

Pauingassi First Nation

Naamiwan “The Land of Fair Wind” Lands Management Plan

Manitoba Planning Area



**Prepared by Pauingassi First Nation and the Government of Manitoba
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Table of Contents

Introduction.....	5
Acknowledgements.....	6
Thanks to supporters.....	6
SECTION 1: VISION, GUIDING PRINCIPLES, GOALS AND PLANNING OBJECTIVES	
Vision.....	8
Vision Statement.....	8
Guiding Principles.....	9
Goals.....	10
Planning Objectives.....	10
SECTION 2: CULTURE AND HISTORY	
Culture and History.....	13
Ceremony.....	13
<i>Mishoomisag</i>	13
<i>Pictographs</i>	14
<i>Mazina'iganan</i>	14
Pauingassi Anishinaabe: Historical Context, World View and Way of Life.....	14
Early Historic Period (360-179 YA).....	15
Middle Historic Period (179-130 YA).....	15
Late Historic Period (130-70 YA).....	16
Treaty 5.....	16
Customary Land Use System.....	16
Anishinaabe Cultural Landscape.....	17
SECTION 3: BACKGROUND INFORMATION	
Groundwork for the Lands Management Plan.....	19
Planning Process.....	20
Reasons for Planning.....	21
1. Community needs.....	21
2. Commitments & Context.....	21
(i) <i>Protected Areas and First Nation Resource Stewardship – A Cooperative Accord</i>	21
(ii) <i>Pimachiowin Aki World Heritage Site</i>	22
(iii) <i>Wabanong Nakaygum Okimawin (WNO)</i>	22
(iv) <i>2004 Memorandum of Understanding (M.O.U.) between the Province of Manitoba and Signatory First Nations within the east side Planning Area</i>	22
(v) <i>2007 Wabanong Nakaygum Okimawin (WNO) Council of Chiefs Accord</i>	22
(vi) <i>The East Side Traditional Lands Planning and Special Protected Areas Act</i>	23
3. Government planning requirements.....	23
SECTION 4: PLANNING AREA	
Planning Area Description.....	25
Geography and Access.....	25

People and Community features	25
Adjacent Areas	26
Traditional Areas Description and Occupancy Area	26
Ecological Description – Ecoregion 90	26
Water and Wetlands	26
Bedrock Geology	27
Surficial Geology and Soils	27
Climate	28
Vegetation	28
Forests	28
Fish	28
Birds and Waterfowl	28
Wildlife	29
Fire – A Natural Process	29
SECTION 5: CURRENT TRADITIONAL AND EXISTING USES	
Current traditional uses	33
Existing land use and tenure	33
SECTION 6: MANAGEMENT DIRECTION	
Management Direction	36
Traditional Use, Community Land Use and Occupancy	36
Agriculture	36
Cabins – community / hunting / trapping	36
Climate Change Mitigation and Adaptation	37
Commercial Trapping	37
Economic Development	37
Endangered or Threatened Species	37
Energy Development	38
Fire Management	38
Fishing	38
Forest Resources	38
Fuel Caches	38
Habitat Protection and Wildlife Management	39
Human Waste Management	39
Hunting	39
Mineral Exploration and Mining	39
Monitoring	39
Non-timber Forest Products (NTFP)	40
Snow Machine Trails	40
Special Sites (Cultural, burial, ceremonial etc.)	40
Tourism Operations	40
Transportation	41
Waterways and Water Quality	41

SECTION 7: LAND USE AREAS

Enhanced Management Area 43
Commercial Area 44
Protected Area 45
Special Sites 46
Cultural Waterways - Kaishikamak Etokimakatan 46

SECTION 8: PLAN APPROVAL

Community Approval Process, Roles and Responsibilities 49
Government of Manitoba Approval Process, Roles and Responsibilities 49

SECTION 9: PLAN IMPLEMENTATION

Plan Implementation 52
Stewardship Board 52

SECTION 10: GLOSSARY AND SOURCES

Glossary 54
Sources and Further Reading 55

LIST OF FIGURES

Figure 1

Pauingassi First Nation Manitoba Planning Area:
Pauingassi First Nation Registered Trapline Section Map **31**

Figure 2

Pauingassi Traditional Use Planning Area: Land Use Areas Map **47**

LIST OF TABLES

Table 1

Summary of Pauingassi's Land Use Areas **46**

Introduction

Pauingassi First Nation started on the path of expressing our wishes for the future management of our traditional area in 1998. Our trapline areas are in Manitoba and Ontario. This is a Lands Management Plan for a specific Planning Area in the Province of Manitoba.

Our Planning Area represents a portion our traditional land use and occupancy areas.

The boundary of our Planning Area is based on our trapline section boundary. The partners in the “Protected Areas and First Nation Resource Stewardship: A Cooperative Relationship Accord”; Poplar River First Nation, Little Grand Rapids First Nation, Pauingassi First Nation and Pikangikum First Nation (March 2002) have decided to establish respective trapline section boundaries as Planning Areas.

We will continue to exercise our Aboriginal, Traditional, Treaty and Constitutional rights on the lands and water in our ancestral and traditional area.

This document and its components do not include planning for the Pauingassi First Nation reserve lands as defined under the *Indian Act*.

Pauingassi First Nation has led the preparation of land use direction for areas of traditional use in both Ontario and Manitoba. Although there have been two separate planning processes, one with each province, Pauingassi First Nation has planned with a holistic view and prepared direction that will be meaningful for their entire Planning Area. The Planning Areas do not define the entire extent of Pauingassi First Nation’s ancestral and traditional land use areas.

In Ontario, Pauingassi First Nation has worked with the Ministry of Natural Resources to prepare a Community Based Land Use Plan for 138,763 hectares of land in the Far North of Ontario. For more information, please see the Pauingassi-Ontario Community-based Land Use Plan: <http://www.mnr.gov.on.ca/en/Business/FarNorth/2ColumnSubPage/275048.html>

In Manitoba, Pauingassi First Nation has worked with Manitoba Conservation to prepare a Lands Management Plan for 313, 685 hectares of land in Manitoba.

A primary reason for Pauingassi First Nation to engage in planning is for the well-being of future generations. This Lands Management Plan documents the short and long-term community priorities, desired uses, and principles to guide management of lands and resources. The Plan reflects a consensus among the community members and with the Province of Manitoba.

The Lands Management Plan identifies existing and potential land use activities, and a zoning framework to support those uses. This direction reflects the consideration of information and knowledge of the land, the resources, and the objectives of both the community and the Province.

Acknowledgements



We would like to dedicate this plan to the memory of “Fairwind” (Naamiwan). Naamiwan was, and continues to be an important figure to Pauingassi First Nation people. Naamiwan was an Ojibway healer widely known along the Berens River of Manitoba and Northwestern Ontario in the early mid-twentieth century (Brown and Matthews 1994). Naamiwan had a dream to make a healing drum, this dream came to him one day at a site not far from the present-day Pauingassi reserve. Naamiwan's dream, the drum and the healing ceremonies he conducted illustrate the importance of traditional Anishinaabe knowledge, practices and beliefs to this day.

Thanks to supporters

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List of organizations:

Pauingassi First Nation Chief and Council, Whelan Enns Associates Inc., Wabanong Nakaygum Okimawin Secretariat

People who have contributed:

Dr. Peter Kulchyski, Dr. Maureen Matthews

List of planning team members:

Joe Owen (*Lands Planning Coordinator*), Colin Owen, Alister Crow, Councillor Nelson Owen, Elder Solomon Pascal, John Irwin (retired), Joann Hebert, Cheryl Prosser, Alison Haugh (alternate), and Jared Whelan (*consultant*).

We would also like to thank our Elders for their guidance and knowledge as we developed this Lands Management Plan and to others not listed who, through their research, have provided us with valuable information. Meegwetch Pauingassi Kitche Anishinaabe.

On December 3, 2011 we lost a valuable member of our community, Councillor Nelson Owen. He will be remembered for his contribution to this planning process and to other projects in the community. He is greatly missed.

Vision, Guiding Principles, Goals and Planning Objectives

Section 1



Vision

The Creator gave us a responsibility to protect and care for the lands that have sustained us for thousands of years. It is also our responsibility as First Nations people to take care of our people and our traditions and culture. Through our Elders, the Creator has taught us that the health and future of one depends on the other.

The Elders and members of Pauingassi First Nation hold the knowledge of our traditional lands. We affirm that our traditional knowledge and our customary resource stewardship activities are vital to our cultural health and to the protection and care of our Planning Area that includes lands and waters in Manitoba and Ontario. This knowledge will guide the design and implementation of protection, stewardship and economic development strategies that will ensure a vibrant future for our people and lands.

Vision Statement

The people of Pauingassi First Nation have been a part of the lands and waters of our traditional area for many centuries. We believe and assert that we are part of the land. Our vision for the future of the land is therefore a vision for ourselves.

*Based on our Aboriginal and Treaty rights, recognized under Canada's Constitution, – **we wish to manage our traditional lands so that our people, along with the land, water and living things are sustained into the future.** To us, this means that we wish to avoid logging or mining in most of our lands and we will pursue tourism, research, protection of our traditional area and economic opportunities that will not compromise the natural environment that supports our people and culture.*

It is our belief that our vision requires implementation of a Lands Management Plan, designed and supported by our community. This Plan will apply to our Planning Area in Manitoba.

Guiding Principles

- Customary use and stewardship of our ancestral and traditional lands compels us, the people of Pauingassi First Nation, to take a lead role in planning for access, use and management of these lands and waters for present and future generations.
- Protection means to us managing the land and resources to protect habitat, wildlife, environment, waterways as well as the Anishinaabe culture and way of life.
- Pauingassi First Nation will work to conserve and steward the natural resources of the land and water.
- Traditional values, teachings/methods and knowledge, along with scientific information will be the foundation of the Lands Management Plan. The best knowledge currently available in terms of forests, land, water, wildlife, plants, fish and cultural resources management will be applied.
- Pauingassi First Nation is committed to the value of sustaining local First Nation resource stewardship traditions, teachings and practices for the care of our traditional area and to respect for our connection to our traditional area. Resource use and access by community members will continue and be managed according to traditional values and knowledge.
- Sacred and ancestral places and values will be protected, respected and celebrated.
- Pauingassi First Nation traditional lands are part of the northern boreal forest. These lands represent intact areas where human uses do not disrupt ecological processes that have shaped the landscape for millennia. The boreal forest is to be treasured by Pauingassi, the provinces of Manitoba and Ontario and the world; land use and management will be designed to support the ongoing health of the boreal.
- Water is the lifeblood of the land and the people; protection of water sources is of the highest importance. The Lands Management Plan includes direction as to the management and protection of our lakes and river corridors.
- Economic development initiatives and opportunities that will benefit Pauingassi First Nation and the growth of a healthy economy in our community will be pursued in a manner that respects the knowledge and teachings of our Elders and ensures continued health of our traditional lands and the species with which we share these lands.
- For our people it is important to use the precautionary principle when making decisions about land and resource use and management. The ‘precautionary principle’ involves acting to avoid serious or potential harm to people or the environment where there is traditional knowledge and/or scientific information about the likelihood, magnitude, or source of that harm.

- The Lands Management Plan and associated community research and planning products are based on community knowledge belonging to Pauingassi First Nation.

In addition to these principles, Pauingassi First Nation and the Government of Manitoba acknowledge that the preparation and implementation of this Lands Management Plan respects:

- Aboriginal and Treaty rights and rights under the Canadian Constitution, in particular Section 35 (1982).
- Existing provincial policy and legislation.

Goals

The goals of our Lands Management Plan are:

1. to uphold and sustain our Aboriginal and Treaty rights, under Canada's Constitution, Section 35, and our rights under Treaty 5;
2. to sustain the natural world, its ecological integrity and the land, water and living things for present and future generations;
3. to achieve greater participation in decision-making and management of our traditional area and create a new economy, training, and jobs for our people based on sustaining the health of our traditional lands and waters;
4. to support, sustain and communicate – now and for future generations – the traditional knowledge, traditional land uses, and the relationships of Pauingassi First Nation people with the land, water, fish and wildlife;
5. to obtain formal protection for of our traditional area identified as being important to remain as intact, functioning natural systems and/or as significant to our community's cultural heritage;
6. to pursue and develop economic opportunities that are in keeping with our community values and stewardship principles;
7. to implement management of the Planning Area in a way that supports our goals and principles;
8. to manage Pauingassi First Nation lands in partnership with the Manitoba Government;
9. to continue to participate in and support the Stewardship Accord signed March 2002 with Little Grand Rapids, Poplar River, and Pikangikum (and with Bloodvein who signed in 2010); and
10. to work in support of the Pimachiowin Aki Corporation goal of a World Heritage Site nomination and inscription.

Planning Objectives

Our planning objectives can be thought of as the ways in which, through our planning process, we will realize our goals for protecting and managing the lands within our traditional Planning Area. These objectives are based on our stated vision and goals:

1. Recording and sharing the traditional knowledge of our peoples by documenting past and continued traditional land uses by Pauingassi First Nation members.
2. Assembling and communicating comprehensive biophysical, historic and archaeological, information about the lands and waters.
3. Identifying areas for permanent protection from industrial development that are important for sustaining natural systems, and/or continuing traditional activities while preserving cultural sites for present and future generations.
4. Identifying community economic opportunities and economic strategy based on research, feasibility, consideration of Pauingassi First Nation vision, community direction and skills development and training.
5. Identifying locations that are feasible for cultural or resource-based tourism operations.
6. Working with the Government of Manitoba to implement the Lands Management Plan in a way that provides benefits to Pauingassi First Nation.
7. Continuing to pursue the cooperative objective of creating an internationally recognized network of linked protected areas in the region through Pimachiowin Aki and in partnership with our neighbouring First Nations as well as the Governments of Ontario, Manitoba and Canada.
8. Harmonization of objectives of Pauingassi First Nation and the Government of Manitoba in land use and natural resource management.
9. Upholding of the objectives of the Wabanong Nakagum Okimawin (WNO) Accord of 2007.
10. Training of Pauingassi First Nation members for key management and administrative positions for the future management of our traditional area.
11. Locating the land operations and protected areas management in the community of Pauingassi.
12. Studying the need for outposts to manage and monitor lands and waters.
13. Examining the value and potential of a visitor reception area/historic centre in Pauingassi.
14. Planning community-based tourism initiatives and working to improve the relationship between existing tourism operations and our community.
15. Providing environmental education and training for the youth of Pauingassi First Nation. Learning the values and skills of community Elders through respectful, sharing relationships will prepare our young people for lands management, lands protection, and tourism employment.

Culture and History
Section 2



Culture and History

At the time Treaty 5 was signed, Pauingassi and Little Grand Rapids were recognized as a single community under the name of the Little Grand Rapids First Nation Indian Band. Pauingassi First Nation was granted reserve status in 1988, and in October 1991 Pauingassi became a separate First Nation with a new reserve near the site of our original village on Fishing Lake. Prior to this, our people resided primarily on the Little Grand Rapids reserve. The word 'Pauingassi' refers to nearby sand hills.

Although our reserve land is located in Manitoba, the people of Pauingassi First Nation have always used and occupied areas in what is now Manitoba and Ontario. Approximately 313, 685 hectares of our traditional lands lie within traplines in Manitoba and approximately 138,763 hectares comprise our trapline areas within the province of Ontario.

In both Manitoba and Ontario, Pauingassi has agreed to use the registered trapline section as a proxy (approximation) for our First Nation traditional area. At the same time, it must be acknowledged that Pauingassi's trapline sections do not fully reflect our traditional area, as land use and occupancy over time covered larger areas. The Ontario registered trapline system was created in 1946. Manitoba's trapline system was developed gradually during the 1940s and 1950s.

Ceremony

In Pauingassi, the two most important ceremonies were the Waanabano, the most common form of social dance in the Pauingassi area, and a dream dance called the Boodaade which originated in Pauingassi. Both of these ceremonies were conducted by Naamiwan (Fair Wind) until he died in 1943, and were then continued by his son Angus until the 1950s. These ceremonies were not conducted in the same manner as those of today. Ceremonies were held at the beginning of each season with appropriate offerings made; those surrounding death and birth held special significance (Raven and Petch 1994). The people who were involved in the Waabano and Boodaade Ceremony also conducted Midewiwin Ceremonies when the need arose. Midewiwin Society, also known as the Grand Medicine Society, contained the highest levels of understanding and was (and still is) known only to a privileged few.

At least five physical representations of ceremonialism and spirituality have been identified in the archaeological record: petroforms/ mishoomisag (rock mosaics); pictographs (rock paintings), mazinaabikiniganan; burials; and vision quest sites. Three of these are discussed below.

Mishoomisag

Or rock mosaics were created by placing stones and/or boulders on flat bedrock terraces in various configurations, usually human or animal effigies. While it has been difficult to attribute these significant cultural features to a particular time period, there is a direct link to the Anishinaabe who continue to use and occupy this area, and who continue to visit the major petroforms for ceremonial purposes

Pictographs

Also known as rock paintings, pictographs are common throughout the Canadian boreal shield, including within Pauingassi's traditional territory. Many of these are sacred, considered to be part of the Midewewin, or personal dreams; others are considered to be a record of account, messages left for others passing by (Rajnovich 1994). Still others, such as the birds (Kingfishers) at Sassaginnigak Lake, may be territorial or emblematic markers of a particular clan, as suggested by Petch (1993).

Mazina'iganan

Despite the oral tradition being the main way to communicate and maintain Ojibwe culture, Anishinaabe used other ways to teach, learn and transmit knowledge. Mapping was a part of Ojibwe ways of knowing. Long before European contact, the Ojibwe used birch bark scrolls to make maps and pass on information about travelling, as well as information about religious practices or confirm the status of practitioners. They also had a musical notation complex enough to allow a person who found a song scroll (and who knew the basics of singing) to read the words and work out the tune. As a result, Ojibwe people have a pre-existing word for writing (*ozhibii'ige*). People used this word to describe the syllabic writing system introduced by missionaries in the mid 1800's which they have been teaching to each other ever since.

Pauingassi Anishinaabe: Historical Context, World View and Way of Life

According to Anishinaabe oral tradition, the lands of the east side of Lake Winnipeg- Manitou-abi¹ - have been the home of Anishinaabeg² since time immemorial. Legends, rich in detail, describe the intimate and ongoing relationship between the people and the land. Ownership of lands, as we know it today was foreign to Anishinaabeg philosophy.

Rights to hunt and trap in particular areas may be asserted and defended in terms of '*dibenim*, to own someone (animate)' (like game), or '*dibendan*, to own something (inanimate),' (like land which is inanimate), but the principle idea of ownership is related to the idea of making one's claim known, *naametwawin*, (from the regular verb '*naametoo*' via- to make a presence known) through memorable acts or by leaving obvious signs of occupation such as marks on trees and lobster poles (Podruchny and Roulette 2010).

Stabilization of the boreal forest and adjacent ecozones over the past 5,000 years resulted in an adaptive and consistent subsistence pattern, which provided an opportunity for Anishinaabeg culture and technology to continue to mature and evolve into the patterns that we are most familiar with today.

The Anishinaabeg state that they have lived in Manitou-abi since time immemorial; the rich oral tradition for ceremony, language and knowledge of the land attest to the veracity of this belief. The archaeological record also provides substantive evidence to support this statement.

The earliest human movement into Manitou-abi may have been planned. The oral tradition tells of "ice runners" or *ininajawâgan*, men who explored and observed the changing physical

¹ *Manitou-abi* means "the place where the Great Spirit sits".

² The term *Anishinaabeg* means the "original people".

environment, reporting their findings back to their Elders. Movement could also have occurred gradually or by accident the result of sporadic hunting forays into the newly exposed landscape.

According to post-glacial Lake Agassiz models, most of the study area would have been habitable by 8,000 years ago (Teller 1984). Small bands of kin-related people probably moved along and across new waterways from a nearby home base. Group-survival was ensured through on-going social fission where family-based groups would disperse, usually in winter or times of resource scarcity and coalesce during the summer months (Petch, 2005; Petch and Larcombe 1997). The seasonal round as the best practice for human survival persisted for thousands of years. Aspects of the seasonal round continue to be an important facet of Pauingassi Anishinaabe livelihoods to this day.

Anishinaabeg life followed a round of prescribed subsistence activities that were in tune with the natural environment and which required movement over large tracts of land³. Mobility is a distinct feature of the Anishinaabeg. Because of the rich ecosystem of the area, the east side of Lake Winnipeg (including Pauingassi traditional territory) appears to have been one of the more highly populated regions within the present-day province of Manitoba during the pre-European contact period. Over 500 archaeological sites representing human occupation over the past 7500 years can be found within this region, the majority of which are campsites.

Early Historic Period (360-179 YA)

The events of the early historic period most likely had little effect on the seasonal round of activities of Anishinaabeg. Hunting and fishing appear to have continued in much the same manner as it had prior to European contact, with spring to early fall coalescence at major fisheries and wild rice locations and winter dispersal to the traplines and the shelter of the boreal forest.

Although the traditional territory of Pauingassi had been busy with human activity and extensive indigenous trade for thousands of years, the first European trade goods filtered in gradually from various directions based on major waterway travel routes associated with the fur trade. Many traditional items were quickly replaced with more durable European counterparts: clay vessels with copper pots, stone tools with metal knives, porcupine quill and other natural adornments with glass beads and other ornamentation. These goods were often given as gifts to initiate trade relations.

Middle Historic Period (179-130 YA)

Through well-established, ancient trade routes European technology and goods gradually made their way into the everyday lives of indigenous people. Trade goods manufactured in Europe during this time period - copper kettles, gun hardware, and metal tools and later porcelain, stoneware, and glass bottles, become more apparent in the archaeological record during this time period.

³ The term nomadic is not used in this study. Nomads are defined as people who wander in search of food (Webster 1997). The term suggests an aimless movement about a given landscape. Anishinaabeg are not wanderers. The seasonal round holds purpose and to this day is designed to make use of specific natural resources including plants and animals according to custom at particular times of the year.

The practice of seasonal hunting continued as did fishing, harvesting wild rice and collecting a variety of functional, edible and medicinal plants. Anishinabeg who were employed by the Hudson Bay Company (HBC) became known as the “post Indians” by European fur traders. They provided a wide range of skills and expertise to the post manager, including interpretation, survival skills, trade relations and navigation.

Late Historic Period (130-70 YA)

Throughout the Late Historic Period, settlements and populations grew in size; animal husbandry and cottage gardens were introduced to the area by the Catholic priests, but hunting, trapping, gathering and fishing remained constant. Occupational opportunities arose in commercial fishing, forestry, guiding, navigation for surveyors and cartographers, fire-fighting, wild ricing and private industry. The archaeological record of this period contains a combination of both European and Aboriginal architecture along with a suite of artifacts that represent a changing technology with preference for European goods. However, some of the traditional tools persisted through the ages. Skin preparation tools such as fleshers, beamers and scrapers found at historic sites indicates that the functionality of these tools was timeless.

Treaty 5

While the signing of Treaty did not leave any physical archaeological record, this event marked a period of significant change in the technological and social organization of the Anishinabe.

The Government of Canada had negotiated several treaties in eastern Canada with indigenous nations and was eager to use the same process in the West. Between 1871 and 1875 five numbered Treaties, also referred to as the Land Cession or Post-Confederation Treaties, carved out areas that, during the process of negotiations, became government-surveyed territories.

The purpose of these treaties from the Government perspective was to secure land for European settlement, agricultural and industrial development. First Nations people today present a unified voice about how the ancestors viewed the treaty-making process, stating they were perceived as both oral and written agreements about the sharing of resources with the federal government, on the condition that they “would retain adequate land and resources to ensure the well-being of their nations” (RCAP 1996:174).

Customary Land Use System

Traditional land-use practices are central to the maintenance of a holistic connectedness to land that links Anishinaabeg to ancestors and to other beings with whom they share the land.

Traditionally, Pauingassi Anishinaabe lived in grouped seasonal encampments along major waterways in the summer, and split up into smaller family groups for the winter to work the traplines (i.e. the seasonal round). Aspects of this customary land use system persist to this day.

Winter is an important season for the Anishinaabeg as it allows travel across the entire landscape. Historically, this was the time to work the traplines for both subsistence and commercial purposes. In the past, during the winter trapping period the domestic group was independent and autonomous, and relations between co-residential units were few. Today, although livelihoods no longer need rely on subsistence trapping and although commercial trapping is not as lucrative as it once was, many Pauingassi people continue to travel to their traplines in the winter season and trap.

In late spring and summer, the pattern of residence is radically different. Families which comprised the various dispersed domestic groups came together at a central location. Fishing was, and continues to be an important resource to the Anishinaabe. So much so, that the ancestors of Pauingassi Anishinaabe met at the historical village site, which was an important fishing area, that is located near the present-day Pauingassi reserve land.

Naamiwan was one of the first generation to be born at Pauingassi. This was confirmed by Omishoosh, Charlie George Owen, when talking about Naamiwan's water drum, which had belonged to Naamiwan's grandfather. Omishoosh said that it and the drumstick associated with it were from the Lac Seul area.

Anishinaabe Cultural Landscape

The ancestor's of present-day Pauingassi Anishinaabe established themselves near areas that were later to become known as the communities of Pauingassi First Nation and Little Grand Rapids First Nation. Pauingassi people's Anishinaabe heritage and relationship to the boreal forest is many thousands of years old. This culture, way of life, and the relationship of the people to these lands have evolved to be unique and specific to this landscape – the land and the people have shaped one another and continue to do so.

The relationship of the Pauingassi Ojibwe with their traditional use area is a real life example of a 'cultural landscape'. Most people think about a landscape as a physical and natural backdrop for life, a sort of stage upon which life happens. But in the Ojibwe way of thinking, the landscape is alive; it is full of human and other-than-human beings that engage with the people who know a certain place thoroughly. A cultural landscape is both personal and historical. It is a personal thing in the sense that different people tell a different story about the landscape and the landscape "speaks" to them in unique ways. The land also contains evidence of the relationship between the people and the place and reflects the history, culture and society of the people. In addition to being physically changed by the people who use and occupy it, a cultural landscape is given meaning through use and occupancy over time. Stories and acts of remembrance commemorate and perpetuate the relationships between people and places, and they demonstrate the unique connection between people and territory that is manifest today as well as being historic to the region (Matthews 2008).

Background Information Section 3



Groundwork for the Lands Management Plan

This Plan is the result of years of gradual steps, research projects and planning initiatives. Knowledge and information – both the traditional knowledge of our people, and scientific and technical knowledge and information – are the foundation of the Lands Management Plan.

This planning process started with Pauingassi First Nation’s initial request to the Manitoba Government in 1999 when we nominated our traditional lands in Manitoba for formal (legal) protection through the Manitoba First Nations Protected Areas Memorandum of Understanding with the Manitoba government. We wished to secure interim (temporary) protection so we could start our planning process knowing that other land use decisions would wait until our planning process was completed. In 2010, we requested that our Planning Area be designated under the *East Side Traditional Lands Planning and Special Protected Areas Act*.

Pauingassi First Nation was also one of three First Nation communities that took part in the ‘Ecoregion 90 Traditional Land Use and Occupancy Study Project’ (TUS Study) through Manitoba Natural Resources, which began in the late 1990s. This project involved interviews with our community members to record some traditional use activities regarding our Manitoba lands. We have since worked to confirm and build upon the study and its initial traditional use information.

Between 2006 and 2012, Pauingassi First Nation projects in support of the Lands Management Plan have included:

- community working group / planning team
- mentoring and training for our community Lands Coordinator
- compiling historic research collection and photo collection
- collection of historic and treaty, biophysical, Lands Management Planning, anthropological, non-timber forest product materials and resources related to boreal forests and forestry
- traditional use interviews and memory mapping
- community map atlas with natural world base maps, maps from traditional land use studies, maps depicting traditional lands, maps of information gathered in oral history interviews (atlas versions for Manitoba and Ontario lands)
- document outlining our First Nation’s Vision and Goals for our land use, protection, and management and future direction
- map showing land and water protection goals
- decision-tools and resources related to tenure in Manitoba for our region showing all provincial crown jurisdiction regarding land use
- combined collection of all materials from research and planning projects for community access, in both paper and digital format
- development of the final draft Lands Management Plan and community process to approve the final Lands Management Plan.

In March 2002, Pauingassi First Nation along with Little Grand Rapids First Nation, Poplar River First Nation and Pikangikum First Nation signed the “Protected Areas and First Nation

Resource Stewardship: A Cooperative Relationship Accord”. Bloodvein First Nation later joined the Accord in 2010. The Agreement states, “In this Accord, our First Nations are joining together in the spirit of cooperation and mutual respect. We are joining together so that we may support each other and work together in our shared vision of protecting the ancestral lands and resources of our respective First Nations” (2002:1).

We are also informed by the standards, methods, and contents of other successful traditional lands plans conducted by First Nations across Canada. We are lucky to have guidance for traditional studies from technical advisors who have worked in support of First Nations conducting traditional lands planning exercises. Our goals and vision for our lands and waters will be fulfilled through our technical work and reflected in this Lands Management Plan.

Planning Process

Since Pauingassi First Nation traditional area includes lands and waters in both Ontario and Manitoba, we have formed partnerships with both provincial governments to undertake lands management planning. Similarly, our community has been motivated to build relationships with the governments of Ontario and Manitoba to work with them in good faith for a variety of reasons – for instance:

- our common vision with the Manitoba and Ontario governments to seek inscription of Pimachiowin Aki as a World Heritage Site,
- access to government support for community planning initiatives,
- our objective of ensuring the Lands Management Plan will receive formal acknowledgement by governments, and
- securing government support for implementation – such as protection and other zoning – according to appropriate provincial legislation and policy

Pauingassi First Nation entered into a terms of reference with Manitoba Conservation for Lands Management Planning in October 2009. We have met with our partners in the Stewardship Accord and other neighbouring communities about the Lands Management Planning process.

Our planning team consisted of members from Pauingassi and Manitoba Conservation. Elder Solomon Pascal also advised the planning team. Planning team members were: Councillor Nelson Owen, Pauingassi Lands Management Coordinator Joe Owen, community member Colin Owen, community member Alister Crow, Technical Advisor Jared Whelan, Manitoba Resource Planners, Joann Hebert and Alison Haugh, Regional Land Manager Cheryl Prosser. Regional Director John Irwin was on our planning team but has since retired from Government. Councillor Nelson Owen passed away in December 3, 2011.

Community workshops, planning team meetings and public open houses have been held for this Lands Management Planning process to provide information, and to seek input and support.

Reasons for Planning

There are numerous reasons for Pauingassi First Nation to create a Lands Management Plan. Some reasons for planning arise from our people, while other reasons for planning are based on outside events or pressures.

Pauingassi First Nation is being affected by development intentions. Other planning processes occurring in surrounding areas also impact us. Governments also influence and drive our planning because their policies, legislation and initiatives affect how we plan and because governments support us in our planning efforts. Some examples of the forces that have shaped our Plan or serve as reasons for planning include:

1. Community needs

One of our community's main goals is to achieve greater decision-making and management authority over our traditional area (where Pauingassi First Nation exercises Aboriginal, Treaty rights and historic and current use and occupancy).

We wish to be stewards of our traditional lands and waters; this requires planning. Related to this, we want to support and strengthen our traditions and traditional activities. This requires an effort to make decisions that reflect the wisdom of our Elders and the ways of our people. In short, we know it is important to plan for the future cultural and social well-being of our community, which has and always will be linked to the health of our lands and waters.

Another essential community need is to plan for our economic future, which once again involves safeguarding our traditional lands through informed stewardship. This Lands Management Plan addresses our intention to have a sound basis from which to consider and pursue development options. In considering the past, present and future, we are identifying and planning future community infrastructure, access, reserve land area, housing and water and energy services needs.

2. Commitments & Context

Pauingassi's land use and management planning initiative is complex. Our traditional area includes lands in Manitoba and Ontario and we are involved in jointly pursuing World Heritage Site status with other First Nations and with provincial government partners for an area that includes our traditional area. Our neighboring First Nation communities are also in the midst of their own planning activities. As such, we have compiled a listing of some of the commitments, agreements and processes that provide context to our planning process:

(i) Protected Areas and First Nation Resource Stewardship – A Cooperative Accord

In 2002, Pauingassi, along with Poplar River, Little Grand Rapids and Pikangikum First Nations joined together in a unique cooperative relationship by signing an Accord. The objective of the 2002 Accord is to recognize and work toward common interests regarding protected areas and planning for the management of resources in our respective traditional territories.

- Signatories of the 2002 Accord agreed to provide mutual support and respect for actions to create a linked network of protected areas within the communities' traditional lands

- The Accord formally stated the intent to establish a boreal World Heritage Site (Pimachiowin Aki) in our traditional territories

(ii) Pimachiowin Aki World Heritage Site

- Previously known as the Atikaki/Woodland Caribou/Accord First Nations, Pauingassi is a partner in the Pimachiowin Aki World Heritage Site Project
- First Nations and the Manitoba and Ontario governments formed the Assembly of Partners to lead the WHS nomination process (2004)
- Pimachiowin Aki added to Canada's *Tentative List* of World Heritage Sites in 2004
- Pimachiowin Aki Corporation, a non-profit organization was established by First Nations and two provincial governments in 2006 to seek inscription of the site on the UNESCO *World Heritage List*.
- Lands Management Plan provides a foundation for the World Heritage Site nomination and provides direction for the management of the site upon inscription.

(iii) Wabanong Nakaygum Okimawin (WNO)

Pauingassi First Nation has participated in this planning initiative since it began in 2002 (formerly called the East Side Planning Initiative). The objective of the WNO is to bring First Nations, local communities, environmental organizations and industrial sectors together to develop a vision for resources and land on the East Side of Lake Winnipeg, while respecting the value of the boreal forest and the needs of the communities.

(iv) 2004 Memorandum of Understanding (M.O.U.) between the Province of Manitoba and Signatory First Nations within the east side Planning Area

On April 22, 2004 the Province of Manitoba and eight First Nations on the east side of Lake Winnipeg signed a Memorandum of Understanding (M.O.U.) to work together to develop Protocol of Agreement (the 2007 Accord – see below) that the parties will follow throughout the planning process for Manitoba's east side. The majority of the 16 First Nations on the east side have signed since 2004. The protocol will ensure a sustainable future for the east side through a government to government relationship with communities that recognize the uniqueness of this area.

(v) 2007 Wabanong Nakaygum Okimawin (WNO) Council of Chiefs Accord

This Accord arose from the WNO process and is intended to guide the working relationship between east side First Nations and the Manitoba Government. The Accord confirms a government-to-government relationship between the provincial government and participating First Nations. In addition the Accord states that:

- the WNO Accord will serve as a foundation to ensure the First Nations within the east side are involved in decisions that will affect their communities and traditional territories;
- the parties will work together in a spirit of mutual recognition, respect and reconciliation to achieve the objectives and goals of the East Side Broad Area Land Use Planning Initiative; and
- land-use planning and promotion of sustainable economic development that will benefit local communities will be the guiding principles of decision-making.

(vi) The East Side Traditional Lands Planning and Special Protected Areas Act

The Act was assented to on June 11, 2009. Pauingassi First Nation requested the designation of the Pauingassi trapline section, Director of Surveys Plan 20209, as a Planning Area on January 19th 2010 under *The East Side Traditional Lands Planning and Special Protected Areas Act*.

The first regulation, *East Side Traditional Lands Planning and Special Protected Areas Regulation*, under the Act was passed October 25, 2010. This regulation identifies the East Side Management Area, Regulation 149/2010. There is an East Side Traditional Lands Planning and Special Protected Areas regulation amendment, Regulation 109/2011.

3. Government planning requirements

Treaty 5, the Canadian Constitution, and Aboriginal rights all affirm Pauingassi First Nation rights and interest in our traditional lands. Pauingassi First Nation traditional lands are Crown lands. Pauingassi First Nation and the Provincial governments of Manitoba and Ontario have a responsibility to balance these rights and interests. It is in this spirit of cooperation that Pauingassi First Nation works with Manitoba to address provincial requirements.

Government of Manitoba planning requirements for First Nation traditional area land management plans on the east side can be reviewed in *The East Side Traditional Lands Planning and Special Protected Areas Act* (11 June 2009).

The two key sources for government direction are the existing provincial legislation, regulations and policies and the initiative dedicated to planning for the lands east of Lake Winnipeg, the Wabanong Nakaygum Okimawin (WNO).

A wide variety of Manitoba government laws, regulations, and policies also affect the traditional area of Pauingassi First Nation.

**Planning Area
Section 4**



Planning Area Description

The Pauingassi First Nation Planning Area boundary in Manitoba is the Pauingassi trapline section, though Pauingassi's occupancy and land use over time has been wider, with overlapping use areas among First Nations (see Figure 1 for a map of the Pauingassi trapline section in Manitoba).

Although traplines will be used as planning boundaries, these areas do not reflect the full extent of Pauingassi First Nation traditional area.

Our traditional lands include areas beyond our registered traplines where traditional uses including travel, cultural activities and trade have occurred over time.

The Government of Manitoba acknowledges that First Nations' use and occupancy of lands and waters extends beyond trapline areas. In many cases First Nations' traditional territories (defined through traditional use studies and oral history) overlap with one another as a result of customary arrangements for access, use and kinship links. Discrete trapline areas show more recent land use patterns established since introduction by the government trapline systems in the 1940s and 1950s. The use of traplines as planning boundaries allows for clear distinction of one First Nation's Planning Area from another.

Geography and Access

Pauingassi First Nation reserve lands are located approximately 280 kilometres (170 miles) northeast of Winnipeg, Manitoba, and 24 kilometres (15 miles) north of Little Grand Rapids, Manitoba (approximately one hour flight northeast of Winnipeg). Our reserve, I.R. No. 14, is 260.5 hectares (643.7 acres, less than one square mile) in size and is situated on a peninsula that extends southward into Fishing Lake, a tributary of the Berens River.

Winter road access to our community is only available for a short window of time in the winter. Length of time for access varies depending on the weather, safety on ice roads, and completion of a winter road between our community and the crossing on Lake Winnipeg at the narrows. The winter road is our only option for transport of large essential items such as construction materials, vehicles, furniture, fuel, equipment, and dry goods in and out of the community.

Limited road access makes year round access by air essential to the movement of goods, services and people. Our First Nation does not have its own airport and uses the airstrip located across from Little Grand Rapids reserve. In summer months, a 20 to 25 minute boat ride across Fishing Lake or a trip by floatplane is needed to get from the airstrip to our community. When the water is open and safe the airways company includes Pauingassi on its route with floatplane aircraft. In the winter, transportation is either by snowmobile or vehicle across the ice. During freeze up and spring thaw, a helicopter is needed for Pauingassi First Nation members to access the airstrip.

People and Community features

Our people are Anishinaabeg and our language is Ojibwe. As of June 2009, Pauingassi First Nation had a registered population of 583 people, with 544 people residing on our reserve. When Pauingassi First Nation was recognized and established as a First Nation under the *Indian Act* in

1991, the population of our new reserve was 280⁴. Our population growth since 1991 has been the result of birth rates, intermarriage and the transference of status by more individuals from Little Grand Rapids First Nation to Pauingassi First Nation after creation of our reserve.

In addition to our Band Office, there are three stores, a community hall/recreation facility, and school, nursing station, teacher housing and daycare facility in the community.

Adjacent Areas

Pauingassi First Nation traditional lands lie southeast of Poplar River First Nation traditional area, east of Berens River First Nation traditional area, and to the north of Little Grand Rapids First Nation traditional area. Our Manitoba Planning Area is bounded to the east by the Manitoba-Ontario provincial border.

Traditional Areas Description and Occupancy Area

Pauingassi First Nation reserve lands are located in Manitoba on the east side of Lake Winnipeg on the northeast side of Fishing Lake. However, Pauingassi First Nation traditional area covers a much larger area that spans the Manitoba-Ontario provincial border. The southern edge of the traditional area begins at Fishing Lake and goes north to Charron Lake. The western edge of the traditional area begins at Spawn Lake and continues east into Ontario, 20 kilometres east of the Naniwan Lakes.

Ecological Description – Ecoregion 90

Canada uses an ecological land classification system of Ecozones, Ecoregions, and Ecodistricts. Ecoregions are large areas of land and water that contain a similar collection of distinctive biological (plant and animal) species, landscape features (soil, geology) and weather patterns. Ecoregion boundaries are guides; in nature the shift from one ecoregion to another may be gradual. Ecoregions nest within larger Ecozones, and Ecodistricts nest within Ecoregions.

Pauingassi's traditional lands in both Manitoba and Ontario lie within Ecoregion 90 (Lac Seul Upland) of the Boreal Shield Ecozone. The Boreal Shield Ecozone is part of the larger Precambrian Boreal Forest Ecosystem.

Water and Wetlands

Waters are the lifeblood of the First Nation communities that have existed on this land for thousands of years, and have depended on waters for fishing, travel, wild rice plantations, and drinking water. The Pauingassi First Nation traditional area consists of four different watersheds – the Lower Berens, the Upper Berens, the Poplar, and the Upper Severn watersheds – and two basins: Lake Winnipeg and Severn basins. Development within a watershed can have significant and lasting impact on the quality and quantity of water available within the region. First Nation communities do not benefit from the same level of drinking water standards as people who live off reserves. Healthy rivers and lakes are a cultural and spiritual necessity for First Nation communities.

Water is sacred. It is the source of life and should therefore be respected and protected. The waterways are like the arteries of Mother Earth and flow along receiving and depositing

⁴ Manitoba Community Profiles – Northern Region <http://www.communityprofiles.mb.ca/cgi-bin/region/overview.cgi?id=4>

nourishment for all plants and animals. The rivers and streams provide transportation in all-seasons. In summer, boats are used to move to the various lakes for hunting, fishing and gathering. In winter, travel along the frozen ice is easy by snow machine. Prior to the snow machine, dog sleds and snowshoes were used as transportation.

Wetlands in the boreal forest filter millions of liters of water every day and play an important role in purifying and regulating the hydrological system.

In Pauingassi First Nation Manitoba traditional lands, water generally flows from east to west; drainage is generally towards Lake Winnipeg with many lakes, rivers, streams and rapids. Low falls occur where there are bedrock outcrops along rivers and streams.

Bedrock Geology

Bedrock in the Pauingassi First Nation traditional area is dominated by 2.7 to 3 billion year old granitic rocks of the Canadian Shield, and a small area of metamorphosed volcanic rocks (the Horseshoe Lake greenstone belt). Located west of the traditional area beyond the eastern shoreline of Lake Winnipeg are younger (400 to 500 million-year-old) rocks of the Western Canada Sedimentary Basin, composed of limestone and sandstone.

Greenstone belts in Manitoba (and elsewhere in the world) are known to have the best potential to host mineral deposits containing copper, zinc, nickel, and gold. The Horseshoe Lake greenstone belt thus has mineral potential, although there has been little exploration in the belt for several decades. The mineral potential of this greenstone belt is poorly known and requires further geological mapping and reconnaissance.

Granitic rocks generally have less potential to host mineral deposits, although it is possible to have lithium-tantalum-cesium deposits in granitic rocks. These rocks may also host diamond-bearing kimberlites, as they do elsewhere in Canada. However, at the present time there is no concrete evidence for the presence of mineral deposits in granitic rocks east of Lake Winnipeg. This is due in part to the absence of modern geological surveys in the region.

Surficial Geology and Soils

The surface material of Pauingassi's Planning Area is comprised primarily of hard rock acidic and mineral soils (i.e. Undivided Rock) interspersed with deeper soils and organic deposits found around waterways wetland complexes. There is also areas of glacial deposit, known as till, in the vicinity of the Planning Area.

Organic Deposits - Organic deposits are found in bogs, fens, and swamp areas where organic (plant) material settles. Organic deposits include peat, and some inorganic sediment. Deposits are generally greater than 2 meters thick.

Undivided Rock - 'Undivided' rock with minor Quaternary deposits from about 1.8 million years ago to the present, covering the main time span of glaciations.

Till Veneer - A thin layer of till that is not continuous over the landscape and may include areas of rock outcrop. Till is sediment deposited by glaciers, generally consisting of well-compacted

material that is layered and contains a mixture of sand, silt, and clay particles and coarse fragments.

Climate

Pauingassi First Nation traditional lands fall within the Sub humid Mid-Boreal Eco-climatic Region (MB). The Lac Seul Upland Ecoregion experiences a warm summer with mean temperatures of 14°C and very cold winters with a mean winter temperature of -14.5°C. The climate is characterized as cold to moderately cold and snowy during the winter and warm and moist during the summer. Mean annual temperature for the MB as a whole is -0.4C and the average frost-free period ranges from 80-120 days. The MB region is considered to be sub humid to humid with 400 to 460 mm of precipitation.

Vegetation

In non-forested areas, fens and bogs cover poorly drained areas and wetlands cover over 25% of the Lac Seul Upland Ecoregion. Within the wetlands are emergent vegetation species such as wild rice and sweet flag. Ericaceous shrubs, willow, and alder, moss, lichens, and some herbs dominate the shrub and ground layer of the riparian zones and uplands. Many of these plants, such as blueberries, are important to Pauingassi Anishinaabe for food, ceremony and/or medicinal purposes.

Forests

Pauingassi's Planning Area is characterized by coniferous forest species of jack pine, black spruce, white spruce, balsam fir, tamarack with some mixedwood species in deeper soils (including trembling aspen, birch, black ash and balsam poplar).

Fish

Many species of fish are found throughout the lakes and rivers of the Pauingassi Planning Area, including pickerel, pike, trout, whitefish and suckers. Pickerel (or walleye) spawn from mid-April through May in clear and shallow water and on gravel shoals. Northern pike (or jackfish) spawn as soon as the ice melts – early April to early May – in clear, slow, heavily vegetated rivers and/or warm weedy bays of lakes. Lake trout spawn in October over rocks and rubble. Lake whitefish spawn in October and November in shallow water (< 8m) over a hard or stony bottom or sometimes over sand.

Fish have played an important role in the subsistence economy of the Anishinabe. The archeological record indicates that ancient and historical campsites were located at productive fisheries. This tradition has continued to the present and many cabins are located on or near these ancient campsites.

Birds and Waterfowl

Bird species found around Pauingassi's Planning Area include the spruce grouse, willow ptarmigan, sharp-tailed grouse, herring gull, and double-crested cormorant, as well as bald eagle, great horned owl, osprey, red-tailed hawk, raven, gray jay, great gray owl, and many species of waterfowl including mallard, scaup, and teal for example. Geese, ducks and other waterfowl are seasonally hunted. Bald eagles are considered sacred and their locations are noted.

Wildlife

Wildlife characteristic of the Pauingassi Planning Area include wolf, lynx, ermine, fisher, mink, moose, black bear, woodland caribou, red squirrel, snowshoe hare, otter, marten, beaver, short-tailed weasel, red-backed vole, and least chipmunk.

Beaver and muskrat not only provide valuable furs, but also good meat for eating, as do rabbits and “bush chickens” (spruce grouse in particular). Otters, bear, wolf, fox, mink, fisher, ermine, wolverine, squirrel, marten and other furbearing mammals are trapped for their furs.

Caribou hunts were rarely planned and usually occurred by chance.

Moose are preferred as a food source because of their reliability and the large quantity of meat that is obtained. The products of the “kill” are generally shared with members of the hunting party’s families.

Within the Pauingassi Planning Area, there are a few species at risk including wolverine and woodland caribou.

Wolverine - In Manitoba, wolverine is listed as ‘threatened’ under *The Endangered Species Act* and are also considered a Species at Risk in Ontario and Canada. Wolverines are the largest terrestrial member of the weasel family in North America. Wolverines occupy very large home ranges, which can be 50-400 km² for females and 230-1580 km² for males. Suitable habitat for wolverines must have an adequate year-round supply of food of small prey including rodents, snowshoe hares and carcasses of larger animals, like moose and caribou. Wolverines have demonstrated sensitivity to human disturbance and current forestry, mineral exploration and development and transportation corridors alter, remove or fragment habitats (COSEWIC 2003). This species has been used as an indicator of overall ecosystem health and intactness.

Woodland Caribou – In Manitoba, boreal woodland caribou were listed in 2006 as ‘threatened’ under *The Endangered Species Act*. Woodland caribou are medium-sized (100-250 kg) members of the deer family. Like wolverine, caribou require large areas of specific habitats for foraging, calving, and avoiding predators. Caribou depend on lichen species found in mature coniferous forests as a food source.

Fire – A Natural Process

Fire is the major ecological process that shapes the character of the boreal landscape, including Pauingassi’s Planning Area. Most of Pauingassi First Nation’s traditional area has been burned since the 1920s. There have been drier decades when large fires were common (e.g. 1940s, 1980s) and wetter decades when large fires were rare.

Pauingassi Anishinaabe recognize the important role that fire plays on this landscape; to renew the land and bring fresh food and life for the animals and people who inhabit the area. As one community member stated, forest fires are part of the Creator’s Plan. Although forest fires are a natural process, and are required to renew the boreal forest, fires can also have short-term negative impacts. Fire can have a significant social and economic impact on communities, firstly by threatening public safety and putting values at risk, and secondly land and resource uses must

adapt in the years following major fire events. For example, large fires can have an impact on trappers who rely on the trapping industry for part of their yearly income.

Where and when fires occur is dependent on many factors. Fire plays a major role in determining the ecological setting of the Lac Seul Upland Ecoregion by disrupting climax communities and releasing the appropriate nutrients for re-growth and forest succession. Low precipitation and humidity can create a “tinder-box” situation and lightning strikes in summer are the main source of ignition that lead to extensive burns.

Figure 1 Pauingassi First Nation Planning Area – Manitoba



METRIC



**ADMINISTRATIVE BOUNDARY PLAN OF
PAUINGASSI REGISTERED TRAPLINE SECTION**

in
 Twp. 36 Rges. 13 to 17 E.P.M.
 Twp. 37 Rges. 13 to 17 E.P.M.
 Twp. 38 Rges. 11 to 17 E.P.M.
 Twp. 39 Rges. 10 to 17 E.P.M.
 Twp. 40 Rges. 10 to 17 E.P.M.
 Twp. 41 Rges. 12 to 17 E.P.M.
 Twp. 42 Rges. 12 to 17 E.P.M.
 Twp. 43 Rges. 14 to 16 E.P.M.
 Twp. 44 Rges. 15 and 16 E.P.M.
 Including Government Road Allowances

**UNORGANIZED TERRITORY
MANITOBA**

SCALE 1:150000



THIS PLAN IS FOR ADMINISTRATIVE PURPOSES ONLY; NO SURVEY HAS BEEN MADE.

NOTES
 Features affected by this plan are shown hatched. The boundaries shown are NAD 83, UTM Zone 18. Bearings shown are grid and are referred to the Declared Meridian of Zone 18 (UTM West).

APPROVAL

Approved by the First Nation:
 November 10
F.W. Lawrence
 Band Manager

Approved by the Province:
 October 10
Manitoba
 Director of Lands and Conservation

Filed in the office of the
 Director of Lands and Conservation
 at Regina, Saskatchewan
 on the 10th day of October 2010
F.W. Lawrence
 Director of Lands

UNORGANIZED TERRITORY
 MANITOBA
 REGISTERED AS
Manitoba

PLN 2009-017

Current Traditional and Existing Uses Section 5



Current traditional uses

Pauingassi First Nation members currently spend time on the land doing a variety of activities outside the community site. Examples include:

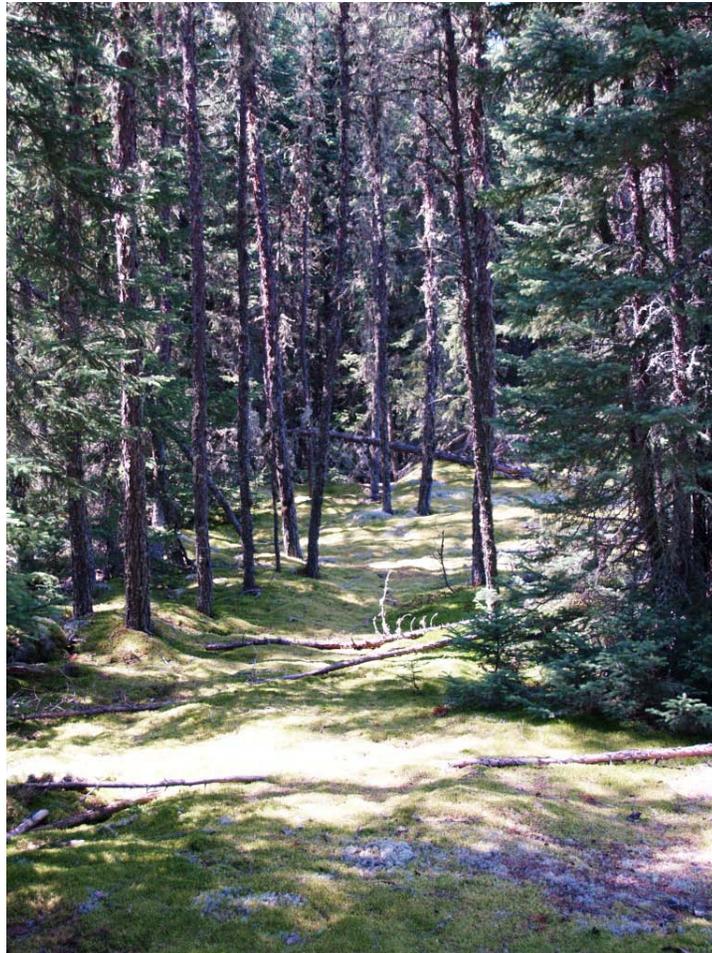
- hunting for personal and shared use,
- fishing for personal and shared use,
- trapping (personal and shared community use; licensed, non licensed),
- traveling by canoe,
- traveling by motorized boat,
- traveling by snowmobile,
- traveling by plane, floatplane,
- traveling by vehicle within community and on winter road,
- guiding,
- camping,
- staying in cabins,
- gathering medicinal plants for personal and shared use,
- gathering non-timber forest products (e.g. berries, herbs, mushrooms) for personal and shared use,
- cutting firewood,
- swimming in lakes and rivers,
- protecting sacred and ceremonial sites,
- wild rice harvesting for personal use, and
- ceremonies, events, and gatherings.

Existing land use and tenure

- **Hydroelectric transmission line and corridor:** enters the southern portion of Pauingassi First Nation traditional area in Manitoba west of Fishing Lake and leads into Pauingassi First Nation community.
- **Mineral exploration:** drill holes (holes drilled into the ground to gather mineral information for mineral exploration or science) located to the west and southwest of Pauingassi First Nation reserve.
- **Mineral potential:** there is a small greenstone belt in Ontario around Cherrington Lake that extends into Pauingassi First Nation traditional area in Manitoba. There is additional mineral potential near Horseshoe Lake and Night Owl Lake to the southwest of Pauingassi First Nation reserve. The mineral potential of these areas continues to be investigated.

- **Mineral development:** there is no mineral development (i.e. mines, mills, etc.) within Pauingassi First Nation traditional area, however mineral exploration activity occurred in the 1950s/60s.
- **Tourism:** within the Planning Area there are a number of private outpost camps and lodges with tenure. These tourism establishments offer sport fishing and hunting.
- **Winter road bed and corridor:** the winter road, south of Pauingassi and west of Fishing Lake, connects Pauingassi First Nation to Little Grand Rapids First Nation. The winter road roughly runs parallel and to the east of the hydro corridor to meet the winter road at Bloodvein.
- **Forest management:** Pauingassi First Nation Manitoba traditional lands are within the Lake Winnipeg East forest section in Manitoba and span parts of Forest Management Units 36, 37 and a small portion of 38. There is no forestry tenure, licenses, or operations in Pauingassi First Nation Planning Area.
- **Quarry withdrawal area:** Provincial government quarry withdrawal areas overlap Pauingassi First Nation traditional lands in Manitoba in the most southwest corner and in the most westerly part of the Planning Area. A quarry withdrawal area has been requested by the East Side Road Authority in January 2011. This is to be used for the future construction and maintenance of the all-season road.
- **Trapline sections:** in Manitoba, a system of traplines overlays this Planning Area. Trapping of fur for sale is a commercial system similar to the timber quota system. This system is governed by the regulations under *The Wildlife Act* and *the Provincial Fur Policy*. Trapping for subsistence is an Aboriginal and Treaty right; trapping for sale is a commercial activity.

Management Direction Section 6



Management Direction

Pauingassi First Nation respects the historical and continued shared use of its traditional area by neighbouring communities for traditional activities of hunting, fishing, gathering, travel etc. There has always been overlap in traditional use areas between communities.

We will continue to exercise our Aboriginal and Treaty rights in relation to hunting, trapping, fishing and gathering on our ancestral and traditional lands.

Management direction for implementation of the Lands Management Plan is important for achieving our objectives and goals while keeping in mind our guiding principles. Traditional activities will continue throughout the Planning Area. We will work with Manitoba on the common goal of preservation, conservation and sustainable use of our resources.

We would also like to work with Manitoba and/or other agencies to explore opportunities for joint research, information-gathering and education projects for the youth that deal with wildlife, fish, habitats, land and resources, and cultural values.

Subsequent planning and policy development processes may provide specific guidance for the protection of habitat by applying knowledge and direction from special programs, such as species at risk, and information from Pauingassi First Nation traditional ecological knowledge.

We welcome recreational and tourism uses by other Manitobans, Canadians, and visitors to Canada that sustain healthy lands and waters and the culture and traditions of Pauingassi First Nation. We will show respect and would like to build a positive relationship with existing tourist operations in our area. Protecting and respecting Aboriginal and Treaty rights and uses of the land should be a priority for existing and future tourism operations.

There is a concern that the development of the new all-season road may affect our traditional activities by allowing extensive development along the roadway. We would like to be consulted on new developments before a decision is made to have an opportunity to voice our concerns.

Traditional Use, Community Land Use and Occupancy

- Pauingassi First Nation will sustain and continue to encourage traditional use activities, including but not limited to gathering of medicinal plants, hunting, trapping and fishing.

Agriculture

- Possibility of gardens, green house operations or livestock will be reviewed in the future.

Cabins – community / hunting / trapping

- Community members are asked to discuss the location of new cabins with the Pauingassi Stewardship Board before the cabins are built. Further information about the Stewardship Board is provided in Section 9: Plan Implementation.
- Existing locations will be reported to the Pauingassi Stewardship Board.
- A Planning Area cabin policy may be developed.

- Pauingassi First Nation has the right to build community / hunting or trapping cabins in the Planning Area as an activity that is reasonably incidental to the exercise of an Aboriginal or Treaty right.

Climate Change Mitigation and Adaptation

- Pauingassi First Nation and Manitoba may investigate adaptation and mitigation measures for climate change.
- Options may be investigated to protect ecological processes and retain the value of stored carbon in the boreal forest and ground.

Commercial Trapping

- Commercial trapping can continue in the Planning Area as long as the wildlife populations can support this activity.
- The Pauingassi First Nation would like additional control and input on the management of traplines. Pauingassi First Nation may set out a protocol for commercial trapping activities, consistent with existing Manitoba policies, in which:
 - Pauingassi First Nation approves any changes in head trapper and assistant trappers for each Manitoba trapline.
 - Pauingassi First Nation creates a “Trapping Council” in the community.
 - The “Trapping Council” develops management policies consistent with Manitoba regulations.
 - Head trappers will be appointed to the “Trapper Council” and sell commercial trapping licences. It is the desire of Pauingassi First Nation that all traplines be held by community members, and if a trapline is not held by a community member, Pauingassi First Nation directs that it be held in common by the community.

Economic Development

- Community economic development, as a goal of the Lands Management Plan, shall be continue to be supported by Pauingassi and Manitoba through Plan implementation. The Pauingassi Stewardship Board may establish a process for ongoing evaluation of development in the Planning Area, and identify community economic development opportunities that are consistent with the direction of this Lands Management Plan.

Endangered or Threatened Species

- Pauingassi First Nation and Manitoba will discuss future management of endangered and threatened species in the Planning Area, including wolverine and woodland caribou.
- Pauingassi First Nation members will be discouraged from hunting or killing woodland caribou.
- Pauingassi First Nation will work with the governments of Manitoba and Canada to minimize impact on woodland caribou habitat within the Planning Area.
- Pauingassi First Nation may discuss future management of sturgeon with Manitoba Conservation and Water Stewardship and Fisheries and Oceans Canada. Pauingassi First Nation members will assist in planning and programs for species at risk (endangered or threatened animals, birds, reptiles, plants etc.) and their habitats in the Planning Area.
- We will educate and inform community members of the lands planning direction and the importance of protecting species at risk.

Energy Development

- Locations and additional management direction will be recommended by the community of Pauingassi for areas open for energy development if compatible with the identified zoning areas
- Possible allowed types of energy development include, micro-hydro, wind, solar and geothermal.

Fire Management

- Pauingassi First Nation may identify areas, other than the town site, that may need extra protection from fire.
- The protection of specific natural values and/or cultural resources from fire may be considered.
- Pauingassi First Nation will discuss these objectives with Manitoba Conservation Regional Operations.
- Guidelines for fire protection would include the Fire Smart Principles.
- A value at risk assessment may be completed for the Planning Area.

Fishing

- Fishing for food by community members is the first priority and will continue through our customary methods, only unless conservation measures are required.
- Recreational fishing can continue in the area and at licensed tourism operations unless conservation measures are required.
- Pauingassi First Nation may work with the Manitoba Government on the common goal of long-term fish, conservation and sustainable harvesting for the Planning Area. This may include monitoring fish populations.
- No fish harvested will be wasted.

Forest Resources

- Any community-based sustainable forestry operations will be limited to the Enhanced Management Area and Commercial Area.
- The preference for forestry operations is to use low impact sustainable methods.
- The community will continue to access wood in areas adjacent to the community for two purposes: firewood collection for heating (preferably deadfall) and wood to be used for local building (cabins, docks, houses, etc.)
- Every effort will be made to use all wood - waste will be avoided.
- Pauingassi First Nation and Manitoba government's Forestry Branch may work jointly on developing guiding direction for the use of forest resources for community-based sustainable operations.
- The viability of community-based sustainable forestry may be reviewed by Pauingassi First Nation and Manitoba, depending on changing economic conditions.
- Community-based sustainable forestry is forestry managed by the community in cooperation with Manitoba Conservation Forestry Branch, for the primary benefit of the community of Pauingassi.

Fuel Caches

- Fuel caches for existing licensed operations will be maintained per current licence.

However in the future best practice may be reviewed and new conditions may be recommended.

- Information about fire-fighting fuel caches will be provided to the Pauingassi Stewardship Board. If fuel caches are in an identified sensitive area, efforts will be made to relocate the caches.

Habitat Protection and Wildlife Management

- Awareness of the importance of wildlife habitat and its protection will be part of our ongoing community outreach and education activities for our members.
- Pauingassi First Nation and Manitoba Conservation will discuss future management of wildlife and wildlife habitat in the Planning Area.

Human Waste Management

- Human waste, garbage, and effluent in the Planning Area will be managed in accordance with Manitoba Provincial regulations and best practices
- Dumping of garbage off reserve within Pauingassi First Nation traditional area will be discouraged.

Hunting

- First priority for the allocation of game animals in the Pauingassi traditional use area will be for First Nations domestic purposes. Only unless conservation measures are needed to sustain the populations shall hunting activities be regulated.
- Pauingassi may work with Manitoba on monitoring and conservation measures in the future if needed.
- Recreational hunting can continue in the area and at licensed tourist operations (Outfitters, Outposts etc.) unless conservation measures are required.
- There will be no waste of animal or animal parts that have been harvested.
- Moose meat from the annual “Fall Harvest” will not be wasted. All harvested animals will be brought back to the community and shared.
- Pauingassi First Nation may review the annual “Fall Harvest” and decide if it should be held every year.

Mineral Exploration and Mining

- Mineral exploration and mining for metals may only occur in the Commercial Area. Peat mining may be permitted only in the Commercial Area. Both metals and peat exploration and mining proposals must be reviewed by the Stewardship Board and should return benefits to the community of Pauingassi.
- Aggregate extraction would be allowed in the Commercial Area and Enhanced Management Area for community use and approved construction projects.
- Minimizing the impact to the landscape, to wildlife and their habitats and to cultural values is a priority if and when mineral resources are explored or developed.

Monitoring

- Pauingassi would like to establish monitoring programs for various resources. Our community would like to train and employ community members for future monitoring activities and projects. Types of monitoring considered are:
 - number of visitors to tourism operations in the Planning Area,

- harvesting of fish and hunting animals such as moose or deer,
- water quality,
- long term climate monitoring,
- harvesting of fur bearing animals, and
- wildlife and fish habitat.

Non-timber Forest Products (NTFP)

- Non-timber forest products are important for Pauingassi First Nation members to gather and use. Gathering for traditional purposes will continue to be supported and enhanced by the implementation of the Lands Management Plan.
- The commercial sale of non-timber forestry products may be reviewed on a case-by-case basis by the Pauingassi Stewardship Board. This may include berries, plants, mushrooms etc. Medicinal plants may be exempt from export or commercial use.

Snow Machine Trails

- Community members will continue to use and maintain snow machine trails for winter access to traplines and cabins.
- The Pauingassi Stewardship Board may develop recommendations regarding specific management direction for existing or new snow machine trails in the proposed Protected Area.

Special Sites (Cultural, burial, ceremonial etc.)

- Special sites will be protected. People, other than community members, are encouraged not to access the sites unless the sites are otherwise designated.
- Pauingassi will identify those special sites we wish to have additional protection placed on through Plan Implementation and/or subsequent planning processes.
- Options of protecting special sites under *The East Side Traditional Lands Planning and Special Protected Areas Act* or *The Heritage Resources Act* will be discussed with Manitoba.
- All visitors to the Planning Area are asked not to disturb cultural sites. If a site is located, the public is asked to please inform Pauingassi First Nation band office with an exact location (GPS) and description if possible.
- A special management area may be developed as a buffer around special sites.
- Pauingassi First Nation may work with Manitoba to identify, map and protect special cultural sites.
- Pauingassi Stewardship Board may develop guidelines to protect and manage special sites.

Tourism Operations

- Existing licensed operations are permitted to continue and any future enterprises will follow the implementation direction of the Lands Management Plan and proposal review by the Stewardship Board.
- Potential new opportunities may be considered jointly by Manitoba and Pauingassi First Nation to determine whether and how the opportunity may be pursued.
- Following the approval of the Lands Management Plan, a tourism plan may be developed to provide direction on available opportunities while protecting features of cultural and ecological significance and the relationship of First Nation people to these features.

Respect of Aboriginal traditional knowledge and traditional uses will be the central tenet upheld throughout future development of a tourism plan.

- The planning team recognizes the expressed interest in planning for new resource-based tourism initiatives and promotion of First Nation-owned operations for new tourism ventures within Pauingassi's Planning Area.
- Pauingassi and Manitoba encourage building partnerships with existing tourism operations.
- New and existing tourism establishments must operate in accordance with environmental standards and regulations, and in some cases incorporate enhanced Best Management Practices (BMP's) for water quality protection (i.e. septic systems).

Transportation

- Construction of an all-season road between Pauingassi and the Little Grand Rapids airport is a community priority.
- Transportation by air, land and water can continue, though restrictions for specific locations may be identified through Plan Implementation.
- All sites associated with the construction of the all-season road will be decommissioned and reclaimed once the road is operating.
- Quarries that are required for the maintenance of the all-season road may be kept open.
- Transportation policies for the Protected Area may be reviewed by the Stewardship Board and shared with the community.
- Manitoba will consult Pauingassi First Nation on the route and all associated activities (including construction, use and maintenance) for the all-season road.
- Restrictions on travel by plane and landing on lakes in the Protected Area may be investigated, and may be implemented through the development of a Transportation policy or subsequent planning and decision-making processes.

Waterways and Water Quality

- Protection of water, including lakes, waterways and other small water bodies will be a priority when considering development proposals.
- Any project that risks pollution to the environment would not be allowed in or near waterways and water bodies.
- Waterways and water bodies will include an unmapped protection buffer area of at least 50 m from the Ordinary High Water Mark in the Enhanced Management Area and Commercial Area.

Land Use Areas
Section 7



Land Use Areas

This section describes the Land Use Areas identified for the Pauingassi First Nation Planning Area in Manitoba. Activities in the areas are based on the goals and objectives of the Lands Management Plan.

Through this land planning process the planning team generated discussion and heard the opinions, preferences and input of Pauingassi First Nation members to determine community direction on management objectives, lands protection, stewardship and economic development. From these discussions, areas within the Planning Area were zoned accordingly. The following map (Figure 2) shows the Land Use Areas zoning.

Aboriginal rights and traditional activities will not be affected by these Land Use Areas. Any new activity within the areas should take into account the management direction of this Plan.

All land and resource use dispositions will be reviewed by the Pauingassi Stewardship Board for recommendation and comment to ensure that natural and cultural values are protected and that development is consistent with Land Use Area as identified in this approved Lands Management Plan.

Enhanced Management Area – 25,845 hectares (258.45 km²)

Land Use Intent

The primary intent for this area is careful management with an emphasis on ensuring continuation of traditional activities. Pauingassi First Nation intends to practice and protect their traditional activities in this area. The maintenance and construction of community hunting and trapping cabins, the continuation of trapping, the collection of non-timber forest products, wild rice harvesting and recreational activities would continue to be supported in this area. Special historical and cultural sites will be identified and will be protected.

Economic development will be managed to reduce and mitigate damage to traplines, hunting areas, habitat, special sites, waterways, water bodies and the environment.

A development plan for resource-based tourism may be prepared in the future for this area with consideration for the management of endangered or threatened species and other wildlife and habitat as well as for the protection of cultural values.

This area supports the continuation of the existing winter road and future all-season road access. Pauingassi First Nation directs that all sites associated with the construction of the all-season road be decommissioned and reclaimed once the road is built and operating. An exception would be quarry sites required for the maintenance of the all-season road in the future. Activities associated with the all-season road construction, operation and maintenance and associated structures include: crossing structure installation, replacement and maintenance, road bed construction and maintenance, right of way clearing and grubbing, geotechnical exploration; quarry development (mining, extraction, production of aggregate, development of access roads), borrow areas, work camps/maintenance yards, lay-down areas, snow clearing, and decommissioned winter road regeneration.

This area may include a proposed airport and/or an all-season road between Pauingassi First Nation and Little Grand Rapids First Nation.

Extra management precautions will be taken to protect habitat and waterways to reduce impact.

Commercial forestry, mineral exploration and mining, peat extraction, exploration or development of petroleum resources, and commercial hydro-electric generation would be prohibited in the Enhanced Management Area. All customary and traditional uses are respected and shall continue.

The existing electricity transmission line will be maintained over time, which includes upgrading or replacement with a 115 kV line in the future. A primary goal, if an expanded or secondary transmission line is built for community use, is to minimize the impact on the natural environment and historical sites. Any additional future distribution power lines will be for local renewable power generation.

Solar and wind power generation are viewed as local power generation for buildings. Pauingassi does not want large-scale power generation for commercial sale. Locations and additional management direction will be recommended by the Stewardship Board for areas open for energy development if compatible with the area. Transmission and distribution of power generated by solar or wind power should only be for short distances. This is not for transmission or sale outside of the Planning Area. Micro-hydro may be allowed.

Commercial Area – 15,390 hectares (153.9 km²)

Land Use Intent

Economic development will be managed to reduce and mitigate damage to traplines, hunting areas, habitat, special sites, waterways, water bodies and the environment.

We will promote land, water and habitat protection objectives such as a 50 m buffer from the Ordinary High Water Mark around waterways in this Land Use Area. Extra management precautions will be taken to protect habitat and waterways to reduce impact. We support continuation of traditional uses and existing tourism within this area.

Mining and mineral exploration, including metal mining, would be allowed within this Commercial Area. All proposed mining or mineral exploration activity shall be reviewed by the Pauingassi Stewardship Board for recommendation and comment.

Community-based sustainable forestry would be permitted in this area.

Upgrade of transmission lines for community power supply would be permitted. If an expanded or secondary transmission line is built for community use, impacts on the natural environment and historical sites would be mitigated. Any additional future distribution power lines would be for local renewable power generation.

Solar and wind power generation are viewed as potential sources of electricity for local community use. Pauingassi does not want large-scale power generation for commercial sale.

Locations and additional management direction will be recommended by the Stewardship Board, including areas open for energy development that also ensures the protection of natural and cultural values. It is the direction of Pauingassi that transmission and distribution of power generated by solar or wind power should only be for short distances, not for transmission or sale outside of the Planning Area. Micro-hydro may be allowed in this area.

Future road development may be permitted if the reviewed and recommended by the Stewardship Board.

Protected Area – 272,450 hectares (2,724.5 km²)

Land Use Intent

The intent for this Land Use Area is the careful management of traditional area with an emphasis on ensuring continuation of traditional activities. The Protected Area will be managed to maintain and enhance traditional uses, and to protect natural and cultural values.

Commercial forestry, mineral exploration or mining including aggregates, exploration or development of petroleum resources, hydro transmission and generation, wind power installations, peat extraction, and other large-scale industrial and commercial developments would be prohibited in the Protected Area. These activities are considered incompatible for the maintenance of the natural and cultural values of this Land Use Area. Wherever possible, roads shall be restricted from the Protected Area.

Community-based sustainable forestry and commercial forestry would not be permitted. The exception to this is the collection of trees for firewood that are standing dead or are fallen dead trees.

We support continuation of existing tourism in this area. Tourism, existing lodges, fishing, camping, hiking, and travel by boat, maintenance and construction of new trapline cabins would be permitted in the Protected Area. Pauingassi supports new eco-cultural tourism developments that will benefit our community. Restrictions on floatplane landing areas in the Protected Area may be investigated.

The Protected Area, along with the Enhanced Management Area, represents Pauingassi's contribution to the Pimachiowin Aki World Heritage Site project. The direction in the Lands Management Plan supports the Pimachiowin Aki initiative.

Fuel caches will be monitored to ensure they meet environmental standards.

Special historical and cultural sites will be protected.

As a component of Lands Management Plan implementation, the Pauingassi Stewardship Board may develop specific management and access guidelines for the Protected Area.

Other Areas that are not on the map but are important to our community:

Special Sites

Special sites are cultural, historical or spiritual sites located in the Pauingassi First Nation Planning Area. These sites are important and in some cases sacred to the community members. Traditional activities may continue as long as sites are not disturbed or destroyed. Through traditional land use and occupancy studies, along with Manitoba historical records, many sites have been identified. In some parts of the Planning Area there are groups of special sites that may need extra management and protection. These sites should be protected from development and disturbance. Special permission may be required to visit these sites in the Planning Area. These sites are not marked on the map, but their locations have been shared with Historic Resources Branch.

Cultural Waterways - Kaishikamak Etokimakatan

Cultural Waterways are areas that have significant past and current use by community members for traditional and/or contemporary activities.

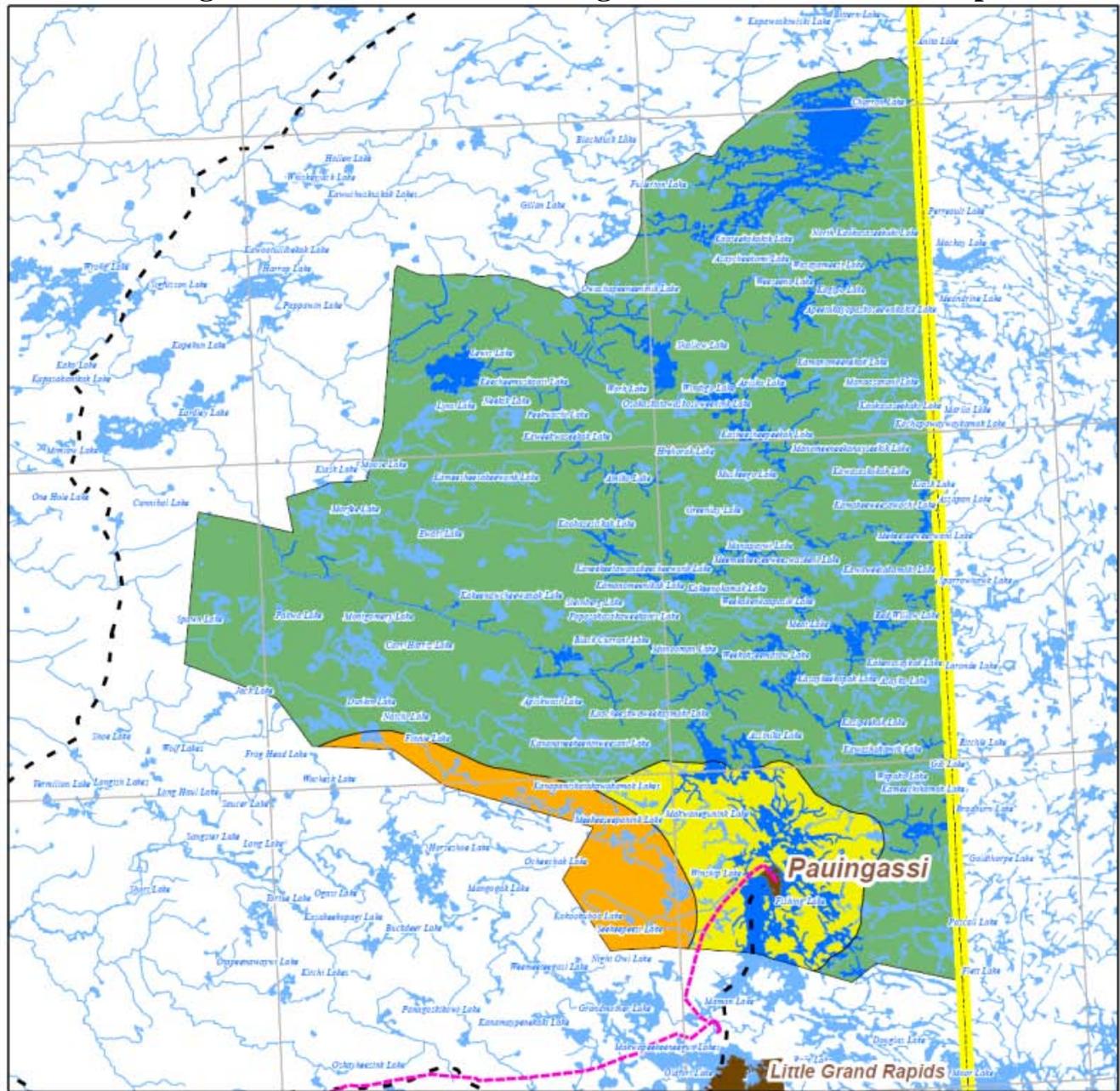
Water is important to Pauingassi First Nation. Waterways shall be managed with a 50 m buffer from the Ordinary High Water Mark to promote protection objectives associated with the cultural and ecological value of water systems. Traditional activities by community members shall continue along our cultural waterways. The collection of non-timber forest products along these waterways is encouraged. Recreation activities by visitors along our cultural waterways is also encouraged.

It will be important to develop specific management guidelines with Manitoba relating to our Cultural Waterways.

Land Use Area	Area (hectares)	Percent of Planning Area
Commercial Area	15, 390	5
Enhanced Management Area	25, 845	8
Protected Area	272, 450	87
Total Planning Area	313, 685	100

**Table 1:
Summary of the Naamiwan Lands Management Plan Land Use Areas**

Figure 2 Pauingassi Traditional Use Planning Area: Land Use Areas Map



Pauingassi First Nation Traditional Use Planning Area



Legend

- - - Transmission Corridor
- - - Winter Road
- Waterbody
- First Nation Community
- Manitoba-Ontario Boundary

Land Use Areas

- Commercial Area
- Enhanced Management Area
- Protected Area
- Cultural Waterways
Kaishikamak Etokimakatan



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This map is for illustrative purposes only. Do not rely on it as a precise indicator of features.
Projection: UTM, Zone 15
Datum: North American 1983

This map is for illustrative purposes only.

Plan Approval Section 8



Plan Approval

This section describes the process by which Pauingassi and Manitoba has reviewed and endorsed the Naamiwan “Land of Fair Wind” Lands Management Plan.

Community Approval Process, Roles and Responsibilities

The development of this Lands Management Plan has involved community review and input. The Final Plan has been approved through community support and endorsement.

Pauingassi First Nation has developed a community approval process. This process meets our own needs and responsibility for ensuring our community members’ voices direct our decision-making.

Community approval steps:

- Community open house – presentation of plan; posters maps of land and waters, biophysical information, zoning of traditional lands; discussion and questions; recording of comments & feedback.
- Chief and Council sign Band Council Resolution (BCR) to formally endorse Lands Management Plan.
- Chief and Council conduct community consultation regarding designation of the Planning Area, and any other regulatory steps to be taken by the Crown.

Government of Manitoba Approval Process, Roles and Responsibilities

The Wabanong Nakaygum Okimawin Council of Chiefs Accord (2007) establishes a government-to-government relationship between the Province and each signatory First Nation and commits the parties to participate in planning on the east side region.

The information made available by the Manitoba government concerning approval of community plans is related to *The East Side Traditional Lands Planning and Special Protected Areas Act*. Both the *Act* itself and an associated guideline document refer to the plan approval process.

Plan approval requirements under *The East Side Traditional Lands Planning and Special Protected Areas Act*:

- completed Lands Management Plans must be forwarded to the Minister of Conservation (Section 11(1))
- the First Nation(s) or Aboriginal community(ies) that requested the designation of the Planning Area must provide the Minister with written approval of the plan prior to the plan being forwarded to Cabinet for approval (Section 12(1)(a))
- Adjacent First Nations and Aboriginal communities that have traditionally used land in the Planning Area must have the opportunity to consider and comment on the proposed management plan prior to the plan being forwarded to Cabinet for approval (Section 12(1)(b)) NOTE: Consultations under Section 35 of Canada’s Constitution may also be required at this stage if Treaty or Aboriginal rights are or may be affected (Draft Guidelines for Traditional Area Lands Management Planning Related to Bill 6, 2009)

- the Minister may require the planning team to provide amendments to the proposed management plan prior to the plan being forwarded to Cabinet for approval (Section 11(4))
- the Minister must give public notice that a copy of the proposed management plan is available for review in the public registry at least 90 days prior to the issuance of an Order in Council approving a plan (Section 11(2))
- there is a 60 day public comment period in which written submissions regarding the proposed management plan can be submitted (Section 11(3))
- The Lieutenant Governor in Council (the Lieutenant Governor acting by and with the advice of Cabinet) may, by order, approve the proposed plan and specify its effective date.
- An Order in Council approving a community management plan is a formal Cabinet decision that is approved by the Lieutenant Governor.

Plan Implementation Section 9



Plan Implementation

The process of defining land use direction for Pauingassi First Nation is an important step. Equal in its importance is the implementation phase, consisting of moving forward with the strategy to realize the vision Pauingassi has for the future of their community. Pauingassi First Nation and Manitoba will continue to work together on the implementation of the Lands Management Plan.

Implementation of the approved Management Plan may include identification of all government regulations, and forms of tenure that may impact our traditional lands. Good faith negotiations, and government-to-government relationships, as identified by Pauingassi and Manitoba, is a basis for decision-making regarding Plan implementation.

Pauingassi First Nation will be consulted when any proposed law, regulation, decision or action may infringe upon or adversely affect the exercise of a Treaty or Aboriginal right of the Pauingassi First Nation.

Pauingassi First Nation has decided to implement the Lands Management Plan under *The East Side Traditional Lands Planning and Special Protected Areas Act*. Part of the implementation process involves establishing a Stewardship Board.

Stewardship Board

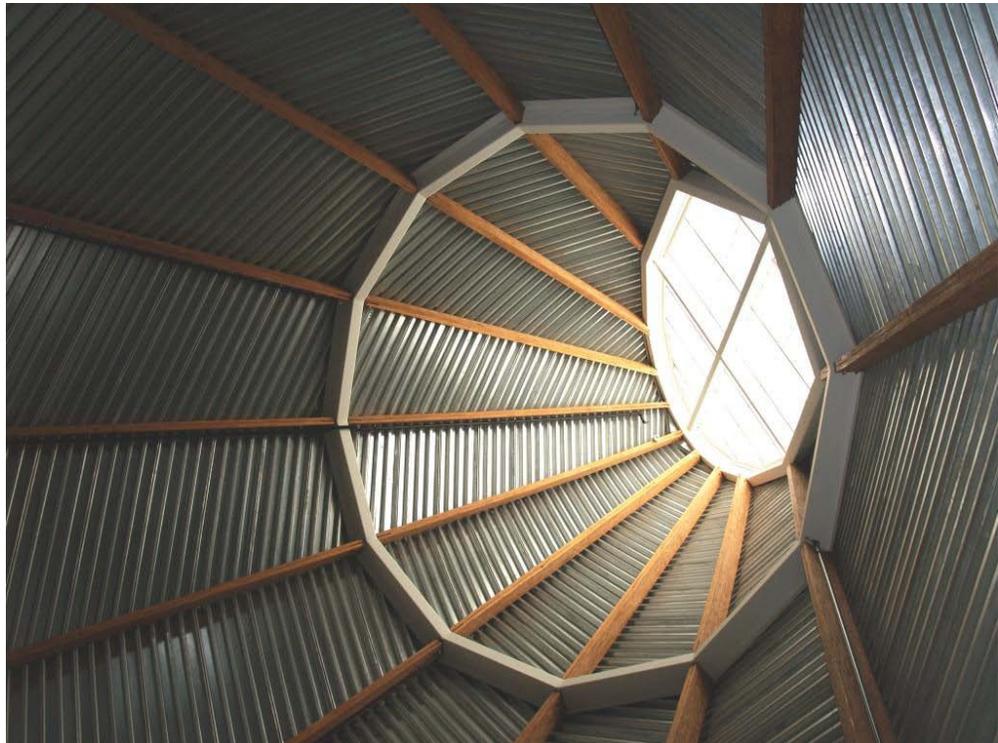
The Pauingassi Stewardship Board currently consists of three representatives from Pauingassi First Nation and three representatives from the government of Manitoba. The Pauingassi Stewardship Board shall review proposed Crown land and resource dispositions and allocations within the Pauingassi traditional use Planning Area, ensure the proposed use or activity is consistent with the approved Lands Management Plan, and provide comments and recommendations on the proposal. The Board will also look at the priorities of the Planning Area and resources and may develop guidelines/or policies based on the direction of the Lands Management Plan. Two top priorities are establishing a Trapping Council and developing a cabin policy.

The Board may meet at least twice a year, with the first year having more meetings to establish the Board's Operating Procedures and outlining the Board's responsibilities.

One of the responsibilities of the Pauingassi members on the Board is to provide information and updates to the Pauingassi Band Council on the activities, dispositions and allocations that the Board is reviewing and projects that they would like to work on within the Planning Area. The Band Council would then comment on the information and this would be part of the Board's recommendation to Manitoba.

This Lands Management Plan is a living document, and as a living document it will continue to develop over time. Pauingassi First Nation and the Pauingassi Stewardship Board may review the Lands Management Plan in full every four years to evaluate the plan against the stated vision, goals, objectives and principles. The Lands Management Plan may be amended in the future, in cooperation with Manitoba.

Glossary and Sources
Section 10



Glossary

'Pimachiowin Aki' ('Atikaki/Woodland Caribou/Accord First Nations') World Heritage Site nomination;

"Crown" means Her Majesty the Queen in right of the Province of Manitoba;

"Crown lands" includes land, whether within or without the province, vested in the Crown, and includes "provincial lands" wherever that expression is used in an Act of the Legislature;

"disposition" includes every act of the Crown whereby Crown lands or a right, interest, or estate therein are granted, disposed of, or affected, or by which the Crown divests itself of, or creates a right, interest, or estate in, land or permits the use of land;

"mineral" means a non-living substance that is formed by natural processes and is found on, in or under the surface of the ground, irrespective of chemical or physical state and before or after extraction, and includes oil, gas, helium, peat, peat moss and substances that are prescribed as minerals under *The Mines and Minerals Act* but does not include agricultural soil, surface water or ground water other than ground water that is obtained from a well as defined in *The Oil and Gas Act*;

"resource-based tourism" these are tourism activities that promote and encourage tourism in both an ecologically and economically sustainable manner. Activities could include: hunting, fishing, camping, canoeing, hiking, and viewing wildlife;

Fire Smart Principles

The Seven Disciplines of Fire Smart

1. Education – educating people living in the wildland/urban interface
2. Fuels Management – thinning, pruning, removing trees, species conversion/management.
3. Legislation – by-laws (no wood shake roofs, home sprinklers etc.) hydro power line clearing etc.
4. Development – guidelines can be set up by builders and developers for fire resistant building materials.
5. Planning – Wildfire Pre-Response Plans, Sprinkler Deployment Plans. Community planning - Road way widths, roadway access, emergency equipment turnarounds, green spaces etc.
6. Training – cross training municipal and wildland firefighters for urban interface firefighting.
7. Inter-Agency Co-operation - bringing all the stakeholders together.

The seven disciplines of FireSmart are what various agencies build their FireSmart programs around.

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