

Clean Environment Commission Hearing-Cross Lake, October 9,2013

Wednesday, October 9,2013

Commencing at 1:49PM

Darwin Paupankis: And then we get into the presentations of the speakers.

Chief's opening remarks: By Shirley Robinson-vice chief: Good afternoon, everyone that is present here today, along with our visitors, I welcome you to our Territory, Pimicikamak, we welcome you here, I'm here on behalf of the Chief of the Nation, I'm the vice Chief of the Nation, I would also like to acknowledge the people that are here, that came here with heavy hearts today that will be sharing some valid information with you the panel that are here today, I honor this visit that is happening because with the years that we've been impacted by Manitoba Hydro and the projects that they continue to enforce without proper consultation, I am honored that you are here today to listen to our people, our elders that we have remaining, we don't have that many elders anymore, these are our teachers, they know the story, they have felt it, they have walked it, and I ask that you take that information that they will be sharing that you will be hearing from our people, I ask that you take the information to the heart, because it will be coming from the heart that we will be sharing with you. It will be based on honesty and truth, these are our people and this is why we are today and I am very humbled that you can be here, to hear Pimicikamak People out, with that, I'd like to this time once again to thank you as vice chief of the Pimicikamak People, thank you for listening to me, I speak to you, my name is Shirley Robinson, vice chief of the Pimicikamak Cree Nation, I stand before you on behalf of the chief of the Nation, Catherine Merrick, she extends her regrets today, unfortunately, she cannot be here but she will be here later on, so she's very busy right now, so thank you very much Ininiwuk, (in Cree) in what you will be telling, present everything, so that they (the panel) can hear us, that has been happening to us in our homeland for many years already, that have happened to us, you, our people know the stories, present them well as you can tell, that they could take this into consideration, that they can hopefully learn, if we can allow them to build the dam at Keeyask as it is known as, and that is why we are here today, I came here for the chief, Catherine Merrick, she asked me to inform you, and welcome our friends, our visitors, the panel that are here, and I am thankful that they came here to ask for that information, that we as Ininiwuk (people) should be consulted with, I thank you for coming here in as many as you have, I Thank (in English) Darwin Paupankis and the four councils, I acknowledge them as well, so with that I thank you, you may see tears from our people, that's what we felt all these years and it's impacting from generation to generation, you will hear them out, thank you very much and we honor the visit you are doing with our people.

Chairman, Terry Sargeant: Thank you vice chief Robinson for that welcome, good afternoon, welcome, thank you very much for your patience, as you may know, we were supposed to be here much earlier in the day, but our airline told us that it was foggy here, although since we have been here, everyone tells us it hasn't been foggy here this morning, finally it was just before noon that the airline told us it cleared up and now we can go, but it took them another half hour to take-off. But we are here, very pleased to be here, My name is Terry Sargeant, Chair of the Clean Environment Commission, as well as the Chair who

who will be conducting the review of the Keeyask Generation Project, and, at the outset, I would like to acknowledge that we are meeting here today in the Traditional Territory of the Pimicikamak, we are honored to be here, we thank you for letting us come into your community, let me introduce my co-panelists, to my left, Jim Shaw, Judy Bradley, to my right, Edwin Yee, Reg Nepinak, also, we have some staff with us, I will dispense most of my opening comments, we may be a little short of time. We are here because, about a year ago, the Minister of conservation asked us to conduct a review into the Environmental Impact statement prepared by the proponent, Manitoba Hydro and its Four First Nation Partners to build the Keeyask Generation Station, and more specifically, he also asked us to hold hearings in areas, near where people live, in areas where people live near where the project will be built, more specifically, we are here today in Cross Lake, because a number of months ago, Darwin Paupanakis wrote to us and asked if we would come in here and hold some hearings, and we readily agreed to that and that's why we are here today, what we want to hear, as vice chief Robinson said, we want to hear your stories of what your concerns are, what your concerns have been in the past and in the future and how they might be affected by the Keeyask Generation Station, so I'm not going to say anymore today, I would like to turn it over, we have, we believe as many as 15 people to do presentations perhaps and we only have about a little under four hours, so I will turn it over, Darwin to introduce.

Darwin: Thank you Mr. Chair, Ekosani, (in Cree) we are going to start our meeting, and we don't have much time to translate what the Elders are going to be saying. I'll try and put them together but I will be writing this at the end of the hearing, it will be video taped, and we will watch it to translate it, transcribe it, so in short Mr. Chairman, (in English) I'm just going to let the speakers speak as they wish and feel, 15 minutes each is time limit, as much as possible I hope they try and accommodate that time limit and we are going to let go in their own language if they wish, some of them will give their presentation in English, and those ones that do it in their language we will translate it, and transcribe it and send it to the commission shortly after this.

The first speaker I would like to introduce is Elder, Etienne North : we (in Cree) we don't have much time to speak about what we want to talk about, so we could do it as quickly as we can, what I want to talk about firstly, is our traditional food. That hydro is destroying our food that we eat, like fish, ducks, geese and sturgeon, all these things that we eat, muskrats, beaver, and these foods were good in the past, they tasted good, but now they taste different, they taste flat or no taste, and they don't taste like they used to, and they don't contain much of the things that can provide us with nutrition, and that's all I'm saying for that subject.

Another thing I want to talk about is, also, these creatures that fly too, like ducks, geese that we eat, this is what happens to them too, their food is being destroyed, and their food was so good before hydro was here, I trap all the time, I started trapping at the age of 15 years up until now at the age of 75 years. In 1975 I started to notice there was something wrong with animals and waterfowl, and that that they were not good to eat, and the fact that their food is being ruined, when they fly from the South, they are good to eat, we all eat them, when they come up here, they lose weight, they become lean very quickly, because their dietary food is being lost, the medicines that they eat, God is the one who created these medicines for them to eat, this is what they eat, and when they fly from south they are so good because what they eat over there is good, we eat them and they are good for us and then we can't eat

them when they are here, so that is all for that subject for now. And this other thing I want to talk to you about is trapping and all the things that affect us, you see, (all the pictures on wall) that is what affects them (the trappers) and the animals, and these were for the trappers, and this water that Hydro is playing with, and this how the trapper, is affected by this fluctuation, and also affects the trapper's income, and the fur-bearing animals' food was very good also very good, the fur bearers are no longer abundant in the traplines, and are destroyed by hydro because they are playing with the water, hydro raises the water, lowers it, raises it during trapping season and considering the trappers, so that they can benefit, that Hydro should stop fluctuation, and destroying the animals like muskrats and beaver, because their food is also ruined, the food that they store for eating during winter, when the water goes down, their food is spoiled, and have nothing to eat and this is what I wished to explain, because our grandchildren will travel to traplines, and that is whom that we are sitting here today for, they will hear this on TV, and maybe they will learn something from this, and that is all I have to say for now, Thank you very much.

Darwin paupanakis: Next I will call upon Charles Miller.

Hello, My name is Charles Miller, citizen of Pimicikamak, I also represent the interests of the youth council, and matters related to the NFA, and this happens to be one of the issues that fall into that category. I'd like to acknowledge everybody today, the CEC and all its members, I'd like to talk to you a little bit about the effects of the projects on aboriginal and treaty rights, in respect to past generations and future generations to come. Besides the obvious environmental effects of the projects, the accessibility to hunting and fishing, trapping has become extremely difficult since the inception of the projects and that has a direct effect on aboriginal and treaty rights of the citizens here as well as the other people up in the north that are part of the so-called KCN partnerships, it also has an effect on aboriginal and treaty rights in different way, aboriginal and treaty rights are looked at in a different way by different people, like the way the government of Canada and Manitoba look at it, they want to minimize it, they want to do away with it, they want to do away with aboriginal title and treaty rights so that they can open this whole land for resource development. I want to talk about aboriginal rights, treaty rights, I hear people talk about their rights haven't been affected, but that's a fiction. The agreements that were signed by our fellow Cree people, pretty much rendered their treaty rights, redefined I'll say, they have in essence ceded and released, surrendered to Her Majesty the Queen in right of Canada, all their aboriginal claims, rights, titles and interests, what they signed onto is a municipal style of government, and they have given up their title to lands, and they have redefined their rights in the constitution. What we want to look at here is the entire picture, not just the Keeyask area of impacts, we are talking about looking at the cumulative effects of the entire project including the agreements that were signed by the parties and our fellow Cree brothers and sisters, you will hear today about what was before and what is today and what we expect to see in the future although nobody has an idea about what the future will hold because not even Manitoba Hydro knows what are these answers, nobody knows, it's just a grand experiment and I hope that you people here will carry our concerns and hopes with you and that you will take them actually into consideration, not just for us, but those people over there, the agreements that they signed pretty much forbid them from speaking out against the projects, but for the people the grassroots people, that's why you need to hear us, we

need you to be with us, and we need you to help us, we don't have the financial resources that the governments have. We have a fundamental disadvantage all the time, every day and it's been used against us effectively, I understand that the agreements were signed under duress, that's understandable, but we need you to hear our concerns and I hope that what you hear here today will give you a positive look on how Pimicikamak views the world, you will hear from these people here today that they love this land, they were born to this land, and we were born free here, now as the hydro projects go on, our freedom is being gradually taken away from us by lack of access, and by the sheer danger in our land now, it's not as steady as it used to be, and it has become unpredictable, so with that, I would like to thank you for your time and your consideration, and wish you a safe travel to where ever you came from, thank you.

Chairman Terry Sargeant: Thank you Mr. Miller, thank you for your comments,, and believe me we will listen and take into consideration everything that we do here today.

Darwin Paupanakis. We will let Donald McKay Sr., go ahead of the rest, has a plane to catch, so we'll give the floor to Donald McKay at this time.

Hello my name is Donald McKay, welcome to the visitors, I'll start right away, I'm 84 years young, 84 years old, I'll start from the beginning of my story about this Hydro that started the project here some 30 years ago. But at that time, Ed Schreyer was the Premier of Manitoba, when he came here, he told us that the hydro project wouldn't damage much, he landed here and we had a meeting. He held up a pen and he said that's how much the difference it would be. He also said you won't have to pay much for hydro bills, just \$7.00 a month, now people here pay between \$200.00 and \$500.00 a month, maybe more, now it causes damages for trapping like Etienne North mentioned, like I said, I started trapping when I was 7 years old and was born in the trapline at Walker Lake, I went to school for three years and went back to trapping again, this hydro caused a lot of damage not only for people but animals too, and the children too, there are a lot of damages done, even to fish, there used to be a lot of fish down here, we didn't have to go far to get fish at that time before hydro, now we have to go further to get a few fish, it's not like what it used to be. There were lots of muskrats now hardly any, Like in 1987, we took a survey, we gave hydro, it came up to 1.6 million dollars, but we did not go to every house. But hydro gave us nothing that year, even today we get nothing. I hear Hydro makes 3.85 million dollars a day, Hydro makes 1.3 billion dollars a year, I don't think they (Hydro) gave us anything. I can't forget this Premier Ed Schreyer that came here, he told us a lie, I thought Premiers were supposed to be honest people, but hydro is doing a lot of damages, everyone here in Cross Lake knows. The water goes down sometimes 7 feet, maybe 8 feet, and it goes up again, and also in winter, it comes up and kills the muskrats, it goes down and kills muskrats too, there's no water and hanging ice kills muskrats, even the fish are killed, beavers, even the moose, there used to be lots of moose here now not many because of the water. The drinking water, we have to buy drinking water from the store, Winnipeg get their water from miles away and goes through the pipe, we could also get water from a cleaner Lake and pipe here to Cross Lake, we drink muddy water, no wonder lots of people get sick, every home we need clean water to sustain us. I think I have to write a book to tell my story about damages done by Hydro for fishing and trapping, Thank You.

Chairman, Terry Sargeant: Thank you Mr. McKay, I think you should write your story, it would be interesting to many people.

Darwin Paupanakis: thank you Donald, he is a veteran of the Korean War, we also have a young man who served in Afghanistan from Pimicikamak, not here in today though. So next I'd like to call on elder Catherine McKay, as intro, Catherine is a traditional duck hunter, goose hunter, moose hunter, fisher and trapper, and she would paddle out into the wilderness as often as she can and when she is healthy.

Tansi, Hello (in Cree) My name is Catherine McKay from Pimicikamak, I travelled through the rapids to Norway House, on the Nelson River, it was good, the rapids flowed smooth before hydro was here, I picked berries on my way back, there were lots of berries, but this year I haven't found any, because the land is in such a bad condition. And the government, cuts the timber, they hide the timber, it looks like no logging on the outside from the view on roads, and this timber was to be for our use and benefit.

And this water that flows through here, (Pimicikamak), that you should not allow Hydro to dam this river, look at this water that we drink, (holds up jar of water from the river, dark green in color), what it looks like, pass it to the panel, and give each of them a drink from it, let us see what it does to them, children drink this, "oh this is (in English) water from the shore" that we (in Cree) that we scoop this for drinking, and you, (from south) you use tap water, bottled water, your water is good, so you should take that jar and show it to them that you will be meeting with, there is some oil in it I think, also some kind of contaminant and debris in that jar, and that's all I wanted to tell you, that you should not permit and more development on the river, it's in a very sad condition, Ekosi, Thank You.

Darwin Paupanakis: It's a souvenir for you people to take back to do what you will from Catherine that she scooped from an arm's length of our water here, I want to call upon Rita Monias.

Chairman, Terry Sargeant: before Rita comes up, when did Catherine get that water?

Darwin: When did you (in Cree) get the water Catherine?

Darwin: She said this morning. alright, I call upon Rita Monias.

Hello, good afternoon, my name is Rita Monias, I'm a citizen of Pimicikamak, and I am glad to make a few statements, not many but to the point, as you can see, some of us here have had that pleasure of living in a beautiful and pristine land, pre-hydro project and post-project caused environmental destruction, the two projects that really devastatingly affected us are Jenpeg and Kelsey, but I know that other new hydro projects will have imported impacts on our homeland. And the Indigenous people are the people that believe in the inherent and Sovereign rights, we've totally devastated in so many different ways on all aspects of life, as Indigenous people who believe in sovereignty, water our source of life and it's our survival, we all know that the earth has about 90 percent water, if look at each other, look at yourselves, 90 percent of water is in you, if anybody comes to affect the water in your body, you will suffer. Our land is precious to us, we don't really appreciate anybody taking away our way of life or our survival because of commodity, we don't believe in commodity, we believe in survival and the right to survive. It is very emotional when I have to speak on behalf of our people and the land, the earth that

cannot speak for itself. Water is important to us, it's our source of life, when hydro projects come in, any type of project, we are spiritually, emotionally, mentally and physically affected. That is the part that no corporation sees or will not address. How many people, how many of our elders here do you see, I know they are lonely are lonely for their lives that have been taken away, I'm lonely for it, because I lived a life, a beautiful life pre-project and post project, it's so destructive, we have a connection to land and our water is holy, sacred and spiritual, our emotions are loneliness the people feel today as we speak, I know they are lonely for the land that was beautiful now destroyed. The mentality of our people has changed because we have seen different things from good to bad, there are people, there are good people still despite the interruption of a beautiful world. Our physical health. Recreation is not good, not good, I don't know if it was Donald who said in every household there is some kind of disease, and the most devastating disease we have in Cross Lake is diabetes, heart conditions. But there's also that mental health, elders have seen the pre-project, our children and our grandchildren have not, and will not. There is change in behavior on our people that's the part that has not been seen or recorded anywhere and I've been working for Pimicikamak for a while helping out, Now with Manitoba Hydro, there is problems in health. Like I have said before, diabetes, heart conditions. I do believe water has a lot to do with it, the destruction of water, contamination of water, because it comes from Lake Winnipeg into here and there are all kinds of pesticides flowing through Cross Lake and from that dam (Jenpeg) when they open the gates. When I talk about the water, the natural medicines that we use have been destroyed, mostly 50 percent or more, we don't have much traditional medicine anymore, the berries that grow along the shoreline are gone and they were of medicinal value. Sturgeon had medicinal value in medications, the chemicals in the medications are supposed to help, they don't, why I say that I'm not a medical expert, but I know that when you drink chlorinated water with your meds., there is a chemical reaction between the two and destroys the medicinal value. So the Keeyask project as Manitoba Hydro says it will not affect us, it will affect us, every project will affect us, and I don't like the way Manitoba Hydro talks about aboriginal relations, because with me Manitoba is destroying my life, because the corporations destroy our lives, there are aboriginals in the relations, people they hire to help in the destruction of our lives mentally, emotionally and physically destroying them, today as we speak our people are being disconnected, they are using our people to cause further division amongst our people, and I know that there is further division because some First Nation people are proponents to Manitoba Hydro, there is nothing good about Hydro development in our part, for most of us in Cross Lake. It causes chaos, it creates division, it creates destruction, and especially, it creates poverty amongst our people because the water and the land was our survival, because everything in there has been destroyed by the so-called clean energy of Manitoba Hydro, Thank you for listening.

Darwin Paupanakis: Thank you Rita Monias, next I will call on elder Voilet McKay.

Good afternoon (in English) my name is Voilet McKay, I'm one of the elders, I want to talk about Sipiwek.

Darwin: She will be talking about Sipiwek, that is where she was born and raised. (in Cree)

Voilet McKay: It was very good, it was so fine where we stayed, it was so nice and beautiful where we were raised by my father and my mother when they raised us. Three years ago when we went there, no one could take us out there, I already saw it and that it was not good when I saw where we lived, we

were getting off the boat here and there, but there was nothing, some of the Islands were missing, the land was eroded, trees were floating and drifting in the water, the water was not good, it is not good.

Why does it look like the way it does in the terrible condition, the land so beautiful when we stayed there, we ate everything from the water, in the winter we stayed there, my father built a cabin, we stayed there all the time, that is how we thrived, no one ever came to visit us, who we call the whiteman, not one time, not one time were we sick where we lived, but today, it looks terrible, it doesn't look like there can be anybody that could live there, and that, I myself want to tell you that, I am sorry whenever I go there, one time we were back there, when we landed where we stayed, I didn't recognize it, there were the trees floating everywhere, land, shoreline and cut banks eroding away at it.

Who is responsible for this mess and this where we always stayed and it was fine, we ate from there, nothing did us any harm, our food did us no harm because the water was so clean. And we asked Hydro and their workers many times if we could go with them to see Sipiwesk but they never responded, and they can go there they don't take us over there, I don't know why, If I would want to tell to you everything in the way were raised, we were not poor, we helped our father in the summer when he built our home, he would cut the logs and we stayed there all winter, we ate meat, fish, and as my father would harvest meat, that is all I wanted to tell to tell you, there are other people who wish to talk, ekosi, Thank you.

Chairman, Terry Sargeant: Thank you very much Mrs. Mckay.

Darwin: Thank you violet, we will submit her story, we will submit that as well, we will submit th video as wel as written form to the commission, at this time I would like to acknowledge our assistant Mr. Darrell Settee, he has been helping us with the contacts and breifing, helping brief the elders and people at large sharing the commission process. At this time I would like to call on Tommy Monias.

Tommy Monias: Thank you very Much, that picture that you see being passed around is where I was raised by my great grandmother. I lived in both worlds when the land was beautiful and clean and what it is today I experienced both sides of the world, what Manitoba Hydro has done the last 40 years, I have seen the destruction of Manitoba Hydro, to the people, the land and the water. I have been in Sipiwesk, I have seen my ancestors unearthed by the water, we buried our ancestors again and again and again, still today we are burying oue ancestors again, and again and again, our environment is destroyed, damaged. When our environment is destroyed, our aboriginal and treaty rights go with it. People who exercise their aboriginal, treaty rights to hunt, to fish, to gather berries, medicines. It is part of who we are, Pimicikamak. When you see these pictures,(displayed on the wall) you see the day, and you can see the pictures later. When that happens to the people who live in their land you destroy what is in them. If we as Pimicikamak people, you destroy the essence of our lives, the spirit of it, and that we are connected to this land, we are the pimicikamak People. We believe we are the land, we are the river, we are part of the animals, we share the world with the animals, we gather berries, we heal out bodies, we gather medicines to heal our bodies. We are one with this land , we are one with the water, we are one with these animals. We are also one with the very fibre of such ecological destruction that's happened to us. So we die inside. yet Manitoba hydro is occupying our land, our homelands, our traditional lands

for thousands and thousands of years before the province became a province. It is our land, it is our duty to protect our land. If we fail to protect our land, if we fail to protect, who will come along, because we simply borrow it from our children, we didn't inherit land from our ancestors, we simply borrow it, so we sit across the table with you the panel to listen to the environmental destruction is happening every second, every minute, everyday throughout the next 50 years. It will be dying, if it dies, we die too and when Manitoba Hydro comes bullying our people, disconnecting our people because they can't pay, because 85 percent of our people are unemployed in Cross Lake, and yet we have an agreement called the Northern Flood agreement. Take a look around, see our community, see the roads, see who we are, we are stuck and have no place to go, there is no land that we love, there is no land that reflects who we are, we are beautiful people but inside we cry, we die, my people that live here because they love their land, and we are not going to go away, we are not going to surrender, we will stand by our land and our water, we do ask the panel that we do need an environmental cumulative assessment, not just what is going to happen at Keeyask, but what has happened the day Manitoba Hydro occupied our lands for free and yet we pay a heavy price for hydro bills, \$400 to \$600 a month, when I was in Winnipeg, I paid 75 bucks, and when I was in the United States, I paid 35 bucks, who is paying the high cost of developing dams?, we are, because we are living under the Kicisipi, the Nelson River. We pay for the high price for the price of down south to get cheap rates and further down to the United States to get cheaper rates. You ask me what we should do, do the right thing, do what we ask, get a regional cumulative environmental process and shelf Keeyask till we know the answer, and once we know the answer if it's the right answer, it is possible for that Pimicikamak can say, "let's do it" but if I remember if we are able to say that we have to heal our land, we have to learn how to live with the destruction that is out there, right now, today and yesterday, I was running around the community trying to stop hydro from disconnecting people, poor people, elderly people because they couldn't pay their bills because some of them are \$1000.00. That is why we say it is time we do the right thing. The picture that you see today is beautiful, beautiful, a beautiful people that lived here, thank you very much.

Chairman, Terry Sargeant: Thank you Mr. Monias.

Darwin: Thank you Tommy, we are moving speedily through our our presenters, at anytime the commission would like to take a short recess, just tell me, we have 8 more to go.

Chairman, Terry Sargeant: Bring one or two more and we'll break.

Darwin: We will go along with Jackson Osborne, Jackson is our local historian, well documenting well in events, sports events and what not.

Jackson Osborne: My Name is Jackson Osborne, I've lived here all my life, I'm 61 years old, I'm unemployed, I have 14 grandchildren and one expected. My wife is cancer survivor, we are both unemployed. and the picture that you see here is my late dad, we talk about aboriginal and treaty rights, we see the picture here, at what price for aboriginal and treaty rights,, at what price for Manitoba Hydro and the government. I'm a photographer since 1988, my late dad told me one day, in 1988 we saw a video here, the water was so low, I went to school grade 11 I dropped out, I'm a residential school survivor, I went to Portage la Prairie for 4 years. In 1988 the water was so low, my late dad was there my

late dad never went to school, but my late dad worked many years with natural resources, worked for the engineers, university professors, divers, at that time they were called water resources, from Lake Winnipeg to Gillam Island he was one of the guides for these guys, for the government, during that time he was working for natural resources. For the government water resources, he was never told why he was doing the testing of the waters, visiting all the rapids in northern Manitoba. They were never told they were working for a Manitoba hydro project was going to be here. He never went to school, and here was as a guide, putting his life on the line with dangerous rapids, my late mom told him quit you are going to drown someday in those rapids, and he didn't listen, he had to put food on the table, so he worked there for so many years, when he retired, he had to pay hydro bills, from where? His wife's pension, what did the government do to him, like garbage, a slop pail, thanks for helping Charlie, the government is rich, the people in south are paying low hydro bills, the people in the states are paying low hydro bills, thank you Charlie, and you Charlie and your kids and your grandchildren are going to suffer, they are going to pay high hydro bills today, there is going to be more hydro bills to pay for us, Keeyask is coming they talk about Conawapa, who's gonna pay the price, it's you guys. So you are going to pay the price, I'm gonna pay the price, my grandchildren and the unborn, and the future to come they are the ones that are gonna pay the price, for all the Americans, all the southern people, Saskatchewan, BC, they are gonna pay a small amount of hydro bills they're gonna suffer in northern Manitoba because the government gold mine and here we suffer, this article says they are not going to implement the agreement, they said in article 9, 9.2, hydro shall not make any decisions in respect to such future development unless and until, a process of a bonafide and meaningful consultation with the communities has taken place. For Pimicikamak we want that, before any development takes place. We want to be consulted, not bullied but accommodated. Not for me but my grandchildren and the generation to come, that's why I'm saying this, I'm a photographer since 1988, I asked my dad, where's the water, here I am a grade 11 student my dad was never educated he never went to no school, but he lived off the land. He was a commercial fisherman, and domestic fisherman, a sturgeon fisherman, a guide, and a trapper, hunter, I never did these things but he did. He lived off the land. So I asked you what do you want to do, he said 15 years down the road there's going to be town called Jenpeg. And right now the gates are closed, and the gates are closed all the water flows to up north at Hudson Bay, that's why you don't see water here, oh I said I didn't know that, how did you know that I says, well he said you know what, when I worked for natural resources, water resources, they test this somewhere in, near Kelsey, they test it to see how it flows, I was somewhere in the woods he said, the guy had a walkie talkie, and he says to me Charlie there's no water here, but this guy gives the signal the water is going to come, and I said to my dad where is the water going to come from? And all of a sudden I hear the water come. And he was surprised it came down and they measured three feet. And the guy with the walkie talkie said there's almost three feet, stop it now. And he said this to me Charlie, this water that you see is going to disappear, and the guy said it's going to disappear so send three feet. And that's what you saw here from the video from 1988. My dad said get a camera, get pictures, this is what's going to happen there's work coming in the future, our way of life is going to be destroyed, our trapping is going to be destroyed, our hunting is going to be destroyed, everything is going to be destroyed he said, get pictures, we tell a story, take it to the kids in school, there a whole people in Manitoba, we can tell it to the whole world through the internet, so I told the message, I did what my dad told me, since 1988 till now I'm still taking pictures, video regarding the hydro projects, whenever ever I go I walk the shorelines

that's what I do, I travel to Gillam to minneapolis, to the traplines, I travel all over the place, people inviting me to take pictures, hey Jackson come there's a dead muskrat, there's a dead beaver here, there's dead fish here, there is a ski doo stuck here, there is a truck stuck here, too much slush I do all these things, and it still the truth and facts I'm not lying, if you think I'm lying the evidence is there(on the wall) I waited for this for so many years, to makea presentation in front of all your people, the time has come today, what my dad told me, I fulfilled his dream. I travel the land, I went to his trapline, where he... for us to put on the table. I went to his trapline for the first time where he used to trap and hunt I told his story, I have it on a video tape, our life was hard, the travel to jenpeg on the road was easy, but before the poject it was only one day, so panel today I tell you, that everything is destroyed here in cross Lake, our land everything our water, the trees, up there on the side the pictures up there, they are floating around in sipiwesk. Our history our ancestors, they are floating around, and I'm glad you came here to here this story. There is evidence here and they want to build more projects, they are going to see more burial sites floating around, people are dying on this river, many people are dying on this Nelson River, there is blood in these power lines, our people are dying. There's no jobs here, they brought their promise of a thousand jobs, that never happened, it's a good agreement, I believe in my soveriegnty, this our land, we welcome you guys your ancestors, when travel this land I see no frogs,they ar e disappearing, these small black beetles, moving together, they're gone, the small fish that use group to gether on the shoreline they're gone I don't see them anymore. All ai see in the shoreline is Killdeer," che che skisees" in cree, the "Keeyask" the gull that's what I see in my travels I've seen a lot till now, okay, 1 minute, I can sit here all night and talk to you about this, in my bag there's thousands of CD pictures, I saw you guys in winnipeg in Fort Garry I was there for four days and I saw you guys in Thompson I was there for one day just to go listen for Bipole 111 you have to come and tell us that too in Cross Lake you have to comeand tell us that too,you will consult with us , accomodate us like the other speakers say we are not going to go away we're going to stay here, this our land this our homeland. Once again thanks for listening, I welcome to our Territory once again if you want to talk to more, more evidence I'll be glad to share them with, thank you very much.

Chairman, Terry Sargeant: Thank you Mr. Osborne, I'm sure we'll be talking to you again.Darwin, we'll take a break now.

Darwin: At this time we'll take a break for ten minutes from the chair, as we are going for a break, I've just been handed 27 written submissions this afternoon just a while ago, First Nation studies, Grade 12, First Nation Studies Grade 11 and First Nation Studies Grade 10. The sample of one of the submissions I will read after the break, they are short. As one-pagers I will read just one them for that First Nation Student.

Ten minute break:

Darwin: 27 written submissions fro our First Nation Studies class of Grade 10, 11 and 12,the instructor there is the former chief Garrison Settee ai ONR high School, I will just read one of them so the people in attendance can have a sense of what is written here but before I do that I will call upon Andrina Blacksmith she will be our next presenter, if I may I will read it.

Chairman, Terry Sargeant: yes

Darwin: October 9, 2013, To the Clean Environment Commission regarding the Keeyask Project. I am Jody Trout, from Cross Lake, Manitoba. I'm in grade 10 in Otter Nelson River school, I have heard that there is going to be a dam that is going to be built near Split Lake, Manitoba, this dam will be a bad idea I believe the dam at Keeyask will be a bad idea because it may ruin people's land. First of all the water will be filled with more mercury pollution and it will give the people a difficult time to fish and the kids will not be able to swim, also, all the species of animal's habitat will be flooded, and it will be hard for the people to hunt if the animals die or move to another habitat. And the plants, trees and berries may also be affected and the people will have a hard time to make medicine, the land will be destroyed and so will be the culture. The houses and the buildings will also be affected, when the water levels go up, Split Lake will be affected and all the Northern Communities, will be affected as well... (emotional content), .. sorry, excuse me. That was the written submission from the project. Andrina (in Cree) it's your turn.

Andrina Blacksmith: Good afternoon, everybody, especially the visitors, good afternoon. My name is Andrina Blacksmith, I'm the elder also, the Elders Council, I'm 81 year old and I'm still strong, I'm still going to my trapline. My trapline is in Jenpeg the dam is inside our trapline now I want to go back to Cree language for the people, Ekosi (in Cree) Hello my friends, I also want to say some words today, the way that the dam is hurting us. I will start from the past, I remember, 1950, that's when I started to go and thrive in Jenpeg, but before the dam existed, it was very rich where we trapped in the winter and spring and come summer, and I am not lying. Because I did activity there, and today I still active there. In the summer I'm still active there.

Darwin: (translation from Cree to English) In 1950, Andrina practised her way of life upstream from Jenpeg and in the immediate area of the dam and her way of life over there, hunting, fishing trapping both Summers, winters, springs and Falls all throughout the year, and the story that she is telling you is true and a story that she is not making up.

Andrina Blacksmith: And also what we are fussing about is this dam that is present here, yesterday that the Councillor was speaking (on radio) what a sad state it was in. and what was said was true. And that there should be nothing that should make us angry when a leader tells us anything. We have to help one another, to cling together, to take a voice and take a step.

Darwin: (translation from Cree to English) this is the outcry regarding the development of the local dam, we heard as well on the radio a leader was speaking in regards to that dam, and it's unfortunate that this happens and it signifies that we should be all working together as a people to rectify these situations and yesterday that they spoke was a true statement.

Andrina Blacksmith: and this is what I want to tell the story about, Hydro is doing a lot of damage here I should say, it's no matter that some Hydro's workers are present here, that they too can hear what is said and this not a lie, it is visible, life, that's where it came from, we were so well off, the water was clean, it was so clear when we scooped it up and we could see the things at the bottom because it was so

clean and it looked so nice, today it looks so muddy, murky, we don't see the things under water, the water makes us sick today.

Darwin: In terms of the hydro development that in the past the water was so clear you can see right through it

Andrina Blacksmith : And that the trapping was so rich, successful , and fishing hunting it was so fine in the past, because no one ruined it, God gave this to us a long time ago and today the whiteman destroys most of this that we made our living from, everything was good, animals, and when we eat these animals they are not good, and it makes us sick, the things that we eat.

Darwin: (from Cree to English) The way of life the hunting fishing and trapping was a rich way of life it was healthy it was all good and now with the development the hunting fishing and trapping is deteriorating and gone, and this is the land that was given to us by the creator, and that's the effects of the projects today.

Andrina Blacksmith: And now I will talk about the medications, these were used in the long ago, medicines, today we see nothing is visible. From where we got our healing, our grandmothers and our grandfathers, that is what they used in the past. Ever since there was the dam the medicines are now gone.

Darwin: The medicines are what I want to talk about, the medicine that we had was very good it helped us in the past for health, and it was gathered by the old people and their medicine ways that they practised was a very good way, it was very helpful, healthy and now today with the introduction of the development they are very scarce the medicines that they used to gather are very scarce, and medicines are not as potent as they used to be

Andrina Blacksmith, And , the past month of July, I went to stay here at my trapline, for two weeks I thought it good that these medicines I was looking for I only found a few.

Darwin: (Cree to English) Back in July she went to her traditional territory her trapline, her findings in her thoughts that , she didn't find too much

Andrina Blacksmith: But as I could find, those two things that I commonly use, they are the main medicines that were brought in the open from which life and the healing we received from. When I walked along the shore , as I was searching for them, I only found a few and as I was walking in this direction, that is where I saw them they were so pale, because Hydro does so much damage to the water.

Darwin : In the two things that were her staples of medicines that helped with the life, she used before, she found very little if it she could find, very pale, decaying from the effects of the polluted water.

Andrina Blacksmith: And is what I want to tell the story about, so I don't talk too long, but I could talk about a lot of things sometime in the future, if I have the opportunity, and this what that as they call Hydro, we should not refrain from talking to regarding our way of life, that they are ruining for us, our traditional food, everything, the traditional foods no longer give us nutrition, whiteman's form of

medicine doesn't help us, traditional medicine is good, I still use it, children still use them, the respect the things that I tell them, and the things that were used in the past was good.

Darwin: (cree to english) I don't have too much time to talk about this, I can honestly say that the people are affected by the deterioration of the medicine. And as well we have not been able to adapt with the modern day food and the modern medicine that's available, it's her belief that the traditional medicine

Andrina Blacksmith: And also Hydro that turns the lights out, I personally didn't like what I heard yesterday, I really felt for the people that were disconnected, they are in a bad condition, they are sick, and the whiteman does not care what they do to us, why should we treat them gently when we present our outcry, so that they can hear this. That is not the way they do this here, Hydro makes so much money. Makes money all across the country, their electricity flows through there and I said here one time, why does Hydro is persistent in collecting Hydro bills.

Darwin: I was very bothered and troubled by the news yesterday, the hydro continues to disconnect people, poor people children and she felt for the people who were disconnected yesterday. Why should we let hydro off the hook and be kind to them in words we should be informing them of the heavy burden they have put on us with their environmental destruction of our land and the effects on our people and they continue to make billions of dollars over, with our water everyday.

Andrina Blacksmith: and then hydro called one time, a worker maybe from winnipeg I presume, the woman said, she mentioned the name of the person that she was collecting from, and I said yes, she she received the notice for disconnection, this one of my children. And told her I went to tell the person who gives social assistance to my family member, I asked how much does the social assistance recipient get for hydro, she said thirty-two dollars and some cents, and she can supplement herself another Fifty dollars from what she receives.

Darwin: (from cree to english) Then one time a hydro employee I got a call from a woman from winnipeg, a bill collector from hydro to her house to one of her children and she told her(Andrina) what form of arrangement has been made for

Andrina Blacksmith: (In cree) And I talked to this woman, this employee and I told her that story, and I told the woman that the welfare recipient could supplement herself with fifty dollars from what was given from welfare, and that's all she should pay for the Hydro, but this woman answered me and said "we need(in english) more money".

Darwin: So the bill collector called her(Andrina) and told her" on top of the thirty-two dollars, they demanded another fifty dollars on top of that for additional payment, from her assistance, her welfare and they remarked back to her they needed more than that.

Andrina Blacksmith: That that is all for now, I talked too much already but a very important subject, it is broad and crucial subject. Let's not be afraid people,, let us rise up and stand with our leaders, and let us hope that we will receive divine help from on high. Thank you, that is all I want to say.

Darwin: (From cree to english) With that she encourages everybody that we should be heard and that we should be loud and clear that we stand as a people, together and to stand with the leadership and make sure our concerns are heard and we all be heard in a good way and that she wishes for.

Chairman, Terry Sargeant: Thank you Ms. Blacksmith, Mr Nepinak has a Question for you.

Member: Reg nepinak: When you were talking about the berries, not being as plentiful in your area, what kind of timeline has there been since they were plentiful, till they weren't plentiful?

Darwin: (Translation from english to cree) When did you think that they were plentiful and when did you notice the decline and when they were not available?

Andrina Blacksmith: (in Cree)I believe I can say that since this dam was built and started that is when everything began to decline, berries , everything.

Darwin: (from cree to english) when the dam was completed in 1977, she started noticing the effects, decline at that time, everything started to decline. So next I had George M Ross, unfortunately we had a bereavement in our community, he may be attending that. Our condolences to the family. So I'll ask if Bobby Brightnose to be available.

Bobby Brightnose: Good afternoon, My name is Bob Brightnose, I'm from here in Cross Lake I remember about 20 years ago sitting here talking, basically making the same presentation, I think it was interchurch inquiry into the hydro development I'm not sure how far that got us last time and I question these kind of gatherings when I come to them they keep doing the same thing over talking about the same thing over and over. I'm known as a traditional healer I work with and gather traditional medicines I also conduct several ceremonies around the community and that's my function in the community and these things that I carry as taught to me by my grandfather the late Johnston Blacksmith, Mary North my grandmother and many more. I just listened to the elder talk about medicines and the land, our language, our ininiw (aboriginal language) Language for me to try and relate to what she is talking about, "nikawi" which is interpreted as Mother, "Nikawi" or mother is life to me, the lender of life so we have to different understandings for the same thing according to same discipline that we follow we've been given or taught so, a lot is lost in the translation of these things that we speak of about the water the land and the medicines and the animals that she talks about in her tongue, I remember before the dam was built I was just a young boy I left for awhile the dam wasn't here until I was scooped up with the sixties,, that is another story, when I got back things were different , it wasn't the same anymore, the places I went and I could do all these things, the connection we had with this land it's hard to explain to other people to what that connection is unless you understand it the connection we have to this land begins with our identity, and that is one of the things I'd like to point out as our identity, many people refer to us as "cree" I for myself I am not proud to be "cree" I don't consider myself to be cree that's just another label put on us by whoever came here first the Jesuits. In French were called screamers we are not screamers. That what basically cree means. So I consider myself "ininiw" gives me connection to the land and this automatically gives me a relationship with the land, Ininiw from Pimicikamak. I'm not cree. If I label myself as a cree then I have no connection to nothing or land the only connection is what is written on paper and that has no spiritual value, I'm part of something as

being part of the land and being part of the environment. The people of the land so that gives me the God-given right to be able to speak about the land and it's bound. We talk about the water- "sipi" when we say Sipi you say river but we don't hear that when you say Sipi, that means you stretch (like in morning stretch) it stretches across the land, the earth and the sipi is what makes it flow that creates a movement of life for us not only for us but the life that's in that water so that's what we say when we say sipi we don't hear river we hear something totally different and so we try to understand you and you try to understand us. It is a very difficult thing for us because it the way of the spirit of our language because it's in parables it's shortened made into shorter terms for example we say "Iskotew" it says fire but it comes from the word "Iskwew" a woman, a heart, mitay that is how we refer to fire see how different we speak and how different we interpret our surroundings in this land, you know the original name for cross lake is "Nikikwanakos" otter island that is what is called an otter but in our language it was a place to Niki kitamak that's where we call home okay, when we say "Niki" it doesn't mean our house it means everything the land so when all this has been affected and things changed no matter how many hydro projects we've seen we all know whatever we do to the land it's going to affect something no matter how small it is we don't need a study to tell us those things we already seen the damage. I used to pick up 150 strands of sweet grass because it grows along the shores of the river here along the lakes the sandy areas with my children and my grandchildren, of course I can't do it with my grandchildren because it's flooded the sweet grass it's all flooded and it's not picking the sweet grass that's destroyed it the spirit that holds the stages of life that we go to harvest these medicines. sweet grass we call it "wesuskwa" we don't call it sweet grass we call it "wekuskwa" the reason we call it wekuskwa is, it's something that can help you move forward and persevere to be healed we smudge with it "ta we kusk ota we ko isiwini" it's something that will help you move on and persevere to give you strength same thing when you braid "ta sek a puto win" to make us one. this is what we try to follow in these things that we take along these medicines, now we can't do that because I can't teach my grandchildren because it's under water it's not the medicine but the message in the spirit teaching of who I am as an 'Inineew" this "aski" (land) the water I used to when I was a little boy my grandfather used to make me sit down by the river and he'd tell me to be quiet and I would ask him why. It's because we're listening, we got to listen to the land and I remember this especially no one ever mentioned this since the hydro project when I was a young boy I used to see the old ones when they put their offering on the ice so they float away with their pots and pans and this ice it make a sound when it rubs together it makes a hiss that was the calling for life and the river was calling for everything to wake up hence we use the rattles when we do a ceremony the call of life when we go down to that river it doesn't make that same noise anymore the ice doesn't flow like that anymore, we can no longer go down there and do that ceremony because that river doesn't flow like that anymore it doesn't make that sound it doesn't call life anymore it's a spiritual meaning I'm talking about in our way and it's going to stay that way and the things that some people say we are fantasizing but we don't this is life we talk about water we talk about life you know we don't just see dollars we see our life the moose that come down to the river to the lakes you know they are coming back a little bit but the old way it's just not a moose to us, we can say "mooswa" we can say "mosswuk" (plural if we are referring to one Moose or also means often) Moosuk ka pim atcheek, for it will always give you life. Moosuk kikas amik, moosuk ka wes pitik that's the moose he will forever give you these things in our language these are things that they represent, the waterfowl that the old ones talk about that came to the rivers and lakes that can no longer go there

and nest and do whatever they do we just don't call it duck we call it 'see-seep' that's what you guys call it a duck, we call it a "see-seep' because it brings a gift, ' Ta- sip en ita man to be patient to be persistent that's what his name means duck. And the goose " ta- pe- nusk-wen-ak to pass on their life so it's also those ones that are affected, they are affected we are affected mentally and spiritually because we have that spiritual connection , you know I'm trying very hard to explain how the human soul connects itself with the earth if you believe this is the place we came from this is where we are going to go back to this. So this is something that we can harvest and and take care and nurture for our grandchildren and the others to come our language is in that water our language is in that land and if we can't show these things how can we keep our language alive only if the young ones know what we talk about as "ininiwuk" (aboriginal people) the old lady said she uses medicine I use medicine, you know when we say medicine it is everything there is an idea of giving and taking, borrowing everything is borrowing and giving. In your language you would refer to me as a medicine man in the English world in my language you would call me a " nata – we- wew and it doesn't mean healing " eh- pami- nat-to- naw-at aw- we uk, I borrowed this life from this medicine I'm looking for someone to pass it on to, I'm another lender, I'm the middleman, so what that means is that I'm the middleman I don't heal, the plants and medicines that I carry heal and they are not as strong as they used to be this medicine you take care of it if it dries out basically the plant dies right, and you keep it until somebody comes. But there's one secret ingredient that makes that medicine work and without that, that medicine will never work and the key ingredient is water, my grandfather called it waking up the medicine without water the medicine won't work , so if our water is contaminated, our medicine will be contaminated our medicine will be no longer as strong as potent as it was if I would go down there and get water I would have to double dose or triple dose with medicines that have the same effect these days and when we talk about medicines we talk about the plant life it's the aquatic life that we use the fish there are certain species of frogs and toads that we use for cancer, some parts of the beaver we use for asthma even the skunk, these animals are harvested for medicine the whitefish we hear grand stories of the whitefish and how they helped people little babies and weren't supposed to live and kept them alive these babies are adults today these things of the land so the medicines are a very big part of that life and the celebration and the acknowledgement of these things revolves around our fires and our ability to harvest and celebrating these feasts today we can't do that there were certain places they used to have the ceremonies we can't because those things no longer exist you got to time it with the fluctuation level not by mother nature anymore so many times you get medicines that are immature not full grown but you are going to have to harvest them because they are going to be under water or they are going to be dried out, the different species of medicines, the "wee-kes" the ginger root the medicine that "wee-kes there are many different names it is the key ingredient for all our medicines I think it's called sweet fly or white flag, wee-kes sometimes it's under water or dried out depending on how hydro feels I guess. There is a reason why we call it wee-kes . e- wee-kes- it. He one that is always giving it's life, giving it out because it's always plentiful. These medicines that grow in the water has a purpose and a spiritual reason for it, that it takes you behind them, so if I'm not able to go out there to do these things with my grand kids, what is going to happen who is going to teach them when I die, if I'm not able to see these things to be taken care of , I have to travel many many miles to go just to harvest or have to go to the next province because I can't get the medicine here I have to go and barter and trade, you know sometimes we have to harvest the bear for it's fat, beaver for the casters, sturgeon for their grease. You

can make certain medicines with these things if I can't do these things around here, I submitted a letter to hydro to put a claim in so I can assistance with these things their response was we will supply you with one of our boats and a driver to drive me around that wasn't the point, the point is there is a spiritual , that's what sets us apart from everybody else as ininewuk. It's not cree it's ininew, the people of the land which is us, I don't know if I was able to enhance your understanding of what I'm trying to pass on the spirit of these things, I just want to share one more thing with you , when I spoke last time on the interchurch inquiry on hydro development I shared it that time and I want to share it one more time to give an understanding of these things, they are not myths they are not legends they are stories of us they are of the spirit of our people that go along with the animals sometimes we have to harvest the eagles sometimes for our ceremonies and dances we use them for healing . one of the practises that we do as ininewuk as we smudge if we feel bad or heaviness we smudge, we smudge ourselves to take away the bad things and that's generally done with maybe sage or sweet grass with an eagle feather when you sweep your self with an eagle feather it takes the bad things away that's what grampa used to say, in the late 80's I had a chance to see, meet and sit with a fellow by the name of David Suzuki , D. David Suzuki. And he was talking about smudging, and he attempted to explain this process of smudging to validate it by science and one of the things he used to describe is the molecular theory the theory of molecule and how they activated and molecules are activated by energies, negative energies activate negative molecules, positive molecules will activate positive molecules, hence when you're in a room and someone is feeling mad you can feel that energy because the energy that anger activated , negative molecules they attach themselves to your body he said, likewise with positive so he says. When you guys do this smudging thing he said. He pointed out this eagle flies so high in the sky, so thank you.

Chairman, Terry sargeant: Thank you Mr. Brightnose.

Darwin: Thank you Bob. I would like o call upon Edith Grace Mckay

Edith Mckay: Good afternoon, I want to start off by thanking the team for inviting me to talk about the environmental impacts regarding the Keeyask project, I will speak english if there needs to be translation darwin is here. I'll introduce myself, my name is Edith Mckay I'm a social worker for the community and I also work for health services here in Cross Lake. In regards to my work, I've worked with Chief and council for ten years since 1999, I have been involved in consultation, negotiations when impacts us as well Cross Lake, PCN it impacts us and we are part of the Nelson River initially when the Northern Flood Agreement was signed , it was signed with the five bands, Split Lake was included at that time and weren't included in the negotiations of the impacts of the Keeyask development, we know that Keesask is the fourth largest being built in Manitoba. And it's going to create a negative impact for sure in our Territory in our land. Our water same as the Northern Flood Agreement and here we are talking about Keeyask and we haven't even started the proper negotiations regarding Northern Flood Agreement. When I this I see a lot of issues with my people. I do front line work with health services and I know the health impacts that caused, the water . the unemployment, the high unemployment I see every day people coming to the office they're depressed, poverty. They're depressed because there are over crowding issues. And yet under the Northern flood agreement we were promised mass unemployment mass employment where is that when there's 89 percent of us unemployment , and

then we talk about increasing the rates according to the report of the standing committee, minister's report, annual report by Manitoba Hydro. Rates are going to increase every year for the next three years and there's export sales to the States, seven billion to Saskatchewan to Ontario five billion and yet our people are still suffering the impacts the negative impacts the environmental impacts. I remember as a child I'm in my mid forties I still remember I had to haul a pail of water just down the bank from my mom's. It was clear and today we can't even drink from it we go to our cabin which is probably one hour away from here I can't even drink from that water I'm too scared I might get sick then we have to depend on chlorine water treatment plant, chlorine and our people are getting sick from it cause we don't know we're not trained to know this chlorine, some of us don't know and high number of people are going on dialysis. It's so sad that our people have to go through health issues because of our that's being damaged it saddens me to see our people have to live in poverty. Go through health issues when they can't afford when the majority of them are on welfare. Take a ride through our community go look around you will see our houses over crowding houses mothers come to my office single parents where they have to share a room, five children, one room where is that mass employment that was promised to us through the Northern Flood Agreement and yet Manitoba Hydro is starting another project we are going to studied to death there is already thirty five studies into the environmental impacts according to my findings. Thirty five studies already and we're being studied again. And according to that meeting with the standing committee say that: I quoted that on my report, "that we have been working effectively with Cross Lake, I truly believe that's not true because of the high unemployment rate in this community we have been suffering, health issues, it makes me sad, so I have to express that it's really to see your community to go through suffering and then we start to fight amongst each other in our community because there's a lot of confusion we have have one voice, we have to stand together and hydro have to work with us we can't just benefit from our suffering our water is our most precious resource everybody in this world, everybody, and they're going to keep contaminating our water, what about our children, future children that are coming every year in Cross Lake there are 200 children being born it's a growing population, I'm not mad it's just that I'm talking from my heart the way I see youth sitting around, I knew, there are many graduates sitting around our community, and we become so dependant on welfare, and I want to point out as well according to the study, I know that as well there has been negotiations in other countries and yet hydro continues to build dams. So I have done my research but I want more consultations with people, my community. And I know that Keeyask, Manitoba Hydro, Manitoba board has to go through the Clean Environmental Commission in order to get their licence, and don't just come here because they want to get their licence, come and meet with us come and see our community come and see the impacts, I'm tired of seeing my fellow people suffering, provide that consultation to us and that's what I wanted to share, and I thank you very much and I thank the PCN team to let me speak in regards to the environmental impacts and I thank all of you, thank you very much.

Eleanor Scott: Good afternoon (in english) my name is Eleanor Scott, I want to speak in english it takes so long to translate. First, there are three things I want to talk about, all these years of my life, I got the opportunity to say something. I was born in Sipiwesk Lake that's my birth place, and it's so heart breaking when I went there, that time my husband was still with me, he said you got to go and see where you were born. See how you're going to feel, see what hydro has done to your birthland, so my husband took me there, I couldn't even recognize it, where I was born, I cried when I sat there I couldn't even see the ground I could just see trees falling down, everything and I said I was so heart broken and I've been keeping this all my life, I was going to talk about it that was where I was born, to see what happened when I went there my grandmother died there, I will never find her bones, she was buried there, it is a sad feeling for me I've been trying to talk about this with somebody but I like to tell a few people how I hurt. From this day even where we used to go pick berries I went there there was nothing there, my favorite place when I used to be a little girl I used to go up this hill and pick berries there was no hill there was nothing there and I feel so sorry for Split Lake, that's what's going to happen to them I know that for a fact because I see this I live with it there is nothing here for this summer there is nothing I have no berries to pick, not even cranberries we call them we picked them for the winter there is nothing everything is destroyed by hydro. Me and my husband used to go fishing it was good, now you can't even go anywhere all you see is green stuff on the water, I felt so bad for Split Lake I feel like going there and tell them that's what is going to happen to them I'm sure of that, I'm so sure, even when we sign something they don't listen they don't listen to us there's no jobs here for the young people, I have been working here in Cross Lake for 25 years I was a social worker I've seen little children trying to go swimming there's no place to swim and Hydro told us they were going to build swimming pools for children, my grandchildren were full of sores this summer I had to take them to the nursing station here, they have no place to swim everything is destroyed, everything I don't know what else we can do I don't know who is going to listen to us that's why the young people don't love the things in the community they got nothing to do, no recreation there is only arena but it's not big that's where they go to crowded each other over there. I didn't need anything to write down I had this thing for a long time, as for myself when I was younger, a little girl I used to go hunting with my dad we used to go to Whitemud Falls there's nothing there. I went all through Sipiwesk my brothers were there as a family we built our house over there we built our own house in the winter we stayed there it was so nice food we eat nowadays my deep freeze is empty my son looks after me he has to go far to go hunt for moose but hardly there's no moose anymore no ducks no geese nothing we have to eat from the Northern (store) that's how people are sick you don't know what's in there even when I was down south I went to buy berries from a farmer and I was thinking I wonder if he put something there like us we just have to pick it off the ground so that's why everybody is sick in our community because Hydro is making our lives so miserable right now he (hydro) goes to the houses and does whatever he wants to do he doesn't care for little babies that are in the house or the sick people to have dialysis we have to work together we have to be together try to get this thing try to get help we tried everything already with the meetings people said when I was living with my grandchildren, I had five great grandchildren in one room but I was really hurting to see my grandchildren like that, I talked and talked I even cried to get a house for my daughter but there was no housing even right now I can't turn on my heat cause nobody comes and help me to check the furnace and I can't cut wood for myself anymore, cause my husband is sick, he's been sick for thirteen years he's in a home in Thompson, the children are not getting jobs they

can do whatever they want to do and they go to school and graduate, no jobs nothing and and I hope I feel better now I talk about my birthplace it's all, I didn't have the nerve to go closer where our little house used to be with my parents, my brothers and my sisters so I'm glad that I pointed it out cause I've been sick and I feel sorry for split Lake. We used to have sturgeon in Sipiwesk everything but nothing now there's nothing there, you put a net in the water it turns out green, my son said when he went out mom I'll get you a sturgeon it never happened I hope I feel better now I talked about this how I felt destroying my birthplace, my birthland that's where I was born. I was born in a tent it was in the summertime, we started to build a house in the winter time, Thanks for listening to me. I'm glad that I brought that up, thank you very much.

Chairman, Terry Sargeant: Thank you very much Mrs. Scott.

Darwin: Thank you Eleanor, that was our last speaker. So this past summer I saw a lot of "inin imowin" (aboriginal language) that were spoken here today we heard talk about medicine, about food, land and way of land.