time. Those individuals that reported fishing in specified areas would necessarily establish routes to those areas from their camps or residences.

Métis of the Lakehead/Nipigon/Michicopoten area used a variety of access routes and travel methods to access harvesting areas. Access has changed over time as development activities have opened up new areas (e.g., through logging roads and power transmission lines). [redacted] interviewees indicated that development negatively affected areas and routes used in the past – in some cases, access to the area became restricted by regulations and in other cases the areas became over used because of increased accessibility. [redacted] people spoke of using traditional transportation methods including canoes, snowshoeing, etc. Currently, motorized transportation is the preferred method of travel, which includes automobiles (mainly trucks), snowmobiles, all-terrain vehicles (ATV) and motor-boats. Human powered forms of transportation that interviewees used included canoes, and walking. Interviewees often use a combination of modes of transportation to access harvesting sites. For example, someone might travel by truck over a road, then travel by ATV on smaller trails, and then hike from the ATV trail into the forest. Transportation methods were often dictated by season (e.g., snowmachines were used primarily in the winter, boats were used in the open water seasons, etc.).

[redacted]

[redacted]

Conclusion

This study showed varied use of land and water resources use that was extensive across the study region. The Métis participants identified a wide range of species used for food and medicine, and they conveyed a deep connection to the natural environment that sustained their way of life. For all participants, the harvest of food from the land (plants, animals, fish, etc.) was a significant and fundamental component of their Métis way of life. This harvest provided not only food to themselves, their family and their community, but it also provided a connection to the landscape that they held as part of their identity as Métis people.

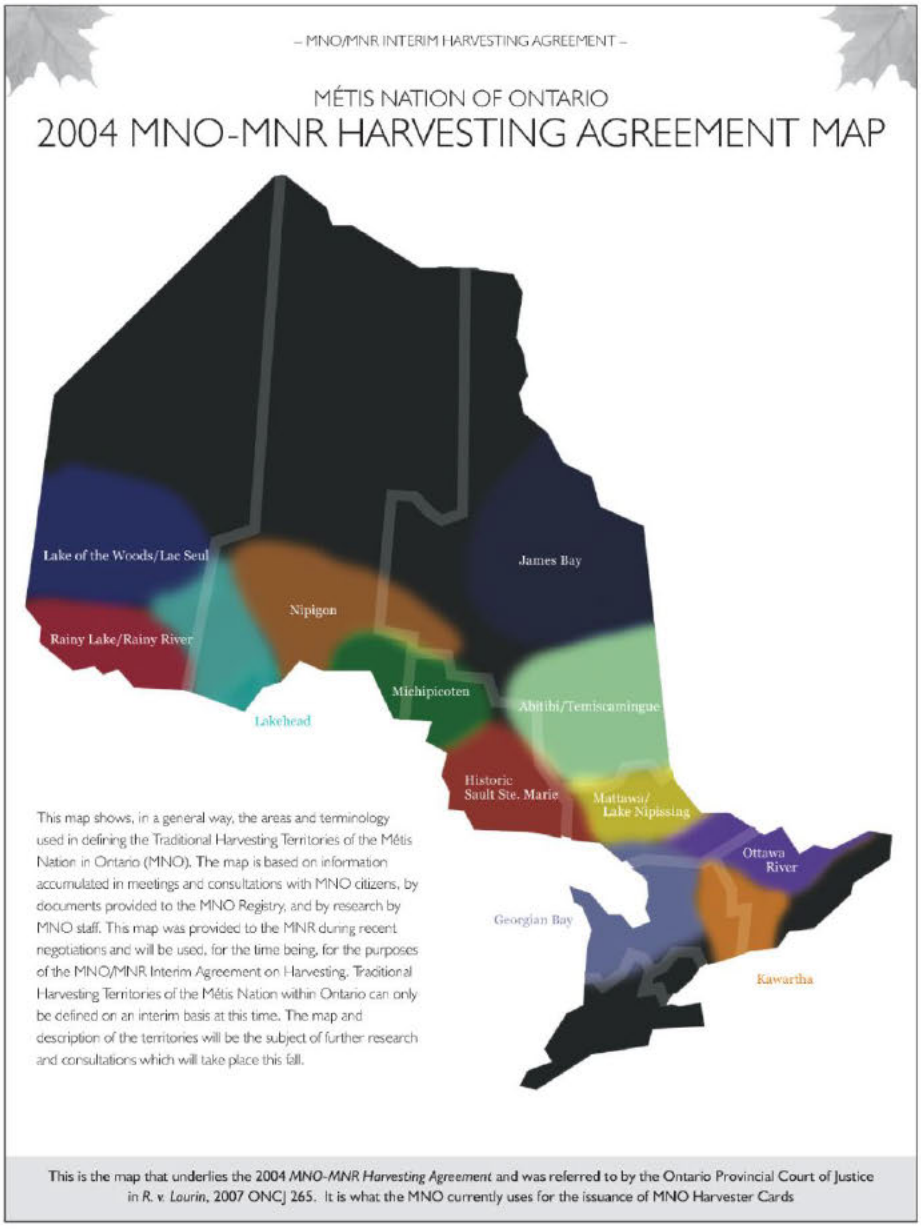
This study also showed resource use in and around the Stillwater Project Boundary Claim. This resource use included the dependence on both land and water ecosystem components for food, medicine and livelihood. Participants of this study indicated that they have traditionally and currently use areas within the Stillwater Project Claim Boundary for harvesting activities.

An important finding of the report: that the food resources harvested by Métis people do not just feed the harvester, but instead they feed the harvesters, his/her family, and often his/her extended family and/or community.

The relatively small sample size that resulted from the limits of available resources means that these findings cannot be taken to represent the full intensity or extent of Métis land use in the area. Both the intensity and extent are very likely greater than what has been identified here. Even so, this small sample clearly shows the extensive resource use (both in terms of spatial extent and wide range of species used) by the Métis people in the region, and it begins to uncover the intricate connections between the Métis traditional way of life and the resources of the region. It also suggests a very high intensity of land use by the larger Métis population.

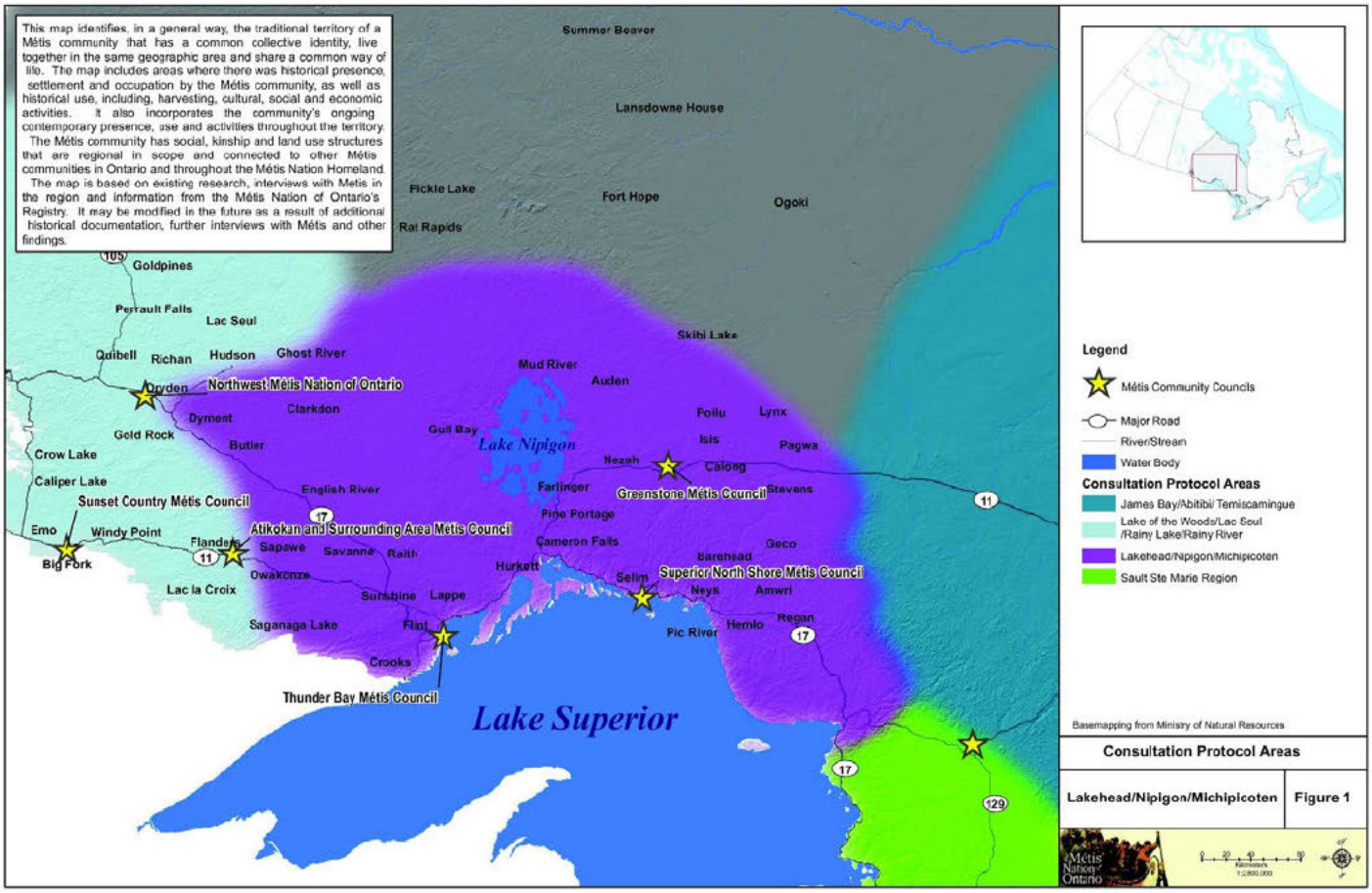
It's important to note that this study is not an impact assessment. The purpose of the study was to begin to collect baseline data on Métis land use in the study area. However, based on the significance of use of the land identified by the study, any development project (such as the Stillwater Project) in the area will unquestionably have impacts on this community and its land use. However, more study is required in order to determine that, including and especially an impacts assessment.

Appendix 1

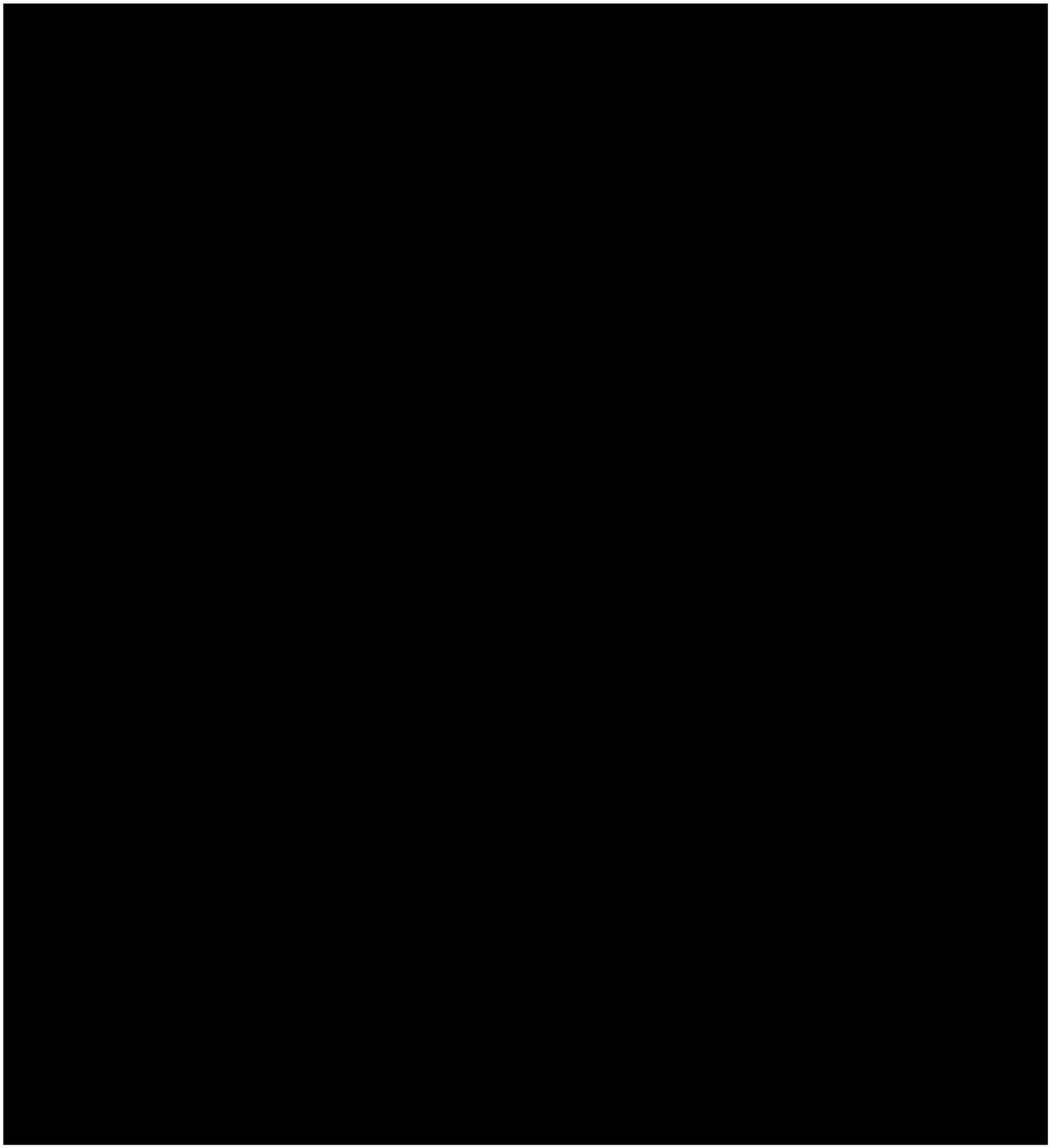


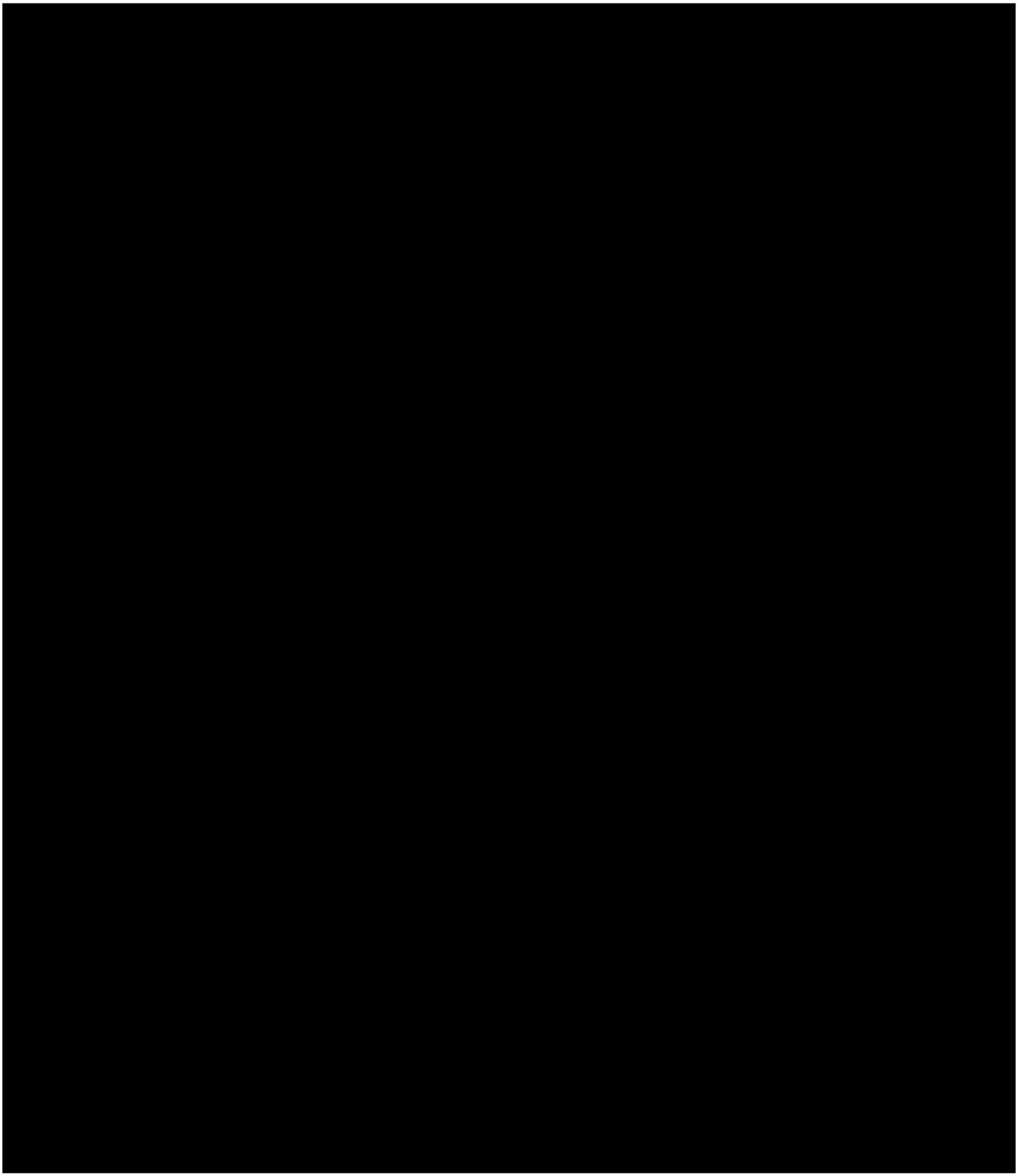
This is the map that underlies the 2004 *MNO-MNR Harvesting Agreement* and was referred to by the Ontario Provincial Court of Justice in *R. v. Lourin*, 2007 ONCJ 265. It is what the MNO currently uses for the issuance of MNO Harvester Cards

Appendix 2

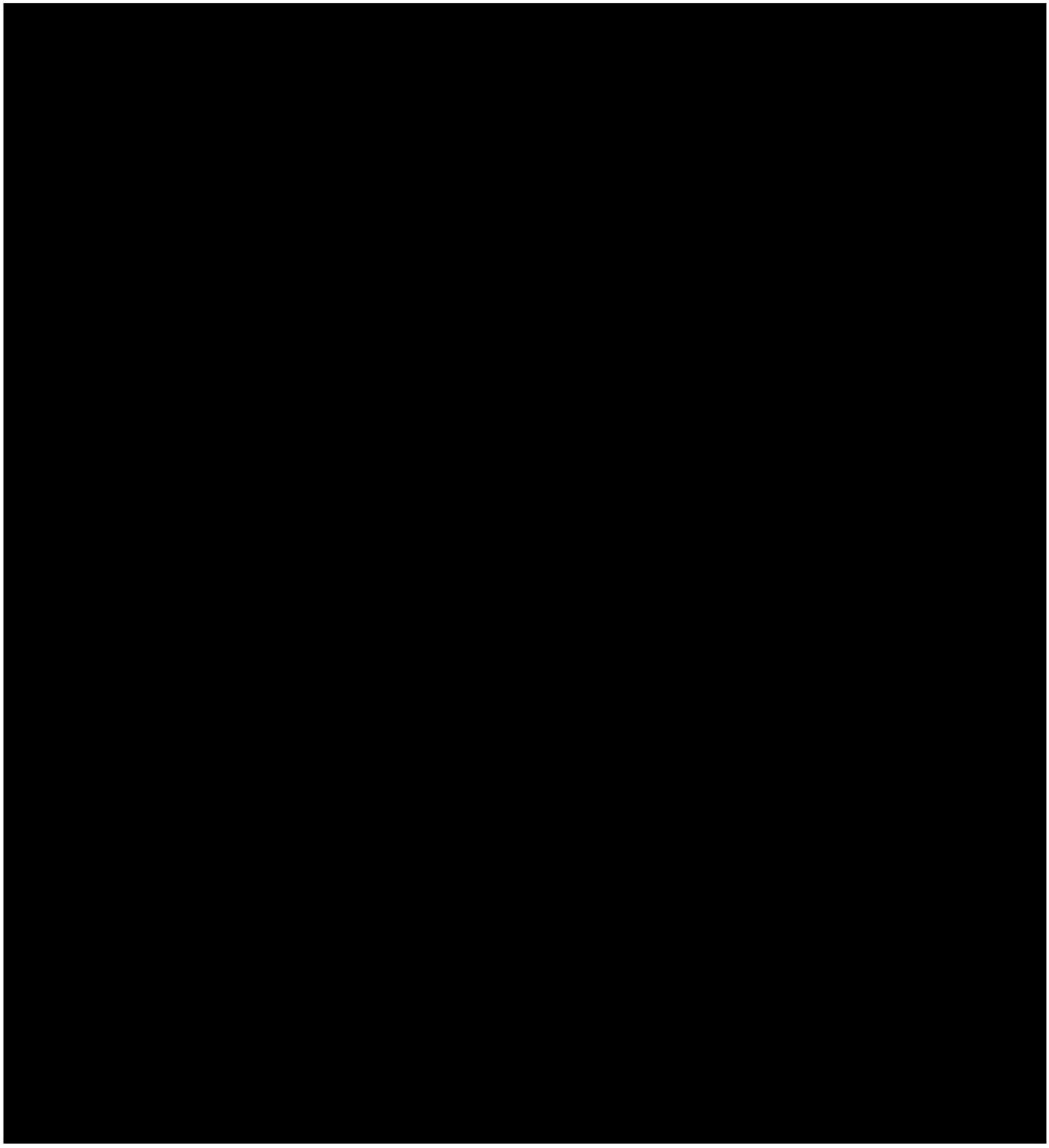

This map identifies, in a general way, the traditional territory of a Métis community that has a common collective identity, live together in the same geographic area and share a common way of life. The map includes areas where there was historical presence, settlement and occupation by the Métis community, as well as historical use, including, harvesting, cultural, social and economic activities. It also incorporates the community's ongoing contemporary presence, use and activities throughout the territory. The Métis community has social, kinship and land use structures that are regional in scope and connected to other Métis communities in Ontario and throughout the Métis Nation Homeland. The map is based on existing research, interviews with Metis in the region and information from the Métis Nation of Ontario's Registry. It may be modified in the future as a result of additional historical documentation, further interviews with Métis and other findings.
Summer Beaver
Lansdowne House
Fickle Lake
Fort Hope
Ogoki
Rat Rapids
Goldpines
Perrault Falls
Lac Seul
Skibi Lake
Quibell
Richan
Hudson
Ghost River
Mud River
Auden
Dryden
Northwest Métis Nation of Ontario
Clarkdon
Dyment
Poilu
Lynx
Gull Bay
Lake Nipigon
Gold Rock
Butler
Isis
Pagwa
Crow Lake
Nezah
Calong
Caliper Lake
English River
Farlinger
Greenstone Métis Council
Stevens
Sunset Country Métis Council
Pine Portage
Emo
Windy Point
Atikokan and Surrounding Area Métis Council
Cameron Falls
Flanders
Sapawe
Savanne
Raith
Geco
Barehead
Big Fork
Hurkett
Owakonze
Selim
Superior North Shore Métis Council
Lac la Croix
Sunshine
Lappe
Neys
Amwri
Saganaga Lake
Flat
Hemlo
Regan
Pic River
Crooks
Thunder Bay Métis Council
Lake Superior
Legend
Métis Community Councils
Major Road
River/Stream
Water Body
Consultation Protocol Areas
James Bay/Abitibi/Temiscamingue
Lake of the Woods/Lac Seul /Rainy Lake/Rainy River
Lakehead/Nipigon/Michipicoten
Sault Ste Marie Region
Basemapping from Ministry of Natural Resources
Consultation Protocol Areas
Lakehead/Nipigon/Michipicoten
Figure 1

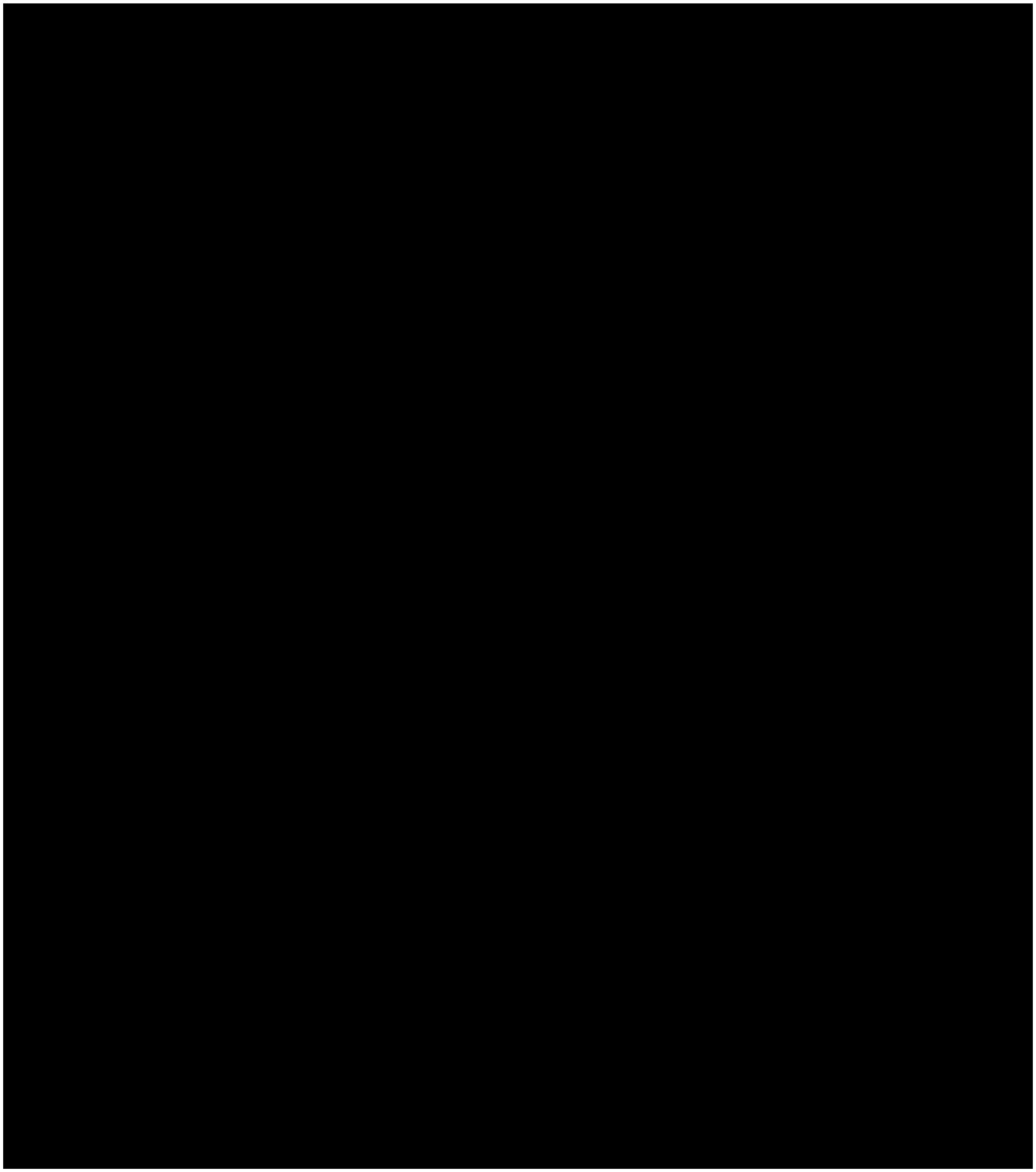
Appendix: 3 Questionnaire

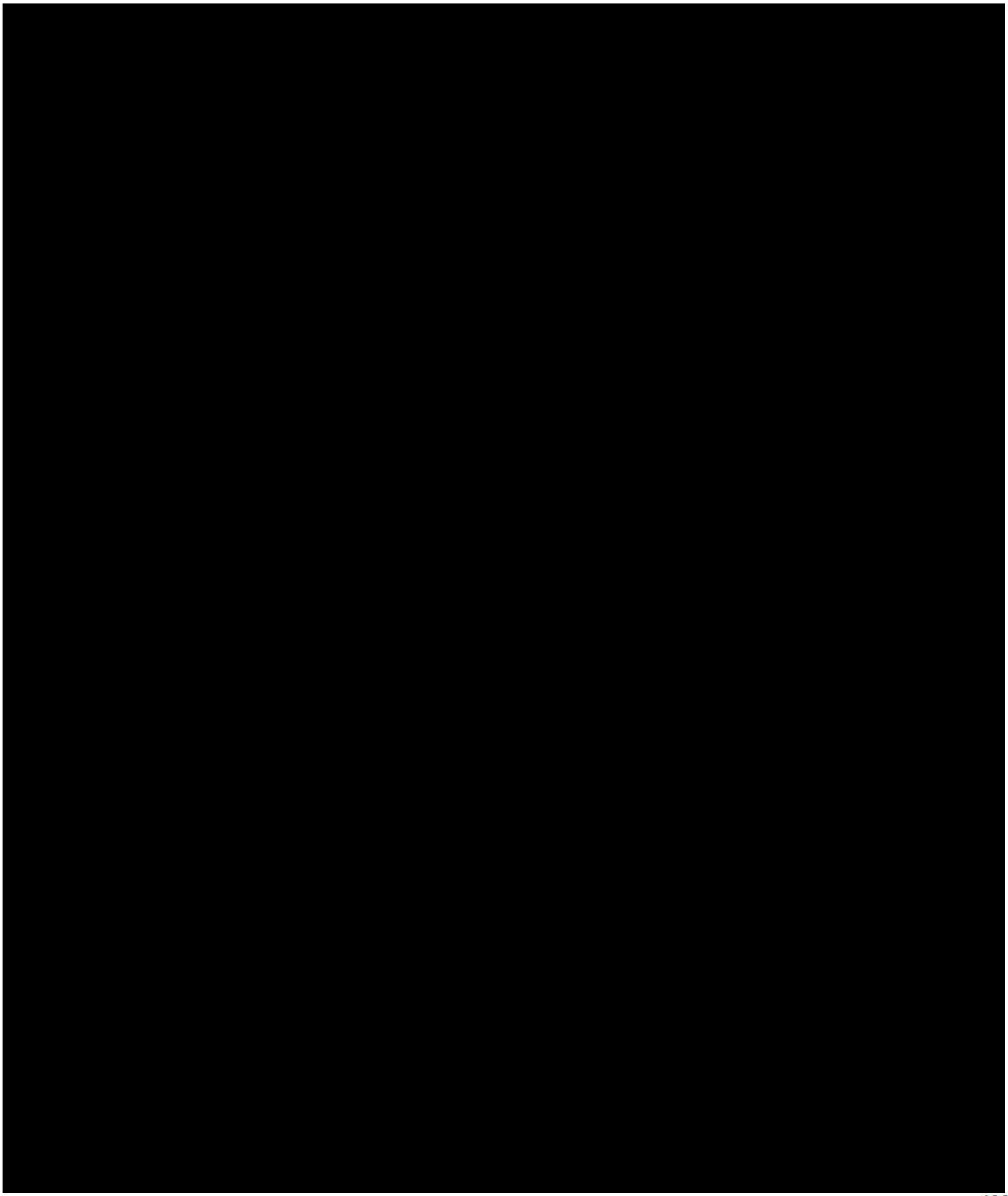


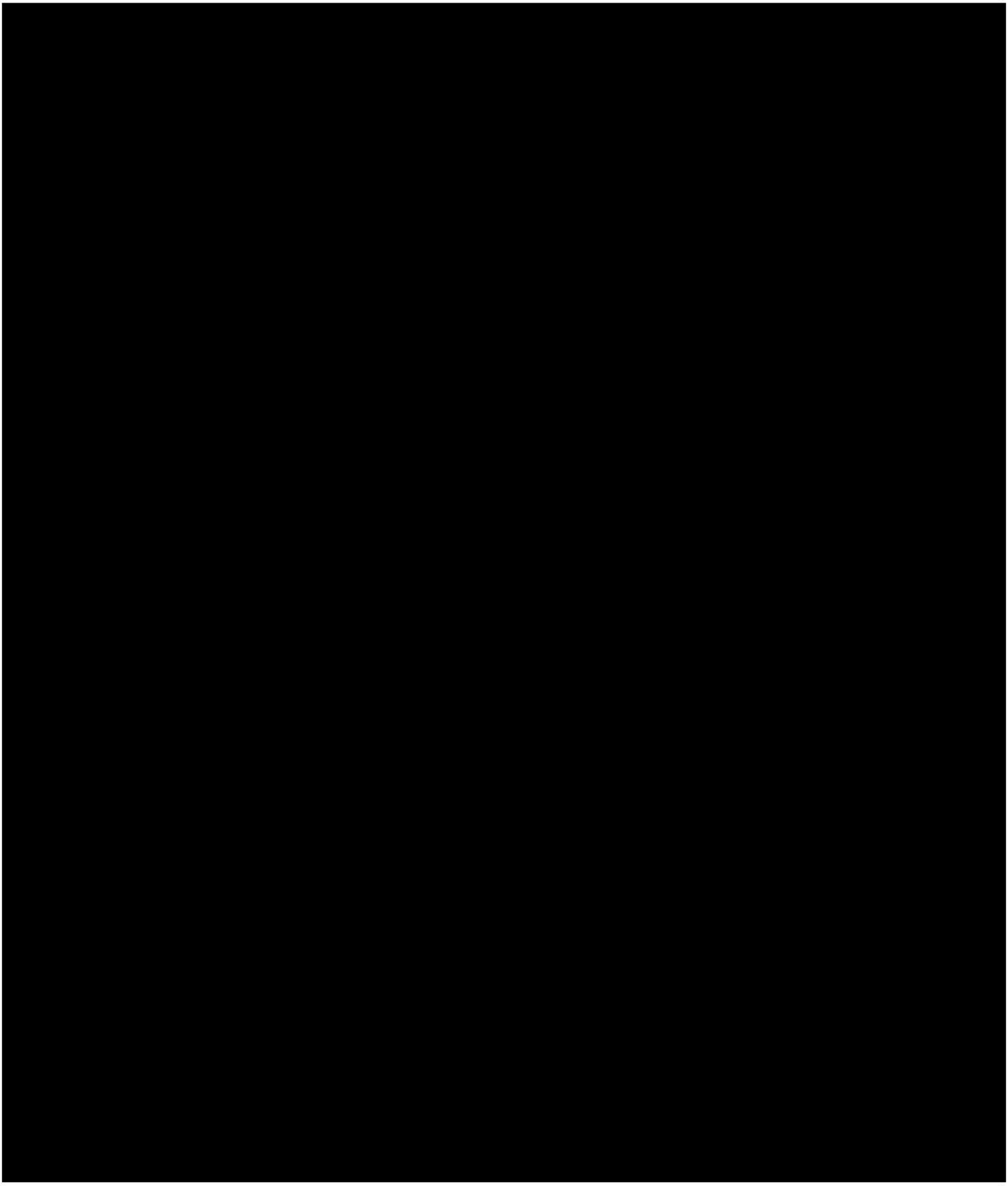


Appendix: 4 Permission Forms









[redacted]

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Appendix 7: Statement of Project Completion

Statement of Project Completion

The undersigned confirm on behalf of the Métis Nation of Ontario and Canadian Development Consultants International Inc. (CDCI Research) that the "Report on the Findings of the Métis Nation of Ontario's Lakehead / Nipigon / Michipicoten Consultation Protocol Area Land Use and Occupancy Study" and all associated deliverables and remunerations are now completed to the full satisfaction of both parties. Further than no additional deliverables or support activity are required against the underlying contractual arrangement. Should any additional services relating to this study be required they can be contracted under a new arrangement.

Métis Nation of Ontario Representative

Name: Mark Bowler

Title / Capacity: Director, Lands Resources and Consultation

<Signature removed>

Signature

Date: May 17, 2013

CDCI Research Representative

Name: ANTHONY BRACE

Title / Capacity: PRESIDENT / CEO

<Signature removed>

Signature

Date: May 14, 2013