

MANITOBA CLEAN ENVIRONMENT COMMISSION

KEYYASK GENERATION PROJECT

PUBLIC HEARING

PIMICIKAMAK CREE NATION

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Transcript of Proceedings

Pimicikamak Band Hall

Cross Lake, Manitoba

Wednesday, October 9, 2013

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APPEARANCES

CLEAN ENVIRONMENT COMMISSION

Terry Sargeant - Chairman

Edwin Yee - Member

Judy Bradley - Member

Jim Shaw - Member

Reg Nepinak - Member

Michael Green - Counsel to the Board

Cathy Johnson - Commission Secretary

MANITOBA CONSERVATION AND WATER STEWARDSHIP

Bruce Webb

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1 WEDNESDAY, OCTOBER 9, 2013.

2 Upon commencing at 1:35 p.m.

3

4 VICE-CHIEF SHIRLEY ROBINSON: Good afternoon
5 everyone that is present here today, along with our
6 visitors. I welcome you to our territory, the
7 Pimicikamak Cree Nation. Lot of, I am here on behalf
8 of the Chief of the Nation, I am the Vice Chief of the
9 nation.

10 I would like to also acknowledge the people
11 that are here, that come here with heavy hearts today.
12 That will be sharing some valid information with you the
13 panel that are here today. I honour this visit that is
14 happening. Because, the years that we have been
15 impacted by by Manitoba Hydro, and projects that they
16 continue to endorse without proper consultation.
17 I am very honoured that you are here today to listen to
18 our people our elders that we have remaining.

19 We do not have that many elders anymore.
20 These are our teachers. They know the story. They
21 know the truth. They have felt it, they have walked
22 it. And I ask you to take that information that they
23 will be sharing, that you will be hearing from our
24 people. I ask you to take that information to the
25 heart. Because, it will come from the heart. That we

1 will be sharing with you. And it is all based on
2 honesty, and truth.

3 These are our people, and, this is why we
4 are here today. And, I am very humbled that you can be
5 here to hear the Pimicikamak people out.

6 So, with that I would like to take this
7 time, once again, to thank you as Vice Chief, from the
8 Pimicikamak people, thank you very much for listening to
9 me, and understanding where we come from as a people.
10 I speak to you, my name is Shirley Robinson Vice Chief
11 of Pimicikamak Cree Nation, and I stand here before you
12 on behalf of the Chief of the Nation Catherine Merrick,
13 she extends her regrets today, unfortunately she cannot
14 be here, but will be here later on. So, she is very
15 busy right now.

16 Thank you very much.

17 (Cree spoken)

18 Darwin Paupanikas and the four councillors,
19 I acknowledge them as well. With that, I thank you,
20 and again, I ask you, everything will be from the heart.
21 You may see tears in our people, that is, that is what
22 we felt all of these years. And, it is impacting from
23 generation to generation. You will hear them. Thank
24 you very much. And we honour this visit that you are
25 doing with our people. Thank you.

1 THE CHAIRMAN: Thank you. Thank you, Vice
2 Chief Robinson for that welcome. Good afternoon, and,
3 welcome, and, thank you very much for your patience. As
4 you may know we were supposed to be here much earlier in
5 the day, but our airline kept telling us it was foggy
6 here, since we have been here everyone telling us it is
7 not foggy. It was just before noon the airline said it
8 is cleared up. And we can go, then it took another
9 half hour to take off.

10 We are here, we are pleased to be here. My
11 name is Terry Sargeant, I am the Chair of the Manitoba
12 Clean Environment Commission as well as the Chair of the
13 panel that will be conducting the review on the Keeyask
14 Generation Project.

15 At the outset, I would like to acknowledge
16 that we are meeting here today in traditional territory
17 of the Pimicikamak, we are honoured to be here, and we
18 thank you for letting us come into your community.
19 Let me also introduce my co-panelists. To my left Jim
20 Shaw, and, Judy Bradley, and to my right, Edwin Yee, and
21 Reg Nepinak. We also have some staff with us. I am
22 going to dispense with most of my opening comments,
23 because we maybe a little short of time.

24 We are here today because about a year ago
25 the Minister of Conservation asked us to conduct the

1 review into the Environmental Impact Statement prepared
2 by the proponent, Manitoba Hydro, and its four First
3 Nation partners, to build the Keeyask Generation
4 Project. And more specifically, he also asked us to
5 hold hearings in areas that, near where people -- in
6 areas where people lived near where the project would be
7 built.

8 More specifically, we are here today, in
9 Cross Lake because a number of months ago, Darwin
10 Paupanikas, on behalf of the Four Councils wrote to us,
11 and asked if we would come in here and hold some
12 hearings. And we readily agreed to that, and, that is
13 why we are here today.

14 What we want to hear is, as Vice Chief
15 Robinson said, we want to hear your stories, what your
16 concerns are, what your concerns have been in the past,
17 what they will be in the future and how they might be
18 affected by the Keeyask Generation Project.

19 So I am not going to say anymore. I will
20 turn it over, we have, I believe, perhaps at many as 15
21 people to make presentations. And, we only have, about
22 little under four hours, I think. So, I will turn it
23 over, Darwin.

24 MR. DARWIN PAUPANIKAS: Okay. Thank you
25 Mr. Chair.

1 (Cree spoken).

2 In short, I am going to let the speakers
3 speak as they wish, or feel. 15 minutes each is
4 time limit, and then, as much as possible, I hope
5 they try and accommodate that time limit and we are
6 going to just let them go in their language, if they
7 wish, some of them will do their presentation in
8 English, and the ones that do it in their language,
9 we will transcribe it, shortly after this and send it
10 to the Commission. Thank you.

11 First speaker, I would like to introduce,
12 is elder Ettienne North.

13 MR. ETTIENNE NORTH: (Cree spoken) Thank
14 you very much.

15 MR. DARWIN PAUPANIKAS: He took five
16 minutes, thank you Ettienne North. He has lot more
17 stories to tell. He summarized bullet points of
18 the message.

19 We have his recording, from a previous
20 meeting, we will transcribe much of that as well.
21 Next I call upon Charles Miller.

22 MR. CHARLES MILLER: Hello, my name is
23 Charles Miller, and I am a citizen of Pimicikamak.
24 I also represent the interests of the youth council
25 in matters related to the NFA. And this happens to

1 be one of those issues that happen to fall under that
2 category.

3 I would like to acknowledge everybody here
4 today, CEC and all of its members.

5 I would like to talk to you today a little
6 bit about the effects of the projects on Aboriginal
7 and Treaty Rights with respect to past generations
8 and future generations to come.

9 Besides the obvious environmental effects
10 of the Hydro projects, like the accessibility to
11 hunting and fishing and trapping has become extremely
12 difficult since the inception of the projects.

13 And that has a direct effect on the aboriginal and
14 treaty rights of the citizens here as well as the
15 other people up in the North that are part of so
16 called TCN partnerships.

17 It also has an affect on Aboriginal and
18 Treaty rights in a different way. Aboriginal and
19 Treaty rights are looked at differently by different
20 people. Like the Government of Canada, and Manitoba
21 look at it, they want to minimize, they want to do
22 away with it, they want to do away with Aboriginal
23 title and rights so they can open up this whole land
24 for resource development.

25 When I talk about Aboriginal rights, Treaty

1 rights, I hear people talk about their rights haven't
2 been affected, that is a fiction. The agreement
3 that was signed by our fellow Cree people pretty much
4 rendered their Treaty rights redefined, I will say.
5 But they, in essence they have ceded and released,
6 surrendered to Her Majesty the Queen Aboriginal
7 rights, titles and interests. What they have, what
8 they have signed onto, was municipal style
9 government. And they have given up their, their
10 title to the lands, and they have redefined their
11 rights under the Constitution.

12 And what we are looking at here is to look
13 at the entire picture, not just the Keeyask area of
14 impact. Talking about looking at the cumulative
15 effects of the entire project, including agreements
16 that were signed by the parties, and our brothers,
17 and sisters. You will hear today about what was
18 before and what is now today, and what they expect to
19 see in the future. Although nobody has an idea
20 about what the future will hold because not even
21 Manitoba Hydro knows those answers, nobody knows.

22 It is just a band experiment and I hope
23 that you people here today will carry our concerns,
24 and our, and our hopes with you and actually take
25 them into consideration, not just for us, but for

1 those people that can't speak over there. The
2 agreements that they signed pretty much forbid them
3 from speaking out against the projects.

4 But, for the people, the grassroots people
5 that is why we need you to hear us, we need you to be
6 with us, we need you to help us. We don't have the
7 financial recourse or resources, human resources that
8 the governments and Hydro have. We are at a
9 fundamental disadvantage in that regard all of the
10 time, every day. And it is being used against us
11 very effectively.

12 I understand that agreements are signed
13 under duress, and that is understandable, but we need
14 you to hear our concerns. And I hope that what you
15 hear today, will, will give you a positive look on
16 how Pimicikamak views the world. You will hear from
17 these people here today that they love this land,
18 they were born on this land, they were born free
19 here.

20 Now, as the Hydro projects go on, our
21 freedom is being gradually taken away from us by lack
22 of access, and just this sheer danger of our lands
23 now. It is not as steady as it used to be. And it
24 has become unpredictable. So with that I would like
25 to thank you for your time, and consideration, and I

1 wish you guys safe travels, to whatever you guys come
2 from. Thank you very much.

3 THE CHAIRMAN: Thank you, Mr. Miller. We
4 all come from Winnipeg, although this morning we came
5 from Thompson. And, we hope that -- not that we
6 don't admire your community, the little bit we have
7 seen of it in the few minutes we have been here, we
8 hope we don't have as much trouble getting out as we
9 did this morning.

10 Thank you for your comments, we have heard
11 your comments, and believe me we will take into
12 consideration everything that you have said here
13 today.

14 MR. DARWIN PAUPANIKAS: Next, I had Leonard
15 Ross scheduled, and Katherine McKay, but due to the
16 delay in this program, Donald McKay Senior, is going
17 to go ahead of the rest, he has a plane to catch
18 later. He has a medical issue that he has to contend
19 with. So we will have Donald to the floor at this
20 time. Thank you.

21 MR. DONALD MCKAY SR: I would like to
22 welcome the visitors, and I would start right away.
23 My name is Donald McKay. I am 84 years young. 84
24 years old. And start from the beginning for my
25 story about this Hydro, Manitoba Hydro that started

1 this project here. Some 33 years ago, 32 years ago,
2 I don't, I can't remember. But at that time Ed
3 Schreyer was the Premier of Manitoba at that time
4 when he came and he told us there, that this Hydro
5 project, wouldn't damage much.

6 He was standing there at the meeting, we
7 had a meeting, in a small shed, small house there and
8 he hold up his pen like this, that is how much, only
9 how much the water, the difference with the water
10 will be, six inches. And, he said, also, that we
11 wouldn't have to pay much Hydro bills, hundred
12 dollars A month. People are paying here between 200
13 and \$500 maybe a more a month, especially in the
14 wintertime.

15 So, and now we, that causes a lot of
16 damages. Damages for trapping, like the Ettiene
17 North said I started trapping when I was seven years
18 old, and you know, I was born on the trapline. And
19 when I was seven years old I started trapping. I
20 went to school for three years, and I went back
21 trapping again. And this Hydro causes a lot of
22 damages, not only for people, but animals too.
23 The children too. There is a lot of damages done.

24 Destroying fish. There was a lot of fish
25 down here, and we didn't have to go far to get fish.

1 At that time before Hydro came. Now you have to go
2 further even to get the few fish. Not like it used
3 to be. Lot of fish in Cross Lake, and muskrats too,
4 but they are gone now, hardly any.

5 And, like, in 1987, we, we took a survey of
6 the Hydro, Hydro bills, and it came up to 1.6
7 million, that year, 1987. But, we didn't take all
8 the -- not every house. And Hydro gave us nothing
9 that time. That year, nothing at all. And even
10 today we get nothing like I hear, I hear today, that
11 Hydro makes 3.58 million a day from down this river
12 that is flowing down here.

13 And he makes 1.31 billion a year. How
14 much does he give us a year? I don't think he gave
15 us anything. And I can't forget this, Ed Schreyer,
16 the Premier, at that time, that he told us a lie, and
17 I thought that Premiers were supposed to be honest
18 people. But Hydro is doing a lot of damage,
19 everybody knows here in Cross Lake.

20 And the water goes down sometimes seven
21 feet, maybe eight feet. And it comes up again,
22 especially early in the wintertime, the water comes
23 up and kills the muskrat. And the water comes and
24 frozen, the water frozen, and the kills all of the
25 muskrats. And, and, the water goes down. And then

1 kills the muskrats when it goes down, there is no
2 water. And the ice forms on them and kills them,
3 even the fish are killed. Even the beaver. Even
4 the moose. Used to be a lot of moose around here,
5 now they are not too many anymore. Because the
6 water, low water.

7 The drinking water, we have to buy drinking
8 water from the store. And in the Winnipeg, in
9 Winnipeg, they get water from miles, and miles from
10 Winnipeg, to get the clean water. And there is
11 clean water here somewhere in the lakes here around
12 Cross Lake. Where the pipe could go. But, we are
13 bringing muddy water here in Cross Lake. No wonder
14 people get so sick. Everybody gets sick.

15 And every home someone is sick. Because
16 of the water. The water is not fit to drink. Nor
17 to cook with it. We need the clean water in Cross
18 Lake. People are sick, like I said in the nursing
19 station, it is full every day. Full of people going
20 there because they are not feeling well. They are
21 sick. And I blame water for that. I blame Hydro
22 for damaging the water. Damaging our life.
23 Damaging our livelihood.

24 And, I have a lot of stories to tell, but,
25 like I say, the, I was born on a trapline, I started

1 trapping when I was seven years old with my dad.
2 That is how we made a living at that time. So, I
3 think I have to write my story to give, tell all
4 about the, all about the damages done. For
5 trapping, and fishing, the fishermen, and for the
6 trappers.

7 One thing I want to mention here too, or
8 about this, if you know anything about PCN law that
9 was made here, I understand that the government
10 doesn't, does not, doesn't recognize it. Because, I
11 hear them myself personally, when they told us they
12 don't recognize PCN law, Pimicikamak Law. This PCN
13 law, this doesn't help anybody, doesn't help me, for
14 sure.

15 I think that is about all I have to say,
16 because I am going to write my story about this
17 Manitoba Hydro, and damages, hardship, and a lot of
18 things more about it. So that is all I can say
19 right now. So, all I can remember. For now any
20 ways. Thank you for listening. For listening to
21 me today. Thank you again.

22 THE CHAIRMAN: Thank you very much Mr.
23 McKay. And I think you should write your story
24 down, it would be very interesting to many people.
25 And I think Darwin said, you are going out today, so,

1 we wish you safe travels. And good health.

2 MR. DARWIN PAUPANIKAS: Thank you, Donald.
3 He is war veteran from Korean War. We also have a
4 young man that served in Afghanistan he is not here
5 today, but he is Pimicikamak. So, next, I would
6 like to call Elder Katherine McKay.

7 For your information as intro for
8 Katherine. Katherine is a traditionalist, she still
9 lives off the land today, she still practices her
10 tradition, our way of life. She will paddle out
11 onto the lake most times of the year, when she can,
12 and when she is healthy.

13 MS KATHERINE MCKAY: (Cree spoken) (Presents
14 jar of water)

15 MR. DARWIN PAUPANIKAS: That is a souvenir
16 for you people to take with you, and do with what you
17 will. From Katherine that is arm length where she
18 got that water from the shore of our waters here in
19 the Nelson River.

20 I wish to call on Leonard Ross Leonard has
21 an issue at the moment, I know he has a family member
22 who has taken ill, so he is probably over there right
23 now. So next I will call on Rita F. Monias.

24 THE CHAIRMAN: Darwin, while Rita comes up,
25 when did Katherine get that water?

1 MS KATHERINE MCKAY: (Cree spoken)

2 MR. DARWIN PAUPANIKAS: This morning. As
3 well for your information Panel as you can see, there
4 is a slide show, or a video of effects of the water,
5 in Cross Lake, and various areas of Pimicikamak, that
6 is for your information, if you ever, as the stories
7 are being told, can you relate to the slides being
8 pictured above.

9 MS RITA F. MONIAS: Good afternoon, my name
10 is Rita Monias, I am a citizen of Pimicikamak. And,
11 I am glad to be making statements here, not to me,
12 but to the point.

13 Some of us here as you look around will see
14 that we have had the pleasure of living in a
15 beautiful and pristine land pre Hydro project.
16 And post Hydro project caused environmental
17 destruction. And the projects that are really
18 devastating the area are Jenpeg, and Kelsey, but I
19 know that other hydroelectric projects will have
20 important impacts upon our home land.

21 As indigenous people, the people who
22 believe in inherent and sovereign, inherent and
23 sovereign rights, we have been totally devastated in
24 so many different ways, in all aspects of life. As
25 indigenous people who believe in sovereignty, land,

1 water, our source of life. And it is our survival.

2 We all know that earth has about 90 percent
3 of water on it. And if we all look at each other,
4 like yourselves, 90 percent of water is in you.

5 And, if anybody comes to affect the water in your
6 body, you will suffer. Our land is precious to us.
7 We don't really appreciate anybody coming and taking
8 our way of life, and our survival because of a
9 commodity. We don't believe in commodity, we believe
10 in survival, and the right to survive.

11 It is very emotional at times, when I have
12 to speak on behalf of our people and, on behalf of
13 the land, the earth that cannot speak for itself.
14 Water is important to us, it is our source of life.
15 When Hydro projects come in, any type of Hydro
16 projects, we are spiritually, emotionally, mentally,
17 and physically affected. That is the part that no
18 corporation ever sees. And will not address.

19 How many people, how many of our elders
20 here do you see? I know they are lonely for their
21 lives, that has been taken away. I am lonely for
22 it. Because I lived pre, I lived a beautiful life
23 pre project. And post-project is so destructive.

24 We have a connection to land and our water
25 is holy, sacred, and spiritual. Our emotions the

1 loneliness that our people feel today as we speak, I
2 know, they are lonely for the land that was
3 beautiful, and now destroyed. The mentality of our
4 people has changed because they have seen different
5 things from good to bad. There are people, there
6 are good people still despite the interruption of a
7 beautiful world.

8 Our physical health, recreation it is not
9 good. It is not good like -- I don't know, if it
10 was Donald who said that in every household there is
11 some kind of disease. And, most devastating disease
12 that we have in Cross Lake is diabetes, and heart
13 conditions. But, of course, there is also mental
14 health. Elders have seen pre project, our children
15 and grandchildren have not, and will not. There is
16 change our behavior of people. That is the part
17 that is not being seen or recorded anywhere. And I
18 haven't seen that yet anywhere. And I have been
19 working with Pimicikamak for a while. Helping out.

20 Now, Manitoba Hydro, there is a problem in
21 health, like I said before, diabetes, heart
22 conditions. I do believe that water has a lot to do
23 with it. The destruction of water, contamination of
24 the water, because it comes from the Lake Winnipeg,
25 Lake Winnipeg, into here, and there are all kinds of

1 herbicides, pesticides, and so forth flowing through,
2 and coming through Cross Lake from that dam, from the
3 Hydro, when they open the dams.

4 When I talk about water, the medicine, the
5 natural medicine that we use have been disturbed,
6 mostly 50 percent probably. We don't have our
7 traditional, not much traditional medicine. The
8 berries that have grown along shorelines, they are
9 gone. They were of medicinal value. The sturgeon
10 has medicine value for our heart, for the heart,
11 arteries, and so forth.

12 Now, today, when people are treated for
13 their medical problems when people take medicine, a
14 chemical, the chemicals in the medicine, are supposed
15 to help. They don't. Why I say that, I am not a
16 medical expert or anything, but I know that when you
17 drink chlorinated water with, when you drink
18 chlorinated water with good medicine there is a
19 chemical reaction between the medicine, and the
20 chlorinated water. Now, how can people get well?
21 Because, a chemical reaction between two destroys the
22 medicinal value of the medicine that are supposed to
23 help these people.

24 There is, there is one very disturbing
25 thing that I have seen, and I have experienced, and I

1 have worked with went to and saw remains of my people
2 on dried up land (Inaudible) area. Now, when water
3 goes up, the bones of our ancestors are taken away
4 into the water system, and where are they? They are
5 supposed to be kept in sacred places. That really
6 hurts. That really hurts.

7 So the Keeyask Project, as Manitoba Hydro
8 will say, will not affect us. It will affect us,
9 every project, every Hydro project will affect us.
10 And, I don't like the way Manitoba Hydro talks about
11 Aboriginal relations. What is Aboriginal relations
12 to them? They have a department called Aboriginal
13 Relations. I don't think there is any Aboriginal
14 relations to the people of these wide homeland of,
15 wide homeland of ours. There is no relation,
16 Aboriginal relation with me, with Manitoba Hydro,
17 because they destroy my life. Because the
18 corporation destroys our lives.

19 There are Aboriginal relations to the
20 people they hire to help, to help in the destruction
21 of the lives of our people, emotionally, emotionally
22 destructing them, mentally destructing them,
23 spiritually destructing them. Today as we speak, a
24 lot of our people are being disconnected, and they
25 are using our people to cause further division

1 amongst our people. And, I know there is further
2 division amongst our people, because some First
3 Nations are proponents with, to Manitoba Hydro.

4 There is nothing about, there is nothing
5 good about Hydro development in our part, for our
6 part. Most of us in Cross Lake. It creates chaos.
7 It creates division, and it creates destruction, and,
8 especially, it creates poverty amongst our people.
9 Because, the land, and the water was our survival.
10 It no longer is our survival because everything in
11 the area has been destroyed by the so called clean
12 energy of Manitoba Hydro. Thank you for listening.

13 THE CHAIRMAN: Thank you Ms Monias. Thank
14 you very much for telling us your story.

15 MR. DARWIN PAUPANIKAS: Thank you, Rita
16 Monias. Next I will call upon Elder Violet McKay.

17 ELDER VIOLET MCKAY: Good afternoon, my
18 name is Violet McKay, I am one of the Elders. I
19 want to talk about some --

20 MR. DARWIN PAUPANIKAS: She is going to
21 talk about Sipiwesk Lake, that is where she was born
22 and raised.

23 ELDER VIOLET MCKAY: (Cree spoken)

24 MR. DARWIN PAUPANIKAS: Sipiwesk Lake I
25 went to visit three years ago, it was about the time

1 that was opportune for somebody to take them to go
2 see where she grew up. And the land that was so
3 beautiful and pristine where her family was sustained
4 from the land for so many years.

5 She, went there and will witness for
6 herself the destruction of the effects of the Hydro
7 development in her home land. (Inaudible) islands
8 been eroding away to the waters. Much, much, much
9 of the forest has been eroded into the lake, and the
10 forestation that is now in the lake are dead
11 driftwood and deadwood floating on the shoreline that
12 covers most of Sipiwesk Lake.

13 ELDER VIOLET MCKAY: (Cree spoken)

14 MR. DARWIN PAUPANIKAS: Why is it that such
15 a point in time that it is allowed to destroy such a
16 beautiful place, a place where I was raised by my
17 father, and land that was so rich and plentiful.
18 Nothing was ever there to harm them in any way, and
19 why is it now being allowed to happen today.

20 ELDER VIOLET MCKAY: (Cree spoken)

21 MR. DARWIN PAUPANIKAS: The story that she
22 wants to share with you today, is the one where she
23 went back there to go visit her birthplace, and, then
24 she went to the shoreline and it was very hurtful for
25 her to see she didn't even recognize her own home

1 land.

2 ELDER VIOLET MCKAY: (Cree spoken)

3 MR. DARWIN PAUPANIKAS: Trees, all floating
4 all over the place, dead trees, and the land along
5 the shoreline eroding into the waters.

6 ELDER VIOLET MCKAY: (Cree spoken)

7 MR. DARWIN PAUPANIKAS: Who is responsible
8 for this destruction?

9 ELDER VIOLET MCKAY: (Cree spoken)

10 MR. DARWIN PAUPANIKAS: We live there for
11 so long, we ate off the land, we drank the waters,
12 everything was pristine, and clean, and healthy.
13 Nothing was ever present to harm us in any way.

14 ELDER VIOLET MCKAY: (Cree spoken)

15 MR. DARWIN PAUPANIKAS: It was in our
16 hearts and desire that we could maybe get some
17 assistance to visit our home land, we have asked
18 assistance from Manitoba Hydro directly to assist us,
19 to support us, and to help them get to their home
20 lands, and as well as the leadership, but they have
21 failed to get any assistance anywhere.

22 ELDER VIOLET MCKAY: (Cree spoken)

23 MR. DARWIN PAUPANIKAS: If I was allowed to
24 tell my whole story, I would tell my whole story of
25 growing up with my father helping him in the land

1 building our home in the summer, he would cut the
2 logs to build our home.

3 ELDER VIOLET MCKAY: (Cree spoken)

4 MR. DARWIN PAUPANIKAS: We would spend our
5 winters there. We would survive off the fish, the
6 animals that he would have killed to sustain us
7 throughout the winter.

8 ELDER VIOLET MCKAY: (Cree spoken).

9 MR. DARWIN PAUPANIKAS: So, this is as far
10 as she will go with her story at this point, which
11 will allow for other people to tell their stories as
12 well.

13 ELDER VIOLET MCKAY: Thank you.

14 THE CHAIRMAN: Thank you very much, Ms
15 McKay.

16 MR. DARWIN PAUPANIKAS: Thank you very
17 much, Violet. Like I said, we will submit her
18 written testimony she has recorded previously, her
19 stories, so we will submit that as well, as well as
20 the video part of it to the commission.

21 I would like to take this time, to
22 acknowledge our assistant that has been helping us
23 out, Mr. Darryl Settee. He has been helping us with
24 the contacts, and briefing, helping me with briefing
25 the Elders, and the people at large, and carrying the

1 Commissions processes.

2 And at this time, I would like to call on
3 Mr. Tommy Monias. He is former teacher, educator,
4 and former secretary to the Council. He has a very
5 wealth of information for you, to share with you, and
6 he will probably not need translation. So I am I am
7 going to step away from the table, and give him the
8 whole table.

9 MR. TOMMY MONIAS: Thank you very much.
10 The picture you see right now, passing it around
11 there is where I was raised by my great grandmother.
12 I lived both worlds. When land was beautiful, and
13 clean, and what it is today. So, I have experienced
14 both sides of the world, of what Manitoba Hydro has
15 done in the last 40 years.

16 I am almost 60 years old. I have seen
17 destruction of Manitoba Hydro to the people, to the
18 land, to the animals, and to the water. I have been
19 in Sipiwesk to see my ancestors unburied by water.
20 We buried our ancestors over again, and again, and
21 again. Still today, we are burying our ancestors,
22 again, and again, and again.

23 Our environment is destroyed. Damaged.
24 When our environment is destroyed, our Aboriginal
25 Treaty rights goes with it. People who exercise

1 their Aboriginal Treaty rights to hunt, to fish, to
2 gather berries, medicine, is part of us, who we are
3 as Pimicikamak people.

4 When you see those pictures, you see the
5 day, and you might see these pictures here later on.
6 When that happens to the people who live in their
7 lands, you destroy what is in them. Who we are as
8 Pimicikamak people. You destroy the essence of our
9 lives. The spirit of it, that we are connected to
10 this land. The Pimicikamak people believe that we
11 are the land. We are the (inaudible). We are part
12 of the animals. We share the world with these
13 animals. We gather berries to heal our bodies. We
14 gather medicine to heal our bodies. We are one with
15 this land. We are one to this water. We are one to
16 these animals. We are also one to the very life and
17 fiber of such an ecological destruction that is
18 happening, so we die inside.

19 Yet Manitoba Hydro's occupation of our
20 lands, our home land, our traditional lands, for
21 thousands, and thousands of years before province
22 became a province. It is our land. It is our duty
23 to protect our land. If we fail to protect our
24 land, then we fail to protect who will come along,
25 because we are simply borrowing from our children.

1 We didn't inherit this land from our ancestors, we
2 simply borrowed it.

3 So, we sat across the table with you, the
4 Panel, to listen. The environmental destruction is
5 happening every second, every minute, every day.
6 Throughout the next 50 years it will be done. And
7 when it dies, we die too. And when Manitoba Hydro
8 comes along and bully our people, disconnecting our
9 people because they can't pay. Because 85 percent
10 of our people in Cross Lake are unemployed. And yet
11 we have an agreement which they call Northern Flood
12 Agreement.

13 Take a look around, see my community, see
14 the roads, see who we are. We are stuck, have no
15 place to go. There is no land that we loved. There
16 is no land that we, that reflect us, who we are. We
17 are beautiful people. But inside us we cry. We
18 die. My people, our people live here because they
19 love this land. And we are not going to go away.
20 We are not going to surrender. We will stand by our
21 land, and our waters. We ask that we do need a
22 regional cumulative assessment. Not just when it is
23 going to happen in Keeyask, what has happened the day
24 Manitoba occupied our traditional lands for free.
25 And, yet, we pay a heavy price in Hydro bills, four

1 hundred to six hundred dollars a month.

2 While in Winnipeg I paid 75 bucks, when I
3 was in the United States, I paid 35, who is paying
4 the high cost of developing Hydro dams? We are.
5 Because we are living on, (inaudible) Nelson River,
6 we pay the price for the price of down south to get
7 cheap rates, and for the United States to get cheaper
8 rates.

9 You ask me, what should we do? Do the
10 right thing. Do what we asked. Get a regional
11 environmental process. And shove Keeyask. We know
12 the answer, once when know the answer, if it is the
13 right answer, it is possibility of Pimicikamak say,
14 let's do it. You got to remember, to enable that
15 when he say that, we have to heal with our land.
16 And we have to learn how to live of the destruction
17 out there.

18 Right now today, and yesterday, running
19 around my community trying to stop Hydro from
20 disconnecting poor people, elderly people. Because
21 they wouldn't pay their bills. Because some of them
22 are one thousand dollars. That is why we say this
23 is time we do the right thing. See the picture you
24 saw today. Beautiful, beautiful. It is a
25 beautiful people that live there. Thank you very

1 much.

2 THE CHAIRMAN: Thank you, Mr. Monias.

3 MR. DARWIN PAUPANIKAS: At any time -- We
4 have scheduled eight more presenters to go, so any
5 time, just signal to me to take a short recess, if
6 you want, but at this time we will go along with
7 Jackson Osborne.

8 Jackson is our local historian, he has
9 documented well, effects, and events, and sporting
10 events, and whatnot. Anything that happens in
11 Pimicikamak, Jackson is the guy that has the
12 documentation.

13 MR. JACKSON OSBORNE: Good afternoon.
14 Chair, good afternoon. Welcome to our territory.
15 My name is Jackson Osborne. I am lived here all my
16 life in Cross Lake, I am 61 years old, I am
17 unemployed, I have 14 grandchildren, and one expected
18 this month. So my wife is a cancer survivor, we are
19 both unemployed.

20 And, the picture that you see here is my
21 late dad, he talked about Treaty Aboriginal rights,
22 he is in the picture here, but at what price for
23 Treaty rights? What price, Manitoba Hydro,
24 government?

25 I am a photographer since 1988. My late

1 dad told me one day, in 1980, he saw a videotape that
2 the water was so low in 1988. I went to school
3 agreed 11, I dropped out. I am a residential
4 survivor. For four years I went to Portage la
5 Prairie. In 1988 the water was so low, and my late
6 dad was there. My late dad never went to school.
7 But, my late dad worked for natural resources for so
8 many years, he worked for 18 years. University
9 students, professors, (inaudible) at all water
10 resources from Lake Winnipeg, to (inaudible). He was
11 (inaudible) these guys for the government.

12 That gentleman was working for the
13 government for lands resource, water resources, he
14 was never too wise while they were doing these tests
15 for waters, visiting all the rapids in Manitoba.
16 And they were, told Hydro project, we got plenty in
17 the future, they were never told. He never went to
18 school. And there he was, as a guy putting lives on
19 the line walking rapids, dangerous rapids. My late
20 mom told him quit, you are going to drown if you stay
21 in the rapids. He didn't listen. He said I have to
22 put food on the table. So, they worked for so many
23 years.

24 But, he retired, they had to pay Hydro
25 bills, from where? From his wife's pension. What

1 did the government do to them, like saw belt.
2 Thanks for the help Charlie. We are rich, the
3 government is rich. People south are paying Hydro
4 bills. The people in the States are paying low
5 Hydro bills, thank you Charlie. And you Charlie,
6 your kids are going to suffer. They are are going
7 to pay high Hydro bills today. And it is going to
8 be more Hydro bills to pay for us.

9 Keeyask is coming, you talk about Keeyask,
10 and Conawapa. And there is more. Am what is the
11 cost? Who is going to pay the cost, us. You guys?
12 Who is going to pay the price, I am going to pay the
13 price, grandchildren, the unborn, the future to come
14 they are going to pay the price. Already mention,
15 Ontario people, Saskatchewan, BC. They are going to
16 pay a small amount of Hydro bill, while we suffer in
17 Northern Manitoba. Because the power, Nelson River
18 that is a gold mine, and here we suffer.

19 This is part of the agreement that the
20 agreement, monitoring agreement, one implemented.
21 It says said in article 9, 9.2. Hydro shall not
22 make any decisions in respect to any such future
23 development unless, and until a process of bona fide
24 and meaningful consultation with the communities has
25 taken place. And we want that. For Pimicikamak, we

1 want that before any development take place. We want
2 to be consulted. We need to be listened to and
3 accommodated. Not for me, but our children, and our
4 grandchildren, and the future of generations to come.
5 That is why I am saying this.

6 During my travels as a photographer, since
7 1988, I asked my dad, he said where is the water?
8 Here I am a Grade 11 student, my dad never went to
9 school. But, he lived on the land, he was a
10 commercial fisherman, domestic fisherman, a sturgeon
11 fisherman, a guide, a trapper, a hunter. I never
12 did these things, but he did. He lived off the
13 land.

14 So, I asked him where did the water go?
15 Well, he said, you know what, Cross Lake (inaudible)
16 Jenpeg, he says, and right now, he said the gates at
17 Jenpeg are closed. And when the gates at Jenpeg are
18 closed all of our water flows to up north, Hudson
19 Bay. That is is why you don't see water here. Oh,
20 I said, I didn't know that. (Inaudible) he said,
21 you know what, when I worked for natural resources,
22 or water resources, they test, somewhere near Kelsey,
23 they tested. And, somewhere in the woods, he said a
24 guy had walkie talkies, and he says to me, he said
25 Charlie, there is no water in here. When this guy

1 goes the water is going to come, And I said, I said
2 where is the water going to come? And sure enough he
3 was. That was, all of a sudden there was water
4 coming, it came down, and he was surprised. And they
5 measured three feet, and water run three feet and he
6 on the walkie talkie guy, he said it is almost three
7 feet now, stop the water. And they stopped the
8 water.

9 And he said to me, Charlie, this water it
10 is going to disappear. And the guy on the walkie
11 talkie, guy on the other side, okay, get the water
12 back, and again the water was three feet. Started
13 to disappear. Gone. They run a test somewhere in
14 Kelsey there. That is what he saw here, the
15 videotape of 1988.

16 See I didn't know these things, until my
17 dad told me what happened to the water. And he
18 said, son, he said son, get a camera, get pictures,
19 take a picture of all that is going to happen.
20 There is worse going to come in the future. Our way
21 of life is going to be destroyed. Our trapping is
22 going to be destroyed. Our hunters will be
23 destroyed. Everything is going to be destroyed, he
24 says. Get a video camera. Take pictures. Tell
25 the story. Little kids in school. The whole,

1 people in Manitoba, across Canada, or even around the
2 world he says. Before the Internet.

3 So, I got the message, I told them what my
4 dad told me, since 1988 until now. I am still
5 taking videotapes, pictures. And thousands,
6 thousands pictures. Finally, regarding the Hydro
7 projects. So, whenever I go, and I walk the
8 shorelines I take, I go all over the place. I travel
9 to Gillam, to Minneapolis (ph), to traplines, I
10 travel all over the place. People inviting me to
11 take pictures. Dead muskrat, dead beaver here.
12 There are dead fish there. Huge truck there, truck
13 is stuck in the slush. I do all of these things.
14 And I still (inaudible), I am not lying. The
15 evidence is right there in videotapes. Pictures.

16 That is why I am not, I waited for this for
17 so many years, to make a presentation to these
18 people. Time I started today, from what my dad told
19 me. (Inaudible) to put on the table.

20 The trapline for the first time, where he
21 used to trap and hunt. He will go to the story I
22 have it on videotape. Our life was hard, our
23 travelling life on the road before the Jenpeg was
24 easy. But after Jenpeg was so hard. It would take
25 them from Cross Lake to that lake, about 11, 12 hours

1 to get there, but before project was only a day and a
2 half, or one day.

3 So, finally, today, I tell you, everything
4 is destroyed here at Cross Lake. The land,
5 everything, our water, our trees. Our burial sites
6 as you see on the videotape here are floating around.
7 Our burial sites. Our history, our ancestors are
8 floating around. And I am glad you came to hear the
9 story. We are (inaudible) here. We have videotape
10 here, evidence. You wanted (inaudible), burial
11 sites floating around. You will see more people
12 dying on the water, Nelson River.

13 People are dying on the Nelson River
14 because of the Hydro project. There is blood in
15 those power lines. Our people are dying. There is
16 no jobs here. They said, they promised jobs here,
17 the government. That never happened. It is a good
18 agreement. I believe in my sovereignty, this is our
19 land. We welcome you guys, our ancestors.

20 But I travel this land, I see no frogs, I
21 see no frogs, disappearing, frogs are disappearing,
22 the small black beetles that used to travel on the
23 shoreline together, they are gone. Small fish that
24 used to group together, on the shoreline, they are
25 gone. I don't see them anymore. All I see on the

1 shoreline is killdeer (inaudible) and seagull. That
2 is what I see in my travels. I see them now. I
3 could stay here all night, and talk to you about
4 this.

5 I have thousands of CDs, and pictures.
6 And I saw you guys in Winnipeg, Fort Garry, I was
7 there for four days. I saw you guys in Thompson, I
8 was there for one day. Listen that's about Bipole
9 III. You have to go tell us about that to. You have
10 to consult with us, you have the to accommodate us.
11 We are not going to go away, we are going to stay
12 here, this is our land, this is our home land.

13 Once again, thanks for listening. I
14 welcome you to our territory once again, if you want
15 to talk to me more, see more pictures, evidence, I
16 would be glad to share them with you. Thank you
17 very much.

18 THE CHAIRMAN: Thank you Mr. Osborne.

19 MR. DARWIN PAUPANIKAS: At this time, we
20 will take a short break. For submission this
21 afternoon, a few minutes ago, from the First Nation
22 studies Grade 12 First Nation studies Grade 11, and
23 First Nation studies Grade 10, as a sample, after the
24 break, I will read one of the submissions. They are
25 short one pagers, so I will read one of them. Just

1 one of them. Thank you for the First Nation
2 students.

3 (HEARING RECESSED BRIEFLY).

4 MR. DARWIN PAUPANIKAS: Mr. Chair, as I
5 said, I have just been handed 27 written submissions
6 from our local First Nations Studies classes Grades
7 10, 11, 12. The structure, Forward Chief Garrison
8 Settee Nelson River High School. I will just read
9 one of them, so the people in attendance can have a
10 sense of what they have to say. Before I do that, I
11 will call upon Andrina Blacksmith to get ready. She
12 will be our next presenter. If I may, Mr. Chair.

13 "October 9, 2013. To the Clean
14 Environment Commission regarding Keeyask Hydro
15 Project.

16 I am Jodine (ph) Trout from Cross Lake,
17 Manitoba. I am in Grade 10, Otter Nelson River
18 School. I have heard that there is going to be a
19 dam that is going to be built near Split Lake,
20 Manitoba. This dam will be a bad idea. I believe
21 the Keeyask Hydro Project will be a bad idea because
22 it may and will ruin people's land. First of all,
23 the water will be filled with more mercury pollution,
24 and it will give the people a difficult time to fish,
25 and the kids will not be able to swim.

1 Also, all of the species, and animals'
2 habitats will be flooded. And it will be hard for
3 people to hunt if the animals die, or move to another
4 habitat. And the plants, trees, and berries, may
5 also be affected. And the people will have a hard
6 time to make medicines.

7 The land will be destroyed, and so will the
8 culture. The houses, and building will also be
9 affected when the water levels go up. Split Lake
10 will be affected, and all of the northern communities
11 will be affected as well." Sorry. Excuse me.

12 That was submission from the Grade 10
13 students, I apologize.

14 ELDER ANDRINA BLACKSMITH: Good afternoon,
15 everybody, especially the commissioners, good
16 afternoon. My name is Andrina Blacksmith. I am
17 the elder, also, Elder Council. And, I am 81 year
18 old. And I am still strong, and I am still going to
19 my trapline. My trapline is in Jenpeg. Tamsin
20 (ph) site our trapline. Now, I want to go back to
21 my, my Cree language for the people. (Cree spoken)

22 MR. DARWIN PAUPANIKAS: Andrina is stating
23 that from 1950, she has practiced her traditional way
24 of life upstream of Jenpeg, in the immediate area of
25 the dam. And her way of life that she has lived

1 over there has been a way of living off the land,
2 hunting, fishing, trapping, both summers, winters
3 springs, and falls. All throughout the year. And,
4 the story that she is telling you a true, and story
5 and she is not making anything up.

6 ELDER ANDRINA BLACKSMITH: (Cree spoken)

7 MR. DARWIN PAUPANIKAS: As you hear our
8 outcry today regarding the development of local dam,
9 you have heard on the local radio as well a leader
10 speaking on the radio in regards to that dam. It is
11 unfortunate that this has happened, and that
12 signifies that we should be all working together as a
13 people to rectify this situation. And, that very
14 statement that he made yesterday was a true
15 statement.

16 ELDER ANDRINA BLACKSMITH: (Cree spoken).

17 MR. DARWIN PAUPANIKAS: Turns out the Hydro
18 dam that has been built, and the Hydro development,
19 the benefits that has flowed locally, is just a
20 minute some of employees that work there, and that
21 the environment it has produced, in terms of the
22 past, in the past the water was so crystal clear you
23 could see right through it. And, everything was fine
24 until the dam was built, and now after many, many
25 years of flooding, the water has so murky that it is

1 not fit nor consumption. And it is, this is a true
2 statement.

3 ELDER ANDRINA BLACKSMITH: (Cree spoken)

4 MR. DARWIN PAUPANIKAS: The way of life of
5 hunting, fishing, and trapping was a rich way of
6 life, and was healthy. It was all good, and now
7 today with the development, the hunting, fishing, and
8 trapping is gone, and deteriorated. The product out
9 of all of those activities is not a healthy product,
10 and it affects us, the way of life, and this is the
11 land that was given to us by our Creator, and that,
12 that is the effects of the project on it today.

13 ELDER ANDRINA BLACKSMITH: (Cree spoken)

14 MR. DARWIN PAUPANIKAS: The medicine that I
15 am going to talk about now. The medicines that we
16 had was very good. It helped us in our health, in
17 the past, and it was gathered by the old people. And
18 their medicine ways that they would practice was very
19 good way, and it was healthful, very healthy. And
20 now today the introduction of Hydro development, it
21 is very scarce, the medicines that we used to gather
22 are very scarce, and the ones that we do get are not
23 as potent as they used to be.

24 ELDER ANDRINA BLACKSMITH: (Cree spoken)

25 MR. DARWIN PAUPANIKAS: Back in July, I was

1 there for about two weeks, in my territory,
2 traditional trapline area. It was her thought and
3 belief she would go picking medicine at that time,
4 but her findings, that she couldn't find much of
5 anything in the area.

6 ELDER ANDRINA BLACKSMITH: (Cree spoken)

7 MR. DARWIN PAUPANIKAS: When she was out
8 there, looking for the two staples that she usually
9 gathers staples of medicine that helped with the life
10 of the people that she uses them for. She found
11 very little of it, and the ones that she did find was
12 very pale and decaying from the effects of the
13 polluted water.

14 ELDER ANDRINA BLACKSMITH: (Cree spoken).

15 MR. DARWIN PAUPANIKAS: Don't have very
16 much time to speak, the stuff I am speaking on I can
17 honestly say the health of the people is affected by
18 the deterioration of the medicines. As well we have
19 not been able to to adapt to the modern day foods,
20 and the modern medicine that is available today. It
21 is her belief, she continues to believe that the
22 traditional medicine is the best medicine for our
23 people.

24 ELDER ANDRINA BLACKSMITH: (Cree spoken)

25 MR. DARWIN PAUPANIKAS: I was very bothered,

1 and troubled by the news yesterday that the Hydro
2 continues to disconnect people, poor people,
3 children, and she felt for the people that were
4 disconnected yesterday. And why should we let Hydro
5 off the hook, and be tied to them, in words, when we
6 should be informing them of the heavy burden that
7 they have put on us with their environmental
8 destruction of our land, and the effects on our
9 people, when they continue to make millions of
10 dollars all over the waters of our land every day.

11 ELDER ANDRINA BLACKSMITH: (Cree spoken)

12 MR. DARWIN PAUPANIKAS: At one time a Hydro
13 employee, a woman told me, said to come and do a
14 collection from Hydro to her house, and to one of her
15 children, and that she told them that, what form of
16 payment arrangements are been made? And that she
17 would be able to contact the welfare office, and that
18 when she did that, that they told her how much, she
19 asked them how much of the Hydro payments is she
20 getting from social assistance to cover for her
21 Hydro? And the welfare people told her 32 dollars
22 and some cents to cover for her welfare. And that
23 anything else above that, should be covered coming
24 from her, the rest of her supplement.

25 ELDER ANDRINA BLACKSMITH: (Cree spoken)

1 MR. DARWIN PAUPANIKAS: So, the collector
2 that came to her, and was informed that on top of the
3 \$32 that was provided by social assistance, they
4 demanded another \$50 on top of that for additional
5 payment from her assistance, her welfare supplement,
6 and that she remarked back to her that they wanted
7 more than that.

8 ELDER ANDRINA BLACKSMITH: (Cree spoken)

9 MR. DARWIN PAUPANIKAS: So, with that, she
10 turns her, we should be heard, and we should be taken
11 in love here that we should stand as a people, and
12 stand together with leadership, and make sure that
13 our concerns are heard, and, that we all be heard in
14 a good way. And that is how, what she wishes for.

15 THE CHAIRMAN: Thank you, Ms Blacksmith.
16 Mr. Nepinak has a question for you.

17 MR. REG NEPINAK: When you were talking
18 about the berries not being as plentiful in your
19 area. How, what kind of timeline, had there been
20 since, since they were plentiful, to when they
21 weren't plentiful.

22 MR. DARWIN PAUPANIKAS: (Cree spoken).

23 ELDER ANDRINA BLACKSMITH: (Cree spoken).

24 MR. DARWIN PAUPANIKAS: When the dam was
25 built in, completed in 1977, she started noticing the

1 effects of the decline of berries at that time. As
2 everything else was declining as well.

3 THE CHAIRMAN: Thank you, very much.

4 MR. DARWIN PAUPANIKAS: Thank you.

5 Next I had George M Ross, because, unfortunately we
6 have a bereavement in the community I think he may be
7 attending to that. Our condolences to the family.
8 I would ask, is Bobby Brightnose available? Mr.
9 Bobby Brightnose.

10 MR. BOBBY BRIGHTNOSE: Good afternoon. My
11 name is Bob Brightnose, I come from Cross Lake here.
12 I remember sitting here about 20 years ago, talking,
13 making basically the same presentation to the, I
14 think it was the Interchurch Inquiry into Hydro
15 Development, and I am not sure how far that got us
16 last time sitting like this. So I kind of question
17 these kind of things when we come to them. We keep
18 talking, doing the same thing over and over, talk,
19 saying the same thing over, over.

20 I am known as a traditional healer, I work
21 with traditional medicines, I harvest traditional
22 medicines. I also conduct several different
23 ceremonies around the community, and that is my
24 function in the community. These things that I
25 carry, were passed on to me by my elders, the ones

1 that have gone before. Jonathan Blacksmith, Mary
2 North, and Henry North. I was just listening to the
3 elders speak about the medicines, and about the land.

4 Our language, our language, our Indian
5 language, in order to, for me to try to talk about
6 the spirit of what she was talking about, the land
7 and the water, right? I had to point out that this
8 connection is with our language. And in our
9 language, like, when we say you say mother, we say
10 Nikawiy (ph) so, when we say Nikawiy, you guys
11 interpret it as mother, eh? But, to us it means the
12 lender of life, Nikawiy, the one that lends life to
13 me. So, we have two really different understandings
14 of the same thing. According to whatever discipline
15 that we follow, that we have been given, or taught.

16 So, a lot is lost in the translation of
17 these things that we speak to, about the waters, and
18 the land, and the medicines, and the animals that she
19 talks about. I remember before the dam was built, I
20 was just a young boy. The dam wasn't here, and I
21 was here a while until I got scooped up by the '60's,
22 which is another story. And when I came back,
23 everything was different. Nothing was the same
24 anymore, that I had remembered when I was kid, where
25 I could play, where I could go, all of these things,

1 they weren't there.

2 But the connection that we had to the land,
3 and it is hard to explain to other people what that
4 connection is, unless you, you understand it, and the
5 connection to the land, and these things that we had
6 begins with our identity, and that is one of the
7 things that I would like to point out is our
8 identity, because you, many people refer to us as
9 Cree. For myself, I am not proud to be a Cree, and
10 don't necessarily consider myself Cree. It is
11 another term that was labeled on us by whoever came
12 up first, the Jesuits or somebody, called us
13 (inudible). Screamers, we are not screamers. That
14 is basically what Cree means.

15 So, I consider myself an (Cree word)
16 Indian, which gives me a connection to the land,
17 which automatically gives me a relationship to the
18 land. (Cree word) from Cross Lake, Pimicikamak.
19 Eh? I am not a Cree. Because, if I live with
20 myself as a Cree, then I have connection to nothing
21 with land the only connection I have is with what is
22 written on paper. It has no spiritual. When I say I
23 am (Cree word) I am part of something as being part
24 of the land, being part of the environment, (Cree
25 word).

1 The people from before, the people of the
2 land, so, because I am an (Cree word) that gives me
3 the God given right to be able to speak about the
4 land, and its gifts and its bounty that is given us
5 to our people. We talk about the water, sipiy, do
6 you know we say sipiy, you hear river. We don't hear
7 that. Sipiy, it means thing that stretching, you
8 know, when you stretch yourself, you say sipiy, and
9 it creates a flow, and that is what the earth is, and
10 the rivers, sipiy, something that creates a flow,
11 that creates a movement of life for us. Not only for
12 us, but for the life that is in that water. So, when
13 we say sipiy, that is what we hear, we don't hear
14 river, eh? We hear something totally different.

15 So trying to understand you, and you trying
16 to understand it, it is, it is a very difficult thing
17 for us, because of the way the spirit of our
18 language, our language is in parables. And because
19 it is in parables, it is made into shorter terms, eh?
20 You know, for example, we say iskotew, people will
21 say it is fire, but it comes from the word (Cree
22 words) woman's heart, that is how we refer to a fire.
23 See, how different we speak, and how different we
24 interpret our surroundings in this land, that we call
25 home.

1 You know the original name of Cross Lake
2 was Nikickonakos. That is what they call an otter,
3 but in our language it was a place that we, the place
4 where we can call home. Right. And when we see
5 (Cree word) it doesn't mean our house, it means
6 everything, the land, eh. So, when all of this has
7 been affected, and things changed, and no matter how
8 many Hydro projects we have seen, we all know
9 whatever we do to the land is going to make a change.
10 It is going to affect something. No matter how big
11 the project, how small it is. We don't need a study
12 to tell us those things. We have already seen the
13 damage.

14 I, I used to be able take a hundred and 150
15 braids of sweetgrass because it grows along the
16 shores, of the river, lakes, sandy areas, with my
17 children and my grandchildren. Well, I can't do
18 that with my grandchildren, of course because that is
19 all flooded. The sweetgrass is all flooded.

20 And it is just not digging the sweetgrass
21 that has destroyed, there is a spirit that goes, and
22 leads with life that goes with these things, when we
23 harvest these medicines. Sweetgrass, we call it
24 wihkwaskwa. We don't call it sweetgrass, it is
25 wihkwaskwa. And the reason we call it wihkwaskwa, is

1 something that will help you move forward, and
2 persevere. We burn the sweetgrass. And we smudge
3 with it.

4 But that is how, we call it wihkwaskwa, it is
5 something that will help you move on, and persevere
6 to give you strength. So, same thing when you bury,
7 represents the mind the body and the spirit. Sooner
8 or later these things come together as one. We call
9 that (Cree word). Comes from the word, to make as
10 one. This is what we try to follow, in these things
11 that we pick along, these medicines. But, now, I
12 can't do that. Because I can't go down and teach my
13 grandchildren this, because it is all under water.

14 It is not the medicine, it is the message,
15 and the spirit, and the teaching of who I am. As an
16 (Cree word) from this (Cree word). The water, I
17 remember when I was a little boy, my grandfather used
18 to make knee sit down at the bank of the river, and
19 he would tell me to be quiet. And I would ask him,
20 why, and he would say because we are listening, you
21 are to listen to the land eh.

22 So that I remember that, I remember
23 especially, and I remember hearing anybody mention
24 this, since the Hydro project, when I was a little
25 boy, I used to remember the old ones when they would

1 put their offerings on the ice when they could float
2 away, their guns, their pots and pans, as a giving of
3 thanks because life was coming. And when the river
4 flowed, you could hear the ice, rubbing together,
5 that made a sound like a rattle for us that was a
6 time of calling for life, the river was calling for
7 everything to wake up. Hence where we use the
8 rattles to make the same sound in our ceremonies, the
9 calling of life.

10 You go down to the river today, it doesn't
11 make that noise anymore. The ice doesn't flow like
12 that anymore. You can no longer go down, and do
13 that same ceremony because that river doesn't flow
14 like that anymore, it doesn't make that sound. It
15 doesn't call life anymore.

16 The spiritual, even I am talking about in
17 our way, and it is those things that are very hard to
18 comprehend for other people, some people say we are
19 romanticizing these things, we don't. This is life.
20 And we talk about water, we talk about life. You
21 know, we don't just see dollars, we see our life.
22 The moose that comes down to the river, the lakes,
23 you know, times they are coming by little bit, but
24 they go away. And it is just not a moose to us, eh?
25 You know, we say moswa, more than one. Moswa.

1 (Inaudible) For ever always give you life. Moswa.

2 That is the Moose, he will forever give you these
3 things.

4 And our language, that is what these things
5 represent, the waterfowl that the old ones talk
6 about, that came to the rivers, and lakes that can no
7 longer go there, and nest, and do whatever they do.
8 You know, we don't just see that sisip we call it,
9 you guys call it duck, we say sisip. Because he
10 brings a gift of Cree you know, to be patient, to be
11 persistent. That is what his name means, this duck,
12 in our language. Same with the (Cree words) come,
13 the one that comes to pass on their life.

14 So, it is also those ones that are
15 affected, when they are affected, we are affected.
16 Physically, mentally, and spiritually. Because we
17 have that spirit, spiritual connection. I am trying
18 very hard to explain how the human soul connects
19 itself with the earth, because we believe this is
20 where we came from. This is where we are going to go
21 back to. So, this is something that we have to
22 harvest and take care, and nurture for our
23 grandchildren, and other ones to come.

24 Because our language is in that water, our
25 language is in our land. And if we can't show these

1 things, how are we going to keep our language alive,
2 and how will we let the young ones know as we talk
3 about our, as we talk about (Cree word).

4 The old lady says she uses medicine, I use
5 medicine, you know, you can, when we say medicine, it
6 is everything, in our language there is, there is an
7 idea of giving and taking, borrowing, everything is
8 borrowing, and giving. In our language, you refer
9 to me as a medicine man in the English world, in our
10 language, you would call me onatawehiwew. It doesn't
11 mean healing, (Cree words), I forward this life from
12 the earth, the medicine. Now, I am looking for
13 somebody that I can pass it onto. Another lender of
14 life, middleman. Doesn't say healer, in our
15 language.

16 In our language so what that means is I am
17 just a middleman. I don't heal. The plants and the
18 medicines that I carry heal. I am simply the
19 middleman for these things. So, in our language, we
20 say onatawehiwew, that is not medicine man, person
21 that heals. Because everything is what we ask,
22 everything is lending. Even though we talk about
23 harvesting the moose, we ask, we ask that it lend its
24 life, giving its life for us, in return we have to
25 give something for these things.

1 And, in order to protect these things, we
2 have to protect the land, and the water. The
3 medicines are no longer strong, the way they used to
4 be. You know, when I take medicine, anybody takes,
5 medicine, you harvest this medicine, you take care of
6 it, dry it out, basically, the plant dies, right, and
7 keep it until somebody comes. But, there is one
8 secret ingredient that makes that medicine work.
9 And without that, that medicine would never work.

10 And the key ingredient is water, and my
11 father called it waking up the medicine. Without
12 water, that medicine won't work, so if our medicine,
13 if our water is contaminated, our medicine will be
14 contaminated, our medicine will no longer be as
15 strong and potent as it was. If I was to go down
16 there, and take water, I would have to be able to
17 double, triple dose some medicines to have the same
18 effect these days.

19 And when we talk about medicines, it is not
20 only the plant life, it is the aquatic life that we
21 used, fish. Certain species of frogs, and toads
22 that you can use for cancer. Certain parts used for
23 asthma, things like that, even the skunk. So even
24 those animals are harvested as medicine. Same with
25 the sturgeon, the whitefish, you hear stories lot of

1 stories about the whitefish, and how they have helped
2 people, little babies that weren't supposed to live
3 very long, keep them alive. These people are adults
4 today that were saved by these things, these things
5 with the land.

6 So, the medicines are very big part of that
7 life. And the celebration, and the acknowledgment
8 of these things revolved around our fires, and our
9 ability to harvest, and celebrating a feast for these
10 things, today we can't do that. Certain places
11 that, where they used to have the ceremonies, we
12 can't, because those things are no longer accessible.
13 Like I said, we can't harvest medicines, because you
14 know, it is, you know, you got to kind of time it
15 with the fluctuating water levels, not by mother
16 nature anymore.

17 So, very lot of times you get medicines,
18 that are immature. Not full grown, because you have
19 to harvest them, they will be under water, you want
20 to dry it out. And, then a differ species of
21 medicines, you know, the wehkesk that people talk
22 about gingerroot, very basic medicine in our life,
23 Wehkesk, people have many different names for it
24 bitterroot. You know, it is the key ingredient to a
25 lot of our medicines. I believe it is called

1 sweetfly, or whitefly, I can't remember the name in
2 English. But wehkesk, sometimes it goes under water,
3 sometimes it just dries out, you know, depending on
4 how Hydro feels, I guess. But wehkesk, the reason
5 that medicine has been used, wehkesk, there is a
6 reason why we call it wehkesk. Wehkesk, always,
7 life, so we call it wehkesk, the one that is always
8 giving his life, lending it out. Because it is
9 plentiful.

10 So, all of these medicines, and these
11 things that grow in the water have a purpose, and the
12 spiritual reasons for these things, and the teaching
13 behind them. So, like I said if I am not able to go
14 out and do these things with my grandkids, what is
15 going to happen? Who is going to teach them, when I
16 die, if I am not able to see these things being taken
17 care of.

18 I have to travel, many, many miles out of
19 here to go harvest certain medicines. Sometimes I
20 have to go over to the next province, because I can't
21 get the medicine here. I have to go out and barter
22 and trade. You know, sometimes we have to harvest
23 bear fat, beavers, for the beaver castor, sturgeons
24 for the grease, and stuff. Like you make certain
25 medicines with these things, so, if I am not able to

1 do these things around here, where do I go?

2 I submitted a letter to Hydro asking to put
3 a claim in for some sort of assistance with these
4 things. Their response was, well, we will provide
5 you with one of our workers, with a boat and motor,
6 and he can drive you around. That wasn't the point
7 of that. The point was the spiritual part of these
8 things that I talk about, because it is these things
9 that set us apart from everybody else. As (Cree
10 word), the people of the land. Which is us.

11 I think I am going to see it here. I am
12 not sure if I have been able to enhance your
13 understanding of what I am trying to pass on about
14 the spirit of these things, eh? I just want to
15 share one more thing with you before I go.

16 When I spoke last time, to the Interchurch
17 Inquiry on Hydro Development, I shared this, at that
18 time, and I want to share it with you again. To sort
19 of give you an understanding of, you know, these
20 things that we talk about, are not myths, they are
21 not legends, they are stories of us, they are stories
22 of the spirit of our people that prolongs, the
23 animals.

24 Sometimes, you know, we have to harvest
25 eagles for our ceremony sometimes, Sundances and

1 things like that. We use them for healing. And,
2 we put ceremony go through a lot of offerings, and do
3 some of those things. And, one of the practices,
4 that we do, as (Cree word) is we smudge, when we feel
5 bad, or having, we smudge, we smudge ourselves to
6 take away the bad things let's say. And that is
7 generally done with, maybe some sage, some
8 sweetgrass, or maybe an eagle feather.

9 They say when you sweep the sweep yourself
10 with an eagle feather it will take the bad things
11 away, that is what grandma used to say, used to do
12 that all of the time. In the late '80s, I had a
13 chance to see, hear, meet with fellow by the name of
14 David Suzuki, Dr. David Suzuki. And, he was talking
15 about smudging. And, he attempted to explain this
16 process to us, this smudging, to validate it by
17 science.

18 And, and one of the things that he used to
19 describe his process, was the molecular theory,
20 theory of molecules, and how molecules, are
21 activated. Molecules are activated by energies,
22 negative energies, activate negative molecules,
23 positive energy will activate positive molecules.
24 Whenever somebody feels mad you feel the energy,
25 because the molecules that, the anger activate

1 molecules, and the molecules will attach themselves
2 to your body. He says, and likewise, with positive.

3 So, he says, would when you guys do the
4 smudging thing, he says, he pointed out that you know
5 this eagle, this bird, he flies so high in the
6 atmosphere, he says, that they produce a permanent
7 static electric charge in their feathers. He says
8 they have a special camera, that he says you can
9 actually take a picture of this aura, of the static
10 electricity in these feathers, Dr. Suzuki pointed
11 out.

12 So he says, you know these molecules that
13 have been activated when you sweep yourself with an
14 eagle feather, you breakdown the molecular structure
15 of the molecules that have attached themselves to you
16 and it produces a cleansing effect.

17 Now, that, I want to share with you,
18 because, these practices are not just mythical
19 practices, or stuff that were done in legend. For us
20 these things are very real, in spirit, and according
21 to our stories, the eagle got his life from the fire,
22 eh? And how, David Suzuki says, as permanent static
23 electric charge in his feathers, which is fire. It
24 is kind of reference to what we talk about when we
25 talk about our fire, and we talk about the atoms,

1 because, they all have those same gifts, that we
2 share and that same life that we share.

3 You know, so, the river dies, we die. The
4 life dies, that is my life. Being out there on the
5 land, my grandchildren taking medicine, doing these
6 things, it is my life. The way we start teaching
7 our children about medicines, is through the berries,
8 and if the berries ain't growing then we aren't
9 teaching, because they are not there. It is as
10 simple as that. And I can't teach my kids about
11 this stuff if it is not there.

12 And so, with that, I would like to thank
13 you for giving me the opportunity to speak to you,
14 thank you.

15 THE CHAIRMAN: Thanks Mr. Brightnose, that
16 was very interesting. I was fascinated by your
17 description of your language. Thank you very much
18 for doing that.

19 MR. DARWIN PAUPANIKAS: Thank you Bobby.
20 At this time, I would hand over these written
21 submissions, another submission from an Elder, Nick
22 Halcrow. I will will call upon Edith Grace McKay.

23 Edith has a lot to say, she has provided us
24 with some written comments that she has prepared for
25 the panel, and she'll try to summarize her

1 statements.

2 MS EDITH GRACE MCKAY: Good afternoon. I
3 want to start off by thanking the team for inviting
4 me to talk about the environmental impact regarding
5 the Keeyask project. I am not going to, I will
6 speak English, but any way, if there needs to be
7 translation there.

8 I will introduce myself, my name is Edith
9 McKay, and I am a social worker, for the community,
10 and I also work for the health services here in Cross
11 Lake. And in regards to my Northern Flood
12 experience, I have worked with Chief and council for
13 ten years back in 1990, to 1999 I have had the
14 opportunity to work with Walter Monias, and Ernest
15 Scott, and my late dad, Etienne Robinson. They led
16 the Northern Flood Agreement.

17 I had the privilege to also work with Chief
18 and council over the years. And also obtain my
19 social work degree. And I have also worked with
20 other First Nation communities in the North. And
21 seeing, and had contact with Split Lake as well.

22 And the Keeyask Generating Station is being
23 developed, and, I have done a lot of research in that
24 area. Regarding the Northern Flood Agreement
25 regarding the Keeyask, and, and regards the

1 environmental impact. And I know there have been,
2 there has been consultation with, with the
3 communities regarding the Keeyask. And why weren't
4 we included in the consultation? Why weren't we
5 involved in the consultation and the negotiations
6 when it impacts us as well, Cross Lake PCN. It
7 impacts us, and we are part of the Northern Flood --
8 we are part of the Nelson River.

9 And, initially, when Northern Flood
10 Agreement was signed, they were signed with the five
11 bands, and Split Lake was included at that time.
12 Why weren't we included with the negotiations, in
13 regards the environmental impact discussions? Same
14 as with the Keeyask development. We know, we know
15 that Keeyask is the fourth largest dam built in
16 Manitoba. And it is going to create a negative
17 impact for sure in our resource, our land, our water,
18 same as the Northern Flood Agreement. And here we
19 are discussing Keeyask. And we haven't even started
20 the proper negotiations regarding the Northern Flood
21 Agreement?

22 When I see, I deal a lot of issues with my
23 people. I do front line work with health services,
24 and I know that health impacts that it has caused.
25 The water, the unemployment, high unemployment. I

1 see it every day people coming to the office they are
2 depressed, there is poverty, they are depressed
3 because of over crowding issues. And yet under the
4 Northern Flood Agreement we were promised mass
5 employment, mass employment. Where is that when
6 there is 89 percent of us unemployment?

7 And then they talk about increasing the
8 rates, according to the report on the standing
9 committee, Minister's report on the annual reports by
10 Manitoba Hydro rates are going to increase every year
11 for the next three years. And then there is export
12 sales to the States, seven billion to Saskatchewan,
13 to Ontario five billion. And yet our people are
14 still suffering the negative impacts, the
15 environmental impacts.

16 I remember as a child, I am in my mid
17 40's, but I still remember when I had to haul a pail
18 of water just down the bank from my mom's. It was
19 clear, and today, I can't even drink from it. You
20 go to our cabin, which is probably an hour away, an
21 hour away from here. We, I can't even drink from
22 that water. I am too scared I might get sick.
23 And, then we have to depend on chlorine. Water
24 treatment plants, chlorine, and our people are
25 getting sick from it.

1 Because we don't know. We are not trained
2 to know know this chlorine, some of us don't know.
3 And, people are going, high number of people are
4 going on dialysis. It is so sad that our people
5 have to go through health issues because of our water
6 being damaged. It saddens me that our people have
7 to live in poverty, go through health issues, when
8 they can't afford, the majority of them are on
9 welfare. Take a drive around our community, go look
10 around, you will see the houses, the overcrowding
11 houses. Mothers come to my office, single parents,
12 where they have to share a room, five children one
13 room.

14 Where is that mass employment that was
15 promised to us by through the Northern Flood
16 Agreement. And, yet Hydro is generating another,
17 developing another Hydro project. We are going to
18 be studied to death because there has been 35 studies
19 according to my findings, 35 studies already, in
20 regards to environmental impact. And we are being
21 studied again. And according to that meeting with,
22 with the standing subcommittee, it says that quoted
23 that on my report, that We have been working
24 effectively with Cross Lake, I truly believe that is
25 not true, because of the high unemployment rate in

1 this community, and the suffering, depression, health
2 issues, it makes me sad.

3 So I had to express that. So I had to
4 express that it is really, it is really sad to see
5 your community of people going through all of this
6 suffering, and then we start to fight, fight amongst
7 each other in our community, because there is a lot
8 of confusion, we have to have one vision. We have
9 to work together. And, you have to work, the Hydro
10 has to work with us. They can't just benefit from
11 our suffering.

12 Our water is our most precious resource, it
13 is our most precious resource, to everybody in this
14 world. Everybody. And we are going to continue
15 contaminating our water? What about our children,
16 our future children that are coming every year, in
17 Cross Lake, there are two hundred children being
18 born. It is growing population. And I am not mad,
19 it is just that I am, I am, have to talk from my
20 heart. The way I see. The youth sitting around,
21 there is many graduates in our community, and they
22 become so dependent on welfare.

23 And another point is according to the
24 findings as well, that there has been negotiations to
25 the States and other countries, Nigeria, and yet we

1 can't, Hydro continues to build dams. So, I have
2 done my research. But I want more consultation for
3 my people, my community.

4 And I know that Keeyask has to go through,
5 Manitoba Hydro board has to go through the
6 Environmental Commission in order to get their
7 licence. And don't just come here, when they want
8 their licence, come and meet with us. Come and see
9 our community, come and see the impacts. I am tired
10 of seeing my fellow people suffering. Because, I
11 deal with the front line on a day-to-day basis. I
12 see the health issues. The social issues. I see
13 that. I see them come to cry because they are
14 depressed.

15 And, we started a justice committee here,
16 as well. We want to keep our cultural, traditional
17 activities, our cultural, our way of life. Because
18 it works for us. And, we don't want Hydro to
19 destroy anymore of our environment. Provide
20 consultation to us. That is what I wanted to share.
21 And I thank you very much, and I thank the PCN team
22 for inviting me to speak, in regards to the
23 environmental impact. And I thank all of you thank
24 you very much.

25 THE CHAIRMAN: Thank you, Ms McKay.

1 MR. DARWIN PAUPANIKAS: Thank you, Edith.
2 Edith McKay, and next on the list is Eric Sinclair
3 Junior. Is he around. Okay, he is not around. I
4 would like to call upon Eleanor Scott. Eleanor
5 Scott is an elder.

6 ELDER ELEANOR SCOTT: Good afternoon, my
7 name is Eleanor Scott. I, I would talk English.
8 Because it takes longer. I just first of all a few
9 things that I want to talk about. All these years
10 of my life, I got the opportunity to say something.
11 I was born in Sipiwesk Lake, that is my birth place.
12 And it is so heartbreaking, when I went there. That
13 time, my husband was still with me. He said, you
14 going to go see where you were born. See how you
15 are going to feel. See what Hydro has done to your
16 birth land. So, my husband took me there.

17 I didn't even recognize where I was born.
18 I cried when I sat there, I didn't even see a ground,
19 just see falling down trees, falling down everything.
20 And I said I was so heartbroken, and that even all of
21 my life. To talk about it. That was where I was
22 born, and see what happened?

23 And I went there, my grandmother died
24 there. I don't ever, wouldn't recognize her bones.
25 She was buried there. It is a sad feeling for me, I

1 have been trying to talk about this with somebody,
2 but I did, a few people I told how I am hurt from
3 this at day even. Where I was born used to go pick
4 berries, I went there there was nothing. Nothing at
5 all.

6 My favorite place when I was a little girl
7 was to go up the hill and pick strawberries, there
8 was no more hill. There was nothing there. I felt
9 so sorry for Split Lake. That is what is going to
10 happen to them. I know that. For a fact.
11 Because I have seen this. I live with it. There
12 is nothing here. For this have nothing, have no
13 berries, to pick, there are no berries, not even
14 cranberries we call them. We used to pick them for
15 the winter. Nothing. Everything is destroyed by
16 Hydro.

17 Me and my husband used to go fishing. It
18 was good. Now, you can't even go anywhere. All you
19 see is green stuff in the water. I feel so bad for
20 Split Lake. I feel like going there, and tell them.
21 That is what is going to happen to them for sure, I
22 am sure of that. And I am pretty sure. Even we
23 saw something, they don't listen. They don't listen
24 to us. There is no jobs here for young people.

25 I have been working for here in Cross Lake

1 for 25 years. I was a social worker. I seen
2 little children try to go swimming, there is no place
3 to swim. Hydro told us they were going to build
4 swimming pools for our children. My (inaudible) I
5 have to take him to the nursing station. There is
6 no place to swim. Everything is destroyed.
7 Everything, I don't know why we ask and we do. I
8 don't know who is going to listen to us. That is
9 why I am so here doing lots of things in our
10 community. They got nothing to do. No (inaudible)
11 there is an arena here, it is not big. (Inaudible)

12 I didn't mean anything to write down, but I
13 am at this for a long time. As my, when I was
14 younger, little girl, I used to go hunting with my
15 dad. Used to go to White Mud Falls, there is
16 nothing there. I went through all my summers were
17 there as a family, we build our house over there.
18 We put built our own house, in the winter we stayed
19 there. It was so nice. Food we ate. Nowadays my
20 deep freeze is empty.

21 My son is the only one that looks after me.
22 He has to go far to go hunt for moose. But, there
23 are no moose anymore. No ducks. No geese,
24 nothing. We have to eat from the Northern Mart
25 store. That is is how people are sick. You don't

1 watch in there, even when I was down south. I went
2 to by berries, from a farmer. And, I was thinking,
3 I wonder if he puts something there, like us, we have
4 to pick it off the ground, Mother's Earth.

5 So, everybody is sick. We are all sick in
6 this community. Because Hydro is is making our
7 lives miserable. Right now, he goes to the houses.
8 To everybody wants to do. He doesn't care for the
9 babies that are in the house, or the sick people who
10 have dialysis. We have to work together, we have to
11 be together try to get this thing, try to get help.
12 We have tried everything already after here with,
13 with the meetings, and all of that. But, it is
14 still the same now.

15 People need to, they have been with, they
16 have been with my grandchildren, they are, I have
17 five great grandchildren in one room. But I am
18 really hurting to see my grandchildren like that. I
19 talk, and talk, I even cried to get a house for my
20 daughter. But, there was no housing. Even right
21 now, I got to turn on my heat because nobody comes to
22 help me to check the furnace. And I got can't do
23 for myself anymore. With my husband is sick. He
24 has been sick for 13 years, he is in a home in
25 Thompson.

1 The children, they can do whatever they
2 want, they go to school, they graduate, no jobs,
3 nothing. I am better now, but I got to my birth
4 place, it is all I want to go sometimes. But I
5 didn't have the nerve to go closer where our little
6 house used to be. With my parents, my brothers, and
7 sisters.

8 So, I am glad, that I bring it out.
9 Because I have been sick trying to tell everybody how
10 I feel about Hydro. And I feel sorry for Split
11 Lake. We used to have sturgeon in Sipiwesk,
12 everything, but nothing now, there is nothing there.
13 You put a net in the water, and it comes out green.
14 That is what my son told me when he was, he said Mom
15 I will get you a sturgeon, it never happened. I
16 hope, I will feel better now that I talk about this.
17 How I felt destroying my birth land. That is where
18 I was born. Born in the tent. In summertime.
19 Started to make a house in the winter. And, thanks
20 for listening to me. I am glad, that I got to talk.
21 Thank you very much.

22 THE CHAIRMAN: Thank you very much Mrs.
23 Scott.

24 MR. DARWIN PAUPANIKAS: Thank you, Eleanor.
25 I guess that is our last speaker here who is going to

1 speak. To summarize (Cree word) that was spoken here
2 today, Cree, you heard our people talk about
3 medicine, you heard our people talk about food, you
4 heard our people talk about animals, you heard our
5 people talk about land, and the way of life.

6 And to summarize what they have expressed
7 to you today, the water is where we get everything
8 from. And with written submissions, as well from
9 the students, they will express that through their
10 written submissions. But everything is interrelated
11 when it comes to water. It is where we begin our
12 lives from, and it is where we end it with.

13 The elders, and the young people, and the
14 women, they all speak of the fish, and the food, and,
15 the animals, and the effects of the impacts on our
16 people here today. They have expressed many
17 concerns of impacts on our people in Split Lake, our
18 people in War Lake, our people in Fox Lake, and our
19 people all over this great territory of ours. Many
20 of them are going to write down their written
21 submissions as well. And we will continue to
22 collect the video footage from elders, that want to
23 speak. Rather than just provide written
24 submissions, they want to speak. And, they want to
25 show by video some documentation, video

1 documentation.

2 Our people here that spoke today are very
3 concerned about the effects on the land, and the
4 water. We have went from this community end to end,
5 talked to elders, and some young people, trappers,
6 hunters, fishermen, and they have this concern that
7 Manitoba Hydro does not understand what they are
8 doing with the environment. They have many, many
9 volumes of studies, but they have come up with
10 scientific information, Western information, Western
11 way of finding information to the Commission and to
12 the processes.

13 They are very concerned, that Manitoba
14 Hydro is using the science as a way of getting their
15 permit to build Keeyask. Our Pimicikamak people say
16 hold on, we feel, at this point in time that Manitoba
17 Hydro needs to do the right thing, to fully
18 understand what it is they are about to embark on.
19 They need to do a full regional cumulative
20 environmental assessment of the impacts, that they
21 are proposing to do.

22 We are the, to hold on Manitoba Hydro, tell
23 them to wait a couple more years before building a
24 dam that they don't know what they are going to be
25 doing with. I have read the reports, personally, I

1 have read the reports to our elders, I can honestly
2 say that based on their reports, and their
3 environmental statements, I hate, I hate myself when
4 I tell them that this is what the science says.
5 Sturgeon in the Keeyask, at Stephens Lake. Are
6 going to decide to move to another habitat, Hydro
7 tells us they are going to decide to move to another
8 habitat. We are going to destroy their habitat at
9 Keeyask and they are going to decide to move to a new
10 habitat that we are going to build for them.

11 This is the story that I tell the elders,
12 and, they laugh at me. I know what is running
13 through their minds and then they say, well, who is
14 the scientist that spoke to a sturgeon? Which
15 sturgeon told these scientists that they are going to
16 decide to move to another habitat? There is is no
17 such science. Are all these reports that they
18 produce say the same thing? And I had to nod, and
19 say, yes, they are all scientific reports.

20 That is what kind of reports, they are
21 handing to the Commission. Those are the kind of
22 reports that they are handing to the other
23 consultation processes.

24 So, with, that Mr. Chair, these are the
25 statements of the elders, from our people, we will

1 provide written translated version of these
2 proceedings here today, on short notice. Hopefully,
3 we will have them to you as early as next week, but,
4 again, I encourage you to look closely, we will
5 provide you with a documentation that is on the
6 walls, pictures. We will provide you with video
7 footage, and the elders that are not here today, I
8 will see them as well. We will get, gather their
9 evidence and their statements.

10 So, with that, hope that we have been of
11 great assistance to the Commission, on behalf of the
12 four councils, speaking from the secretary to the
13 Council to the Commission, I thank you, and we thank
14 you for coming here today. We wish you well, we wish
15 you an open heart, and an open mind, and that you
16 come to clear, and conscious decisions, when you come
17 to the end of these proceedings. Thank you very
18 much.

19 THE CHAIRMAN: Thank you very much, Darwin.
20 I would like to thank you, and your team for
21 organizing this event today, speaking for myself, it
22 has been a very interesting afternoon. In your
23 opening comments, your Vice Chief spoke of, told us
24 that people would speak about emotional things,
25 examine they would speak from their heart, and we

1 have certainly seen that this afternoon in the last
2 few hours.

3 We look forward to the additional
4 submissions, and the translations of the
5 presentations that you will send to us, and we look
6 forward to reading these submissions that came in
7 from the students and others in your community
8 already. We will, our staff will make copies of
9 these, when we are back in the office, and all of the
10 commissioners will get copies, and I can assure you
11 that we will read all of them.

12 I can assure you that the concerns that we
13 heard today will inform us, when we comes time for us
14 to make decisions, and to make recommendations.
15 Obviously, I can't guarantee, that we will make
16 decisions that you will like, or that you will like
17 completely, or you may not even like them at all.
18 But I think the fact we have been here today, and
19 heard what your community has had to say, will inform
20 our decision making. And hopefully it will make
21 things at least little bit better, small steps can be
22 taken in positive directions.

23 And that, that is is probably the best
24 response I can give to more than one of the
25 presenters, this afternoon, who wondered about why do

1 we keep coming and making presentations and nothing
2 seems to happen. Again to repeat myself, I can't
3 guarantee that anything big will happen out of
4 today's presentations, but I think maybe some very
5 small positive steps will have been taken. So, I
6 thank you, I thank your community, I thank the
7 students at your high school who took the time to
8 write these presentations, and, thank you for
9 inviting us into your community. I.

10 I also suspect, that the Commission will be
11 back in your community, in the future to hear more
12 stories of what has happened, not during the Keeyask
13 process, but at other times. Again, thank you very
14 much.

15 MR. DARWIN PAUPANIKAS: (In Cree).

16 So with that, I would like to, I guess, close with
17 our prayer. We started with a prayer this morning,
18 and I will ask Andrina to come up, and help us close
19 with a prayer.

20 (Closing Prayer).

21 (Concluded at 4:40 p.m.)

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REPORTER'S CERTIFICATE

I, Jill Proctor, Official Court Reporter, hereby
certify that the foregoing pages are a true and
accurate transcript of the proceedings taken
down by me in shorthand and transcribed to the
best of my skill and ability.

JILL PROCTOR
Official Examiner Q.B.

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