

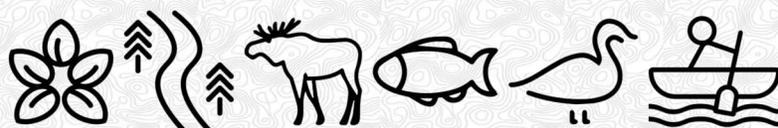
B12. Long Lake #58 First Nation

B12.1 Outgoing Community Specific Correspondence

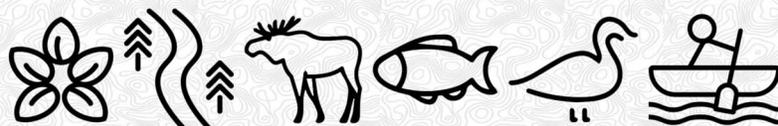
B12.2 Incoming Community Specific Correspondence

B12.3 Draft Aboriginal and / or Treaty Rights and Interests Preliminary Existing Conditions Report

B12.4 Community Specific Meeting Materials



B12.1 Outgoing Community Specific Correspondence





Weseluck, Lauren <[REDACTED]>

MFFN CAR - Archaeology and Cultural Heritage Meeting Minutes

Angelis, Niki [REDACTED] Tue, Jun 6, 2023 at 4:02 PM
 To: Kimberly Jorgenson [REDACTED] >, Denan Kuni [REDACTED] <[REDACTED]>
 <[REDACTED]>, [REDACTED] Jennifer Duncan
 [REDACTED], Horis Mansuri [REDACTED] >, Shelly Rahme [REDACTED]
 Cc: [REDACTED] >, jennifer bruin [REDACTED]
 [REDACTED] >, Qasim Saddique <[REDACTED]>, "Markham, Samantha" [REDACTED] >,
 "Jenkins, Tara" <[REDACTED]>, "Baker, Nadia" <[REDACTED]>, Andrea Nokleby <[REDACTED]>, "Weseluck,
 Lauren" <[REDACTED]>, "Daltrop, Hanna" [REDACTED]

Good afternoon,

Thank you Denan and Kim for your responses and thanks again for all who were able to attend the virtual meeting on April 21, 2023.

The finalised meeting minutes are attached for your reference. These minutes will form part of the public Record of Consultation.

Sincerely,

Niki

Niki Angelis
 Communication and Community Engagement
 Mobile: +[REDACTED]
 [REDACTED]



aecom.com [LinkedIn](#) | [Twitter](#) | [Facebook](#) | [Instagram](#)

[Quoted text hidden]

 **2023-04-21 - Arch and Cultural Heritage Meeting Minutes_Final.pdf**
271K



MARTEN FALLS FIRST NATION ALL SEASON COMMUNITY ACCESS ROAD

Project Name: Marten Falls First Nation (MFFN) All Season Community Access Road (CAR)

Date of Meeting: April 21, 2023
Time: 2:30-3:30 pm EST

Attendees: Bertha Sutherland, Constance Lake First Nation Land and Resource Officer;
Aidan Fortier, Ginoogaming First Nation Environmental Guardian
Denan Kuni, Ginoogaming First Nation Economic Development and Resource Management
Jennifer Duncan, Four Rivers Project Manager / Geomatics;
Kimberly Jorgenson, Four Rivers Environmental Services Coordinator;
Bob Baxter, MFFN CAR Senior Community Member Advisor;
Jennifer Bruin, MFFN CAR Technical Advisor;
Samantha Markham, MFFN CAR Project Consultant;
Nadia Baker, MFFN CAR Project Consultant
Andrea Nokleby, MFFN CAR Project Consultant;
Niki Angelis, MFFN CAR Project Consultant;
Lauren Weseluck, MFFN CAR Project Consultant.

Project #: 60593122
Location: Teams Meeting

Prepared By: Niki Angelis (MFFN CAR Project Consultant)

Regrets:

Horis Mansuri, Long Lake #58 First Nation
Shelly Rahme, Long Lake #58 First Nation
Lawrence Baxter, MFFN CAR Senior Community Member Advisor
Qasim Saddique, MFFN CAR Project Director
Hanna Daltrop, MFFN CAR Project Consultant

Regarding: MFFN CAR - Archaeology and Cultural Heritage Program Overview

Notes of Meeting

Meeting Purpose

The MFFN CAR Project Team and land and resource staff representing Constance Lake First Nation, Ginoogaming First Nation and Four Rivers met to discuss the Archaeology and Cultural Heritage Program and the Stage 1 and Stage 2 Archaeological Assessment reports that were recently issued for Indigenous community review by the MFFN CAR Project Team. Representatives from Long Lake #58 were unable to





Meeting Purpose

attend and sent their regrets. The intent of the meeting was to provide an overview of the program, the assessment reports, opportunities for community input and next steps.

The following materials were provided to meeting attendees following the meeting:

- Meeting presentation
- Map of the Local Study Area for the Archaeology and Cultural Heritage Program
- Route alternatives map for the MFFN CAR

Summary of Meeting Action Items:

- The MFFN CAR Project Team to provide attendees with map of the local study area and route alternatives map of the CAR following the meeting (COMPLETE)
- The MFFN CAR Project Team will explore potential training or job shadowing opportunities for interested Indigenous community members
- Constance Lake First Nation will follow up with Chief and Council on the status of the IK Sharing Agreement

Item #	Topic / Theme	Comments / Questions	Response / Action Items
1	General Project	<ul style="list-style-type: none"> • A representative of Ginoogaming First Nation inquired if the map of the local study area for the Archaeological and Cultural Heritage program was available online to review the map to identify potential sites of interest with grandparents who are from MFFN. 	<ul style="list-style-type: none"> • The MFFN CAR Project Team will provide attendees with map of the local study area following the meeting. (COMPLETE)
2	Education and Training	<ul style="list-style-type: none"> • The Land and Resources Coordinator from Four Rivers inquired if there were opportunities for capacity building, training or job shadowing related to the upcoming Archaeology and Cultural Heritage work. 	<ul style="list-style-type: none"> • The MFFN CAR Project Team advised that they would take the inquiry back to the larger MFFN CAR Project Team to determine what opportunities are available.
3	Cultural Heritage Resources	<ul style="list-style-type: none"> • The representative from Constance Lake First Nation advised that they will be developing a historical record of their area and requested a map of the 	<ul style="list-style-type: none"> • The MFFN CAR Project Team will provide a map of the local study area and route alternatives map. (COMPLETE)





MARTEN FALLS FIRST NATION
ALL SEASON COMMUNITY ACCESS ROAD

Item #	Topic / Theme	Comments / Questions	Response / Action Items
		<p>local study area and proposed route for their reference.</p> <ul style="list-style-type: none"> Constance Lake First Nation indicated that they could share the information with the MFFN Senior Community Advisor. 	
4	IK Program	<ul style="list-style-type: none"> The MFFN CAR Project Team advised the group of a key project milestone involving the collection and sharing of Indigenous Knowledge (IK) with the MFFN CAR Project Team by June 2023 so that it may be incorporated in the preliminary existing conditions reporting which will be completed this year (2023) and is available for consideration in the route selection which will begin in September 2023. 	
5	IK Program	<ul style="list-style-type: none"> Constance Lake First Nation advised that the IK Sharing Agreement was being reviewed. 	<ul style="list-style-type: none"> Constance Lake First Nation will follow up with Chief and Council on the status of the IK Sharing Agreement. The MFFN CAR Project Team advised that there is funding available (up to \$30,000) to supplement other funding that Constance Lake First Nation may have.

Any errors or omissions, please contact Niki Angelis within 2 weeks of distribution. Finalized meeting minutes will be included in the public Record of Consultation.





Fwd: Follow-up Re: MFFN CAR IK Program Key Dates

----- Forwarded message -----

From: **Nokleby, Andrea** <[redacted]>
Date: Mon, 19 Jun 2023 at 09:00
Subject: Re: Follow-up Re: MFFN CAR IK Program Key Dates
To: Judy Desmoulin <[redacted]>, [redacted] <[redacted]>, [redacted] <[redacted]>, [redacted] <[redacted]>, Kimberly Jorgenson <[redacted]>
Cc: Bob Baxter <[redacted]>, Qasim Saddique <[redacted]>, Lawrence Baxter <[redacted]>, Kyla Zielbauer <[redacted]>

Good Morning,

I hope this email finds you and your community well. We just wanted to follow up with you on the email below and the **June 30, 2023 milestone** for sharing Indigenous Knowledge (IK) and information on Indigenous land and resource use. Please note, that we will continue to work with you following this date to share information for subsequent phases of the assessment processes.

If you would like to meet to further discuss the IK Program, please do not hesitate to let me know.

Have a wonderful week ahead,

Andrea



Andrea Nokleby
Partner
[redacted]
[redacted]
[redacted]
[redacted]
[redacted]
www.dillon.ca
  

Inclusiveness: Enabling belonging to draw strength from our differences.



Weseluck, Lauren <[redacted]>

Re: Follow-up Re: MFFN CAR IK Program Key Dates

Nobleby, Andrea <[redacted]>
To: Qasim Saddique <[redacted]>
Cc: [redacted], Lauren Weseluck <[redacted]>

Thu, Jul 6, 2023 at 11:16 AM

Good Morning Angela and Qasim,

Thank you for following up - we haven't received anything to date. Angela, do you anticipate that Long Lake will be sharing information shortly?

Thank you,

Andrea



Andrea Nobleby
Partner
Dillon Consulting Limited
[redacted]
[redacted]
[redacted]
[redacted]
www.dillon.ca
  

From: MFFN Community Access Road Project Team <info@martenfallsaccessroad.ca>
Sent: Thursday, July 27, 2023 10:16 AM
To: undisclosed-recipients:
Subject: Join the Community Coordinator Program!



MARTEN FALLS FIRST NATION

ALL SEASON COMMUNITY ACCESS ROAD

Community Coordinator Program

Since March 2022, the Marten Falls First Nation (MFFN) Community Access Road Project Team has shared on-going communications about providing funding for a Community Coordinator from your community.

We believe a Community Coordinator will strengthen our collective efforts on the Community Access Road, while keeping your community up-to-date and involved.

Responsibilities

- Coordinate between the MFFN Community Access Road Project Team and community members living in / outside of your community as per your local practices and in collaboration with Chief and Council;
- Provide advice and guidance on appropriate ways to engage your community – in-person and virtually;
- Keep informed on Community Access Road Project activities (e.g., timelines, documents, events) and communicate relevant Project information to community members;
- Participate in meetings with the Project Team and other Community Coordinators;
- Provide support for community engagement activities related to the Project including:
 - Coordinate and organize logistics for meetings, workshops, events and / or school visits (e.g., book meeting spaces, order refreshments, help with truck / boat rentals and accommodations)
 - Help identify meeting participants and information providers (e.g., youth and / or elders);
 - Assist with meeting facilitation, note taking and meeting minute preparation, and coordinate translation services, if needed; and
 - Organize distributing Project advertisements and notices in your community; either online (e.g., Facebook) or posting in community;
- Assist in collecting data / information in your community (e.g., Indigenous Knowledge, community information and socio-economic information);
 - Assist in reviewing draft documents, questionnaires or Project updates / information sheets.

How much funding is available?

The funding available for a Community Coordinator is \$25/hour for 16 hours per week. Communities can choose to go with milestone-based payments where the First Nation distributes funding directly to the Community Coordinator or direct payments from the Project to the Community Coordinator—the choice is up to your community!

How many months will the funding be available for?

Funding is available as soon as you agree to start and the hiring process is completed, until the Final Environmental Assessment / Impact Statement is issued. Our current schedule for issuing this document is July 2025.

Next Steps

If you would like to learn more, contact Jennifer Bruin or Demetri Poulakas at info@martenfallsaccessroad.ca or 1-800-764-9114.



Weseluck, Lauren <[REDACTED]>

Re: Follow-up Re: MFFN CAR IK Program Key Dates

----- Forwarded message -----

From: **Qasim Saddique** [REDACTED] >
Date: Tue, Aug 1, 2023 at 5:59 AM
Subject: Re: Follow-up Re: MFFN CAR IK Program Key Dates
To: <[REDACTED]>
Cc: <[REDACTED]>

Hello Angela,

Very sorry to hear of the community's loss. That was such a tragic incident.

We are hoping to have all reports received in August, but will work with communities into September, if that is possible. Any indication from Long Lake when we might be able to receive the report?

Thank you,
Qasim

Qasim Saddique MSc, MBA
Principal Consultant
Suslop

-  [REDACTED]
-  [REDACTED]
-  [REDACTED]
- [REDACTED]

 suslop.com



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Weseluck, Lauren [redacted]

RE: MFFN CAR - Archaeology and Cultural Heritage - Follow Up

Angelis, Niki <[redacted]> Wed, Aug 9, 2023 at 11:10 AM
 To: Kimberly Jorgenson <[redacted]>, Denan Kuni <[redacted]>, [redacted]"
 [redacted], Jennifer Duncan
 [redacted], Horis Mansuri <[redacted]>, Shelly Rahme <[redacted]>
 Cc: [redacted], jennifer bruin
 <[redacted]>, Qasim Saddique <[redacted]>, "Markham, Samantha" <[redacted]>,
 "Jenkins, Tara" <[redacted]>, "Baker, Nadia" <[redacted]>, Andrea Nokleby <[redacted]>, "Weseluck,
 Lauren" <[redacted]>, "Daltrop, Hanna" <[redacted]>

Good morning Kim,

I hope this email finds you well. I wanted to follow up on an outstanding action item from the Archaeology and Cultural Heritage Meeting held on April 21, 2023. During the meeting, you inquired about potential opportunities for capacity building, training or job shadowing related to the upcoming Archaeology and Cultural Heritage work. Please note that we expect the program to resume in approximately 2 years. This work is tied to the preliminary design phase of the road which is expected to be complete later in 2024. That being said, Marten Falls First Nation is interested in broadening knowledge sharing and training opportunities for community members. Once planning for the next round of field work is underway, the Project Team will explore the potential opportunities for community involvement in future field studies.

Please let me know if you have any questions.

Sincerely,
Niki

Niki Angelis
 Communication and Community Engagement
 Mobile: [redacted]
 [redacted]



aecom.com [LinkedIn](#) | [Twitter](#) | [Facebook](#) | [Instagram](#)



Weseluck, Lauren [Redacted]

Follow Up on Long Lake #58 First Nation Community Coordinator Position

Weseluck, Lauren <[Redacted]> Thu, Aug 24, 2023 at 5:06 PM
 To: Kimberly Jorgenson <[Redacted]>
 Cc: Horis Mansuri <[Redacted]>, Judy Desmoulin <[Redacted]>, Jennifer Bruin <[Redacted]>, Qasim Saddique <[Redacted]>, Kyla Zielbauer <[Redacted]>, "McEwen, Kate" <[Redacted]>, "Trimble, Ingrid" <[Redacted]>

Good Afternoon Kimberly,

I hope you've been well. I am reaching out to check in on whether any progress has been made regarding the Community Coordinator program we had discussed in a meeting in February 2023.

I apologize for the delay in getting in touch about the position again, however it is my understanding that Long Lake #58 First Nation has experienced a tragic loss and I wanted to ensure I gave them the space they needed to mourn.

If you could please provide an update on the community and whether you believe they are able to discuss MFFN CAR Project related matters, it would be greatly appreciated. I would ideally like to get a follow-up meeting booked within the next 3 weeks to discuss upcoming action items for solidifying the Community Coordinator position.

If you have any questions or want to discuss further over a phone call, please let me know.

Best Regards,

--



Lauren Weseluck
 Dillon Consulting Limited
 [Redacted]
 [Redacted]
 [Redacted]
 [Redacted]
 www.dillon.ca
  



Weseluck, Lauren <[redacted]>

Re: MFCAR

Qasim Saddique [redacted] Fri, Aug 25, 2023 at 9:21 AM
To: [redacted]
Cc: Andrea [redacted], Wayne Greer <[redacted]>, [redacted], "Weseluck, Lauren" [redacted]

Hello Angela,

Thank you for the opportunity to have a discussion with Long Lake # 58. We will certainly make ourselves available for this to talk about the Marten Falls Community Access Road.

I wanted to check if:

- you are able to confirm the time when we should join? Do you expect us to stay for the entire meeting or for an hour or so to do the presentation?
- would an update presentation on the project work? We will include an overview of the project and the project area.

I can also confirm that we have \$30,000 available through our project directly for the IK program. Andrea is on vacation but she can follow up with you again on the details when she is back.

I have copied Lauren Weseluck here and she can help coordinate anything that you might require from us. Please let us know if you want us to set the meeting link up?

Thank you,
Qasim

Qasim Saddique MSc, MBA
Principal Consultant
Suslop

 [redacted]
 [redacted]
 [redacted]
 suslop.com



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Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Nokleby, Andrea <[REDACTED]>

Mon, Aug 28, 2023 at 6:53 AM

To: [REDACTED]
Cc: Qasim Saddique <[REDACTED]>, [REDACTED], Lauren Weseluck <[REDACTED]>

Hello Everyone,

I am just catching up in emails and won't be fully back until mid week. I will resend the IK Program Funding Agreement for your review and signature tomorrow.

Have a wonderful day,

Andrea

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Qasim Saddique <[REDACTED]>

Mon, Aug 28, 2023 at 7:39 AM

To: [REDACTED]
Cc: [REDACTED], "Nokleby, Andrea" <[REDACTED]>, Lauren Weseluck <[REDACTED]>

Hello Angela,

We look forward to the meeting on Tuesday at 1 pm.

We will set the meeting link and share with you.

Qasim

Qasim Saddique MSc, MBA

Principal Consultant
Suslop

 [REDACTED]
 [REDACTED]
 [REDACTED]
 suslop.com



The content of this email is confidential and intended for the recipient specified in message only. It is strictly forbidden to share any part of this message with any third party, without a written consent of the sender. If you received this message by mistake, please reply to this message and follow with its deletion, so that we can ensure such a mistake does not occur in the future.



Weseluck, Lauren <[redacted]>

Re: MFCAR

Weseluck, Lauren <[redacted]> Mon, Aug 28, 2023 at 4:33 PM

To: [redacted]
Cc: [redacted] Bob Baxter <[redacted]>, Lawrence Baxter <[redacted]>, Jennifer Bruin <[redacted]>, "Fisken, Avril" <[redacted]>, "McEwen, Kate" <[redacted]>, Kyla Zielbauer <[redacted]>, "Deveaux, Leah" <[redacted]>, "Angelis, Niki" <[redacted]>

Hello Angela,

Please see below the Zoom link and details for the meeting tomorrow. If you could please circulate the invitation to any other Long Lake #58 Elders or community members who are planning on attending that would be greatly appreciated.

If you have any questions please let me know, otherwise I look forward to meeting you tomorrow during the dry-run.

Topic: MFFN Community Access Road Update

Time: Aug 29, 2023 01:00 PM Eastern Time (US and Canada)

Join Zoom Meeting

[redacted]

[redacted]

[redacted]

[redacted]

[redacted]

Thank you,
Lauren

[Quoted text hidden]
[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Qasim Saddique <[REDACTED]>

Tue, Aug 29, 2023 at 9:29 AM

To: [REDACTED]

Cc: Andrea Nokleby <[REDACTED]>, Wayne Greer <[REDACTED]>, [REDACTED]

Hello Angela,

We look forward to the presentation at 1 pm. I wanted to confirm that my team will include around 6 participants for the presentation and to answer any questions that might come up.

We have sent the link to you for 1 pm. We are assuming that we will be there till 2 pm and once the meeting ends, we will end the call on the Zoom link we have set up.

Thanks,

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Weseluck, Lauren <[REDACTED]>

Tue, Aug 29, 2023 at 10:06 AM

To: [REDACTED]
Cc: [REDACTED], Jennifer Bruin <[REDACTED]>, "McEwen, Kate" <[REDACTED]>, "Angelis, Niki" <[REDACTED]>, Qasim Saddique <[REDACTED]>

Hi Angela,

I apologize for creating any confusion, please disregard the comment in my email yesterday about the dry-run. That was sent in error and was meant for another email I was drafting to my internal team.

I look forward to our discussion this afternoon.

All the best,
Lauren

[Quoted text hidden]



Weseluck, Lauren [REDACTED]

Re: MFCAR

Qasim Saddique <[REDACTED]> Tue, Aug 29, 2023 at 10:50 AM
To [REDACTED]
Cc: Andrea Nokleby <[REDACTED]>, Wayne Greer <[REDACTED]>, Horis Mansuri <[REDACTED]>

Hello Angela,

Absolutely. We will start at 1:15 pm.
[Quoted text hidden]



Weseluck, Lauren [Redacted]

Follow-up to Yesterday's Meeting

Weseluck, Lauren <[Redacted]> Wed, Aug 30, 2023 at 5:00 PM

To: [Redacted]
Cc: [Redacted], Qasim Saddique <[Redacted]>, Jennifer Bruin <[Redacted]>, "McEwen, Kate" <[Redacted]>, Bob Baxter <[Redacted]>, Lawrence Baxter <[Redacted]>, Victoria Bikowski <[Redacted]>, "Deveaux, Leah" <[Redacted]>, Kyla Zielbauer <[Redacted]>, "Nokleby, Andrea" <[Redacted]>

Good Afternoon Angela,

Thank you for inviting the Marten Falls First Nation Community Access Road (MFFN CAR) Team to meet with members of Long Lake #58 First Nation yesterday.

Please find the meeting presentation, information on the Community Coordinator Program and a map of the alternative routes being considered for the MFFN CAR Project attached for your reference.

Please note, we most frequently communicate with Chief Desmoulin, Horis Mansuri, Manager of Lands and Economic Development and Kimberly Jorgenson, Environmental Services Coordinator, Four Rivers Group to engage with Long Lake #58, on the Project. Can you please confirm whether you will be providing this information to them, or if we should be forwarding this email to them? We want to ensure that our community contacts are looped-in, and that we have shared this information with community members.

Thank you,

--



Lauren Weseluck
Dillon Consulting Limited
[Redacted]
[Redacted]
[Redacted]
www.dillon.ca
in | |

3 attachments

- MFFN CAR_Route Alternatives.pdf
2102K
- 2023-08-29 MFFN CAR_Long Lake #58 Project Update (1).pdf
1538K
- CommunityCoordinator_Program_Overview of Info..pdf
61K



MFFN CAR Project Team



Bob Baxter
*Senior Community
Member Advisor*



Lawrence Baxter
*Senior Community Member
Advisor*



Qasim Saddique
Project Director



Jennifer Bruin
Technical Advisor





MARTEN FALLS FIRST NATION

COMMUNITY ACCESS ROAD

Marten Falls First Nation All Season Community Access Road

Update for Long Lake #58 First Nation

August 29, 2023





MFFN CAR Consultants



Leah Deveaux
*Environmental Assessment
and Technical Discipline Lead*



Kate McEwen
Consultation



Lauren Weseluck
Consultation





Agenda

- Introductions
- Community Access Road Overview
- Where we are in the Process and Major Milestone
- Field Studies
- Indigenous Knowledge / Aboriginal and Treaty Rights and Interests
- Community Coordinator Program
- Next Steps
- Questions





Building the Community Access Road

MFFN Community Access Road is a proposed all-season road that will connect MFFN to Ontario's provincial highway network in the south, increasing access and helping foster economic development and improve quality of life for community members.



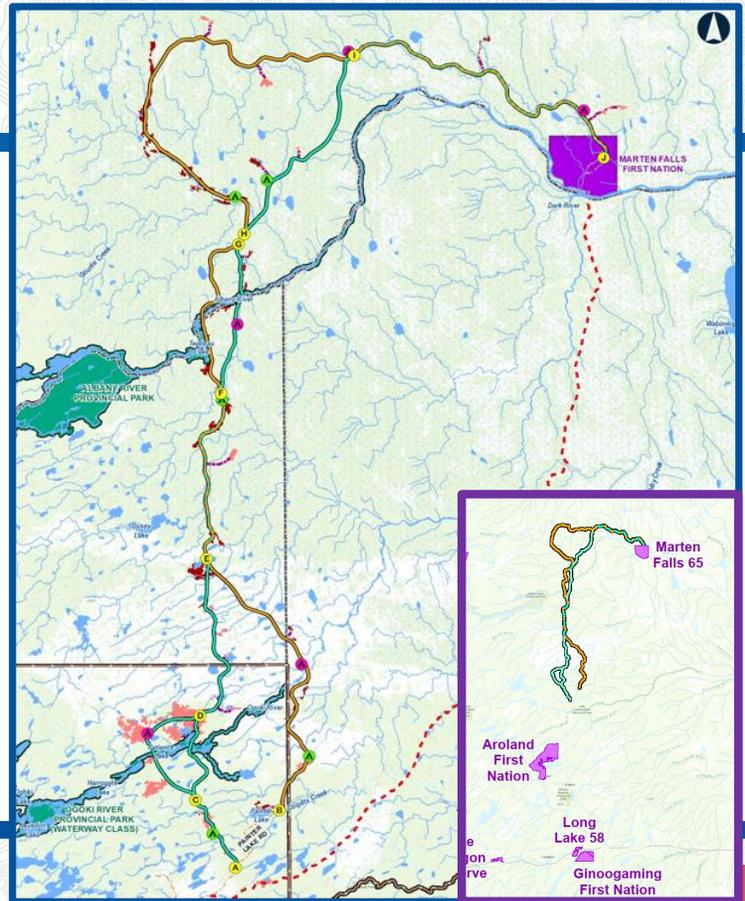


MARTEN FALLS FIRST NATION

Community Access Road Overview

We are in the process of a coordinated provincial Environmental Assessment (EA) and federal Impact Assessment (IA).

The next major milestone for this process is the selection of the preferred route.

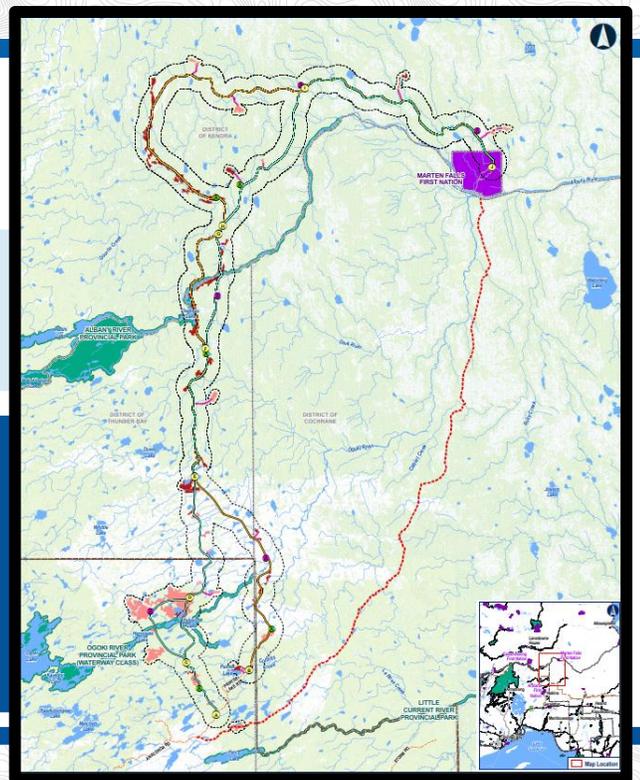




Planning Milestone: Selecting the Preferred Route

This fall, Public Information Centre #5 will take place in Thunder Bay and Geraldton.

Here we will share what we have learned and what is being considered in the route selection and gather public input before recommending a preferred route.





Completed and Upcoming Field Studies



Birds *(Completed in February)*
Autonomous Recording Unit (ARU)
program



Vegetation and Peatlands *(August 2023)*
Aerial and ground surveys



Wildlife *(March to May 2023)*
Wishkobish / wolverine hair snag
study and rebait visits and
furbearer winter track survey



Groundwater *(Continuing into Fall 2024)*
Groundwater well monitoring, testing
and sampling.



Cultural Heritage *(July 2023)*
Aerial and watercourse surveys and in-
person engagement.



Ungulates *(Early 2024)*
Winter two-stage aerial
remote camera monitoring and
mortality investigations *(as needed)*





Indigenous Knowledge Program

- Purpose: to empower Indigenous Communities to share information on their land and resource use, cultural practices and values, and rights and interests in the study area.
- Two key ways to gather and share information:
 - 1) Sharing existing IK and Indigenous Land and Resource Use (ILRU) information (previously collected by communities)
 - 2) Completing Project-specific IK and ILRU Studies

The IK Program is an important component of the information base upon which the assessment of the Community Access Road will be conducted.

Funding of \$30,000 is available for participation





Community Coordinator Program Overview

- Funding opportunity for a Community Coordinator from Long Lake #58 First Nation to help the Marten Falls First Nation Community Access Road Project
- MFFN and Long Lake #58 First Nation met on February 13, 2023 to discuss the program.
- Long Lake #58 First Nation expressed interest in moving ahead with finding an appropriate member of the community for the position.

The positions involves:

- Engaging and consulting Long Lake #58 First Nation on a consistent basis and in a way that works best for your community
- Planning and rollout of engagement and data collection activities
- Help gather information for the environmental assessment processes.
- Encouraging and supporting the community in meeting important milestones and deadlines
- Support responses to letters and inquiries
- \$25 / hour and approximately 16 hours of work a week until the Final Environmental Assessment / Impact Statement is issued (July 2025).





Next steps

- Ongoing engagement activities:
 - Public Information Centre #5 and Climate Change Forum
 - ATRI Forum #2
- Indigenous Knowledge program continues
- Field studies wind down
- **EA / IA Milestone: Identification of Preferred Route.** (Winter 2023)





Questions





Contact Us

Email us at info@martenfallsaccessroad.ca or call us at 1-800-764-9114

Visit our website:
<https://www.martenfallsaccessroad.ca/>

Follow us on Facebook page
<https://www.facebook.com/MFFNCommunityAccessRoadProject/>





MARTEN FALLS FIRST NATION

ALL SEASON COMMUNITY ACCESS ROAD

Community Coordinator Program

Since March 2022, the Marten Falls First Nation (MFFN) Community Access Road Project Team has shared on-going communications about providing funding for a Community Coordinator from your community.

We believe a Community Coordinator will strengthen our collective efforts on the Community Access Road, while keeping your community up-to-date and involved.

Responsibilities

- Coordinate between the MFFN Community Access Road Project Team and community members living in / outside of your community as per your local practices and in collaboration with Chief and Council;
- Provide advice and guidance on appropriate ways to engage your community – in-person and virtually;
- Keep informed on Community Access Road Project activities (e.g., timelines, documents, events) and communicate relevant Project information to community members;
- Participate in meetings with the Project Team and other Community Coordinators;
- Provide support for community engagement activities related to the Project including:
 - Coordinate and organize logistics for meetings, workshops, events and / or school visits (e.g., book meeting spaces, order refreshments, help with truck / boat rentals and accommodations)
 - Help identify meeting participants and information providers (e.g., youth and / or elders);
 - Assist with meeting facilitation, note taking and meeting minute preparation, and coordinate translation services, if needed; and
 - Organize distributing Project advertisements and notices in your community; either online (e.g., Facebook) or posting in community;
- Assist in collecting data / information in your community (e.g., Indigenous Knowledge, community information and socio-economic information);
 - Assist in reviewing draft documents, questionnaires or Project updates / information sheets.

How much funding is available?

The funding available for a Community Coordinator is \$25/hour for 16 hours per week. Communities can choose to go with milestone-based payments where the First Nation distributes funding directly to the Community Coordinator or direct payments from the Project to the Community Coordinator—the choice is up to your community!

How many months will the funding be available for?

Funding is available as soon as you agree to start and the hiring process is completed, until the Final Environmental Assessment / Impact Statement is issued. Our current schedule for issuing this document is July 2025.

Next Steps

If you would like to learn more, contact Jennifer Bruin or Demetri Poulakas at info@martenfallsaccessroad.ca or 1-800-764-9114.



Weseluck, Lauren <[redacted]>

Follow-up to Yesterday's Meeting

Nokleby, Andrea <[redacted]>

Wed, Sep 6, 2023 at 10:17 AM

To: [redacted]
Cc: [redacted]

Good Morning Angela and Everyone,

I'm glad to hear everyone was able to meet. Please let me know if there is anything I can do to help coordinate sharing IK and information on Indigenous Land and Resource Use.

Hope everyone is have a great week,

Andrea



Andrea Nokleby
Partner
Dillon Consulting Limited
 [redacted]
 [redacted]
 [redacted]
 [redacted]
 [redacted]
www.dillon.ca
  

[Quoted text hidden]



Weseluck, Lauren <[redacted]>

Follow-up to Yesterday's Meeting

Weseluck, Lauren <[redacted]> Wed, Sep 6, 2023 at 3:28 PM
To: Kimberly Jorgenson <[redacted]>
Cc: Kyla Zielbauer <[redacted]>, "Nokleby, Andrea" <[redacted]>, [redacted] Qasim Saddique <[redacted]>, Jennifer Bruin <[redacted]>

Hi Kimberly,

I am forwarding on to you the presentation, map of Route Alternatives for the CAR Project and information on the Community Coordinator Program, from the meeting between Long Lake #58 and the MFFN CAR Project Team last Tuesday.

Please let me know if you have any questions about the material.

Thank you,
Lauren

[Quoted text hidden]

3 attachments

-  **MFFN CAR_Route Alternatives.pdf**
2102K
-  **2023-08-29 MFFN CAR_Long Lake #58 Project Update (1).pdf**
1538K
-  **CommunityCoordinator_Program_Overview of Info..pdf**
61K



MFFN CAR Project Team



Bob Baxter
*Senior Community
Member Advisor*



Lawrence Baxter
*Senior Community Member
Advisor*



Qasim Saddique
Project Director



Jennifer Bruin
Technical Advisor





MARTEN FALLS FIRST NATION

COMMUNITY ACCESS ROAD

Marten Falls First Nation All Season Community Access Road

Update for Long Lake #58 First Nation

August 29, 2023





MFFN CAR Consultants



Leah Deveaux
*Environmental Assessment
and Technical Discipline Lead*



Kate McEwen
Consultation



Lauren Weseluck
Consultation





Agenda

- Introductions
- Community Access Road Overview
- Where we are in the Process and Major Milestone
- Field Studies
- Indigenous Knowledge / Aboriginal and Treaty Rights and Interests
- Community Coordinator Program
- Next Steps
- Questions





Building the Community Access Road

MFFN Community Access Road is a proposed all-season road that will connect MFFN to Ontario's provincial highway network in the south, increasing access and helping foster economic development and improve quality of life for community members.



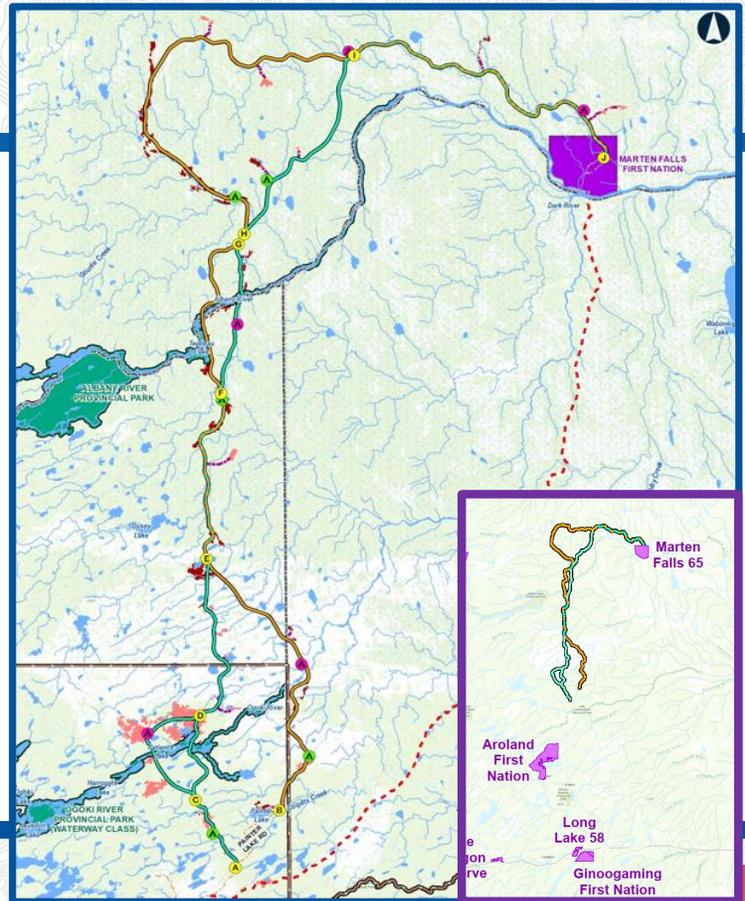


MARTEN FALLS FIRST NATION

Community Access Road Overview

We are in the process of a coordinated provincial Environmental Assessment (EA) and federal Impact Assessment (IA).

The next major milestone for this process is the selection of the preferred route.

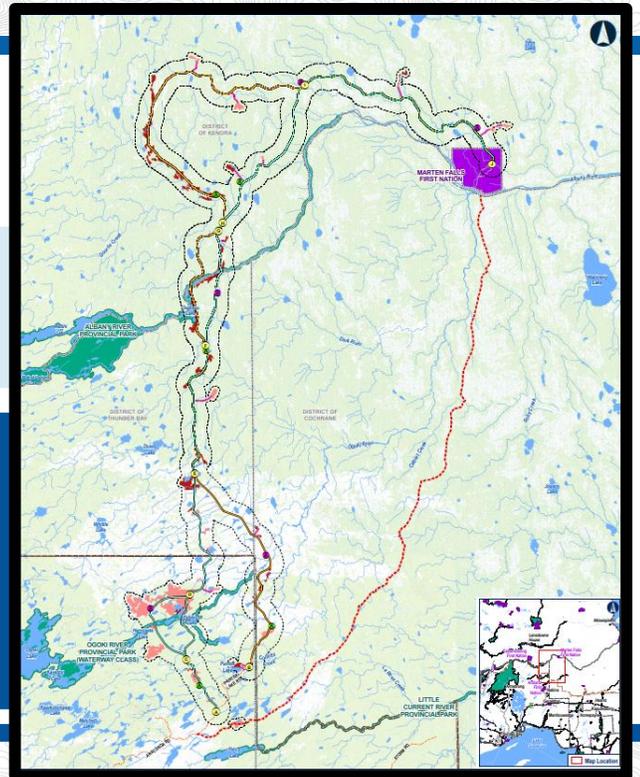




Planning Milestone: Selecting the Preferred Route

This fall, Public Information Centre #5 will take place in Thunder Bay and Geraldton.

Here we will share what we have learned and what is being considered in the route selection and gather public input before recommending a preferred route.





Completed and Upcoming Field Studies



Birds *(Completed in February)*
Autonomous Recording Unit (ARU)
program



Vegetation and Peatlands *(August 2023)*
Aerial and ground surveys



Wildlife *(March to May 2023)*
Wishkobish / wolverine hair snag
study and rebait visits and
furbearer winter track survey



Groundwater *(Continuing into Fall 2024)*
Groundwater well monitoring, testing
and sampling.



Cultural Heritage *(July 2023)*
Aerial and watercourse surveys and in-
person engagement.



Ungulates *(Early 2024)*
Winter two-stage aerial
remote camera monitoring and
mortality investigations *(as needed)*





Indigenous Knowledge Program

- Purpose: to empower Indigenous Communities to share information on their land and resource use, cultural practices and values, and rights and interests in the study area.
- Two key ways to gather and share information:
 - 1) Sharing existing IK and Indigenous Land and Resource Use (ILRU) information (previously collected by communities)
 - 2) Completing Project-specific IK and ILRU Studies

The IK Program is an important component of the information base upon which the assessment of the Community Access Road will be conducted.

Funding of \$30,000 is available for participation





Community Coordinator Program Overview

- Funding opportunity for a Community Coordinator from Long Lake #58 First Nation to help the Marten Falls First Nation Community Access Road Project
- MFFN and Long Lake #58 First Nation met on February 13, 2023 to discuss the program.
- Long Lake #58 First Nation expressed interest in moving ahead with finding an appropriate member of the community for the position.

The positions involves:

- Engaging and consulting Long Lake #58 First Nation on a consistent basis and in a way that works best for your community
- Planning and rollout of engagement and data collection activities
- Help gather information for the environmental assessment processes.
- Encouraging and supporting the community in meeting important milestones and deadlines
- Support responses to letters and inquiries
- \$25 / hour and approximately 16 hours of work a week until the Final Environmental Assessment / Impact Statement is issued (July 2025).





Next steps

- Ongoing engagement activities:
 - Public Information Centre #5 and Climate Change Forum
 - ATRI Forum #2
- Indigenous Knowledge program continues
- Field studies wind down
- **EA / IA Milestone: Identification of Preferred Route.** (Winter 2023)





Questions





Contact Us

Email us at info@martenfallsaccessroad.ca or call us at 1-800-764-9114

Visit our website:
<https://www.martenfallsaccessroad.ca/>

Follow us on Facebook page
<https://www.facebook.com/MFFNCommunityAccessRoadProject/>





MARTEN FALLS FIRST NATION

ALL SEASON COMMUNITY ACCESS ROAD

Community Coordinator Program

Since March 2022, the Marten Falls First Nation (MFFN) Community Access Road Project Team has shared on-going communications about providing funding for a Community Coordinator from your community.

We believe a Community Coordinator will strengthen our collective efforts on the Community Access Road, while keeping your community up-to-date and involved.

Responsibilities

- Coordinate between the MFFN Community Access Road Project Team and community members living in / outside of your community as per your local practices and in collaboration with Chief and Council;
- Provide advice and guidance on appropriate ways to engage your community – in-person and virtually;
- Keep informed on Community Access Road Project activities (e.g., timelines, documents, events) and communicate relevant Project information to community members;
- Participate in meetings with the Project Team and other Community Coordinators;
- Provide support for community engagement activities related to the Project including:
 - Coordinate and organize logistics for meetings, workshops, events and / or school visits (e.g., book meeting spaces, order refreshments, help with truck / boat rentals and accommodations)
 - Help identify meeting participants and information providers (e.g., youth and / or elders);
 - Assist with meeting facilitation, note taking and meeting minute preparation, and coordinate translation services, if needed; and
 - Organize distributing Project advertisements and notices in your community; either online (e.g., Facebook) or posting in community;
- Assist in collecting data / information in your community (e.g., Indigenous Knowledge, community information and socio-economic information);
 - Assist in reviewing draft documents, questionnaires or Project updates / information sheets.

How much funding is available?

The funding available for a Community Coordinator is \$25/hour for 16 hours per week. Communities can choose to go with milestone-based payments where the First Nation distributes funding directly to the Community Coordinator or direct payments from the Project to the Community Coordinator—the choice is up to your community!

How many months will the funding be available for?

Funding is available as soon as you agree to start and the hiring process is completed, until the Final Environmental Assessment / Impact Statement is issued. Our current schedule for issuing this document is July 2025.

Next Steps

If you would like to learn more, contact Jennifer Bruin or Demetri Poulakas at info@martenfallsaccessroad.ca or 1-800-764-9114.



Weseluck, Lauren [REDACTED]

Re: MFCAR

Qasim Saddique <[REDACTED]>

Mon, Sep 11, 2023 at 5:00 PM

To: [REDACTED]

Cc: Andrea Nokleby <[REDACTED]>, [REDACTED]

Hello Angela,

Thank you for this update. Lawrence and Bob were away last week for their annual fishing trip.

I have a meeting to discuss this with them tomorrow and I will confirm next steps after that.

Thank you,
Qasim

Qasim Saddique MSc, MBA
Principal Consultant
Suslop

 [REDACTED]
 [REDACTED]
 [REDACTED]
[REDACTED]
 suslop.com

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Qasim Saddique <[REDACTED]>

Wed, Sep 13, 2023 at 3:48 PM

To: [REDACTED]
Cc: Andrea Nokleby <[REDACTED]>, Lauren Weseluck <[REDACTED]>

Hello Angela,

I hope you are well.

I have followed up with the team and here are the options:

-Lawrence is available on October 2nd but Bob is not. If you would like to have both over, would the week of 9th be possible? Otherwise, we can have Lawrence attend on the 2nd.

-For the project team meeting, we will be in Thunder Bay on the 25th and Geraldton on the 26th. As such, we can come to Long Lake on the evening of the 26th or the morning of the 27th. Would either of those 2 options work?

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Qasim Saddique <[REDACTED]>

Wed, Sep 20, 2023 at 2:10 PM

To: [REDACTED]

Cc: Andrea Nokleby <[REDACTED]>, Lauren Weseluck <[REDACTED]>

Hi Angela,

Thank you for the update. We look forward to hearing back on availability to confirm logistics.

[Quoted text hidden]



Weseluck, Lauren [REDACTED]

Re: MFCAR

Qasim Saddique [REDACTED]
To: [REDACTED]
Cc: "Nokleby, Andrea" <[REDACTED]>

Tue, Sep 26, 2023 at 4:07 PM

Hello Angela,

I have a confirmation from Lawrence but Bob has been away, so I am waiting for his confirmation.

The morning of the 27th works for the project team, thank you. Can you confirm the meeting time? We will arrive in the area the night before, so we can be there for the meeting first thing.

[Quoted text hidden]



Weseluck, Lauren [REDACTED]

Re: MFCAR

Qasim Saddique <[REDACTED]>

Wed, Sep 27, 2023 at 3:02 PM

To: [REDACTED]

Cc: "Nokleby, Andrea" <[REDACTED]>

Hi Angela,

Thank you for the confirmation.

I also wanted to check on a few things:

- We assume that we can leave at noon. Or should we plan to stay longer?
- We are planning a general project update. Do you want us to focus on anything particular? If there is interest in a specific discipline or topic then we can focus on that separately as well.
- We will bring project material like printed updates, newsletters, maps, etc. but if there is anything else that you think would be useful, then we can organize that as well.
- Would you be able to organize any snacks/food, or is there anything we can do to support that at the community level or try to organize something on our end?

Thanks again!

[Quoted text hidden]



Weseluck, Lauren <[redacted]>

Request for Details of Additional Contact

Weseluck, Lauren <[redacted]> Fri, Sep 29, 2023 at 4:04 PM
To: [redacted]
Cc: "McEwen, Kate" <[redacted]>, Hazel Ng <[redacted]>

Hi Angela,

I hope you're doing well. I was wondering if you would be able to provide me with the last name and title of your colleague Corrina? The reason I'm asking is they were cc'ed on several emails related to coordination of the meeting with the MFFN CAR Project Team, yourself and Long Lake #58 First Nation Elders on August 29th and require this information for the Project's record keeping purposes.

If you could please let me know that would be great.

Thank you,

--



Lauren Weseluck
Dillon Consulting Limited
[redacted]
[redacted]
[redacted]
www.dillon.ca
  

Vacation Alert: October 6 - 11



Weseluck, Lauren <[redacted]>

MFFN CAR - August 29th Draft Meeting Minutes

Weseluck, Lauren <[redacted]> Fri, Sep 29, 2023 at 4:36 PM

To: [redacted]
Cc: Judy Desmoulin <[redacted]>, Horis Mansuri <[redacted]>, Kimberly Jorgenson <[redacted]>, Qasim Saddique <[redacted]>, Jennifer Bruin <[redacted]>, "McEwen, Kate" <[redacted]>, "Nokleby, Andrea" <[redacted]>, Victoria Bikowski <[redacted]>

Good afternoon,

I hope everyone has been keeping well.

Please find attached the minutes from the meeting that took place on August 29th, 2023 between the MFFN CAR Project Team and Long Lake #58 First Nation Elders.

Please review and let me know of any comments or revisions you have by **Monday October 16th** so this summary can be revised for the official record.

Thank you,
Lauren

--



Lauren Weseluck
Dillon Consulting Limited
[redacted]
[redacted]
[redacted]
www.dillon.ca
  

Vacation Alert: October 6 - 11

 **2023-08-29-MFFN CAR_Meeting Summary from Presentation to Long Lac 58_Sept28.docx**
2930K



MARTEN FALLS FIRST NATION ALL SEASON COMMUNITY ACCESS ROAD

Re: MFFN CAR – Project Presentation to Long Lake #58

Project Name:	Marten Falls First Nation (MFFN) All Season Community Access Road (CAR)	Date of Meeting:	August 29, 2023
		Time:	1:45 p.m. – 2:45 p.m. EST
		Location:	In-Person and Online
Attendees:	Angela D'Elia Decembrini, Aboriginal Business Network Wayne Bob Baxter, MFFN CAR Senior Community Member Advisor Lawrence Baxter, MFFN CAR Senior Community Member Advisor Bob Baxter, MFFN CAR Senior Community Member Advisor Qasim Saddique, MFFN CAR Project Director Jennifer Bruin, MFFN CAR Technical Advisor Viktoria Bikowski, MFFN CAR	Prepared By:	Qasim Saddique (MFFN CAR Project Director)

Meeting Purpose

Representatives of Marten Falls First Nation Community Access Road Project (MFFN CAR) were invited by Angela D'Elia Decembrini to attend a meeting, virtually, and provide an overview of the Project and Project area to Long Lake #58 Elders. The MFFN CAR Project Team, spoke to a presentation, that included an overview of the need for the road, the activities taking place as part of the coordinated provincial Environmental Assessment and federal Impact Assessment, including the Public Information Centre (PIC #5) being held in late October 2023, the general location of the proposed routes, completed and upcoming field studies, the Indigenous Knowledge Program, the Community Coordinator Program, and next steps.

The objective of the meeting was to share Project information with Long Lake #58 Elders and respond to questions. The meeting started with opening remarks, introductions of the Project Team and supporting Project consultants, followed the presentation and questions.

Summary of Meeting Action Items:

- MFFN CAR Project Consultant to provide a copy of the presentation. (Complete)
- MFFN CAR Project Consultant to provide map of the alternative routes being considered for the MFFN CAR Project. (Complete)
- MFFN CAR Project Consultant to reach out to Long Lake #58 to further discuss IK Program. (Complete)
- MFFN CAR Project Consultant to provide the Community Coordinator Information sheet. (Complete)





Notes on Meeting

Item #	Topic / Theme	Comments / Questions
1	Positive and Negative potential effects	<ul style="list-style-type: none"> The Project Team spoke to the importance of the road, for the Marten Falls First Nation, and the opportunities it could provide to the community. It was also noted that there may be some negative potential effects from the road, which will be assessed and mitigated in advance, as much as possible.
2	Other Road Projects in the Area and routes being considered	<ul style="list-style-type: none"> Long Lake #58 inquired about if this was separate from Ring of Fire development. The Project Team advised that this is the community access road, and it is for the community. This road is separate from the other road projects in the area, including Northern Road Link and Webequie Supply Road. Long Lake #58 inquired if the road would follow the same route as the existing winter road. The Project Consultant clarified that the proposed routes do not follow the existing winter road. <p>Action: MFFN CAR Project Consultant to provide map of the alternative routes being considered for the MFFN CAR Project.</p>
3	Indigenous Knowledge Program	<ul style="list-style-type: none"> In response to the Indigenous Knowledge (IK) Program slide in the presentation that the Project team spoke to, Long Lake #58 expressed interest in learning more about the Indigenous Knowledge program for the Project. <p>Action: MFFN CAR Project Consultant to reach out to Long Lake #58 to discuss IK Program.</p>
4	Community Coordinator Program	<ul style="list-style-type: none"> Long Lake #58 expressed interest in participating in the Community Coordinator Program, and requested additional information, including how quickly a Community Coordinator could join the program. The Project Team advised that the Community Coordinator could join the program quickly, and that the process was designed to not be cumbersome. The Project Team advised they would resend materials for the Community Coordinator Program which would outline how to join the program. <p>Action: MFFN CAR Project Consultant to provide the Community Coordinator Information sheet.</p>
5	Training/Employment	<ul style="list-style-type: none"> Long Lake #58 expressed interest in employment and training opportunities throughout the Project, specifically noting the benefit of having such opportunities during the construction phase.





MARTEN FALLS FIRST NATION
ALL SEASON COMMUNITY ACCESS ROAD

Item #	Topic / Theme	Comments / Questions
		<ul style="list-style-type: none">The Project Team noted that these types of details related to later phases of the Project timeline are not yet confirmed, but employment opportunities for Long Lake #58 community members would be considered.
6	Engaging with Long Lake #58 Elders	<ul style="list-style-type: none">Long Lake #58 advised that it is important to share, and re-share information, as seeing information several times can be helpful in building an understanding of it.

Any errors or omissions, please contact Qasim Saddique within 2 weeks of distribution.



10/31/23, 9:12 AM

Dillon Consulting Limited Mail - Re: MFCAR



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Qasim Saddique <[REDACTED]>

Mon, Oct 2, 2023 at 12:32 PM

To: [REDACTED]
Cc: "Nokleby, Andrea" <[REDACTED]>, "Weseluck, Lauren" <[REDACTED]>, Victoria Bikowski <[REDACTED]>

Hello Angela,

Both Bob and Lawrence are available on October 12th. Can you please confirm the meeting time and location?

And we look forward to responses to logistics questions in the last e-mail to plan the meeting with the community.

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Qasim Saddique <[REDACTED]>

Wed, Oct 4, 2023 at 11:43 AM

To: [REDACTED]
Cc: "Nokleby, Andrea" <[REDACTED]>, "Weseluck, Lauren" <[REDACTED]>, Victoria Bikowski <[REDACTED]>

Hello Angela,

Sorry to be following up on this back-to-back but we have a few logistics questions:

- For the meeting on October 27th, can we provide a poster for the meeting that you can use or would you manage that on your end to notify the community?
- We would like to have snacks/food available at the meeting. Can we get that organized through the community and pay for it? Or do you have another preference?
- Are we expecting the general community? Is there anything in particular that you want us to focus on for the presentation? We can tailor it to that need
- Would 10 am to noon work? Can you also confirm the meeting location/address?
- Should we bring a projector with us or would there be one available at the meeting location?
- We invite the Crown to such meetings as well but only if the community is fine with that. Can you confirm if we can invite the Crown to attend and that would present an opportunity to ask questions of the Crown directly and to engage with them. If not, then we will not invite them.
- Lastly, while we are focusing on MFCAR, if there is interest in an NRL presentation then we can do that as well. Please let me know.

Thanks so much Angela.

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Qasim Saddique <[REDACTED]>

Tue, Oct 10, 2023 at 10:51 AM

To: [REDACTED]
Cc: "Nokleby, Andrea" <[REDACTED]>, "Weseluck, Lauren" <[REDACTED]>, Victoria Bikowski <[REDACTED]>

Hello Angela,

Thank you for the confirmation.

Lawrence and Bob are available to meet on October 26th. We have a meeting in Geraldton in the evening and they will be travelling from Thunder Bay in the morning, so a late morning start or an early afternoon meeting will work best and they will do their best to make your availability work.

Your points 1, 2, and 3 are appreciated and acknowledged. We will proceed on that basis. We look forward to an update on event logistics (time, catering preference).

Best wishes,
Qasim

Qasim Saddique MSc, MBA
Principal Consultant
Suslop

-  [REDACTED]
-  [REDACTED]
-  [REDACTED]
-  suslop.com





Weseluck, Lauren <[redacted]>

Invitation - ATRI Forum Nov 21 - 23, 2023

Nokleby, Andrea <[redacted]> Tue, Oct 17, 2023 at 9:00 AM
 To: Judy Desmoulin <[redacted]>, [redacted], Kimberly Jorgenson <[redacted]>
 Cc: Bob Baxter <[redacted]>, Qasim Saddique <[redacted]>, Lawrence Baxter <[redacted]>, Lauren Weseluck <[redacted]>

Good Morning,

On behalf of the Marten Falls First Nation and Webequie First Nation Project Teams, please find attached an invitation to attend the Second Aboriginal and / or Treaty Rights Forum related to the following projects:

- Webequie Supply Road (WSR)
- Marten Falls Community Access Road (MFCAR)
- Northern Road Link (NRL)

Building on the first Forum held in February 2023, this follow-up Forum provides an opportunity to identify and discuss potential impacts to northern Indigenous communities' Aboriginal and/or Treaty Rights and interests as they relate to the above Projects.

If you have any questions regarding the Forum or need additional information to engage your community please do not hesitate to reach out to us using the following contact information:

WSR: Michael Fox: [redacted]
 MFCAR: Andrea Nokleby: [redacted]
 NRL: Mishal Naseer: [redacted]

We look forward to seeing you there.

Have a great day,

Andrea



Andrea Nokleby
 Partner
 Dillon Consulting Limited
 [redacted]
 [redacted]
 [redacted]
 [redacted]
 www.dillon.ca
  

 **Invitation ATRI Second Forum - October 2023.pdf**
 4559K

ABORIGINAL AND / OR TREATY RIGHTS AND INTERESTS

WEBEQUIE SUPPLY ROAD (WSR) • MARTEN FALLS COMMUNITY ACCESS ROAD (MFCAR) • NORTHERN ROAD LINK (NRL)

YOU ARE INVITED!

ABORIGINAL AND / OR TREATY RIGHTS AND INTERESTS FORUM

Led by Webequie First Nation and Marten Falls First Nation

Funded by Ontario, our Treaty partner



Thunder Bay

Valhalla Inn, 1 Valhalla Inn Rd

November 21 - 23, 2023



Building on the momentum of the first Aboriginal and / or Treaty Rights and Interests Forum in February 2023, Webequie First Nation and Marten Falls First Nation encourage you to participate in a follow-up Forum to discuss potential impacts to northern Indigenous communities' Aboriginal and / or Treaty Rights and Interests as they relate to the following Projects:

Webequie Supply Road (WSR) • Northern Road Link (NRL) • Marten Falls Community Access Road (MFCAR)



Participant Funding

The Province of Ontario will fund up to 3 representatives from your community to attend the Forum, including travel, accommodation and meals. All questions about funding or the coordination of funding should be directed to the Province of Ontario at ea.participant.fund@ontario.ca.

Additional community representatives are welcome to attend.



Purpose

The Purpose of this Forum is to create a respectful, culturally-sensitive, and collaborative space to develop and/or confirm our understanding of the Project areas (WSR, MFCAR, and NRL) as your Aboriginal and / or Treaty Rights and Interests may be impacted by these Projects. *Please note the purpose of this event is to discuss Aboriginal and / or Treaty Rights and Interests and not to collect Indigenous Knowledge.*



Who Should Attend from your Community

Representatives who are knowledgeable about and comfortable speaking to the Rights and Interests of your community in any of the Project areas. Representatives who can continue this dialogue with their community to better understand and share Rights and Interests in any of the Project areas are also encouraged to attend.

On Day 3 of the Forum, we will be hosting a half-day discussion on Cumulative Effects as they relate to the Projects.

RSVP to ea.participant.fund@ontario.ca by October 23rd, 2023 to reserve your room at the Valhalla Inn. (Later RSVP for Forum attendance is OK!)



MARTEN FALLS FIRST NATION
COMMUNITY ACCESS ROAD



Ontario



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Qasim Saddique <[REDACTED]>

Thu, Oct 19, 2023 at 11:21 AM

To: [REDACTED]
Cc: "Nokleby, Andrea" <[REDACTED]>, "Weseluck, Lauren" <[REDACTED]>, Victoria Bikowski <[REDACTED]>

Hello Angela,

I hope you are well.

I am following up to confirm that the meetings next week on the 26th and 27th are proceeding from your perspective.

Can you also kindly confirm the meeting locations for both days and the meeting time for the 26th? We are continuing to work with the assumption that the meeting on the 27th will be from 10 am to noon but please let me know if there is any change to that.

We would highly appreciate your confirmation on these questions so we can finalize our travel and logistics plan.

Thank you,
Qasim

Qasim Saddique MSc, MBA
Principal Consultant
Suslop

 [REDACTED]
 [REDACTED]
 [REDACTED]
[REDACTED]
[REDACTED]

 suslop.com





Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Nokleby, Andrea [REDACTED] Mon, Oct 23, 2023 at 12:51 PM
To: Horis Mansuri <[REDACTED]>
Cc: [REDACTED], Corrina Greer [REDACTED], [REDACTED], Amanda Misnakoshkang <[REDACTED]>, Judy Desmoulin <[REDACTED]>

Hello Horis,

Thank you for your email. Please find attached the Shapefiles. I'll resend the IK Guidance Document for reference in a separate email (the file size might be too big with the shapefiles).

I'm just confirming, will folks from Long Lake #58 also be able to attend the upcoming ATRI Forum (Nov 21 - 23) in Thunder Bay?

Please let us know if you need anything else.

Hope everyone has a great day,

Andrea



Andrea Nokleby
Partner
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
www.dillon.ca
  



Weseluck, Lauren <[redacted]>

Re: MFCAR

Nokleby, Andrea <[redacted]> Mon, Oct 23, 2023 at 12:54 PM
To: Horis Mansuri <[redacted]>
Cc: "[redacted]" <[redacted]>, "[redacted]" <[redacted]>, Corrina Greer <[redacted]>, "[redacted]" <[redacted]>, "[redacted]" <[redacted]>, Amanda Misnakoshkang <[redacted]>, Judy Desmoulin <[redacted]>

Hello again,

Please find attached the IK Guidance Document.

Thank you!

Andrea



Andrea Nokleby
Partner
Dillon Consulting Limited
[redacted]
[redacted]
[redacted]
[redacted]
www.dillon.ca
in | [redacted] | [redacted]

MFFN CAR Project - IK Program Guidance Document (compiled) - Final Nov 2020_Revised page numbers.pdf
8035K



Weseluck, Lauren <[redacted]>

Re: MFCAR

Qasim Saddique <[redacted]> Tue, Oct 24, 2023 at 8:
To: Horis Mansuri <[redacted]>
Cc: [redacted], Corrina Greer <[redacted]>, Amanda Misnakoshkang <[redacted]>, Judy Desmoulin <[redacted]>

Hello Horis,

Thank you for the confirmation. We look forward to being in the community this week.

I have asked the team to share the shapefiles. You will receive them shortly but there might be a slight delay because we are mostly travelling for PICs this week.

Qasim

Qasim Saddique MSc, MBA
Principal Consultant
Suslop

 [redacted]
 [redacted]
 [redacted]
 [redacted]
 suslop.com



10/31/23, 4:02 PM

Dillon Consulting Limited Mail - Re: MFCAR



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Weseluck, Lauren <[REDACTED]>
To: Horis Mansuri <[REDACTED]>
Cc: Kimberly Jorgenson <[REDACTED]>
Bcc: "McEwen, Kate" <[REDACTED]>

Tue, Oct 24, 2023 at 5:00 PM

Hi Horis,

This is unrelated to the coordination of the upcoming meetings between Long Lake #58 First Nation and the MFFN CAR Project Team, so it's not of immediate urgency, however I wanted to ask if you could provide me with both Corinna and Amanda's titles for record keeping purposes. Additionally, I was wondering if they should be added to the Project's Master Contact list to be included on communications moving forward?

Please let me know and hope the upcoming meetings go well.

Thank you,
Lauren



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Nokleby, Andrea <[REDACTED]> Wed, Oct 25, 2023 at 10:21 AM
To: Amanda Misnakoshkang <[REDACTED]>
Cc: Horis Mansuri <[REDACTED]>, Qasim Saddique <[REDACTED]>, Corrina Greer <[REDACTED]>, <[REDACTED]>
<[REDACTED]>, Judy Desmoulin <[REDACTED]>, Marcel Bananish <[REDACTED]>, Shelly Rahme <[REDACTED]>, Admin Support <[REDACTED]>, Hailey Finlayson <[REDACTED]>

Good Morning Amanda,

I'm reattaching the ATRI Study Areas Memo Update and IK Guidance Document that was previously distributed - these documents provide further information on the PDA, LSA, RSA. Here are the definitions for a quick reference:

- PDA = Project Development Area
- LSA = Local Study Area
- RSA = Regional Study Area

The memo further defines the geographic extent of these areas. If you would like me to resend any of the memos related to the study areas mentioned in the attached update please let me know. I'm happy to walk through anything else related to these areas or the IK Program.

Thanks and hope everyone is having a good week,

Andrea



Andrea Nokleby
Partner
Dillon Consulting Limited
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
www.dillon.ca
in | |

2 attachments

- Revised ATRI Study Area Update - August 2022.pdf**
3454K
- MFFN CAR Project - IK Program Guidance Document (compiled) - Final Nov 2020_Revised page numbers.pdf**
8035K



Weseluck, Lauren <[redacted]>

Re: MFCAR

Qasim Saddique <[redacted]> Wed, Oct 25, 2023 at 1:29 PM
To: Amanda Misnakoshkang <[redacted]>
Cc: Horis Mansuri <[redacted]>, Judy Desmoulin <[redacted]>, Marcel Banarish <[redacted]>, Corrina Greer <[redacted]>, Shelly Rahme <[redacted]>, Admin Support <[redacted]>, Victoria Bikowski <[redacted]>, Hailey Finlayson <[redacted]>, Kyla Zielbauer <[redacted]>

Hello Amanda,

We can schedule a meeting with you and anyone else interested in going through the shape files.

My colleagues Lauren and Kyla copied here will schedule a meeting with you and others. We are currently travelling for MFCAR PICs so we can look for dates next week onwards. We will also be in Long Lake this Friday, so that's an additional opportunity to review documents and files, if you like.

Thank you,
Qasim

Qasim Saddique MSc, MBA
Principal Consultant
Suslop

 [redacted]
 [redacted]
 [redacted]
 suslop.com



Weseluck, Lauren <[redacted]>

Re: MFCAR

Qasim Saddique <[redacted]> Wed, Oct 25, 2023 at 1:36 PM
To: [redacted], Horis Mansuri <[redacted]>, Amanda Misnakoshkang <[redacted]>
Cc: Andrea Nokleby <[redacted]>, "Weseluck, Lauren" <[redacted]>, Victoria Bikowski <[redacted]>, Judy Desmoulin <[redacted]>, Jennifer Bruin <[redacted]>

Good afternoon Angela, Horris, and Amanda,

I have a 2 quick updates as we get ready to join Long Lake tomorrow and on Friday.

1. Bob Baxter has been elected to Council in the recent election and yesterday evening I was informed that he has to be in the community for the first meeting of Council. I apologies for the late notice but Lawrence is still available to join and he has led the project from the day we started talking about it, so he is an authority on the matter and should be able to answer any questions or talk in depth about the topic. He is planning to bring a presentation and copies of maps. He will go through the presentation as well.

2. The rest of the team is planning to be in the community on Friday and we will arrive at 8:30 am so that there is time available to set the meeting up. We hope that is okay but if there is a need to show up a little later around 9 am, then we can do that as well.

Thank you very much and we look forward to the discussions this week.

Qasim

Qasim Saddique MSc, MBA

Principal Consultant

Suslop



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Weseluck, Lauren [redacted]

Re: MFCAR

Qasim Saddique <[redacted]> To: Horis Mansuri <[redacted]> Wed, Oct 25, 2023 at 2:05 PM
Cc: [redacted], Amanda Misnakoshkang <[redacted]>, Marcel Bananish <[redacted]>, Hailey Finlayson <[redacted]>
<[redacted]>, Andrea Nogleby <[redacted]>, "Weseluck, Lauren" <[redacted]>, Victoria Bikowski <[redacted]>, Judy Desmoulin <[redacted]>, Jennifer Bruin <[redacted]>

Hello Horis,

Thank you for the confirmation. We will arrive around 9 am and can wait a bit as required. Lawrence will be there on his own tomorrow, so thank you for confirming what he can expect.

We look forward to the meeting.

Qasim

Qasim Saddique MSc, MBA
Principal Consultant
Suslop

[redacted]
 [redacted]
 [redacted]
 suslop.com





Weseluck, Lauren <[redacted]>

Re: MFCAR

Qasim Saddique <[redacted]> Thu, Oct 26, 2023 at 12:44 PM
To: Horis Mansuri <[redacted]>
Cc: [redacted], Amanda Misnakoshkang <[redacted]>, Marcel Bananish <[redacted]>, Hailey Finlayson <[redacted]>, Andrea Nokleby <[redacted]>, "Weseluck, Lauren" <[redacted]>, Victoria Bikowski <[redacted]>, Judy Desmoulin <[redacted]>, Jennifer Bruin <[redacted]>

Hello Horis,

My sincere apologies. I know he was leaving Thunder Bay at 7 am today to be in Long Lake at noon.

I am calling him constantly but he appears to be in a no service zone. I will continue to try and will text message updates.

Qasim

Qasim Saddique MSc, MBA
Principal Consultant
Suslop

 [redacted]
 [redacted]
 [redacted]
 suslop.com





Weseluck, Lauren [redacted]

Re: MFCAR

Qasim Saddique [redacted] Thu, Oct 26, 2023 at 4:08 PM
 To: Horis Mansuri [redacted]
 Cc: [redacted], Amanda Misnakoshkang <[redacted]>, Marcel Bananish <[redacted]>, Hailey Finlayson <[redacted]>, Andrea Nokleby <[redacted]>, "Weseluck, Lauren" <[redacted]>, Victoria Bikowski <[redacted]>, Judy Desmoulin <[redacted]>, Jennifer Bruin <[redacted]>

Hello Horis,

Please find a draft agenda attached here for Long Lake's review. Please let us know if you have any comments or changes that you would like.

We look forward to being in the community tomorrow.

Qasim

Qasim Saddique MSc, MBA

Principal Consultant

Suslop

-  [redacted]
-  [redacted]
-  [redacted]
- [redacted]

 suslop.com



MARTEN FALLS FIRST NATION COMMUNITY ACCESS ROAD PROJECT
Agenda – Community Meeting
Long Lake #58 First Nation

MEETING TOPIC: General Project and Traditional Knowledge Updates

Meeting Date:	October 27, 2023	Location:	Long Lake #58 First Nation Community Centre
Meeting Time:	10:00 PM – 12:00 PM		
Attendees:	<u>Long Lake #58 First Nation</u> Chief Judy Desmoulin Horis Mansuri Amanda Misnakoshkang General community	<u>MFFN CAR Project Team & Consultants</u> Lawrence Baxter Rowena Moonias Qasim Saddique Jennifer Bruin Victoria Bikowski Joanne Wang Kyla Zielbauer	

PURPOSE

- To provide Long Lake #58 First Nation community members an overview of the Project, updates on Project status and progress, discuss both the Community Coordinator and Indigenous Knowledge programs and allow the opportunity for open discussion.

AGENDA

Item	Topics	Speaker
1.	Welcome and introductions	All
2.	Community Access Road overview	MFFN CAR Project Team
3.	Where we're at	MFFN CAR Project Team
4.	Indigenous Knowledge (IK) and Aboriginal and Treaty Rights and Interests Update	MFFN CAR Project Team / Consultants
5.	Community Coordinator Program Update	MFFN CAR Project Team
6.	Update from PIC #5	MFFN CAR Project Team / Consultants
7.	Upcoming milestones	MFFN CAR Project Team
8.	Next steps	MFFN CAR Project Team
9.	Q & A	All



Re: MFCAR

Qasim Saddique <[redacted]> To: Horis Mansur <[redacted]>, Amanda Misnakoshkang <[redacted]>, Marcel Bananish <[redacted]>, Hailey Finlayson <[redacted]>, Andrea Nokleby <[redacted]> "Weseluck, Lauren"
Cc: [redacted], Victoria Bikowski <[redacted]>, Judy Desmoulin <[redacted]>, Jennifer Bruin <[redacted]>

Fri, Oct 27, 2023 at 9:05 AM

Good morning Horis,

Thank you for the confirmation. Hailey messaged me as well and confirmed that the meeting is cancelled due to the complete power outage here.

We will schedule a Zoom session and follow up with the team. We hope everyone stays safe.

Our best wishes!

Qasim

Qasim Saddique MSc, MBA
Principal Consultant
Suslop

 [redacted]
 [redacted]
 [redacted]
 suslop.com





Re: MFCAR

Qasim Saddique [redacted] Mon, Oct 30, 2023
To: Horis Mansuri [redacted]
Cc: "angelad@abnetwork.ca" [redacted], Amanda Misnakoshkang [redacted], Marcel Bananish [redacted], Hailey Finlayson [redacted], Andrea Nogleby [redacted]
"Weseluck, Lauren" [redacted], Victoria Bikowski [redacted], Judy Desmoulin [redacted], Jennifer Bruin [redacted]

Hello Horis,

Thank you for following up on this. I am looking at our internal availability and will suggest some dates and time slots to you shortly.

Qasim

Qasim Saddique MSc, MBA
Principal Consultant
Suslop

✉ [redacted]
📞 [redacted]
📍 [redacted]
🌐 suslop.com





Weseluck, Lauren [REDACTED]

Re: MFCAR

Qasim Saddique <[REDACTED]>
To: Horis Mansuri <[REDACTED]>
Cc: [REDACTED], Amanda Misnakoshkang <[REDACTED]>, Marcel Bananish <[REDACTED]>, Hailey Finlayson <[REDACTED]>, Andrea Nokleby <[REDACTED]>
"Weseluck, Lauren" <[REDACTED]>, Victoria Bikowski <[REDACTED]>, Judy Desmoulin <[REDACTED]>, Jennifer Bruin <[REDACTED]>
Mon, Oct 30, 2023

Hello Horis,

We are proposing a Zoom session as discussed earlier.

We are available next Friday (10th) or the week after that on the 17th at 10 am. If those dates and times don't work for you then we can look at alternative times that might work better for you.

Thank you,
Qasim

Qasim Saddique MSc, MBA
Principal Consultant
Suslop

 [REDACTED]
 [REDACTED]
 [REDACTED]
 suslop.com





Re: MFCAR

Qasim Saddique <[REDACTED]> To: Horis Mansuri <[REDACTED]> Cc: [REDACTED], Amanda Misnakoshkang <[REDACTED]>, Marcel Bananish <[REDACTED]>, Hailey Finlayson <[REDACTED]>, Andrea Nokleby <[REDACTED]> Victoria Bikowski <[REDACTED]>, Judy Desmoulin <[REDACTED]>, Jennifer Bruin <[REDACTED]>, Niki Angelis <[REDACTED]>

Hello Horis,

That's certainly a great idea.

We are available at 1 pm on the 10th. We will share a Zoom link with you for that date and time shortly. If there is anything else required for the meeting, please let us know.

Qasim

Qasim Saddique MSc, MBA
Principal Consultant
Suslop

✉ [REDACTED]
📍 [REDACTED]
🌐 suslop.com





Weseluck, Lauren <[redacted]>

Re: MFCAR

Qasim Saddique <[redacted]> Tue, Oct 31, 2023 at 12:14 PM
To: Horis Mansuri <[redacted]>
Cc: "angelad@abnetwork.ca" <[redacted]>, Amanda Misnakoshkang <[redacted]>, Marcel Bananish <[redacted]>, Hailey Finlayson <[redacted]>, Andrea Nokleby <[redacted]>, "Weseluck, Lauren" <[redacted]>, Victoria Bikowski <[redacted]>, Judy Desmoulin <[redacted]>, Jennifer Bruin <[redacted]>, Niki Angelis <[redacted]>

Hello Horis,

That's certainly a great idea.

We are available at 1 pm on the 10th. We will share a Zoom link with you for that date and time shortly. If there is anything else required for the meeting, please let us know.

Qasim

Qasim Saddique MSc, MBA
Principal Consultant
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📍 [redacted]
🌐 [redacted]
🌐 suslop.com



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Weseluck, Lauren <[redacted]>

November 10th Meeting Materials

Weseluck, Lauren <[redacted]> Wed, Nov 1, 2023 at 4:16 PM
 To: Horis Mansuri <[redacted]>
 Cc: Qasim Saddique <[redacted]>, Jennifer Bruin <[redacted]>, Victoria Bikowski <[redacted]>, Judy Desmoulin <[redacted]>, "Angelis, Niki" <[redacted]>, "McEwen, Kate" <[redacted]>

Good Afternoon Horis,

I'm glad to see that we easily found a time that works for everyone to reschedule the community meeting.

With regards to the materials that are presented, the agenda will remain the same as will the presentation itself. However, I wanted to check in with you to determine what additional materials you would like us to provide in order to assist the Elders' understanding of the Project.

There were several maps we had used during PIC #5 last week which we were planning on bringing to the meeting to help with visualization of the Project study area and CAR routes. Despite this meeting not being in person anymore, we are happy to print out these maps and mail them out to the Long Lake #58 community prior to the meeting. If this is something you want us to do, please let me know no later than **Noon on Friday November 3rd** so we can coordinate with our printer and ensure these can get mailed to you in time.

If you have any questions please let me know.

Thank you,

--



Lauren Weseluck
 Dillon Consulting Limited
 [redacted]
 [redacted]
 [redacted]
 www.dillon.ca
  



Weseluck, Lauren <[REDACTED]>

November 10th Meeting Materials

Weseluck, Lauren <[REDACTED]> Thu, Nov 2, 2023 at 4:03 PM
To: Horis Mansuri <[REDACTED]>
Cc: Qasim Saddique <[REDACTED]>, Jennifer Bruin <[REDACTED]>, Victoria Bikowski <[REDACTED]>, Judy Desmoulin <[REDACTED]>, "Angelis, Niki" <[REDACTED]>, "McEwen, Kate" <[REDACTED]>, Kyla Zielbauer <[REDACTED]>

Hi Horis,

Thank you for the quick confirmation. I will coordinate with our printer to get the maps sent over. Please provide me with the full name and address that the material should be sent to.

Thanks,
Lauren

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

November 10th Meeting Materials

Weseluck, Lauren <[REDACTED]> Fri, Nov 3, 2023 at 12:14 PM
To: Amanda Misnakoshkang <[REDACTED]>
Cc: Horis Mansuri <[REDACTED]>, Kyla Zielbauer <[REDACTED]>

Hi Amanda,

Thank you so much for providing this information. Our admin team has notified us that the material was printed and sent to the courier, so it should arrive in plenty of time before the meeting next week.

Enjoy your weekend!

Lauren

[Quoted text hidden]



Weseluck, Lauren <[redacted]>

Re: MFCAR

Qasim Saddique <[redacted]> Mon, Nov 6,
To: Horis Mansuri <[redacted]>
Cc: "Weseluck, Lauren" <[redacted]>, Marcel Bananish <[redacted]>, Amanda Misnakoshikang <[redacted]>, Hailey Finlayson <[redacted]>, Andrea Nokieby <[redacted]>, Victoria Bikowski <[redacted]>, Judy Desmoulin <[redacted]>, Jennifer Bruin <[redacted]>, Niki Angelis <[redacted]>, Kyla Zielbauer <[redacted]>, Ervin Waboose <[redacted]>

Hello Horis,

Thank you for the reminder. We look forward to joining the meeting by Zoom and will start the link at 1 pm and will be on standby to start the presentation as you like.

Best wishes,
Qasim

Qasim Saddique MSc, MBA
Principal Consultant
Suslop

✉ [redacted]
📍 [redacted]
🌐 [redacted]
🔗 suslop.com



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Weseluck, Lauren <[REDACTED]>

November 10th Meeting Materials

Weseluck, Lauren <[REDACTED]>

Tue, Nov 7, 2023 at 4:19 PM

To: Amanda Misnakoshkang <[REDACTED]>
Cc: Horis Mansuri <[REDACTED]>, Kyla Zielbauer <[REDACTED]>, Qasim Saddique <[REDACTED]>, Victoria Bikowski <[REDACTED]>

Hi Amanda,

Thank you for the confirmation that you received the maps. We're looking forward to the meeting on Friday.

Kind Regards,
Lauren

[Quoted text hidden]



Weseluck, Lauren [redacted]

ATRI Forum Attendance

Weseluck, Lauren [redacted] Thu, Nov 16, 2023 at 9:23 AM
 To: Amanda Misnakoshkang <[redacted]>, Marcel Bananish <[redacted]>
 Cc: Judy Desmoulin <[redacted]>, Horis Mansuri <[redacted]>, Kimberly Jorgenson
 <[redacted]>, Hailey Finlayson [redacted], Jennifer Bruin
 <[redacted]>, Qasim Saddique <[redacted]>, "Nokleby, Andrea" <[redacted]>, Victoria Bikowski
 <[redacted]>, Lucia Jara Moreno [redacted], "McEwen, Kate" <[redacted]>
 [redacted] "Angelis, Niki" [redacted]

Good Morning,

I am following up on a question that was asked during last week's meeting (Friday November 10th) regarding attendance to the ATRI Forum.

Anyone from the community who is interested in the ATRI Forum is welcome to attend. However, we do recommend that the attendees are knowledgeable about, and comfortable, speaking to the rights and interests of their community within the Project area. I have re-attached the invitation with the details of the ATRI Forum below for your reference.

The Province is providing funding for **3 Representatives** of Long Lake #58 First Nation to attend, however, as noted above, we welcome additional members of your community to join - there is no limit on the number of representatives who can attend, whether it be key contacts of the Project, Elders or general community members.

Amanda and Marcel, you noted in the meeting last Friday that the two of you would be attending. Can you please confirm this is still the case?

Please let me know if you have any other questions, I would be happy to clarify.

Thank you,

--



Lauren Weseluck
 Dillon Consulting Limited
 [redacted]
 [redacted]
 [redacted]
 www.dillon.ca




 Invitation ATRI Second Forum - October 2023 (2).pdf
 4559K

ABORIGINAL AND / OR TREATY RIGHTS AND INTERESTS

WEBEQUIE SUPPLY ROAD (WSR) • MARTEN FALLS COMMUNITY ACCESS ROAD (MFCAR) • NORTHERN ROAD LINK (NRL)

YOU ARE INVITED!

ABORIGINAL AND / OR TREATY RIGHTS AND INTERESTS FORUM

Led by Webequie First Nation and Marten Falls First Nation

Funded by Ontario, our Treaty partner



Thunder Bay

Valhalla Inn, 1 Valhalla Inn Rd

November 21 - 23, 2023



Building on the momentum of the first Aboriginal and / or Treaty Rights and Interests Forum in February 2023, Webequie First Nation and Marten Falls First Nation encourage you to participate in a follow-up Forum to discuss potential impacts to northern Indigenous communities' Aboriginal and / or Treaty Rights and Interests as they relate to the following Projects:

Webequie Supply Road (WSR) • Northern Road Link (NRL) • Marten Falls Community Access Road (MFCAR)



Participant Funding

The Province of Ontario will fund up to 3 representatives from your community to attend the Forum, including travel, accommodation and meals. All questions about funding or the coordination of funding should be directed to the Province of Ontario at ea.participant.fund@ontario.ca.

Additional community representatives are welcome to attend.



Purpose

The Purpose of this Forum is to create a respectful, culturally-sensitive, and collaborative space to develop and/or confirm our understanding of the Project areas (WSR, MFCAR, and NRL) as your Aboriginal and / or Treaty Rights and Interests may be impacted by these Projects. *Please note the purpose of this event is to discuss Aboriginal and / or Treaty Rights and Interests and not to collect Indigenous Knowledge.*



Who Should Attend from your Community

Representatives who are knowledgeable about and comfortable speaking to the Rights and Interests of your community in any of the Project areas. Representatives who can continue this dialogue with their community to better understand and share Rights and Interests in any of the Project areas are also encouraged to attend.

On Day 3 of the Forum, we will be hosting a half-day discussion on Cumulative Effects as they relate to the Projects.

RSVP to ea.participant.fund@ontario.ca by October 23rd, 2023 to reserve your room at the Valhalla Inn. (Later RSVP for Forum attendance is OK!)



MARTEN FALLS FIRST NATION
COMMUNITY ACCESS ROAD



Ontario



Weseluck, Lauren <[redacted]>

ATRI Forum Attendance

Qasim Saddique <[redacted]> Thu, Nov 16, 2023 at 11:16 AM
 To: Hailey Finlayson <[redacted]>
 Cc: "Weseluck, Lauren" <[redacted]>, Amanda Misnakoshkang <[redacted]>, Marcel Bananish <[redacted]>, Judy Desmoulin <[redacted]>, Horis Mansuri <[redacted]>, Kimberly Jorgenson <[redacted]>, Frank O'Nabigon <[redacted]>, Jennifer Bruin <[redacted]>, "Nokleby, Andrea" <[redacted]>, Victoria Bikowski <[redacted]>, Lucia Jara Moreno <[redacted]>, "McEwen, Kate" <[redacted]>, Ervin Waboose <[redacted]>, "Angelis, Niki" <[redacted]>

Hello Hailey,

As Lauren confirmed in the e-mail below Ontario is providing rooms and funding for up to 3 members/representatives for the event. If there is anyone who does not need a room or funding but they are interested in joining, they are also welcome to attend. There is no limit on that number.

For room booking confirmation in Thunder Bay please contact Jason Frechette and/or Paul MacInnis from Ontario directly. I hope this answers your questions.

Thank you,
Qasim

Qasim Saddique MSc, MBA
 Principal Consultant
 Suslop

 [redacted]
 [redacted]
 [redacted]
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[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

ATRI ThunderBay

Weseluck, Lauren [REDACTED] Fri, Nov 17, 2023 at 12:09 PM
To: Ervin Waboose [REDACTED]
Cc: [REDACTED], "Nokleby, Andrea" <[REDACTED]>, Qasim Saddique [REDACTED] >, Jennifer Bruin <[REDACTED]>
Bcc: Lucia Jara Moreno [REDACTED] >, "McEwen, Kate" <[REDACTED]>

Hi Ervin,

Thank you for your response, we are happy to hear that you are interested in attending the Forum next week. I have notified the appropriate department at the province that you wish to attend and have forwarded them your information. One of their representatives will get in contact with you with more details and to confirm your registration.

Please let me know if you have any questions!

Thank you,
Lauren

[Quoted text hidden]
[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

ATRI ThunderBay

Weseluck, Lauren <[REDACTED]>

Fri, Nov 17, 2023 at 4:20 PM

To: Ervin Waboose <[REDACTED]>

Cc: [REDACTED], "Nokleby, Andrea" <[REDACTED]>, Qasim Saddique <[REDACTED]>, Jennifer Bruin <[REDACTED]>

Bcc: Lucia Jara Moreno <[REDACTED]>, "McEwen, Kate" <[REDACTED]>

Hello Ervin,

I am just following up on my email from earlier today to provide you with an update. Our contact at the Province confirmed you are registered as one of the Long Lake #58 First Nation attendees, and that they have a room reserved for you at the Valhalla Inn.

Looking forward to having you there.

Kind Regards,

Lauren

[Quoted text hidden]



Weseluck, Lauren [Redacted]

MFFN CAR General Project Updates

Weseluck, Lauren [Redacted] Fri, Nov 17, 2023 at 4:51 PM
 To: Horis Mansuri <[Redacted]>, Judy Desmoulin <[Redacted]>, Ervin Waboose
 [Redacted], Hailey Finlayson <[Redacted]>, Amanda
 Misnakoshkang <[Redacted]>, [Redacted], Marcel Bananish
 <[Redacted]>
 Cc: "Nokleby, Andrea" [Redacted]
 Bcc: Lucia Jara Moreno <[Redacted]>, "McEwen, Kate" <[Redacted]>, [Redacted]

Good Afternoon all,

I'm reaching out to provide several general updates regarding the MFFN CAR Project.

Firstly, I have drafted a set of meeting minutes from the General Project Updates meeting last Friday November 10, 2023 and they are currently undergoing an internal review. We will circulate the minutes for you to review, within the next couple weeks.

The ATRI Forum is happening next week from November 21 - 23. Thank you to those of you who have confirmed you will be attending, we look forward to seeing you there. As part of the Forum, there will be a movie screening of *Bridges to the North* - a story about Webquie and Marten Falls First Nation. The screening will take place on Tuesday November 21st at 7:00 pm at the Valhalla Inn, which we invite you to attend. The trailer for the movie can be seen here: <https://www.youtube.com/watch?v=TDk14SrDdgo>

Thank you to those of you who attended Public Information Centre (PIC) #5 on October 25th and 26th. Topics covered at the PIC included information and feedback opportunities on the Existing Conditions Reports early findings and the Route Selection Milestone. All materials shared at PIC #5 can be found here: <https://www.martenfallsaccessroad.ca/pic5/>

A new webinar series on the Community Access Road has commenced, the first of which was on Route Selection. If you were unable to attend the webinar, you are invited to watch the recording which can be found at the following link: <https://vimeo.com/showcase/mffn-webinars>

Lastly, although it was briefly discussed at the meeting last Friday, I wanted to check in to determine whether you have a status update on the IK Sharing and Funding Agreements? If there is anything we can do to support you on this, or help move the process along, please let me know.

If anyone has questions on the above topics, please do not hesitate to reach out.

Thank you,
Lauren

--



Lauren Weseluck
 Dillon Consulting Limited
 [Redacted]
 [Redacted]
 [Redacted]
 [Redacted]
 www.dillon.ca






Weseluck, Lauren [redacted]

MFFN CAR - Community Coordinator Position

Weseluck, Lauren <[redacted]> Wed, Nov 22, 2023 at 11:21 AM
 To: Hailey Finlayson <[redacted]>, Judy Desmoulin <[redacted]>
 Cc: "Poulakas, Demetri" <[redacted]>, Jennifer Bruin <[redacted]>, Horis Mansuri <[redacted]>, Marcel Bananish <[redacted]>, Qasim Saddique <[redacted]>
 Bcc: Lucia Jara Moreno <[redacted]>

Good Morning Hailey,

During the general Project updates meeting Long Lake #58 First Nation had with the MFFN CAR Project Team on November 10th, Marcel mentioned that you may be interested in filling the Community Coordinator position.

I wanted to reach out to see if you had any questions about the position and any specific information you wanted to know more about. I am also happy to schedule a call to review the requirements of the position in more detail. Please let me know if you would like us to schedule a call and if so, several time-slots you are available to talk within the next couple of weeks.

Thank you,
Lauren
--



Lauren Weseluck
 Dillon Consulting Limited
 [redacted]
 [redacted]
 [redacted]
 www.dillon.ca
  



Weseluck, Lauren <[REDACTED]>

MFFN CAR Milestone 2 Progress Report

MFFN Community Access Road Project Team <[REDACTED]>

Mon, Nov 27, 2023 at 12:12 PM

To: [REDACTED]

Cc: [REDACTED]

Dear Chief Judy Desmoulin,

We hope this email finds you well.

The Milestone #2 Progress Report for the Marten Falls First Nation Community Access Road has been drafted and is ready for review. The following link includes the Report and associated appendices to view or download, for Long Lake #58 First Nation: [REDACTED]

[Quoted text hidden]



Weseluck, Lauren [redacted]

For Review - Draft Preliminary Aboriginal and / or Treaty Rights and Interests Existing Conditions Report

Nokleby, Andrea [redacted] Tue, Nov 28, 2023 at 2:42 PM
 To: Judy Desmoulin <[redacted]>, [redacted], Horis Mansuri [redacted]
 [redacted], Kimberly Jorgenson [redacted]
 Cc: Bob Baxter [redacted], Lawrence Baxter [redacted], Qasim Saddique <[redacted]>, Jennifer Bruin <[redacted]>, Lauren Weseluck [redacted]

Booshoo / Wachea,

Ervin and Horis, it was really nice meeting you at the ATRI Forum last week. We also appreciated getting to meet Amanda and Hailey in person too.

As discussed, Marten Falls First Nation is completing a Federal Impact Assessment and Provincial Environmental Assessment for the Proposed Community Access Road Project.

Marten Falls First Nation is **required** to complete an Assessment of Potential Impacts on the Rights of Indigenous Peoples, as part of the assessment processes. Marten Falls First Nation also **wants** to understand your rights and how they may be affected by the proposed Project.

The Project Team has prepared the attached **Draft Preliminary Aboriginal and / or Treaty Rights and Interests Existing Conditions Report**, which describes our current understanding of your community's Aboriginal and / or Treaty Rights and Interests as they relate to the proposed Project.

This report is important because it will be used for the future impact / environmental assessment (i.e., this report is not the assessment). In order to do a meaningful impact assessment in the future, the Project Team really needs to understand your community's rights and / or interests with respect to the proposed Project.

The Report has been prepared based on any information provided directly to Marten Falls First Nation and publicly available sources of information.

We want to work with you to update the Draft Preliminary Existing Conditions Report with information your community chooses to share with Marten Falls First Nation. Important dates to note:

- We are asking for communities to provide input on the draft report by **January 19, 2024**, where possible, so it can be woven into the Draft Impact Statement / Environmental Assessment Report (2024).
- Additional information, feedback, comments and edits can be shared after this date. This Draft Preliminary Existing Conditions Report will not be finalized until later in 2024.
- Information **received after January 19, 2024** will be woven into the next phases of the assessment processes including the Final Environmental Assessment / Impact Statement Report (2025).

We would be more than happy to meet with you to:

- Hear your feedback - what did we miss, what did we get wrong, what is correct?
- Discuss the best way to update the report; and
- Review and discuss the Project schedule and next steps.

It is important to note that this is an iterative process, and we will continue to update our understanding of your rights and / or interests as we work towards completing the Impact Statement / Environmental Assessment.

We hope all is well with you and your community.

Andrea



Andrea Nokleby
 Partner
 Dillon Consulting Limited
 [redacted]
 [redacted]
 [redacted]
 [redacted]
 [redacted]
www.dillon.ca



 **DRAFT - ATRI Preliminary Existing Conditions Report - Long Lake #58 First Nation Nov 28, 2023.pdf**
20725K



Weseluck, Lauren [REDACTED]

MFFN CAR General Project Updates

Weseluck, Lauren [REDACTED]

Wed, Nov 29, 2023 at 5:38 PM

To: Horis Mansuri [REDACTED] >

Cc: "[REDACTED]", Amanda Misnakoshkang <[REDACTED]>, Corrina Greer [REDACTED], "Nokleby, Andrea" <[REDACTED]>, Ervin Waboose <[REDACTED]>, Judy Desmoulin [REDACTED]

Bcc: Lucia Jara Moreno [REDACTED]

Hello Horis,

Thank you for the update regarding the IK Sharing and Funding agreements, we really appreciate your continued efforts to try and get these signed.

Regarding your question about submitting the IK Report, we have asked communities to share their IK Reports (or any IK Information in whatever format is available) by Monday December 11, 2023 so that Marten Falls First Nation can meet their regulatory timelines and begin preparing the DRAFT Environmental Assessment / Impact Statement. We understand that Long Lake #58 First Nation may not be able to meet this date and we want you to know that we'll continue to work with the community as Project planning continues. Information shared after December 11, 2023 is still very valuable and will be woven into subsequent stages of the assessment processes and design. There is time -- we just want communities to be aware that information shared after this December 2023 date may not be captured in the Draft Environmental Assessment / Impact Statement.

If the full IK Report is not ready before December 11, 2023, please remember that other types of information can be shared if Long Lake #58 First Nation wishes to do so (e.g., existing IK information and / or data). Any information shared would be governed by the terms of the IK Sharing Agreement.

Please let us know if you have any questions, or if there is anything we can do to support you.

Kind Regards,
Lauren

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

MFFN CAR Milestone 2 Progress Report

MFFN Community Access Road Project Team <info@martenfallsaccessroad.ca>

Wed, Nov 29, 2023 at 11:32 AM

To: [REDACTED]

Cc: [REDACTED]

Due to technical issues, the Milestone #2 Progress Report was updated on November 28, 2023. The link in the original email remains valid. Please download the new version of the report provided in the community specific folder.

Apologies for any inconvenience.

Sincerely,

Marten Falls First Nation Community Access Road Project Team

MFFN Community Access Road Project Team

Visit our website: <http://www.martenfallsaccessroad.ca/>

Follow us on Facebook: <https://www.facebook.com/MFFNCommunityAccessRoadProject/>

Call us: 1 800-764-9114

Email us: info@martenfallsaccessroad.ca

[Quoted text hidden]



Weseluck, Lauren [redacted]

Socio-Economic Interests Letter - MFFN CAR

Weseluck, Lauren <[redacted]> Wed, Dec 6, 2023 at 2:09 PM
 To: Judy Desmoulin <[redacted]>
 Cc: Horis Mansuri <[redacted]>, Ervin Waboose <[redacted]>, [redacted],
 [redacted], Kimberly Jorgenson <[redacted]>, Amanda Misnakoshkang
 <[redacted]>, Marcel Bananish <[redacted]>, Qasim Saddique <[redacted]>
 Jennifer Bruin <[redacted]>, Lawrence Baxter <[redacted]>, Bob Baxter <[redacted]>, Don
 McKinnon <[redacted]>, "Trimble, Ingrid" <[redacted]>, "Haalboom, Bethany" <[redacted]>, "Fisken, Avril"
 Bcc: Lucia Jara Moreno <[redacted]>, "McEwen, Kate" <[redacted]>

Good Afternoon Chief Judy Desmoulin,

Marten Falls First Nation (MFFN) is continuing the provincial Environmental Assessment (EA) and Federal Impact Assessment (IA) for the proposed Marten Falls Community Access Road (MFFN CAR) Project that is to provide all season access to the community. Attached is a letter requesting if your community has any interests or concerns regarding possible social-community and/or economic impacts as a result of the MFFN CAR Project.

Please also note that this request is different from other requests sent to your community regarding the collection of Indigenous Knowledge and information pertaining to the assessment of impacts to Indigenous rights.

Should your community have socio-economic interests or concerns related to the MFFN CAR Project we would like to hear from you by December 30, 2023.

Thank You,

Lauren

--



Lauren Weseluck
 Dillon Consulting Limited
 [redacted]
 [redacted]
 [redacted]
 [redacted]
 www.dillon.ca
  

 Socio-econ interest check letter - Dec 6.docx
 3180K



06 December, 2023

Marten Falls First Nation Community Access Road Project – Socio-economic Assessment Interest

Dear Chief Judy Desmoulin:

Marten Falls First Nation (MFFN) is continuing the provincial Environmental Assessment (EA) and Federal Impact Assessment (IA) for the proposed Marten Falls First Nation Community Access Road (MFFN CAR) Project that is to provide all season access to the community. As per previous correspondence sent to your community, the Project is currently in the process of assessing alternative routes for the proposed access road. Most recently, Public Information Centres and webinars have been held to present information related to alternative route assessment. A preferred route is to be confirmed in early 2024.

Once the preferred route is selected, an assessment of possible Project impacts is to be undertaken. This impact assessment is to be completed in spring 2024 and a draft EA Report/IA Statement is to be completed and released in summer 2024.

The purpose of this letter is to again request **if your community has any interests or concerns regarding possible social-community and/or economic impacts as a result of the MFFN CAR project?** The construction of the Community Access Road has the potential to result in various social and economic effects, particularly for those communities that would be connected to or have access to the proposed road. This could include both potential positive and negative effects. Attached to this letter are a list of the possible social and economic effects of the Project that are to be assessed.

To meet the requirements of the federal IA process, we are required to assess potential social and economic effects of the MFFN CAR project on all communities that have been identified for engagement. If your community has interests or concerns regarding possible social and/or economic effects from the MFFN CAR Project then we would like to hear from you. We would like to understand your concerns and explore related information collection that might include interviews with community representatives and/or community surveys.

Please also note that this request is different than other requests sent to your community regarding the collection of Indigenous Knowledge and information pertaining to the assessment of impacts to Indigenous rights.

Please get in touch with Lauren Weseluck at [REDACTED] should you have interest in and or would like to talk about concerns related to potential social and/or economic impacts of the MFFN CAR project.





Yours truly



Lawrence Baxter

MFFN CAR Project Team Member/MFFN Community Member





What Are the Possible Social and Economic Effects of the Marten Falls First Nation Community Access Road Project?

Social:

- Community populations.
- Supply and demand for housing and community services like education and childcare.
- Change in volume of traffic on existing roads that would connect with the Marten Falls Community Access Road.
- Change in local air quality and noise levels that could result in nuisance effects.
- Changes to community wellbeing.

Economic:

- New business opportunities.
- Change in regional economic activity.
- Project procurement opportunities (goods and services required for the project).
- Changes to the price of goods in local communities, traditional economies, job opportunities and training opportunities.
- Government expenditures and tax revenue.
- Regional economy, including changes to: prices for goods and services.
- Impact to local business operations, the labour market including employment and training, and public finances.





Weseluck, Lauren <[REDACTED]>

MFFN CAR - Community Coordinator Position

Weseluck, Lauren <[REDACTED]> Thu, Dec 7, 2023 at 1:57 PM
To: Judy Desmoulin <[REDACTED]>
Cc: Hailey Finlayson <[REDACTED]>, "Poulakas, Demetri" <[REDACTED]>, Jennifer Bruin <[REDACTED]>, Horis Mansuri <[REDACTED]>, Marcel Bananish <[REDACTED]>, Qasim Saddique <[REDACTED]>, Kimberly Jorgenson <[REDACTED]> <[REDACTED]> group>
Bcc: Lucia Jara Moreno <[REDACTED]>

Good Afternoon Chief Judy Desmoulin,

Thank you for letting me know. I was unaware that the Community Coordinator position had not been posted yet.

Please keep me informed on when the position does get posted and who the interested applicants are at that time, and we can proceed from there.

Kind Regards,
Lauren

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

MFFN CAR - General Project Updates December

Weseluck, Lauren <[REDACTED]> Fri, Dec 8, 2023 at 2:37 PM
 To: Ervin Waboose <[REDACTED]>, Horis Mansuri <[REDACTED]>
 Cc: [REDACTED], Judy Desmoulin <[REDACTED]>, [REDACTED], Amanda Misnakoshkang <[REDACTED]>, Marcel Bananish <[REDACTED]>, Hailey Finlayson <[REDACTED]>, Kimberly Jorgenson <[REDACTED]>, "McEwen, Kate" <[REDACTED]>
 Bcc: Lucia Jara Moreno <[REDACTED]>

Good Afternoon Ervin and Horis,

I am following up on the voicemails I left for you yesterday regarding some general Project updates for the MFFN CAR Project. Details regarding the topics I mentioned in my voicemail are highlighted below.

Webinar Series

- Our last webinar took place on November 16, 2023 on the topic of Route Selection. If you missed this webinar, a recording of it can be found [HERE](#).
- There will be several upcoming webinars on the topics of Climate Change, Engineering and Cumulative effects in Q1 of 2024. Dates and a more formal notice will be shared soon.

ATRI Forum

- I want to thank all the Long Lake #58 First Nation community members who attended the ATRI Forum - it was a great opportunity to share information and further discuss your Aboriginal and / or Treaty Rights and Interests as they relate to the proposed Project.
- Please reach out if you have any questions about the ATRI Forum, however a summary of what was heard at the Forum will be shared with you in the next little while.

Milestone #2 Progress Report

- An updated link to the Milestone #2 Progress Report was shared with your community on November 29, 2023.
- The Milestone #2 Progress Report covers all consultation with Long Lake #58 First Nation from July 1, 2022 - May 31, 2023.
- We request you confirm that you received the email containing the Google Drive link with the Report and that you were able to download the Report.
- We welcome any edits or comments to your community-specific sections by February 15, 2024, before the Reports are finalized and shared publicly with the Draft Environmental Assessment Report / Impact Statement.

Socio-Economic Interest Letter

- I recently sent a letter to Long Lake #58 First Nation requesting if your community has any interests or concerns regarding possible social-community and/or socio-economic impacts as a result of the MFFN CAR Project. If you could please confirm you received this letter that would be great.
- Should your community have socio-economic interests or concerns related to the Project, please let us know by December 30, 2023.

IK Program

- The MFFN CAR Project Team has asked communities to provide IK by December 11, 2023 to ensure that this information can be incorporated into the **Draft EA / IA**. We appreciate the work you have been doing to get the IK Sharing and Funding Agreements signed and recognize that Long Lake #58 First Nation may not be able to provide an entire IK Report by this date. Any IK shared after December 11th will be woven into subsequent stages of the assessment process and road design.
- Please let me know if you have an update on the IK Funding and Sharing Agreements, and whether you have any questions about the IK Report.

If you have any other updates, questions or comments, please do not hesitate to let me know.

Wishing you a very happy Holiday Season!

Kind Regards,
 Lauren

--



Lauren Weseluck
 Dillon Consulting Limited



www.dillon.ca





Weseluck, Lauren <[redacted]>

MFFN CAR Report Review Follow-Up

Weseluck, Lauren <[redacted]> Fri, Jan 12, 2024 at 12:16 PM
 To: Horis Mansuri <[redacted]>, Ervin Waboose <[redacted]>, Judy Desmoulin <[redacted]>
 Cc: [redacted], Kimberly Jorgenson <[redacted]>, "McEwen, Kate" <[redacted]>
 Bcc: Lucia Jara Moreno <[redacted]>, Amanda Misnakoshkang <[redacted]>

Good Afternoon,

I hope you all had a restful holiday season!

On November 27, 2023 you were sent the Milestone #2 Progress Report for the Marten Falls First Nation Community Access Road (MFFN CAR) Project, with an updated link, and the request for you to review this Report, provided on November 29, 2023.

The Milestone #2 Progress Report covers engagement that occurred for the MFFN CAR Project between July 1, 2022, to May 31, 2023.

We kindly ask you to confirm that you were able to view/download the documents successfully and welcome any edits or comments to the Report you received by **February 15, 2024**.

Additionally, on November 28, 2023 you were sent the Draft Preliminary Aboriginal and / or Treaty Rights and Interests Existing Conditions Report, which describes our current understanding of your community's Aboriginal and / or Treaty Rights and Interests as they relate to the proposed Project.

We are asking for you to please provide any input you have on this draft ATRI Report by **Friday January 19, 2024**, so your input can be woven into the Draft Impact Statement / Environmental Assessment Report (2024). Additional information, feedback or comments can be shared after this date, however they will be woven into the next phases of the assessment processes including the Final Environmental Assessment / Impact Statement Report (2025).

I have re-attached your community's Draft ATRI Preliminary Existing Conditions Report to this email for easy reference.

If you have any questions or would like to schedule a meeting to discuss either of the above items and their corresponding deadlines, please let me know.

Thank you,
Lauren

--



Lauren Weseluck
 [redacted]
 [redacted]
 [redacted]
 [redacted]
www.dillon.ca




 **DRAFT - ATRI Preliminary Existing Conditions Report - Long Lake #58 First Nation Nov 28, 2023 (1).pdf**
 20725K

Weseluck, Lauren [REDACTED]



MFFN CAR General Project Updates - January 2024

Weseluck, Lauren <[REDACTED]> Wed, Jan 24, 2024 at 1:58 PM
To: Horis Mansuri <[REDACTED]>
Cc: Ervin Waboose <[REDACTED]>, Judy Desmoulin <[REDACTED]>, Amanda Misnakoshkang <[REDACTED]>, Kimberly Jorgenson <[REDACTED]>, "McEwen, Kate" <[REDACTED]>, Corrina Greer <[REDACTED]>, Marcel Bananish <[REDACTED]>
Bcc: Lucia Jara Moreno <[REDACTED]>

Good Afternoon Horis,

Thank you for taking the time to call me back yesterday following the voicemail I left for you regarding general updates and upcoming deadlines for the MFFN CAR Project. Details regarding the topics I mentioned in my voicemail are highlighted below.

Milestone #2 Progress Report:

An updated link to your Milestone #2 Progress Report was shared with you on November 29, 2023. The Milestone #2 Progress Report covers all consultation with Long Lake #58 First Nation from July 1, 2022 to May 31, 2023.

We are requesting any edits or comments you have to your community specific section by **February 15, 2024**, before the reports are finalized and shared publicly with the Draft Environmental Assessment Report / Impact Statement.

ATRI Existing Conditions Report:

On November 28, 2023, my colleague Andrea Nokleby sent the Draft ATRI Existing Conditions report to your community. The Report describes our current understanding of Long Lake #58 First Nation's Aboriginal and / or Treaty Rights and Interests, as they relate to the proposed Project.

Thank you for letting us know that a review is underway. Amanda - I understand you are taking the lead on this as mentioned in Horis' email on January 17th. If you could please provide me with a status update on where you are at with the review that would be great.

Webinar Series:

You are invited to join us for the Climate Change Webinar on Thursday February 8th, from 4:00 - 5:00 pm EST. I understand that some members of your community have already registered for the webinar, however I am putting out a reminder for any other key contacts that wish to attend.

The registration link for the webinar can be found here: https://us06web.zoom.us/webinar/register/WN_ze04DSZmSqSZS8c5kI9vRQ#/registration

Webinars regarding Engineering and Cumulative Effects will be held in Q1 2024 for interested Indigenous Communities. Dates and a more formal notice for these webinars will be shared soon.

IK Program:

Horis, the last I heard from you regarding the IK Program was in late November when you noted in an email that Long Lake #58 First Nation had actively been working toward getting the IK Funding and Sharing Agreements signed. It was also mentioned in this email that you had been trying to organize several sessions within the community to go over values mapping. I wanted to check in to determine whether you had a status update on either of these items.

I know you have an election coming up this Friday January 26th, so I imagine you have been very busy, however if you could give me an update after the election happens that would be appreciated.

If you have any questions about the Project, please do not hesitate to let me know.

Kind Regards,

--



Lauren Weseluck
Dillon Consulting Limited



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Weseluck, Lauren <[redacted]>

MFFN CAR Climate Change Webinar Attendance

Weseluck, Lauren [redacted] Thu, Feb 1, 2024 at 4:05 PM
 To: Marcel Bananish <[redacted]>, Horis Mansuri [redacted]
 Cc: Ervin Waboose [redacted], Amanda Misnakoshkang <[redacted]>
 [redacted], Kimberly Jorgenson [redacted], "McEwen, Kate"
 [redacted], "Angelis, Niki" <[redacted]>, Qasim Saddique [redacted], Jennifer Bruin
 Bcc: Lucia Jara Moreno [redacted]

Good Afternoon Marcel,

I am following up on one of the requests you made during the November 10th MFFN CAR General Project Updates meeting regarding the Climate Change Webinar.

I noted down that you had particular interest in attending the webinar, however you also mentioned that you were close with some of Long Lake #58 First Nation's Elders who were keen on attending, and who have previous experience with Climate Change studies.

The Climate Change Webinar is happening next week, on **Thursday February 8, 2024** at 4:00 p.m. EST. You can register for the webinar here: [redacted]

Could you please pass this message along to the Elders who you know are interested in attending? If they would like more information on the event, please feel free to share the attached poster.

If you have any questions, please do not hesitate to let me know.

Thank you,
Lauren

--



Lauren Weseluck
 [redacted]
www.dillon.ca




 **MFFN CAR Climate Change Webinar-Poster_Feb 8 2024 (2).pdf**
 283K



MARTEN FALLS FIRST NATION COMMUNITY ACCESS ROAD

Are You Interested In Climate Change?

Do you hold special knowledge around climate and environmental concerns for your community? We want to hear from you!

The Climate Change Adaptation and Resiliency Study looks at the future climate to ensure the Community Access Road is prepared for and can withstand the future climate. We are eager to hear about changes you have observed or experienced on the land over time. We would also like to hear your insights and experiences related to climate change and how you have adapted to current changes.

Join us for a virtual webinar!

Date: February 8, 2024, at 4:00 – 5:00 p.m. EST

Register for the webinar [HERE](#).

Dive into meaningful discussions and open dialogue with the MFFN CAR Project Team, and share your comments, ideas and community values.

We look forward to seeing you!

Contact Information

You are welcome to contact the Project Team at any time with questions or comments.

1-800-764-9114 | info@martenfallsaccessroad.ca
www.martenfallsaccessroad.ca

[www.facebook.com/
MFFNCommunityAccessRoadProject](https://www.facebook.com/MFFNCommunityAccessRoadProject)





Weseluck, Lauren <[REDACTED]>

MFFN CAR Climate Change Webinar

Weseluck, Lauren <[REDACTED]> Thu, Feb 8, 2024 at 10:24 AM
 To: Horis Mansuri <[REDACTED]>
 Cc: Judy Desmoulin <[REDACTED]>, "McEwen, Kate" <[REDACTED]>, "Angelis, Niki" <[REDACTED]>
 Bcc: Lucia Jara Moreno <[REDACTED]>

Good Morning Horis,

Following up on my voicemail I left you yesterday after our call dropped, I wanted to ask if you could please pass along the registration link to any Long Lake #58 First Nation Elders you believe might be interested in attending the Climate Change Webinar this evening. The event is taking place at 4:00 pm EST.

Marcel mentioned to the group in our November 10th General Project Updates meeting that he knew of several Elders who would be interested in attending, however I know you mentioned yesterday that he was taking some time off. If you are aware of which individuals he might have been referencing and could ensure the registration link (linked below) can be passed onto them that would be great. I want to ensure everyone that wants to attend has the chance to do so.

Webinar Registration Link:
[REDACTED]

Please let me know if you have any questions or feel free to give me a call at [REDACTED]

Thank you,
Lauren

--



Lauren Weseluck
 Dillon Consulting Limited
 [REDACTED]
 [REDACTED]
 [REDACTED]
 www.dillon.ca






Weseluck, Lauren <[REDACTED]>

MFFN CAR Climate Change Webinar

Weseluck, Lauren [REDACTED]

Thu, Feb 8, 2024 at 3:50 PM

To: Horis Mansuri [REDACTED]

Cc: Judy Desmoulin <[REDACTED]>, "McEwen, Kate" <[REDACTED]>, "Angelis, Niki" <[REDACTED]>

Hi Horis,

Thank you for the prompt response, and for helping to spread the word about this event!

Best,
Lauren



Weseluck, Lauren <[redacted]>

Meeting Minutes - Nov. 10 MFFN CAR General Project Updates

Weseluck, Lauren <[redacted]> Fri, Feb 23, 2024 at 3:08 PM
 To: Judy Desmoulin <[redacted]>, Horis Mansuri <[redacted]>, Ervin Waboose <[redacted]>, Marcel Bananish <[redacted]>
 Cc: [redacted], Amanda Misnakoshkang <[redacted]>, Hailey Finlayson <[redacted]>, Kimberly Jorgenson <[redacted]>
 "McEwen, Kate" <[redacted]>, Qasim Saddique <[redacted]>, Jennifer Bruin <[redacted]>
 "Angelis, Niki" <[redacted]>
 Bcc: Lucia Jara Moreno <[redacted]>

Good Afternoon all,

Please find attached the meeting minutes from the General Project Updates meeting that took place on November 10th, 2023 between the MFFN CAR Project Team and Long Lake #58 First Nation.

To the Long Lake #58 First Nation community members who attended the meeting, please review the minutes and let me know any comments you have by **Friday March 8th, 2024**.

Thank you,
Lauren

--



Lauren Weseluck
 Dillon Consulting Limited
 [redacted]
 [redacted]
 [redacted]
 [redacted]
www.dillon.ca
  

 **MIN-LL58-Nov10-General-Updates-Meeting-Minutes-60593122-Feb23.pdf**
 360K



MARTEN FALLS FIRST NATION ALL SEASON COMMUNITY ACCESS ROAD

Re: MFFN CAR – Meeting with Long Lake #58 First Nation Elders

Project Name:	Marten Falls First Nation (MFFN) All Season Community Access Road (CAR)	Date of Meeting:	November 10, 2023
		Time:	1:00 p.m. – 3:00 p.m. EST
		Location:	In-Person and Online (via Zoom)
Attendees:	Amanda Misnakoshkang, Lands Officer, Long Lake #58 First Nation Marcel Bananish, Lands and Environment Coordinator, Long Lake #58 First Nation Lawrence Baxter, MFFN CAR Project Team Rowena Moonias, MFFN Community Coordinator Qasim Saddique, MFFN CAR Project Director Jennifer Bruin, MFFN CAR Project Team Viktoria Bikowski, MFFN CAR Project Team Joanne Wang, MFFN CAR Project Consultant Niki Angelis, MFFN CAR Project Consultant Lauren Weseluck, MFFN CAR Project Consultant	Prepared By:	Lauren Weseluck (MFFN CAR Project Consultant)

Meeting Purpose

The Marten Falls First Nation (MFFN) Community Access Road Project Team were invited by Long Lake #58 First Nation to present a general update to Elders as a follow up to the August 29, 2023 meeting.

The meeting started with opening remarks and introductions followed by a presentation and discussion period. The general Project updates included an overview of the Community Access Road, the Environmental Assessment process, an update on Indigenous Knowledge and Community Coordinator Programs, a summary of Public Information Centre #5 and next steps.

Summary of Meeting Action Items:

- The MFFN CAR Project Team to schedule additional meetings with the Long Lake #58 First Nation community to discuss general Project updates upon request.
- The MFFN CAR Project Consultant to arrange a meeting Long Lake #58 First Nation Elders to discuss Forestry Audit. (** Subject to change **)
- The MFFN CAR Project Consultant to arrange a meeting with Long Lake #58 First Nation Elders to share information on studies conducted by other communities.
- The MFFN CAR Project Consultant to follow-up with Marcel regarding participation in the Climate Change Forum once details are finalised. **(Complete)**
- The MFFN CAR Project Team to reach out to Hailey Finlayson to provide more information on the Community Coordinator position. **(Complete)**





- The MFFN CAR Project Consultant to provide details to Long Lake #58 of the ATRI Forum and the number of suggested participants **(Complete)**
- The MFFN CAR Project Consultant to send the early findings of the Existing Conditions Report for Ungulates to Long Lake # 58. **(Complete)**

Notes on Meeting

Item #	Topic / Theme	Comments / Questions	Response / Action Items
1	ATRI Forum	<ul style="list-style-type: none"> • The Long Lake #58 First Nation Representative confirmed their attendance for the ATRI forum. • The Long Lake #58 First Nation representative asked who from the community should attend the Forum. 	<ul style="list-style-type: none"> • The MFFN CAR Project Team member advised that members of the community who can speak to Treaty Rights and Interests in the area are the most appropriate to have attend. • Action: MFFN CAR Project Consultant to follow up with Long Lake #58 First Nation representatives to provide details of the ATRI Forum and the number of suggested participants. (COMPLETE)
2	Community Coordinator Position	<ul style="list-style-type: none"> • The MFFN CAR Project Team member asked Long Lake #58 First Nation to provide an update on the Community Coordinator position and whether any decisions had been made since the last time we spoke to the community. 	<ul style="list-style-type: none"> • The Long Lake #58 First Nation Elder indicated that Hailey Finlayson, Lands and Economic Development Administrative Assistant, may be interested in filling the role. • Action: The MFFN CAR Project Consultant to reach out to Hailey Finlayson regarding Community Coordinator position. (COMPLETE)
3	Climate Change	<ul style="list-style-type: none"> • The Long Lake #58 First Nation Elder (Marcel Bananish) knows Elders who may be interested in attending the Climate Change workshop in early 2024. 	<ul style="list-style-type: none"> • Action: The MFFN CAR Project Consultant to follow-up with Long Lake #58 First Nation Elder regarding participation in the Climate





MARTEN FALLS FIRST NATION
ALL SEASON COMMUNITY ACCESS ROAD

Item #	Topic / Theme	Comments / Questions	Response / Action Items
			Change Forum once the details are finalised. (COMPLETE)
4	Consultation / Engagement	<ul style="list-style-type: none"> An Elder noted that they felt ill-informed about the decisions that are being made by Long Lake #58 First Nation Chief and Council. They requested more meetings on the Community Access Road to remain informed. The Long Lake #58 First Nation Representative stated that this was not an error of the MFFN CAR Project Team and noted that she would develop strategies to help ensure the community remains updated, including a monthly forum where community members could call in and ask her questions specifically related to the MFFN CAR Project. 	<ul style="list-style-type: none"> Action: The MFFN CAR Project Team to coordinate with Long Lake #58 First Nation representatives to hold more frequent meetings on the CAR.
5	Route Alternatives	<ul style="list-style-type: none"> The Long Lake #58 First Nation Representative asked why the CAR is not following the route of the existing winter road. 	<ul style="list-style-type: none"> The MFFN CAR Project Team noted that following consultation with MFFN community members in the early planning stages it was determined that the winter road route options would not be considered for several reasons, but the major consideration was the water crossing that would be required to enter the community from the south. Additionally, it would be difficult to construct as the land is mostly muskeg with insufficient levels of aggregate and bedrock.





MARTEN FALLS FIRST NATION
ALL SEASON COMMUNITY ACCESS ROAD

Item #	Topic / Theme	Comments / Questions	Response / Action Items
6	Wildlife	<ul style="list-style-type: none"> What would happen to caribou in relation to the new road, will there be any significant disruptions? 	<ul style="list-style-type: none"> The MFFN CAR Project Consultant shared that Caribou (ungulates) is one of the valued components being studied. Early findings of the Ungulate Existing Conditions report was shared at PIC #5 and the full report will be available in the summer. They also noted that once the final route is selected there will be a detailed impact assessment on the caribou. From there, mitigation measures (if needed) will be recommended. Action: The MFFN CAR Project Consultant to send the early findings of the Existing Conditions Report for Ungulates to Long Lake # 58 First Nation. (COMPLETE)
7	Vegetation	<ul style="list-style-type: none"> A Long Lake #58 First Nation Elder (Marcel Bananish) advised that a forest audit had recently been completed for the Southern portion (Anaconda and Painter Lake Road) of the Project study area, and indicated interest in discussing this with the MFFN CAR Project Team in more detail. 	<ul style="list-style-type: none"> Action: The MFFN CAR Project Consultant to arrange a meeting Long Lake #58 First Nation Elders to discuss Forestry Audit.
8.	Fish and Fish Habitat	<ul style="list-style-type: none"> A Long Lake #58 First Nation Elder (Marcel Bananish) noted that he has been working with other communities, doing studies on sturgeon and other species that are slowly coming back. Marcel indicates they would love to share this information because our waters are your waters. 	<ul style="list-style-type: none"> Action: The MFFN CAR Project Consultant to arrange a meeting with Long Lake #58 First Nation Elders to share information on studies conducted by other communities.





MARTEN FALLS FIRST NATION
ALL SEASON COMMUNITY ACCESS ROAD

Any errors or omissions, please contact Lauren Weseluck within 2 weeks of distribution.





Weseluck, Lauren [redacted]

MFFN CAR General Project Updates - February 2024

Weseluck, Lauren [redacted] Fri, Feb 23, 2024 at 4:26 PM
 To: Horis Mansuri <[redacted]>, Ervin Waboose <[redacted]>
 Cc: Judy Desmoulin <[redacted]>, Amanda Misnakoshkang <[redacted]>, Hailey Finlayson <[redacted]>, [redacted] <[redacted]>, Kimberly Jorgenson <[redacted]>, [redacted] <[redacted]>, "McEwen, Kate" <[redacted]>
 Bcc: Lucia Jara Moreno <[redacted]>

Good Afternoon Horis and Ervin,

I am following up on the voicemails I left for both of you recently regarding the MFFN CAR Project. The details of the topics I mentioned in my voicemail can be seen below.

Draft ATRI Existing Conditions Report

The Draft ATRI Existing Conditions Report describes the Project Team's current understanding of Long Lake #58 First Nation's Aboriginal and / or Treaty Rights and Interests, as they relate to the proposed Project. We are asking that you **please make the review of this Report a priority**.

Amanda it was my understanding that you would be leading the review of this so if you have any questions please let me know.

Milestone #2 Progress Report

Please confirm whether your community will be reviewing and providing comments on your community specific sections to the Milestone #2 Progress Report. If we do not hear from your community soon, we will be moving forward with finalizing your sections of the report for the public version.

Climate Change Webinar

The Climate Change Webinar took place on February 8th, 2024 and I was happy to see that several Long Lake #58 First Nation community members were able to participate. If you were unable to attend and are interested in watching the webinar, you can find the recording [here](#).

Your feedback, experience and insights are important to us. Please take 5 minutes to fill out the survey linked below to share your thoughts on how climate change has / is affecting you and your community [redacted]

Webinars regarding Engineering and Cumulative Effects will be held later in Q1 of 2024. Dates and a more formal notice will be shared soon.

Meeting Minutes

I also wanted to note that I circulated the November 10th General Project Updates Meeting Minutes earlier today. Please take some time to review those minutes and let me know if you have any comments and / or revisions.

Other Updates

Lastly, I wanted to congratulate Chief Judy Desmoulin on her re-election and welcome any new Council members.

I understand it has been a busy time due to your election, however if you have any updates on either the IK Program or the Community Coordinator Program job posting please let me know.

Thank you,
Lauren

--



Lauren Weseluck
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 [redacted]
 [redacted]
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Weseluck, Lauren <[redacted]>

MFFN CAR Project Introduction

Weseluck, Lauren <[redacted]> Wed, Feb 28, 2024 at 11:07 AM
 To: [redacted]
 Cc: Kimberly Jorgenson <[redacted]>, Judy Desmoulin <[redacted]>, "McEwen, Kate" <[redacted]>
 <[redacted]>
 Bcc: Lucia Jara Moreno <[redacted]>

Good Morning April,

I wanted to take a brief moment to introduce myself. I will be your lead point of contact between the Project Team for the Marten Falls First Nation Community Access Road (MFFN CAR) Project and Long Lake #58 First Nation for matters regarding community consultation.

I wanted to confirm whether you will be taking over Horis' direct role on the Project or whether you will have different responsibilities. I ask just so I can have a better understanding of who to reach out to for certain matters. I also wanted to ask if you could please provide me with your phone number for outreach purposes.

If you have any questions about the Project please do not hesitate to let me know!

Kind Regards,
Lauren

--



Lauren Weseluck
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 [redacted]
 [redacted]
 [redacted]
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Weseluck, Lauren <[redacted]>

MFFN CAR General Project Updates - March 2024

Weseluck, Lauren <[redacted]> Thu, Mar 21, 2024 at 10:47 AM
 To: Ervin Waboose <[redacted]>, Judy Desmoulin <[redacted]>
 Cc: Amanda Misnakoshkang <[redacted]>, Hailey Finlayson <[redacted]>, Kimberly Jorgenson <[redacted]>, [redacted], "McEwen, Kate" <[redacted]>
 Bcc: Lucia Jara Moreno <[redacted]>

Good Morning Ervin,

I am following up on the voicemail I left for you yesterday regarding the MFFN CAR Project. The details of the topics I mentioned in my voicemail can be seen below.

Milestone #2 Progress Report

Please confirm whether your community will be providing comments on your community specific section of the Milestone #2 Progress Report. If the answer is yes, your feedback must be provided at latest by **March 30, 2024**. If we do not hear from your community by this date, we will be moving forward with finalizing your sections of the report for the public version.

Draft ATRI Existing Conditions Report

The Draft ATRI Existing Conditions Report describes the Project Team's current understanding of Long Lake #58 First Nation's Aboriginal and / or Treaty Rights and Interests, as they relate to the proposed Project. As the deadline has passed to provide input, we request that you **please make the review of this Report a priority**.

Amanda it was my understanding that you would be leading the review of this so if you have any questions please let me know.

Updated Route Selection Video

As the Marten Falls Community Access Road progresses, we continue to use community feedback to revise the route for the road. An updated technically preferred route recommendation has been identified. Please take a moment to watch our new video on the topic linked [here](#).

**Please note the technically preferred route recommendation is preliminary. The route will be further informed through consideration of Indigenous Knowledge.*

Social Media Platforms

The MFFN CAR Project is now on [LinkedIn](#) and [Instagram](#)! Follow us to stay up to date on the Community Access Road.

Project Programs

Please let me know if you have a status update on the IK Sharing and Funding Agreements. If there is anything we can do to support you moving forward with sharing IK, please do not hesitate to let me know. I also wanted to inquire whether the job posting for the Community Coordinator program has been posted.

Meeting Minutes

Lastly, I did want to request whether you have had a chance to review the Meeting Minutes from the November 10th, General Project Updates meeting which were sent to you on February 23rd. If you have any questions about the content of the minutes or any of the action items please let me know.

Thank you,
Lauren

--



Lauren Weseluck
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 [redacted]
 [redacted]
 www.dillon.ca






Weseluck, Lauren <[REDACTED]>

MFFN CAR General Project Updates - March 2024

Weseluck, Lauren <[REDACTED]> Wed, Mar 27, 2024 at 8:53 AM

To: Amanda Misnakoshkang <[REDACTED]>
Cc: Ervin Waboose <[REDACTED]>, Judy Desmoulin <[REDACTED]>, Hailey Finlayson <[REDACTED]>, Frank O'Nabigon <[REDACTED]>, Kimberly Jorgenson <[REDACTED]>, April Dore <[REDACTED]>, "McEwen, Kate" <[REDACTED]>

Hi Amanda,

No worries, I understand miscommunications happen.

Thank you for your comments on the report. I have passed these along to the appropriate discipline leads who have gotten started on the revisions.

Best Regards,
Lauren

[Quoted text hidden]



Weseluck, Lauren [redacted]

Climate Change Engagement Related to MFFN CAR

Weseluck, Lauren [redacted] Thu, Mar 28, 2024 at 11:36 AM
 To: April Dore <[redacted]>, Kimberly Jorgenson <[redacted]>, Judy Desmoulin <[redacted]>
 Cc: "McEwen, Kate" <[redacted]>
 Bcc: Lucia Jara Moreno [redacted]

Good Morning April,

I'm reaching out about the Marten Falls First Nation Community Access Road (MFFN CAR) Project, specifically as it relates to climate change.

During a meeting hosted on November 10, 2023 Marcel Bananish indicated to me he had specific interest in climate change and also knew several community Elders who had a breadth of knowledge on the topic who may be willing to talk to the Project Team, or more generally, participate in Project events/surveys. It is my understanding that Marcel is off for an indefinite amount of time, and Horis, who was normally my go-to contact for general Project questions, has resigned.

I want to ensure that any Long Lake #58 First Nation Elders who wish to provide input on Climate Change get the opportunity to do so. Could you please confirm what your specific role is with regards to the Project, whether you are the appropriate person to contact with regards to Climate Change matters, and if so pass along the following Climate Change survey (linked here: [redacted]) onto any community members / elders you think may wish to provide a response. If you are not an appropriate contact to reach out to regarding this matter, could you please recommend who I can reach out to during Marcel's leave?

I'd also kindly invite you to take a brief amount of time to fill out the Project's Climate Change survey. Your feedback, experience and insights are important to us and we would like to know more about how Climate Change has / is affecting you and your community.

If you have any questions please do not hesitate to let me know!

Thank you,
Lauren

--



Lauren Weseluck
 [redacted]
 [redacted]
 [redacted]
 [redacted]
www.dillon.ca






Weseluck, Lauren <[REDACTED]>

MFCAR

Weseluck, Lauren <[REDACTED]>
To: Shelly Rahme <[REDACTED]>
Cc: Micheal Fisher <[REDACTED]>
Bcc: Lucia Jara Moreno <[REDACTED]>

Thu, Apr 11, 2024 at 12:05 PM

Hi Shelly,

I appreciate you reaching out! I am happy to provide an update on the MFFN CAR Project. You can call me today after 2:00 pm EST or I am also free all day tomorrow. You can reach me at [REDACTED]

Thank you,
Lauren

--



Lauren Weseluck
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[REDACTED]
[REDACTED]
[REDACTED]
www.dillon.ca
  

4/17/24, 8:57 AM

Dillon Consulting Limited Mail - MFCAR



Weseluck, Lauren [REDACTED]

MFCAR

Weseluck, Lauren <[REDACTED]>
To: Shelly Rahme [REDACTED]

Thu, Apr 11, 2024 at 2:29 PM

Hi Shelly,

Sounds good, talk to you soon.

Kind Regards,
Lauren



Weseluck, Lauren [REDACTED]

MFCAR

Weseluck, Lauren <[REDACTED]>
To: Shelly Rahme <[REDACTED]>
Bcc: Lucia Jara Moreno <[REDACTED]>

Thu, Apr 18, 2024 at 10:52 AM

Hi Shelly,

I just wanted to follow up on your request from last week. I am still happy to have a call to provide you with updates on the MFFN CAR Project. I am available all day both today and tomorrow.

Please feel free to give me a call whenever is most convenient for you.

Thank you,
Lauren



Weseluck, Lauren [REDACTED]

Follow-Up to Last Week's Call - MFFN CAR

Weseluck, Lauren <[REDACTED]>

Thu, Apr 25, 2024 at 4:41 PM

To: Shelly Rahme <[REDACTED]>

Cc: Qasim Saddique <[REDACTED]>, Jennifer Bruin <[REDACTED]>, "Nokleby, Andrea" <[REDACTED]>, "Fisken, Avriil" <[REDACTED]>, "McEwen, Kate" <[REDACTED]>, "Trimble, Ingrid" <[REDACTED]>, Alana Vigna <[REDACTED]>

Bcc: Lucia Jara Moreno <[REDACTED]>

Good Afternoon Shelly,

Thank you for taking the time to talk to me last week regarding the MFFN CAR Project. As I mentioned, I am sending you a follow up email to recap what we discussed and loop in some additional Project Team contacts.

A summary of our conversation can be seen below:

Long Lake #58 First Nation Staffing Updates

I appreciate you taking the time to provide an update on Long Lake 58 First Nation key contacts. Can you please confirm if what I have listed below is correct?

- **Marcel Bananish**, not involved, remove from contact list
- **Frank Onabigon**, not involved, replaced by Micheal Fisher, one of the new Councillors
- **Lloyd McLaughlin**, new Councillor, will add to contact list
- **Hailey Finlayson**, new Councillor, ensure she remains informed in communications
- **Amanada Misnakoshkang**, main contact for Project matters

You also noted that while Chief Judy Desmoulin should remain cc'ed in communications, she is not the main point of contact I should be speaking to for matters that need to be relayed to the community.

Staff Capacity

I understand that there has been a significant amount of changeover within the community recently, and that the staff who are involved with the MFFN CAR Project do not have sufficient time and / or resources to dedicate more than a few hours per week to this Project.

As such, you mentioned it would be unlikely for staff to be able to dedicate their time to the Indigenous Knowledge (IK) program in the near future. Indigenous Knowledge is an important aspect of this Project and myself and the Project Team want to ensure we provide the appropriate support to the community. I am looping in my colleague Andrea Nokleby, who is the discipline lead for the IK Program, in the hopes that we can discuss and brainstorm any possible solutions/support the team can provide.

I'd like to propose that this be included as an agenda item in the formal meeting you requested regarding funding with the Project Team (more details below).

Funding

I understand there is some confusion within the community about the funding available and the purpose of that funding. As I noted in our call, funding decisions are not within the scope of the Indigenous Consultation Lead's role (the role which I hold on the Project). I have reached out to the Project Team (CCd) to schedule a meeting with yourself, and a few of the Long Lake #58 First Nation Councillors, in the near future to discuss and clarify any confusion regarding funding.

You noted that you would check in with Lloyd and Micheal about their availability for this meeting. If you have an update on this please let me know.

Project Scope and Progress

Lastly, during our call I also noted I would send some general information on where we are at in the Project timeline and what the next steps are. I have attached the link to the Project website which outlines the general Project Schedule:

<https://www.martenfallsaccessroad.ca/schedule/>

A draft of the combined provincial Environmental Assessment (EA) and federal Impact Statement (IS) will be submitted later in 2024. The final EA / IS will be submitted in 2025, with an exact date still to be determined. Following that, provincial and federal decisions will be made to either approve, or not approve, the road. If approved, the Project will move forward and a timeline for construction will be determined.

If you would like more detailed information on the schedule or if you have any other questions please do not hesitate to let me know.

Kind Regards,
Lauren



Weseluck, Lauren <[redacted]>

MFCAR

Weseluck, Lauren <[redacted]>
To: Shelly Rahme <[redacted]>
Cc: Shelly Rahme <[redacted]>
Bcc: Lucia Jara Moreno <[redacted]>

Tue, May 14, 2024 at 5:01 PM

Hi Shelly,

Thank you for bringing this to my attention.

Two things I'd request you promptly provide me information on before you leave your role at Long Lake #58 First Nation are:

- a) Whether there will be someone taking your place as Economic Development Officer within Long Lake #58 First Nation and if this person has already been determined, that you provide me with their name and contact information.
- b) Whether you would still like to have a meeting with the MFFN CAR Project Team and specific discipline leads to discuss funding? If yes, please provide some dates which you are available in the next couple weeks for when this meeting could take place.

Thank you and I will be in touch again soon.

Kind Regards,
Lauren

--



Lauren Weseluck
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 [redacted]
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Weseluck, Lauren <[redacted]>

Potential MFFN CAR Meeting with Long Lake #58 First Nation

Weseluck, Lauren <[redacted]> Wed, May 22, 2024 at 1:36 PM
To: Amanda Misnakoshkang <[redacted]>
Cc: Micheal Fisher <[redacted]>, Hailey Finlayson <[redacted]>, Judy Desmoulin <[redacted]>
Ervin Waboose <[redacted]>, Qasim Saddique <[redacted]>, "McEwen, Kate" <[redacted]>, "Fisken, Avril" <[redacted]>, Lucia Jara Moreno <[redacted]>

Good Afternoon Amanda,

I had a phone call with Shelly Rahme a few weeks ago, when she first started working on the MFFN CAR Project, who mentioned that you are the main contact I should be reaching out to regarding Project matters. Could you please confirm that this is correct? I understand there has been a number of staffing changes within the community recently.

Shelly also noted to me in our call that the community would like to have a meeting with the broader Project Team to discuss Project funding. As Friday was her last day working with Long Lake #58 First Nation, I was hoping you could confirm whether this meeting was still desired. If so, please provide some availability in the first half of June for yourself, Micheal and Lloyd (who Shelly mentioned should attend) and any other key contacts on the Project who you think would want to participate in this meeting.

If you have any questions, or require clarification on either of the above topics, please let me know.

Thank you,
Lauren

--



Lauren Weseluck
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[redacted]
[redacted]
[redacted]
www.dillon.ca
  



Weseluck, Lauren [REDACTED]

Potential MFFN CAR Meeting with Long Lake #58 First Nation

Weseluck, Lauren <[REDACTED]> Fri, May 24, 2024 at 3:15 PM
To: Judy Desmoulin <[REDACTED]>
Cc: Amanda Misnakoshkang <[REDACTED]>, Micheal Fisher <[REDACTED]>
Hailey Finlayson <[REDACTED]>, Ervin Waboose <[REDACTED]>, Qasim Saddique <[REDACTED]>, "McEwen, Kate"
<[REDACTED]>, "Fisken, Avril" <[REDACTED]>, Lucia Jara Moreno <[REDACTED]>

Good Afternoon Chief Desmoulin,

Thank you for providing me with this information. I will make sure Micheal Fisher receives an invite to the meeting.

Kind Regards,
Lauren



Weseluck, Lauren <[REDACTED]>

Follow-up from yesterdays call - MFFN CAR

Weseluck, Lauren <[REDACTED]>
To: Amanda Misnakoshkang <[REDACTED]>
Bcc: Lucia Jara Moreno <[REDACTED]>

Fri, May 31, 2024 at 3:30 PM

Good Afternoon Amanda,

I just wanted to say thank you for taking the time to talk to me yesterday and update me on the MFFN CAR Project. I look forward to receiving further clarification on the staffing situation within the community.

For the time being I am going to be reaching out to Mikey Fisher to determine availability for a meeting between Long Lake #58 First Nation and Marten Falls First Nation Elders. Please note this is a separate meeting from the one I mentioned in our call yesterday about funding.

There is a bit of a time crunch to get this meeting set up, and until I hear otherwise I am going to consider Mikey the main contact as per our conversation yesterday and Chief Desmoulin's email last week. However, I want to assure you that I will keep you in the loop about any conversations I have with other Long Lake #58 First Nation community members.

Hope you have a nice weekend!

Kind Regards,
Lauren

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Lauren Weseluck
[REDACTED]
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in | |



Weseluck, Lauren [redacted]

Three-Road Forum Invitation

Weseluck, Lauren <[redacted]> Wed, Jun 5, 2024 at 4:34 PM
To: Amanda Misnakoshkang [redacted], Micheal Fisher <[redacted]>
Cc: Judy Desmoulin [redacted], Ervin Waboose [redacted], Frank O'Nabigon <[redacted]>, Hailey Finlayson [redacted], "Cugnet, Jaimie" [redacted], "Nokleby, Andrea" [redacted], Kyla Zielbauer [redacted], "McEwen, Kate" [redacted]
Bcc: Lucia Jara Moreno [redacted], "Fisken, Avril" <[redacted]>, "Trimble, Ingrid" <[redacted]>, April Dore [redacted]

Good Afternoon Amanda,

I am following up on my voicemail I left for you earlier this afternoon regarding the upcoming Three-Road Forum, and I am sending this email to provide further details.

The Three-Road Forum is being held on June 11, 12, & 13, 2024 in Thunder Bay, and will be an opportunity to discuss the Marten Falls First Nation Community Access Road, Webequie Supply Road and Northern Road Link projects and their potential impacts. The original invitation for this gathering was sent out on May 23rd, 2024 by the Province, and is attached to this email for your reference.

The Province is offering funding for up to 3 representatives from Long Lake #58 First Nation to attend, and the funding will include travel, accommodation, and meals. With that being said, we welcome additional members of your community to join, there is no limit on numbers for those who do not require funding or accommodation.

Please confirm who from Long Lake #58 First Nation would like to attend. If you have any questions please do not hesitate to let me know.

Kind Regards,
Lauren



Inclusiveness: Enabling belonging to draw strength from our differences.

2024-05-29 Three Road Projects Gathering & Expo_Invitation & Agenda_2024-05-29.pdf
555K

THREE ROAD PROJECTS GATHERING & EXPO

WEBEQUIE SUPPLY ROAD (WSR) • MARTEN FALLS COMMUNITY ACCESS ROAD (MFCAR) • NORTHERN ROAD LINK (NRL)

YOU ARE INVITED!

THREE ROAD PROJECTS GATHERING & EXPO

Led by Webequie First Nation and Marten Falls First Nation

Funded by the Province of Ontario, our Treaty Partner



Superior Inn Hotel and Conference Centre

555 Arthur St W

June 11, 12, & 13, 2024



Continuing to build on the momentum of the last two gatherings which focused on Aboriginal and/or Treaty Rights and Interests, Marten Falls First Nation and Webequie First Nation are excited to host the **Three Road Projects Gathering & Expo**. The Gathering & Expo will provide participants with an engaging and interactive space for consultation to learn more about the projects, ask questions, and share feedback focusing on water, peatlands and building roads on peatlands. We will also engage with you on a common approach to reviewing the draft of the Environmental Assessment Report/Impact Statement (EAR/IS) for the WSR and the MFCAR Projects. In response to feedback received at previous events, a day has been set aside specifically for Elders to engage with the Project Teams and share perspectives on the projects.

Day 1: Elder's Gathering

Day 2: Three Road Project
Presentations & Expo

Day 3: Common Approach
to Review Draft of EAR/IS
Workshop



PARTICIPANT FUNDING

The Province of Ontario will fund up to 3 representatives from your community to attend, including travel, accommodation, and meals. All questions about funding or the coordination of funding should be directed to the Province of Ontario at ea.participant.fund@ontario.ca.

Additional community representatives are welcome to attend.



PURPOSE

The purpose of this Gathering is to create a respectful, and collaborative space for consultation to continue to build an understanding of the three road projects and their potential impacts by:

- Providing a comfortable space for Elders to gather and discuss the Projects,
- Creating opportunities to engage directly with the Project proponents and consulting teams sharing information about the Projects, and
- Discussing the upcoming draft EAR/IS Review Process for WSR and MFCAR.



WHO SHOULD ATTEND FROM YOUR COMMUNITY

Representatives who are knowledgeable and comfortable speaking and sharing information about the road projects and the potential impacts on your community are encouraged to attend. Elders are especially encouraged to attend the Elder's Gathering.

RSVP to ea.participant.fund@ontario.ca by **May 29, 2024** to reserve your room at the Superior Inn Hotel and and Conference Centre. (Later RSVP for Gathering attendance is OK!)



MARTEN FALLS FIRST NATION
COMMUNITY ACCESS ROAD



Ontario

THREE ROAD PROJECTS GATHERING & EXPO

WEBEQUIE SUPPLY ROAD (WSR) • MARTEN FALLS FIRST NATION COMMUNITY ACCESS ROAD (MFCAR) • NORTHERN ROAD LINK (NRL)

June 11, 12 & 13, 2024

PRELIMINARY AGENDA

Tuesday June 11, 2024 - Elders Gathering

TIME	TOPIC
7:00	Sunrise Ceremony
8:00	Breakfast
8:30	Welcome, Opening Ceremony, Overview of the Gathering & Expo
9:30	Introduction to the Three Road Projects followed by Q&A
11:00	Elder-Led Discussions 1
12:00	Lunch
1:00	Elder-Led Discussions 2 & 3
4:00	Day Wrap Up

Wednesday June 12, 2024 - Three Road Project Presentations & Expo

TIME	TOPIC
8:00	Breakfast
9:00	Morning Greetings & Welcome Ceremony
9:30	Presentations: Peatlands, Building Roads on Peatlands and Water/Fish followed by Q&A and Morning Wrap Up
12:00	Lunch
1:00	Welcome Back and Overview of Expo
1:30	Expo
4:30	Day Wrap Up

Thursday June 13, 2024 - Common Approach to Review Early Draft of EAR/IS Workshop

TIME	TOPIC
8:00	Breakfast
8:30	Morning Greetings & Welcome Ceremony
9:00	Overview of Common Approach to Reviewing Draft EAR/IS
9:30	Presentations by Each Road Project on Draft EAR/IS
11:00	Ontario: Participant Funding Initiative
11:30	Q&A on Common Approach to Reviewing Draft EAR/IS
12:15	Closing Comments and Gathering Closing



Weseluck, Lauren <[REDACTED]>

Three-Road Forum Invitation

Weseluck, Lauren <[REDACTED]>

Fri, Jun 7, 2024 at 11:51 AM

To: Amanda Misnakoshkang <[REDACTED]>

Cc: [REDACTED] "Trimble, Ingrid" <[REDACTED]>, Kyla Zielbauer <[REDACTED]>, Judy Desmoulin <[REDACTED]>

Hi Amanda,

My apologies for not mentioning this in my original email, however the EA Participant Fund [REDACTED] is the group to officially register you in the Three-Road Forum next week. I have forwarded them your email indicating your interest in attending the forum, however if you know any other community members who would like to participate please let me know so I can tell them to directly email the EA Participant Fund to ensure they get registered.

With regards to the "Elders Gathering" I can confirm that **only Elders** are permitted to attend this portion of the Forum.

If you have any other questions please do not hesitate to let me know.

Thank you,
Lauren



Weseluck, Lauren [REDACTED]

Three-Road Forum Invitation

Weseluck, Lauren [REDACTED]
To: Amanda Misnakoshkang [REDACTED]

Thu, Jun 6, 2024 at 2:46 PM

Hi Amanda,

Thank you for confirming! The Project Team will look forward to seeing you there.

I was also hoping you could provide me with Micheal Fisher's phone number. If we are to consider him the main contact for the time being it would be helpful to have all his contact details.

Thank you,
Lauren



Weseluck, Lauren [redacted]

Availability for Long Lake #58 First Nation Elders Meeting - MFFN CAR Project

Weseluck, Lauren <[redacted]> Fri, Jun 7, 2024 at 4:36 PM
To: Micheal Fisher <[redacted]>, Judy Desmoulin <[redacted]>
Cc: Amanda Misnakoshkang <[redacted]>, Qasim Saddique <[redacted]>, Jennifer Bruin <[redacted]>, "Trimble, Ingrid" <[redacted]>, "Angelis, Niki" <[redacted]>, Kyla Zielbauer <[redacted]>, Lucia Jara Moreno <[redacted]>, "Fisken, Avril" <[redacted]>

Hi Micheal,

Thank you for taking the time to talk to me earlier this afternoon about the potential in-person meeting between the MFFN CAR Project Team and Long Lake #58 First Nation Elders.

As I mentioned, the Project Team will be in a neighbouring community the week of June 17th and believe it would be most efficient to try and conduct the Long Lake #58 First Nation Elders meeting around the same time. Please let me know several dates and times during the week of the 17th when the necessary Elders who would be attending will be free. I have cc'ed a few of our Project Team members on this email in case they have any updates regarding their availability.

If you have any questions please don't hesitate to give me a call back on Monday.

Hope you have a safe flight and enjoy the weekend!

Kind Regards,
Lauren



Inclusiveness: Enabling belonging to draw strength from our differences.



Weseluck, Lauren <[REDACTED]>

Three-Road Forum Invitation

Weseluck, Lauren <[REDACTED]> Fri, Jun 7, 2024 at 11:51 AM
To: Amanda Misnakoshkang <[REDACTED]>
Cc: [REDACTED] "Trimble, Ingrid" <[REDACTED]>, Kyla Zielbauer <[REDACTED]>, Judy Desmoulin <[REDACTED]>

Hi Amanda,

My apologies for not mentioning this in my original email, however the EA Participant Fund <[REDACTED]> is the group to officially register you in the Three-Road Forum next week. I have forwarded them your email indicating your interest in attending the forum, however if you know any other community members who would like to participate please let me know so I can tell them to directly email the EA Participant Fund to ensure they get registered.

With regards to the "Elders Gathering" I can confirm that **only Elders** are permitted to attend this portion of the Forum.

If you have any other questions please do not hesitate to let me know.

Thank you,
Lauren

[Quoted text hidden]



Weseluck, Lauren <[redacted]>

Three roads projects gathering

Weseluck, Lauren [redacted]
To: Tyler Faubert [redacted]
Cc: [redacted]

Mon, Jun 10, 2024 at 11:58 AM

Hi Tyler,

Thank you for confirming your interest in attending the forum! We are glad you are able to join us.

Could you please confirm with the EA Participant Fund who are leading the registration of the forum ([redacted]) that you will be attending **and** let them know whether you require funding and accommodations?

I apologize for not making it clear that this is who you need to RSVP with in the original email I sent to your community's key contacts.

Thank you,
Lauren



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Weseluck, Lauren <[REDACTED]>

Availability for Long Lake #58 First Nation Elders Meeting - MFFN CAR Project

Weseluck, Lauren <[REDACTED]> Tue, Jun 11, 2024 at 3:48 PM
To: Micheal Fisher <[REDACTED]>, Judy Desmoulin <[REDACTED]>
Cc: Amanda Misnakoshkang <[REDACTED]>, Qasim Saddique <[REDACTED]>, Jennifer Bruin <[REDACTED]>, "Trimble, Ingrid" <[REDACTED]>, "Angelis, Niki" <[REDACTED]>, Kyla Zielbauer <[REDACTED]>, Lucia Jara Moreno <[REDACTED]>, "Fisken, Avril" <[REDACTED]>

Hi Micheal,

I appreciate you taking the time to talk to me today to follow up on the potential meeting between Long Lake #58 First Nation Elders and the MFFN CAR Project Team next week.

I will get confirmation from the attendees from our Project Team later today on whether the suggested 11:30 am time slot on June 20th works for them and keep you posted on how we can proceed from there.

As I mentioned in my call, moving forward, please try and respond to these emails for coordination matters related to this meeting so everyone cc'ed can remain in the loop.

Thank you,
Lauren

6/18/24, 10:48 AM

Dillon Consulting Limited Mail - Availability for Long Lake #58 First Nation Elders Meeting - MFFN CAR Project



Weseluck, Lauren [REDACTED]

Availability for Long Lake #58 First Nation Elders Meeting - MFFN CAR Project

Weseluck, Lauren <[REDACTED]>
To: Amanda Misnakoshkang <[REDACTED]>

Wed, Jun 12, 2024 at 4:07 PM

Hi Amanda,

No worries, the meeting will be fairly informal and is geared towards the Elders of the community so your attendance is not mandatory. Good luck with your other meeting.

Kind Regards,
Lauren



Weseluck, Lauren [REDACTED]

Availability for Long Lake #58 First Nation Elders Meeting - MFFN CAR Project

Weseluck, Lauren <[REDACTED]> Thu, Jun 13, 2024 at 2:10 PM
To: Micheal Fisher <[REDACTED]>
Cc: Amanda Misnakoshkang <[REDACTED]>, Judy Desmoulin <[REDACTED]>, Qasim Saddique <[REDACTED]>, Jennifer Bruin <[REDACTED]>, "Trimble, Ingrid" <[REDACTED]>, "Angelis, Niki" <[REDACTED]>, Kyla Zielbauer <[REDACTED]>, Lucia Jara Moreno <[REDACTED]>, "Fisken, Avril" <[REDACTED]>

Hi Micheal,

Thank you for doing that. I would like to note I have received confirmation from our Project Team to proceed with the 11:30 am time slot on June 20th. Since the meeting will be held around the lunch hour, we were planning on providing lunch for all the attendees.

If you could please confirm approximately how many Elders from your community will be attending so we ensure we have enough food for everybody that would be great!

If you have any questions please do not hesitate to let me know.

Thank you,
Lauren



Weseluck, Lauren <[REDACTED]>

Availability for Long Lake #58 First Nation Elders Meeting - MFFN CAR Project

Weseluck, Lauren <[REDACTED]> Mon, Jun 17, 2024 at 12:53 PM
To: Micheal Fisher <[REDACTED]>
Cc: Amanda Misnakoshkang <[REDACTED]>, Judy Desmoulin <[REDACTED]>, Qasim Saddique <[REDACTED]>, Jennifer Bruin <[REDACTED]>, "Trimble, Ingrid" <[REDACTED]>

Hi Micheal,

Thank you for the estimation on numbers. We will be handling the catering, including bringing it to the community centre and taking care of the payment. The food will be ordered from a local establishment.

There are two additional requests I am hoping you can answer for me:

- 1) Two representatives from the Province of Ontario will be attending the meeting the Project Team has with a neighbouring community - are you okay with these two representatives attending the Long Lake #58 First Nation Elders meeting as well or would you prefer to have solely the MFFN CAR Project Team members in attendance? Please let me know so I can relay this message on to the appropriate individuals.
- 2) Could you please confirm the address of the Community Centre? I am assuming there is only one within your community, however I just want to double check to ensure I am providing our driver with the correct address.

Thank you,
Lauren



Weseluck, Lauren <[redacted]>

Availability for Long Lake #58 First Nation Elders Meeting - MFFN CAR Project

Weseluck, Lauren <[redacted]>

Wed, Jun 19, 2024 at 11:49 AM

To: Micheal Fisher <[redacted]>
Cc: Amanda Misnakoshkang <[redacted]>, Judy Desmoulin <[redacted]>, Qasim Saddique <[redacted]>, Jennifer Bruin <[redacted]>, "Trimble, Ingrid" <[redacted]>, "Angelis, Niki" <[redacted]>, Kyla Zielbauer <[redacted]>, Lucia Jara Moreno <[redacted]>, "Fisken, Avril" <[redacted]>

Hi Micheal,

Thank you for confirming the location of the Community Centre!

Thank you also for noting it is okay for the two Provincial Representatives to attend the meeting. I want to reiterate however, that the choice to have them present at the meeting is fully within the hands of your community. If at any point any of the Elder's change their mind about it, please do not hesitate to communicate this to any of the MFFN CAR representatives. We are happy to accommodate.

Please let me know if you have any further questions in regards to the meeting.

Thank you,
Lauren



Weseluck, Lauren <[REDACTED]>

MFFN CAR General Project Updates - June 2024

Fri, Jun 28, 2024 at 4:10 PM

Weseluck, Lauren <[REDACTED]>, Judy Desmoulin <[REDACTED]>
To: Micheal Fisher <[REDACTED]>
Cc: Ervin Waboose <[REDACTED]>, Amanda Misnakoshkang <[REDACTED]>, Frank O'Nabigon <[REDACTED]>, "McEwen, Kate" <[REDACTED]>, "Cugnet, Jaimie" <[REDACTED]>, Tyler Faubert <[REDACTED]>
Bcc: Lucia Jara Moreno <[REDACTED]>

Good Afternoon Mikey,

Thank you for taking the time to talk to me yesterday. I wanted to thank you again for all the help coordinating the Elders meeting last week. Thank you also to all of the Long Lake #58 First Nation community members who attended the Three-Road Forum from June 11 - 13, 2024.

If you have any questions or feedback, please contact the MFFN CAR Project Team at [REDACTED]

As I promised I have attached the Community Coordinator job description to this email, so you have a few additional details on the role. If you have any questions, please let me know.

IK Program

I would also like to raise the topic of the Indigenous Knowledge Program to both yourself and the larger group. The last correspondence I had regarding the IK Program was on November 20, 2023 when Horis noted that he had been actively working on the IK Funding and Sharing Agreements, but the team was having difficulties progressing this as it had been difficult to organize sessions to go over values mapping.

If you could please check in with the rest of the key contacts and let me know if this is something you still have the capacity for, and were planning on providing, that would be great.

Stage 1 Archaeology Report

The Stage 1 Archaeology Assessment Report was sent out to communities on June 3, 2024. As noted, I have re-attached the link here so you have easy access to it. [REDACTED]

The Stage 1 Archaeology Assessment Report documents the archaeological and land use history, to determine whether there is potential for archaeological sites in the additional areas required for aggregate impacts. It incorporates a review of recent mapping, previous archaeological reports, and incorporation of any information collected from Indigenous communities.

If you could please complete your review and provide any feedback / comments you have by **August 2, 2024** that would be appreciated.

If you have any questions about the above topics please do not hesitate to let me know!

Thank you and enjoy the weekend,
Lauren



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FINAL-2024-06-27-MFFN Community Coordinator Job Posting-60593122 (1).pdf
202K



MARTEN FALLS FIRST NATION ALL SEASON COMMUNITY ACCESS ROAD

WE'RE HIRING!

Marten Falls First Nation (MFFN) is undertaking a federal Impact Assessment (IA) and provincial environmental assessment (EA) for an all-season access road to our community. To support these studies, we are looking to hire **Community Coordinators**.

Are you a highly motivated person? Do you have strong organizational and relationship building skills? Would you like to work with a great project team and build experience in environmental management?

If so, this could be the role for you!

The Community Coordinator will be a primary point of contact between your community and the MFFN Project Team. We will work closely with you as you help to involve your community in the environmental assessment processes.

Responsibilities

- Coordinate between the MFFN Project Team and community members living in / outside of your community as per your local practices and in collaboration with Chief and Council;
- Provide advice and guidance on appropriate ways to engage your community—in-person (when appropriate to do so);
- Keep informed on Community Access Road Project activities (e.g., timelines, documents, events) and communicate relevant Project information to community members;
- Participate in meetings with the Project Team and other Community Coordinators;
- Provide support for community engagement activities related to the Project including:
 - Coordinate and organize logistics for meetings, workshops, events and / or school visits (e.g., book meeting spaces, order refreshments, help with truck / boat rentals and accommodations);
 - Help identify meeting participants and information providers (e.g., youth and / or elders);
 - Assist with meeting facilitation, note taking and meeting minute preparation, and coordinate translation services, if needed; and
 - Organize distributing Project advertisements and notices in your community; either online (e.g., Facebook or posting in community);
- Assist in collecting data / information in your community (e.g., Indigenous Knowledge, community information and socio-economic information);
- Assist in reviewing draft documents, questionnaires or Project updates / information sheets; and
- Assist in coordination of the review of the Draft Environmental Assessment / Impact Statement.

This position will receive \$25 per hour and is expected to be approximately 16 hours until the submission of the Final Environmental Assessment / Impact Statement. If you would like to learn more, contact: Kyla Zielbauer at info@martenfallsaccessroad.ca or 1-800-764-9114.



Weseluck, Lauren <[REDACTED]>

Contact Update for MFFN CAR Project

Weseluck, Lauren <[REDACTED]>

Tue, Jul 9, 2024 at 9:53 AM

To: Tyler Faubert <[REDACTED]>
Cc: Judy Desmoulin <[REDACTED]>, Micheal Fisher <[REDACTED]>

Hi Tyler,

I was hoping you could confirm whether you will be working on the MFFN CAR Project full time, or if your interest was more so in the ATRI Forum? If you will be working on the Project full time, please let me know so I can have you added to our Master contact list as a key contact.

Thank you,
Lauren



Lauren Weseluck
Dillon Consulting Limited
[REDACTED]
[REDACTED]
[REDACTED]
www.dillon.ca



Weseluck, Lauren <[redacted]>

MFFN CAR General Project Updates

Wed, Jul 31, 2024 at 4:36 PM

Weseluck, Lauren <[redacted]>, Judy Desmoulin <[redacted]>
To: Micheal Fisher <[redacted]>
Cc: Ervin Waboose <[redacted]>, Amanda Misnakoshkang <[redacted]>, Frank O'Nabigon <[redacted]>, Hailey Finlayson <[redacted]>, Tyler Faubert <[redacted]>, "McEwen, Kate" <[redacted]>, "Cugnet, Jaimie" <[redacted]>
Bcc: Lucia Jara Moreno <[redacted]>

Good Afternoon Mikey,

Thank you for taking the time to talk to me about the MFFN CAR Project earlier today. I have provided details on the topics we discussed below.

Stage 1 Archaeology Assessment Report:

Feedback and comments on the Stage 1 Archaeology Assessment Report are being requested by **August 2, 2024**. If you think you will need any more time, please let me know as soon as possible.

You can find the link to the reports here: [redacted]

The Stage 1 Archaeological Assessment Report documents the archaeological and land use history, to determine whether there is potential for archaeological sites in the additional areas required for aggregate impacts. It incorporates a review of recent mapping, previous archaeological reports, and incorporation of any information collected from Indigenous communities.

Community Coordinator Program:

Mikey, I know you had previously indicated interest in this position which is great, however it is ultimately up to Chief Desmoulin and the rest of Council to post the position as a job listing and interview any interested candidates.

Chief Desmoulin please let me know if the position has been posted at this point in time so I have a better understanding of what the timelines for moving forward with hiring and payment might be.

If you have any other questions about the Project, please do not hesitate to reach out.

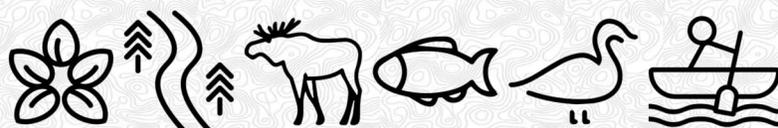
Enjoy your long weekends everyone!

Kind Regards,
Lauren



Lauren Weseluck
Dillon Consulting Limited
[redacted]
[redacted]
[redacted]
www.dillon.ca

B12.2 Incoming Community Specific Correspondence



8/15/23, 9:47 AM

Dillon Consulting Limited Mail - Re: Follow-up Re: MFFN CAR IK Program Key Dates



Weseluck, Lauren <[REDACTED]>

Re: Follow-up Re: MFFN CAR IK Program Key Dates

On Jul 6, 2023, at 10:49 AM, Angela D'Elia Decembrini <[REDACTED]> wrote:

Hi Andrea, hi Qasim,

I wanted to follow up with you regarding the June 30 milestone for the MFFN CAR. Did you receive any information from Long Lake #58 in response to the request for IK information?

Thanks,
Angela



Weseluck, Lauren [REDACTED] >

Re: Follow-up Re: MFFN CAR IK Program Key Dates

On Jul 31, 2023, at 4:05 PM, Angela D'Elia Decembrini [REDACTED] wrote:

Hi Andrea, hi Qasim,

I apologize for taking so long to get back to you.

I understand that Long Lake still intends to share relevant Indigenous Knowledge with your team regarding the Marten Falls community road project. The community is currently dealing with the death of a young boy that took place late week, and it may be another week until I am able to get instructions on when and how this information may be shared.

Can you please let me know what the latest date would be for Long Lake to provide this information?

Thank you.

Angela

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

On Aug 23, 2023, at 10:41 AM, Angela D'Elia Decembrini <[REDACTED]> wrote:

Hi Qasim, hi Andrea,

We have planned a meeting with Long Lake #58 Elders from 1 to 4 pm on August 29 to discuss the Marten Falls community access road and gather their knowledge about the project's potential impacts.

Would you or a member of your team be available to attend the meeting via zoom to provide an overview of the project and project area?

Also, could you please confirm that funding for LL#58FN is still available for this work once they sign the funding agreement that you previously circulated?

Thanks very much.

Angela

Angela D'Elia Decembrini

Lawyer



Aboriginal Business Network



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Angela D'Elia Decembrini [REDACTED]

Fri, Aug 25, 2023 at 3:30 PM

Reply-To: [REDACTED]

To: [REDACTED]

Cc: [REDACTED]

Hi Qasim,

Thanks so much for making time to attend this meeting on Tuesday.

Our thinking was that your team could join the start of the meeting, around 1 pm, and attend for the first hour or so to provide your presentation on the project. Would this time work for you? Also, it would be very helpful if you could set up the meeting link. Thanks for offering to do that.

That's great news about the project funding. We'll be sure to follow up with Andrea once she's back from holiday. Look forward to chatting with you on Tuesday.

Angela

[Quoted text hidden]



Weseluck, Lauren [REDACTED]

Re: MFCAR

Angela D'Elia Decembrini <[REDACTED]>

Tue, Aug 29, 2023 at 10:43 AM

Reply-To: [REDACTED]

To: [REDACTED]

Cc: [REDACTED] Horis Mansuri [REDACTED]

Hi Qasim,

Thanks so much for sending us the call link and making time to meet with the Elders today. We will likely need a few minutes to set up the call and have people get settled. Could we start your presentation around 1:15 instead of 1 pm?

Angela

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

Follow-up to Yesterday's Meeting

Angela D'Elia Decembrini <[REDACTED]>

Mon, Sep 4, 2023 at 11:03 PM

Reply-To: [REDACTED]

To: [REDACTED]

Cc: [REDACTED]

Thanks very much, Lauren. And thank you and your team once again for attending the Elders' meeting last Tuesday.

I have forwarded the presentation materials to Chief Desmoulin and Horis. Could you please forward the same to Kimberly Jorgenson?

Angela

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Angela D'Elia Decembrini <[REDACTED]>
Reply-To: [REDACTED]
To: [REDACTED]
Cc: [REDACTED]

Fri, Sep 8, 2023 at 6:17 PM

Hi Qasim,

We had planned to have a follow up meeting with the Elders to continue the process of gathering their knowledge respecting potential impacts of the Marten Falls Community Access Road project this coming Monday, September 11. Unfortunately, we have had to reschedule this meeting to September 25 due to the death of a LL#58FN Elder.

The Elders have also requested the possibility of meeting with members of the project team as follows:

1. a meeting with Lawrence Baxter and Bob Baxter at Long Lake #58 on October 2; and
2. a meeting with your entire project team the day before your meeting in Geraldton, to take place once again at Long Lake #58 with Elders and members of the community.

Following the above meetings, we should be in a position to finalize the IK Report and submit it to you and your team. We are aiming for the end of October.

Could you please let me know if the above meetings and schedule will work for your team?

Thanks very much.

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

Follow-up to Yesterday's Meeting

Kimberly Jorgenson <[REDACTED]>

Fri, Sep 8, 2023 at 4:22 PM

To: "Weseluck, Lauren"

Cc: Kyla Zielbauer <[REDACTED]>, "Nokleby, Andrea" <[REDACTED]>, " [REDACTED] >, Qasim Saddique <[REDACTED]>, jennifer bruin <[REDACTED]>, Horis Mansuri <[REDACTED]>

Thank you for sharing this Lauren, I will update LL58's records accordingly. Have a wonderful weekend,

Kim

9/28/23, 4:16 PM

Dillon Consulting Limited Mail - Re: MFCAR



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Angela D'Elia Decembrini [REDACTED]
Reply-To: [REDACTED]
To: [REDACTED]
Cc: [REDACTED]

Mon, Sep 11, 2023 at 8:01 PM

Thanks Qasim. Much appreciated.

Angela

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Angela D'Elia Decembrini <[REDACTED]>
Reply-To: [REDACTED]
To: [REDACTED]
Cc: [REDACTED]

Sat, Sep 16, 2023 at 8:39 PM

Hi Qasim,

Thanks very much for following up.

I believe the Elders' preference will be to meet with both Bob and Lawrence. I am checking on the Elders' availability for a meeting at Long Lake #58 on October 12 or 13. I will get back to you asap with confirmation on a date.

Re the community meeting, I imagine that the evening of October 26 will likely work best, but will confirm this asap.

Thanks again.

Angela

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Angela D'Elia Decembrini <[REDACTED]>
Reply-To: [REDACTED]
To: [REDACTED]
Cc: [REDACTED]

Wed, Sep 20, 2023 at 2:36 PM

Hi Qasim,

Thank you for following up.

The Elders are available to meet with Lawrence and Bob on October 12.

Re the community meeting, the morning of October 27 works best.

Can you please let me know if these times still work on your end?

Angela

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Angela D'Elia Decembrini <[REDACTED]>
Reply-To: [REDACTED]
To: [REDACTED]
Cc: [REDACTED]

Wed, Sep 27, 2023 at 12:33 PM

Thanks very much, Qasim. I will confirm a start time for the 27th and get right back to you.

Let us know when you can about October 12.

Angela

[Quoted text hidden]



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Angela D'Elia Decembrini <[REDACTED]>
Reply-To: [REDACTED]
To: [REDACTED]
Cc: [REDACTED]

Wed, Sep 27, 2023 at 12:34 PM

Hi again.

Long Lake #58 has confirmed a 10 am start time for the meeting on October 27.

Thanks again!

Angela

[Quoted text hidden]



Weseluck, Lauren [REDACTED] >

Re: MFCAR

Angela D'Elia Decembrini <[REDACTED]>
Reply-To: [REDACTED]
To: [REDACTED]
Cc: [REDACTED], [REDACTED]

Wed, Oct 4, 2023 at 9:27 PM

Hi Qasim,

Sorry for my delayed response. I know that the Ec Dev team at Long Lake #58 is coordinating the meetings. I'll follow up with them and get back to you right away.

Thanks,
Angela

[Quoted text hidden]



Weseluck, Lauren [REDACTED]

Re: MFCAR

Angela D'Elia Decembrini [REDACTED]

Tue, Oct 10, 2023 at 9:35 AM

Reply-To: [REDACTED]

To: [REDACTED]

Cc: [REDACTED]

Hi Qasim,

For the meeting on October 12, LLFN will need to postpone the meeting with Lawrence and Bob Baxter. I apologize for the short notice. The Elders are wondering if they can reschedule this meeting for October 26, before the community meeting on October 27? Can you please let me know if this would work for Lawrence and Bob?

Regarding the meeting on October 27, I am waiting for confirmation on some of the logistics, but can confirm the following:

1. The general community will be invited to attend the meeting, so an overview of the project, the EA / IA process and status and the project's potential impacts would be helpful. I imagine some members will likely have questions about these aspects;
2. At this point, LLFN would like only the Marten Falls project team to attend the community meeting without Crown representatives; and
3. To avoid any confusion, the meeting on October 27 should focus on the MFCAR project and not include the Northern Road Link. Questions may arise about the Northern Road Link, but for now the presentation should focus on the MFCAR.

Thanks,
Angela

10/31/23, 10:34 AM

Dillon Consulting Limited Mail - Re: MFCAR



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Angela D'Elia Decembrini [REDACTED]

Tue, Oct 10, 2023 at 11:16 AM

Reply-To: [REDACTED]

To: [REDACTED]

Cc: [REDACTED]

Thanks so much, Qasim, for your understanding and flexibility.

Angela



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Angela D'Elia Decembrini <[REDACTED]>
Reply-To: [REDACTED]
To: [REDACTED]
Cc: [REDACTED]

Thu, Oct 19, 2023 at 4:26 PM

[REDACTED] Horis Mansuri <[REDACTED]> Judy Desmoulin

Hi Qasim,

I apologize for not getting back to you sooner.

I have copied Horis Mansuri and Amanda Misnakoshkang from Long Lake #58 First Nation on this email as they will be facilitating next week's meetings. I have also copied Chief Desmoulin as she will be attending the meeting on October 27.

I can confirm the following:

1. the meeting between the Elders and Lawrence Baxter and Bob Baxter is confirmed for lunch (noon) on October 26;
2. the meeting between the Elders and the MFCAR project team is confirmed for 10 to noon on October 27.

Both meetings will take place at the LL#58FN Community Centre.

Horis and Amanda can confirm any additional details.

Thanks very much.

Angela



Weseluck, Lauren [REDACTED]

Re: MFCAR

Horis Mansuri <[REDACTED]>
To: [REDACTED], Corinna Greer <[REDACTED]>
Cc: [REDACTED], Judy Desmoulin <[REDACTED]>, Amanda Misnakoshkang <[REDACTED]>

Mon, Oct 23, 2023 at 9:57 AM

Hi Qasim,

Hope you had a good weekend. We are making preparations for the events this week and look forward to the meetings.

Amanda and Corinna are also working on mapping/report for the Traditional Knowledge portion that LL58 has been working on.

At a meeting with elders, they had a difficult time understanding where the proposed MFCAR were going to be in relation to the LL58 traditional area.

Amanda has asked me if you would have the shapefile for the proposed road areas that you could share with her so we can overlay these on our own maps?

Best regards,

Horis Mansuri, MBA BEd HBSc
Manager of Lands and Economic Development
Long Lake #58 First Nation
[REDACTED]





Weseluck, Lauren [REDACTED]

Re: MFCAR

Horis Mansuri [REDACTED] Tue, Oct 24, 2023 at 9:17 AM
To: Qasim Saddique [REDACTED]
Cc: [REDACTED], Corrina Greer [REDACTED]
Amanda Misnakoshkang <[REDACTED]>, Hailey Finlayson [REDACTED], Judy Desmoulin <[REDACTED]>, Marcel Bananish <[REDACTED]>, Shelly Rahme [REDACTED], Admin Support <[REDACTED]>

Good morning Qasim,

Thank you for the reply. Chief Judy had advised she should be at the meeting on Friday as well.

I just wanted to follow up if there was a particular agenda and/or was Friday's meeting more of a refresher on the project and update to the community? If an agenda could be provided that would be greatly appreciated.

Our elders have expressed having hand outs available for presentations as well.

Best regards,

Horis Mansuri, MBA BEd HBSc
Manager of Lands and Economic Development
Long Lake #58 First Nation
[REDACTED]





Weseluck, Lauren [redacted]

Re: MFCAR

Amanda Misnakoshkang <[redacted]> Qasim Saddique <[redacted]>
To: Horis Mansuri <[redacted]>
Cc: [redacted], Corrina Greer <[redacted]>
Desmoulin <[redacted]>, Marcel Bananish <[redacted]>, Shelly Rahme <[redacted]>, Admin Support <[redacted]>, Hailey Finlayson <[redacted]>, Judy <[redacted]>

Tue, Oct 24, 2023 at 4:10 PM

miigwetch for all this information/data. Is someone able to explain what these shapefiles mean?

- MFCAR_Project_Development_Area
- MFCAR_AboriginalTreatyRightsInterests_LSA
- MFCAR_AboriginalTreatyRightsInterests_RSA

there is no metadata to explain what these files mean, and I don't want to assume something and have it wrong.

1. project development area
2. LSA
3. RSA

Miigwetch again,

Amanda Misnakoshkang, BES
Lands Officer
[redacted]
Long Lake #58 First Nation
[redacted]



LONG LAKE #58 FIRST NATION



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Horis Mansuri <[REDACTED]> Wed, Oct 25, 2023 at 1:53 PM
To: Qasim Saddique <[REDACTED]>, "angelad@abnetwork.ca" <[REDACTED]>, Amanda Misnakoshkang <[REDACTED]>, Marcel Bananish <[REDACTED]>
<[REDACTED]>, Hailey Finlayson <[REDACTED]>
Cc: Andrea Nokleby <[REDACTED]>, "Weseluck, Lauren" <[REDACTED]>, Victoria Bikowski <[REDACTED]>, Judy Desmoulin <[REDACTED]>, Jennifer Bruin <[REDACTED]>

Hi Qasim,

Thanks for the update. I cc'd Marcel to this thread who has been arranging the logistics for the event. Me and Amanda endeavour to be there in person for Fridays session. Hailey is cc'd as well who can assist.

I believe Thursday's session was more of a sit down and just to meet and develop a relationship.

I believe the meeting for Friday was scheduled to start at 10 am. If your team is in community around 9-9:30 that would be best. Our offices open at 9 am.

Best,
Horis

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11/1/23, 12:08 PM

Dillon Consulting Limited Mail - Re: MFCAR



Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Horis Mansuri [REDACTED]
To: "Weseluck, Lauren" [REDACTED], Corrina Greer <[REDACTED]>, Amanda Misnakoshkang <[REDACTED]>
Cc: Kimberly Jorgenson [REDACTED]

Wed, Oct 25, 2023 at 1:34 PM

Hi Lauren,

Thanks for reaching out. Amanda I have added to this thread and is the Lands Officer for Long Lake #58.

Corrina is a Research Consultant with ABN. She is also added to this thread.

Best regards,

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Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Horis Mansuri <[REDACTED]> Thu, Oct 26, 2023 at 12:30 PM
To: Qasim Saddique <[REDACTED]>
Cc: [REDACTED], Amanda Misnakoshkang <[REDACTED]>, Marcel Bananish <[REDACTED]>, Hailey Finlayson <[REDACTED]>, Andrea Nogleby <[REDACTED]>, "Weseluck, Lauren" <[REDACTED]>, Victoria Bikowsk <[REDACTED]>, Judy Desmoulin <[REDACTED]>, Jennifer Bruin <[REDACTED]>

Hi Qasim,

The elders in LL58 are waiting for Lawrence. Just confirming if he is in community and/or if you have a phone number for him?

Best,
Horis

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Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Marcel Bananish <[REDACTED]> Thu, Oct 26, 2023 at 1:38 PM
To: Qasim Saddique <[REDACTED]>, Horis Mansuri <[REDACTED]>
Cc: [REDACTED], Amanda Misnakoshkang <[REDACTED]>, Hailey Finlayson <[REDACTED]>, Andrea Nokleby <[REDACTED]>, "Weseluck, Lauren" <[REDACTED]>
[REDACTED], Victoria Bikowski <[REDACTED]>, Judy Desmoulin <[REDACTED]>, Jennifer Bruin <[REDACTED]>

Mino Giizghut

Boozhoo

Elder Lawrence is here and He's doing the presentation.

Miigwetch
Marcel Bananish Sr

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Weseluck, Lauren <[REDACTED]>

Re: MFCAR

Horis Mansuri <[REDACTED]>

Thu, Oct 26, 2023 at 4:27 PM

To: Qasim Saddique <[REDACTED]>
Cc: [REDACTED], Amanda Misnakoshkang <[REDACTED]>, Marcel Bananish <[REDACTED]>, Hailey Finlayson <[REDACTED]>, Andrea Nokleby <[REDACTED]>, "Weseluck, Lauren" <[REDACTED]>, Victoria Bikowski <[REDACTED]>, Judy Desmoulin <[REDACTED]>, Jennifer Bruin <[REDACTED]>

Hi Qasim,

Thanks for the agenda. Looks really good and looking forward to the update. Marcel/Hailey will be the point of contact. Myself and Amanda will travel to community in the morning and may be a bit late on arrival. Hoping to be there by 10:30.

Miigwetch,
Horis

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Weseluck, Lauren [REDACTED]

Re: MFCAR

Horis Mansuri [REDACTED] >
To: Qasim Saddique <[REDACTED]>
Cc: [REDACTED], Amanda Misnakoshkang <[REDACTED]>, Marcel Bananish <[REDACTED]>, Hailey Finlayson <[REDACTED]>, "Weseluck, Lauren" <[REDACTED]>, Victoria Bikowski <[REDACTED]>, Judy Desmoulin <[REDACTED]>, Jennifer Bruin <[REDACTED]>

Hi Qasim,

I was informed by Chief Judy the power won't be back on until 7 pm. Me and Amanda were halfway to the community.

As Hailey advised, perhaps the next meeting we can have through Zoom.

Best regards,
Horis

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Weseluck, Lauren [REDACTED]

Re: MFCAR

Horis Mansuri [REDACTED] Mon, Oct 30, 2023 at 1:19 PM
To: Qasim Saddique [REDACTED]
Cc: [REDACTED], Amanda Misnakoshkang [REDACTED], Marcel Bananish [REDACTED], Hailey Finlayson <[REDACTED]>, Andrea Nokleby [REDACTED], "Weseluck, Lauren" [REDACTED], Victoria Bikowski <[REDACTED]>, Judy Desmoulin <[REDACTED]>, Jennifer Bruin <[REDACTED]>

Good afternoon Qasim,

Just wondering about your schedule to follow up on the meeting that was cancelled on Friday?

Best regards,

Horis Mansuri, MBA BEd HBSc
Manager of Lands and Economic Development
Long Lake #58 First Nation
[REDACTED]





Weseluck, Lauren [REDACTED]

Re: MFCAR

Horis Mansuri [REDACTED] Tue, Oct 31, 2023
To: Qasim Sadique <[REDACTED]>
Cc: [REDACTED], Amanda Misnakoshkang <[REDACTED]>, Marcel Bananish [REDACTED], Hailey Finlayson [REDACTED], Andrea Nogleby <[REDACTED]>
"Weseluck, Lauren" <[REDACTED]>, Victoria Bikowski <[REDACTED]>, Judy Desmoulin [REDACTED], Jennifer Bruin [REDACTED]

Hi Qasim,

Let's keep me the momentum going and shoot for Friday the 10th. Me and Amanda will travel to the community as well to help support and also continue mapping with the elders.

Perhaps an afternoon session would be easier. Would 1 pm work for your team?

Best,
Horis

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Weseluck, Lauren <[redacted]>

Re: MFCAR

Marcel Bananish <[redacted]> Tue, Oct 31, 2023 at 1:54 PM
To: Qasim Saddique <[redacted]>, Horis Mansuri <[redacted]>
Cc: [redacted], Hailey Finlayson <[redacted]>, Andrea Nokleby <[redacted]>, "Weseluck, Lauren" <[redacted]>, Victoria Bikowski <[redacted]>, Judy Desmoulin <[redacted]>, Amanda Misnakoshkang <[redacted]>, Jennifer Bruin <[redacted]>, Niki Angelis <[redacted]>

Mini Giizghut/ Good Day

Boozhoo/ Hello

The 10th looks great but maybe we can set up a zoom link for the Elders in the Rec center.
It was amazing hearing Elder Lawrence and our Longlake FN Elders speak about the project, both were specific with identifying Anishinabee land holder names and values around the area.

Happy Halloween akinawiyi (Everyone)

Gaanoozimin minowaa
Talk to you soon, again.

Respectfully
Marcel Bananish Sr



Weseluck, Lauren <[REDACTED]>

November 10th Meeting Materials

Horis Mansuri <[REDACTED]>

Wed, Nov 1, 2023 at 4:27 PM

To: "Weseluck, Lauren" <[REDACTED]>
Cc: Qasim Saddique <[REDACTED]>, Jennifer Bruin <[REDACTED]>, Victoria Bikowski <[REDACTED]>, Judy Desmoulin <[REDACTED]>, "[REDACTED]" <[REDACTED]>, "Angelis, Niki" <[REDACTED]>, "McEwen, Kate" <[REDACTED]>

Hi Lauren,

Thank you for the follow-up and the offer to send some material.

Please accept this as confirmation to send us the maps, as it will definitely help during the rescheduled meeting.

Best regards,
Horis Mansuri



Weseluck, Lauren <[REDACTED]>

November 10th Meeting Materials

Horis Mansuri <[REDACTED]> Thu, Nov 2, 2023 at 4:31 PM
To: "Weseluck, Lauren" <[REDACTED]> Amanda Misnakoshkang <[REDACTED]>

Hi Lauren,

Amanda who is our land officer can accept shipment.

Amanda will email you with an address.

Miigwetch,
Horis

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Weseluck, Lauren [REDACTED]

November 10th Meeting Materials

Amanda Misnakoshkang <[REDACTED]>

Thu, Nov 2, 2023 at 4:33 PM

To: Horis Mansuri <[REDACTED]>, "Weseluck, Lauren" <[REDACTED]>

Hi Lauren you can send them to

[REDACTED]
[REDACTED]
[REDACTED]



Weseluck, Lauren [REDACTED]

Re: MFCAR

Horis Mansuri [REDACTED]
To: "Weseluck, Lauren" <[REDACTED]>, Marcel Bananish <[REDACTED]>, Halley Finlayson <[REDACTED]>, Andrea Nokleby <[REDACTED]>, Vito
Cc: Qasim Saddique <[REDACTED]>, Judy Desmoulin <[REDACTED]>, Jennifer Bruin <[REDACTED]>, Amanda Misnakoshkang <[REDACTED]>, Niki Angelis <[REDACTED]>, Kyla Zietbauer <[REDACTED]>, Ervin Waboose <[REDACTED]>

Hi all,

Just a quick reminder for the MFCAR event on Friday afternoon. We will aim to have lunch ready for the elders for 1 pm. Presentations slated for 1:30 pm start time.

Hope that works for everyone.

Horis Mansuri, MBA BEd HBSc
Manager of Lands and Economic Development
Long Lake #58 First Nation
[REDACTED]





Weseluck, Lauren [REDACTED]

November 10th Meeting Materials

Amanda Misnakoshkang [REDACTED]

Tue, Nov 7, 2023 at 8:13 AM

To: "Weseluck, Lauren" [REDACTED]

Cc: Horis Mansuri [REDACTED] >, Kyla Zielbauer [REDACTED]

I received the maps yesterday. I will bring them on Friday to the community

Miigwech

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Weseluck, Lauren <[REDACTED]>

ATRI Forum Attendance

Amanda Misnakoshkang <[REDACTED]> Thu, Nov 16, 2023 at 9:41 AM
To: "Weseluck, Lauren" <[REDACTED]>, Marcel Bananish <[REDACTED]>
Cc: Judy Desmoulin <[REDACTED]>, Horis Mansuri <[REDACTED]>, Kimberly Jorgenson <[REDACTED]>
<[REDACTED]>, Frank O'Nabigon <[REDACTED]>, Hailey Finlayson <[REDACTED]>
Jennifer Bruin <[REDACTED]>, Qasim Saddique <[REDACTED]>, "Nokleby, Andrea" <[REDACTED]>, Victoria Bikowski <[REDACTED]>, Lucia Jara Moreno <[REDACTED]>, "McEwen, Kate" <[REDACTED]>, Ervin Waboose <[REDACTED]>, "Angelis, Niki" <[REDACTED]>

Thank you for this email, yes I have been registered for this and plan on attending next week.

Miigwech

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Weseluck, Lauren [redacted] >

ATRI Forum Attendance

Marcel Bananish <[redacted]> Thu, Nov 16, 2023 at 9:49 AM
To: Amanda Misnakoshkang <[redacted]>, "Weseluck, Lauren" <[redacted]>
Cc: Judy Desmoulin <[redacted]>, Horis Mansuri <[redacted]>, Kimberly Jorgenson <[redacted]>, Frank O'Nabigon <[redacted]>, Hailey Finlayson <[redacted]>, Jennifer Bruin <[redacted]>, Qasim Saddique <[redacted]>, "Nokleby, Andrea" <[redacted]>, Victoria Bikowski <[redacted]>, Lucia Jara Moreno <[redacted]>, "McEwen, Kate" <[redacted]>, Ervin Waboose <[redacted]>, "Angelis, Niki" <[redacted]>

Mino Giizghut/ Good morning

Boozhoo/ Hello

I am interested and would enjoy participating.

Miigwetch/ Thank you
Marcel Bananish Sr

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Weseluck, Lauren <[REDACTED]>

ATRI Forum Attendance

Hailey Finlayson <[REDACTED]> Thu, Nov 16, 2023 at 10:49 AM
To: "Weseluck, Lauren" <[REDACTED]>, Amanda Misnakoshkang <[REDACTED]>, Marcel Bananish <[REDACTED]>
<[REDACTED]>
Cc: Judy Desmoulin <[REDACTED]>, Horis Mansuri <[REDACTED]>, Kimberly Jorgenson <[REDACTED]>, Frank O'Nabigon <[REDACTED]>, Jennifer Bruin <[REDACTED]>, Qasim Saddique <[REDACTED]>, "Nokleby, Andrea" <[REDACTED]>, Victoria Bikowski <[REDACTED]>, Lucia Jara Moreno <[REDACTED]>, "McEwen, Kate" <[REDACTED]>, Ervin Waboose <[REDACTED]>, "Angelis, Niki" <[REDACTED]>
<[REDACTED]>

Hello,

I recall in the last meeting that there was interest in a couple of elders who may be interested in attending this. Veronica was passionate about coming to have a better understanding of this project. I suggest they be invited. I can look into this to see if she'd be interested in attending? I have an interest in attending as well to gain better understanding so to have answers to questions our elders have.

Thanks,
Hailey

Hailey Finlayson
Administrative Assistant
Economic Dev/Lands Department
Long Lake #58 FN
W: [REDACTED]



Weseluck, Lauren <[redacted]>

ATRI Forum Attendance

Amanda Misnakoshkang [redacted] Thu, Nov 16, 2023 at 11:18 AM

To: Qasim Saddique <[redacted]>, Hailey Finlayson <[redacted]>
Cc: "Weseluck, Lauren" <[redacted]>, Marcel Bananish <[redacted]>, Judy Desmoulin <[redacted]>, Horis Mansuri <[redacted]>, Kimberly Jorgenson <[redacted]>, Frank O'Nabigon <[redacted]>, Jennifer Bruin <[redacted]>, "Nokleby, Andrea" <[redacted]>, Victoria Bikowski <[redacted]>, Lucia Jara Moreno <[redacted]>, "McEwen, Kate" <[redacted]>, Ervin Waboose <[redacted]>, "Angelis, Niki" <[redacted]>

Im located in Thunder Bay and do not require a room or travel.

Amanda Misnakoshkang, BES

[redacted]
[redacted]
[redacted]
[redacted]



LONG LAKE #58 FIRST NATION



Weseluck, Lauren <[REDACTED]>

ATRI ThunderBay

Ervin Waboose <[REDACTED]>
To: [REDACTED]

Thu, Nov 16, 2023 at 10:40 AM

Good Morning Laure,
I plan to be participating in the sessions. I hope I'm register for the event.
Miigwetch,
Ervin

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Weseluck, Lauren [REDACTED]

MFFN CAR General Project Updates

Horis Mansuri [REDACTED] Mon, Nov 20, 2023 at 10:06 AM
To: "Weseluck, Lauren" [REDACTED] <[REDACTED]>, [REDACTED] <[REDACTED]>, Amanda Misnakoshkang
[REDACTED] <[REDACTED]>, Corrina Greer <[REDACTED]>

Hi Lauren,

We have been actively working on the IK Funding and Sharing agreements. It has proven to be a bit difficult to be able to organize sessions to go over values mapping. I believe we did have a timeline of Nov 30th to submit a report.

Is there flexibility on this due date?

Best regards,

Horis Mansuri, MBA BEd HBSc
Manager of Lands and Economic Development



LONG LAKE #58 FIRST NATION



Weseluck, Lauren [REDACTED]

MFFN CAR - Community Coordinator Position

Judy Desmoulin <[REDACTED]>

Wed, Nov 22, 2023 at 11:36 AM

To: "Weseluck, Lauren" <[REDACTED]>, Hailey Finlayson <[REDACTED]>

Cc: "Poulakas, Demetri" <[REDACTED]>, Jennifer Bruin <[REDACTED]>, Horis Mansuri

<[REDACTED]>, Marcel Bananish <[REDACTED]>, Qasim Saddique <[REDACTED]>

Just to remind you, Long Lake 58 has a hiring policy/process. It's good that Hailey is interested in the position and she will eventually have the opportunity to apply once posted.

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Weseluck, Lauren <[REDACTED]>

MFFN CAR Climate Change Webinar

Horis Mansuri <[REDACTED]>

Thu, Feb 8, 2024 at 10:40 AM

To: "Weseluck, Lauren" <[REDACTED]>

Cc: Judy Desmoulin <[REDACTED]>, "McEwen, Kate" <[REDACTED]>, "Angelis, Niki" <[REDACTED]>

Hi Lauren,

I'll have this information shared on the LL58 FB page.

Miigwetch,

Best regards,

Horis Mansuri, MBA BEd HBSc
Manager of Lands and Economic Development
Long Lake #58 First Nation
[REDACTED]





Weseluck, Lauren [REDACTED]

Notice of Resignation from LL58

Horis Mansuri <[REDACTED]>
To: Horis H [REDACTED]

Mon, Feb 26, 2024 at 1:08 PM

Hi,

It's been great working with you. Just letting you know that I have resigned from LL58.

Please reach out to April Dore ([REDACTED]), if you have any questions regarding projects/activities.

April is the Associate Director of Operations.

Best regards,

Horis Mansuri, MBA BEd HBSc



Weseluck, Lauren [redacted]

MFFN CAR General Project Updates - March 2024

Amanda Misnakoshkang <[redacted]> Thu, Mar 21, 2024 at 10:57 AM
To: "Weseluck, Lauren" <[redacted]>, Ervin Waboose <[redacted]>, Judy Desmoulin <[redacted]>
Cc: Hailey Finlayson <[redacted]>, Frank O'Nabigon <[redacted]>, Kimberly Jorgenson <[redacted]>, April Dore <[redacted]>, "McEwen, Kate" <[redacted]>

Hi Lauren, I reviewed the document a while back and provided my feedback to the Manager at the time. I was under the impression it was sent to you already, so I apologize for the delay and misunderstanding. I have attached the document to this email and there should be notes/comments within the document.

Amanda Misnakoshkang, BES
Lands Officer

[redacted]
[redacted]
[redacted]



LONG LAKE #58 FIRST NATION

DRAFT - ATRI Preliminary Existing Conditions Report - Long Lake #58 First Nation Nov 28, 2023_Review_AM.pdf
21548K



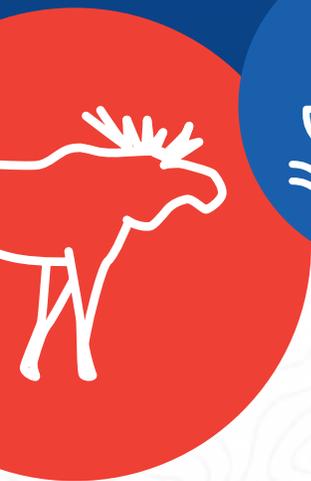
Long Lake #58 First Nation

Marten Falls First Nation

Aboriginal and / or Treaty Rights and Interests: Preliminary Existing Conditions Report

Marten Falls First Nation Community
Access Road Project

WORKING DOCUMENT



Contacts

Bob Baxter, MFFN Community Advisor

Email: [REDACTED]

Phone: [REDACTED]

Website: martenfallsaccessroad.ca

Andrea Nokleby, Project Consultant

Email: [REDACTED]

Phone: [REDACTED]

November 28, 2023

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Introduction



Marten Falls First Nation is the Proponent of a proposed all-season Community Access Road (the Project). The Project would connect the community to the Ontario provincial highway network (**Figure 1-1**). The Project is subject to the federal *Impact Assessment Act* and the *Ontario Environmental Assessment Act* and associated regulatory processes. As part of these regulatory processes, the Proponent is required to assess the potential impacts of the Project on the rights and interests of Indigenous peoples, including on Aboriginal and / or Treaty Rights which are recognized and affirmed in Section 35 of the *Constitution Act, 1982*. The Project Team is currently consulting with 23 Indigenous communities, including Marten Falls First Nation, who may have Aboriginal and / or Treaty Rights and Interests that have the potential to be adversely impacted by the Project. As a First Nation Proponent, constitutionally protected rights are of the upmost importance and significance to Marten Falls First Nation.

The purpose of this *Preliminary Aboriginal and / or Treaty Rights and Interests Existing Conditions Report* is to:



Share our current understanding of rights and interests within the Project area specific to each Indigenous community;

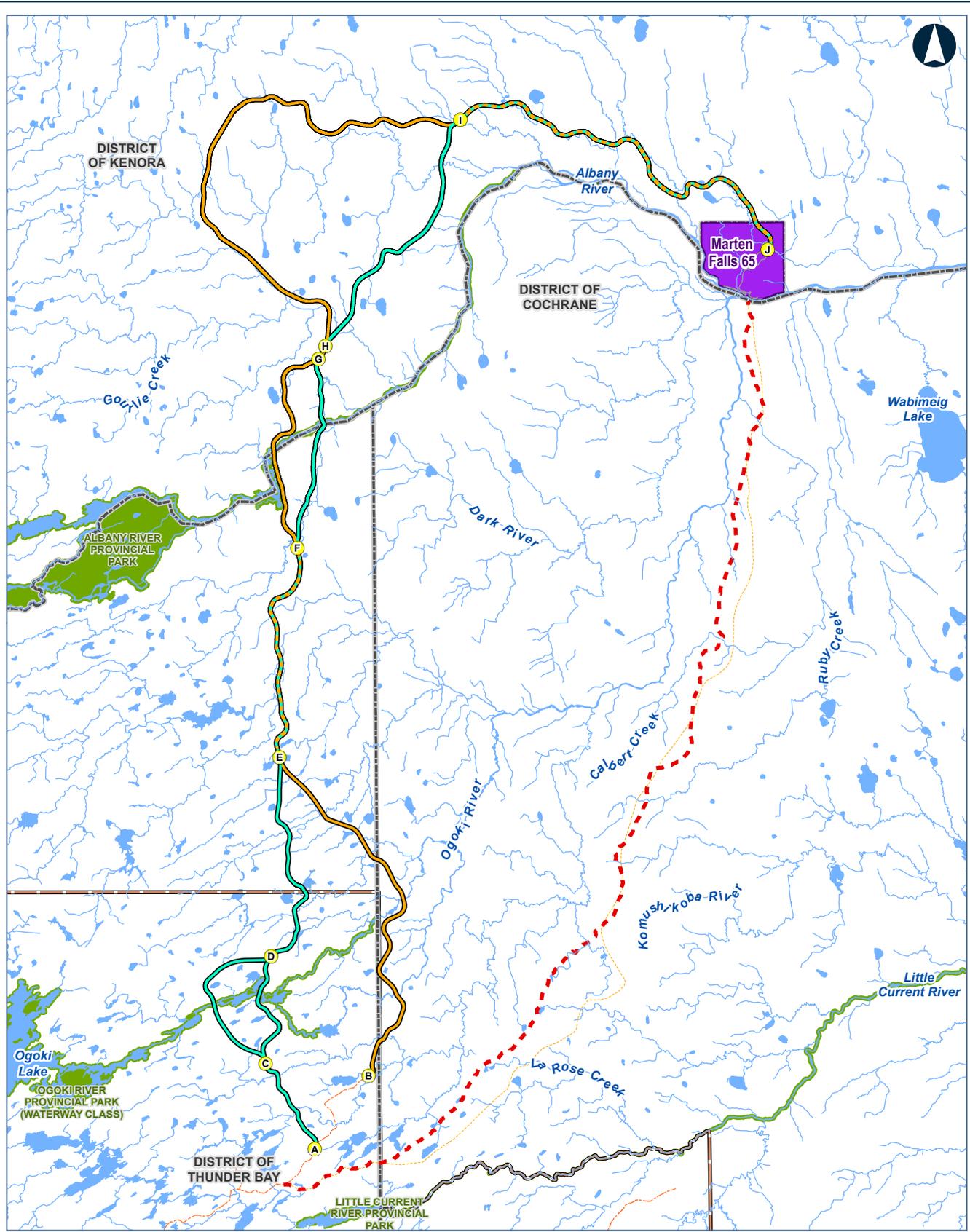


Provide our understanding of how rights are currently being exercised within the Project area; and



Seek your review and feedback on our current understanding.

The report begins with background information about the proposed Project and Aboriginal and / or Treaty Rights and Interests, and why it is so important to have a strong understanding of rights and interests relevant to the proposed Project (**Section 1**). This is followed by our understanding of the historical and regional context with respect to Aboriginal and / or Treaty Rights and Interests and how they have been cumulatively impacted to date (**Section 2**). The next section includes our understanding of your community today, including Aboriginal and / or Treaty Rights and Interests that have the potential to be impacted by the proposed Project (**Section 3**). The report concludes with an overview of the next steps in the regulatory processes and how Marten Falls First Nation will continue to work with Indigenous communities on assessing the potential impacts of the Project on the Aboriginal and / or Treaty Rights and Interests of Indigenous peoples (**Section 4**).



Legend

- Route Alternative Node
- - - Existing Winter Access Road
- Provincial Park
- Route Label**
- Alternative 1
- Alternative 4
- Alternative 1 and Alternative 4
- General Features**
- Local Road
- - - Winter Road
- - - Resource / Recreation Road
- - - Railway
- Watercourse
- First Nation Reserve
- Far North Boundary
- District Municipal Boundary
- Waterbody

Date Source: Base Data Provided by MNRF 2019; Route Infrastructure - Provided by AECOM 2019. Contains information licensed under the Open Government Licence Ontario.

DRAFT

MARTEN FALLS FIRST NATION COMMUNITY ACCESS ROAD

Project Overview



Datum: NAD 1983 CSRS UTM Zone 16N

Sep, 2023	1:430,000 <small>when printed 11"x17"</small>
Rev:00	



Figure 1-1

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1.1 Imagining Access – Why the Project?

The Project will offer Marten Falls First Nation the opportunity to grow as a community but also be part of the social and economic fabric of the region and country. The Community Access Road will reduce transportation costs for goods and services, making food, gas, and other supplies cheaper. It will help families be together in the community and increase social interactions with other communities. It will also provide a vital connection to emergency, health, and social services.

The development of the Community Access Road will mean that Marten Falls First Nation can begin to forge partnerships with businesses and governments to grow social and economic development opportunities. Opportunities will mean more training and jobs for youth in the region. In the near future, Marten Falls First Nation members will be able to work from their home community and spend or save their hard-earned money at the nearest urban centres. The road will also allow for the continuation of Marten Falls First Nation people on the land because community members will be able to access the lands and waters at a fraction of the price it is now for transportation.

Presently, many Marten Falls First Nation members, especially the youth, have migrated to the cities and towns in search of a better life. It only makes sense that they get a chance at a better life right in their own territory. The Community Access Road will support Marten Falls First Nation in repatriating their members and youth, and in continuing to honour their role as stewards of the lands, waters, and resources as their ancestors did.

1.2 Aboriginal and Treaty Rights and Interests Overview

For the purpose of this report, Aboriginal and Treaty Rights and Interests are defined as follows.

Aboriginal Rights refer to the collective rights to practice traditions and customs that distinguish the unique culture of Indigenous groups and societies, which have been practiced since prior to European contact. These rights are grounded in the recognition of the status of Indigenous groups and societies as the original peoples of Canada, and their continued use and occupation of the land since before European contact; these rights flow to the descendants of Indigenous groups and societies on this basis. Aboriginal rights are not specifically defined under Section 35 as they can vary from group to group depending on the customs, practices and traditions that have formed part of their distinctive cultures, but they may include (CIRNAC, 2023):

- Indigenous title or ownership rights to land;
- Right to occupy and use lands and resources, such as hunting and fishing rights;
- Self-determination and self-government rights; and
- Cultural and social rights.



Treaty Rights are rights that are set out in historic and modern treaty agreements, including Treaty 9 and the Robinson-Superior Treaty, where the proposed Project is located. Treaties define specific rights, benefits, and obligations for the signatories of them, and vary depending on the time and circumstances in which they were negotiated (CIRNAC, 2023).

Aboriginal Interests refer to all requirements relating to Indigenous peoples required by both the federal *Impact Assessment Act* and the *Ontario Environmental Assessment Act*. In addition to an assessment on potential impacts to Section 35 Aboriginal and Treaty Rights, Interests also include impacts under federal jurisdiction with respect to Indigenous peoples, including impacts on (i) physical and cultural heritage, (ii) current use of land and resources for traditional purposes, (iii) any structure, site or thing that is of historical, archaeological, paleontological or architectural significance, and any change occurring in Canada to the health, social or economic conditions of Indigenous peoples in Canada (IAAC & BCEAO, 2022). Therefore, Interests include those identified by Indigenous groups with respect to potential economic, social, health, heritage, or environmental effects of the proposed Project, which may or may not be directly related to specific Aboriginal and / or Treaty Rights.

Note: Interests related to Aboriginal and / or Treaty Rights only are presented in this **Preliminary Existing Conditions Report**. Interests that are not specifically related to Aboriginal and / or Treaty Rights are presented in the existing conditions reports prepared by other disciplines (e.g., Socio-Economic, Land and Resource Use). Relevant information prepared by other disciplines will be used to inform the assessment on Aboriginal and / or Treaty Rights and Interests.





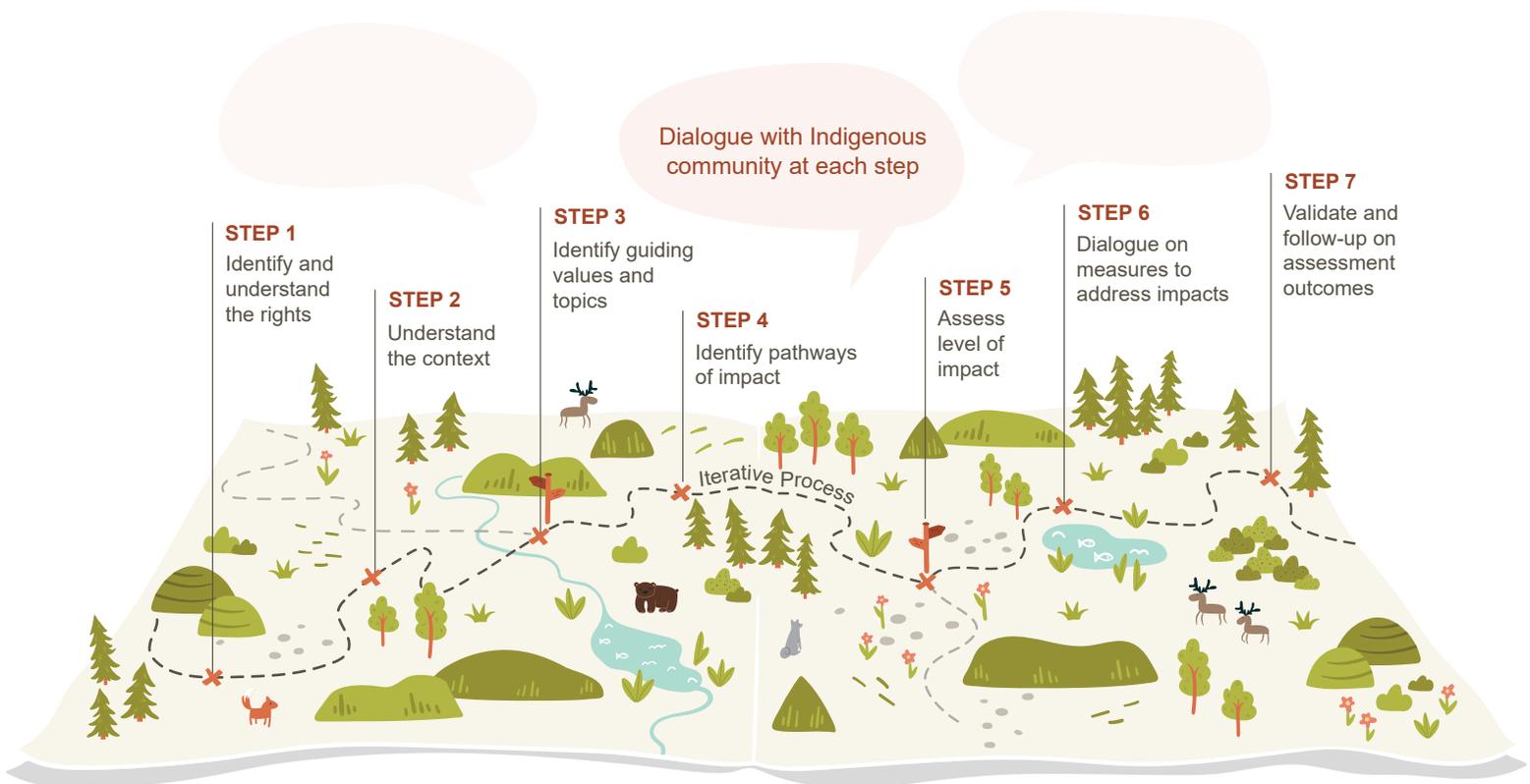
1.2.1 What is the Aboriginal and / or Treaty Rights and Interests Assessment Process?

The assessment of the potential impacts of the proposed Project on Aboriginal and / or Treaty Rights and Interests is intended to be flexible and adaptable. The impact assessment process is generally undertaken as a series of seven steps (IAAC, 2022), as shown in **Figure 1-2**. Steps may need to be revisited and revised based on inputs from, and the specific context of, potentially affected Indigenous communities.

Dialogue (and ideally collaboration) with Indigenous communities throughout the process enables modifications to the process, if and as needed, and promotes a holistic understanding and consideration of Indigenous community needs, protocols, rights, and interests.

It is important to note that the steps of the Aboriginal and / or Treaty Rights and Interests impact assessment are not completed in isolation of each other (i.e., step 1 does not need to be fully completed before moving onto the next step). This is because of the interconnectedness of the steps, the iterative nature of the process, the volume of information that is collected during the process, and the dialogue with Indigenous communities throughout the process.

Figure 1-2: Aboriginal and / or Treaty Rights and Interests Impact Assessment Process





The Marten Falls First Nation Project Team is currently working through Steps 1 to 3. This **Preliminary Existing Conditions Report** is a working document that has been developed based on dialogue with and inputs received from Indigenous communities to date and an extensive literature review of publicly available documents. By sharing this Preliminary Existing Conditions Report, we are wanting to work with Indigenous communities to validate, build on and / or revise our understanding of:

- Aboriginal and / or Treaty Rights and Interests relevant to the proposed Project (Step 1);
- The context in which impacts on these rights and interests have already occurred, and how the proposed Project may further impact rights and interests (Step 2); and
- The guiding values and topics associated with community well-being, cultural expression, and the preferred means of exercising rights (Step 3).

The next steps in the Aboriginal and / or Treaty Rights and Interests Impact Assessment process is to collaborate with Indigenous communities to grow the Proponent's understanding of:

- Pathways of potential impacts from the proposed Project (Step 4);
- Anticipated levels of impact that the Project may have (Step 5); and
- Measures and / or actions that can be taken to address potential impacts including the associated pathways (Step 6).
- The final step (Step 7) is to engage with communities to validate the outcomes of the Aboriginal and / or Treaty Rights and Interests Impact Assessment.





1.2.2 Proposed Study Areas for the Aboriginal and / or Treaty Rights and Interests Assessment

Study areas identify the geographic areas within which potential effects of the Project may occur. These study areas are used to guide the data collection and assessment processes.

The Project has both a general Study Area and a Project Development Area which are defined as follows:

- Project Study Area- includes the area within 2.5 km of each side of the centreline of each alternative route (resulting in a 5 km wide Study Area). The preliminary Study Area generally allows for the documentation of existing conditions and prediction of potential effects for the Project. A 5 km wide Study Area provides flexibility for route refinements that may arise during the Environmental Assessment process through advancement of design (e.g., adjustment of the road alignment to avoid features). The specific location of Project components, including the roadway, quarries, borrow areas, aggregate source areas and temporary infrastructure, are not yet known and will be determined in the Environmental Assessment.
- Project Development Area – encompasses the 100-metre-wide Community Access Road right-of-way, temporary construction access roads, work areas, worker camps, and pits, quarries and associated access roads.

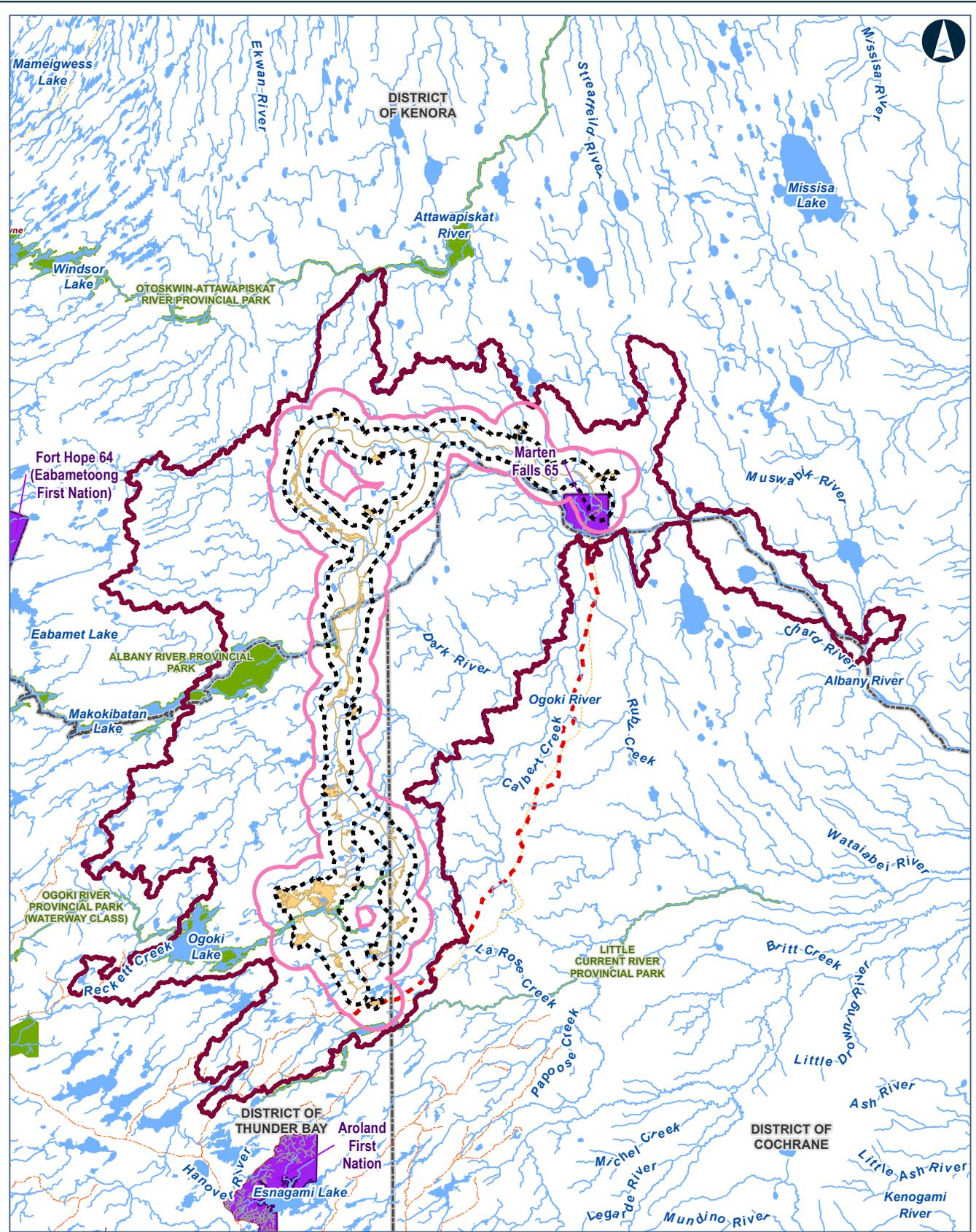


In addition to the Project Study Area and the Project Development Area, study areas have been identified for the Aboriginal and / or Treaty Rights and Interests assessment. Information on the proposed study areas for the Aboriginal and / or Treaty Rights and Interests impact assessment and associated requests for input have been previously shared with all potentially affected Indigenous communities, as follows:

- **August 2020:** The Project Team shared the Preliminary Aboriginal and / or Treaty Rights and Interests Study Areas Memo with Indigenous communities for review and comment.
- **September 2020:** The Project Team received valuable feedback from Indigenous communities on the preliminary study areas.
- **January 2021:** The Project Team revised the proposed study areas for the assessment based on feedback received and distributed an Update on the Proposed Aboriginal and / or Treaty Rights and Interests Study Areas Memo outlining the changes and requesting any feedback.
- **August 2022:** The Project Team revised the proposed study areas based on changes to the proposed Project Development Area for the Project. Changes to the Project Development Area resulted to changes in the proposed Local Study Area for the Aboriginal and / or Treaty Rights and Interests assessment only; there were no changes to the proposed Regional Study Area for the assessment. An Update on the Proposed Aboriginal and / or Treaty Rights and Interests Study Areas Memo, outlining the changes and requesting any feedback, was distributed to Indigenous communities.

The current study areas for the Aboriginal and Treaty Rights and / or Interests assessment (as of September 2023) are shown in **Figure 1-3**.





Legend

Project Study Area	General Features	First Nation Reserve
ATRI Local Study Area	Local Road	District Municipal Boundary
ATRI Regional Study Area	Winter Road	Waterbody
Project Development Area	Resource / Recreation Road	Provincial Park
	Existing Winter Access Road	
	Railway	
	Watercourse	

Notes:
1. Local and Regional Study Areas are Preliminary.

Data Source:
Base Data: Provided by MNR 2019; Route Infrastructure - Provided by AECOM 2019. Contains information licensed under the Open Government Licence Ontario.

**MARTEN FALLS FIRST NATION
COMMUNITY ACCESS ROAD**

Study Areas for the Aboriginal and Treaty Rights and Interests Impact Assessment

0 5 10 20 30
Kilometres

Datum: NAD 1983 CSRS UTM Zone 16N

Nov, 2023	1:800,000 *when printed 11"x17"	
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Figure 1-3

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1.3 A Shared Understanding – Working Together

Marten Falls First Nation is committed to developing a shared understanding of Aboriginal and / or Treaty Rights and Interests within the assessment study areas. The Project Team recognizes that there are things that may have been missed or misunderstood with respect to community Aboriginal and / or Treaty Rights and Interests, and the intent in preparing and sharing this **preliminary report** is to encourage the community to validate, build-on, and /or correct any misunderstandings.

This report sets the stage for the Project Team’s understanding of community Aboriginal and / or Treaty Rights and Interests and will be foundational to the impact assessment that will be completed in the future. By understanding the Aboriginal and / or Treaty Rights and Interests of communities in relation to the proposed Project, the Project Team will be better positioned to have informed conversations with potentially impacted Indigenous communities and their members.

It is the objective of the Project Team to avoid, mitigate or reduce potential negative impacts associated with the proposed Project while enhancing potential positive impacts related to Aboriginal and / or Treaty Rights and Interests.





Historical and Regional Context



The culture, knowledge, and history of Indigenous peoples is passed down through oral stories and accounts from generation to generation. The following chapter presents an historical and regional overview of the Indigenous peoples in the region. The information presented below was collected from written academic articles, journals, and other publicly available documents, many of which were informed by oral history. Indigenous authors and publishers were sought where possible to capture a more authentic understanding of the history, culture, rights, and interests of Indigenous peoples, both pre- and post-contact, and how Indigenous peoples and their rights and interests have been cumulatively impacted to date.

Note: the term “Indian”, which is the historical term used by the Crown for First Nations peoples in Canada, is used throughout **Section 2** when referencing historical documents and associated content.

2.1 Pre-Contact Context

Section 2.1.1 to **2.1.6** describe aspects of the societies of Indigenous peoples of the region prior to more consistent contact with Europeans (pre-contact), which occurred in the mid- to late-17th century.

The Indigenous peoples of what is now known as northern Ontario primarily consisted of the Anishinaabeg (which translates to ‘Original People’) and the Cree peoples (The Canadian Encyclopedia, 2023).

The Anishinaabeg in this region of Ontario have been referred to as the Northern Ojibwa. The Cree people of this region are known as the Omushkegowuk (‘People of the Muskeg’). Throughout **Section 2.1.1** to **2.1.6**, ‘Indigenous peoples’ refers to the Anishinaabeg and the Omushkegowuk peoples of the region specifically, unless otherwise stated. Information on the community as it is today – is provided in **Section 3**.



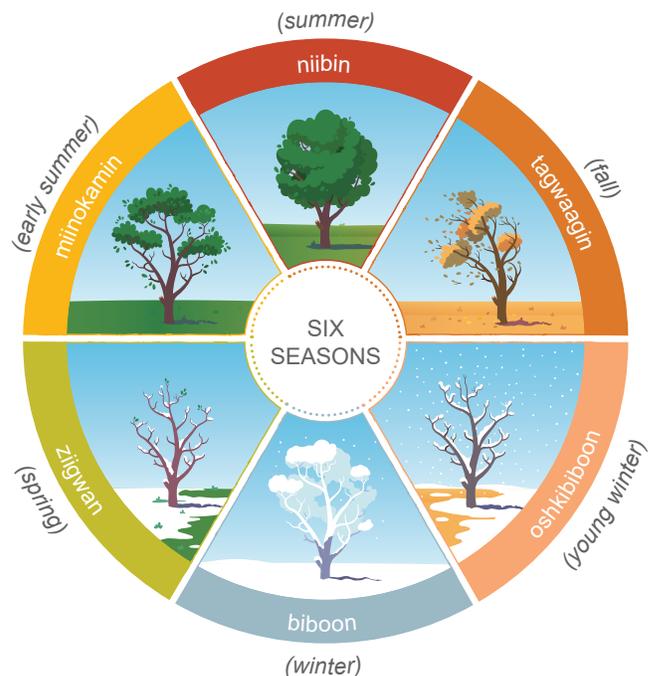


2.1.1 Seasonal Lifeways

Indigenous lifeways are typically shared and nurtured through culture, language, stories, and ceremony, and rooted in place and sacred relationship with the Earth, sky, sun, plants, animals, and water (Robertson, 2023). Prior to contact, Indigenous peoples lived their lives following the animals they hunted and according to the seasons. As noted by Davidson-Hunt and Berkes (2003), the Anishinaabeg have six seasons:

- *Ziigwan* (spring);
- *Miinokamin* (early summer);
- *Niibin* (summer);
- *Tagwaagin* (fall);
- *Oshkibi boon* (young winter); and
- *Biboon* (winter).

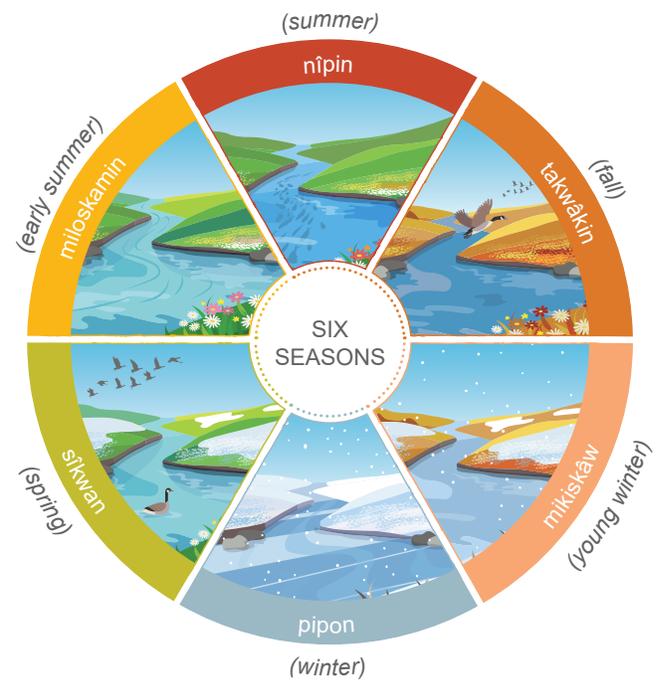
The seasons were denoted according to changes in the landscape. For example, *tagwaagin* begins when the leaves start to change colour and fall from the trees and turns into *oshkibi boon* when all the leaves have fallen off the trees and the first snows have fallen, while *biboon* turns to *ziigwan* when the ice on the lakes begin to melt and break up (Davidson-Hunt and Berkes, 2003).





The Omushkegowuk have described six seasons with several seasons reflecting the yearly melting and freezing of the waterways given their reliance on lakes and rivers for their livelihoods (Honigmann, 1948; Six Seasons of the Asiniskaw Īthiniwak, n.d.):

- *Sīkwan* (breakup, translates to “rattling feathers” because the geese fly in and it sounds like rattling);
- *Miloskamin* (spring, translates to “good moving water”);
- *Nīpin* (summer, translates to “gifts from the water” because of the fish that are offered);
- *Takwākin* (fall, translates to “gathering up” because e this is the season in which birds and people prepare for the coming winter);
- *Mikiskāw* (freeze-up, translates to “plenty of beads” because of the forming frost); and
- *Pipon* (winter).



Both the Anishinaabeg and the Omushkegowuk used the moon cycles to mark temporal dynamics of seasonal change, and to provide a more standardized way to note the passage of time during the year (Davidson-Hunt and Berkes, 2003; Six Seasons of the Asiniskaw Īthiniwak, n.d.).

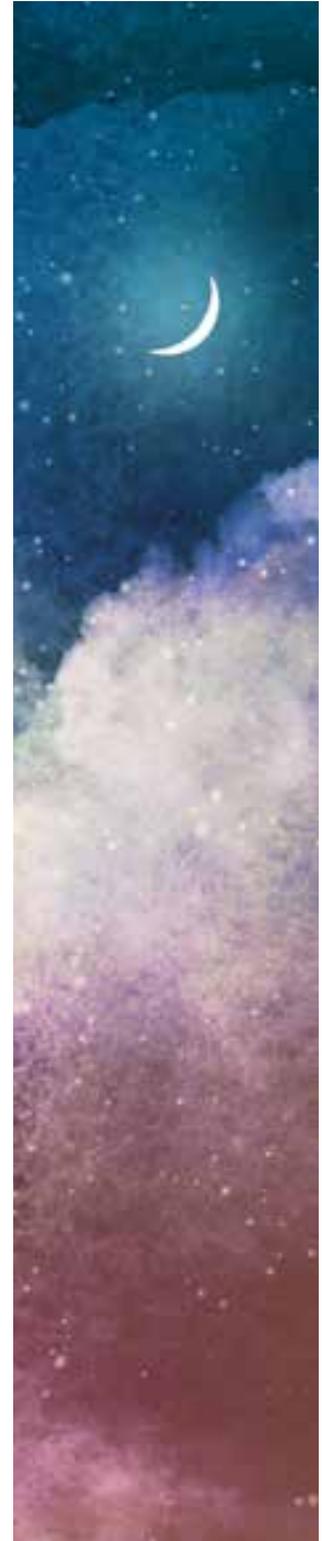




Indigenous peoples of the region were hunters and gatherers who travelled seasonally, following the important resources that sustained them in each season. They used birch bark canoes, rafts, snowshoes, and toboggans for easier travel depending on the season (Long, 2010). A rich variety of foods were available, including birds (e.g., duck, goose, and partridge), big game (e.g., bear, deer, moose, and caribou), furbearers (e.g., beaver, muskrat, marten, and wolverine), and fish (e.g., whitefish, pickerel, pike, trout and sturgeon) (Dawson, 1976; Long, 2011; Long et al., 2017). Indigenous peoples also gathered berries, plants, medicines, and fuels (Long, 2011). *Manoomin* (wild rice) was an important staple food among the Anishinaabeg in the Great Lakes region (Desmarais, 2019). Kuhnlein and Turner (1991) noted that plants used in the Hudson Bay Lowlands, further north, included: the roots and sweet sap of large tamarack trees; rock tripe lichen; angelica (wild celery); wapato (arrowhead); the shoots, roots, and stems of fireweed; cattails; wild onions; and, the buds of juniper and spruce trees. Early accounts indicate that the Omushkegowuk spent much of the year pursuing game over large areas in the north, while areas to the south provided food the Anishinaabeg were able to harvest in large quantities including fish, deer, moose, and caribou, requiring less travel (Bishop & Smith, 1975).

The division of labour was based on gender. The men were hunters and trappers (and butchers prior to returning to the group), and makers of toboggans, sleds and snowshoe and wigwam frames. The women fished and hunted and trapped small game, gathered plant foods and medicines, collected firewood, prepared meals, and created material goods for family and trade, in addition to their child caregiver duties (McMillan and Yellowhorn, 2004, as cited in Soloway, 2015). The role of women in preparing geese for future use by drying and smoking, and in preparing feathers and quills for sale, was especially important among the Omushkegowuk, (Lytwyn, 2002).

Indigenous lifeways were intimately tied to the family (Long, 2010). The social organization consisted of community groups composed of immediate and extended families, which may have inhabited single or several drainage basins. Settlements consisted of small habitation sites and associated hunting camps (Dawson, 1987). Up to ten families lived and shared together, typically a group of brothers and their wives and children (Bohaker, 2020), depending on the season and circumstances (Long, 2011). Families resided in cone-shaped wigwams made of wood and moss, covered in moose or caribou hides (MFFN & OMNRF, 2020).





When studying traditional Omushkegowuk (Attawapiskat) land tenure, Cummins (1992) reported that two to five Omushkegowuk families lived and travelled together as a ‘microband’, and up to 15 families connected as a ‘macroband’. The macrobands in the region were aware of each other as they completed their seasonal rounds (Cummins, 1992).

Communities would come together in the summer, usually at a lake or shore within the territory where food was abundant; these areas were occupied annually for extended periods by clustered groups (Dawson, 1987). Summer gatherings were the largest, and hundreds of people (sometimes over a thousand) from several ‘bands’ would assemble for visiting, trade, marriage negotiations and to discuss issues of common concern (Leacock, 1981; Bohaker, 2020).

Small camps used on a temporary basis by community members to harvest resources in both summer and winter were also present around the larger summer gathering sites. Groups would disperse in the winter to their hunting areas (Dawson, 1987), and each family had a hunting territory (Oldmixon, 1931, as cited in Long *et al.*, 2017). According to anthropologist Edward Rogers (1963), hunting ranges (territories) were loosely managed and hunting groups returned to the same general area each year. Trapping was done mostly for subsistence as the hunter-gatherer lifestyle required seasonal movement to avoid resource depletion (Rogers, 1963).

Indigenous land use, cultural practices, and settlement systems were shaped primarily by the seasonal cycles of the region. During the summer, time was spent fish harvesting and drying, berry picking and drying, and collecting materials for building homes and utility items including wigwams, snowshoes and fish baskets (MFFN & OMNRF, 2020). Furbearer snaring and small bird hunting was also common (Long *et al.*, 2017). Summer was also a time for traditional gatherings for ceremonies including marriages, feasts, new friendships, naming ceremonies, and celebrations for community members who passed away (MFFN & OMNRF, 2020).

Fall was spent preparing for the winter hunting camps and season. This involved preserving food and preparing hides, making any utility items needed (e.g., moccasins and snowshoes), and making sure the dogs were fattened up for the coming winter sledding when it was time to move to the winter





areas (O mushkego Education & OCCC, 2006; MFFN & OMNRF, 2020). Fish were an important source of food during this time (O mushkego Education & OCCC, 2006), as were a variety of birds including waterfowl, grouse, and ptarmigan (O mushkego Education & OCCC, 2006; Long *et al.*, 2017). Caribou and moose provided additional sources of food during this time (O mushkego Education & OCCC, 2006).

During the early winter or freeze up, travel was limited until the rivers and streams were frozen and fishing and trapping were important for sustenance (O mushkego Education and OCCC, 2006). Winter was a prime time for hunting caribou and trapping furbearers (Long *et al.*, 2017). Winter gave people freedom as they could travel all over the land, and not worry about food spoiling (MFFN and OMNRF, 2020).

Breakup and spring (early summer) brought warmth. Areas for new shelters away from winter homes were scouted to prepare for the spring hunt (MFFN and OMNRF, 2020). Among the lowland O mushkegowuk, the spring harvesting of goose and duck was significant and was seen as a celebration for the survival of the family through the harsh winter conditions (Cummins, 1992). Canoes were used as a mode of travel as the waters of the rivers and streams started to flow again (O mushkego Education & OCCC, 2006). After the ice breakup was a time for fish harvesting and drying, and muskrat hunting and trapping (MFFN & OMNRF, 2020).





2.1.2 Culture and Worldview

Indigenous peoples of the region practiced a cultural way of living. The culture was, and continues to be, grounded in relationships with and knowledge of the environment, and shared through oral stories and practices (MFFN & OMNRF, 2020). When Europeans started to travel into the region, many viewed the land as something to be explored, owned, developed, and used for profit – this view was in contrast to the Indigenous’ world view that the land and its resources is something to be shared, cared for, and honoured (Tsuji & Tsuji, 2021). From an Indigenous way of life, Indigenous peoples did not own the land; they were connected to it and depended on its generation and empowerment of all life, including the intangible aspects like culture, language, and dream (Tsuji & Tsuji, 2021). Indigenous worldview and identity were, and continue to be, grounded in intimate relationships with the land and the natural world, and the principles of kinship, respect, reciprocity, and responsibility (Bell, 2013; Guido, 2021).

The perspectives of many Indigenous peoples were, and continue to be, rooted in a recognition of the inter-relation of all of creation – everything is considered to be connected, like the strands of a spider’s web (Bell, 2013). Moreover, many Indigenous peoples’ beliefs on the origin of humankind framed their perspectives on relationships between humans and other beings: plants and animals inhabited the land before humankind and assisted humans when they arrived on earth (Johnston, 2005; Luby *et al.*, 2021); and, all things in the natural world are valuable and equal (Simpson, 2000a).





was taken or received, something had to be given back to give thanks. Gifts were offered for successful hunts and harvests; these included specific offerings that were often very private to the individual or group but they also entailed actions to sustain the life of a moose or caribou population from which they hunted (Tapestry Institute, n.d.).

- Indigenous stories also indicate important responsibilities to ensure healthy and balanced relationships with Creation. Anishinaabe teachings describe the gifts that each person is born with and responsibility of each person to “use their gifts to the best of their ability for the good of the community, and for the good of creation” (Bell, 2013, p. 103).

The perception of environments as social-ecological systems is an underpinning of an Indigenous worldview, and the spatial and temporal dynamics of the land were included in both memory and language (Davidson-Hunt & Berkes, 2003). As noted by Davidson-Hunt and Berkes (2003), Anishinaabe ways of remembering can be described as an experience of journeying within the land that is situated in both space and time: the journey is structured temporally according to the practices, seasons, moons, and ceremonies that mark of the passing of time and life stages, and spatially based on what is encountered and observed. This is evident in Indigenous place names, which provide a mental image of how a particular place in the landscape looks, how it relates to other places, and what occurred or might be found at the place (e.g., *Aagimakobawatig* describes a place where black ash grows beside a rapid). As noted by Berkes et al. (1998), the Anishinaabe notion of “land” is more akin to the concept of “ecosystem” but with the added dimensions of peoples, their culture and their history.

In addition to providing sustenance, the lands, waters, and their resources provided, and continue to provide, spiritual connection and well-being. Everything could be considered alive – both animate and inanimate objects were believed to have a spirit life (Simpson, 2000a). Many Anishinaabeg understood the world to be inhabited by spiritual beings known as *manidoos*, and these were known to be associated with places and seasons (Johnston, 2005). Moreover, the spiritual world was believed to exist as parallel world or plane of existence that could be accessed through prayer





or ceremony or that could manifest when it decided to do so (Honour the Earth, 2017). These beliefs remain an important part of Anishinaabe culture today.

In Anishinaabe culture, Johnston (2005, p. 17) describes that “there is an ongoing relationship between the Dead and the Living; between Ancestors and Descendent.” It was considered the obligation of the living to bury their relatives in a proper manner (in marked graves with commemorative and symbolic items placed on them) and in a proper place (in their place of origin and/or near their ancestors), and to protect them from disturbance or desecration; failure to do so was thought to harm both the dead and the living (Johnston, 2005). Many Anishinaabe believed that bodies have several souls: one of them remains in the bones after death and only leaves when it is “recycled” into a descendant; the other leaves the body after death and travels to rejoin other relatives who have died (Johnston, 2003, as cited in Bohaker, 2020). Feasting to celebrate the dead (Feast of the Dead) was important for the care and protection of deceased souls (Johnston, 2005). The feasts also had a function of perpetuating alliances among kin and initiating alliances with outsiders (Bishop, 1976). Based on available records, the Jesuit missionaries were “mystified by the care and attention that Aboriginal people showed toward their dead” (Johnston, 2005, p. 8).

Prior to contact, Indigenous lifeways were based on a deep connection with the lands and all its inhabitants. As noted by Cajete (2000), “Native people expressed a relationship with the natural world that could only be called ensoulment” (p. 186). They spent so much time on the land, interacting with the natural world, that “their landscapes became reflections of their very souls” (Cajete, 2000, p. 187). The mutual relationships between, and the value of, all things in the natural world (including celestial bodies, spirits, and natural forces), as well as the need for balance among them, were recognized and honoured (Honor the Earth, 2017).





2.1.3 Language

Indigenous culture is rooted in language (Wastesicoot, 2015). Both the Anishinaabeg and Omushkegowuk are Algonquian in terms of their language group, one of the most populous and widespread Indigenous linguistic and cultural groups in North America.

Anishinaabemowin (Ojibwe) was the language of the Anishinaabeg, while the Omushkegowuk spoke *Inilîmowin* (Swampy Cree).

Both languages are considered polysynthetic, which means that they have long, compound words to express complex meanings that would require many words, or even an entire sentence, in other languages (Oxford, 2019). A typical word is made up of several, or many small parts, with a variety of combinations that mean different things. For example:

- *Boozhoo* (“hello”) in *Anishinaabemowin* acknowledges the original spirit of *Nanaboozhoo*, and also conveys the process of using the breath of life (“*boo*”) to express the feeling of life (“*zhoo*”) (Horton, 2021); and,
- The *Inilîmowin* word *niwanahikân* means “I am setting my traps” (Omushkego Education, 2016).

Both *Anishinaabemowin* and *Inilîmowin* also organize their nouns according to animacy: whether the noun is referring to a living thing like a human or animal (animate) or an object (inanimate); this is analogous to the use of masculine and feminine nouns in French, just on a different axis. However, some non-living objects, like drum and tobacco, are treated as animate, and this may have to do with the spiritual significance of these objects (Oxford, 2019).

There was no written form for the Ojibway and Cree languages prior to contact, though European missionaries later created a system of writing (OCCC, 1986). By the early 1800s, European traders noted that a mixed Cree-Ojibway dialect was spoken by Indigenous people who lived in territories shared by the Lowland Cree and Northern Ojibway, where mixing and intermarriage was common (Lytwyn, 2002); this became what is today referred to as *Anishiniimowin* (Oji-Cree).

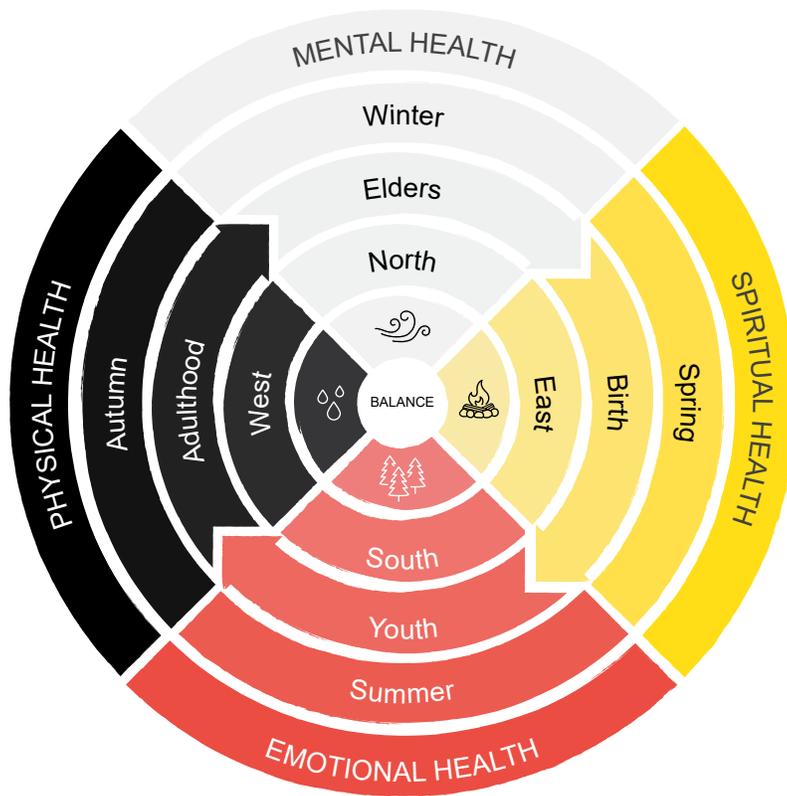




2.1.4 Learning and Knowledge Building

Indigenous educational traditions have been described as holistic whereby the learning process had to address the whole person, including the intellectual, spiritual, emotional, and physical dimensions (RCAP, 1996a). The process of learning and knowledge building among Indigenous people was considered a life-long process rooted in personal experience, ceremony, reflection and sharing (Simpson, 2000b), and recognition and honouring of the relationships with and within the natural world (McGregor, 2013).

Rituals, storytelling, and harvesting and gathering practices out on the land were foundational for conveying worldviews and handing down instructions for maintaining balance in the natural and spiritual worlds through the generations (Honor the Earth, 2017). As described by Johnston et al. (2018), Indigenous knowledge “originates in oral sources (conversations, stories, traditional teachings) in the day-to-day practices of Indigenous peoples according to Indigenous worldviews and including insights from the spirit world” (p. 4). The knowledge-transfer activities of rituals, ceremonies, storytelling and practices on the land were often directly tied to the place the knowledge relates to (Honor the Earth, 2017); that is, Indigenous knowledge sharing was not only relational in nature but also place-based.





Leanne Simpson (2000b) explored Anishinaabe ways of learning and identified a variety of important learning modalities, including dreaming, ceremonies, learning by doing (experiential learning), and storytelling. Dreaming, visioning, and ceremonies were considered important paths for knowledge transmission from the spiritual world to humans (Simpson, 2000b). Being on the land was considered critical for experiential learning, and young people learned how to participate by practicing the tasks and skills they would need to perform as adults (Antoine *et al.*, 2018). Learning by observation was an important component of experiential learning. The Anishinaabeg often relied on plants, animals, and spiritual entities as teachers, each offering gifts and lessons of caring and sharing that were accessed through careful observation (Simpson, 2000b). For example, plants and animals could offer lessons based on where and when they grow, how they multiply, how they provide food for others, and who they prefer the company of, and who they avoid (Raven *et al.*, 1998, as cited in Simpson, 2000b).



Storytelling was an important way to teach principles and values. There were various forms of stories, including stories of origin, sacred stories, stories of personal experience, and stories that convey laws, responsibilities, morals, values and life lessons, all of which were grounded in one's intimate relationship with the land (Fontaine, 2020). In oral tradition, storytellers may impart their own life and experience when telling stories, and the listeners filtered stories through their own experiences and reflective thinking to make them relevant to their own lives (Peltier, 2021). The meaning that was drawn from a story may depend on who was telling it, and the circumstances in which it was told in terms of time, place, and situation of the telling. Storytelling tradition is non-linear and cyclical in perspective. Time can be represented in different ways; while stories find their origins in the past, they can also speak to the present (RCAP, 1996b).

As described by Anishinaabe educator David Anderson (2002), traditionally children were often raised by their immediate and extended families, and taught the “big story” and the abstract messages of Anishinaabe being from infancy. Generally, children learned to listen and observe, and they watched as the community worked together to ensure the survival of all; role modelling was an important aspect of teaching (Bell, 2013). Children were expected to take the abstract concepts, morals, and values they were exposed to through storytelling, and develop them into their own meaningful relationships with all elements of the natural and spiritual world (Anderson, 200 2; Bell, 2013).





2.1.5 Governance and Legal Principles

Both the Anishinaabeg and the Ojibwegowuk had their own forms of governance in place prior to contact with Europeans. As noted by Anishinaabe legal scholar John Borrows (2002), Indigenous peoples developed spiritual, political, and social conventions to guide relationships with each other and the natural environment, and “these customs and conventions became the foundations of many complex systems of government and law” (p. 47). Leadership among the Indigenous peoples in the region was observed to be markedly different from European societies, and European observers were “impressed by the lack of rigid, hierarchical political order among the Indians” (Lytwyn, 2002, p. 20).

The Anishinaabeg were traditionally governed by a hereditary clan system, the *Doodemaag*. Early accounts from the late 17th century indicate that the Anishinaabeg constituted their governments as *doodem* (clan) beings who met in council, and specific *doodem* beings took on responsibility for roles and places (Bohaker, 2020). *Doodems* were most often animals, but they could also be a tree or a *Manitou* (e.g., thunderbirds, mermen, underwater *manidoos*), and they tied people to specific places those *doodems* inhabited (Corbiere, 2019). Anishinaabe historian William Warren noted that Northern Ojibway *doodems* included Sucker, Goose, Beaver, Sturgeon, Gull, hawk, Cormorant, and Whitefish (Lytwyn, 2002). Each animal symbolized an ideal to be sought (Johnston, 1987). For example, “the leadership role in councils that was undertaken by members of the Loon *doodem* was visually reinforced by the fact that the common markings of loons has markings around its neck, resembling the wampum shell collars that leaders wore to indicate their status and political role” (Warren & Neill, 1885, as cited in Bohaker, 2020, p. 61).

The *doodem* was the foundation of Anishinaabe identity, exemplified by the fact that Anishinaabe leaders meeting in council signed colonial documents with imaged representing their *doodem* identities (Bohaker, 2020). Individuals were born into their *doodem*, which came from the father’s side of the family (Bohaker, 2020). However, people could be adopted into a willing clan when seasonal cycles led to movements inland or upriver that led to a summer identity and a winter identity (Witgen, 2013, as cited in Corbiere, 2019). Marriages often functioned as micro-alliances that brought different *doodemag* together, sometimes from considerable distances away, for important social and political connections.





Given the role marriage had as an alliance-making institution, it was reinforced by a taboo against marrying someone from within the same *doodem* (Bohaker, 2020).

Each *doodem* had its own leadership system (common council), which may have involved an *ogimaa* (chief), an *aanikeogimaa* (second chief, deputy), and *gichi-Anishinabek* (elders, councillors), all of whom were leaders of their own *indinaakonigewin* (those whom one overwintered with, a group of usually 20-40 people) (Miller, 2010). In addition to these leaders, women's councils and warrior councils served to advise and significantly influence decisions. Each of these councils also had leaders (Bohaker, 2020). According to Miller (2010), women's councils were a central component of Anishinaabe governance, and women had defined political roles. One woman, an *ogimaakwe* or chief woman, would present the results of the women's council findings to the men during gatherings (Miller, 2010). Women could also hold the role of the *ogimaa* (Bohaker, 2020). Warrior councils had a responsibility to protect their people (Bohaker, 2020).

Historically, common councils met regularly and were responsible for local affairs, including where and what to hunt, where family groups reside through the seasons, settling conflicts and disputes in the community, and family alliances (Bohaker, 2020). Both women's and warrior councils provided common councils with advice on these matters (Bohaker, 2020). General councils between common councils occurred at least annually if not semi-annually, as part of the seasonal round. General councils were places at which alliances between common councils were established and renewed (Bohaker, 2020).

As noted by Bohaker (2020), leaders were expected to be generous with their wealth and "good leaders accumulated wealth in order to give it away" (p. 139). Their intended role was as "stewards" who took care of the people and the land. Leadership was not absolutely hierarchical and individuals could hold several leadership roles, with their status depending on their own personal gifts, expertise, and their *doodem* (Bohaker, 2020). Governance practices were primarily consensus-based through councils and alliances (Bohaker, 2020); this is reflected in Anishinaabe oral histories that demonstrate consultative and consensus-based leadership models through story (Borrows, 2010). Common practice was for leaders to exercise their authority *with* their community, not *over* them (Mills, 2019). *Doodem* kin ties could create and sustain lateral connections between different councils, and reinforce the political principle of interdependence through alliance (Bohaker, 2020).



Anishinaabe *aadizookaanag* (sacred stories) explain the origins of the *doodem* tradition: human beings are descended from, and therefore kin to, the other-than-human beings who are their *doodem*. To share a *doodem* was to be immediate kin. Indigenous worldview on kinship may be reflective of the idea of shared souls rather than shared blood, and “understanding this distinction is critical for understanding the concept of personhood in Anishinaabe law” (Bohaker, 2020, p. 53).

The governance structure of the Anishinaabe people was formalized through the *Niswi-mishkodewinan* (Three Fires Confederacy) of the Ojibway (Chippewas), Odaawa and Potawatomi Nations. The three groups shared similar languages and territories, and met for military and political purposes. Each group had a distinct role in the confederacy: the Ojibway were the providers and knowledge keepers of medicine and faith, the Odaawa were the warriors and keepers of trade, and the Potawatomi were the firekeepers who took care of the three fires (nations) and made sure they were strong. The fire was central to the governance structure, and continues to be so to this day (Anishinabek Nation, 2023a; Anishinabek Nation, 2023b).

While the Omushkegowuk did not have a clan system like that of the Anishinaabeg, they did have a kinship system where the family was the major self-governing unit, and extended family were involved to support each member in living up to their responsibilities (RCAP, 1996c; Wastesicoot, 2015). Elders served various functions based on their skills, including as storytelling historians, advisors, and counsellors to young people and others (Wastesicoot, 2015).





The Omuškegowuk had a leadership structure with *okimâw* (leaders) who were respected for their ability to make good decisions with respect to hunting practices and rules (Lytwyn, 2002). The *okimâw* were not intended to rule with force or dictate the lives of those who followed them, but rather, they were expected to display leadership based on their life skills, experience, and wisdom (Lytwyn, 2002), and their exemplary connection with the land, knowledge of the animals (Preston, 1990, as cited in Brekes *et al.*, 1991). They did not have the right to impose decisions on others – leadership was meant to be consultative (Lytwyn, 2002), and decisions were accepted by consensus (Preston, 1990, as cited in Brekes *et al.*, 1991). Similarly to the *ogimaa* of the Anishinaabeg, generosity, compassion, and a strong capacity to care for others were important attributes of *okimâw* (Wastesicoot, 2015). Heredity was noted to be an important factor, with leadership observed to be passed down from fathers to sons (Lytwyn, 2002). However, leadership roles were not necessarily inherited, and the *okimâw* remained as leader as long as they were able to maintain the respect of community members; if they lost this, the next person with high standing could assume the leadership role (Mandelbaum, 1979, as cited in Wastesicoot, 2015).

Women played an important role in the kinship system and decision-making processes of the Omuškegowuk (Walker, 2021). Historically, women in Cree society were the keepers of all stories and laws. McAdams (2015) notes that within Cree culture existed the clan mothers or warrior women whose role was to provide the legal “system” of the Cree people, and they were respected for their ability to show compassion and care for the people. Women were highly respected for their sacred role as bearers and teachers of future generations, and they were not only in charge of the ‘household’, but also the well-being of the community (Hookimaw-Witt, 2006). The knowledge of men and women was often considered complementary, and both were important for leadership. As noted by Hookimaw-Witt (2006), in Cree society, while the men had more knowledge about resources in the hunting territory, women had more knowledge about the resources they harvested and managed (small mammals, fish, and plants). Thus, in the realm of Cree politics, both genders had decision-making powers in their own domains, and through interactions with the other gender’s decisions (Hookimaw-Witt, 2006). In addition, in both Anishinaabe and Mushkegowuk cultures it was women who were historically the voice for water, as both hold the important role of giver of life (Chief of Ontario, 2008; Chiblow, 2020).





Borrows (2002) suggests that “Indigenous laws originated in the political, economic, spiritual and social values expressed through the teachings and behaviour of knowledgeable and respected individuals and elders” (p. 13), and their principles are expressed through the stories, ceremonies, and traditions of Indigenous peoples across the country (Borrows, 2002). The instructions, laws, and ethics conveyed in Indigenous stories guided people on how to conduct themselves (McGregor, 2013). As noted by Borrows (2002), oral histories may inherently express Indigenous laws as they represent the accumulated wisdom and experiences of Indigenous peoples’ conflict resolution. They record patterns of past disputes and their solutions while allowing for re-creation to meet emerging needs more easily, and do not depend on finding the first telling of the event, as common law does (Borrows, 2002).

The requirements for maintaining harmonious relationships among all beings have been referred to as Indigenous ‘natural law’ (McGregor, 2013). Among the Anishinaabeg, understanding the natural world as kin, as brothers and sisters, was a critical piece to Anishinaabe law (Fontaine, 2020). This is reflected in the sacred law of *Nda-Nwendaaganag* (all my relations), which acknowledges that all things in the universe are gifts from the Creator and have meaning and purpose. Further, all things are interconnected and important to one another, and respect is afforded to all of Creation (Anishinabek Nation Legal Department, 2018).





According to oral history, it is said that sacred or natural law was given to the Anishinaabeg by the Creator through their *Mino-Bimaadiziwin* (way of living the good life), language, philosophies, and ceremonies (Watts, 2010). *Mino-Bimaadiziwin* is representative of the relationship that the Anishinaabeg have with everything around them, and the understanding that everything is alive, and everything is related (Bell, 2013). It is a traditional legal principle rooted in all Anishinaabeg (Anishinabek Nation Legal Department, 2018). *Mino-Bimaadiziwin* was expected to be lived according seven original (ancestral) teachings that provide guiding principles for the way in which individuals are to treat each other and the natural environment (Bell, 2013; Seven Generations Education Institute, 2021):



Debwewin (truth) – To speak only to the extent we have lived or experienced. Represented by the turtle as the turtle was here during the creation of Earth and carries the teachings of life on his back.



Gwayakwaadiziwin (honesty) – To live correctly and with virtue. Represented by either the raven or the sabel (sasquatch) as they both understand who they are and how to walk in their life.



Dabasendiziwin (humility) – To think lower of oneself in relation to all that sustains us. Represented by the wolf, who lives for his pack and the ultimate shame is to be an outcast.



Zoongide'ewin (courage) – To live with a solid, strong heart. Represented by the bear. The mother bear has the courage and strength to face her fears and challenges while protecting her young. To face life with courage is bravery.



Manaaji'idiwin (respect) – To go easy on one another and all of Creation. Represented by the buffalo as the buffalo gives every part of his being to sustain the human way of living, and respects the balance and needs of others.



Nibwaakaawin (wisdom) – To live with vision. The beaver represents wisdom because he uses his natural gift by altering the environment for his family's survival.



Zaagi'idiwin (love) – Unconditional love between one another including all of Creation, humans and non-humans. The eagle represents love because he has the strength to carry all of the teachings.



The Omushkegowuk shared similar natural law and legal principles. *Wahkotowin* (having relations to all) was a central aspect of Cree natural law, and speaks to the interconnectedness of all things (Cardinal, 2007). According to the late Cree scholar and lawyer Harold Cardinal (2007), *Wahkotowin* is one of the most comprehensive doctrines of law among Cree people, and it contains a subset of laws (values) that establish principles that govern the conduct and behaviour of individuals within the family environment, within their communities, and with others outside the community. These principles are enshrined in the seven sacred teachings, or the seven sacred laws (Wastesicoot, 2015):



Pakwaynamatowin
(sharing);



Sahkiwewin
(love);



Kistenchikewin
(respect; 



Kiskentamowin
(wisdom);



Tapatenimowin
(humility);



Tapwewin
(honesty); and,



Sokenimowin
(courage).

Similar to the Anishinaabe concept of *Mino-Bimaadiziwin*, the Cree concept of *Mino-Pimatisiwin* represents the cyclical nature of life and provides guidance on how to live in a good way with oneself, their community, and the natural world (Gaudet & Chilton, 2018). Connection to the land is central to the concept of *Mino-Pimatisiwin* (Gaudet & Chilton, 2018), as is respecting natural law.

2.1.6 Resource Management and Stewardship

Communal management of resources was a common feature of many Indigenous resource-use systems (Berkes, 1989, as cited in Berkes *et al.*, 1991). Resources were considered the property and responsibility of all, and those that utilized them in an area were considered “stewards” who oversaw community norms and rules about their use, which were often comprehensive (Berkes *et al.*, 1991). Collective, consensus-based decision making and enforcement of agreed-upon rules among group members was often the norm (Feit, 1986, as cited in Berkes *et al.*, 1991).



Feit (2004) suggests that some form of hunting territories likely existed among Algonquian hunters in the northern Boreal areas. This would have enabled them to respond to disruptions caused by larger-scale forest fires, and / or resource depletions where groups displaced by these disturbances would have sought to resettle on lands used by adjacent groups of hunters and their families. In his study of hunting territories among the Northern Ojibwa, Bishop (1970) suggests that prior to settlement of interior northern Ontario by traders in the 1770s, hunting groups remained large throughout the year and moved *en masse* within a roughly defined region. Available records indicate a gradual stabilization of hunting groups in certain regions around major lakes and waterways following settlement in the region. By the late 1850s, there were fully developed hunting territories in the upper Albany River drainage area (Bishop, 1970). Leacock (1954, as cited in Bishop, 1970) suggests that the emergence of defined hunting areas held by family units after contact was driven by:

- Increasing scarcity in resources due to overharvesting, forcing bands to split into family units;
- Increasing access to store foods, enabling family units to be more self-sufficient;
- Weakened cooperative bonds among band members as economic ties were transferred from within the group to the trader;
- Non-migratory furbearers could be efficiently exploited by small family units;
- Preference among traders for dealing with individuals rather than groups; and,
- Hindered mobility with increasing dependence on single trading posts.



Within the literature, most available information on pre-contact land and resource management among the Indigenous peoples of northern Ontario pertains to the James Bay Cree, as these were among the first Indigenous peoples in northwestern North America to come in contact with Europeans. Comparatively, there is little information available on the social and economic life among the Ojibwa north of Lake Superior in the early stages of contact because there were few literate traders in the area to describe it (Bishop, 1976) and few Europeans ventured inland from the coast until long after the trading posts had been settled (Lytwyn, 2002).

Lytwyn (2002) studied archived fur trade records of the Hudson Bay Company and reported that prior to contact, specific groups the Lowland Cree (O mushkegowuk) were usually named after prominent physiographic features, especially river basins. These basins were often used by winter hunting groups comprised of several related families (as described in [Section 2.1.1](#)), and led by a hunter or elder who was respected for their ability to make good decisions regarding hunting practices and rules (Preston, 1990, as cited in Berkes *et al.*, 1991). Within the hunting ranges, a smaller (core) area could be used



more intensively as a base camp from which hunters ventured over larger areas in search of big game (Preston, n.d., as cited in Tsuji *et al.*, 2011). The transmission of family-based hunting ranges was typically from father to son, but exceptions were documented (Cummins, 1992).

Based on the research of Lytwyn (2002), hunting groups did not have exclusive rights to their basins (hunting ranges), and there was considerable movement between the river-basin hunting groups. Early traders reported many examples of people moving back and forth between river basins, and commented on the freedom of Lowland Cree people (Omushkegowuk) to hunt and travel without restriction; this pattern of land use was also observed inland among the Upland Cree and Northern Ojibway (Lytwyn, 2002). As recorded by a trader named George Holdsworth in 1815:

“the tribes generally live in peace and friendship with each other, and altho the necessity of migration has caused them to encroach on each others territories the circumstances does not appear to have given rise to jealousies, and several tribes may be seen occupying the track of country in the utmost peace and harmony” (HBCA, B.135/e/1, fo. 4d, as cited in Lytwyn, 2002).

As cited in Tsuji *et al.* (2011), Honigmann (1956) contends that “the notion of territorial [i.e., circumscribed, rigid boundaries] ownership by families did not appear until after the arrival of the Hudson’s Bay Company” (p. 64); prior to this, boundaries were fluid.

The recognition of the inter-relation of all of creation, the dependence of humankind on other beings for survival, and the principles of respect, reciprocity, and responsibility (as described in [Section 2.1.2](#)) serve as underpinnings of Indigenous land stewardship –





something that was considered a sacred responsibility bestowed upon them by the Creator (Davidson-Hunt *et al.*, 2005; Tsuji & Tsuji, 2021). There was an understanding that without balanced relationships with the environment, their own generation as well as those in the future were at risk. As noted by Luby *et al.* (2021), “Anishinaabe Elders teach youth to live with humility and recognize that nonhuman lifeforms can survive without human intervention, but humankind depends on plants and animals for subsistence” (p. 5). According to the Anishinaabeg worldview, in return for the gifts provided to humankind, the Creator placed a moral, custodial responsibility on them referred to as the principle of *gimiinigoowizimin gaaganawendang*, which means ‘keeper of the gifts’ (Davidson-Hunt *et al.*, 2005). Among the Anishinaabeg, feasts were held to respect the beings who made life possible during the past season, and for the beings that were to sustain people in the coming season (Davidson-Hunt & Berkes, 2003).

The responsibility to be stewards of the lands was also prominent among the Omushkegowuk. Berkes *et al.* (1991) contend that “the core of Cree culture is traditionally based on land stewardship activities, skills, and ethics” (p. 15). As told by Fort Albany First Nation elders (see Tsuji & Nieboer, 1999), each season corresponded to a period of time when one or a group of species were abundant and accessible, and just enough animals of a particular species would be harvested for subsistence and sharing. As other species became more plentiful or accessible, harvesting of the next species would begin. This switching of harvesting pressures was intended to prevent overharvesting in one season, which could have negative consequences on that species and thus the community.

Stewardship responsibilities were often conveyed through stories. For example, as told by Geniusz (2015), the Anishinaabe story “The Year the Roses Died” teaches that the gift of Creation requires careful stewardship. Rabbit was blamed by a council of animals for eating all the roses. A *Manitou* (spirit) appears and tells the council (p. 14): “Killing the *Waabooz* [rabbit] will not bring back the roses. You all noticed that the roses were in trouble, and you all decided to take your own shares even if it meant killing the roses forever. There is no honor in this. This is not keeping creation in balance as you were told to do in the Beginning Time.” The story describes how the animals failed in the responsibility to consider the needs of others, and highlights the importance of relationality for stewardship (Campeau, 2019).





2.2 Post-Contact Context

Indigenous peoples interacted with European explorers as early as 1000 AD, but it was not until permanent settlements were established in the 17th and 18th centuries when prolonged contact occurred (CIRNAC, 2017). Soon after the establishment of British and French colonies in what is now eastern Canada, alliances with Indigenous peoples were established to support various interests, including the commercial interests of the newcomers. Utilizing existing Indigenous trade routes, a vast trade network focused on beaver pelts was established between the English and the French and their Indigenous allies. Trade spurred new exploration through the Great Lakes basin, and further east and south (CIRNAC, 2017). Explorers and trappers also became interested in the rich trapping grounds north of Lake Superior and beyond, but the overland journeys from the Great Lakes were challenging. As a result, French explorers sailed through the Hudson Bay in 1668 to establish trade relations and access the heart of fur country (McIntosh & Smith, 2022). This expedition led to the establishment of the Hudson's Bay Company in 1670 (Finch, 2013).

The profitability of the fur trade led to significant competition, and various European and Indigenous interests often clashed violently, with various Indigenous groups displaced from their territories as a result. In 1701, France and the 40 Indigenous groups around the Great Lakes basin entered the Great Peace Treaty to end the violence. Indigenous groups formed both military and commercial (trade) alliances with groups from England and France as power struggles between the two countries intensified (CIRNAC, 2017).

The fall of Montreal in 1760 put an end to French colonial efforts in what would become Canada. To establish peaceful relations with the Indigenous allies of France, the British undertook a series of "Peace and Friendship" treaties. In 1763, France officially ceded its colonial territories with the Treaty of Paris and ended over 150 years of European competition and conflict. That same year, King George III issued a Royal Proclamation, which specified how the British colonies were to be administered and established a framework for the British Crown to acquire Indigenous interests in land through treaties. The Proclamation also established strict protocols for dealing with Indians, including that only the Crown could purchase land from them. Thus, the Proclamation was the first public recognition of First Nations' rights to lands and title (CIRNAC, 2017).





For the next 120 years, the relationship between First Nations and the British Crown transformed from one of allyship to wardship, driven by the influx of newcomers following the American war of Independence (1775-1783) and the War of 1812 (1812-1815), greater demand for land by settlers as a result, increasing costs of supplying gifts to First Nations groups to ensure their loyalty, and declines in the fur trade (Pettit, 2016; CIRNAC, 2017). With a need for more land and military threats fading, the relationship between Indigenous peoples and settlers shifted from one where Indigenous peoples could be considered necessary allies, to one where they could be considered obstacles to growth. What followed was a series of treaties and legislative developments that increased Crown authority over First Nations and lands reserved for them (CIRNAC, 2017).

Section 2.1.1 to 2.2.10 describe the post-contact context, including: the fur trade; early legislation and policy and associated impacts on Indigenous peoples; the numbered treaties established in the region; perspectives on Aboriginal and Métis Rights; and legislative developments that have governed natural resource and land use.





2.2.1 Fur Trade and the Hudson's Bay Company

The Hudson's Bay Company was established by the King of England with a royal charter in 1670, recognizing the economic importance of the fur trade. The charter granted special powers to a corporation of established and wealthy gentlemen, who formed the Hudson's Bay Company. These special powers included exclusive rights to trade, mineral claims, and governance over the entire Hudson Bay drainage area (OCCC, 1986), which makes up a third of what is known today as Canada. However, the charter created no political or legal rights over Indigenous peoples living in the vast territory (Archives of Ontario, n.d.). The Charter named the vast area "Rupert's Land" after the King's cousin and the Hudson's Bay Company's first governor, Prince Rupert.

French fur trappers had already visited the region, but the Hudson's Bay Company was the first to establish permanent trading posts and presence in the region in 1679, with a trading post at Fort Albany on James Bay. The French-British competition for furs eventually led the Hudson's Bay Company to move inland to establish trading posts nearer to the Indigenous hunters who were supplying it furs, and settlements sprang up around the posts (CIRNAC, 2017). In 1743, the Hudson's Bay Company established the first inland trading post, the Henley House, on the north shore of the Albany River. It was moved further south in 1796 and remained operation until 1857. A trading post was first established at Martin's (Marten) Falls on the Albany River in 1794, although it was closed five years later in 1799. In 1818, the Hudson's Bay Company founded a new post at Marten Falls to take the place of Gloucester House, another nearby trading post which was established in 1774. This new post remained operational until 1924. Following the closure of the post, the Marten Falls First Nation community was relocated to the present-day community location of Ogoki Post, approximately 64 km downriver and east (Handfield, 2020). By 1870, the Hudson's Bay Company had 97 trading posts in Rupert's Land (Archives of Ontario, n.d.). A post was established at Fort Hope (present day Eabametoong First Nation) in 1894, and a post at Lansdowne House (present day Neskantaga First Nation) was established in 1900.





The trading posts became a centre for trade relationships and social gatherings during summertime. Pacts between Indigenous peoples living in the region and the Hudson's Bay Company made commerce possible (Archives of Ontario, n.d.). The early trading posts, including Fort Albany, became the base for an extensive trade alliance with the Cree, who became a sort of intermediary between the company and interior Indigenous groups (CIRNAC, 2017). The Albany River became a major east-west trading route as it linked James Bay with the Winnipeg River (Morse, 1968). The Hudson's Bay Company relied on Indigenous knowledge of the area, the animals, and the tools needed for travel and survival, as well as Indigenous trappers to supply valuable furs (OCCC, 1986).

For over 200 years, furs, meat, feathers and handmade objects were bartered at trading posts or factories set up at strategic locations, where dozens of families could gather for a few weeks in the summer to socialize and make collective decisions, including with respect to land use (Long, 2011). During this time, Indigenous peoples became increasingly more dependent on the fur trade, and supplies and items that were previously considered luxuries were now considered necessities; many aspects of Indigenous lifeways were changed by European products (OCCC, 1986). As a result, the traditional economies of Indigenous peoples, including the Anishinaabeg and the Omushkegowuk, began to change. With the introduction of money and European goods, Indigenous men began finding seasonal employment on the York boats (boats used by the Hudson's Bay Company for trade and the transport of goods) and steamboats on the Albany and Attawapiskat Rivers, or building Hudson's Bay Company forts. Some Indigenous people were taught how to keep stores (MFFN & OMNRF, 2020).

As the fur trade became more profitable, some free traders organized themselves to form the Northwest Company, which grew rapidly and became the Hudson's Bay Company's major rival, with open conflicts arising. The fur trade war intensified until 1821, when the Hudson's Bay Company merged with the Northwest Company (OCCC, 1986), extending the Hudson's Bay Company's fur trade monopoly to the Pacific Ocean (Archives of Ontario, n.d.). Without the competition that made them necessary, some trading posts were closed, and trading options for Indigenous peoples became fewer (Finch, 2013). The





Hudson's Bay Company monopoly lasted until 1869, when the company transferred its deed for the area to the English Crown (Canada) for \$1.5 million to enable westward expansion and settlement. In the transfer, Canada had agreed to a "Protection Pledge" that ensured it would protect the interests of Indigenous peoples living in the territory. The transfer took place without consultation with the Anishinaabeg or Omushkegowuk, who didn't believe that the Hudson's Bay Company or the Crown had sovereignty over the land in the first place (Archives of Ontario, n.d.).

The presence of the Hudson's Bay Company had profound effects on Indigenous peoples across Canada, including the Anishinaabeg and Omushkegowuk. In addition to the lifestyle changes associated with the economic transition, many Indigenous peoples of the region faced starvation in the 19th century, especially between 1820 and 1880. Animals important for both food and the fur trade became scarce because of natural population cycles, over-harvesting, and overhunting. The Hudson's Bay Company reduced trapping operations in areas where beaver populations were exhausted. Moose almost entirely disappeared from what is now northern Ontario in the period from 1780 to 1930, shifting pressures to smaller game and fish and increasing reliance on foods purchased from trading posts (OCCC, 1986). Caribou also became increasingly rare. The disappearance of these animals meant leather and cloth had to be purchased to avoid cutting up pelts. The transition to small game and fish also led to more time spent settled in areas where these resources are found rather than out in the hunting territory (Bishop, 1970).

The influx of traders and settlers also brought new diseases such as measles, smallpox, whooping cough, influenza, and tuberculosis, all previously unknown to Indigenous peoples. This led to many deaths, especially among elders (OCCC, 1986). Alcohol was also introduced, with devastating effects on Indigenous populations (CIRNAC, 2017).

With the rapid spread of trade came missionaries dedicated to spreading and promoting their faith. Two religions were introduced to the Anishinaabeg and Omushkegowuk: Anglican by the English and Catholicism by the French. Much like how the English and French had competed in the fur trade, the two religions competed for the conversion of Indigenous peoples into their respective churches. This led to severe restrictions on Indigenous beliefs, ceremonies, and practices, such as drumming and dancing, as they were considered pagan and devil worship. Christian ceremonies replaced Indigenous ones, and missionaries encouraged the use of biblical or European names (OCCC, 1986).



2.2.2 Métis Peoples

Decades of intermarriage between English and French traders and explorers with First Nation women created new and distinct communities along waterways and trade posts and routes around the Great Lakes in what is present day Ontario (MNO, 2023a). These communities were historically referred to as “half-breed” or “Métis”, a word used to describe individuals with mixed Indigenous and European ancestry. The term half-breed was more commonly applied to English-speaking descendants of English or Scottish traders and explorers, who were often of the Anglican denomination, while the term Métis was more commonly applied to French-speaking descendants of French traders and explorers, who were often of the Catholic denomination (Foster, 1978). However, the term half-breed fell out of use as it became derogatory (racist) in nature and Métis is now used for people of both French- and English-speaking heritage (Gaudry, 2009).

The Cree had two names for the Métis: *âpihtawikosisân* meaning ‘half people’ and *otipêyimisowak* meaning the ‘independent ones’. The Ojibway referred to the Métis as *wisahkotewan niniwak* meaning ‘men partially burned’ (Teillet, 2013).

The origins of Métis peoples and communities are closely tied to the emergence of the fur trade in North America. The arrival of European explorers in eastern Canada in the 1600s led to unions with Indigenous communities through marriage (Dumont, 2017). As the fur trade and competition among the French, English, and Indigenous groups intensified through the 17th century, French traders were encouraged to seek marriage alliances with Indigenous peoples to establish the kinship basis for trade and military activities (Foster, 1978). These strategic alliances continued until French colonial efforts officially ended in 1763 with the ceding of New France to Britain (see [Section 2.2](#)), upon which time Indigenous peoples in the Great Lakes region rebelled against British rule. With increased hostility between Indigenous peoples and the British in the last few decades of the 18th century, the French practice of establishing alliances with Indigenous peoples through marriage and peace and friendship treaties was adopted (Surtees, 1975, as cited in Foster, 1978).



Initially, children of mixed European and Indigenous ancestry were classified as either Indian or European based on their way of life rather than race. The socio-cultural identity of children was primarily associated with that of their mother: if she remained with her Indian band, then the child was considered an Indian, but if she resided in a trading post for an extended period, the child was considered European (Brown, 1978, as cited in Foster, 1978). However, distinct Métis settlements began to emerge as the Métis population increased, and Métis people began to identify as a separate group rather than simply extensions of their maternal (First Nations) or paternal (European) relations (MNO, 2023a).

As the fur trade expanded north and westward, new trade routes were established, leading to new Métis communities along them (Dumont, 2017). Métis settlements emerged along waterways and watersheds in Ontario as an outgrowth of the fur trade. These settlements were part of larger regional communities, interconnected by (MNO, 2023b):

- The highly mobile lifestyle of the Métis;
- The fur trade network;
- Seasonal rounds;
- Extensive kinship connections; and,
- A shared collective history and identity.

Peterson (1985) described the Great Lakes Métis during the 18th century as “people in the process of becoming” given that although they may not have been self-consciously Métis before 1815, “their distinctiveness was fully apparent to outsiders, if not to themselves” (p. 39). By the early 19th century, there was a historically significant population of Métis descendants in the Great Lakes region of Ontario who had developed a network of trading villages and towns long the shorelines of rivers and lakes (Peterson, 1978, 1985). The Métis settlement at Fort Williams (in present-day Thunder Bay, historically known as Port Arthur) is recognized as one of the two first Métis settlements in Canada (Tronrud & Epps, 1995, as cited in Gale, 1998). According to Peterson (1978), this network of marital and fur-trade alliances among the Great Lakes Métis communities suggested that a larger regional Métis identity had developed.





The Red River Métis Settlement has been regarded as the site of the culmination of Métis political consciousness. Canada's purchase of Rupert's Land from the Hudson's Bay Company in 1869 was undertaken without consultation of the Métis residing there. In response, and given concerns about Métis rights, a National Committee of Métis (effectively a provisional government) was established, with Louis Riel as the leader, to stop the land transfer until Métis rights and title were recognized. This action and events that followed became known as the Red River Rebellion and led to the establishment of the Province of Manitoba (Ouellet & Hanson, 2009). Further discussion of Métis rights is provided in **Section 2.2.10.1**.



Dickason (1985) contends that the Métis ethnic consciousness was crystallized in the new Far Northwest (present-day prairies region of Canada) where the pressures of settlement were much lower, Métis communities were far more isolated, and the fur-trade continued to flourish. Many French speaking Métis from the Upper Great Lakes region migrated north and west to the Red River Settlement (in present-day Manitoba) through the early- to mid-19th century. This migration was a result of increasing settlement in the Upper Great Lakes region, significant depletions in fur-bearing animals (Peterson, 1978), and a preference to continue fur-trade practices rather than adopt agricultural ones (Ens, 1996). The Métis of Red River and the Great Lakes Métis were often connected through marriage and kinship practices (Gaudry, 2009). By the mid-19th century, descendants with mixed ancestry were no longer being persuaded to make a choice between Indigenous and European identities, and a distinct and unified sense of Métis identity had emerged (Brown, 1985).

The early ethnic identity among Métis was based on a strong association with and reliance on the fur trade, an independent lifestyle, a lack of agricultural development, subsistence practices to provide clothing and tools, and a lack of established land rights (Peterson, 1978). Both Indigenous and European cultural traditions were adapted and merged into the clothing, food, medical practices, languages, beliefs, and customs of Métis communities (Peterson, 1978). Many First Nations women who were part of





Métis families maintained close ties with their ancestral communities, and many of their traditional lifeways and cultural practices were preserved in Métis communities. For example, Ojibway and/or Cree languages were spoken in many Métis communities in the Great Lakes (Foster, 1985). In addition, many Indigenous groups (including the Anishinaabe and Cree) had close relations with the Métis and shared the land and ways of life on it, as well as aspects of culture and language. Prior to the establishment of First Nation reserves (see [Section 2.2.6](#)), First Nations and Métis shared territory, usually peacefully (Teillet, 2013). It was also common for First Nations and Métis families to travel on hunting expeditions together (Chartrand, 2007).

According to Chartrand (2017), while the identity boundaries between First Nations and Métis were porous and there was a lot of transfer between them, the core identity distinctions were present. An important distinction with respect to legal traditions related to land was that the Métis did recognize individual title and ownership (unlike the collective ownership perspectives of First Nations), which was part of their European heritage understanding (Chartrand, 2017).



Many Métis families flourished and spread further west and north with the expansion of the fur trade. The genetic diversity of Métis peoples enabled them to be more resilient to European diseases, and the Métis also had many allied First Nations families. In addition, the Métis were able to serve as intermediaries between European and First Nations cultures, enabling them to work as guides, interpreters, fur traders, and suppliers of goods to new forts and trading companies. As a result, the Métis became the largest Indigenous merchant family in North America, and strong competition against less acclimatized Europeans (Carrière, 2017). The transportation of goods and the development of many settlements could be attributed to the hard work of the Métis (Redbird, 1980, as cited in Peressini, 2000).

Prior to the 1800s, the British government was largely unaware of the existence of the Métis (Hayter, 2017). In 1810, the Royal Society reported the successes of the Métis to the British Crown, which set the stage for the primary policy of the British to remove the Métis as a threat to settlement (Carrière, 2017).



By the mid-19th century, British authorities had developed a policy of Métis collective non-recognition. In addition to the perceived threat that the Métis posed to colonial expansion, the Métis also posed a potential threat to colonial aspirations for civilization. To acknowledge the Métis as a distinct group could have been likened to acknowledging the failures of colonial policy to assimilate and “civilize” First Nation peoples, which would be inconsistent with colonial objectives of progress (Chartrand, 2017).

In 1884, in the face of increasing settlement in the west following Canada’s purchase of Rupert’s Land, and in defense of Métis ancestral rights, the leader of the National Commission of Métis (Louis Riel) organized a petition to the Government of Canada. The petition requested (Ouellet and Hanson, 2009):

- Title to the lands already occupied by Métis families;
- Provincial status for Saskatchewan, Alberta and Red River; and,
- Better treatment of all Indigenous peoples.

An unsatisfactory response from the government led to the Northwest Rebellion or Riel Rebellion of 1885, leading to hundreds of deaths and defeat by federal troops. For their roles, Riel and other Métis and First Nations leaders were arrested, and Riel was subsequently hung as a message to the Métis who challenged Canada’s western expansion goals (MNO, 2023a). Following the rebellion, the first Prime Minister of Canada, Sir John A. McDonald, in effect denied the existence of the Métis as a distinct group when he stated that they must consider themselves either Indian or white (Sealey, 1980, as cited in Peressini, 2000). In response to the public backlash from these events, many Métis in Ontario were disinclined to self-identify and covertly continued to practice their culture and lifeways (MNO, 2023a).

Today, the Historic Métis Nation refers to itself and is referred to by others as the Métis Nation. According to the Métis Nation of Ontario Registry Policy (June 2023 Version) (2023c), “Métis means a person who self-identifies as Métis, is of historic Métis Nation Ancestry, is distinct from other Aboriginal Peoples and is accepted by the Métis Nation” (p. 2). To apply for citizenship within the Métis Nation of Ontario, individuals must meet and follow the requirements of the Métis Nation of Ontario Registry Policy which includes key measures related to self-identification, proving historic Métis Nation history, community acceptance, and provides provisions for appeals and the Harvesters Registry (MNO, 2023c).





2.2.3 Early Legislation and Policy

As the British need for the military allyship of Indigenous peoples waned, an emerging perspective from the British reflected a belief that British society and culture were superior. As a result, the Indian Department of the colonies of Upper and Lower Canada was tasked with a plan of “civilization”, and Indian agents began encouraging Indigenous peoples to abandon their traditional lifeways and beliefs and adopt more agricultural and settled ways of life. Legislation was also introduced in support of the “civilization” program, starting with the *Crown Lands Protection Act* of 1839. The Act made the British government the guardian of all Crown lands, including Indian Reserve lands; this statute was the first to classify Indian lands as Crown lands to be protected by the Crown (CIRNAC, 2017).

As noted by Parrott (2022), the 1850 *Act for the better protection of the Lands and Property of the Indians in Lower Canada* was one of the first pieces of legislation that included a set of requirements, based on blood, for a person to be considered a legal Indian — a precursor to the concept of “status.” These requirements essentially said that people were considered Indian if they were of “Indian blood” and were members of a “Body or Tribe of Indians.” Descendants of such people were Indian, as were non-Indians who “intermarried with such Indians,” people whose parents (one or both) would have been considered Indians, and “all persons adopted in infancy by any such Indians” (Parrott, 2022). Thus, early definitions of “Indian” were inclusive of Métis people.

Enfranchisement refers to the process that resulted in a person becoming of “citizen” of the country and no longer being considered an “Indian” under legislation, thus losing all benefits associated with that status. Enfranchisement was not abolished until the Indian Act was amended in 1985 through Bill C-31.



The British government introduced the *Gradual Civilization Act* in 1857, which offered 50 acres of land and monetary incentives to literate and debt-free Indians provided they abandoned their traditional way of life and adopted a civilized life as a “citizen”. The Act had as its premise “that by eventually removing all legal distinctions between Indians and non-Indians through the process of enfranchisement, it would be possible in time to absorb Indian people fully into colonial society” (RCAP, 1996b, p. 249). This was followed by the *Management of Indian Lands and Property Act (Indian Land Act)* in 1860, which transferred exclusive authority for Indians, lands reserved for Indians, and Indian affairs from the Crown to the colonies, and then the new Dominion of Canada under the 1867 *Constitution Act (British North America Act)*.

Assimilation became the fundamental principle of federal policy through the *Gradual Enfranchisement Act* in 1869, which aimed to remove any special distinction or rights of First Nations people to assimilate them into settler society. This marked the beginning of federal government efforts to legislate and regulate First Nations’ identity (APPA, 2019). Between 1869 and 1985, an Indian woman marrying a non-Indian man would be enfranchised (AFN, 2020a).



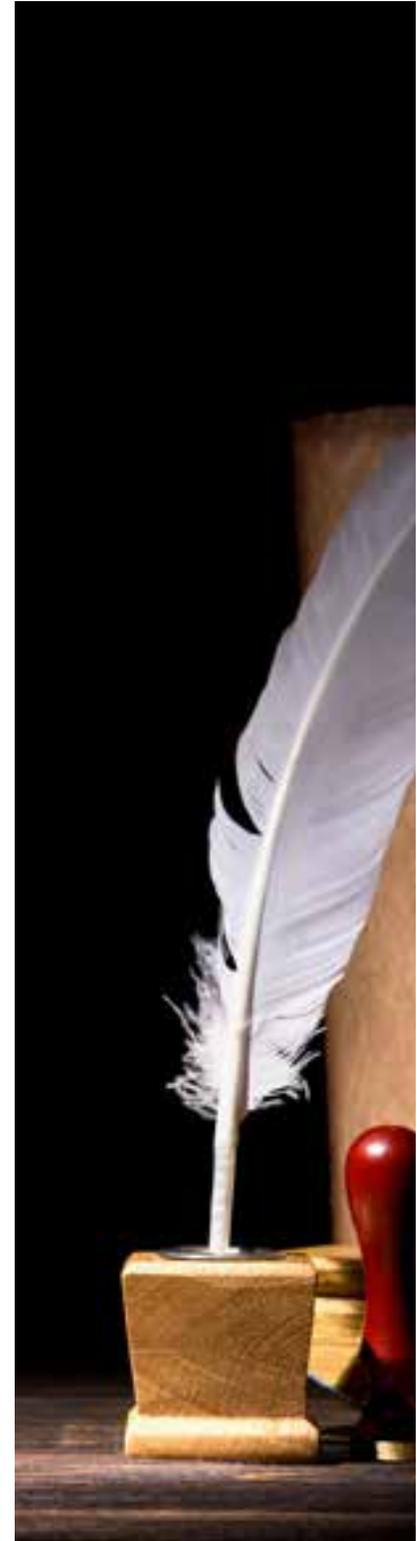
2.2.4 The *Indian Act*

The *Indian Act* was introduced in 1876 to consolidate all previous regulations pertaining to Indians and provide greater authority to the Department of Indian Affairs. The Act enabled the Department to (CIRNAC, 2017):

- Intervene in a wide variety of band issues including governance structure;
- Make sweeping policy decisions, including who was considered to be a “Status Indian”;
- Manage Indian lands (see [Section 2.2.6](#)), resources, and moneys;
- Control access to intoxicants, including alcohol; and,
- Take measures to promote “civilization”, including mandating Indigenous children into government-sanctioned schools (see [Section 2.2.7](#)).

The *Indian Act* was based on the premise that it was the Crown’s responsibility to protect Indian interests and thus the Crown would act as a “guardian” until such time that Indians could fully integrate into society (CIRNAC, 2017).

The Act has largely excluded Métis individuals since its enactment. The 1876 *Indian Act* simplified and further restricted the definition of “Indian” compared to definitions in earlier legislation (see [Section 2.2.3](#)). It excluded Métis who had received “half breed scrip” (individual land grants to Métis on the prairies beginning in the 1870s). It also excluded the children of Indian women who married non-Indian men (including Métis men). These exclusions effectively served to reduce the size of the category of Indian while increasing the size of the non-Indian category, which, in turn, reduced the amount of land necessary for Indians and enabled increasing settlement by Euro-Canadians (Hayter, 2017). Amendments to the Act beginning in 1879 increasingly excluded Métis people, with far reaching exclusions added through amendments up to and including 1951 (Teillet, 2013). While the result has been that Métis people have been largely excluded from the Act, many individuals who self-identify as Métis are today registered as Indians under the *Indian Act*.





According to Hanson (2009a) and CIRNAC (2017), throughout its history, the *Indian Act* has been highly invasive and paternalistic, and increasingly restrictive, imposing ever-greater controls on First Nations peoples. Between 1876 and 1920, individuals were automatically enfranchised and removed from their band lists if they (AFN, 2020a):

- Got a university degree and joined the medical or legal professions;
- Got any university degree and met the “fit” or “civilized” enfranchisement requirements; or,
- Became a priest or minister.

An amendment to the Act in 1880 marked the beginning of gender-based restrictions to First Nations status – women lost their Indian status if they married and non-Indian man (Hanson, 2009a). In the 1880s, a new system of band councils and governance was imposed, with the final authority resting with Indian agents. Outright bans on spiritual and cultural ceremonies were also imposed.

An amendment in 1927 forbid fundraising by First Nations for the purpose of pursuing a land claim without the permission of the Department of Indian Affairs, preventing First Nations from pursuing land claims of any kind (CIRNAC, 2017). It was not until significant amendments in 1951, as Canadian society became more aware of the concept of human rights following World War II, that (Hanson, 2009a):

- It was no longer illegal to practice Indigenous customs and culture;
- First Nations people were allowed to enter pool halls, gamble, appear off-reserve in ceremonial dress, and organize and hire legal counsel; and,
- First Nations women were allowed to vote in band councils.





Gender-based restrictions in the Act were in place until amendments were undertaken in 1985 to align with the equality rights guaranteed by Section 15 of the *Charter of Rights and Freedoms* (Bill C-31). The amendments enabled women who had previously lost their Indian status as a result of marriage to a non-Indian to regain it, as well as their children’s status, and prevented a person’s marriage from affecting their receipt or loss of status. However, the amendments created new forms of discrimination with the introduction of a “second-generation cut-off”. Several cases were brought to court and as a result, Bill C-3 was passed in 2011 to address these issues and enable Indian status to grandchildren of women who regained status in 1985 (AFN, 2020b). Enfranchisement was also not abolished until the 1985 amendments.

2.2.5 Treaties

Canada undertook a series of treaties with First Nations with the aim of extinguishing title to large swaths of Indigenous land to enable settlement and resource development in western and northern Canada (Archives of Ontario, n.d.), and to reduce possible conflicts between First Nations and settlers (CIRNAC, 2017). When the Dominion of Canada was created in 1867, the Province of Ontario was a fraction of the size of the present-day province, and both legislation and the signing of treaties with Indigenous groups served to incrementally increase the landmass of Ontario (CIRNAC, 2021, as cited in Tsuji & Tsuji, 2021).

The Anishinaabeg and Omushkegowuk of the region are signatories to the Robinson-Superior Treaty (1850) and James Bay Treaty Number 9 (1905).

Although the Project is wholly contained in James Bay Treaty 9 boundaries, information on the Robinson-Superior Treaty is included in **Section 2.2.5.1** as some of the Indigenous communities that are part of the Project Consultation and Engagement Program are signatories to the Robinson-Superior Treaty. While most Indigenous communities and groups in the area of the proposed Project are signatories to James Bay Treaty Number 9, an overview of the Robinson-Superior Treaty is presented first, in line with the chronological order of the treaties.

2.2.5.1 Robinson-Superior Treaty

Anishinaabeg requests for a treaty began in the 1840s when copper and iron deposits were discovered on the south and north shores of Lake Superior and the government started to issue mining leases; by 1846, 64 mineral licenses had been issued on the south shore of the lake, and surveying of the north shore had begun. In response, the Anishinaabeg and Métis seized the Montreal Mining Company site at Mica Bay, Lake Superior in 1849, forcing the government to negotiate treaties (Hele, 2020).

As of May 2023, there is an ongoing Ontario Superior Court trial related to the Robinson-Superior Treaty and the escalator clause for annuities. Communities associated with the treaty are seeking compensation for nearly 150 years of annuities without any increase in payments (Hopkins, 2023).



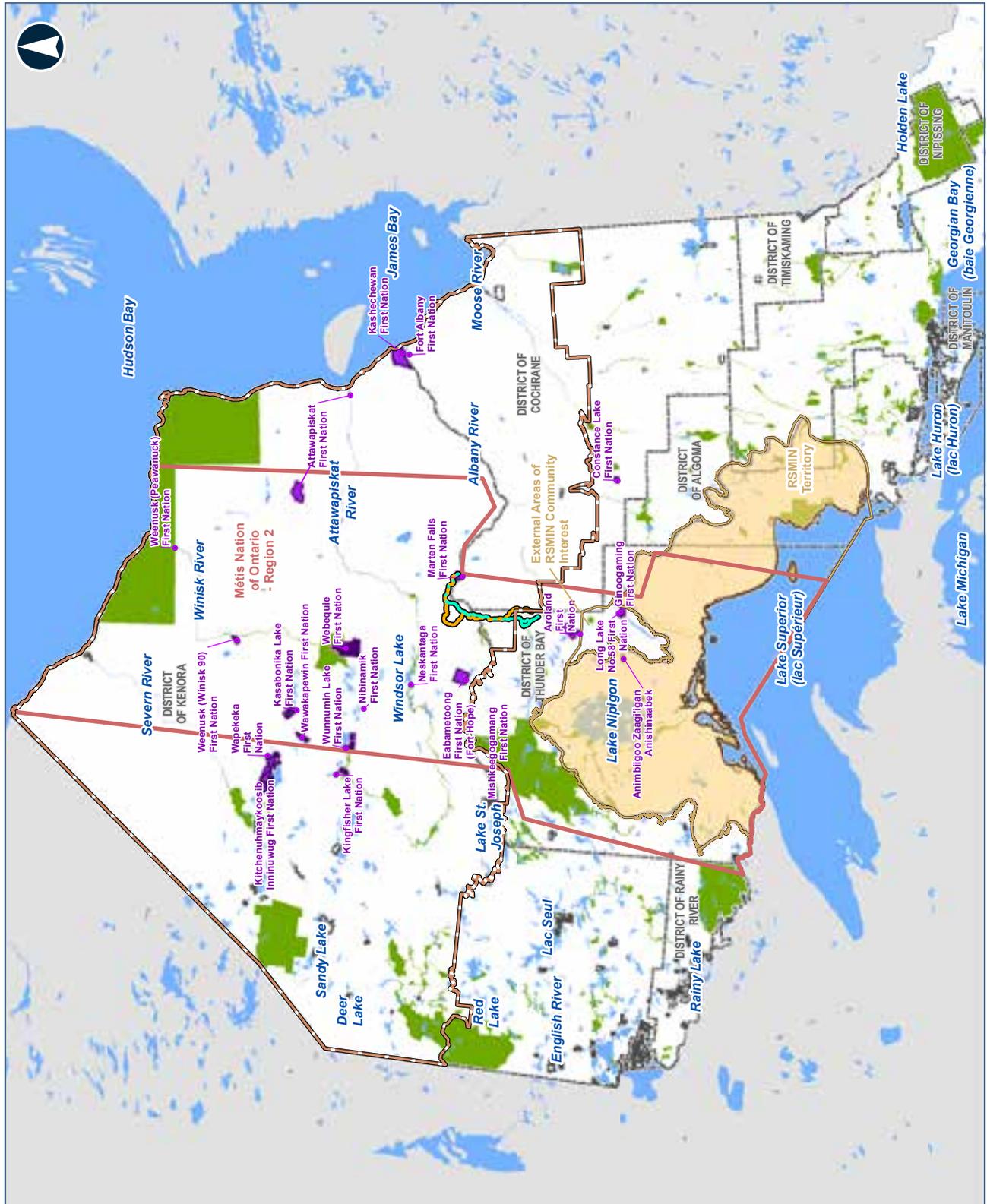


In September 1850, the Anishinaabeg of the Upper Great Lakes signed two separate but interconnected treaties: the Robinson-Superior Treaty, and the Robinson-Huron Treaty. These treaties provided Canada East and Canada West (the future Quebec and Ontario, respectively) with access to the north shores of Lake Huron and Lake Superior for settlement and mineral extraction. In exchange, the Anishinaabeg gained recognition of hunting and fishing rights, a one-time payment of £2000, an annual payment or annuity of £500 and £600 (respectively), and large reserves set aside specifically for First Nations from the surrender of specific lands for each signatory community. The treaties also contained an “escalator clause” for the annuity, which meant that the Crown would increase the annuity as revenues from lands increased (Hele, 2020).

While the recognition of the Métis in the Robinson-Superior Treaty was urged by the Indians (Gale, 1998), they were omitted as the treaty commissioner had no mandate to deal with the Métis (MNO, 2023a). The treaty commissioners informed the Métis that they were not empowered to deal with them as collective, and they could only choose to identify as either Indian or white for the purposes of the treaty (Teillet, 2013). The Hudson’s Bay Company did pay some “half breeds” annuities under the treaty between 1851 and 1875, as recorded in treaty annuity lists for the Lake Superior region (MNO, 2023a). However, all Métis were later excluded from the annuity lists when the Government of Ontario argued an error had been made when some Métis were included as beneficiaries in the treaty (McNab, 1985, cited in Peressini, 2000). As noted by Peressini (2000), this action established a precedent for the exclusion of the Métis from Aboriginal rights in Ontario.

The Robinson-Superior Treaty covers the north shore of Lake Superior from Batchewana Bay to Pigeon River at the western end of the lake, and the lands to the north up to the Hudson Bay watershed (**Figure 2-1**). Indigenous peoples residing in the area covered by the treaty at the time of signing include ancestors of the Animibiigoo Zaagi Igan Anishinaabek First Nation, Long Lake #58 First Nation, and the Red Sky Métis Independent Nation.

The Robinson treaties were the first to lead to the surrender of huge tracts of land with different and disparate Indigenous groups; previous treaties in Upper Canada negotiated for relatively small and compact parcels of land. They also established payments to individual band members instead of yearly lump sums paid to the band, formalized the setting aside of reserve lands for each individual signing group, and acknowledged ongoing rights to hunt and fish throughout traditional territories including a provision that lands could be “taken up” by the Crown for settlement, mining, lumbering, trading, or other purposes (referred to as the Taken Up Clause). These treaties became the model for subsequent treaties (CIRNAC, 2013), including the James Bay Treaty Number 9.



- Legend**
- Robinson-Superior Treaty Boundary
 - Approximate Métis Nation of Ontario - Region 2 Boundary
 - Red Sky, Métis Independent Nation
 - Route Label
 - Alternative 1
 - Alternative 4
 - Alternative 1 and Alternative 4
 - First Nation Reserve
 - Far North Boundary
 - District Municipal Boundary
 - Provincial Park
 - Waterbody

DRAFT

**MARTEN FALLS FIRST NATION
COMMUNITY ACCESS ROAD**

Robinson-Superior Treaty Boundaries



Data Sources:
 Provided by MNRFP 2019; Route Infrastructure - Provided by AECOM 2019
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Figure 2-1

Content shown is provided by Ontario Ministry of the Environment, Conservation and Parks (O.M.E.C.P.) and the Ontario Ministry of Natural Resources and Forestry (OMNR).
 Base data: Provided by MNRFP 2019; Route Infrastructure - Provided by AECOM 2019
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2.2.5.2 James Bay Treaty Number 9

By the late 1800s, many Indigenous peoples, including the Anishinaabeg and Omushkegowuk of the region, were facing significant challenges including:

- Declining animal resources;
- Starvation;
- Illnesses brought by Europeans; and
- Unwelcome poachers and mining prospectors with the newly established railroads.

With problems worsening, some Indigenous peoples of the region began to press Canada to enter a treaty, with an aim of ensuring protection and economic security as settlement and development intensified. While initial requests for a treaty were not supported by Canada, the discovery of minerals in the region, combined with interests in further expansion of the railway network, timber development, and hydro-electric production, led to negotiations of the James Bay Treaty Number 9 (Treaty 9) (Archives of Ontario, n.d.).

Similar to the Robinson-Superior Treaty, Treaty 9 set aside reserve lands for First Nations and granted them annuities and the continued right to hunt and fish on unoccupied Crown lands in exchange for Aboriginal title (CIRNAC, 2017), and the surrender of over 230,000 km² of territory (OCCC, 1986). In addition, the treaty included: schools and teachers to educate First Nations children on reserve; and ceremonial and symbolic items such as medals, flags, and clothing. During negotiations, First Nations were encouraged to settle on reserve lands, take up agriculture, and receive an education (CIRNAC, 2017).

Treaty 9 was unique among the numbered treaties in that there was a requirement for the concurrence of the Province of Ontario given extended boundaries of the province west and north to the Albany River. However, based on oral history and available written records, the Indigenous signatories were not informed of the negotiations between Canada and Ontario with respect to the treaty (Armstrong, 2008, as cited in Tsuji & Tsuji, 2021). The terms of the treaty were finalized in advance by the Dominion of Canada and the Province of Ontario, and presented to Indigenous leaders; government representatives were not permitted to change the terms during the treaty expedition. The Ontario government had a series of demands, including that one of the three commissioners would represent the province, and that no Indigenous reserves in the treaty territory would be located in areas with hydro-electricity development potential greater than 500 horsepower (Archives of Ontario, n.d.).

Treaty 9 was the first major treaty in Ontario in which treaty signing took place in many locations rather than one (Archives of Ontario, n.d.). During the treaty expedition in 1905 and 1906, treaty commissioners travelled to trading posts along the rivers in what is now northern Ontario and met with Cree and Ojibway peoples. While the Indigenous people encountered at the trading posts at the time of the expedition were not necessarily part of a “band”, they were designated as such for administrative convenience. Each trading post was to give advance warning as to when the treaty party would arrive, but as it turned out, many Indigenous people were not present upon their arrival (OCCC, 1986).



The intent of the commissioners was to describe the contents of the treaty, establish reserves and associated boundaries, and obtain the signatures of Indigenous leaders. At each stop, the commissioners requested the community to select representatives who heard the treaty explained to them by interpreters (generally Hudson’s Bay Company employees or clergy), as the document was provided in English only. Most community members received an \$8 gift and the promise of a \$4 annuity in perpetuity. It was noted in the Treaty 9 Commissioners’ official report that the reserves were generally selected by the commissioners after conference with Indigenous people (Tsuji & Tsuji, 2021), but very little was actually described within the report (Morrison, 1986). Commissioners neither provided a full version of the treaty translated into the languages of the local Indigenous peoples, nor did they leave the document or a copy for review (Archives of Ontario, n.d.).

Treaty 9 covers most of present-day Ontario north of the height of land dividing the Great Lakes watershed from the Hudson and James Bay drainage basins (**Figure 2-2**). Signatories to Treaty 9 between 1905 and 1930 included the following:

- Marten Falls Band of Oji-Cree (Marten Falls First Nation);
- Osnaburgh Band of Ojibway (Mishkeegogamang First Nation);
- Fort Hope Band of Oji-Cree (Eabametoong First Nation, Neskantaga First Nation, Nibinamik First Nation, and Webequie First Nation);
- English River Band of Oji-Cree (Constance Lake First Nation);
- Fort Albany Band of Cree (Fort Albany First Nation, Kashechewan First Nation, Aroland First Nation);
- Long Lake Band of Ojibway (Ginoogaming First Nation);
- Big Trout Lake Band of Oji-Cree (Kasabonika Lake First Nation, Kingfisher First Nation, Kitchenuhmaykoosib Inninuwug First Nation, Wapekeka First Nation, Wawakapewin First Nation, and Wunnumin Lake First Nation);
- Winisk Band of Cree (Weenusk First Nation); and,
- Attawapiskat Band of Cree (Attawapiskat First Nation).

Ontario’s northern border was extended from the Albany River to its present day location in 1912, leading Indigenous peoples in the newly acquired areas to petition the government for a treaty. Formal adhesions to Treaty 9 were made in 1929-1930 as a result (Archives of Ontario, n.d.).



Treaty 9 was considered to be one of the least generous of the numbered treaties: the monetary gifts and annuities were much lower than Treaty 8 or Treaty 10, and there was to be no distribution



of ammunition or net twine, no farm implements or cattle, no carpentry tools, and no salaries of clothing for the chiefs and councillors (Ry, Miller, & Touch, 2000, as cited in Long, 2011). In addition, as noted by Long (2010), Treaty 9 historians contend that the treaty was flawed due to the lack of oversight by the people who drafted it, and it may have been the first of the numbered treaties that lacked the oversight of the Colonial Office in Great Britain. The conditions and factors present when the treaty was signed were also problematic (Archives of Ontario, n.d.; OCCC, 1986):

- The treaty commissioners could not speak any of the local Indigenous languages;
- Many Indigenous signatories didn't speak, read or write English so interpreters selected by the commissioners were used;
- Indigenous peoples lacked an understanding of the Canadian legal system and were not provided with lawyers to advise them; and,
- The worldviews, culture, history, and ways of knowing land ownership of Indigenous signatories and the commissioners were very different.



Long (2006) contends that there were two treaties: the official written version, and the one that was orally described to Indigenous peoples. This has been substantiated by Indigenous oral history and the Treaty 9 commissioners' own writings, which indicate that the commissioners told the Elders two key things:

- The treaty would last as long as the sun shines, the grass grows, and the winds blow; and,
- Traditional and cultural activities of Anishinaabe and Mushkegowuk signatory communities would be protected.

The Indigenous signatories understood, through oral promises, that the treaty would help them achieve *Mino-Bimaadiziwin* and *Mino-Pimatisiwin* (Archives of Ontario, n.d.).

Archival records also suggest that the commissioners did not explain the "Taken Up Clause" (see [Section 2.2.5.1](#)) – if they had, it is possible that Indigenous representatives would never have signed the document (Archives of Ontario, n.d.).



2.2.6 Damming and Diversion

Today, not all of the water that would normally flow to Hudson’s Bay remains within the watershed. The damming and diverting of waterways in the area has occurred at various scales over time. Demand for water in the Great Lakes region for shipping and hydropower has led to diversion from the Albany River watershed to the Great Lakes in the form of three key projects: one from the Kengami River; one from Lake St. Joseph; and one from the Ogoki River (Garrick, 2020). The Long Lake Diversion Project included the construction of the Kenogami Lake Dam and the Long Lake Diversion Dam, undertaken in 1937. The Ogoki Diversion Project, in the early 1940s included the construction of the Waboose and Summit Dams to divert water to Lake Superior through Lake Nipigon. The Lake St. Joseph Diversion Project was built to divert water from Lake St. Joseph to Lac Seul in the late 1950s (Garrick 2020; Creger, 2018). In discussion about the potential development of more waterway diversion projects in the 1960s, Marten Falls First Nation Councillor Sam Achneepineskum commented “Our community would have been a lake where it is now... I think that is part of the reason why Nishnawbe Aski Nation came to be, all the chiefs got together and they started to push back on trying to kill the project. It was called Damn the Dams” (Garrick, 2020, p. 15).

2.2.7 The Reserve System

The reserve system concept evolved from the early settlements created by missionaries. As more newcomers were arriving, they began occupying the traditional territories of Indigenous peoples in increasing numbers, and reserves were initially considered a pragmatic solution to land disputes and conflicts between Indigenous peoples and settlers. As treaties began to be reached with Indigenous peoples, provisions were included for the creation of reserves. The reserve system was formalized under the *Indian Act*, which permitted the government to determine the land base of First Nations in the forms of reserves set aside for their exclusive use (Hanson, 2009b).

While Treaty 9 specified that First Nations would choose the location of their reserves, the Ontario Order-in-Council later changed the terms – the commissioners would now decide, and one of the three treaty commissioners would be appointed by the Government of Ontario (Matheson, 1905a, as cited in Tsuji & Tsuji, 2021). The size of the reserves was based on the number of people in the band; however, the population data at the time for these communities could not be considered accurate and many people were not at the trading post during treaty deliberations because of the late start to the treaty expedition (Tsuji & Tsuji, 2021). This led to many reserve locations and sizes being determined based on local settler demand. Even in areas covered by the numbered treaties, reserve size was calculated differentially, ranging between 160 and 640 acres per family of five (Smith, 2009, as cited in Smith, 2016).

As noted by Smith (2016), even as the land base of First Nations was reduced through the reserve system, reserves were still vulnerable to surrounding land uses. Demands for mineral, forest, and agricultural lands; the construction of transportation routes or military sites; and other purposes that arose, often led to the alienation of reserve lands under the jurisdiction of the Canadian Government.

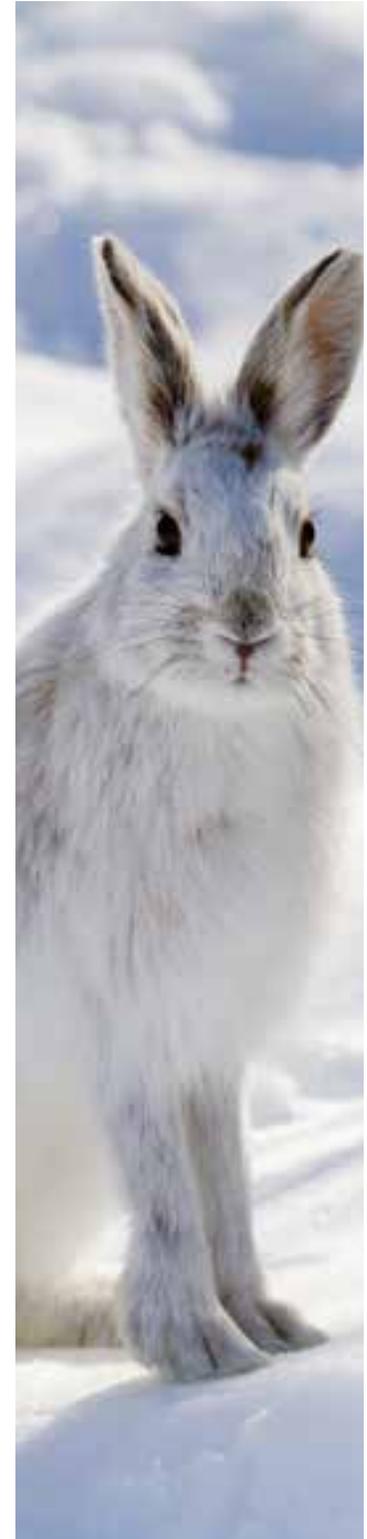


While consent from First Nations was often sought, this consent was regularly acquired under what could be considered questionable circumstances. The sale of reserve lands was consistently presented as being in the long-term interest of the First Nation community, yet railway and corporate executives, and other members of the settler elite (including Indian Affairs Department staff and other public officials), often gained possession of alienated reserve lands (Smith, 2016).

The creation of the reserve system had far-reaching implications for Indigenous peoples, including the Anishinaabeg and the Omushkegowuk. As noted previously, the land base of First Nations was significantly reduced: the reserve system dispossessed the Anishinaabeg of all but one percent of their traditional territory (Pitawanikwat, 2009). Under the reserve system, which provided First Nations with fragments of their ancestral territory, Indigenous residents held the right to occupancy only, which ownership and title remained in the hands of the Crown (Smith, 2016).

As noted by Hanson (2009b), the reserve system was essentially a government-sanctioned displacement of First Nations people, with reserves dividing up not only lands but also peoples and communities that had existed for hundreds, if not thousands, of years. Many families and clans that had hunted, gathered, and celebrated together for generations were abruptly and arbitrarily joined with other families and clans, disrupting long-established social networks and kinship systems that determined who could hunt, fish, and gather in particular areas (Hanson, 2009b).

Amendments to the *Indian Act* led to a requirement for First Nation reserve residents to secure a permit before selling or giving away any goods located or produced on reserves or by reserve residents (Smith, 2016), further restricting the lives of Indigenous peoples. This disruption of traditional networks and the significant changes to Indigenous traditional lifeways contributed to disproportionate levels poverty on many reserves; however, leaving reserves often meant facing discrimination, relinquishing one's First Nations status, and / or losing or jeopardizing connections to family and territory (Hanson, 2009b).





2.2.8 Residential School System

One of the most infamous consequences of the *Indian Act* was the promotion of the residential school system for Indigenous children. This was an extensive school system set up by the Canadian government and administered by churches, with intent to: indoctrinate Indigenous children into Euro-Canadian and Christian ways of living; and assimilate them into mainstream Canadian society (Hanson *et al.*, 2020). Duncan Campbell Scott, Head of Indian Affairs from 1913 to 1932, famously said in 1920 that “the goal of the Indian Residential School is to kill the Indian in the child” (Wilson & Hodgson, 2018).

The system originated from the mission system in the 1600s, when missionaries made plans to establish schools and farming settlements to try to educate, change, and settle Indigenous peoples. However, managing the schools and associated supplies proved challenging for the missionaries to carry out alone (OCCC, 1986). Following confederation, Canada’s first Prime Minister, John A. Macdonald, commissioned a study of industrial schools established for Indigenous children in the United States, and a recommendation to follow their approach to “aggressive civilization” led to the creation and funding of the residential school system (Hanson *et al.*, 2020), although some schools were funded by provincial governments or by the various religious orders (Union of Ontario Indians, 2013). An amendment to the *Indian Act* in 1894 made it mandatory for Indigenous children to attend school (TRC, 2015a). Further amendments to the *Indian Act* in 1920 and 1933 reinforced the requirement for every Indian child between the ages of 7-16 to attend a residential school, and led to the legal guardianship of Indian children attending a school being assumed by their principals upon the often forcible surrender of legal custody by their parents (Union of Ontario Indians, 2013).





The residential school system was primarily located off-reserve (and often far from Indigenous communities), and children generally attended for 10 months of year, although some children lived at the school year round (Union of Ontario Indians, 2013). A primary purpose of the schools was to systematically dissolve all aspects of Indigenous cultures and languages. English, and in some cases French, were the only languages allowed. Indigenous languages and practices were forbidden, with punishments – often severe ones – for children who broke these rules (TRC, 2015a). Students had their long hair cut short as a way to strip away their personal and cultural identities, and they were stripped of their clothing and dressed in uniforms (Hanson *et al.*, 2020). Their days were long and strictly regimented between academic learning, religious prayer, and manual labour and tasks (Union of Ontario Indians, 2013). Boys and girls were kept separate, and as a result, siblings rarely interacted, further weakening family ties (Hanson *et al.*, 2020).

It is estimated that over 150,000 Indigenous children attended one of the almost 140 residential schools established by Canada and the Catholic, United, Anglican, and Presbyterian churches across the country between 1857 and 1996 (CIRNAC, 2017); 16 of these schools operated in Ontario (Auger, 2005). Some Métis children also attended residential schools (APPA, 2019). Children living in the Treaty 9 area attended residential schools at Moose Factory, Chapleau, Pelican Lake, and Fort Albany (Archives of Ontario, n.d.). The St. Anne's Residential School in Fort Albany ran from 1910 to 1963, and was attended by children from the Fort Albany, Weenisk, Attawapiskat, Fort Hope, and Ogoki (Marten Falls First Nation) communities. It is estimated that by 1945, approximately 170 children attended the school, with half of their days spent doing schoolwork and the other half spent on manual labour and domestic tasks (Auger, 2005).

The residential school system struggled with funding, often resulting in poor and unsuitable nutrition, unsanitary conditions, and inadequate medical care. With crowded dormitories, infectious diseases like tuberculosis were rampant, often leading to death. The education received was generally insufficient as many teachers assumed that Indigenous children were unfit for anything more than a basic education which focused on practical skills and religious training.

Messages of the inferiority of Indigenous peoples, their culture, and lifeways were commonplace (TRC, 2015a). Emotional and psychological abuse was commonplace, physical abuse was considered standard punishment, and sexual abuse was common (Hanson *et al.*, 2020). Survivors of the school at St. Anne's in Fort Albany have described serious physical and sexual abuse at the hands of school staff (Roman, 2013), leading to criminal charges of former school staff in the 1990s. The abuses combined with the poor living conditions resulted in an extremely high death toll. In 1907, government medical inspector P.H. Bryce reported that 24 percent of previously healthy Indigenous children across Canada were dying in residential schools, and this figure did not include children who died at home where they were frequently sent when critically ill (Hanson *et al.*, 2020).





2.2.9 The Sixties Scoop

The Sixties Scoop refers to the mass removal of Indigenous children, including Métis children, from their families into the child welfare system, without the consent of families or communities in most cases. As the government began phasing out compulsory residential school education in the 1950s and 1960s, residential schools persisted as a boarding school, primarily for children whose families were deemed unsuitable to care for them. An amendment to the *Indian Act* in 1951 enabled the province to provide services to Indigenous peoples that were not available federally, including child protection (Hanson, 2009c).

Provincial social workers assigned to reserves often assessed child safety and welfare by mainstream cultural standards, without adequate education and training to recognize the problems rooted in generations of trauma related to residential schools. As a result, thousands of Indigenous children were removed from their homes and placed into the child welfare system starting in the 1960s and continuing up to 1990 (TRC, 2015a). By the 1970s, roughly one third of all children in care were Indigenous (Johnston, 1983, as cited in Hanson, 2009c). Many children lived in institutionalized care, or floated between foster homes, where incidences of physical and sexual abuse were not uncommon but often covered up (Fournier & Crey, 1997, as cited in Hanson, 2009c). Similar to the impacts of residential school, the ensuing cultural suppression (denial of their Indigenous identity) and abuse among Indigenous children in the welfare system led to significant impacts on psychological and emotional health (Hanson, 2009c).

2.2.10 The *Constitution Act, 1982* and Aboriginal Rights

Between 1977 and 1981, the federal government entered into discussions with the provinces to reform and take authority of the Constitution from the British government. Aboriginal political organizations were unsuccessful in getting a seat at the negotiations table, and the first proposal for the Constitution put forward in 1981 excluded Aboriginal and Treaty Rights. However, several months of lobbying by First Nations, Inuit, and Métis organizations led to the inclusion of two clauses in Section 35 of the Constitution: recognition of “existing Aboriginal and Treaty Rights”; and, definition of Aboriginal peoples that included all three groups (CIRNAC, 2017). The presence of the word “existing” means that section 35 only applies to Aboriginal and Treaty Rights that were not extinguished when the *Constitution Act, 1982* came into effect. Therefore, if a right was previously extinguished (e.g., through surrender to the Crown), it is not revived by Section 35 (Centre for Constitutional Studies, 2021).





While attempts were made to define existing Aboriginal Rights between 1983 and 1987, they remained undefined because of disagreements between Canada, Indigenous groups, and the provinces. As a result, responsibility to define the extent and scope of Aboriginal Rights, and to direct government policies and programs so that they respect these rights and prevent infringement on them, has fallen to the courts (CIRNAC, 2017).

Several Supreme Court cases have reaffirmed Indigenous rights to harvesting activities. The *R. v. Sparrow* (1990) was a precedent-setting case and the first decision by the Supreme Court to interpret Section 35. In 1984, Ronald Sparrow from the Musqueam Indian Band was arrested for fishing with a net longer than was permitted by his food fishing license. The Supreme Court of Canada ruled that Musqueam's Aboriginal Right to fish had not been extinguished and was an existing right. The court also ruled that the government cannot override or infringe on these rights without justification. This ruling led to what is now known as the "*Sparrow Test*", which sets out a list of criteria that determines whether a right is existing, and if so, how a government may be justified to infringe on it (Salomons & Hanson, 2009).

The *R. v. Van der Peet* (1996) case was pivotal in further defining Aboriginal Rights under Section 35. Dorothy Van der Peet, a member of the Stó:lō Nation, was charged with selling salmon that had been caught under a food-fishing license. The court ruled that fishing constitutes an Aboriginal Right, but the sale of the fish does not. The ruling led to what is now known as the "*Van der Peet Test*" or the "Integral to a Distinctive Culture Test", which establishes ten criteria that must be met for a practice to be affirmed and protected as an Aboriginal Right (Hanson & Salomon, 2009):

1. The perspective of Aboriginal peoples themselves.
2. The precise nature of the claim (what is being claimed as a right).
3. The practice, custom, or tradition must be of central significance to the society in question.
4. The Aboriginal Right must have continuity with the practices, customs and traditions that existed prior to contact.
5. Courts must take challenges with evidence into account (e.g., oral history of Indigenous peoples rather than written records).
6. Claims must be specific and not general.
7. The practice, custom, or tradition must be of independent significance to the group (i.e. central to the group's identity).
8. The practice, custom, or tradition be distinctive (i.e., characteristic part of the culture).
9. European influence is only relevant if the practice, custom, or tradition is integral to the Indigenous society because of that influence.
10. Courts must take into account both the relationship of Aboriginal peoples to the land and their cultures.



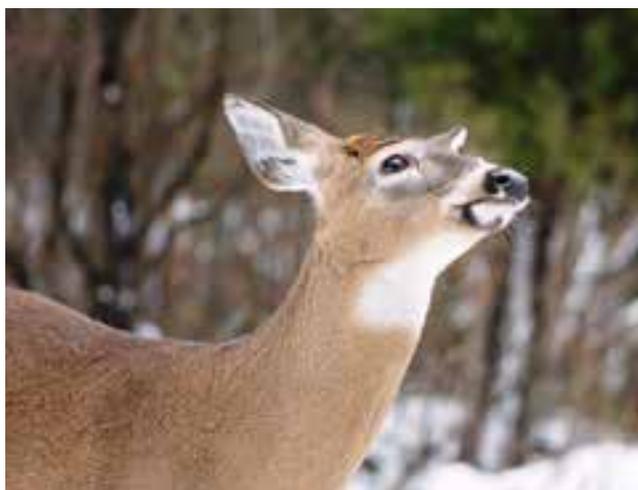


Critics of the *Van der Peet* Test point out that the test situates Aboriginal cultural practices in the past and ignores the dynamic, adaptive nature of culture by treating Aboriginal cultures and traditions as static and unchanging (Hanson & Salomon, 2009).

2.2.10.1 Métis Rights

The rights of Métis communities and individuals were historically excluded or simply ignored by the government, contributing to vulnerabilities and marginalization (Teillet, 2013). Miner (2022) notes that Métis providing for their families and communities were often charged with poaching and illegal fishing throughout the 20th century. The rights of the Métis were not formally recognized until Section 35 of the *Constitution Act, 1982*.

Since the early 2000s, two major Supreme Court of Canada decisions have initiated the long process of defining Métis rights, as well as highlighted the complexities associated with defining Métis identity in



the context of these rights. The first was *R. v. Powley* (2003), which forever transformed Métis harvesting rights. Two Métis hunters, Steve Powley and his son were charged with hunting a moose near Sault Ste. Marie without a license under the Ontario *Game and Fish Act*. They pleaded not guilty and asserted their Aboriginal Right to hunt. After a decade of court proceedings and a series of appeals by the Crown, the Supreme Court confirmed that as Métis people and members of a Métis community, the Powleys' right to hunt in the area was protected by Section 35 (Teillet, 2013). The evidence in the *Powley* case also showed that after the economic migration of Métis from the Great Lakes to the prairies in the early 19th century, a significant Métis population remained in the Great Lakes-Boundary Waters regions of Ontario (Teillet, 2013).



During the *Powley* case, the Supreme Court determined that the appropriate way to define Section 35 Métis rights is to modify the test used to define the Aboriginal Rights of First Nations, as determined *R. v. Van der Peet* (1996). The test to define Métis rights is now called the Powley Test and it includes ten components (Teillet, 2013):

1. The characterization of the right, including reason for harvesting (e.g., for food, for ceremonial purposes, etc.), the location of harvesting and other contextual information.
2. Verification of membership in the contemporary Métis community.
3. Identification of the historic rights-bearing Métis community with a distinctive collective identity that existed prior to when Euro-Canadians effectively established political and legal control in that area.
4. Identification of the contemporary rights-bearing community that is a continuation of the historic community.
5. The historical timeframe for the practice, which must have been undertaken post-contact but before Euro-Canadian political and legal control.
6. Whether the practice was integral to the claimant's distinctive culture.
7. Whether the practice is continue by the Métis community.
8. Whether the right was extinguished by the Crown by constitutional enactments, federal legislation, or by agreement with the Aboriginal people.
9. Whether the right was infringed upon for any reasons.
10. If the right was infringed upon, whether the infringement was justified.





In 2016, following a 17-year court battle, the Supreme Court of Canada ruled in the *Daniels v. Canada* case that Métis and Non-Status Indian are considered “Indians” under Section 91(24) of the *Constitution Act, 1867* (Gaudry, 2009). This interpretation means that the federal government holds the legal responsibility to legislate on issues related to Métis and Non-Status Indians rather than provincial governments. The case ended a long standing situation of legal uncertainty where neither levels of government took responsibility for the Métis and Non-Status Indians (Roy, 2021). The Supreme Court commented that Métis and Non-Status peoples had been essentially in a “jurisdictional wasteland with significant and obvious disadvantaging consequences” (*Daniels v. Canada*, 2016, para. 14). While the ruling does not grant Indian Status, as defined by the *Indian Act*, to Métis and Non-Status peoples, the ruling has resulted in new discussions and negotiations with the federal government over land claims, rights, self-governance, and access to education, health programs, and other government services (Roy, 2021).

Canadian legal definitions of Métis have further complicated the situation with respect to Métis Rights. The *Powley* case established who can legally qualify for Métis Rights and specific criteria to be considered Métis: the individual must self-identify as Métis, have an ancestral connection to a Métis community, and be accepted by that community as a member. However, in the *Daniels* case the Federal Court defined Métis as “a group of native people who maintained a strong affinity for their Indian heritage without possessing Indian status” (cited in Teillet, 2013). As noted by Teillet (2013), this definition separated individuals from Aboriginal collectives and held that there is no need for any ancestral connection to a Métis group and no need for community acceptance, and ultimately eliminated the Métis as a separate Aboriginal people. Regardless, the criteria of the *Powley* decision still define which Métis communities have Aboriginal Rights.

The *Powley* Test has been identified as problematic in that the criteria for being Métis is exclusionary to urban Métis families who may have lived in the city for generations, as well as people who have mixed Aboriginal and non-Aboriginal ancestry yet are not connected to a contemporary Métis society. This has contributed to tensions between different Métis groups (Ouellet & Hanson, 2009), and heated debate among many Métis people in Canada (Gaudry, 2009). As noted by Ouellet and Hanson (2009), it is expected that “the issue of Métis identity will continue to be the topic of much debate and discussion since Métis Rights depend on identifying the people who are entitled to such rights, and then specifying what those rights are” (para. 6).





2.2.11 Legislative Developments

In the period following the signing of Treaty 9, further British and later Canadian Governments laws, regulations, and policies on northern Ontario, contributed to growing intervention and regulation of Indigenous peoples by both the federal and provincial governments. This section reflects on some of the key legislative developments that have governed natural resource and land use, and the associated effects on the rights of Indigenous peoples in the region. It is important to note that this section is not exhaustive nor reflective of all legislation that may have impacted Indigenous peoples in the region.

2.2.11.1 Fish & Game Regulations

At the time of the Robinson treaties (1850), there was very little, if any, competition for fish resources from European fisherman, particularly in Lake Superior and areas to the north. There was also no comprehensive legislation pertaining to fish in place at the time. For varying periods of time, and depending on the location, the government generally did not restrict the full and free privilege to fish provided for by the Robinson treaties. However, changes occurred with the passage of comprehensive fisheries legislation and the drafting of subsequent treaties, including Treaty 9 (Hansen, 1991).

The first passage of comprehensive fisheries legislation came in 1857 with the *Fisheries Act*, under which the Department of Crown Lands became responsible for fisheries in Upper and Lower Canada. The Act did not contain any specific references to Indigenous people. An amendment in 1859 provided for the first time for special fishing

Treaty 9 was negotiated between Canada and Ontario at a time when federal-provincial jurisdiction over fisheries was well established. One of the treaty's provisions full reflected the state of fisheries legislation, in that the right to hunt, trap and fish is subject to regulations that may be made by "the government of the country".





licenses and leases on lands belonging to the Crown, with no specific reference to Indigenous people. Shortly after this, an agreement between the Department of Crown Lands and the Indian Department “for the protection of the interest of native tribes” was reached (as cited in Hansen, 1991, pg. 6). The agreement suggested that Indigenous people were considered subject to the regulations of the Act since they were exempt from paying fees for fishery leases anyways. However, they were exempt in cases of fishing for domestic consumption only, and they were subject to the regulations otherwise (i.e., when fishing commercially or for trade). Thus, fishing rights were being interpreted as domestic consumption fishing rights only (Hansen, 1991).

Amendments to the *Fisheries Act* in 1865 provided a regulation with respect to Indigenous fisheries for the first time. The regulation specifically referred to the allowance of ‘certain Indians’ to fish for their own use as food, reinforcing the interpretation of Indigenous fishing rights as rights related to domestic fishing purposes only. It also added a new component – an open season – which reflected developing conservation principles (Hansen, 1991). After confederation, Canada implemented the first federal *Fisheries Act* in 1868. The Act maintained the provisions of the preceding acts, including the licensing of Indians to fish for their own use. In addition, Indian fishermen were considered to be subject to all regulations (Hansen, 1991).

The government of Ontario was not involved in the legislative aspects of resource management until 1885 with the passage of the *Ontario Fisheries Act*. It contained several provisions from the federal act, and like his federal counterpart, the Ontario Commissioner of Crown Lands was authorized to establish licensing (Hansen, 1991). In 1890, a royal commission on game and fish was appointed to make recommendations with respect to these resources in the province.

The overlapping jurisdictional issues with respect to federal and provincial fisheries legislation were eventually resolved through the courts, where it was ruled that Canada had the authority to enact legislation for inland fisheries and Ontario had proprietary interests in fisheries and the authority to issue licenses for fisheries in the province (Hansen, 1991).





The expansion of the railway network led to new settlement in the region, which in turn led to an increase in the number of sportsman and tourists visiting the region and increased pressures on fish and wildlife. Upon recommendation by the commission, Ontario created the *Game and Fisheries Act* in 1892, replacing the previous fisheries legislation. In turn, the Act intensified enforcement for First Nations in Ontario (Calverley, 2009).

Under the new legislation, a series of law changes were enacted to address declining game populations, including: a new range of closed seasons for some of the most desirable species, such as deer, moose, and elk; new seasons for game birds; and complete hunting bans on certain species. In addition, new license requirements were introduced for non-residents and system of game overseers were established to enforce game laws and penalties (Calverley, 1999). Regardless of these efforts, wildlife populations continue to decline (Bate, 2023).

Initially, the *Game and Fisheries Act* contained a clause exempting treaty Indian hunters from the legislation based on their Treaty Rights. However, the clause referencing Treaty Rights was eventually removed from the Act in 1914 and by 1927, all hunting exemptions for First Nation hunters had been removed from the Act – all “persons” affected by the Act were now defined to include “Indians”. By this time, game laws in Ontario included complete hunting bans on moose and deer, bag limits, quotas, required licensing, and hunting seasons (Bate, 2023). As a result of the hunting regulations, Indigenous hunters’ control over resources, secured through treaty, was restricted, impacting their cultural lifeways.

A jurisdictional challenge arose with the application of the provincial Act to Indigenous peoples with Treaty Rights, which were under federal jurisdiction. Indian Affairs began to take increased interest in securing Indigenous peoples harvesting rights, as Indian Agents increasingly became allies to communities in the north.





As noted by Calverley (1999), after almost three decades of complaints, letters and petitions from the Anishinaabeg, some Indian Agents came to understand Indigenous perspectives on the application of provincial legislation; in part, the Act was taking food out of the mouths of Indigenous people. In terms of game depletion, the agents generally believed the increase in settler hunter and sportsman were the main conservation threat. Indian Affairs generally adopted a more proactive approach in relation to Indigenous hunting and trapping rights for a period. However, Indian Affairs was not completely opposed to regulating Indigenous hunting, and they would not openly challenge the Ontario government over treaty rights (Calverley, 1999).

In response to the *Sparrow* ruling (see [Section 2.2.9](#)), the Ontario Ministry of Natural Resources issued an *Interim Enforcement Policy on Aboriginal Hunting and Fishing* in 1991 that states Aboriginal people harvesting game or fish for personal consumption or social or ceremonial purposes in their treaty areas or traditional lands will generally not be prosecuted. However, this policy was meant to be an interim measure and when the province enacted a new *Fish and Wildlife Conservation Act* in 1997, neither it, nor the detailed regulations under it, make any reference to Treaty or Aboriginal Rights to harvest.

2.2.11.2 The Registered Trapline System

In response to declining populations of fur-bearing species, and complaints from Indigenous trappers about other trappers encroaching into their territories, the government of Ontario issued new game regulations under the *Game and Fisheries Act* of 1946 that included the creation of the Registered Trapline System (Finch, 2020; Sutherland, 2020). While it was first implemented in southern Ontario, by 1948 the regulations applied to the north. Traplines established in the north were based on watersheds rather than the township system used in the south, as directed by the Department of Indian Affairs (Finch, 2020).

In the years following the introduction of the system, Indigenous trapping was impacted by several key factors such as new wildlife laws, changing lifeways, increased wage labour opportunities, increasing government aid, and multiple outbreaks of tularaemia, an infectious disease that affects beaver and muskrat (Finch, 2020). Input from Indigenous communities, including concerns that the established



trapping seasons did not work in the north because of the different climate in the James Bay region, were not reflected in trapping regulations (Sutherland, 2020). In addition, the Registered Trapline System involved licenses, registration, and quotas, all of which was foreign to Indigenous trappers (AMEC, 2004b, as cited in Tsuji *et al.*, 2011).

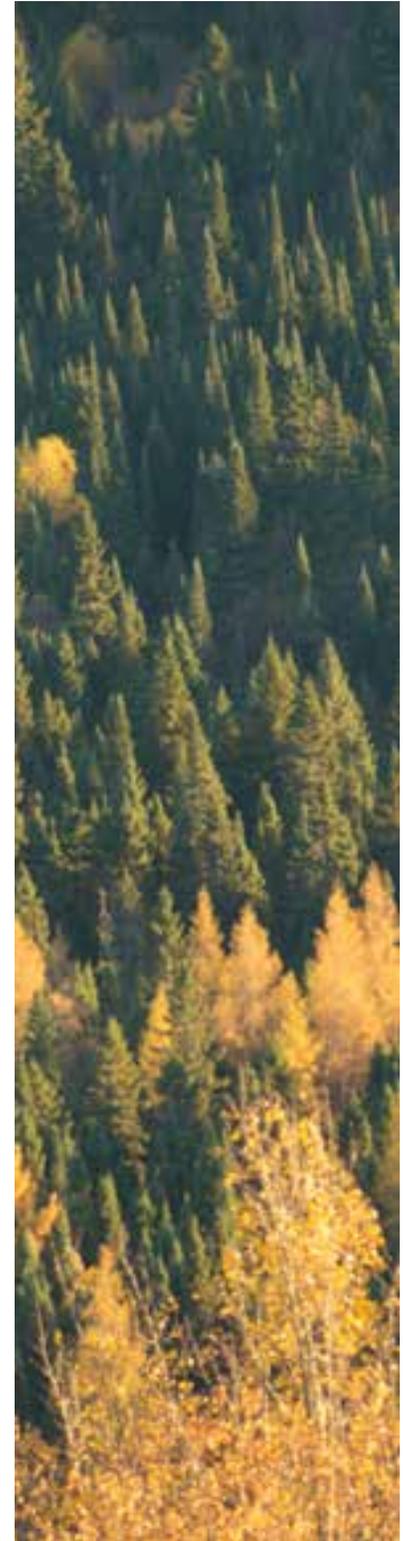
2.2.11.3 Ontario *Far North Act*

In response to the need to balance development potential with conservation in the north, the provincial government launched the *Far North Planning Initiative* in 2008 (Bowie, 2017). The purpose of the initiative was to direct economic development, support conservation, and address Aboriginal and Treaty Rights through the development of community-based land use plans for the Far North region – an area that represents over forty percent of the province (MNR, 2011, as cited in Bowie, 2017).

The purpose of the 2010 *Far North Act* is to provide community-based land use planning in the Far North region that (*Far North Act*, 2010, s.1):

- Sets out a joint planning process between First Nations and Ontario;
- Supports the environmental, social and economic objectives for land use planning for the peoples of Ontario; and,
- Is done in a manner that is consistent with the recognition and affirmation of existing Aboriginal and treaty rights.

The land use planning process established under the Act entails the development of a terms of reference by a First Nations community interested in participating, which must then be approved by the Minister of Natural Resources, who then designates a planning area for the Community Based Land Use Plans (*Far North Act*, 2010, s. 9). The plans are intended to include maps that show historical and contemporary Indigenous use in the area. Communities can designate areas of significant cultural value such as burial sites, waterways and travel routes to be protected, caribou migration routes and areas to be considered open for or closed to mineral exploration. At least one protected area must be identified through the planning process (*Far North Act*, s. 9(9)(c)(d)). However, the plans must be jointly approved by the First Nation and the Ministry,





and once the final plan is approved, all decisions to authorize land use activities must be consistent with the land-use designations in the plan. For First Nations communities in the Far North, community-based land use plans signify inherent jurisdiction over lands and the authority to make decisions on contested land uses (Scott *et al.*, 2018).

The legislation has been contested by First Nations and their regional organizations based on the level of and approach to consultation undertaken by the province, and concerns about how the recommendations provided by First Nations were incorporated. While amendments were made, including the addition of “joint bodies” that could be established with interested First Nations, the province retains ultimate decision-making powers related to amendments, policy documents, and exemption orders related to land use strategies (Gardner *et al.*, 2012).

The Act was recently amended in December 2021, following the recommendations identified in a joint process with Nishnawbe Aski Nation and the Ministry of Northern Development, Mines, Natural Resources and Forestry, and in consultation with First Nations and stakeholders in the region. Amendments were made to “encourage collaboration between Ontario and First Nations on land use planning and foster economic growth in the region while maintaining critical cultural and environmental protections” (Environmental Registry of Ontario, 2021).





2.3 Cumulative Effects to Aboriginal and Treaty Rights and Interests

For roughly seven generations nearly every Indigenous child in Canada was sent to a residential school. They were taken from their families, tribes and communities, and forced to live in those institutions of assimilation. The results while unintended have been devastating. We witness it first in the loss of Indigenous languages and traditional beliefs. We see it more tragically in the loss of parenting skills, and, ironically, in unacceptably poor education results. We see the despair that results in runaway rates of suicide, family violence, substance abuse, high rates of incarceration, street gang influence, child welfare apprehensions, homelessness, poverty, and family breakdowns. Yet while the government achieved such unintended devastation, it failed in its intended result. Indians never assimilated.

– Honourable Justice Murray Sinclair speech to the United Nations, 2010

The long history of colonialism in Canada and associated actions, legislation, and policy has involved both recognition of, and infringement on, the Aboriginal and / or treaty rights of Indigenous peoples in the region and across the country. This history has also been described as constituting cultural genocide (TRC, 2015b). The traditional lifeways, culture, and language of Indigenous peoples, including the Anishinaabeg, Omushkegowuk, and Métis of the region, have been forever transformed, in part because of centuries of displacement from their traditional land bases and use of resources. When combined with ongoing colonial structures and approaches that continue to overlap with the Aboriginal and Treaty Rights and Interests of Indigenous peoples, these changes impact cultural continuity and well-being as the ability of Indigenous peoples to transmit Indigenous knowledge, culture, and lifeways out on the land is increasingly challenged.



Colonial systems of governance and justice that have superseded and / or failed to respect the inherent jurisdiction of Indigenous peoples, and the spirit and intent of the treaties with the Crown, have been imposed on Indigenous peoples in the region for centuries (Anishinabek Nation Legal Department, 2018). Moreover, attention to Indigenous men rather than women and the application of patriarchal assumptions and approaches by European traders, missionaries, and political leaders have exacerbated violations to Indigenous governance by overlooking a segment of the population (i.e., women) that prior to contact, held important roles in leadership.

The impacts go well beyond Aboriginal and / or Treaty Rights and Interests. While Canada has become a member of the world's leading nations, Indigenous peoples, including the Anishinaabeg and Ojibwegowuk, continue to experience disproportionate inequities to the general Canadian population (OCCC, 1986). As noted by Matheson *et al.* (2022), the ongoing implications of various systemic structures experienced by Indigenous peoples has resulted in poor housing conditions, food insecurity, and the absence of potable water on some reserves. Many Indigenous people continue to experience the long term and often debilitating impacts of residential schools, and those that survived were often unprepared to succeed in the market economy or to pursue traditional activities such as hunting and fishing. In many cases, family connections were permanently broken. The overall suicide rate among First Nations communities is about twice that of the total Canadian population (TRC, 2015a). Indigenous peoples face higher rates of infant mortality, a greater burden of disease, and reduced life expectancy (Smylie & Firestone, 2016). In addition, Indigenous peoples are significantly overrepresented in the Canadian criminal justice system (RCAP, 1996, as cited in Government of Canada, 2023). Despite all of these atrocities and outcomes, Indigenous peoples are reclaiming their rights and reconnecting to their cultural roots.





2.4 Reconciliation and Looking to the Future

In more recent decades, there is increased awareness about colonization and its ongoing effects on Indigenous peoples. These efforts began with the establishment of the Royal Commission on Aboriginal Peoples in 1990, whose mandate was to study the evolution of the relationship between Indigenous peoples, the government of Canada, and Canadian society as a whole (Doerr, 2006). The Commission released a five-volume report in 1996 that ultimately noted that a complete restructuring of the relationship between Indigenous peoples and non-Indigenous peoples in Canada is needed (Doerr, 2006); the findings of the Commission’s report have informed this one.

In 2008, the Truth and Reconciliation Commission was established as part of the Indian Residential School Settlement Agreement. The Commission was established to guide Canadians through the difficult facts of the residential school system, and to “lay the foundation for lasting reconciliation across Canada” (Moran, 2015, para. 1). The Commission conducted community hearings across the country to hear from Indigenous peoples directly. A six-volume final report documents the experiences of Indigenous peoples and identifies 94 Calls to Action to advance the process of reconciliation was released in 2015; the findings of the Commission’s report have also informed this one. .

While there has been a recent focus, including efforts and actions on reconciliation with Indigenous peoples, many Indigenous communities, including Marten Falls First Nation, continue to experience day-to-day challenges with access to basic human rights including health services, education, personal and community safety, food security, and more. For Marten Falls First Nation, the development of the Community Access Road is an act of reconciliation – it helps to address access to basic rights while providing an opportunity to support Marten Falls First Nation’s self-determination and their ability to pursue economic prosperity, social and community well-being and cultural continuity.



Long Lake #58 First Nation



The information presented in this section of the report is based on the Proponent's current understanding of Long Lake #58 First Nation's rights and interests in relation to the study areas for the Aboriginal and / or Treaty Rights and Interests impact assessment.

The information presented here is from secondary sources, given that at the time of writing, limited information on Long Lake #58 First Nation's rights and interests with respect to the proposed Project had been provided to the Proponent. Long Lake #58 First Nation was invited to participate in the Project's Indigenous Knowledge Program and has expressed an interest; however, the community has not yet provided a Project-specific Indigenous Knowledge and Indigenous Land and Resource Use report or information. Meetings have been held with Long Lake #58 First Nation to discuss the Project, but specific information on rights and interests have not been shared to date.

It is the objective of the Proponent to share this information with Long Lake #58 First Nation early in the assessment process to enable collaboration and discussion. The overarching goal is to enhance the Project Team's understanding of Long Lake #58 First Nation Aboriginal and / or Treaty Rights and Interests in relation to the proposed Project.

Imagining Access – Why the Project?

The Project will offer Marten Falls First Nation the opportunity to grow as a community but also be part of the social and economic fabric of the region and country. The Community Access Road will reduce transportation costs for goods and services, making food, gas, and other supplies cheaper. It will help families be together in the community and increase social interactions with other communities. It will also provide a vital connection to emergency, health, and social services.





3.1 Community Profile

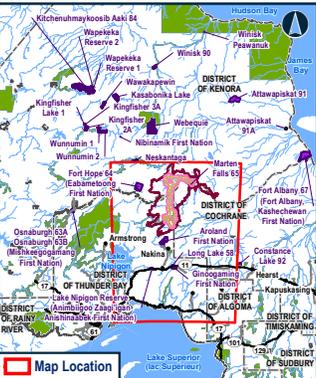
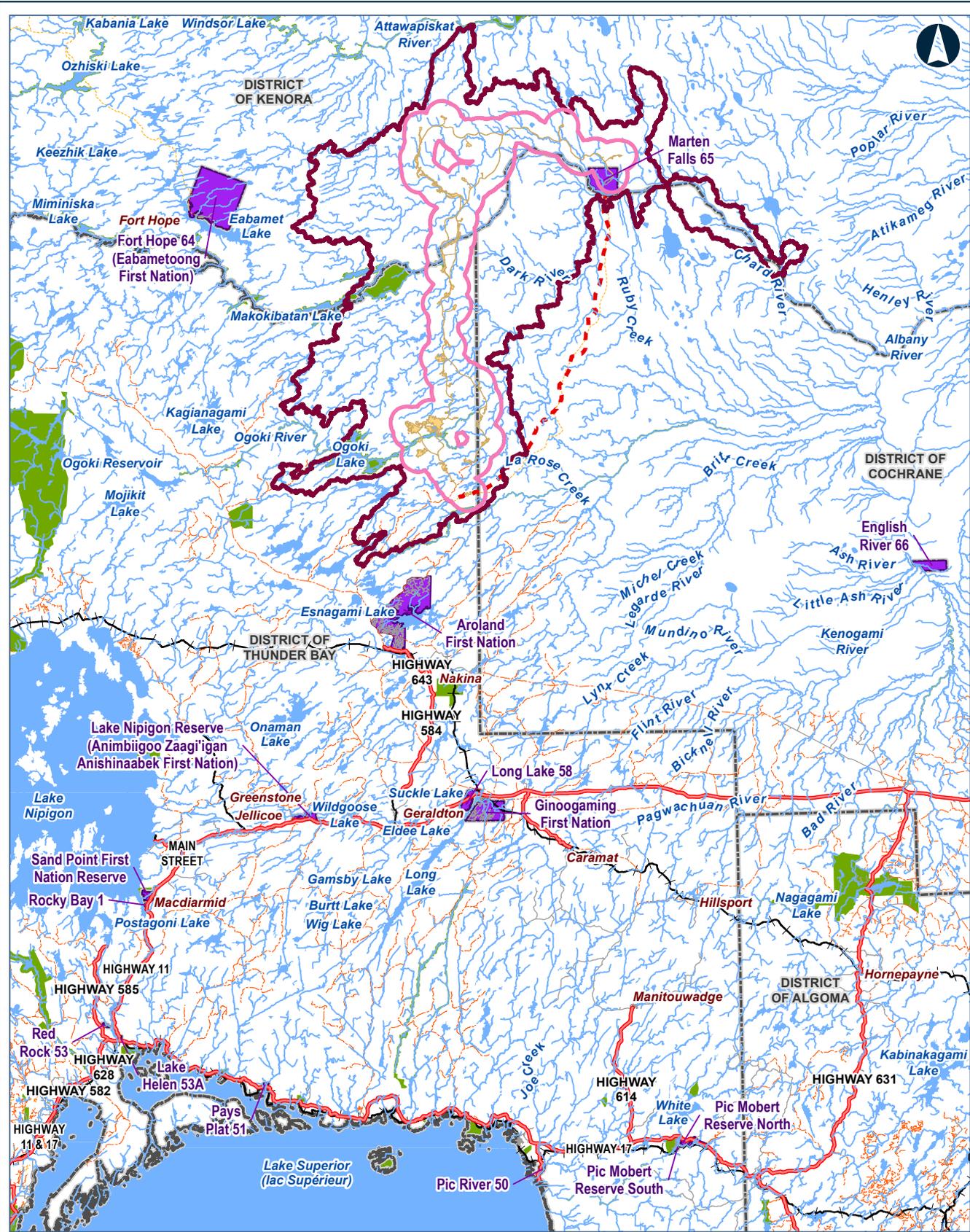
Long Lake #58 First Nation is an Anishinaabe (Ojibway) community located 35 km east of Geraldton along Highway 11 and Long Lake, and adjacent to the town of Longlac, in the Thunder Bay District (**Figure 3-1**). The community is accessible year-round by road, air, rail and water.

As of October 2023, Long Lake #58 First Nation has approximately 1,890 registered members (Government of Canada, 2021a). Of these, approximately 535 members live on reserve in the community, and 1,355 members live elsewhere (Government of Canada, 2021a).

Historically, Long Lake #58 First Nation and Ginoogaming First Nation were part of the Long Lake Band, and these communities have a shared history and many family ties. However, the Long Lake Band separated into two communities when one-third of the community became signatories to Treaty 9 and became Long Lake #77 First Nation, which today is known as Ginoogaming First Nation. The community members that did not sign the treaty are today known as Long Lake #58 First Nation (Sewell, 2020). Long Lake #58 First Nation also supported the formal establishment of Ginoogaming First Nation and Aroland First Nation (Long Lake #58 First Nation, 2023a).

Sections 3.1.1 to 3.1.5 provide information about Long Lake #58 First Nation’s pre- and post-contact history, reserve lands, language, and governance.





Legend

First Nation Reserve	Highway	District Municipal Boundary
ATRI Local Study Area	Major Road	Waterbody
ATRI Regional Study Area	Local Road	Provincial Park
Project Development Area	Winter Road	
	Resource / Recreation Road	
	Service Road	
	Alleyway	
	Existing Winter Access Road	
	Railway	
	Watercourse	

Data Source: Base Data Provided by MNRF 2019; Route Infrastructure - Provided by AECOM 2018. Contains Information licensed under the Open Government Licence Ontario.

**MARTEN FALLS FIRST NATION
COMMUNITY ACCESS ROAD**

General Location of
Long Lake #58 First Nation

0 5 10 20 30 40
Kilometres

Datum: NAD 1983 CSRS UTM Zone 16N

Nov, 2023	1:1,250,000	
Rev:00	"when printed 11'x17"	

Figure 3-1

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3.1.1 Pre-Contact History

The Long Lake #58 First Nation community has occupied their traditional territory since time immemorial (Long Lake #58 First Nation, 2023a). Long Lake #58 First Nation ancestors hunted in the vast forests, gathered berries and natural medicines in the wilderness, fished in the lakes and streams, and travelled with the seasons along the fast-flowing rivers in their watershed (Long Lake #58 First Nation, 2023a). Historically, community members lived in groups of extended families (or bands). An Elder, generally the senior hunter, served as head of a family (Waubageshig, 2020).

The family groups Long Lake #58 First Nation and Ginoogaming First Nation, and their respective family territories, were intertwined. They would have known each other and have been connected through ties of marriage and kinship. Marriages would serve to link territories between different family groups (Sewell, 2020).

A more comprehensive overview of the pre-contact context, including seasonal lifeways, culture and worldview, learning and knowledge building, governance and legal principles, and resource management and stewardship, is provided in [Section 2.1](#)

3.1.2 Post-Contact History

Long Lake #58 First Nation ancestors became involved in the fur trade, trapping beaver and trading for European goods (Waubageshig, 2020). The Hudson's Bay Company established the first trading post (the Henley House) in Long Lake #58 First Nation territory in 1720, at the confluence of the Albany and Henley rivers (Waubageshig, 2020). Their rival, the North West Company, established a trading post at Long Lake at some point before 1800 to intercept trade going to the Henley House, which was 140 miles to the northeast (Ontario Heritage Trust, 2023). The Hudson's Bay Company later established a trading post on Long Lake in





1814, close to the North West Company's post (Ontario Heritage Trust, 2023). In 1821, the Hudson's Bay Company merged and absorbed the North West Company and its posts (Ontario Heritage Trust, 2023).

Throughout the 1800s, the Long Lake trading post became a place for families to gather when trading with the Hudson's Bay Company (Waubageshig, 2020). Eventually, families began to settle near the post as a more permanent community (Waubageshig, 2020).

In the late 1800s, and following the signing of the Robinson-Superior Treaty (see [Section 2.2.5.1](#)), reserves were created for Indigenous communities (bands) north of Lake Superior that had not been present at the signing of the treaty. These reserves, which include the Long Lake 58 reserve, were much smaller than the reserves given to three Indigenous communities that participated in the original treaty negotiations. The original land size of the Long Lake 58 Reserve, which was established in 1914, was 537 acres (or 217 ha) for about 800 members (Hall, 1991; Jacasum, 2006).

It is important to note that Long Lake #58 First Nation never signed a treaty or treaty adhesion. However, the fact that about 60% to 70% of their traditional territory is located within the boundaries of Treaty 9 and the remaining territorial lands are within the bounds of the Robinson-Superior Treaty of 1850 has created challenges with respect to perspectives of the federal and provincial governments (Sewell, 2020). This is the subject of ongoing litigation and negotiations (Sewell, 2020).

In 1938, the Hydroelectric Power Commission of Ontario (now Ontario Hydro) undertook the Long Lake Diversion Project to generate power, increase water levels in the Great Lakes for shipping, and aid in floating logs to mills south of the lake (Simpson & Driben, 2000). The north end of the Long Lake was dammed, reversing the flow of water from the north (into the James Bay watershed) to the south (into the Great Lakes watershed) (Simpson & Driben, 2000). The lake, which had served as an important focal point for Indigenous communities in the region was transformed into a huge reservoir. As a result, lands used by Long Lake #58 First Nation for traditional and cultural practices, containing cemeteries and sacred sites were flooded (Simpson & Driben, 2000). The project also led to shorelines being washed out, the loss of camp sites, and impacts to local fisheries (Simpson & Driben, 2000).

In the summer of 1990, Long Lake #58 First Nation community members blocked Highway 11, and then the Canadian National Railway, to protest their small reserve land base (Watson, 1990; Hall, 1991). Their already small reserve land base was previously reduced in size from the expropriation of lands for the development of Highway 11, and railway lines from Longlac to Nakina and Nipigon (Long Lake #58 First Nation, 2023a). In 2020, Long Lake #58 First





Nation successfully secured about 1,690 ha of additional land, including mines and minerals, through the federal additions to reserve policy (Long Lake #58 First Nation, 2020), greatly increasing the size of the reserve lands.

Over the past 25 years, the Long Lake #58 First Nation community has been involved in various community development projects and initiatives, including:

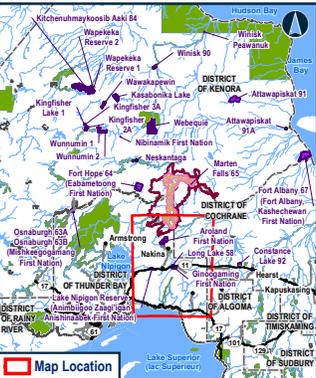
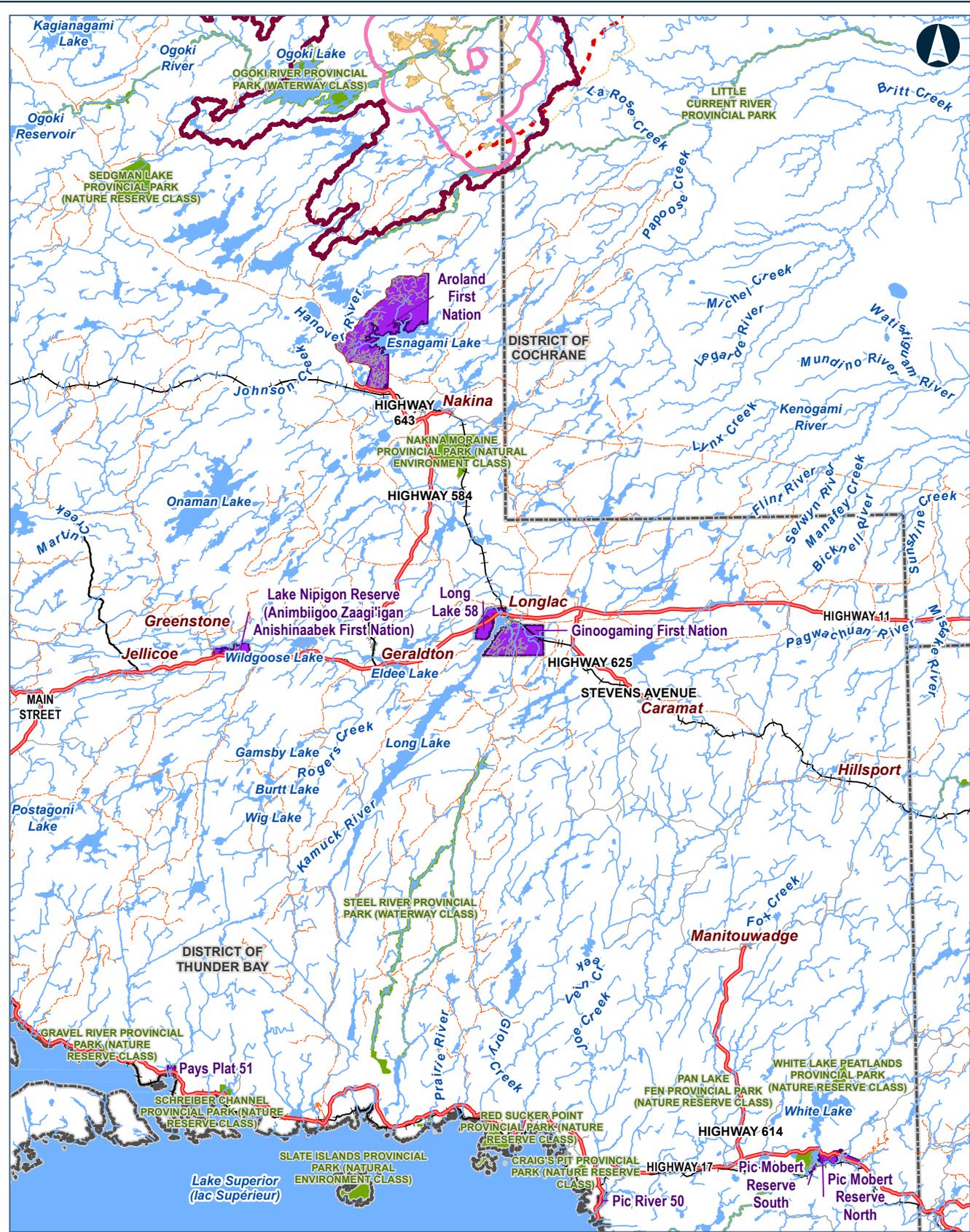
- In 1998, Long Lake #58 First Nation opened an elementary school and a high school on the reserve (Porter, 2020). The schools have developed and adopted a new curriculum with a focus on Long Lake #58 First Nation history and culture (Porter, 2020).
- In 2012, Long Lake #58 First Nation and six other First Nations established Ne-Daa-Kii-Me-Naan Inc. (Needak) to manage the Kenogami Forest and to provide economic development opportunities for the communities (Needak, 2023).
- In 2018, Long Lake #58 First Nation and Premier Gold Mines Limited signed an agreement that recognizes the rights and interests Long Lake #58 First Nation has within their traditional territory, including employment, training, and contracting opportunities (Powell, 2018). The agreement also formalizes the proponent's commitment toward environmental protection and supporting Long Lake #58 First Nation social and cultural practices in the spirit of collaboration (Powell, 2018).

A more comprehensive overview of the post-contact context, including the fur trade, early legislation and policy and associated impacts on Indigenous peoples, the numbered treaties established in the region, perspectives on Aboriginal Rights, and legislative developments that have governed natural resource and land use, is provided in [Section 2.2](#).

3.1.3 Reserve Lands

Long Lake #58 First Nation has one reserve, Long Lake 58, on the northwestern shore of Long Lake, about 35 km east of Geraldton ([Figure 3-2](#)). The reserve is 1,922.8 ha in size (Government of Canada, 2021b). As noted in [Section 3.1.2](#), the size of the reserve was increased significantly in 2020 with the addition of 1,690 ha of land.





Legend	
	First Nation Reserve
	ATRI Local Study Area
	ATRI Regional Study Area
	Project Development Area
	Highway
	Major Road
	Local Road
	Winter Road
	Resource / Recreation Road
	Service Road
	Existing Winter Access Road
	Railway
	Watercourse
	District Municipal Boundary
	Waterbody
	Provincial Park

Data Source: Base Data Provided by MNRF 2019; Route Infrastructure - Provided by AECOM 2019. Contains information licensed under the Open Government Licence Ontario.

MARTEN FALLS FIRST NATION COMMUNITY ACCESS ROAD

Long Lake #58 First Nation
Reserve Lands

Datum: NAD 1983 CSRS UTM Zone 16N

Nov, 2023	1:800,000	
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Figure 3-2

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3.1.4 Language

Long Lake #58 First Nation is an Ojibwe speaking community; however, English is the language of everyday conversation, and 100% of census respondents on the Long Lake 58 reserve indicated that they speak English at home (Government of Canada, 2021c). According to the 2016 Census, among the on-reserve population (Government of Canada, 2021c):

- Approximately 12% has knowledge of the Ojibwe language;
- Approximately 10% reported Ojibwe as their mother tongue (the first language they learned and still know); and,
- Approximately 5% speak Ojibwe at home.

3.1.5 Governance

As noted in [Section 3.1.2](#), Long Lake #58 First Nation never signed a treaty or treaty adhesion under the Superior-Robson Treaty of 1850 or Treaty 9.

Long Lake #58 First Nation has an Indian Act Electoral System with a two-year cycle. Leadership includes a Chief and 12 Councillors (Government of Canada, 2021d).

Long Lake #58 First Nation became a signatory to the *Framework Agreement on First Nations Land Management* (Framework Agreement) in 2014, and ratified its Land Code in 2016 (Anishinabek News, 2016). This means the community is no longer subject to 44 sections of the *Indian Act* that relate to land and environmental management, and can develop its own laws about on-reserve land use, the environment, and natural resources (Government of Canada, 2023).

Long Lake #58 First Nation is affiliated with three main political and social and economic service organizations: Matawa First Nations Tribal Council, the Nishnawbe Aski Nation, and the Anishinabek Nation (Union of Ontario Indians) (Waubageshig, 2020). Long Lake #58 First Nation is a non-voting member of the Nishnawbe Aski Nation (Waubageshig, 2020).



3.2 Understanding of Rights and Interests in Relation to the Project

Section 3.2.1 and **3.2.2** describe the current understanding of Long Lake #58 First Nation’s Aboriginal and / or Treaty Rights and Interests in relation to the proposed Project. As noted in **Section 3.0**, this understanding was developed based on comprehensive literature review of publicly available sources of information given that at the time of writing, no specific information on Long Lake #58 First Nation’s rights and interests had been provided to the Proponent.

3.2.1 Aboriginal and / or Treaty Rights Relevant to the Project

It is anticipated that Long Lake #58 First Nation asserts Section 35 rights throughout its traditional territory / traditional use area (see **Section 3.4**).

The *Anishinaabe Chi-Naaknigewin* forms the traditional governance of peoples identifying as the Anishinabek Nation, and notes that the Anishinabek Nation has “inherent right bestowed by the Creator to enact any laws necessary in order to protect and preserve Anishinaabe culture, languages, customs, traditions and practices for the betterment of the Anishinabek” (Anishinabek Nation, 2018, article 5.1).

The *Mamow-Wecheekapawetahteewiin* (Unity Declaration) of the Matawa Chiefs Council notes the inherent right to self-determination as an important right recognized and affirmed under Section 35 (Matawa First Nations, 2011).

According to the Declaration of the Nishnawbe-Aski Nation, the rights of Nishnawbe-Aski Nation people include (NAN, 1977):

- The right to receive compensation for exploited natural resources;
- The right to receive compensation for the destruction and abrogation of hunting, fishing, and gathering rights;
- The right to renegotiate the Treaty as understood by Nishnawbe-Aki Nation people; and,
- The right to approach other world nations to further the aims of the Cree and Ojibway Nations of Treaty 9.



As a member of Anishinabek Nation, Matawa First Nations, and Nishnawbe-Aski Nation, it is anticipated that these rights may also be declared by Long Lake #58 First Nation. However, it is not certain if the Declaration of the Nishnawbe-Aski Nation applies to Long Lake #58 First Nation, as a non-voting member.

At a minimum, it is likely that Long Lake #58 First Nation's Aboriginal rights include the right to hunt, trap, fish, and gather materials that are of importance to Long Lake #58 First Nation cultural traditions and lifeways, as well as the right to cultural continuity and wellbeing (ability to practice and transmit cultural traditions). These rights are considered Valued Components, which means that they are important elements of Aboriginal and / or Treaty Rights that have the potential to be affected by the proposed Project. The potential impacts of the proposed Project on these Valued Components / rights will be assessed in the future.

General information on Long Lake #58 First Nation's use of lands, waters, and resource for traditional purposes is presented in **Section 3.4**. Information on the Project Team's understanding of Long Lake First Nation's use the lands, waters, and resources for traditional purposes in relation to the Project is presented in **Section 3.5**.

General perspectives on the cultural continuity and wellbeing of Long Lake #58 First Nation are presented in **Section 3.6**. Information on the Project Team's understanding of what is important for Long Lake #58 First Nation cultural continuity and wellbeing is presented in **Section 3.7**.

3.2.2 Interests Related to the Project

The information on the potential interests of Long Lake #58 First Nation with respect to the proposed Project is largely based on inputs through the proposed Project's Consultation Program and the following secondary sources of information (although other supporting sources have been used and referenced throughout):

- Aboriginal Business Network's (2015) *Long Lake #58 First Nation Traditional Land Use Survey Results* for the Greenstone Gold Mine;
- Energy East Pipeline Ltd.'s (2016) *Volume 25: Traditional Land Use and Resource Use for the Energy East Environmental Impact Statement/Environmental Assessment*;





- Stantec's (2017) *Assessment of Potential Environmental Effects on Traditional Land and Resource Use* for the Hardrock Project Final Environmental Impact Statement/Environmental Assessment; and,
- AECOM's *Record of Consultation Report* for the Marten Falls First Nation *Community Access Road* (2020).

It is anticipated that Long Lake #58 First Nation's interests in the proposed Project may include:

- Concerns about potential impacts to vegetation from spraying for highway maintenance (Stantec, 2017);
- Concerns about potential impacts to traditional plants (including cedar, red willow, bear root, sweetgrass, cranberries, juniper, and bulrush) from land clearing and construction activities (Stantec, 2017);
- Concerns about potential impacts to wildlife health and populations, including moose (Stantec, 2017) and wolverine (AECOM, 2020);
- Concerns about potential impacts to water quality, affecting fishing and recreational uses (Aboriginal Business Network, 2015);
- Concerns about potential impacts on hunting, trapping, plant harvesting, wildlife habitat, and water quality that would adversely affect the Long Lake #58 First Nation way of life (Energy East Pipeline Ltd., 2016);
- Protection of burial sites and other sacred sites which can be found throughout Long Lake #58 Traditional Territory (Energy East Pipeline Ltd., 2016); and,
- Increased traffic along Painter Lake Road, Anaconda Road, and highways connecting to Painter Lake Road (Sewell, 2020).

These interests will inform the overall impacts assessment, including the assessment on Long Lake #58 First Nation's Aboriginal and / or Treaty Rights.



3.3 Area of Interest

A preliminary Area of Interest has been identified for Long Lake #58 First Nation, as shown in **Figure 3-3**. The Area of Interest is intended to identify where Long Lake #58 First Nation may exercise / hold Aboriginal and / or Treaty Rights and Interests that are relevant to the proposed Project.

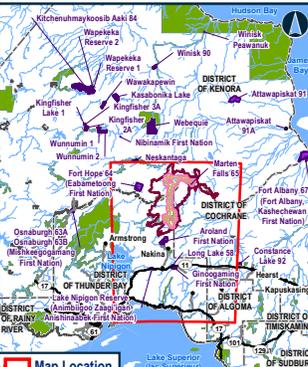
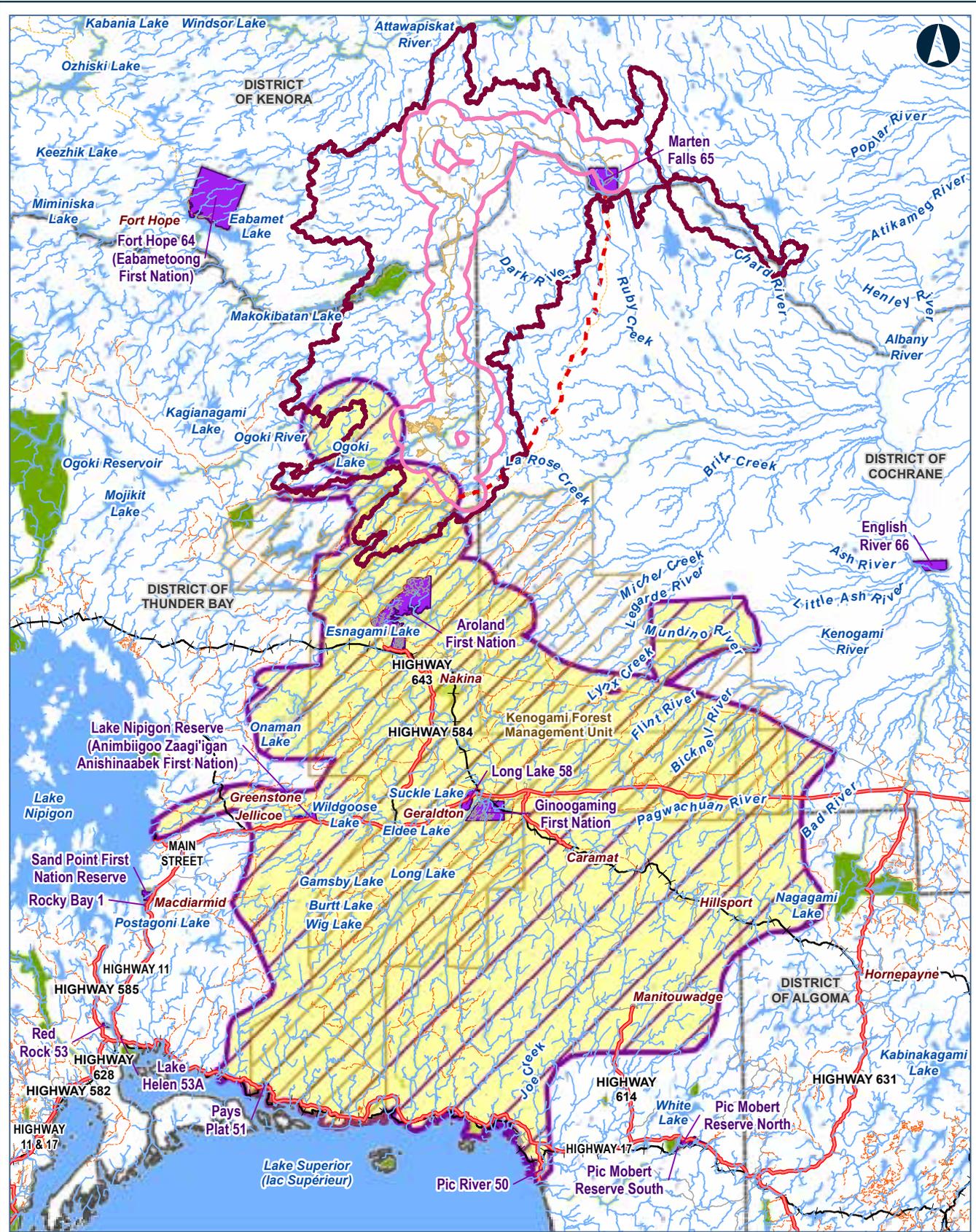
The preliminary Area of Interest is based on a figure provided by Long Lake #58 First Nation's legal team (Alan Pratt Law Firm) to the Proponent in February 2020, which depicts their asserted Traditional Use Area / Traditional Territory. The asserted Traditional Use Area / Traditional Territory depicted extends from Lake Superior in the south to just north of and encompassing Ogoki Lake in the northern extent, and from Lake Nipigon, Onaman Lake and Jellicoe in the west to Hillsport, Manitouwadge and Nagagami Lake in the east (**Figure 3-3**).

The Long Lake #58 First Nation preliminary Area of Interest intersects or overlaps with (**Figure 3-3**):

- The southernmost portions of the Project Development Area, in the area of Colpitts Creek and near the southern terminus of Alternative 4;
- The southernmost portion of the Local Study Area, northeast of Ogoki Lake and in the areas of Bury and Zurbrigg Lakes and Colpitts Creek; and,
- The southernmost portion of the Regional Study area, in the areas north and northwest of Little Current River Provincial Park and the Ogoki Lake area.



The Impact Assessment Agency of Canada (2023), notes that an Indigenous community's "long-standing connection to, use of, or occupation of an area is indicative of a community's rights". It is the Proponent's understanding that an Indigenous community can assert an area of interest or traditional territory and that these assertions may consider many factors including, but not limited to, hunting and trapping areas, wildlife migration patterns, travel routes, watersheds, etc. However, these assertions "may not be well understood by all parties, they may raise uncertainty as they lack information, or there may be differing interpretations" (IAAC, 2023). Therefore, it is important to note that for the purposes of identifying a preliminary Area of Interest for the proposed Project, Marten Falls First Nation is strictly presenting information that has been provided by an Indigenous community or has been identified in publicly available data sources. By presenting this information, Marten Falls First Nation is neither validating or confirming information regarding the assertion of areas of interest or traditional territories.



Legend

- Preliminary Area of Interest
- First Nation Reserve
- ATRI Local Study Area
- ATRI Regional Study Area
- Project Development Area
- Long Lake 58 First Nation Traditional Use Area (Four Rivers Inc. and Matawa First Nations, February 2020)

General Features

- Highway
- Major Road
- Local Road
- Winter Road
- Resource / Recreation Road
- Service Road
- Alleyway
- Existing Winter Access Road
- Railway
- Watercourse
- Kenogami Forest Management Unit
- District Municipal Boundary
- Waterbody
- Provincial Park

Data Source:
 Base Data: Provided by MNRP 2019, Route Infrastructure - Provided by AECOM 2019, Traditional Use Area - Provided by Four Rivers Inc. and Matawa First Nations Management 2020. Contains Information licensed under the Open Government Licence Ontario.

MARTEN FALLS FIRST NATION COMMUNITY ACCESS ROAD

Long Lake #58 First Nation Area of Interest

0 5 10 20 30 40
Kilometres

Datum: NAD 1983 CSRS UTM Zone 16N

Nov, 2023	1:1,250,000 <small>*when printed 11"x17"</small>
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Figure 3-3

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3.4 Use of Lands, Waters and Resources for Traditional Purposes

Available information on Long Lake #58 First Nation land, water, and resource use is presented in **Sections** to **3.4.5**. The information presented in this upfront section is general to Long Lake #58 First Nation. Information on Long Lake #58 First Nation land, water, and resource use for traditional purposes in relation to the proposed Project is provided in **Section 3.5**.

The information presented is largely based on the following secondary sources of information (although several other supporting sources have been used and referenced throughout):

- Understanding our Food Systems' (n.d.a; n.d.b) *Traditional / Ancestral Harvesting in and Around Animbiigoo Zaagi'igan and Anishinaabewi Gitchi-Gami*;
- Jacasum's (2006) *Matawa First Nations Community and Life Experiences, Volume 1 (South)*, which includes interviews with Long Lake #58 First Nation Elders and youth;
- Aboriginal Business Network's (2015) *Long Lake #58 First Nation Traditional Land Use Survey Results* for the Greenstone Gold Mine;
- Hensel Design Group Inc.'s (2015) *Traditional Knowledge Assessment Related to the Premier Gold Mines Hardrock Project*;
- Energy East Pipeline Ltd.'s (2016) *Volume 25: Traditional Land Use and Resource Use* for the Energy East Project Environmental Impact Statement/Environmental Assessment;
- Canada North's (2016) *Nokiiwin Tribal Council Country Food Study*; and
- Stantec's (2017) *Assessment of Potential Environmental Effects on Traditional Land and Resource Use* for the Hardrock Project Environmental Impact Statement/Environmental Assessment.





It is recognized that Long Lake #58 First Nation previously developed a cultural atlas that contains information and mapping on community land, water, and resource use for traditional purposes in the traditional territory (Simpson & Driben, 2000). However, the atlas is not publicly available and, as noted in **Section 3.0**, at the time of writing Long Lake #58 First Nation has not provided any Project-specific information on lands, waters, and resources used for traditional purposes.

It is important to note the following about the information available on Long Lake #58 First Nation land, water, and resource use for traditional purposes:

- While information available on land, water, and resource use for traditional purposes is relatively recent (i.e., collected within the last 10 years), it is primarily related to the Geraldton and surrounding areas, in the southern portion of Long Lake #58 First Nation's traditional territory;
- Information on harvesting methods, both in the past and present-day, is limited or absent;
- Information on the quality and quantity of resources (including volumes harvested) and the frequency, duration, and / or timing of traditional practices is limited;
- Information on the role of members within the community (e.g., women, men, elders, youth, people with disabilities) is limited or absent altogether; and,
- Information on resource thresholds that the community requires to exercise their rights is limited or absent.
- For the purposes of the future Impact Assessment / Environmental Assessment, it is assumed that the general practices and preferences of Long Lake #58 First Nation community members described in this report are still relevant to the community today.





Long Lake #58 First Nation community members have been impacted by the various activities and interests, including non-Indigenous governments and industries, which have led to changes in the use of lands, waters, and resources for traditional purposes (the exercise of these rights). These include:

- The Long Lake Diversion in 1938 (see **Section 3.1.2**), which negatively impacted the aquatic ecology of the Long Lake #58 First Nation area (Hall, 1991);
- The Registered Trapline System in Ontario in the 1940s, which led to a loss of registered traplines within the Long Lake #58 First Nation community when traplines had to be reallocated due to death or illness and were provided to non-Indigenous people (Simpson & Driben, 2000);
- The school system, which took generations of children away from the community and their culture (Hall 1991);
- Activities associated with logging, the pulp and paper industry, and land development, which have led to habitat loss and pesticide spraying, with impacts on animal populations (move away, poor health, taste differently), and food and medicinal plants (Simpson & Driben, 2000; Energy East Pipeline Ltd., 2016);
- Aquatic habitat and fish contamination in the 1980s associated with pulp and paper activities, which led to community members being notified that it was dangerous to eat fish from Long Lake (Hall, 1991), and limits on the amount of fish that can be consumed from Long and Kenogamis Lakes (Energy East Pipeline Ltd., 2016; Stantec, 2017); and,
- Increased regulations and destruction of hunting and trapping supplies, which have changed the landscape from one of relative freedom to one of many rules that are not in line with Anishinaabe ways of living (Hall, 1991).

Long Lake #58 First Nation Elders have also spoken of times when animals were scarce and community members took jobs with pulp and paper and railway companies to be able to purchase food and goods, with associated impacts on traditional use (Jacasum, 2006). Additional information on the cumulative effects that may have already interfered with the ability of Long Lake #58 First Nation people to use their lands and resources for traditional purposes is provided in **Sections 2.2** and **2.3**.





3.4.1 Hunting and Trapping

Hunting and trapping have been, and continue to be, important traditional activities practiced by Long Lake #58 First Nation community members for economic and cultural purposes (Stantec, 2017). Long Lake #58 First Nation people relied on the fur trade as their primary source of income well into the 1950s (Waboose, 2018).

Hunting sites and areas have been identified “all over the Geraldton area” and within a 60 km radius of the reserve (Aboriginal Business Network, 2015). These sites and areas are often related to water features (lakes and rivers), including Long Lake, Kenogamis Lake, McClusky Lake, and the Kenogamis River (Stantec, 2017). Community members also use the Kenogami Forest Management Unit for hunting and trapping (Energy East Pipeline Ltd., 2016). Moose are prized above other animals (Stantec, 2017). Historically, meat was preserved through drying and smoking, and stored in birch bark baskets (Jacasum, 2006), and porcupine quills were used as decoration for baskets, clothing, and jewelry (Waubageshig, 2020). In the past (the early 1900s), Long Lake #58 First Nation ancestors were known to hunt in the Ogoki Lake and River area (Sewell, 2020).

Trapping sites and areas have also been identified around Geraldton and Longlac, north along the Kenogami River (Hensel Design Group, 2015), and to as far as 90 km east of Longlac (Energy East Pipeline Ltd., 2016). Areas south of Long Lake and along the Moberg River have also been used for trapping (Waboose, 2018). A trapping area referred to as “down Ogoki” was also previously identified (Energy East Pipelines Ltd.); however, details about this location are not available. Community members repair their traplines near the end of the fall, and then use them almost continuously until the spring (Stantec, 2017).

Community members have indicated that they do not trap repeatedly at the same locations and move around the lands based on their needs (Aboriginal Business Network, 2015). Historically, Long Lake #58 First Nation family groups trapped in the Storm Lake area, east or the present-day location of Aroland First Nation (Sewell, 2020).





As noted in **Section 3.4**, community members have reported observations of poor wildlife health and that hunted and trapped animals taste differently and have attributed this to logging and industrial activities in the region.

A summary of wildlife of potential importance to Long Lake #58 First Nation for hunting and trapping based on the reports by Understanding our Food Systems (n.d.a), Aboriginal Business Network (2015), Energy East Pipelines Ltd. (2016), and Stantec (2017) is provided in **Table 3-1**.

Table 3-1: Wildlife of potential importance to Long Lake #58 First Nation

Common Name	Oji-Cree Translation	Ojibwe Translation
BIG GAME AND FURBEARERS		
Moose	<i>mooz</i>	mooz
Caribou	<i>atik</i>	atik
Deer	<i>wawashkeshi</i>	waawaashkeshi
Bear (black)	<i>makwa, makoo</i>	makwa
Lynx	<i>mizhih'bizhiw, piizhoo</i>	bizhiw
Beaver	<i>amik</i>	amik
Fisher	<i>ojiig</i>	ojiig
Mink	<i>shakweshi</i>	zhaangweshi
Muskrat	<i>wajaashk</i>	wazhashk
Rabbit	<i>wabooze</i>	waabooz
Marten	<i>wabizheshih, wabashtan</i>	waabizheshi
BIRDS		
Geese	<i>nikah</i>	nika(g) 
Ducks	<i>shesheeb</i>	zhiishiib
Partridge (ruffed grouse)	<i>ahgusk</i>	bine





3.4.2 Fishing

Fish has been, and continues to be, a staple of the diet of Long Lake #58 First Nation people (Jacasum, 2006; Aboriginal Business Network, 2015). Historically, nets were used to harvest fish (Jacasum, 2006). Fish was dried and smoked to be preserved for later when food was scarce, and stored in birch bark baskets (Jacasum, 2006). Fishing was done all year round, but especially in the fall (Jacasum, 2006).

Fishing sites and areas have been documented around the Geraldton and Longlac areas, including in lakes around Nakina, Eldee Lake, Kenogamisis Lake, and the Kenogamisis River (Aboriginal Business Network, 2015; Hensel Design Group, 2015). During the Traditional Lade Use Survey completed for the Greenstone Gold Mine Project, 40% of respondents indicated that they rely on locally caught fish as a main part of their diet, regardless of whether they fished or not (Aboriginal Business Network, 2015). Through this survey, it was identified that community members tend to consume fish as often as two to three times a week, including walleye, sturgeon, lake trout, pike, whitefish, and smelts (Aboriginal Business Network, 2015).



As noted in [Section 3.4](#), community members have been advised to limit their intake of fish from Long Lake and Kenogamisis Lake due to contamination associated with pulp and paper activities in the region.

A summary of fish of potential importance to Long Lake #58 First Nation based on the report by Aboriginal Business Network (2015) is provided in [Table 3-2](#).

Table 3-2: Fisheries of potential importance to Long Lake #58 First Nation

Common Name	Oji-Cree Translation	Ojibwe Translation
Walleye (pickerel)	<i>okaas</i>	ogaa
Whitefish	<i>atikameg</i>	adikameg
Trout (lake)	<i>masamekos</i>	
Pike (northern pike)	<i>ginozhe, najwabe</i>	ginoozhe
Sturgeon	<i>nameh</i>	name
Smelt		
Sucker	<i>namebin</i>	namebin



3.4.3 Berry, Plant, and Fungi Gathering

Historically, Long Lake #58 First Nation community members harvested berries, plants, and fungi, for food, medicinal, cultural, and utility purposes, and they continue to maintain this tradition today (Aboriginal Business Network, 2015; Energy East Pipelines Ltd., 2016; Stantec, 2017).

Community members have indicated that they pick berries. Specific berry gathering sites have been identified in the areas of Goldfield Road, Wintering Lake, Eldee Landing, Nakina, Hardrock, and the roads off Highway 11 (Aboriginal Business Network, 2015).

Long Lake #58 First Nation Elders have spoken of medicine people in the past who knew what to use from the land for different ailments, like headaches, toothaches, and colds (Jacasum, 2006). While the use of medicinal plants today is not as common as it once was (Jacasum, 2006), community members continue to gather plants for medicinal purposes. Specific medicinal plant gathering sites and areas have been identified in the areas of Kenogamisis Lake and surrounding waterbodies including Nakina and MacLeod Lakes (Aboriginal Business Network, 2015).

Plant materials have also been used for utility purposes. Firewood has been, and continues to be, collected by community members, including in the areas of MacLeod Lake, Geraldton, Eldee Road, Suckle Lake, and around the reserve (Aboriginal Business Network, 2015). As noted in [Sections 3.4.1](#) and [3.4.2](#), historically birch baskets were made and used to hold preserved meat and fish. Spruce roots were used sew the baskets together (Jacasum, 2006). Canoes were also made from birch bark (Waubageshig, 2020).

As noted in [Section 3.4](#), community members have reported concerns about berry and medicinal plant contamination related to logging and industrial activities in the region.

A summary of plants and fungi of potential importance to Long Lake #58 First Nation based on the reports by Understanding our Food Systems (n.d.a), Energy East Pipelines Ltd. (2016), Stantec (2017) is provided in [Table 3-3](#).

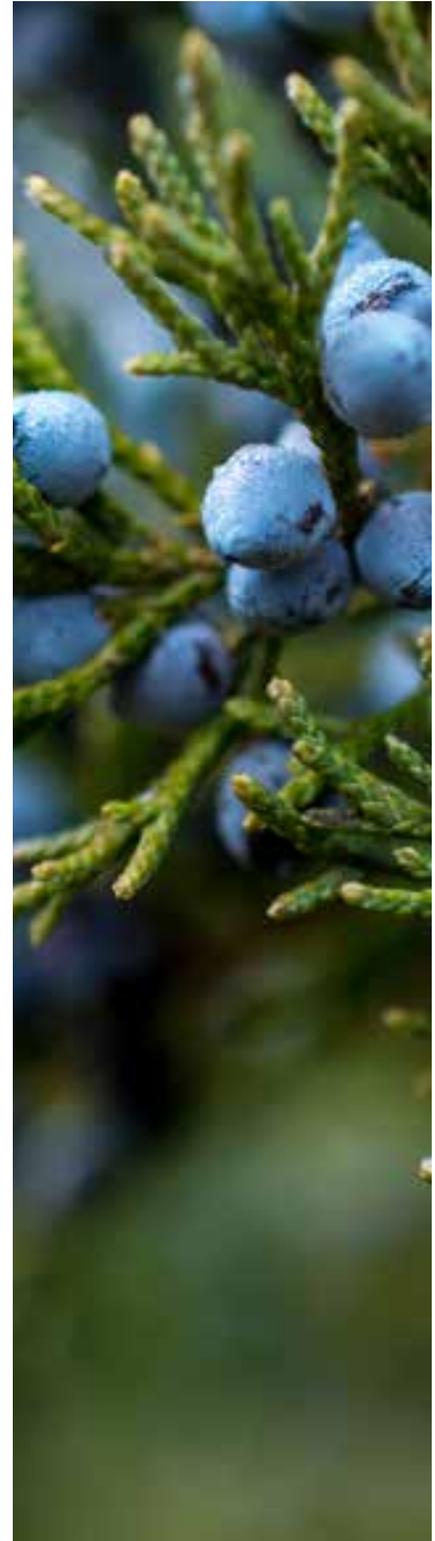




Table 3-3: Berries, plants, and fungi of potential importance to Long Lake #58 First Nation

Common Name	Oji-Cree Translation	Ojibwe Translation
BERRIES		
Blueberry	miinesan, makomiinasan, minan	miinan
Strawberry	miskomaang, ode'minan	ode'imin
Raspberry	Miskomaang / oshkiizhikomin-naan/miskominik	miskomin
Saskatoon berry	kosihgwakaminatik	okigwaakaminaatig
Bunchberry		
Bearberry		
Cranberry (low and high bush)	aniibiminaatik, zhikwako minik	aniibiimin
Cloudberry	machakotominum	
Currant		
Pin cherry	wiigwasesiminatik	bawa'iminaan
Chokecherry	sasadaweminatik	asasawemin
PLANTS		
Birch	wigwaasatik	wiigwaasi-mitig
Cedar	kiishikatik	white- giizhik
Spruce (black)	shikobaatik, mina'ig	gaawaandag
Maple		inini'atig
Poplar		maan azaadii
Balsam fir		zhingob
Black ash		aagimaak
Mountain ash		makomingaawanzh
Willow (white and red)		miskwabiimag
Red osier dogwood	wabiminaatik, miskwabiimagaatik	miskwaabiimizh
Tamarack	maaskigwatik / wakinagan	mashkiigwaatig
Wild rice	manoomin	manoomin
Labrador tea	kakikebak, kakekaybegoon	Type text here
Wild rose (rosehip)	okinii wabigwanin	ogin



Common Name	Oji-Cree Translation	Ojibwe Translation
Mint		waboosigibig
Wild carrot		
Sweet grass		wiingashk
Juniper	kakakiwadaang	
Rat root		
Yarrow		
Pitcher plant	aniigihjaash	
Sweet flag		wiikenh
Fiddlehead		waaginagin
Sage		mashkodewashk
Wild ginger		namea
Cattail (bullrush)		bizhuatig
FUNGI		
Chanterelle mushroom	wanadowag	wazhashkwedoons
Birch mushroom		





3.4.4 Travel

Historically, Long Lake #58 First Nation people travelled seasonally based on the availability of resources, using established land and water travel routes within their territory, or to visit other outside of the territory (AAFN/HC, 1997, as cited in Stantec, 2017). During the winter months when travelling on foot was challenging, snowshoes, toboggans, and dog sleds were used to traverse the snow (AAFN/HC, 1997, as cited in Stantec, 2017; Waubageshig, 2020). In the warmer seasons, people walked or used canoes made from birch bark to travel (Waubageshig, 2020).

Travel routes have been identified throughout the Long Lake #58 First Nation traditional territory, including in the following areas:

- Along Long Lake, Kenogami River, Kenogamisis River, and Sturgeon River (Hensel Design Group, 2015);
- Between Long Lake and Lake Superior (Nextbridge Infrastructure, 2018);
- The southeast portion of the traditional territory, which was used for travel to *Netmizaaggamig Nishnaabeg* (Pic Mobert) First Nation, as there are family connections between the two communities (Waboose, 2018); and,
- Canoe routes between Longlac and Hillsport, and between Aroland First Nation, Gerladton, and Longlac (Energy East Pipeline Ltd., 2016).





3.4.5 Habitation

Habitation refers to places that people have lived, whether temporarily, semi-permanently, or permanently. Habitation sites and areas may include cabins, camp sites and areas, and historical family or village sites and areas.

Long Lake #58 First Nation Elders have spoken about how in the past, most Long Lake #58 First Nation people lived in tents through all seasons (Jacasum, 2006). While community members continue to use tents when camping out on the land, mobile trailers and cabins are also used (Aboriginal Business Network, 2015).

Cabin and camp sites have been identified in the areas of Kenogamisis Lake, Wildgoose Lake, Long Lake, and the Kenogami River (Hensel Design Group, 2015). Cabins have also been identified between Geraldton and Long Lake (Stantec, 2017). Many cabins are located near the Long Lake community (Stantec, 2017). Additional areas identified as used for camping include Eldee Landing, Lotties Landing, Kenogamisis River, MacLeod Provincial Park, and areas west of Long Lake (Aboriginal Business Network, 2015).

Cabins and camp sites are often located near waterbodies, and are used at different times of years depending on the season, with cabins used primarily in the winter and camp sites used in the warmer months. Cabins and camp sites are located at appropriate distances from sacred sites and near the resources that are being harvested (AAFN/HC, 1997, as cited in Stantec, 2017).





3.5 Understanding of Lands, Water and Resource Use for Traditional Purposes in Relation to the Project

Sections 3.5.1 to 3.5.5 describe the current understanding of Long Lake #58 First Nation's lands, water, and resource use for traditional purposes in relation to the proposed Project, and specifically within the Project Development Area, Local Study Area, and the Regional Study Area.

As noted in **Section 3.4**, it is likely that the practices and preferences of Long Lake #58 First Nation community members described in this report are still relevant to the community today.

It is important to note that the purpose of this preliminary existing conditions report is to develop an understanding of where Long Lake #58 First Nation is using the lands, waters, and resources for traditional purposes. This is not an assessment of potential impacts to Aboriginal and /or Treaty Rights and Interests. The assessment on potential impacts will be completed in future stages of the Impact Assessment / Environmental Assessment.

The assessment of potential impacts on the use of lands, waters, and resources for traditional purposes will also be informed by the results of other relevant Valued Component assessments (e.g., wildlife, vegetation, fish and fish habitat, etc.). It will also be informed by additional inputs from the Indigenous Knowledge and / or Consultation Programs for the proposed Project.

The Proponent recognizes that the proposed Project has the potential to influence the exercise of Aboriginal and / or Treaty Rights outside of the Regional Study Area. This is particularly relevant in the case of wildlife and water valued components given the movement of these important resources. This lens will be applied in the future stages of the Impact Assessment / Environmental Assessment.





3.5.1 Hunting and Trapping

3.5.1.1 Project Development Area

The hunting sites and areas identified in [Section 3.4.1](#) do not occur within the Project Development Area. However, given that there is some overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Project Development Area ([Figure 3-3](#)), hunting and trapping may occur in the southern portion of the Project Development Area. Whether hunting and / or trapping by Long Lake #58 First Nation occurs in the southern portion of the Project Development Area needs to be confirmed.

3.5.1.2 Local Study Area

The hunting sites and areas identified in [Section 3.4.1](#) do not occur within the Local Study Area. However, given that there is some overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Local Study Area ([Figure 3-3](#)), hunting and trapping may occur in the southern portion of the Local Study Area. Whether hunting and / or trapping by Long Lake #58 First Nation occurs in the southern portion of the Local Study Area needs to be confirmed.

3.5.1.3 Regional Study Area

The hunting sites and areas identified in [Section 3.4.1](#) do not occur within the Regional Study Area. However, given that there is overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Regional Study Area ([Figure 3-3](#)), hunting and trapping may occur in the southern portion of the Regional Study Area. Sewell (2020) also noted that Ogoki Lake and River are part of the territories of two Long Lake #58 First Nation family groups. Whether hunting and / or trapping by Long Lake #58 First Nation occurs in the southern portion of the Regional Study Area needs to be confirmed.





3.5.2 Fishing

3.5.2.1 Project Development Area

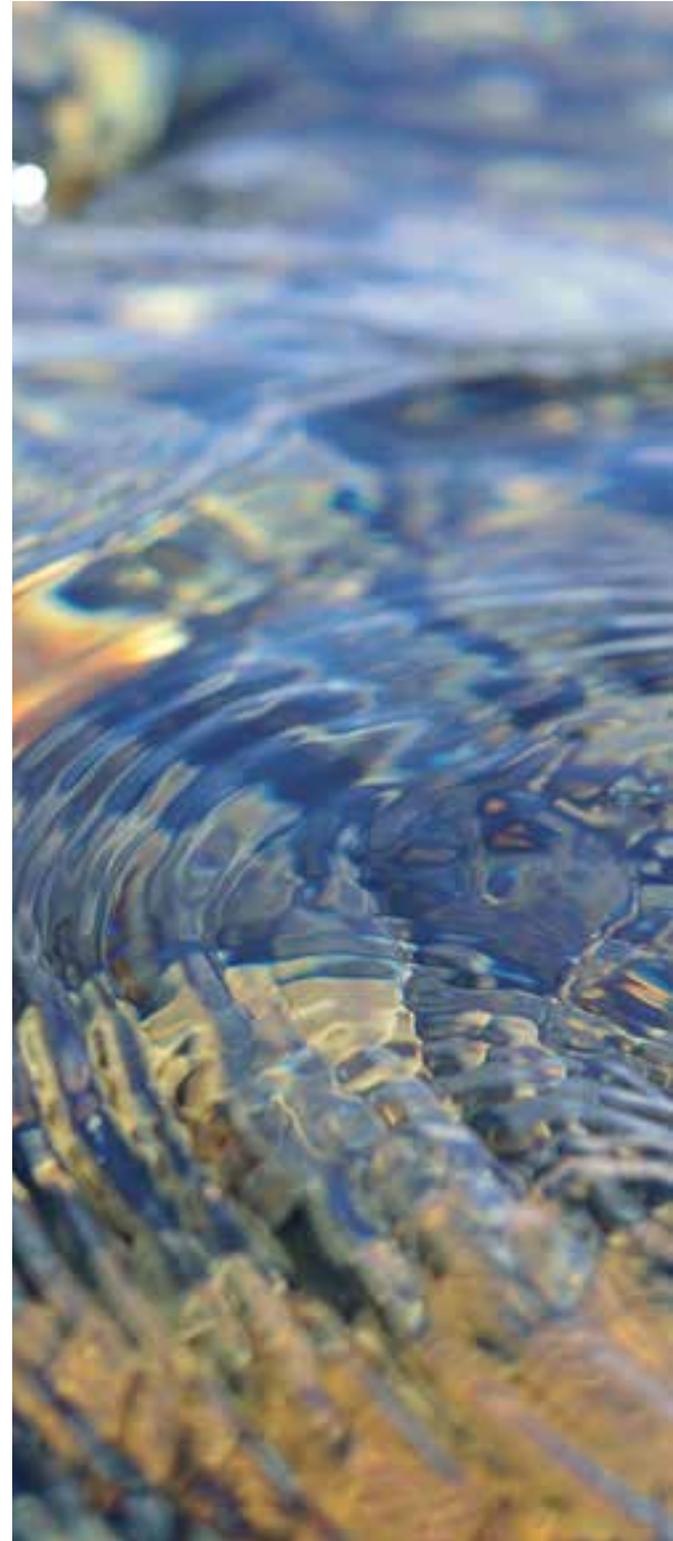
The fishing sites and areas identified in [Section 3.4.2](#) do not occur within the Project Development Area. However, given that there is some overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Project Development Area ([Figure 3-3](#)), fishing may occur in the southern portion of the Project Development Area. Whether fishing by Long Lake #58 First Nation occurs in the southern portion of the Project Development Area needs to be confirmed.

3.5.2.2 Local Study Area

The fishing sites and areas identified in [Section 3.4.2](#) do not occur within the Local Study Area. However, given that there is some overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Local Study Area ([Figure 3-3](#)), fishing may occur in the southern portion of the Project Development Area. Whether fishing by Long Lake #58 First Nation occurs in the southern portion of the Local Study Area needs to be confirmed.

3.5.2.3 Regional Study Area

The fishing sites and areas identified in [Section 3.4.2](#) do not occur within the Regional Study Area. However, given that there is overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Local Study Area ([Figure 3-3](#)), fishing may occur in the southern portion of the Regional Study Area. Sewell (2020) also noted that Ogoki Lake and River are part of the territories of two Long Lake #58 First Nation family groups. Whether fishing by Long Lake #58 First Nation occurs in the southern portion of the Regional Study Area needs to be confirmed.





3.5.3 Berry, Plant, and Fungi Gathering

3.5.3.1 Project Development Area

The berry, plant, and fungi gathering sites and areas identified in **Section 3.4.3** do not occur within the Project Development Area. However, given that there is some overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Project Development Area (**Figure 3-3**), gathering may occur in the southern portion of the Project Development Area. Whether gathering by Long Lake #58 First Nation occurs in the southern portion of the Project Development Area needs to be confirmed.

3.5.3.2 Local Study Area

The berry, plant, and fungi gathering sites and areas identified in **Section 3.4.3** do not occur within the Local Study Area. However, given that there is some overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Local Study Area (**Figure 3-3**), gathering may occur in the southern portion of the Local Study Area. Whether gathering by Long Lake #58 First Nation occurs in the southern portion of the Local Study Area needs to be confirmed.

3.5.3.3 Regional Study Area

The berry, plant, and fungi gathering sites and areas identified in **Section 3.4.3** do not occur within the Regional Study Area. However, given that there is overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Regional Study Area (**Figure 3-3**), gathering may occur in the southern portion of the Regional Study Area. Sewell (2020) also noted that Ogoki Lake and River are part of the territories of two Long Lake #58 First Nation family groups. Whether gathering by Long Lake #58 First Nation occurs in the southern portion of the Regional Study Area needs to be confirmed.





3.5.4 Travel

3.5.4.1 Project Development Area

The travel routes identified in [Section 3.4.4](#) do not occur within the Project Development Area. However, given that there is some overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Project Development Area ([Figure 3-3](#)), travel routes may occur in the southern portion of the Project Development Area. Whether there are any travel routes used by Long Lake #58 First Nation in the southern portion of the Project Development Area needs to be confirmed.

3.5.4.2 Local Study Area

The travel routes identified in [Section 3.4.4](#) do not occur within the Local Study Area. However, given that there is some overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Local Study Area ([Figure 3-3](#)), travel routes may occur in the southern portion of the Local Study Area. Whether there are any travel routes used by Long Lake #58 First Nation in the southern portion of the Local Study Area needs to be confirmed.

3.5.4.3 Regional Study Area

The travel routes identified in [Section 3.4.4](#) do not occur within the Regional Study Area. However, given that there is overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Regional Study Area ([Figure 3-3](#)), travel routes may occur in the southern portion of the Regional Study Area. Sewell (2020) also noted that Ogoki Lake and River are part of the territories of two Long Lake #58 First Nation family groups. Whether there are any travel routes used by Long Lake #58 First Nation in the southern portion of the Regional Study Area needs to be confirmed.





3.5.5 Habitation

3.5.5.1 Project Development Area

The habitation sites and areas identified in [Section 3.4.5](#) do not occur within the Project Development Area. However, given that there is some overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Project Development Area ([Figure 3-3](#)), habitation sites and areas may occur in the southern portion of the Project Development Area. Whether there are any habitation sites and areas used by Long Lake #58 First Nation in the southern portion of the Project Development Area needs to be confirmed.

3.5.5.2 Local Study Area

The habitation sites and areas identified in [Section 3.4.5](#) do not occur within the Local Study Area. However, given that there is some overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Local Study Area ([Figure 3-3](#)), habitation sites and areas may occur in the southern portion of the Local Study Area. Whether there are any habitation sites and areas used by Long Lake #58 First Nation in the southern portion of the Local Study Area needs to be confirmed.

3.5.5.3 Regional Study Area

The habitation sites and areas identified in [Section 3.4.5](#) do not occur within the Regional Study Area. However, given that there is overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Regional Study Area ([Figure 3-3](#)), habitation sites and areas may occur in the southern portion of the Regional Study Area. Sewell (2020) also noted that Ogoki Lake and River are part of the territories of two Long Lake #58 First Nation family groups. Whether there are any habitation sites and areas used by Long Lake #58 First Nation in the southern portion of the Regional Study Area needs to be confirmed.





3.6 Understanding of Perspectives on Cultural Continuity and Wellbeing

Sections 3.1.1 to 3.6.4 provides the available information on Long Lake #58 First Nation and / or Anishinaabe perspectives on cultural continuity and wellbeing. The information is general to Long Lake #58 First Nation and / or the Anishinaabeg. Information on Long Lake #58 First Nation and / or Anishinaabe perspectives on cultural continuity and wellbeing in relation to the proposed Project is provided in [Section 3.7](#).

The information presented is largely based on the following secondary sources of information (although several other supporting sources have been used and referenced throughout):

- Leanne R. Simpson and Paul Driben's (2000) article *From Expert to Acolyte: Learning to Understand the Environment from an Anishinaabe Point of View*;
- Energy East Pipeline Ltd.'s (2016) *Volume 25: Traditional Land Use and Resource Use* for the Energy East Project Environmental Impact Statement/Environmental Assessment; and,
- Understanding our Food Systems' (n.d.b) video *Traditional / Ancestral Harvesting in and Around Animbiigoo Zaagi'igan and Anishinaabewi Gitchi-Gami*, in which a Long Lake #58 First Nation Elder describes the relationship between the people, the land, and the wildlife.





It is assumed that cultural continuity and wellbeing is dependent on several factors that are interrelated:

- **The protection of cultural sites and areas of importance:** Loss of or changes to cultural sites and areas of importance to Long Lake #58 First Nation have the potential to impact the ability to Long Lake #58 First Nation people to continue their culture and traditions, and their cultural wellbeing as a result;
- **The ability for continued experiences on the land:** Changes to the ability of Long Lake #58 First Nation people to continue their experiences on the land, and the many benefits these experiences provide, have the potential to impact cultural continuity and wellbeing;
- **A sufficient level of lands and resources for traditional use:** The continuation and wellbeing of Long Lake #58 First Nation culture requires a sufficient level of and access to lands, water, and resources; and,
- **The ability to practice and pass on language and cultural traditions:** Cultural continuity and wellbeing requires that Long Lake #58 First Nation people not only practice their language and cultural traditions, but that they are able to and pass them on to the next generation.

These important factors set the stage for the structure of this section of the report.





3.6.1 Protection of Cultural, Spiritual, and Historical Sites and Areas

Cultural and spiritual sites and areas may include burial sites, ceremonial sites, traditional gathering sites and areas, sacred sites and areas, teaching sites, place names, and areas associated with important stories or legends. Historical sites and areas refer to areas of historical importance and may include old trading posts, churches, and other sites of historical significance.

Historically, when a community member passed away, the person was buried where they died. These burial sites are considered sacred (Energy East Pipeline Ltd., 2016). Sacred areas can also include areas where ashes have been placed (Energy East, 2016).

At the time of writing, there is limited information available on cultural, spiritual, and historical sites and areas of importance to Long Lake #58 First Nation. Macleod Lake, Macleod Provincial Park, Kenogamisis Lake have been indicated as areas used for ceremonies (Aboriginal Business Network, 2015). Sweat lodges have also been indicated to be present south of Geraldton (Aboriginal Business Network, 2015). Whistling Rock (Turtleback) and an island where community members fast and conduct ceremonies in sweat lodges were identified as sacred places (Energy East Pipeline Ltd., 2016); however, their locations are unknown. It has also been noted that there are places within the traditional territory that community members avoid because of negative spiritual energies that reside there (Simpson & Driben, 2000). Information on the locations of these places is not available.

- It has been noted that Long Lake #58 First Nation’s cultural atlas (see [Section 3.4](#)) identifies sites where “prominent cultural landmarks are located and where important cultural endeavors are performed” (Simpson & Driben, 2000, p. 13). However, this document has not been provided to the Project Team. It is also recognized that many Long Lake #58 First Nation sacred sites and cemeteries were destroyed as a result of the Long Lake Diversion Project (see [Section 3.1.2](#)) (Simpson & Driben, 2000).

It is understood that the various rivers, streams, and lakes are important cultural areas for the subsistence and travel values they provide. It is also recognized that Long Lake #58 First Nation people, as Ojibway, have their own intimate relationships with the water, and women are the keepers of the water (Chiefs of Ontario, 2008).





3.6.2 Continued Experiences on the Land

The Anishinaabe worldview is grounded in spirituality, and among the Anishinaabeg, a good life is transmitted spiritually (Gonzalez et al., 2023). This is accomplished by following Anishinaabe ways, including spending time on the land to hunt, fish, and gather (Gonzalez et al., 2023). Spending time on the land to observe and listen is also an important part of reciprocity, and how knowledge is acquired (Gonzalez et al., 2023). In addition, creating space for quiet within nature is an important pathway to Anishinaabe wellbeing (Gonzalez et al., 2023), and being out on the land allows people to find solace (Tsuji et al., 2023).

For Long Lake #58 First Nation people, the land provides connection to family, wellness, and an understanding of their worldview in terms of balancing nature and consumption (Simpson & Driben, 2000). The land, and experiences on it, are important for cultural and general wellbeing because they provide the following:

- **Sense of joy:** Simpson and Driben (2000) describe a sense of joy that community members experience when out on the land, either individually or in groups.
- **Connection to the land:** A Long Lake #58 First Nation Elder described the connection that the Anishinaabeg have to the land, and how when they are out on the land and connected to it, they are able to see the gifts and lessons that they have been given by the natural world (Understanding Our Food Systems, n.d.b).
- **Connection to the community:** Long Lake #58 First Nation community members connect with the wider community and each other when out on the land, and when sharing their harvests with other community members, which is a long-held cultural practice (Stantec, 2017).

Being out on the land also:

- Promotes community belonging and strong, healthy relationships (Gonzalez et al., 2023);
- Allows Indigenous people to feel connected with their ancestors, and reinforces the spiritual and community connectedness (Robbins & Dewar, 2011, as cited in Nightingale & Richmond, 2022); and,
- Supports physical and mental health (Gonzalez et al., 2023).





3.6.3 Sufficiency of Lands, Waters, and Resources

At the time of writing, there is no information available specific to Long Lake #58 First Nation in terms of any thresholds that, if exceeded, impair the ability of community members to exercise their rights, including maintaining their culture and cultural wellbeing. However, as noted in **Sections 3.4.1, 3.4.2, and 3.4.3**, community members are concerned about the potential contamination of wildlife, fisheries and berry and medicinal plant resources used for food and traditional purposes.

Simpson and Driben (2000) write that the health of communities, like Long Lake #58 First Nation, and their members depend on the restoration of the environment, and access to the environment for social, spiritual, economic, and cultural purposes. For Long Lake #58 First Nation, it is not just about sufficiency of lands, waters, and resources in quantity, but also in quality. An unhealthy environment will have adverse effects on the wellness of the Long Lake #58 First Nation people. Simpson and Driben (2000) write that a Long Lake #58 First Nation Elder identified the connection between wellness and the land, and noted that “illness and wellness are a function of interaction with a healthy environment” (p. 14). Contamination is not limited to chemical pollution; disturbance of sites also may render them unused (Energy East Pipeline Ltd., 2016).

There is also no information available specific to Long Lake #58 First Nation in terms of traditional laws that guide their land use patterns and resource management and to enable a sufficient level of lands, waters, and resources for traditional use. However, it is recognized that as Anishinaabeg, Long Lake #58 First Nation holds important stewardship responsibilities, to be caretakers of their traditional territory. Further information on traditional legal principles and stewardship responsibilities of the Anishinaabeg is provided in **Sections 2.1.5 and 2.1.6**, respectively.

3.6.4 Ability to Practice and Transmit Cultural Traditions

Among the Anishinaabeg, continuing and transmitting cultural traditions to the next generation is important for cultural wellbeing and healing (Gonzalez et al., 2023). Being able to go out on the land allows for cultural traditions, stories, and language to be transmitted across and between generations (Tsuji et al., 2023). Elders play an important role in transferring knowledge and sharing oral history and stories that provide teachings on how to live a good life, and how to live in a good way (Gonzalez et al., 2023).

Long Lake #58 First Nation culture and traditions are intertwined with the land. Community members use the land to conduct teachings to the youth, and their traditional lands “represent a vital source of information that cannot be replaced” (Aboriginal Business Network, 2015, p. 10). Traditional knowledge is more formally transmitted between generations through family activities and at a community camp, located about 50 km north of Longlac, and through the on-reserve schools. At the community





camp, children are instructed in traditional skills, such as hunting, fishing and trapping, in addition to spiritual practices such as fasting, pipe ceremonies and sacred fires (Energy East Pipeline Ltd., 2016). Cultural programming, outdoor education, land-based activities, and seasonal camps are emphasized by the Long Lake #58 Long Lake #58 First Nation, 2023b).

There have been efforts to revitalize cultural traditions among the youth, with various workshops and program offerings, including how to snare animals (Jacasum, 2006). Community powwows and youth gatherings (Voices of Tomorrow Youth Gatherings) are also held, with dancing and drumming (Jacasum, 2006). Sweat lodges have also been used in the community (Jacasum, 2006).

Anishinaabe knowledge and teachings are also contained within traditional language. Historically, it was through traditional language that children were taught to have respect for the earth and other beings on it (Gonzalez, 2023). Traditional language is also an important aspect of Anishinaabe identity (Gonzalez, 2023). Long lake #58 First Nation Elders have spoken of the changes in the use of traditional language (Ojibwe) and how it is more common for younger people in the community to only speak English, even if they can understand Ojibwe (Jacasum, 2006). The school system has been noted as a major contributing factor to this, as kids have gone away to school and English has been the primary language used (Jacasum, 2006).

Additional information on the cumulative effects that have already interfered with the ability of Long Lake #58 First Nation people to practice and transmit their culture is provided in **Sections 2.2** and **2.3**.





3.7 Understanding of Cultural Continuity and Wellbeing in Relation to the Project Area

Sections 3.7.1 to 3.7.4 describe the current understanding of Long Lake #58 First Nation cultural continuity and wellbeing factors in relation to the proposed Project. It is expected that these factors will form the foundation for the assessment on Long Lake #58 First Nation's cultural continuity and wellbeing.

It is recognized that Long Lake #58 First Nation's cultural continuity and wellbeing is closely related to land, water, and resource use for traditional purposes. As noted in **Section 3.5**, at the time of writing it is unknown whether Long Lake #58 First Nation's land, water, and resource use for traditional purposes occurs within the Project Development Area, Local Study Area and the Regional Study Area.

It is important to note that the purpose of this preliminary existing conditions report, is to develop an understanding of what is important for Long Lake #58 First Nation cultural continuity and wellbeing. This is not an assessment of potential impacts to Aboriginal and /or Treaty Rights. The assessment on potential impacts will be completed in future stages of the Impact Assessment / Environmental Assessment.

The assessment of potential impacts on cultural continuity and wellbeing will also be informed by the results of other relevant Valued Component assessments (e.g., visual, noise, air etc.). It will also be informed by additional inputs from the Indigenous Knowledge and / or Consultation Programs for the Project.

3.7.1 Cultural, Spiritual, and Historical Sites and Areas

Sections 3.7.1.1 to 3.7.1.3 provide an overview of cultural, spiritual, and / or sacred sites and areas in relation to the Project Development Area and the Local and Regional Study Areas.

It is also likely that the protection of waterways is important to Long Lake #58 First Nation for the protection of cultural, spiritual and historical sites and areas, and for cultural continuity and wellbeing. This lens will be applied to the assessment on Long Lake #58 First Nation's cultural continuity and wellbeing.





3.7.1.1 Project Development Area

The cultural, spiritual, and / or historical sites and areas identified in [Section 3.6.1](#) do not occur within the Project Development Area. However, given that there is some overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Project Development Area ([Figure 3-3](#)), these sites and areas may occur in the southern portion of the Project Development Area. Whether these sites and areas occur in the southern portion of the Project Development Area needs to be confirmed.

3.7.1.2 Local Study Area

The cultural, spiritual, and / or historical sites and areas identified in [Section 3.6.1](#) do not occur within the Local Study Area. However, given that there is some overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Local Study Area ([Figure 3-3](#)), these sites and areas may occur in the southern portion of the Local Study Area. Whether these sites and areas occur in the southern portion of the Local Study Area needs to be confirmed.

3.7.1.3 Regional Study Area

The cultural, spiritual, and / or historical sites and areas identified in [Section 3.6.1](#) do not occur within the Regional Study Area. However, given that there is overlap of the preliminary Area of Interest for Long Lake #58 First Nation and the southernmost portion of the Regional Study Area ([Figure 3-3](#)), these sites and areas may occur in the southern portion of the Regional Study Area. Sewell (2020) also noted that Ogoki Lake and River are part of the territories of two Long Lake #58 First Nation family groups. Whether these sites and areas occur in the southern portion of the Regional Study Area needs to be confirmed.

3.7.2 Continued Experiences on the Land

Based on the information available and presented in [Section 3.6.2](#), it is likely that the following is important to Long Lake #58 First Nation for the continued experiences on the land, and for cultural continuity and wellbeing:

- Access to quiet and undisturbed areas of solitude for peaceful experiences on the land;
- Connection to the landscape, ancestors, and community members by being able to access preferred and ancestral sites and areas for cultural practices, including traditional gathering sites and areas and meeting places, and historical family or village sites and areas.



This lens will be applied to the assessment on Long Lake #58 First Nation's cultural continuity and wellbeing.



3.7.3 Sufficiency of Lands, Waters, and Resources

Based on the information available and presented in [Section 3.6.3](#), it is likely that the following is important to Long Lake #58 First Nation and for cultural continuity and wellbeing, and for the ability of Long Lake #58 First Nation people to honour their role as custodians of their lands:

- Being able to practice traditional land governance and honour stewardship responsibilities to protect the lands, waters, and resources;
- A sufficient level and quality of lands, waters, and resources, as well as access to these resources; and,
- Being able to use the land in an uncontaminated or restored state, to support health and wellbeing.

This lens will be applied to the assessment on Long Lake #58 First Nation's cultural continuity and wellbeing.

3.7.4 Ability to Practice and Transmit Cultural Traditions

Based on the information available and presented in [Section 3.6.4](#), it is likely that the following is important to Long Lake #58 First Nation for the continued practice and transmission of cultural traditions:

- Being able to have intergenerational experiences on the land to practice language and traditions;
- Being able to practice cultural traditions in the preferred way (preferred methods in the preferred times of year); and,
- Being able to have continued access to and use of important teaching sites and areas, including place names and sites and areas of importance based on oral history.

This lens will be applied to the assessment on Long Lake #58 First Nation's cultural continuity and wellbeing.





Next Steps



The Marten Falls First Nation Project Team invites you to share your feedback and comments on the information contained in this preliminary draft report. We welcome any additional information you would like to share with us. If there are additional sources of information you would like us to include for this report, we welcome you sending us this information. We are available to meet at your earliest convenience to further discuss the information found in this report. To arrange a time to meet and/or to provide comments or share additional information, please contact:

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Weseluck, Lauren [REDACTED]

MFCAR

Shelly Rahme [REDACTED]
To: [REDACTED]
Cc: Micheal Fisher <[REDACTED]>

Thu, Apr 11, 2024 at 11:28 AM

Good day

Would I be able to give you a quick call about MFCAR and get up to speed?

Horis is no longer with us and I am acting in his absence.

Shelly Rahme, MA
Economic Development Officer
Long Lake #58 First Nation



LONG LAKE #58 FIRST NATION



Weseluck, Lauren <[REDACTED]>

MFCAR

Shelly Rahme [REDACTED]
To: "Weseluck, Lauren" <[REDACTED]>

Thu, Apr 11, 2024 at 12:14 PM

Thanks I'll call you.

Shelly Rahme, MA
Economic Development Officer
Long Lake #58 First Nation



LONG LAKE #58 FIRST NATION



Weseluck, Lauren [REDACTED]

MFCAR

Shelly Rahme [REDACTED]
To: "Weseluck, Lauren" [REDACTED]

Thu, Apr 18, 2024 at 11:03 AM

I will call.



Weseluck, Lauren [REDACTED]

MFCAR

Shelly Rahme <[REDACTED]>
To: "Weseluck, Lauren" [REDACTED]

Thu, Apr 18, 2024 at 11:46 AM

Here is Lloyd'd email.

[REDACTED]

Shelly Rahme, MA
Economic Development Officer
Long Lake #58 First Nation





Weseluck, Lauren [REDACTED]

MFCAR

Shelly Rahme <[REDACTED]>
To: Lauren Weseluck <[REDACTED]>
Cc: Shelly Rahme <[REDACTED]>

Tue, May 14, 2024 at 1:28 PM

Dear Lauren

We have been discussing the MFCAR project at a regional environmental table. We feel it might be better to work with you through this group that includes LL58, Ginoogaming, Aroland and Constance Lake.

I'll keep you updated.

This is my last week at LL58 and I will be joining Ginoogaming First Nation as the Impact Assessment Advisor. I'll reach out to you from there.

Shelly Rahme, MA

Economic Development Officer

Long Lake #58 First Nation

[REDACTED]
[REDACTED]
[REDACTED]



LONG LAKE #58 FIRST NATION



Weseluck, Lauren <[REDACTED]>

Potential MFFN CAR Meeting with Long Lake #58 First Nation

Judy Desmoulin <[REDACTED]> Wed, May 22, 2024 at 1:43 PM
To: "Weseluck, Lauren" <[REDACTED]>, Amanda Misnakoshkang <[REDACTED]>
Cc: Micheal Fisher <[REDACTED]>, Hailey Finlayson <[REDACTED]>, Ervin Waboose <[REDACTED]>
<[REDACTED]>, Qasim Saddique <[REDACTED]>, "McEwen, Kate" <[REDACTED]>, "Fisken, Avril" <[REDACTED]>, Lucia Jara Moreno <[REDACTED]>

This is not a Governance port folio situation and would fall under the Econ Dev port folio therefore Michael Fisher should be invited. The Econ Dev committee is meeting now. They will recommend to council how projects need to be managed until we get a manager in place. Thanks.

Get [Outlook for iOS](#)



Weseluck, Lauren <[redacted]>

Three-Road Forum Invitation

Amanda Misnakoshkang <[redacted]> Thu, Jun 6, 2024 at 1:52 PM
To: "Weseluck, Lauren" <[redacted]> Micheal Fisher <[redacted]>
Cc: Judy Desmoulin <[redacted]> Ervin Waboose <[redacted]> Frank O'Nabigon <[redacted]> Hailey Finlayson <[redacted]>
<[redacted]>, "Cugnet, Jaimie" <[redacted]>, "Nokleby, Andrea" <[redacted]>, Kyla Zielbauer <[redacted]> "McEwen, Kate" <[redacted]>
<[redacted]>, "Fisken, Avril" <[redacted]> "Trimble, Ingrid" <[redacted]>, April Dore <[redacted]>

Boozhoo Lauren, I'd like to confirm my attendance for the three-road forum next week. I do not require accommodations or travel.

Amanda Misnakoshkang, BES
Lands Officer

[redacted]
[redacted]
[redacted]



LONG LAKE #58 FIRST NATION



Weseluck, Lauren <[REDACTED]>

Three-Road Forum Invitation

Amanda Misnakoshkang [REDACTED]
To: "Weseluck, Lauren" [REDACTED]

Fri, Jun 7, 2024 at 9:20 AM

Micheal Fishers number is [REDACTED]

Amanda Misnakoshkang, BES
Lands Officer

[REDACTED]
[REDACTED]
[REDACTED]



LONG LAKE #58 FIRST NATION



Weseluck, Lauren [REDACTED]

Three-Road Forum Invitation

Amanda Misnakoshkang <[REDACTED]>
To: "Weseluck, Lauren" [REDACTED]

Fri, Jun 7, 2024 at 9:34 AM

Can you clarify the part on the agenda that refers to the "elders gathering" is that just specifically for them? Or can others come to hear what they have to say?

Miigwetch,

Amanda Misnakoshkang, BES

[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]



LONG LAKE #58 FIRST NATION

[REDACTED]

6/18/24, 11:23 AM

Dillon Consulting Limited Mail - Three roads projects gathering



Weseluck, Lauren [REDACTED]

Three roads projects gathering

Tyler Faubert <[REDACTED]>
To: "lweseluck@dillon.ca" <[REDACTED]>

Mon, Jun 10, 2024 at 10:47 AM

Hello Lauren,

My name is Tyler Faubert and I'm the community environmental and engagement officer for Long Lake 58, I will be attending and representing the first nation.

Miigwetch,
Tyler Faubert



Weseluck, Lauren [REDACTED]

Availability for Long Lake #58 First Nation Elders Meeting - MFFN CAR Project

Micheal Fisher <[REDACTED]> Tue, Jun 11, 2024 at 4:57 PM
To: Amanda Misnakoshkang <[REDACTED]>
Cc: "Weseluck, Lauren" <[REDACTED]>, Judy Desmoulin <[REDACTED]>, Qasim Saddique <[REDACTED]>, Jennifer Bruin <[REDACTED]>, "Trimble, Ingrid" <[REDACTED]>, "Angelis, Niki" <[REDACTED]>, Kyla Zielbauer <[REDACTED]>, Lucia Jara Moreno <[REDACTED]>, "Fisken, Avrii" <[REDACTED]>

Thanks yes I will forward the correspondence to the elders committee to update the time slot hopefully to be scheduled for the 20th at the community center



Weseluck, Lauren <[redacted]>

Availability for Long Lake #58 First Nation Elders Meeting - MFFN CAR Project

Amanda Misnakoshkang <[redacted]> Tue, Jun 11, 2024 at 3:52 PM
To: "Weseluck, Lauren" <[redacted]>, Micheal Fisher <[redacted]>, Judy Desmoulin <[redacted]>
Cc: Qasim Saddique <[redacted]>, Jennifer Bruin <[redacted]>, "Trimble, Ingrid" <[redacted]>, "Angelis, Niki" <[redacted]>, Kyla Zielbauer <[redacted]>, Lucia Jara Moreno <[redacted]>, "Fisken, Avril" <[redacted]>

I have another meeting on June 20th and will not be available to assist with this meeting.

Miigwetch,

Amanda Misnakoshkang, BES
Lands Officer



LONG LAKE #58 FIRST NATION



Weseluck, Lauren <[REDACTED]>

Availability for Long Lake #58 First Nation Elders Meeting - MFFN CAR Project

Micheal Fisher <[REDACTED]>

Fri, Jun 14, 2024 at 12:13 PM

To: "Weseluck, Lauren" <[REDACTED]>
Cc: Amanda Misnakoshkang <[REDACTED]>, Judy Desmoulin <[REDACTED]>, Qasim Saddique <[REDACTED]>, Jennifer Bruin <[REDACTED]>, "Trimble, Ingrid" <[REDACTED]>, "Angelis, Niki" <[REDACTED]>, Kyla Zielbauer <[REDACTED]>, Lucia Jara Moreno <[REDACTED]>, "Fisken, Avril" <[REDACTED]>

Yes the elders are being notified I'm going to say let's expect about 30 members attending I have about 10 listed but the guys on the ground are going door to door to make sure they're notified. One question for me is do we plan the lunch or will you guys be bringing that during the engagement?. Because I'll have to have the PO request in today for it to be approved in time. But we're ready for the June 20th the posters are going out Today and Monday



Weseluck, Lauren <[redacted]>

Availability for Long Lake #58 First Nation Elders Meeting - MFFN CAR Project

Micheal Fisher <[redacted]>

Mon, Jun 17, 2024 at 2:50 PM

To: "Weseluck, Lauren" <[redacted]>

Cc: Amanda Misnakoshkang <[redacted]>, Judy Desmoulin <[redacted]>, Qasim Saddique <[redacted]>, Jennifer Bruin <[redacted]>, "Trimble, Ingrid" <[redacted]>, "Angelis, Niki" <[redacted]>, Kyla Zielbauer <[redacted]>, Lucia Jara Moreno <[redacted]>, "Fisken, Avril" <[redacted]>

Sure it'll be fine the table is yours. I'll attach some photos to help with the location of the rec center. Physical address [redacted] via Google maps.. I've also attached the community flyer ive handed out to reach the members for your engagement

[Quoted text hidden]

2 attachments



Screenshot_20240617-144441.png
2444K



MFFN CAR Project
LongLake 58 Elders Meeting
Date: June 20/2024 Time: 11:30am
45304 Community Hall (L204)

Screenshot_20240617-144214.png
169K

Beaver Rd

Otter Rd

Beaver

Tran

Long Lake #58 First Nations Band Office

Rec Centre

Otter Rd

Wolf St

ke 58
Store
e store

11

11





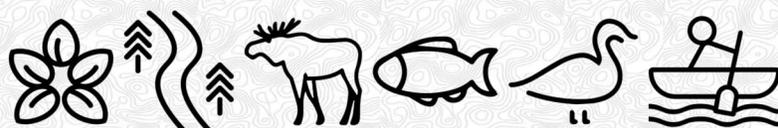
LONG LAKE #58 FIRST NATION

MFFN CAR Project
LongLake 58 Elders Meeting

Date - June 20/2024 Time - 11:30am
At the Community Rec Center

Light Lunch & Drinks Will Be Provided
Update On Discussions & Mapping Within The LL#58
Traditional Territory

B12.3 Draft Aboriginal and / or Treaty Rights and Interests Preliminary Existing Conditions Report



B12.4 Community Specific Meeting Materials

